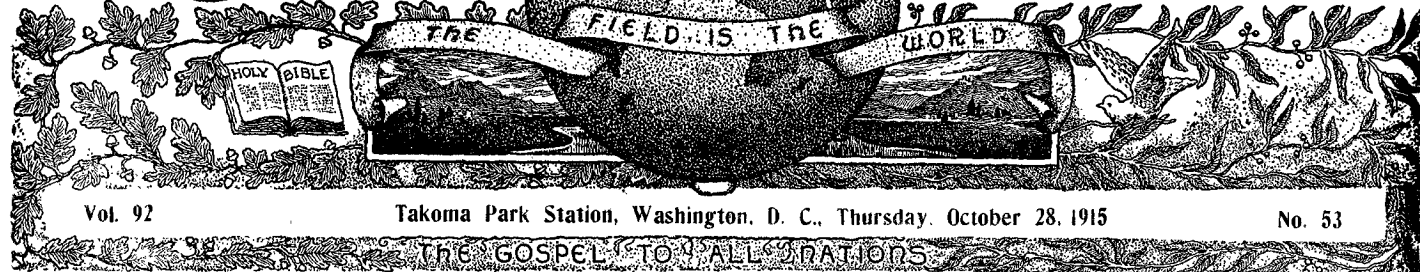


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, October 28, 1915

No. 53

The Time of Trouble

Arthur W. Spaulding

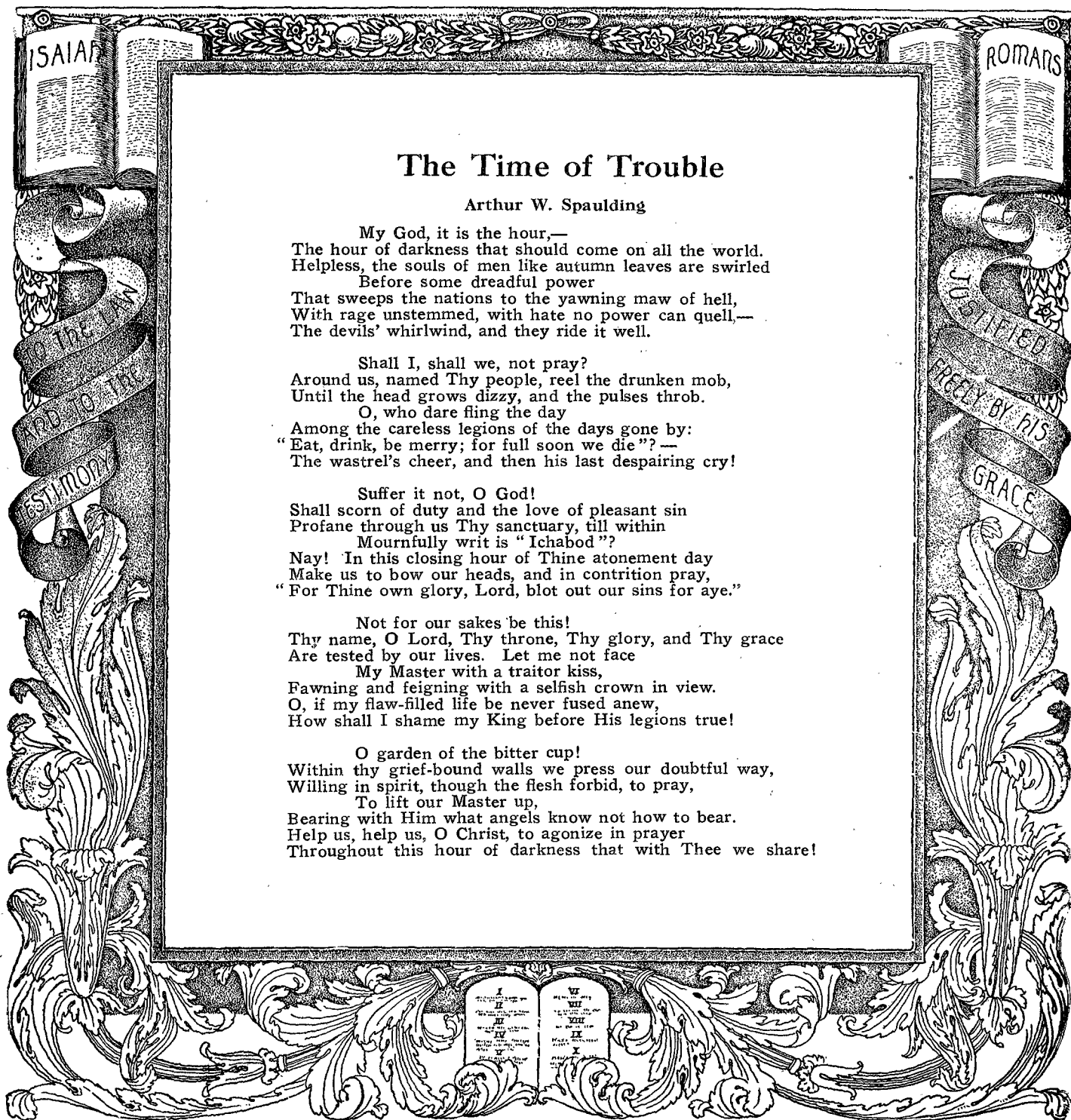
My God, it is the hour,—
The hour of darkness that should come on all the world.
Helpless, the souls of men like autumn leaves are swirled
Before some dreadful power
That sweeps the nations to the yawning maw of hell,
With rage unstemmed, with hate no power can quell,—
The devils' whirlwind, and they ride it well.

Shall I, shall we, not pray?
Around us, named Thy people, reel the drunken mob,
Until the head grows dizzy, and the pulses throb.
O, who dare fling the day
Among the careless legions of the days gone by:
"Eat, drink, be merry; for full soon we die"?—
The wastrel's cheer, and then his last despairing cry!

Suffer it not, O God!
Shall scorn of duty and the love of pleasant sin
Profane through us Thy sanctuary, till within
Mournfully writ is "Ichabod"?
Nay! In this closing hour of Thine atonement day
Make us to bow our heads, and in contrition pray,
"For Thine own glory, Lord, blot out our sins for aye."

Not for our sakes 'be this!
Thy name, O Lord, Thy throne, Thy glory, and Thy grace
Are tested by our lives. Let me not face
My Master with a traitor kiss,
Fawning and feigning with a selfish crown in view.
O, if my flaw-filled life be never fused anew,
How shall I shame my King before His legions true!

O garden of the bitter cup!
Within thy grief-bound walls we press our doubtful way,
Willing in spirit, though the flesh forbid, to pray,
To lift our Master up,
Bearing with Him what angels know not how to bear.
Help us, help us, O Christ, to agonize in prayer
Throughout this hour of darkness that with Thee we share!



Note and Comment

The Superdreadnaught "California"

THE keel of the superdreadnaught "California" was laid at the navy yard in Brooklyn, N. Y., at noon, October 14. It is to be the first electrically propelled battleship. When completed, the "California" will represent an outlay of about \$15,000,000. This is only the beginning of the expense to which the American people will be put to prepare for future war.

Another Nation at War

BULGARIA is the twelfth nation to enter the European war, and the end is not yet. It would seem that only the restraining hand of God can prevent this present war from developing into a universal conflict if the great European struggle continues much longer. The United States, which seemed on the verge of being drawn into the maelstrom, has so far been spared, but no man knows what a day may bring forth. It behooves us to work while it is day; for "the night cometh, when no man can work."

Plan of Increasing United States Army

THE plan to increase the United States Army is a striking illustration of the preparation for war which is a sign of the times in which we live. Secretary Garrison's plan, which has been approved in its entirety by President Wilson, calls for a total of 140,000 men in the regular army, and the creation of a citizen force of 400,000 additional men, to be known as the Continental Army, besides the 129,000 trained members of the National Guard.

The men to compose the Continental Army will sign contracts binding them to serve the government for six years. During the first three years they will be required to serve two months each year. While serving with the colors, they will receive the same pay as officers and men of the regular army. During the other three years they will be subject to call to the colors in the event of war or of threatened war.

Catholics Call Recognition of Carranza an Insult

THE *Morning Star*, the official Catholic journal of the archdiocese of New Orleans and the diocese of Savannah, and regarded as the mouthpiece of the Catholic clergy of the entire South, published, in its issue of October 16, an editorial which reads, in part, as follows:—

Mr. Wilson's recognition of Carranza, the avowed enemy of the Catholic Church, is an insult to the Catholics of this country. It is a direct challenge to

them, and we hope that not only Catholics, but every true lover of religious freedom, for which the glorious flag of our country stands, will give him such an open answer at the polls as will prove to him that no President of the United States can so flagrantly ignore the lawful and respectful request of 16,000,000 fellow citizens without paying the penalty.

This is the only way open to Catholics in which they can take up the gauntlet thrown down by the President of the United States. It is the only way in which all true lovers of religious freedom, irrespective of creed, can show to the administration at Washington how they revere and are determined to uphold this fundamental principle of the American Constitution.—*Quoted in Washington Post, October 17.*

It is evident that the Catholic Church intends to make itself a political factor in America.

National Preparedness No Subject for a Thanksgiving Sermon

MINISTERS in New York City have received letters from the Conference Committee on National Preparedness asking them to talk in favor of preparedness in their Thanksgiving Day sermons. Dr. William F. Merrill's reply, which was published in the *New York Times* of October 18, is well stated:—

Even if we grant that an increase of armed force is necessary in the United States at the present time, it is no cause for thankfulness. At best it is a concession to a vicious and abnormal state of things in the world, and a confession that, as a people, we are not high-minded enough to dare to act as Christians should. It is grotesque to suggest such a subject for the national day of thanksgiving. One might as soon give thanks if an outbreak of crime all over this country should lead New York City, in a panic of fear, to double its police force, spending on it the money which should go into making the streets and homes of the citizens safer, better, and cleaner.

I hope the churches of this city will treat the request the way it deserves, by refusing or ignoring it.

A Billion Dollars for National Defense

THE probable extent of President Wilson's plan for national defense is presented in the *Washington Post* of October 19:—

A national defense program that probably means an expenditure on the army and navy of upward of \$1,000,000,000 in the next six years will be laid before the people by President Wilson November 4, when he goes to New York to make his first public address since the scope of the policy upon which his administration has embarked became known.

According to plans laid out by experts of the Navy and War Departments, this expenditure would produce by 1925 a first line of dreadnaughts and battle cruisers numbering forty-three; a fleet of coast defense submarines that would fringe the Atlantic and Pacific coasts with an almost solid line of interior defense against attack; a fleet of nearly one hundred and seventy-five destroyers and squadrons of

huge seagoing submarines to operate with the battle squadrons at great distances from shore.

For the army, there would be at the end of six years a trained force of 1,200,000 men, including a regular army of 140,000 and the proposed continental army and reserves; a ring of fully manned coast defenses, equipped with the largest and most powerful guns yet built, and a vast reserve of field guns, machine guns, howitzers, and big-gun ammunition.

In addition, the enormously increased capacity of private munition plants would give assurances of ample supplies of small arms and field-gun ammunition.

A definite step toward enlarging the navy was taken yesterday, when contracts were awarded for twenty-two of the fighting craft authorized by the last Congress.

President Wilson and Carranza

CARRANZA, whose recognition as leader in Mexico is said to be due to President Wilson's selection, is characterized by the Catholic press of the country as a villain of the worst type, and the President is warned that unless he changes his selection he will suffer at the next election. Carranza is opposed to Romanism. The October *Protestant*, in a thirteen-page article by a Mexican statesman well qualified to speak on the subject, shows why the Mexican leaders oppose Romanism. Now is the time to circulate this excellent number of the *Protestant Magazine*.

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 28, 1915

No. 53

EDITORIALS

Who Is a Missionary?

By general usage the term "missionary" is restricted in its meaning. The one who goes on a mission to the heathen, or who distributes tracts and Bibles to the poor and outcast, is considered as alone worthy of such a designation. This is but a narrow conception of the full significance of the word. Take the Bible record of Christ's work, which might properly be considered as presenting the best definition of missionary effort, and it is the one who does good to others that is entitled to this name. Acts 10: 38.

With this view of the subject, how it broadens the idea of missionary labor! Then not alone he who goes to earth's remotest bounds to carry the gospel to pagans and cannibals is worthy of the name, but he who, wherever he may be, does good to his fellow men, is a missionary. He may not be able to preach, he may not possess wealth to give away, but in every act of doing good, he is doing missionary work. It may be but a cheering smile, a hearty handshake, or a hasty "God bless you" at parting. The service may be only a neighborly act of kindness, the gift of a loaf of bread, or the rendering of aid in sickness; yet if the motive be grounded in love, and the good of man and the glory of God be sought, the act, however small, will not go unnoticed by the Great Teacher. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42.

Weary mother, there is comfort in this thought for you. How often have you inquired, What can I do for God and humanity? You need not go to India or Africa to become a missionary. In the performance of little deeds of kindness, you can attest your love for God and for your fellows. How often you speak a word to one who is weary, and sad, and heartsick! How often you minister to a sick neighbor, lovingly reprove a wayward child, and by your cheerful smile lighten your own load of care and anxiety, as well as make more happy all with whom you come in contact. Your

efforts also in behalf of your own loved ones, the members of your own family, should by no means be lightly regarded. You have a work which none others can do, and the value and importance of which you yourself cannot estimate till future years bring the glad fruition of your labors. It may be your companion knows not God. How great your responsibility to live God's character before him! Your consistent life and devotion, your charitableness and patience under severe trial, your consistent Christian demeanor at all times and under all circumstances, will have more to do in winning him to Jesus than all the sermons to which he may listen.

What a responsibility also rests upon you to train your children for God, molding their young minds after the similitude of the divine, and directing their young and inexperienced feet in the paths of righteousness. But few mothers, comparatively, sense the solemn importance attached to their influence in their own household.

With the limited view of the work of the missionary so commonly held, some feel constrained to neglect their families, or consign them to the care of inexperienced hands, while they enter upon some public missionary work, feeling that in so doing they are proving themselves martyrs as well as missionary laborers. With this spirit we have but little sympathy. The first work of the mother is for her children. In her own home she has a field for missionary operations, the importance of which no other labor can transcend.

We do not say that women of families should never engage in public work. They should not devote their time to such work to the neglect of their own families. Our sisters should do all the outside missionary work possible,—far more than they do today,—but they should sense the fact that, in these evil times for the young, their duty in bringing up their own children in the fear of God is paramount to every other work which might enlist their interest. The children themselves may be enlisted in the missionary cause by a little tact and planning on the part of the earnest parent.

The need today is the manifestation of the true missionary spirit, in its fullest measure, in the home, in the church, and among all men. He who gives his life in its entirety, as Christ gave his, to bless and save others, is a missionary in the truest and broadest signification of the term.

