

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, November 4, 1915

No. 54

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

The Loom of Life

Worthie Harris Holden

Sometimes when the day seems a failure
As I muse at the setting of sun,
I weep o'er the poor, blighted pattern
In the weaving so shabbily done.

Methinks that my motives were loyal
Though my service so poor for my King,
But even my heart may deceive me
When it seeks some excuses to bring.

Perhaps if each day brought successes,
I might gloat o'er my triumph with pride;
It may be He humbles my spirit
To keep me fore'er by His side.

I am glad that He knows just the reason,
That He honors the love that will try,
And some day on a loom in His heaven
I shall perfectly weave by and by.

Portland, Oregon.

JUSTIFIED
FREELY BY HIS
GRACE

I
II
III
IV
V
VI
VII
VIII
IX
X
XI
XII

Note and Comment

Missions Go Begging

We clip the following from the *Lutheran* of October 21:—

Recently a communion service was held in a country parish of the ministerium of Pennsylvania, where everything was on a big scale, except the cause of missions. Over 1,500 people were present, 618 partook of the Holy Communion, a catechetical class of 50 was confirmed, and the pastor invited to administer private communion to 15 members who were unable to be present at the services. The services began promptly at nine o'clock and were dismissed at twelve o'clock noon. The enormous crowd of people in attendance was conveyed to the church in 182 teams and 106 automobiles.

At this service the special offering for missions amounted to \$56.67, or less than four cents per member present, and little more than nine cents per communicant. What a disproportion of the fitness of things! What need for education and enlightenment in the grace of giving! Surely missions went begging here.

Foreign Trade of the United States Increases

THE phenomenal trade balances which foreign commerce is creating are steadily adding to the wealth and to the financial power of the people of the United States. The *Washington Post* of October 21 gave the trade balances in favor of the United States as officially reported for the preceding five weeks as:—

Sept. 18, 1915	\$35,423,734
Balance for the week ended	
Sept. 25, 1915	27,528,703
Balance for the week ended	
Oct. 2, 1915	35,469,722
Balance for the week ended	
Oct. 9, 1915	35,880,000
Balance for the week ended	
Oct. 16, 1915	43,912,598

The editorial comment of the same paper on these figures is noteworthy:—

Based upon these statistics, commercial experts compute the trade balance in favor of the United States for this present fiscal year as approximately \$2,000,000,000, or about double that of the record-breaking fiscal year ended June 30, 1915.

The Signs of the Times

THE editor of the *New Mexico State Record* sees evidences that the prophecies of the Bible are fulfilling in this generation. In his paper of August 6 he says:—

One of the peculiar features of this day's life is the unrest that seems to be apparent throughout the world, and the unusual conditions that are everywhere visible.

It almost seems at times as if the prophecies of the Bible were coming true in this generation.

We are seeing the rising of nation against nation, and are facing what approaches most startlingly a world's war. Strikes, as the result of the dissatis-

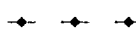
faction of the people, are again and again occurring, showing a certain spirit of tumult and insecurity everywhere.

One tragic accident after another where the loss of life is frightful is flashed over the wires, and we are stunned by the catastrophe.

The economic conditions are unsettled, and all about us dissatisfaction is widely apparent.

Even the climatic conditions seem to have been affected, and we hear of the unseasonable weather which has been almost unknown heretofore, and lands that have been classed as desert are flooded with water.

It seems as if there had never been a time when the conditions in all departments of life were so at variance and so unusual, and the scientist and the student have no answer to the question as to what it all means.



Baptist Editorial on Christ's Coming

In the editorial columns of the *Western Recorder* (Baptist) for October 21, there appeared such a good article on Christ's coming that we are reproducing it entire for the readers of the *REVIEW*. We give this editorial, not because its sentiments are new to Seventh-day Adventists, but because it is encouraging to find that others hold these views:—

When our Master ascended to heaven, he left the promise that he would come again. Through the long, weary years, his elect have waited his coming. Many have fallen on sleep, watching for the coming of their King.