F. M. W.

Returning Thanks

A good brother in one of the churches writes to the General Conference, giving thanks for the good news from the mission fields sent out from month to month in the Second Sabbath Readings. We print the letter just as an expression of the spirit in the hearts of the believers far and near. It is this spirit of love for the message and of sacrifice for the extension of the work of God, which keeps this movement spreading steadily on to the uttermost parts of the earth. Our brother writes:—

I feel moved by the Spirit of the Lord to pen a few lines, returning thanks for the many missionary readings sent to us and for the help I have obtained through them. It has been a great help and encouragement to me, and I trust by the help of God I shall be able to return some good offerings to the Lord by the end of the year. Dear brethren, it is my heart's desire to see this work prosper where I am placed as a leader, and I do rejoice to hear how the heathen are receiving this last message of mercy. I am trying my very best, though I am not strong.

W. A. S.

Small Beginnings

We should learn not lightly to esteem the day of small things. In fact, we note that when God works, it is frequently from small and apparently insignificant beginnings. There is no bluster or noise in the marvelous and incomprehensible works of nature. The giant oak grows silently from the little acorn. Millions of tons of water are lifted noiselessly into the air, to fall and refresh the earth. It is "first the blade, then the ear, after that the full corn in the ear," and then the harvest. From Adam and Eve have sprung the human race. From a few disciples in the "upper room" the church has grown to cover the earth. From five small barley loaves the multitude was fed. From the mustard seed, among the smallest of seeds, a tree comes forth in which

the fowls of the air may rest. A tiny spring in the mountain is the beginning of a great river on which the commerce of a continent may be carried.

Moments are but fragments of time, but from them the eternal years are made. The mighty ocean is formed from tiny drops of water. A slight cold may result in a burning and deadly fever.

This law holds good in spiritual matters. The kindly word, the sympathetic look, the little deeds here and there performed daily, leave their influence, and start vibrations which reach into the eternal years. Little seeds of love unconsciously planted are watered by the rain and sunshine of God's grace, and bring forth a bountiful harvest.

The destiny of souls turns on the little things in life, the giving of a cup of cold water, visiting the sick, clothing the naked, and feeding the hungry.

We need to learn the great importance of the little things and sow by the way such seed as will bring to us a harvest of joy. He is commended who is faithful in that which is least.

G. B. T.

A Challenge to the Young People in Our Schools

Two weeks ago there appeared in the World-Wide Field department an appeal from our missionaries in China and the surrounding countries. We feel certain that this appeal has touched the hearts of all who have read it; yet it should have come with especial force to the young people who are now in our advanced schools preparing themselves for service in the Lord's work.

For definite results definite plans are needed. A ship that drifts with the tide and the wind never arrives at the desired haven. It is certainly in the providence of God that the young people in our colleges and in some of our academies have been led to join themselves together in foreign mission bands, whose active members are those young men and young women who have formed a definite purpose to go to foreign fields when prepared. It is indeed encouraging to see the membership of these bands increasing. While there were 245 persons in these bands in the school year of 1913-14, the membership for last year was reported as 509. What will it be this year?

The appeal of our brethren in the East is such as will stir those who are ambitious to make their lives count for the advancement of God's work in the world. The call is for "loyal, consecrated young men and women who have the qualification of leadership. It is for those who have executive ability, that they may direct the work in our local missions, and

stand at the head of our various mission departments and institutions."

Leadership is not developed in a day. It requires time for oaks to grow. We have been many times told that it is not only the privilege but the duty of our young people to aim at great achievements. We should "attempt great things for God."

It is to be hoped that many of those now in school will definitely decide to prepare themselves to answer this appeal from the Asiatic Division. God will surely bless them and guide them to the right field. If for any reason it may not seem best to the Mission Board to send them out, they may be foreign missionaries here in the home field. Let us pray to the Lord of the harvest that he send forth laborers into his harvest, that the work may soon be finished and the eternal day be ushered in.

L. L. C.

A Providential Call

JUANA AUGUSTIN related the following incident at a missionary meeting which I attended in Manila:—

I have decided to serve the Lord every day of my life. If I see men or women in the street, I always look at their faces while thinking at the same time how best I can give them the truth. I do the same in the Sabbath school that I attend. Whenever I see a new face in the Sabbath school, I do not let the owner go home without asking his address, as I want to establish every one in the truth that he has heard.

Last Sabbath [Aug. 7, 1915], while I was at the Sabbath school at the Oriental Cinematograph, I found a Catholic woman standing by my side at the beginning of the class. I had noticed that when we stood to sing, she, too, stood up and sang. While Elder Porter was speaking, I was looking at the face of this woman, and I was convinced that that was the first time she had attended our service. Before the sermon was over, there was something in my heart that moved me to speak to the woman. So I decided to talk to her after the meeting. Soon after the service had closed, I approached her and asked who had brought her to the meeting. She said that nobody had brought her there, but that she had been looking for some time for the place of the Adventists' meeting. I was glad when I heard her say this, and I thought probably the Lord had called the woman. I asked her if she would like me to go to her home and give her a Bible study. She was so glad when she heard that I would be willing to do this.

The same afternoon I visited her, and we studied on the second coming of Christ and also some of the signs of his coming. While we were studying, I saw her face gleaming with joy and thirst for the truth. I went to her the next day and gave her another study. After the study she related to me how the Lord had called her by means of a dream.

One night she dreamed that the Protestants were having a meeting just in front of their house. When she went to hear, she found on her way a num-

ber of big hogs. She said to herself, "What are these big hogs?" and she stopped. While she was looking at the hogs, she heard a voice which said, "Leave the hogs alone, and go on." She walked on, and found a big, deep well at the end of the road. At the well, where a rope was hanging, there was a man who said to her, "If you do not hear the word of God, you will fall into this pit." And again the voice said, "You must leave your wicked life, stop lying, and return to God." When she heard the voice, she was afraid, and said to herself, "Did I tell a lie?" After meditating awhile, she found that she herself was a liar. She awoke, and asked the Lord to forgive her all her sins. She then decided to follow the Lord. While she was inquiring for the truth, a Protestant woman who was living with her asked her to go to her church; but she said, "I don't want to, because I am seeking for the real truth." And the Lord led her to the place for which she was looking.

She came on Sabbath morning to the hall where Elder Porter was speaking, although she had not known that our meetings were being held there. After the service her face beamed with joy as she related how the Lord had led her to the place of meeting where she heard the message for which her heart was longing. She entreated me to continue the studies with her, and said that she should like to be baptized.

I shall long remember that beaming face, as with intense interest this woman hung upon every word of that service. Her interest was an inspiration to the speaker, and at the close she related to me her experience as here given.

R. C. PORTER.

The Western New York Conference

It was my privilege to attend the annual meeting of the Western New York Conference, held at Rochester, N. Y., October 5-11. The delegation was not large, but from the beginning of the meeting, unity prevailed in the discussion of the resolutions adopted and in the election of officers. Elder H. C. Hartwell was elected president, and most of the officers and committeemen who served during the previous year were reelected.

The meetings were held in the new church at Rochester, a beautiful building, given by Miss Hannah Browning. It cost about \$11,000, and will seat about 300 persons. Below the church are office rooms for the conference and the tract society, a good schoolroom for the church school, and a prayer meeting room. The building is lighted with electricity and heated with vacuum steam. Having such a representative place of worship, it seems that the cause of God should rapidly grow in Rochester, and that the place should become a strong center for the third angel's message in western New York.

Rochester was once the center of our work. Here, Brother James White and his colaborers began to print a periodical for the promulgation of the third angel's message. It was in this place, too, that Spiritualism had its beginning, almost simultaneously with that of the third angel's message.

On Sabbath and Sunday there was a good attendance of our people. On Sabbath afternoon, Brother A. E. Sanderson, the home missionary secretary of the union, gave an earnest talk on the Harvest Ingathering campaign, and the brethren present set \$2,000 as a goal toward which to work in soliciting funds. Elder A. G. Daniells was present the last day of the conference, and several

The Bible Sabbath

Is the First-Day Rest an Institution of God's Planting?

(Concluded)

WHAT SAITH HOLY SCRIPTURE?

1. IN the beginning, the first day was employed by God in the work of creation. Gen. 1:5.

2. Throughout all the Old Testament history it was one of "the six working days." Eze. 46:1.

3. It was the day of Christ's resurrection; but Inspiration says specifically that "the Sabbath was past" when that "first day of the week" came. Mark 16:1, 2. Inspiration called this first day merely by the ordinary secular name in common

ing bread with the believers, leaving at daybreak Sunday morning for the eighteen- or twenty-mile journey afoot, across country to Assos. And while he spent that first day traveling afoot, his companions were journeying by boat.

Conybeare and Howson (of the Church of England), in that standard work "Life and Epistles of St. Paul," tell the plain fact of the inspired record—save that manifestly they should not have applied the title "Jewish" to God's Sabbath (not the Sabbath of the Jews, but "the Sabbath of the Lord thy God") :—

It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.—*Chap. 20, page 520.*

And describing the road between Troas and Assos, they add :—

Strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring, among the oak woods and the streams of Ida.—*Id., page 522.*

5. Once again the "first day of the week" is mentioned, in 1 Cor. 16:2. But that scripture says no word of any sacredness of the day or of any religious observance of it. The apostle was gathering a fund for the poor at Jerusalem, and asked every believer to "lay by" something every first day of the week, so that the money would be ready when he came. As Dean Stanley (Church of England) comments :—

There is nothing to prove public assemblies, inasmuch as the phrase *παρ' ἑαυτῶ* ("by himself, at his own house") implies that the collection was to be made individually and in private.

And Neander's "Church History" says :—

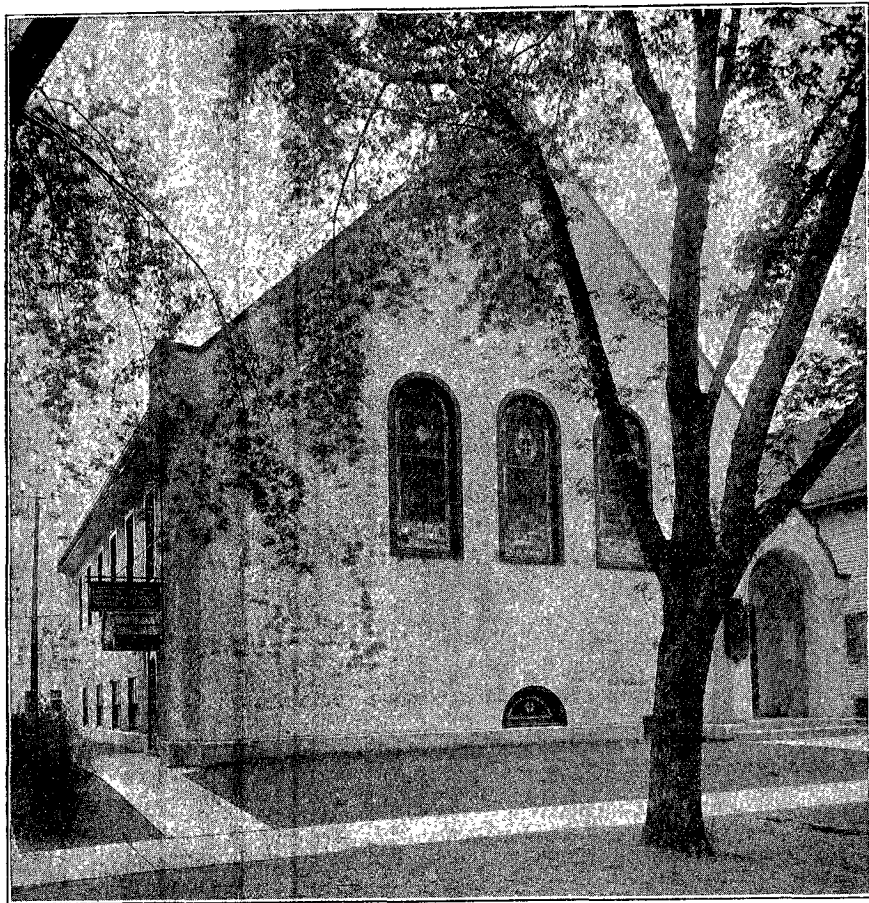
All mentioned here is easily explained, if one simply thinks of the ordinary beginning of the week in secular life.—*Vol. I, page 339.*

To meet the emergency of need in Judea, these believers were asked to look over their business affairs at the beginning of each week, until Paul should come, laying aside a gift as God had prospered them.

NO SUNDAY SACREDNESS IN THE NEW TESTAMENT

This is the record—not one suggestion in all the New Testament of Sunday sacredness, to say nothing of precept or commandment of the Lord. The late R. W. Dale, D. D. (a leading Congregationalist), of England, wrote :—

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



SEVENTH-DAY ADVENTIST CHURCH AT ROCHESTER, N. Y.

opportunities were given him to present his stirring message concerning the advancement and great needs of the work in the Far East. His talks were much appreciated, and were a source of inspiration to all. More than \$700 in cash and pledges was raised for foreign mission work.

During the conference two licentiates, Miles R. Coon and F. C. Carlson, were ordained to the gospel ministry.

The brethren and sisters in the Western New York Conference seemed of good courage, and we believe there will be a marked growth in the work in that conference in the near future. I greatly enjoyed my stay at the conference, and was especially pleased to note the spirit of unity and cooperation which prevailed.

I. H. EVANS.

business use, and suggested not a word of attaching any sacredness to the day. For some of the disciples it was a day of journeying, in which the risen Christ joined them. Luke 24:13-29. Later he appeared to the other disciples in Jerusalem, gathered not in meeting, but at supper in their common dwelling house. Mark 16:14.

4. The only religious meeting recorded of the first day of the week was that at Troas, in Acts 20:6-13. The context shows that it was an evening meeting, after the Sabbath,—Saturday night, as we would call it,—for the Bible reckoning is from evening to evening. It was the last time the believers were ever to see the apostle's face, and as they lingered after the close of the Sabbath, he held an all-night farewell meeting, break-

sanctity of Sunday.—*The Ten Commandments*, pages 106, 107.

That religious classic, Smith and Cheetham's "Dictionary of Christian Antiquities," says that the "notion of a formal substitution" of the first day for the seventh,—

and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity.—*Article "Sabbath."*

Dr. E. F. Hiscox, author of "The Baptist Manual," says:—

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.

Such declarations by well-known scholars might be multiplied; but it is not necessary. The record is open—any one may see it. There is not a word in Holy Scripture of any First-day sacredness.

The Sunday institution is not a plant of our Heavenly Father's planting.

There has been no change of the Sabbath by divine authority. Men may choose to rest on any other day, but that cannot make such a day God's rest day, his holy Sabbath. One cannot change one's birthday by celebrating another day as such. It is a fact of history that on a certain day of the month one was born. That fact cannot be changed by choosing to celebrate another day as the birthday. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day his rest day.

It is different from other days in character also, for he blessed it and made it holy. To deny the difference between the holy day and the common days is to say that when the great Creator blesses and makes holy, it is a vain performance. That cannot be. It would take away all hope of holiness or salvation for men. The blessing is upon the day, as every soul finds who keeps it by faith.

HOW THE CHANGE CAME ABOUT

When men choose to set apart another day than that blessed and sanctified of God, it is plainly a setting up of the humanly appointed time against the divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God." 2 Thess. 2:4.

This was what made the Roman Papacy. The apostle Paul wrote that in his day the spirit of lawlessness was already working. He said it would lead to a "falling away" from the truth of God,

and the full exaltation of the man of sin. 2 Thessalonians 2. The falling away came. As Dr. Killen (Presbyterian), of Ireland, says in the preface to his "Ancient Church":—

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.

In his "Development of Christian Doctrine," Cardinal Newman (Roman Catholic) tells how rites and ceremonies were borrowed from paganism:—

Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.—*Pages 371, 372.*

Thus along with other adaptations came the Sunday festival. Dean Stanley (Church of England) says:—

The retention of the old pagan name *Dies Solis*, or Sunday, for the weekly festival, is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the

week was recommended by Constantine to his subjects, pagan and Christian alike, as the "venerable day of the sun."—*"History of the Eastern Church," Lecture 6, par. 5.*

Thus the Sunday institution comes in, marked by its pagan origin, and adapted to ecclesiastical purposes by the church of the "falling away" that grew into the Roman Papacy. To quote again from the Baptist author, Dr. Hiscox:—

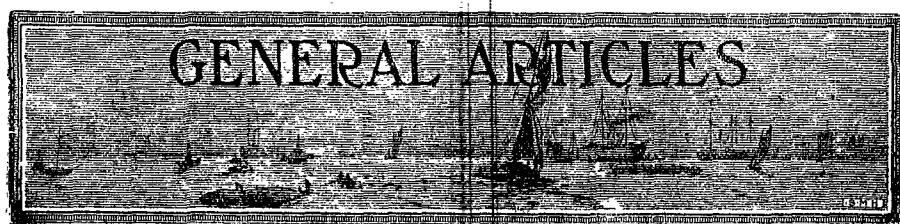
Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!—*New York Examiner*, Nov. 16, 1893.

No wonder that with the coming of the latter days, and the proclamation of the message of preparation for Christ's second coming, there should come a call to Christians to follow Christ and Holy Scripture in keeping God's holy Sabbath.

Again the voice of Jesus is heard in protest against traditions that make void the commandment of God.

"Every plant," he says, "which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

W. A. S.



Blessed Are the Poor in Spirit

A. E. HASSELL

WHY did Christ say, "Blessed are the poor in spirit," rather than, Blessed are the strong and courageous,—those who, it would seem, are well able to bear much? He had reason for his statement. The strong feel able to walk alone, and their very strength proves their weakness. God must set such aside unless they can get their eyes open, realize their own weakness, and learn of him. The poor, the weak, feel keenly their need, and must have some one to lean upon, some one to cast themselves upon with their whole weight and burdens. Then God, who delights in mercy, can come and revive the poor and the humble. He is their strength, and loves to be their strength. "To them that have no might he increaseth strength." Isa. 40:29. Therefore Paul could say, "When I am weak, then am I strong." A plain contradiction, it would seem, but it is true in the life of him who is a true follower of the meek and lowly Jesus.

Said Mary, "For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them

that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." Luke 1:49-53.

"He Delighteth in Mercy"

They that are whole need no physician. It was the self-sufficient, self-trusting Pharisees and scribes that stood aloof and found fault with Christ, that lost the blessings of heaven, which they so much needed; but in their pride they would not acknowledge their need. The poor, the needy, the helpless, the lame, the blind, the halt, the palsied, the lepers, the sinners,—the very outcasts,—received the blessings of heaven because they saw and felt their deep need and reached out for the blessing. It was the prodigal son, hungry, that came to himself and was welcomed to his father's home.

It was David who saw the depth of his own sinfulness, humbled himself although king of Israel, and confessed and cried for mercy, that obtained it. For

God "delighteth in mercy." But the haughty Saul, who came only with miserable excuses and tried to cast the blame for his own misdeeds upon others, was finally left to himself, and lost kingdom, life, and all. The one, the Spirit of God could reprove and lead right again, and continue to lead, while the other refused correction, and God could do no more for him.

As God's people and as individuals, the same paths lie before us, and we must choose which spirit shall control us. Shall we take to heart the many merciful reproofs that God has sent to us in his Word and by his servant, and humble ourselves, repent, rend the heart, confess and forsake our many sins and misdeeds, obtain mercy, and gain the kingdom and everlasting life? or shall we continue in hardness of heart, feel rich and be content with our attainments,—with what we are and do, or have done,—and in our blindness refuse to advance in faith and spirituality, satisfied that all is well while we have the outward form without the power? If we take the latter course, we can read our sad fate in that of Saul.

May God help us to heed the warning, "Be zealous therefore, and repent." Each one of us must decide his own case. Let us not rest until we are sure that we have decided on the right side. "Behold, I stand at the door, and knock." "He delighteth in mercy." Will you open to him? Will you remove the stumblingblocks that the Lord of mercy may come in?

Kent, Wash.

The Foreign Missionary

MRS. IVA F. CADY

CAN we not truthfully say that Christ was a foreign missionary? and a model missionary? And now he has made us ambassadors in his stead, and commands us to go into all the world, and preach the gospel to every creature. In order to fulfill this command, many of us must become foreign missionaries.

Any one contemplating taking up this work should first of all count the cost. He should learn all he can about the field he expects to enter, and the people for whom he is to labor. If it will be necessary to acquire a knowledge of a strange language, it would be a great advantage if the missionary enjoys study and learns language easily, and it would be well to take that matter into consideration when choosing one's work.

The missionary should not only be able to say, "I'll go where you want me to go, dear Lord," but also, "I'll stay where you want me to stay." It is not so trying to go to a foreign land for a short visit. People of the world consider it a pleasure to do so, and do a great deal of traveling and sight-seeing at their own expense. But if one wishes to accomplish any good, he must plan to go to his mission field to stay. One or two years will be consumed in learning the language before he will be able to help the people. After acquiring a thorough knowledge of the language, he should re-

main to use that knowledge in teaching the precious gospel of salvation to the people, and in preparing literature for them.

The foreign missionary, as much as any one in the world, needs to exercise patience and perseverance. When he reaches his field and begins to prepare himself a home, he finds almost everything new and strange. The ways and customs of the natives among whom he has come may be very disagreeable to him, and the few white people he finds may be not at all like those in his native land. He has come from a school, a sanitarium, or a church or conference where he has been surrounded by friends and acquaintances who appreciated his ability and made much of him. But here he finds no brethren and sisters or relatives to rally around him, and perhaps no friends until he has made some. And so he needs to remember, "A man that hath friends must show himself friendly." Our missionary represents a strange and unpopular religion, and because of this, many look askance at him and seek to avoid meeting him. It is well for him to lay aside his sensitiveness, and try to be friendly with the people, whether they act friendly or not. If he can do this, some who have been the most prejudiced will turn to be his best friends. I am sure that the Saviour manifested a friendly spirit toward all. One example of this is his talk with the Samaritan woman at the well. As he was a Jew, probably she was prejudiced against him and meant to ignore him, and was therefore surprised when he addressed her. To help the people spiritually, it is necessary first to gain their respect and confidence.

The first year in the mission field is liable to be one of the most trying experiences of one's life. It is very natural for one to like his native country, its people, and their ways; but the missionary in the foreign country finds all very different. Many things may be quite contrary to his liking, and even obnoxious to him. Then, not knowing the language of the people, he misunderstands them, and they misunderstand him; and since he cannot use the language well enough to teach them the truth, he may feel that he is accomplishing nothing, and that he might better have remained in the homeland.

But better days are ahead. He is gradually becoming acquainted with the people and their language, and is learning to adapt himself to the customs of the country and to the climate. It takes time, but if he stays long enough, he may come to feel more at home in his chosen field of labor than he would in his homeland. When he becomes able to teach the truth to the people, and the Lord gives him some fruit of his labor, how he rejoices over these first precious souls! and what sweet communion he holds with them, because of their mutual interest in the Word and work of God! He loves to meet with them, and to plan with them for the work; and these dear brethren and sis-

ters, his children in the Lord, form one of the strongest ties to bind him to the mission field.

So let the young missionary who is spending his first lonely year in a new field, read the words of the Lord in Joshua 1:5-9. These words are for him, and the Lord will do for him all that he promised to do for Joshua: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left." If one makes the Lord's Word his meditation day and night, that he may observe to do according to all that is written therein, then his way will be made prosperous, and he will have good success.

Where Are the Dead?

C. P. BOLLMAN

THIS is a subject that has always been full of interest to mankind. When brought low by sore bodily affliction, the patriarch Job thus voiced the ages-long and often-recurring question: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10.

To this ever-anxious inquiry many and varied answers are returned. The Egyptians, who, according to Herodotus (ii. 123), were "the first who propounded the theory that the human soul is immortal," answer that "when the body of any one perishes, it [the soul] enters into some other creature that may be born ready to receive it, and that, when it has gone the round of all created forms on land, in water, and in air, then it once more enters a human body born for it; and this cycle of existence for the soul takes place in three thousand years."—*Encyclopedia Britannica*, Vol. XVI, article "Metempsychosis."

Others of the old pagans imagined a nether world, or underworld, divided into two parts, one for the righteous, the other for the wicked; and in this place the souls of the dead were thought to be confined, pending a general judgment. Some of the Jews in the time of our Lord's earthly ministry seem to have held this fantastic idea of the abode of the dead. Taking advantage of this fact, our Lord made their conception of the underworld the basis of one of his parables,—the rich man and Lazarus,—in which he at once reproved the pride and covetousness of the rulers, and rebuked their neglect of the Scriptures, which, had they but believed, would have made impossible the acceptance of any such absurd and fanciful notion of the state of the dead.

This same pagan figment still survives in the Roman Catholic doctrine of purgatory, "an intermediate state, or place, where by expiatory suffering, souls are made fit for heaven." Protestants reject the idea of purgatory, and generally hold that souls go immediately after death either to heaven or to hell.

But the Bible doctrine of the state of the dead is at variance with all these

views. According to the Scriptures the dead do not go either to heaven or to hell at death; they do not go to purgatory; their souls do not go into some other body, but the whole man, the entire entity, goes into the grave and remains there until the resurrection.

It may be asked, Is not this a gloomy doctrine? We reply, By no means: why should it be gloomy? The Bible speaks of death as a sleep. As in sound sleep there is no consciousness of passing time, so with the dead, time ceases. When Abel comes up in the resurrection, it will seem to him that deliverance came at the very moment of his dire need. Instead of waiting six thousand years for deliverance, he *apparently* enters at once upon his reward; and so, too, with all who have died. With the living, time seems to move upon leaden wings; but to the dead, centuries are but moments. One instant the brittle thread of life is snapped asunder, the next apparently, life is resumed.

It is the doctrine of purgatory that is gloomy; it is the doctrine of immortal souls going at once to an eternal hell that is terrible to contemplate. Even the more modern view—namely, that the souls of the dead watch over the living—is gloomy compared with the truth as it is revealed in the Bible. For by this theory the pious, God-fearing mother not only carries the burden of the sins of her children while she lives, but even after her death she must still carry the same load of care, and see all the evil that comes upon her children because of their waywardness. Her son may end his career in the gutter, or perchance upon the gallows, and his departed mother witnesses it all, according to the views held by some. This pagan idea, and not the truth taught in the Scriptures, is the gloomy doctrine.

According to the Scriptures, the way-worn Christian pilgrim falls asleep; he rests from his labors. The patriarch Job says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. To the same intent the psalmist says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. The preacher says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

Coming down to the New Testament, we find our Saviour speaking of the dead, not as in heaven, nor in hell, but in their graves: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The dead are not in the air, they are not conscious prisoners in the earth, they are not in purgatory; they *are* in the grave: and in the resurrection they are not called down from heaven, nor up from hell, nor out of purgatory, but they hear the voice of "the Son of man," and come forth from the grave, just as Laz-

arus came forth, having been dead four days.

In 1 Cor. 15:51-54 the apostle speaks of the dead as being asleep, and as being called from sleep at the resurrection; he says: "Behold, I show you a mystery; We shall not all sleep [that is, we shall not all die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Again, in his first letter to the Thessalonians, the apostle writes: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

The dead are brought, not from heaven, but from death, or the grave. "The God of peace, who brought again from the dead [or from death] our Lord Jesus" (Heb. 13:20) brings "with him" the righteous dead from the state or condition of death—"Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:23. The same thought exactly is expressed in a prophecy of Christ and his work recorded in Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Preaching on the day of Pentecost, the apostle Peter said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his [Christ's] soul was not left in hell [in this text, the grave], neither his flesh did see corruption. . . . For David is not ascended into the heavens." Acts 2:29-34.

If it could be shown that David's soul, "the real David," went to heaven upon the death of his body, the force would all be taken out of Peter's argument. The prophecy was a prophecy of Christ and of his resurrection, and was not spoken of David. The proof of this was

that David was left in the grave, and saw corruption. The modern doctrine that the real man is an immortal entity called the soul, and that this real being, the soul, goes to heaven at death, is utterly unpreconcilable with Peter's argument in support of the resurrection of Christ. But no one challenged the apostle's conclusion; for while the Jews were at that time tinctured more or less with pagan ideas, their sacred writings, which we now call the Old Testament, contained no hint of any future life except by a resurrection of the body. The doctrine of natural, inherent immortality, eternal life apart from Christ, is altogether pagan, not Christian nor even Jewish.

The assurance, the comfort, given God's ancient people was not that death was "only change, or transition," that the real man did not die, but it was that that which died should live again.

After raising the question concerning the dead, "Where is he?" the patriarch Job says of himself, "If I wait, the grave is mine house." Job 17:13-16. And then, after being further reproached by Bildad, Job again expresses his confidence in God, saying:—

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

Thus it is seen that Bible writers are agreed that the dead are in the grave, where they remain until called forth in the resurrection—the righteous to everlasting life, the wicked to suffer the second death.

Tithing — No. 1

Some Plain Reasons Why Man Is Required to Pay Tithe

H. LOUIS MIGNOT

As long as man would remain faithful to the command, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it," just so long he would live. But when he partook of the fruit of that tree, he disobeyed God, and death was the result. And just as surely as the appropriation of the Lord's portion by the first man brought death upon him, just so truly will all those who today take the tithe to themselves bring upon themselves eternal ruin and death. Therefore it is necessary for all to see the great importance there is in rendering to God his own. It is not a matter with which to trifle.

When Adam sinned, God gave a plan whereby man could, through faith and obedience, walk in the original path. That way is the plan of salvation, through Jesus our Saviour. Therefore every one who accepts it must stand on

the same platform of obedience on which Adam in his unfallen state stood. He must also acknowledge the same original test—God's mark of ownership—which Adam acknowledged before he sinned.