We know not when he shall come, but it seems to us that the day is not far distant when he will come to claim his own. The hour of his advent is not known to man, yea, not even the angels in heaven; yet many signs and prophecies point to his speedy coming. Famine, wars and rumors, and unspeakable apostasy would seem to indicate that the time is near at hand.

Mankind has never known such a war as the one now raging. With few exceptions, the great nations have entered the carnival of murder; and annihilation and extermination are the order of the day. At no time in human history could it be said with so much truth that there are "wars and rumors of wars."

While it is true that wealth has accumulated, it is equally true that gaunt famine stalks abroad in the world. And while the rich have grown richer, in many places the poor have grown poorer. The cry of hunger, the wildest cry of this world, is heard in the distance, till hushed in the silent grave. With the fearful destruction of the world's resources, it is likely the world will be forced to face the most fearful famine in its history.

It will hardly be denied, even by the most hopeful, that there is a sad falling away from the faith. Satan seems working as never before, and if possible, would deceive the very elect. Antichrist is having his day, and his subjects are magnifying their opportunity; but his day must die away with the coming of our King.

Whether he shall come at noon or at night, he will come with the suddenness of a thief in the night. As in the days

of Noah, the world will be blinded by materialism, eating and drinking, and marrying and giving in marriage.

His coming will be in splendor and power and overwhelming glory. We shall behold him coming in the clouds, and with him, all the retinue of the skies. Once he entered the world as a little babe, with the weakness of the flesh; but now as the Lord of lords and King of kings. Once his ears heard the cruel cry, "Crucify him! Crucify him!" but then shall the whole earth hear the far-resounding shout, "Crown him! Crown him! Crown him Lord of all!"

Knowing that he will come, but not knowing the hour of his coming, it behooves us to watch, for "in such an hour as ye think not the Son of man cometh." Like friends and loved ones, looking far out over the sea for the long-expected ship, shall we be found watching and waiting?

When next we gather at his table, to partake of the emblems of his shed blood and broken body, let us hear his solemn words, "Ye do show the Lord's death till he come." May it be to us a solemn pledge and blessed reminder that he will come again.

Nor should we fail to comfort one another with the doctrine of his coming. The night has been dark, but the day shall dawn, and the shadows shall forever fly away. In patience, let us possess our souls, hoping that the day of deliverance draweth nigh. No longer need we ask, "Where are the signs of his coming?" for they are many, and may be easily seen by the eyes of faith.

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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, NOVEMBER 4, 1915

No. 54

EDITORIALS

Love of the Brethren

Love of the brethren is the test of discipleship. Says the Master: "By this shall all men know that ye are my disciples, if ye have love one to another."

Christ manifested this love in a superlative degree. He gave his life a willing sacrifice even for his enemies.

Moses' love for his brethren was such that he was willing to have his name blotted from the records of heaven rather than that they should be lost. And the apostle Paul wished himself accursed if by that sacrifice he could save his kinsmen after the flesh.

It is this spirit of love which should characterize the church of Christ today. Its possession by all the believers would revolutionize many conditions which now exist. Scandalmongers, gossip carriers, and backbiters would cease to exist. The good name, and reputation of a brother would be sacredly guarded. None would be found who would take delight in unkind criticism of another while at the same time professing friendship.

A strange love it is which praises one to his face and discredits him behind his back, which, while professing the deepest interest for the welfare of a brother, permits him to continue in a course which will result in eternal ruin.

True love for a brother in error, while it seeks to shield his good name, will at the same time put forth earnest personal labor to save him from the snare of the wicked one.

For this true brotherly love let us seek. Let us cultivate its exercise in the church. It will bring in its train unnumbered blessings to us personally and to all the church of God.