Satan through craft usurped the dominion over the earth which God had given Adam. The mission of the Saviour to this world was "to seek and to save that which was lost." By his death, whereby his blood was shed, the ransom was paid for man and his lost home. 1 Cor. 7:23; 1 Peter 1:18, 19; 1 Tim. 2:6. They were originally his by creation, and they are also his by the ransom which he paid for them. So it is plain that he has a double claim upon the earth and man. "Ye are not your own, for ye are bought with a price." The fullness of the earth—"every beast of the forest, . . . and the cattle upon a thousand hills; . . . all the fowls of the mountains," "the silver" and "the gold," "and all the tithe of the land" (Ps. 50:10-12; Haggai 2:8; Lev. 27:30) is the Lord's by the right of creation and the right of redemption.

Every one who claims to be Christ's servant, ought carefully to consider the matter of tithe paying. To refuse to return to the Lord the tithe, is to dispute his original right as owner, and also to deny the fact of his new claim, that of redeemer,—which his lifeblood has assured him, and which has given him a double right to the earth and its fullness. The death of Jesus has, therefore, made the matter of the payment of tithe of double importance.

The true Christian will stand by God's original plan of ownership. In standing by the new claim which the death of Jesus warrants, the true Christian acknowledges Christ's double right to the ownership of the world and all things that are therein.

Other Reasons Why We Should Pay Tithe

But there are other reasons why we should pay tithe. It is the Lord's appointed means for the support of his ministry upon earth. The apostle Paul, when speaking of its support, said: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? . . . Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? . . . Do ye not know that they which minister about holy things live of the things of the temple? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:7-14. From the preceding scripture we learn that God, who is the essence of mercy, justice, and love, has made abundant provision for the support of his servants, who are treading out to dying sinners the corn of life—the gospel of Jesus Christ our Saviour. The plan of God made provision even for the support of dumb animals used by the Jews in the plowing and sowing of the land, and this provision was made an object lesson in

the care of the Lord's servants who today are sowing the gospel seeds. "Doth God take care for oxen?" "Thou shalt not muzzle the mouth of the ox that treadeth out the corn?"

Now the plan of the support of the ministry is clearly stated in the expression, "Even so hath the Lord ordained." The verb "hath ordained" turns our minds to something that was already existing, not to something that was just springing up in the apostle's day. He referred to the plan of the past dispensation which Jehovah had designed for the support of his ministry. When the Aaronic priesthood was organized, the tithe of the land, as well as the several offerings, was given by God for its support. And so we read: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . The tithes of the children of Israel . . . I have given to the Levites to inherit." Num. 18:20-24. It is therefore plain that the paying of tithe is God's appointed plan for the support of his ministry on earth.

In the past, when God's people became delinquent in the matter of the payment of the tithe, there was a financial dearth upon his cause. His ministers, the Levites, having no sustenance, became disheartened, forsook his service, and sought some other means of supporting their families and themselves. For so we read, "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Neh. 13:10. The same cause, nonpayment of tithe, will today produce the same effect as in the days of Nehemiah. For this reason every believer in this final work for the world ought carefully to consider the importance of paying to God a faithful tithe of his income or increase, that the work of God may go on triumphantly until this message reaches earth's remotest bounds, and the end comes.

"Choose Ye This Day"

H. S. ANDERSON

MAN is closely allied by heritage, intelligence, choice, and will power to the Source of his being. Two forces, life and choice, are inherent in every soul. Life means consciousness and activity; while the exercise of will power is the balancing rod which determines our personal destiny.

Only divine love and good will could plan this beautiful world, and give it to men and women to do with as they choose; hence, a failure to use well—misusing and abusing—the powers that were given to be only a blessing, is the source of much that is to be deplored in this present world; and just how we re-

late ourselves individually to the little duties that daily present themselves fixes the character which in the great day will reveal our finished work. If we do our duty faithfully today, we shall be led where we are needed tomorrow. Whether we like our places in life or not, there is real blessing in them.

Some vainly plead the law of heredity as an excuse for wrong traits of character which they allow. But where sin abounds, grace does much more abound. True, we inherit from hundreds of ancestors. The blood of many families, tribes, and races may be in our veins. This being so, it is possible that a man may resemble any of his ancestors, but which one he shall pattern after he chooses for himself by a thousand silent moral preferences which spell choice.

Each one must, each one does, determine by God's grace his own destiny. Looking at it from the standpoint of eternity, with its possibilities, its consequences, our most important daily business should be the wise conduct of our physical, intellectual, and spiritual forces in the threefold relation to God, our fellow men, and ourselves. "Choose now."

Inaccurate People Are Dishonest

It is not safe to trust people who are habitually inaccurate in their work. Even with the best intentions in the world, they become dishonest. Before they are aware of it, the habit of inaccuracy extends to their statements. They do not take pains to be thorough in anything they undertake, even in clearly expressing the truth.

These people never carry much weight in a community, however honest in principle they may be, because no reliance can be placed on their words or work. You cannot depend upon what they tell you. If they are orators, they are discredited; if they are at the bar, the judges always take their statements *cum grano salis*; if in the pulpit, they do not win the respect of the congregation. In fact, whatever those people do they are placed at a disadvantage because of their habit of inaccuracy.—Selected.

"DR. VAN DYKE gives the following definition of heaven: Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph—it is life. It is love, it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after, through prayer and right living."

"PERFECTION consists not in doing extraordinary things, but in doing things extraordinarily well."



THE WORLD-WIDE FIELD



Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low,
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense,
But with a mighty silence bides its time:
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies,
And never dies.

—*Young People's Weekly.*

A Visit to Colombia

F. H. RALEY

It was a pleasant morning in July when our steamer drew up to the wharf at Cartagena, Colombia. On the pier were various shades of faces in black and brown awaiting our arrival, as well as a miniature locomotive and coaches to take the passengers over to the city about one mile distant.

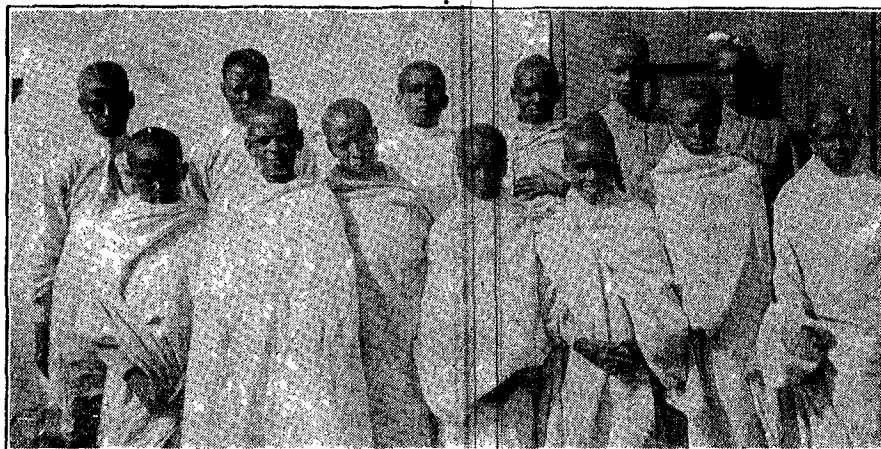
A group of men, women, and children pressed close to the edge of the wharf, trying to secure buyers for their wares. And what were they selling?—Parrots, monkeys, tortoise, coral, sea shells, tusks of swordfish, native wood, canes, sponges, etc. And the prices asked by these Spanish-speaking salesmen were according to whether they were selling to a first-, second-, or third-class passenger—of course always more than they expected to get.

Cartagena has a population of over twenty thousand, and is the seaport to an extensive interior, rich in undeveloped resources. The Republic of Colombia has untold wealth within its extensive area of 461,606 square miles, and had a balance of trade in its favor in the year 1913 of nearly six million dollars. The population of this great state is more than that of the combined populations of California, Oregon, Washington, Idaho, and Montana, and yet this republic is but one of the four republics

included in one local conference in the West Indian Union. Self-supporting workers have been in this field; but until a few weeks ago no regular conference work had ever been opened there, to enlighten the darkness of a Catholic state religion. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The city of Cartagena consists of two sections—that within the wall, and the later buildings, more modern and recently built, without the wall. One feature especially noticeable to the visitor is the names on the more elaborate residences; most noticeable were the Bible names—"Bethany," "Canaan," "Judea," "Bethpage," "Galilee," and many others. The business center is located within the wall. Here also are an old Catholic institution, and a tall monument, bearing the date of 1823, and mounted with old-time cannon.

Though the sun's rays beat down so directly that the streets and pavements



ASMARA BOY'S SCHOOL, ABYSSINIAN MISSION

are most uncomfortable, yet there is a delightful coolness under the courts of the old brick and adobe buildings hardly to be imagined. The covered courts are in the rear of the buildings, and these are overgrown with large shade trees and vines, and as a general rule there is a fountain within the court, decorated with potted flowers and plants.

For a section of from two to five blocks wide and ten or twelve blocks long the old city is inclosed by a high wall of brick and cement. On the sea front this wall is perhaps twenty-five feet high and has a thickness of twenty to forty feet, with approaches, and driveways on the top. The sentinel stands are quite intact, and direct one's mind to the times of defense against the buccaneers who pirated the seas in the early history of the Caribbean waters. Brethren, pray that the Colombians may not long be without the last gospel message.

Cristobal, C. Z.

Progress in South Africa

W. B. WHITE

THE work in this field is onward, and we have many reasons for praise and thankfulness to God. We have now about 5,600 yearly subscriptions to the *Sentinel* and *De Wachter*, and are printing each month about 25,000 copies of these papers. They are making a deep impression on many minds which seem to be opening to the truth. Some who have been reading are beginning to obey, and in different parts of the country Sabbath keepers are springing up as the result of reading. This is very encouraging to us, and we are more determined than ever before to push forward our home missionary work.

Brother G. H. Clark, formerly our field missionary agent, is now giving his whole time to the circulation of our papers, tracts, and small books, and we look for large results the coming year from this work.

Brother George C. Jenks and family, of Arkansas, have reached us, and he is taking right hold of the work of training agents for our subscription book business. His coming to this field was very timely, and we are certain it will greatly stimulate the sale of our publications.

Elder George McNay, who has recently reached us from the Iowa Conference, is already hard at work in the

city of Durban, and we are sure that he will be successful in gathering sheaves for the Master.

We wish to thank the Iowa and Arkansas Conferences for sending us this splendid help in our time of need, and also desire to express our appreciation to the Pacific Union for the helpful and hard-working band of young people it has recently sent to Africa. They have all found their places, and are rendering excellent service.

Elder M. C. Sturdevant, who recently was obliged to relinquish mission work on account of failing health, located in the city of Johannesburg, where he began labor among both whites and natives. Already six Europeans have begun to keep the Sabbath, and many others are interested. Plans are now being laid to build a church in this city, which is much needed, for at the present time there is no appropriate place in which to hold services for those not of our faith.

We are now appealing to the General Conference to send us a good minister for work among the Europeans in the Cape Conference, one who can work in the cities and towns. Many ears are open to hear the truth, and we believe now is the time to carry it to them. Brother Barend de Beer is laboring among the Dutch in the Cape Conference, and recently twelve or fourteen have begun to keep the Sabbath in the vicinity of Oudtshoorn. For all these that are coming to the truth we thank and praise God; but our hearts long to see a greater ingathering to the fold.

In our native work also we have much to encourage us. Among the Kafirs the work is going as never before, and continually some are receiving the truth. Brother A. P. Tarr, who recently has been acting as superintendent of the Tsungwesi Mission, and who has a thorough knowledge of the Xosa, is moving his family to the heart of Kafirland, where he will engage in evangelistic work as the way may open. Other workers will soon follow, and we trust that ere long a great light may be kindled among this powerful tribe.

During the past week an influential chief by the name of Khama has sent word to us desiring to see our representative men, as he wishes us to come and establish work on land that he may grant to us. We feel that the Lord may be

Abyssinian Mission

HANS STEINER

RECENTLY we had quarterly meeting services here at the mission. The Lord was with us, and our hearts were stirred by the good testimonies of the young people.

Our school is making good progress. We hope soon to be able to start some outschools, to be conducted by our older students. We are sending the picture of some of our students. We accept all who express a desire for instruction, whether boys or men. We can give them plenty to do on the mission farm, and this gives us the opportunity to test the sincerity of their desire to know the truth. Abyssinians in general like to sit around and talk, rather than work. They are not very fond of study. But our school work and mission farm give opportunity for finding and developing the genuine among them. And the Lord is thus helping us to find some precious jewels.

Sabbath our little chapel was very full. Many visitors met with us, and some were present from Abyssinia itself. I spoke from Rev. 10:5-9 in connection with chapter 14:6-12. They listened very attentively.

We now have an Abyssinian Seventh-day Adventist church. We certainly rejoice in this, and give God all the honor and glory. It has been through much

indicated by the accompanying summary, in 18 Christian lands; thus making a total of 90 countries or political divisions in which this denomination is today carrying forward its work. This, of course, brings this work in touch with nearly every country in the world.

The total number of foreign laborers engaged in what is denominated mission territory is 749; of native laborers, 56 are ordained, 1,097 are unordained, making a total of 1,153 native laborers. The total force in the field therefore at the close of 1914 was 1,902. According to the latest mission reports, this denomination now stands the sixth in point of total laborers in the field of all the missionary societies in this country. These workers are engaged at 247 main stations and 440 substations. This is an increase of 55 main stations and 138 substations during the year.

The number of organized churches now stands at 766, an increase of 70 during the year. The total membership of these churches is 21,879. The number baptized during the year was 3,583, an average of nearly ten every day; the total adherents are 23,342; Sabbath schools, 1,105; members, 27,593. There are 14 training schools in this territory, with 783 students enrolled. There are 74 head schools and 160 outschools, in which are 10,373 pupils; thus there is a grand total of 11,156 pupils taught by 96 foreign and 305 native teachers.

Work is conducted orally in mission territory in 117 languages; and including 7 additional languages in use in Christian lands, the total number of languages used orally in the entire field is 124. Publications are issued for use in mission territory in 82 languages, and including 7 languages in which publications are issued in Christian lands, there is indicated a total of 89 languages in which publications are issued by the denomination for use throughout the entire world. In the mission territory there are 14 printing plants, 29 hospitals and dispensaries, and 7 mission boats.

The total funds raised in mission territory during 1914 was \$231,170.88; from the home base, \$788,877.34; or a total expenditure in mission fields during 1914 of \$1,020,048.22. In mission territory there is an average of 698,033 persons for each evangelistic laborer, in Christian lands the average is 57,771; in mission territory there is 85.01 per cent of total population, in Christian lands 14.99; in mission territory there is 31.95 per cent of total laborers, in Christian lands 68.05. The average contribution from North America (which furnishes the greater portion of funds from the home base) was \$8.55 for each member in that field during 1914.

A comparison of the report for 1914 with the one for the preceding year shows an excellent gain in nearly every item presented. The increase in total force in the field was 18.43 per cent; the gain in baptisms compared with the 1913 members was 18.53 per cent; and in attendance at the various schools 16.09 per cent.

H. E. ROGERS.



VIEW OF THE ASMARA MISSION

opening a door for us here, and we shall enter in and see what he has for us.

We are glad to say also that our native work in Basutoland and the Orange Free State has reached a place where a superintendent is needed to look after its interests. The union conference has recently appointed Brother J. R. Campbell to this position, and he will enter at once upon his duties. The Lord has recently given us a Dutch minister, who has command of the Basuto language. He has been keeping the Sabbath for two years, and will now begin labor among the Basutos, to whom he is greatly attached.

We are planning to extend our work farther northwest in Rhodesia, toward the Kongo border, by planting outschools and by establishing a small station in that region.

The recent visit of Brother Spicer to our field has given a new inspiration to our work, and has been highly appreciated by us all. We in Africa feel that God is assisting us in the work, and we desire to be faithful until it is finished.

travail of soul and earnest work that this result has been realized. We feel that nothing can now stop the onward progress of the true gospel here. Our prayer is that the work of God may develop and grow more and more, and that the saving message of truth shall sound throughout all these regions round about until a people from Abyssinia shall be ready to greet the Lord with joy when he comes. Join with us, dear brethren and sisters, in prayer that this may be so.

Mission Report for 1914

ON the following pages will be found a report covering lines of work carried on by the denomination in non-Christian and non-Protestant countries. In this territory are included China, India, Japan, South America, portions of the West Indies, Mexico, the Pacific islands, southern Europe, etc. The total number of countries or political divisions in which this work is carried on in mission territory is 72. Work is also conducted, as

Report of Work Conducted by Seventh-day Adventists in Non-Christian and Non-Protestant Countries—for 1914

Collected and Tabulated by H. E. Rogers, Statistical Secretary, Washington, D. C.

Country	Area in sq. miles	Population	Form of Government	Entered Field	Income from the Field	Ordained Ministers	Licensed Ministers	Physicians — Men	Physicians — Women	Laymen (Miss. Licen.)	Wives of Missionaries	Unmarried Women	Total Foreign Missionaries (a)	Ordained Natives	Other Native Helpers	Total Native Helpers	Total Force in the Field (b)	Main Stations	Sub-stations	Organized Churches	Baptized Members	Baptized during Year	Total Adherents	Sabbath Schools	Pupils in Same	Training Schools	Pupils in Same	Head Schools	Out-Schools	Pupils in Head and Out-Schools	Foreign Teachers	Native Teachers	Languages in which Work is conducted orally (c)	Languages in which Publications are issued (c)	Mission Printing Plants	Hospitals or Dispensaries	Mission Boats																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
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Danish-Norwegian	Welsh
English	Yiddish
Icelandic	Total, 7
Laplandish	Grand Total,
Swedish	



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

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

The Mother

SHE never touched, with skillful brush
the canvas,
And left a picture that the world might
praise;
Or, with inspired fingers on the key-
board,
Sent down an echo through the length
of days;
But once, with eyes tear-stained, yet
looking upward,
With smiling lips she passed beneath
the rod,
Descending almost to the vale of
shadows,
To bring a little newborn soul from
God.

She never sang a song of joy or sadness,
In clear, sweet tones, to make us smile
or weep;
Her voice, too weak to win the world's
approval,
Was only good to hush a babe to sleep.
She never penned a book whose glowing
pages
Might lift us up and help us in the
fight;
But day by day she sought, with loving
patience,
To guide two little stumbling feet
aright.

—Mabel Stevens Freer.

Parent and Child

MRS. E. G. WHITE

PARENTS should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see so rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work.

Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly. These lessons will be as seeds sown

in good soil, and they will bear fruit that will make your hearts glad.

Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence.

Parents, let the sunshine of love, cheerfulness, and happy contentment enter your own hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit, and encourage the same in your children, cultivating all the graces that will brighten the home life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body.

The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts.

Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. The mother should not wound their sensitive hearts by treating with indifference matters that, though trifling to her, are of great importance to them. Her sympathy and approval are precious. An approving glance, a word of encouragement or commendation, will be like sunshine in their hearts, often making the whole day happy.

Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds.

By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love, she can turn the minds of the children

in the right direction, cultivating in them beautiful and attractive traits of character.

Mothers should guard against training their children to be dependent and self-absorbed. Never lead them to think that they are the center, and that everything must revolve around them. Some parents give much time and attention to amusing their children, but children should be trained to amuse themselves, to exercise their own ingenuity and skill. Thus they will learn to be content with very simple pleasures. They should be taught to bear bravely their little disappointments and trials. Instead of calling attention to every trifling pain or hurt, divert their minds, teach them to pass lightly over little annoyances or discomforts. Study to suggest ways by which the children may learn to be thoughtful for others.

But let not the children be neglected. Burdened with many cares, mothers sometimes feel that they cannot take time patiently to instruct their little ones, and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered.

Fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint.

Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good. —"Ministry of Healing," pages 386-392.

Missionary Work for Children

EDITH M. GRAHAM

CHILDREN love the things in which they are interested, and which they have been permitted to assist in building up. They are naturally active, and anxious to do things. Their energy must find some outlet.

One of the saddest things in this cause is the continual drift of the children of Seventh-day Adventists into the world soon after they reach the age when they can direct their own movements. It would seem as if there was no power in this message to hold them, but we know the power of God is in it. Therefore there must be some other reason for this lack of interest in the truth of God. Is it not possible that it may be found in the home training of the children?

In some homes the daily routine will be somewhat as follows: The reading of a short passage of Scripture followed by a short prayer, for morning worship; departure of the children to public school; return in the afternoon; out to play with companions, or employed in household tasks; home work; and bed; conversation at meals on commonplace matters; on Friday evenings a little time given to the Sabbath school lesson.

In such homes during six days of each week hardly a thought about the message enters the children's minds, which are largely filled with thoughts of school and play. Therefore the deepest, because the most frequent, impressions that are being made on their minds are those which draw toward the world.

Would it not be well to change this, and keep the truth constantly before the children, so that it will engage a large part of their thoughts? This can be done by enlisting them in the great army of workers for God in finishing the gospel work. True, it will take some of the time of the father and the mother, but the results will well repay.

Helpers for Jesus

Let the father and the mother call the children together, and talk the matter over with them. Let them tell the children that Jesus is waiting to come and take his people to be with him, and that the thing that keeps him waiting is the unfinished work of letting every one know that he is coming. Let them tell the children that Jesus asks every one to help to finish this work quickly, and ask them if they will not become helpers for Jesus. They will almost surely say that they want to help. Then tell them there are two ways in which they can help; one, by letting people who live near them know that Jesus is coming, by giving or selling them tracts and papers; and the other, by earning money to send missionaries to other countries to tell the people there.

Plans should be laid for regular home missionary work for the children. Perhaps the mother can arrange to spend one afternoon a week going with them to sell magazines or the weekly *Signs*, or to distribute Present Truth Series, Family Bible Teacher leaflets, or tracts from door to door. The father may be able to plan to give some time each week to this work. As far as possible the work should be done regularly, and the children made to understand that God's work is of the greatest importance.

Before setting out, the children should be told some things they can say as they give the literature away. The parents should then briefly pray that the angels of God will go with them and bless the work.

On returning from each round, the parents should help the children note down what they have done, in their Morning Watch Calendar report blanks. They should constantly remind them that every figure put down means a way opened for the Holy Spirit to reach souls. When the reports are all made up, parents and children should bow together, and each ask God's blessing on the work done. Once a week a report should be handed to the church Missionary Volunteer secretary.

Each morning at family worship the work should be remembered. It would be a good plan to select some neighbors for whom especially to work, and to pray for them daily by name. The children should be encouraged to work for other children.

Money for Missions

Equally careful plans should be laid to help the children earn money for foreign missions. Wherever it is possible, they should be given land to cultivate for this purpose. This helps to develop their bodies and minds as well as their spiritual faculties. The parents should help in making the land productive, in selecting profitable crops, and in finding a market; but they should not do the work. They should frequently inspect the gardens, and show a deep interest in their welfare. All should join in praying that the seed sown may bring in good returns.

Children who live in towns and cities can earn some money by the sale of our literature. Boys who have a taste for carpentry can be taught to make little conveniences for the use of housekeepers. These have a ready sale, and most boys enjoy this work, for they take pride in turning out something that is useful. The girls can make garments for babies, also tea towels, and many other little things that wives and mothers are always buying. If the articles are nicely made, useful, and offered at the regular market price, there will be no difficulty in selling them, as people are usually willing to encourage children in mission work.

Parents should keep their eyes and ears open for all the interesting reports of the progress of the message, and talk them over with the children at mealtimes and on other suitable occasions.

If some such plans as these could be followed in the homes of Seventh-day Adventists, it seems likely that the children would become strongly attached to the message. Their week-day activities would give added interest and force to the instruction received on the Sabbath. They would know that they are a part of the most mighty movement the world has ever seen. The attractions of the world would then have no weight with them.

Front Porch Visits

MARTHA E. WARNER

"Don't you think it would be a good plan for me not to allow the children to talk while at work?" asked Mrs. Bowen.

"No, I do not," I replied. "The silent system is for hardened criminals. Work and talk with the children, and teach them how to economize time and strength, and get the greatest amount of enjoyment out of both."

"Well, I tried the not-talking plan this morning, and the work dragged. Everything seemed to go wrong. Two cups were broken, and the children were pouty. Now if I tell them they may talk tomorrow, what will they think? You know I am trying hard to keep my word with them."

"I see no other way out of it except by confession. Tell the children you are sorry you told them that they could not talk while working; for, after thinking it over, you see it was not a good plan. You will surely gain by such a course. Try it and see."

"One must have a great deal of self-control to do that way."

"And if one has not self-control, what then?"

Clintonville, Conn.

Recipients of Gifts

MRS. D. A. FITCH

WE sometimes notice that persons who are to a degree dependent on charity for their clothing are better attired than many of their more fortunate neighbors, who buy their own garments.

An interesting spiritual lesson may be drawn from such conditions. One who is poor in spirit must needs depend on Jesus for the spiritual garment he wears. Then, too, it must necessarily be a gift, for had he the robe of righteousness to sell, no human being would have anything with which to buy. This garment can never be secured by the expenditure of time or strength or money: it is not on sale.

As the days go by, some addition may be made to the attire, such as the "ornament of a meek and quiet spirit." No more can these ornaments be purchased than can the garment itself. Those who are attired with these graces are surely dependent on charity for their clothing, even the charity and love of Jesus.

Training in Obedience

To ask ourselves, before saying "don't" to a little child, whether or not his own moral health or the state of our own nerves is at the root of the matter, will reduce very much the number and character of the commands that we lay upon our little ones. It isn't morally wrong for a child to be noisy or restless or to interfere with the order of our homes, because it is through this very disordered activity that child muscles develop normally and naturally. But the child should obey immediately when asked to do a kind act or refrain from doing an unkind one.

A small girl of four was taken to visit a relative in whose family there was a beloved old colored servant, Chloe. The first morning of the visit the little girl's mother said, "Run downstairs, Katherine, and say good morning to Chloe."

"The child looked at her mother a second in wonder, and then firmly said, 'I won't.'"

She was, ordinarily, a tractable small maid, and her mother was at a loss to understand the reason for her sudden revolt. She realized that many warring impulses and ideas might have merged, making it difficult for Katherine to obey. She might be afraid of the old colored woman, or embarrassed, or shy. Still, the mother argued, Katherine must overcome these motives, and this might be a crucial point in the little girl's moral development both in relation to society and to her mother. So she kindly explained to Katherine her reasons for wishing her to greet the old servant, telling of her long service in the family

and her kindness through a generation. Still the little girl reiterated,—

"I won't say good morning to Chloe. I can't; I won't."

The mother then told Katherine that she must; first, because it was right, and next, because she must obey. A torrent of tears followed, and the struggle between mother and child lasted an hour. At the end of that time the little maid, smiling through her tears, went downstairs, bade Chloe a courteous good morning, the relief to her own mind in gaining this self-control being as great as that to her mother. She never again showed a similar inclination to disobey, and the struggle marked a milestone in her moral journey.

We must lay few commands upon the little child, but must insist upon obedience where it is right, at no matter what cost of time and thought to ourselves.—*Caroline Sherwin Bailey, in American Motherhood.*

What of Our Thoughts?

EVERY act is the consummation of a thought; and you say, "Thoughts are the cheapest things in the world. Like necessity, they come to us unbidden, unsought, unwanted, and uncontrolled." Yet they are the foundation of man.

They rule all good. They control all evil. They make all the money in the world, and create all joy and all sorrow.

Are they the cheapest things in the world? Are they? I say they are beyond price, the most expensive luxury of man.

When starting out on that road of perpetual motion called life, the greatest capital and the greatest inheritance one can have are thoughts of which one is not ashamed. O mothers of men, when that little body, flesh of your flesh, is nestled in your arms, what thoughts are you transmitting? What acts are you constructing?—*Mrs. Edna G. Clemens.*

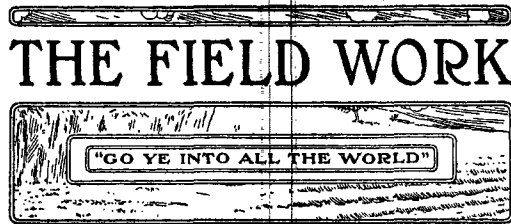
Our Peace

O. P. WILSON

WE speak of the peace of Eden
When man was dwelling there,
When every thought and action
And every day was fair;
But oft forget the lesson
While in this world of sin—
There's many a peaceful Eden
Our hearts may keep within.

There's peace for every creature,
And glory for his clay,
If he will let the Saviour
Each moment lead the way;
For perfect peace he giveth
To those who look above
And ever trust the promise,
Made steadfast by his love.

So then may we together
Look for that peaceful way,
Not in the distant future,
Nor in a bygone day,
But now in him who conquered,
And says in accents free,
"Thy peace shall be as rivers,
Thy righteousness, a sea."



The South Texas Camp Meeting

THIS camp meeting was held at Corpus Christi, Tex., which is on Corpus Christi Bay, on the Gulf of Mexico. As it was only a local camp meeting, the attendance was not large. The camp was located on a shell beach about a block from the bay, making it very pleasant for the campers, except for the heavy rains which fell for several days. One day nearly eight inches of rain fell, and about ten inches during the time of the meeting. The last few days, however, were pleasant, and we enjoyed the meetings.

Some interest was manifest among the citizens, a few of whom came regularly in spite of the inclement weather. A nice little company of young people were there at the beginning of the meeting, but some left for the school, which opened during the time of the camp meeting. Others remained till the close of the encampment. We had some very interesting meetings with the young people.

Although the camp meeting was small, twelve persons were baptized. Elder Watson, the president of the union conference, buried these in the waves of the bay on the last Sabbath of the meeting. The other workers from outside the conference were Brother A. F. Harrison and the writer.

The past year was in some respects the best in the history of the conference, the sale of literature and the number added to the membership reaching the highest records the conference has ever known. We are looking forward in this conference, believing that we have yet better days for the future.

W. L. ADAMS.

The Alabama Camp Meeting

THE camp was pitched in a suburb of Birmingham. A tent meeting had been conducted for a number of weeks near the place. There was a good attendance of interested hearers from the city, and many expressed themselves thankful for the help they were receiving through the services.

The president's report showed that during the year one hundred and thirty-three believers were added to the church, two new churches were received into the conference, two church buildings were erected, and the children of the church were cared for by nine church schools, with an enrollment of one hundred and fifty-five. The people responded freely to the calls for money for the mission offering. The conference fully expects to meet its quota of twenty cents a week for missions.

The laborers from outside the conference were Elders S. E. Wight and L. A. Hoopes and the writer. Brethren G. H. Curtis and J. W. Davis and Prof. L. H. Wood, of the Southern Union Conference, were also in attendance. All departments of the work received atten-

tion. Professor Wood labored earnestly for the upbuilding of the Missionary Volunteer and the educational work.

The business part of the conference proceeded in a harmonious manner. Elder A. L. Miller was unanimously re-elected. With a few exceptions the committeemen and the department leaders remain the same as they were. On the last day of the meeting, Brother J. F. Wright was ordained to the gospel ministry.

C. M. SORENSON.

District of Columbia Conference

REPORTS are coming in from all parts of the field of the success which has attended evangelistic campaigns in the large cities during the past summer, indicating that the Lord has signally blessed in this phase of the work. Our people, being especially interested in Washington, where our headquarters are located, will be glad to learn of the progress of the work in this important center.

A large tent was pitched near Lincoln Park, in Southeast Washington, the latter part of June. Elder S. B. Horton and the writer, assisted by an able corps of workers, were in charge. A chorus numbering fifty voices, under the direction of Prof. Irving A. Steinel and accompanied by the Review and Herald Orchestra, added much to the interest and success of the meetings. The faithful efforts of our Bible workers, covering the territory thoroughly as they went from house to house, giving personal invitations to attend the services, and disposing of a club of one hundred *Signs* a week, resulted in bringing many honest seekers after truth to the tent, and in interesting them in the vital message there presented. A goodly number of these left their names and addresses on the cards provided, requesting literature, and Bible instruction in their homes. The effort closed Sunday evening, October 3, bringing out a company of about forty new believers.

Realizing the necessity of having a building where the interest could be followed up during the winter, a desirable location was secured three squares from the Capitol and the Congressional Library. This building affords commodious quarters for our services, with adjoining office rooms, where we now have our conference and tract society offices established.

In behalf of the colored work in the city a successful tent campaign was conducted by Elder J. M. Campbell in the large colored section in Northwest Washington. This effort closed Sunday evening, October 10. The meetings were well attended throughout, and at last report, fifty had taken their stand for the truth. A large hall at 1628 L St., Northwest, has been leased for the winter. Here the new company will be organized, and an aggressive follow-up work be carried on among the many who have manifested an interest in the message

during the summer. Two Bible workers are associated with this company, and will employ their time and influence in this work.

In addition to our city work, two prosperous country tent efforts have been conducted in the conference,—one at Newland, Va., with Brother W. A. Nelson in charge, and one in Rollins Fork, Va., with Elder F. E. Gibson in charge. At the latter place a substantial interest was developed, and at the close of the season the people joined in erecting a place of worship where meetings will be held and the work continued throughout the winter.

In securing these halls we have seen the hand of Providence, and in the encouraging results of the summer's work we have seen a manifest token of the power of the Holy Spirit to transform the human heart and bring it into captivity to the will and mind of Christ.

R. E. HARTER.

Northern Illinois Conference

THE work in the Northern Illinois Conference is making good progress. We have continued evidences of God's favor. Our tent companies, which numbered five during the past year, were blessed with a good fruitage, and the interests developed in these meetings are now being cared for, and some are accepting the message.

The work in Chicago is marked this autumn with the establishment of two training schools for Bible workers. Elder E. W. Webster and his wife are in charge of the work for the whites, including the foreign department as well as the English. Elder W. D. Forde, who has charge of the colored work in this city, has just formed a large and enthusiastic class, the members of which will operate among their own people in giving Bible readings and conducting other meetings. The work for the colored people in Chicago has been greatly stimulated by the addition of a splendid schoolroom, and one of the most encouraging of our schools is the one in connection with the colored church. Seventeen church schools are being operated in this conference, and the reports that come from them are most encouraging.

The financial outlook in the conference is good. A good, strong increase in tithes is being maintained, and we are far in excess of last year's record in our offerings to missions. Surely the Lord has blessed us financially as well as spiritually.

One of the great problems presented to this conference is the vast foreign population in Chicago, there being over two million people of foreign birth or parentage. When we think of three hundred and fifty thousand Poles in this one city, without a single worker to give them the message, our hearts faint within us. When we think of six hundred thousand Germans, and find ourselves unable to get a single German minister for the field, there is certainly laid a burden upon us which is hard to carry. When we realize that there are more Bohemians in Chicago than in any other city outside of Prague, and that we have not a single minister among them, we can only say, "How long, O Lord, how long?" On every side, we find whole settlements of foreign-speaking people right here among us, and yet we are unable to grap-

ple with the situation. We cannot but feel that the Lord has many souls among these many nationalities who would accept the truth were they given the opportunity. The strong and consistent work of our little group of Italians has impressed us with the possibility of great fruitage in the work for these of different tongues.

The splendid church that has been erected and dedicated by the Danish-Norwegian brethren, and the solid and substantial work done by the Swedish brethren, are evidences that God is at work as we strive to bring the message to other nationalities; but there are so many peoples who have not had any work done for them, many of whom have come from their own homes to the United States, with hearts willing to receive whatever good they could find here, that it does seem as if we as a people are greatly remiss in our duty if we do not give the message to these hundreds and thousands within our own gates.

The Northern Illinois Conference is not a large or strong or wealthy organization, but we are making every effort to accomplish the work which the Lord has given us to do. Pray for the work in the Northern Illinois Conference.

W. A. WESTWORTH.

Report of the Opening of the College of Medical Evangelists

THE opening exercises at the Loma Linda College of Medical Evangelists were held Sunday evening, September 26, in the chapel. The program was interesting and inspiring. Besides the members of our teaching faculty there were present, Elder Andross, president of the board, and Elder W. F. Martin, president of the Southeastern California Conference.

The school work is beginning nicely, and with little friction. Both teachers and students seem contented and earnest. The attendance is large, both of new students and of those in the advanced classes.

One new feature of the educational work in Loma Linda in regard to which we are all very happy, is the organization of a special class of medical evangelistic students which is designed particularly for those of our denominational workers who have already had experience in evangelistic work of various kinds. This class spends three hours each day in regular class work, and the afternoons are given to practical training in evangelistic field work. There are already enrolled in this class about twenty members. Elders George B. Starr and Luther Warren are engaged as teachers for this work. In addition to these, several of our regular physicians are also taking an active part in the teaching and practical work.

We are made especially glad to learn from the official reports of the State board examination that the nine of our medical graduates who took the examinations this year, have successfully passed.

We feel thankful to the Lord for his many blessings, and are looking forward with pleasure to the work of the school year.

NEWTON EVANS, M. D.

"THE most reckless spendthrift in the world is he who squanders time."

Missionary Volunteer Department

M. E. KERN *General and N. Am. Div. Secretary*
C. L. BENSON *Assistant Secretary*
MEADE MACGUIRE *N. Am. Div. Field Secretary*

The Morning Watch

WHAT is the morning watch? This is a comparatively new term with us, but the blessed experience for which it stands is doubtless well known to many. The morning watch is a regular morning season of Bible study, meditation, and prayer.

Is a regular habit of prayer needed?—It surely is. A miraculous work must be done in each of our lives if we are saved. We must walk with God on earth if we would live with him in heaven. A superhuman work must be done through us if we accomplish the work of giving "the advent message to all the world in this generation." These things can be accomplished only in answer to prevailing prayer. We must live the life of prayer.

Why the morning hour?—Because that is the beginning of the day. "The morning watch is essential. You must not face the day till you have faced God, nor look into the face of others till you have looked into his. You cannot expect to be victorious if the day begins only in your own strength." In "Steps to Christ" we read: "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter." "In the morning," said David, "will I direct my prayer unto thee, and will look up." Of the Saviour it is said that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

"Begin the day with God.

He is thy sun and day;

He is the radiance of thy dawn,

To him address thy lay.

Take thy first meal with God,

He is thy heavenly food;

Feed with and on him, he with thee

Will feast in brotherhood.

Thy first transaction be

With God himself above;

So shall thy business prosper well,

And all thy day be love."

Church elders, can you imagine what a difference it would make in your church if every member were a faithful observer of the morning watch? The Missionary Volunteer secretaries just now are endeavoring to extend the influence of this plan and get all our young people to observe the morning watch. Will you not take this up with the whole church? Do not wait until the beginning of the new year.

A special opportunity is afforded to us just now to carry forward an effort of this kind. The Review and Herald having several hundred copies of the Morning Watch Calendar left over, will sell them at half price, 2½ cents. Can you not order enough for all who are not supplied? Further than this, for a short time our Missionary Volunteer Leaflet

No. 40, on "The Morning Watch," will be furnished free. Order both from your conference tract society.

M. E. KERN.

Missionary Volunteer Circulating Library

ON my first visit among the churches, I found a number of young people and children who could not buy the Reading Course books. They were anxious to read them, but there was no way that we could find by which these persons could secure the books. I remember especially one boy about sixteen years old, the sole support of his aged grandfather and grandmother, who told me, with an earnest, troubled face, that he could not buy books, but that he was actually hungry for something to read. He had read all the good books in the neighborhood, and as he had decided to leave books of fiction alone, he had nothing to read. Right then and there I determined to find a way to get books for this boy. He became interested at once in the Standard of Attainment study and the morning watch. This gave him something to do, and I left him feeling much happier and more contented.

Not long after this, away out twelve miles in the country, I found a quiet, studious girl. She could not buy the Reading Course books, but I noticed how she drank in every word I said about them. When I was ready to retire, she asked if I would allow her to take the books and read awhile. I gladly gave my consent, and went to bed thinking no more of the matter. You can imagine my surprise next morning at about four o'clock when I found her still reading. She finished one book before I left that day. This experience, as you may know, only added to my determination to get books for these young people.

When I reached home, I was not long in telling these and other experiences; and I soon won the support of the tract society secretary and the conference treasurer. The privilege of going over the shelves of the conference supply room and selecting books was gladly given, and I gathered about thirty-five. A few of these were sample books of past Reading Courses. The rest were mostly the works of Sister White. The conference committee gave me these books for the beginning of a circulating library. I asked for money with which to buy all the books of the past Reading Courses and several copies of "The Great Second Advent Movement," the total cost of which would be over ten dollars. This was promised in case the circulating library proved successful.

It was a success from the very first. A list of the books was prepared and sent with a circular letter explaining our new departure to all Missionary Volunteer Societies, to all conference workers, and to elders of churches. We took pains to see that every young person received a list of the books, with directions for ordering and returning the same.

The conference pays the postage on all books sent out, the only cost to the readers being the return postage. Small books are allowed to remain out one month, and the large books two months. A record is kept of the name and address of each person receiving a book. A register is also kept of requests for

books. Applicants for books were required to make first, second, and third choice of books.

The books are neatly covered with heavy paper, the titles being plainly written or printed on the back. The conference stamp, giving name and address, is used to stamp all books on outside and inside of covers and on blank spaces in the body of the book, or on the margin of leaves. This plan insures against loss, and is a constant reminder to the reader that the book must be returned at the end of the allotted time.

In all the Reading Course books the review questions are placed. When sending out a Reading Course book from the library, I have found it pays well to write a letter calling attention to the review questions, and urging the claims of our Reading Course plan. A Reading Course leaflet inclosed in such a letter is helpful. In working for the Standard of Attainment, the young people are reminded that we have "Bible Footlights," "The Great Second Advent Movement," "The Great Controversy," and other helpful books which may be had for the asking.

Our library has been in existence a little over a year, and our Standard of Attainment members have increased from ten to thirty. The circulating library alone is not responsible for the increase, but it goes well with the work of the Reading Course and of the Standard of Attainment. The three are like the legs of a tripod—all are useful.

It might seem a strange thing in this age of books to plead in favor of good reading. Yet we find among us many who have never read through one of our standard books, but not a few of these persons find time to read the criminal news of the daily paper. The youth need especially to be protected against the flood of unwholesome literature that is filling the land today. The surest protection is a mind filled with good.

When Abraham Lincoln as a young man visited the slave market and realized more fully the misery and sorrow caused by the institution of slavery, he determined to go home and study how it could be destroyed. A few years afterwards we find him proclaiming liberty to every slave of the Union. All Missionary Volunteers and other young people have a like opportunity today. If by earnest effort they get ready to meet the issues of our time, which are the final issues of the ages, they may declare God's emancipation proclamation to many slaves of sin.

MRS. BERTIE C. RICHARDS.

If you will let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks*.

Be not diverted from your duty by any idle reflections the silly world may make upon you; for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus*.

Educational Department

FREDERICK GRIGGS
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

The Opening of the School Year of 1915-16

AT the time of the opening of our schools this fall, a letter was sent to the presidents and principals, asking them to report concerning the beginning of the year's work. The majority responded, and for the next two or three weeks we shall give in this department of the REVIEW the substance of these responses.

The steady growth of our schools is truly encouraging. The attendance each year has not been marked by any sudden and large increase, but there has been a steady, regular addition to the enrollment of the preceding year. This enlargement of our school enrollment is one of the most encouraging features of our school work. While numbers are not a measure of success in educational work, and should not be so considered, yet if the spirit of Christian education exists in our schools, it is gratifying to know that this education is being received by an increasing number.

From the reports which follow, it will be seen that the spirit and genius of Christian education is not being lost sight of by our school workers. Without doubt, a higher standard of Christian experience prevails in our schools than ever before. If the general meetings of our educational people be considered a thermometer of the spiritual warmth and purpose of our educators, and they well may be, then surely the council held in June at the Pacific Union College proves that a higher spiritual standard does prevail. We had never had such a strong, spiritual meeting of our teachers as was this one, and the strength and help which came from it will certainly be seen in the work of this coming year. We are sure that these reports of our advanced and secondary schools will be read with much interest by all our people who are devoted to the cause of Christian education.

FREDERICK GRIGGS.

E. A. von Pohle, principal of Beechwood Academy, Fairland, Ind.: "School opened September 13, and before the close of the first week, we had forty students in attendance, two of whom earned their way by the scholarship plan. We hope to have the enrollment up to about forty-five within the next week or so. Our students are much younger this year than ever before in my experience, very few of them being over fourteen years of age. Our seventh and eighth grades are larger than we ever had before. We are glad to see seventh and eighth grades fill, as it means that these students will probably be with us for two or more years. We are making quite a number of improvements around the academy. At present we are working on the pressure water system building, a concrete block house sixteen by thirty-four feet. Part of this building will be used for boiler tanks and engines; but the rest of it will be used as manual training classroom, as we are going to do quite a little woodwork and other manual work this year. We are of good courage

concerning the work here, and believe that a good future is ahead of us."

E. C. Kellogg, president of Walla Walla College, College Place, Wash.: "The first week in the new school year is a matter of history. At the end of that time the enrollment was one hundred and seventy-nine, being twenty-one more than a year ago. There were one hundred and eleven in the grades, making a total enrollment of two hundred and ninety. Wednesday and Thursday were matriculation days. At sunset Friday evening a devotional meeting was held in the chapel. It was conducted by Elder C. W. Flaiz, and had a large attendance. An excellent spirit prevailed. Owing to overcrowded conditions at the church, a college Sabbath school was organized, with a membership of nearly one hundred. Saturday evening the usual reception was given by the faculty. After some time spent in a social way, a pleasant and profitable program was rendered. Altogether, the school opened under favorable conditions and with excellent promise of a successful year. It is the purpose of the institution that the prayers of the many friends for special prosperity to attend the work shall be answered."

Thos. W. Steen, principal of Adelphian Academy, Holly, Mich.: "Our school opened September 7, with eighty-four present the first day. This initial enrollment was just twenty higher than last year, when we enrolled sixty-four the first day, at that time the highest enrollment in the history of the school. Since the opening we have enrolled thirteen more, bringing our membership to ninety-seven, with a number of others planning to enter soon. Our aim has been to make our average attendance this year one hundred. Already we have seated our chapel with one hundred and four chairs, and we expect they will all be filled by the first day of the second month. Although some of the students are young and a number are from high schools, nevertheless on the whole we feel there is a more earnest spirit manifested by the students than we have observed before. A number are present who earned scholarships last summer. Some who taught church schools last year are also present."

J. B. Clymer, principal of Fox River Academy, Sheridan, Ill.: "The first week of our school is in the past, and while our enrollment is not large, yet there are four more than there were last year at the same time, and our outlook for further increase is quite encouraging. Several have been detained on account of the lateness of the threshing season who will undoubtedly be with us a little later. There is an earnest spirit in our school. The young people seem to realize more than ever before the need of a preparation for the Lord's work and the shortness of the time in which to get this preparation, and are entering into their work heartily. There are seven here at present who have earned a part of their scholarship by canvassing, and there are three or four others who are still working on that plan and will be here within a short time."

O. J. Graf, president of Emmanuel Missionary College, Berrien Springs, Mich.: "Our school has opened very encouragingly, with an enrollment of two hundred and twelve. We have the largest number of students in our dormitories

that we have ever had, and they have overflowed into neighboring cottages, and still they come; and what encourages us still more, is the splendid class of young people. Practically all have publicly taken their stand for the Lord. A spirit of loyalty and cooperation and of earnest service characterizes these opening days. The Bible workers' band is organized, with a membership of about thirty; the ministerial band, with about the same membership. The young men have already found several places in halls and schoolhouses where they are planning to begin meetings in the near future. From thirty to thirty-five of our students earned scholarships by selling our literature during the past summer. The spirit of earnestness, service, and cooperation is more marked than ever before. Last Friday night we had a vesper service that was really remarkable. Christian joy seemed to fill every heart."

Harvey A. Morrison, president of Union College, College View, Nebr.: "The opening of Union College for the twenty-fifth year has been an inspiration to all who are connected with it. There has been a very substantial increase in our enrollment, reaching two hundred and seventy-three at the close of last week, or twenty-three more than we had last year. This is especially encouraging because practically all our students are mature, and a very large number of them are taking college work. There is a spirit of earnestness and a determination to make this year their best in spiritual advancement. All the students are engaging in the religious activities of the school in a very whole-hearted way. Our enrollment is rapidly increasing, and we know of many who are still to come. Forty-six are attending school because of work done in the canvassing field. Thirty-three earned one or more scholarships. It is a great encouragement to us to have such an earnest, mature, and stable class of young people to train for the Master's service. We believe that the Lord has sent them to us for a great purpose, and every effort is being put forth that the training received in Old Union will be to that end."

W. T. Bartlett, concerning the Stanborough Park Missionary College, Watford, England: "At the close of the current school year we shall be sending seven young persons into the work,—five young men into the ministry, and two young women into the Bible work. Brother T. M. French, who had charge of our school on the west coast of Africa, has been invited to join our faculty. This will increase its strength. We have been affected to some extent by the war. Several of our former students were unable to deliver the books they had taken orders for, and so were hindered from returning to school. We have a total enrollment of about seventy this year. Most of our students are in earnest, and they have been working hard. I have been expecting that some would come to us from India, judging by the correspondence from some of the workers there, but possibly the work hindered. I do not see why Stanborough College should not continue to train workers for this country and for foreign fields."

"THEY are never alone who are accompanied by noble thoughts."

Medical Missionary Department

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

The Influence of Our Sanitariums

THERE can be no doubt in the mind of any one who has been connected with the work of the third angel's message for any length of time that our sanitariums have exerted an influence which has been helpful in breaking down prejudice and in making friends with a superior class of people. Ministering to the sick is a work that will always commend itself to honest men and women. How much we owe to these institutions for the many openings we have had in home and foreign fields we may not be able to calculate, but we do know that the work they are doing is bearing the divine credentials. To the question of the messengers sent from John, "Art thou he that should come? or look we for another?" Jesus replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." His deeds furnished the only reliable and convincing evidence that he was the Sent of God. Today this same ministry is to carry conviction, wherever the third angel's message is proclaimed.

The impression made upon patients may be best illustrated by citing a few incidents from actual experience.

While in England a gentleman of means, after visiting the United States in search of health, was advised by his friends to call on me at my office in London for examination and advice. We were just opening our work, and in the absence of office equipment I examined him on the floor on my knees. The fact that I examined him on my knees may have had something to do with the results. After the examination, I gave him the best advice I could; and being a man of means, he handed me ten dollars. He started for his home in Australia.

At that time I had not dreamed of going to Australia, but two years later found me on my way to that continent. After my arrival, his friends notified him of it, and he at once looked up our sanitarium. He came for treatment, and was so impressed with what he saw and heard that he investigated the truth, and began the observance of the Sabbath.

He had in his employ a large force of men. One of the hardest tasks before him was to tell his foreman and employees of the change in his religious views, and that after this the Sabbath would be observed. He hardly knew how to proceed. On the arrival of his train at his home station, he was met by his foreman. He stepped off the train, shook hands, and at once, with trembling, said: "I wish to tell you I have begun to keep the seventh day of the week as the Sabbath." To his surprise, the foreman replied: "Well, you are right. I have for some time been convinced that Saturday is the right day to keep." The Lord gave him favor with all his employees. Some time later one of our ministers was called on to baptize seventeen persons as a

result, directly and indirectly, of this man's godly influence.

Later, a young man very much emaciated came for treatments. He improved in health, and was so favorably impressed with the spiritual atmosphere of the sanitarium that he, too, decided to keep the Sabbath and cast his lot with the people who were engaged in ministering to the sick. His mother, a most estimable woman of considerable means, had heard unfavorable reports about Seventh-day Adventists, and was naturally greatly troubled about her son. She said to me while visiting in Melbourne, her home city, "I fear he has not studied into your doctrines, but has been influenced by the lives of those who minister to him." I advised her to visit him at the sanitarium and ascertain the facts, assuring her we had brought no pressure on him. She came soon after this, and brought her daughter with her. Together they studied the Bible, with the result that her daughter, too, decided she must keep the Sabbath. The mother, more perplexed than ever, hardly knew what to do; but being an honest searcher after truth, she was later led to see the importance of this message, and threw her all into the work. Her daughter afterwards took the nurses' course, and later was sent as a missionary to Singapore. She was one of the most noble Christian young women we had the privilege of training while in Australia. The mother and the son have done much active missionary work, and have greatly assisted the cause with their means and influence.

During our stay in Australia, we were able to count thirty-three persons who had accepted present truth directly through the sanitarium work, not counting those who were brought into the truth through the individual effort of these converts. Among these were men of influence and means whom it would have been difficult to influence in any other way to investigate the truths we were advocating. There are other experiences as interesting as the ones already mentioned, but my purpose is merely to give a glimpse of what our sanitariums have done in the past, and what they, under the special blessing of God, may do in the future.

D. H. KRESS, M. D.

"The Passing of the Medicine Bottle"

UNDER this heading the *Ladies' Home Journal* of October gives the following paragraphs, which must strike some of our readers as indicating a long stride toward rational therapeutics on the part of others than our own sanitarium supporters:—

"We are certainly making long strides forward when we read such words as these, and they concern us all because they concern our health. And it must be well borne in mind that the writer, Sir William Osler, M. D., is unquestionably the foremost living American physician and the highest authority on drugs in the medical world. He says what follows, in the *Encyclopedia Americana*:—

"The new school does not feel itself under obligation to give any medicine whatever, while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific.

"Of course there are still many cases where the patient or the patient's friends must be humored by administering medicine, or alleged medicine, where it is not really needed, and indeed often where the buoyancy of mind, which is the real curative agent, can be created only by making him wait hopefully for the expected action of medicine; and some physicians still cannot unlearn their old training.

"But the change is great. The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory system or to circulation in the tissues.

"One notable example is typhoid fever. At the outset of the nineteenth century it was treated with 'remedies' of the extremest violence—bleeding and blistering, vomiting and purging, antimony and calomel, and other heroic remedies. Now the patient is bathed and nursed and carefully tended, but rarely given medicine.

"This is the result of the remarkable experiments of the Paris and Vienna schools in the action of drugs, which have shaken the stoutest faiths; and partly of the constant and reproachful object lesson of homeopathy. No regular physician would ever admit that the homeopathic 'infinitesimals' could do any good as direct curative agents; and yet it was perfectly certain that homeopaths lost no more of their patients than others. There was but one conclusion to draw, that most drugs had no effect whatever on the diseases for which they were administered."

L. A. HANSEN.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

More About the Oklahoma Trial

THE conscientious keeping of God's commandments is no longer to be admitted as a defense against religious laws in Oklahoma, if the decision of the court in the case of the State against J. G. and I. G. Krieger is allowed to stand. This trial, as many of our readers know, occurred at Watonga, Okla., August 3 and 4.

The statute which was intended to protect Seventh-day observers, and under which these men could hope to claim exemption, reads as follows:—

"It is a sufficient defense for proceedings against servile labor on the first day of the week to show that the accused uniformly keeps another day as holy time," etc.

The State constitution also makes the following declaration against the enforcement of religion:—

"Perfect toleration of religious sentiment shall be secured, and no inhabitant of this State shall ever be molested on account of his or her mode of religious worship."

These statutory and constitutional guaranties would certainly seem sufficient protection to the conscientious observer

of the seventh-day Sabbath. We shall speak later of the weakness of these two provisions, supposed to guarantee liberty in religion. We wish to show that they failed entirely in this trial to supply the protection which they are supposed to give. The reason will be apparent as we proceed.

All through the trial, whenever the attorney for the defense asked a question that was calculated to show that the accused belong to a church which keeps another day as holy time, and that they did in fact uniformly and conscientiously keep that day, it was opposed with the utmost determination. In the first part of the trial some of these objections were overruled by the court; later, things seemed to turn, and all testimony bearing on the subject of the religious faith of the individuals was ruled out entirely.

We give herewith a few questions bearing on this feature of the trial as they appear in the transcript of the evidence from the court records:—

"Direct examination of Isaac Krieger by Attorney Woolman for defendants:—

"Question.—What is your name?

"Answer.—Isaac G. Krieger.

"Ques.—Where do you live?

"Ans.—At Hitchcock.

"Ques.—How long have you lived there?

"Ans.—Little over ten years.

"Ques.—Are you one of the defendants in this case?

"Ans.—Yes, sir.

"Ques.—State to the jury of what religious faith you are.

"By Mr. Boardman: State objects to the question as incompetent, irrelevant, and immaterial; not defensive matter to the issue in the case.

"By the court: Sustained.

"By Mr. Woolman: Excepted.

"Ques.—Did you on the twentieth of June, 1915, belong to any religious sect?"

We quote only the following questions, as the State's attorney made the same objections to each question, and the court sustained the objection, which was declared irrelevant by the court:—

"Ques.—I will ask you if at that time you kept and believed in another day as holy day, except Sunday, commonly called the first day of the week? . . .

"Ques.—Did you at that time and were you observing your day as holy day, and doing so from a conscientious belief of your religion? . . .

"Ques.—I will ask you, if you on June 20 and at any time within the last three years, have you ever performed any secular work on Saturday, commonly known as the seventh day of the week?"

At this juncture, the attorney for the defense asked that the jury be excused from the room while he made a statement to the court. In this statement he showed why he wished to produce the evidence which was being ruled against by the court. He showed that these men were conscientious observers of the seventh day, and that in no case had they violated the day they kept as holy time, and that for this reason they claimed the right to continue their work on the first day of the week. To all this the State's attorney objected, and was sustained by the court.

We leave the reader to judge for himself as to the justice of the objections and the rulings of the court. To the writer, it certainly appears that in the

face of the foregoing exemption, as well as the preceding quotation from the Oklahoma State constitution, there must be something radically wrong. If the spirit and intent of these statements are not calculated to protect the seventh-day Sabbath keeper, we ask, What do they mean?

Leaving this court decision against these Sabbath keepers, let us notice the defects in the statute and constitutional provision. In the first place, to one who is acquainted with the persistency by which a State-enforced religion seeks to rule or ruin, the decision of this court is no surprise. The evil is not so much a weakness in the statute calculated to exempt Seventh-day observers as it is a wickedness of the law which in this free land seeks to enforce the keeping of any day as the Sabbath. When the State of Oklahoma seeks to enforce a sabbath day, be it the true or the false, it has entered the realm of conscience and religion; and so long as it follows this course, it will do what every other State or nation has done when it has engaged in the same undertaking—it will foster deeds of injustice and bigotry against its most loyal and unoffending citizens. There is no alternative; it must deny the work begun, or follow it to its ultimate end. Unfortunately, its constitution makes it only willing to "tolerate religious sentiment," instead of granting to all within its realm the fullest degree of religious liberty. We are sure these faults in the Oklahoma statutes were not intended by the people of the State, nor even by those who took part in their enactment; and we sincerely hope that the result of the above-mentioned trial may lead many to see and love the principles of religious liberty more than ever before.

I. A. CRANE.

NOTICES AND APPOINTMENTS

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE eighteenth annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1915 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Nov. 9, 1915, at 3 P. M., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, Secretary.

College of Medical Evangelists Constituency Meeting

IN harmony with the adjournment taken March 24, 1915, a special session of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, Cal., at 11:30 A. M., Nov. 10, 1915, for the purpose of transacting such business as may properly come before the meeting.

E. E. ANDROSS, President;
S. S. MERRILL, Secretary.

The Fall Council

ARRANGEMENTS are being perfected for a party to leave Chicago Monday evening, November 1, for the council at Loma Linda. It has been thought that the number of delegates to this council will be sufficient to make it

advisable to procure one or more special tourist sleeping cars; we could then have their exclusive use. The car will leave on the Rock Island Railroad, take the Golden State route, via Kansas City, Topeka, El Paso, and Tuscan, to Los Angeles. This means a sixty-eight-hour run from Chicago to Los Angeles, arriving at the latter place at 2:30 P. M., Thursday, November 4.

We shall be glad to hear from any who would like to join this party and can arrange to be in Chicago in time to get this train. The Rock Island train leaves from the La Salle Street station. Those who can get better rates near at home, can buy their tickets via Chicago, but have them routed on the Rock Island Golden State route. They should send word to the undersigned so that reservation can be made for them in the tourist sleeper. The tourist rate is \$7 for return trip. The round-trip excursion rate from Chicago is \$62.50. All can readily determine whether or not it will be cheaper to buy a through ticket nearer home or to buy to Chicago and then get the excursion rate from this point.

Some inquiry has been made relative to the best scenic routes returning. It is advised that the return trip be by way of the Western Pacific, and the Denver and Rio Grande to Denver, and then on almost any road east of Denver. Delegates will suit their own time and convenience in returning, as we shall not attempt to have special cars on the return train. All who desire to go with this party and wish to have reservation made in the tourist sleeper, should write us at once, addressing W. A. Westworth, Transportation Agent, 3645 Ogden Ave., Chicago, Ill.

Obituaries

CHRISTIANSEN.—Rose Bernice Christiansen was born in Berrien Springs, Mich., Nov. 9, 1902, and died in Viola, Idaho, Sept. 24, 1915. Her parents and a younger sister are left to mourn, but they sorrow in hope, for the deceased was an earnest Christian.

A. M. DART.

KLEINFELD.—Edeth Kleinfeld was born in Prussia, Germany, Sept. 23, 1847, and died in the General Hospital of Vancouver, British Columbia, Sept. 15, 1915. She was a member of the Laduce (Alberta) Seventh-day Adventist Church, and was an earnest, faithful Christian. Her husband is left to mourn.

A. O. BURRILL.

WILLIMAN.—Julia Williman died in Houston, Tex., Sept. 22, 1915. She was born in Harlem, N. Y., May 22, 1862. About sixteen years ago she accepted present truth, and continued faithful to this belief until the close of her life, rejoicing in the advancement of the third angel's message. During a long sickness she was fully resigned to the will of the Lord. Her husband, two sons, and an adopted daughter are left to mourn.

E. L. NEFF.

COREY.—Frederick E. Corey was born in Richland, Mich., Jan. 14, 1837, and died at his home in Battle Creek, Mich., Oct. 11, 1915. He was married to Carrie M. Babcock in 1864. Two children, a son and a daughter, were born to them. A short time after his marriage he accepted the third angel's message, and was baptized by Elder T. M. Steward. He was faithful to this belief "even unto death." He leaves a beloved wife, two children, and a brother and a sister.

G. E. LANGDON.

COLBY.—Mary Ann Colby was born in Irasburg, Vt., Jan. 27, 1833, and died at the home of her daughter, in Bolivar, N. Y., Sept. 30, 1915. For over sixty-one years she was a believer in present truth, and during the early days of the work in New England she and Elder Hutchins and his wife were closely associated in labor. She was faithful unto death, and her long life was one of patient continuance in well-doing. Among those left to mourn are a son and a daughter, one sister and two brothers.

H. LESLEY SHOUR.

GARLICK.—Robert Garlick was born in Livingston County, New York, May 16, 1837, and died July 30, 1915, at his home, in Grand Rapids, Mich. He was married to Elizabeth J. Tucker in 1872. Ten children were born to them, seven of whom, with their mother, are left to mourn.

J. MELVIN WILBUR.

CAMPBELL.—Myrtel Campbell fell asleep in Jesus Sept. 25, 1915. The family moved to Santa Rosa, Fla., five years ago, and three years later Sister Campbell accepted present truth, remaining faithful until her sudden death, at the age of thirty-five years. Words of comfort were spoken by the writer from Rev. 14:13.

W. C. VAUGHN.

BROWN.—Samuel Brown died suddenly Aug. 23, 1915, aged 80 years, 6 months, and 27 days. He was not a member of the Seventh-day Adventist Church, but he believed the truths of the third angel's message. The deceased was a good neighbor, a kind father, and a devoted husband. His wife and five children survive. The funeral service was conducted by the writer.

F. H. ROBBINS.

HOWSON.—Thomas Howson was born in Canada, Jan. 1, 1834, and died in Portland, Oregon, Sept. 25, 1915, at the advanced age of eighty-one years. An aged wife and three sons are left to mourn. Brother Howson accepted present truth in 1869, and for forty-six years was a faithful member of the Seventh-day Adventist Church. During the last few years of his life he was especially zealous in Christian service, and we are confident that he sleeps in Jesus.

E. W. CATLIN.

BUCKLAND.—William G. Buckland was born in Gates, Monroe Co., N. Y., Aug. 2, 1836, and died at his home, in Lockport, N. Y., May 19, 1915. He was connected with the Seventh-day Adventist Church for nearly sixty years, and at the time of his death held membership with the company at Burt, N. Y. Brother Buckland was married to Nancy M. Cottrell, daughter of Elder R. F. Cottrell, and to them were born two daughters. The wife and one daughter, with a sister and two brothers, survive.

* * *

FURMAN.—Amelia H. Boyer was born in Pennsylvania in 1847. Her first husband was a Mr. Collins, and five children were born to them, two of whom survive. Being left a widow, she married W. A. Furman, an old soldier. Sister Furman was for many years an earnest believer in the third angel's message, and held membership in the Seventh-day Adventist Church at Victor, Colo. She was widely known, and held in high esteem as a neighbor and friend. Sister Furman died at Ft. Dodge, Kans., Sept. 27, 1915.

J. SCOTT MOORE.

STICKNEY.—Anne T. Coombs was born in Whitefield, Maine, Sept. 6, 1826. In 1847 she was married to Ruel Stickney. They became believers in the advent message in 1854. In 1862 they joined the pioneer settlers in California. Seven years later they first heard the Sabbath truth, and in 1872 united with the Healdsburg Seventh-day Adventist Church. She was an invalid during the last years of her life, but she never murmured or complained, and fell asleep in Jesus at the home of her daughter, in Ukiah, Cal., Sept. 9, 1915. Four children are left to mourn.

W. P. DAYTON.

HOYT.—Tina Ruth Jorgensen was born in Montcalm County, Michigan, June 11, 1885, and died in Battle Creek, Mich., Sept. 28, 1915. Her early life was devoted to educational work. After finishing the common school she attended Cedar Lake Academy, and later the college at Berrien Springs. Then for several years she taught church school. May 7, 1907, she was married to J. M. Hoyt. Their one child, a son, died in infancy. Her life was that of a consistent Christian, and an inspiration to all who knew her. Besides her husband, her parents, four sisters, and three brothers are left to mourn.

C. F. McVAGH.

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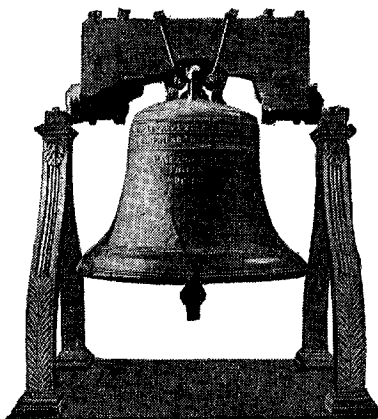
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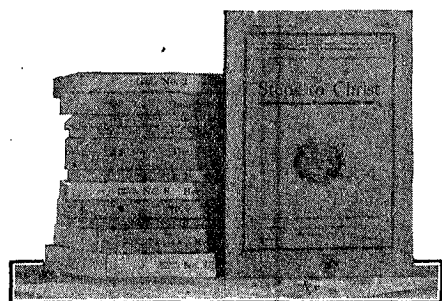
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ON October 16 the Misses Edith and Ethel Frye sailed from New York for Porto Rico, in response to an urgent call from that field for two experienced lady nurses. They received their training in the New England Sanitarium, at Melrose.

THE first Sabbath keeper to take his stand for present truth on Mangaia, Cook Islands, was baptized on Sabbath, August 14, by Pastor Sterling, after which the ordinances of the Lord's house were celebrated. Brother Sterling writes that he is encouraged by the outlook on Mangaia.

SAILING from Seattle on October 19, Brother and Sister J. G. Gjording left for Shanghai, China. These recruits for the mission fields come from the Danish-Norwegian Seminary, at Hutchinson, Minn. It is expected that they will join the staff of the newly opened mission in Manchuria.

NEWS has come that Prof. H. R. Salisbury is on his way to the fall council, coming by way of China and the Pacific Ocean. It is probable that he will also return by that same route, on account of the danger and uncertainty attending travel by the usual route across the Atlantic Ocean and through the Mediterranean Sea and the Suez Canal.

ANOTHER country is added to our list. On September 23 Brother John L. Brown, Sister Brown, and their little boy sailed from Santiago, Cuba, for Central America, to pioneer the work in the republic of Salvador. They are the first Seventh-day Adventist workers to enter that field. Brother Brown will begin the work with our literature. He has for several years been laboring in Spain, but recently returned to work in Spanish-American fields. On the same boat Brother and Sister C. F. Innis and their little daughter sailed from Cuba for Guatemala. Brother Innis will engage in the colporteur work in Guatemala, and Sister Innis will help in the office.

THE following interesting incident, from the *Australasian Record*, shows how the Lord can use even a Sabbath School Lesson Quarterly to awaken an interest in the truth: "In the sowing of gospel seed beside all waters, some seeds find fertile soil. Brother E. D. Thomas, in South India, relates that one hot day, beneath the equatorial sun, an elderly gentleman came into the mission compound at Nazareth. The traveler had a booklet [the Sabbath School Quarterly on Topical Studies on the Message] which he handed to Brother Thomas, inquiring whether the Seventh-day Adventists published it. On receiving an affirmative reply, his joy was manifestly great. He said: 'I have come walking such a long distance [fifty miles] to see the faces of the people who believe in such a grand truth as is revealed by this booklet, and to get acquainted with them. This book has been my spiritual meat in my old days. I have spent hours upon hours under the banyan tree near my house, reading and studying it.' He remained a few days at the mission, and returned a firm believer in the truths of the Sabbath and the near coming of Jesus. He took a quantity of literature with him."

It is a cheering report that comes from the Sabbath School Department. In the first quarter of 1915, \$93,581.45 was given by the Sabbath schools for missions. The *Sabbath School Worker*, summing up the record of gifts for the years, says: "Thus \$2,039,048.56 has been deposited by our Sabbath schools in the bank of heaven in a little over twenty-eight years. How we should rejoice that this two millions of dollars has helped so substantially in fulfilling God's plan of sending the message to 'every nation, and kindred, and tongue, and people.' We know not how many precious souls will be saved in the kingdom of God as the direct fruit of these freely given dollars. Who could wish that the dollars were fewer in number? Who does not wish they were many times multiplied? But the account is not yet closed. Week by week we may still add to the deposit; and let us give as we would give if it were our boys and girls, our fathers and mothers, our friends and neighbors, who were in heathen lands with no knowledge of the truth that is so dear to us."

New Bible Studies by Correspondence

THE Fireside Correspondence School wishes to announce four new Bible studies — for the fourth, fifth, sixth, and seventh grades respectively. These lessons are based on Mrs. McKibbin's "Bible Lessons," used in these grades in all the primary schools of the denomination. Probably half our children and young people of these grades are still in the public schools, where they have no opportunity to study the Bible. A little later, when they enter our intermediate schools or academies, they will find themselves behind in Bible study and will have this work to make up. By means of these correspondence lessons this work may be done in addition to their other lessons in the public schools or during the summer vacation. Or they may begin the work

this winter and finish during the summer vacation. I hope our parents will note the importance of this matter, and will see to it that their children obtain the benefit afforded by this opportunity. All who are interested should at once address the Fireside Correspondence School, Takoma Park, D. C., for further information.

C. C. LEWIS,
Principal.

The Statistical Report

THE statistical report for 1914 presents some very encouraging features. During the year, 113 churches were added, with a membership of 11,287, making a total of 3,700 churches, with a membership of 125,844. This gain for 1914 was 9.85 per cent, the highest former gain being 7.16. This message is now being carried forward in 87 different countries, with a total force of laborers, including institutional workers, of 9,360. This is an average of one laborer for every thirteen church members.

These figures give evidence of a living movement going throughout the earth, one in which God is manifesting his power for the salvation of men.

"In Memoriam"

THIS little book gives a brief history of the life and work of Mrs. E. G. White, her last sickness, and the funeral service, including a verbatim report of the funeral sermon. It is beautifully illustrated with pictures taken at the funeral and the grave, and portraits of Mrs. E. G. White, and Elders James White, Joseph Bates, J. N. Andrews, J. H. Waggoner, J. G. Matteson, Uriah Smith, G. A. Irwin, and O. A. Olsen, all of whom have been laid to rest waiting the call of the Life-giver. This little booklet will be greatly prized by all who were acquainted with Sister White or her work.

Price, only 10 cents. Order of your tract society.

Harvest Ingathering

THE Pacific Press has begun the third edition of the *Harvest Ingathering Signs*, which, when printed, will make a total of 800,000 copies.

October 21, 708,000 papers had been mailed, with orders still coming in rapidly. Thirty-seven local conferences and seven union conferences have ordered more papers than last year.

The autumn weeks now passing are the most favorable time we shall have for soliciting for missions. A little later the minds of people will be filled with holiday shopping, and unfavorable weather will come on. The weeks now passing, therefore, must determine largely what our success this year will be.

One conference president writes: "We are taking an active interest in the Harvest Ingathering campaign this year, and hope to bring our returns up much above last year. We are planning for a strong campaign, and I trust we shall see the result of our efforts in the actual gathering of funds."

A telegram from St. John, New Brunswick, October 21, reads: "Maritime has more than reached its quota for Harvest Ingathering." T. E. BOWEN.