F. M. W.

The Waste of War

WHEN our attention is called to the large loans called for by the belligerent nations engaged in the shocking slaughter of men across the sea, in order to continue the deadly strife, a glimpse of the tremendous waste of war dawns upon us. The waste is so great as to stagger the imagination, and is beyond the average mind to comprehend. Billions of

dollars are called for in a single loan. But how much is a billion? Does anybody really know? Allowing twenty-four hours to a day, three hundred and sixty days to a year, and seven thousand years since Adam was placed in Eden (and this is not intended as an exact computation), we have considerable less than four billion minutes since the creation of the world.

Our own nation is at peace. At present we are not waging an armed conflict with any nation. Expenses for the equipment and munitions of war are supposed to be on a peace footing, yet we read that the United States spent in the past two years more than a billion dollars for war purposes. Quite a sum indeed! In nineteen centuries of the Christian era there are less than a billion minutes. At peace, yet spending in two years a dollar for every minute since the birth of Christ! And this is called a state of "unpreparedness." To prepare for what statesmen deem to be the inevitable, billions more are needed.

One writer tells us that a billion dollar bills placed one on top of the other would make a pile fifty-five miles high.

It is interesting to consider what could be accomplished with our war money if turned into constructive and philanthropic channels. I clip the following from the *Chicago News* of Oct. 21, 1915:—

The very best two-room modern rural school can be built for \$4,000. Our annual war bill applied to this purpose would build 2,500 such schools in every State of the Union. If applied every year, it would give every high school student in the United States a high school education and the necessary books. It would also give a free college education to six times the number of people enrolled in our colleges. The price of one battleship would more than pay for all the schoolbooks used in the United States in a year.

From the standpoint of the philanthropist, our yearly war budget would provide the following institutions for the betterment of humanity: Ten hospitals at \$200,000 each, two insane asylums at \$500,000 each, four blind schools at \$250,000 each, four old people's homes at \$250,000 each, two reform schools at \$250,000 each, two schools for defectives at \$250,000 each, four industrial training

schools at \$250,000, twenty agricultural high schools at \$50,000 each, a model farm in every county of the United States at \$2,000, one thousand visiting nurses at \$100 per month for the prevention of diseases, \$250,000 for the relief of the poor, and another million dollars left for any other purpose.

And this awful waste of war takes no account of the wreck and ruin of homes and cities, the stagnation of industries, the slaughter and mutilation of hundreds of thousands in the flower of manhood. It tells nothing of the anguish and horror as the angel of death hovers near, as wives, fathers, mothers, and other loved ones see bulletined the death of those at the front whom they fondly hoped would return to their homes.

And the awful carnage continues. The most civilized and enlightened nations of the world are turned into a slaughter pit. The storm cloud is growing darker, larger, and more threatening, demanding a greater outlay in money, and a more terrible sacrifice in men. These things ought to admonish us that the end of all nations is here, and we should prepare for a place in the kingdom which shall never be moved.

G. B. T.

Among the Mashonas

At the Glendale Mission, near Ft. Victoria, Mashonaland, I heard the Shona tongue for the first time. From the eight outschools, far and near (the nearest nine miles distant), the people had come in to the meeting at this newly established station, crowding the little meeting room to the utmost. About one hundred and seventy-five voices sang out the hymn in the Shona tongue:—

"Saviour, Saviour, hear my humble cry;
 While on others thou art calling,
 Do not pass me by."

In the Shona it reads like this:—

"Yesu Tenzi, Ndo chemere 'Mwi,
 Mu ka Komborera wame,
 Musa siye 'ni."

It is the cry of Mashona hearts that they may not be passed by as the last message of the "everlasting gospel" is hastening on with its call to salvation. How dreadful to be passed by, and left helpless and alone in the dark! I am glad, as I see these animated faces, that our work has begun among the Mashonas. And with that thought, what a

vision opens up of tribes and tongues yet unreached, waiting for us, in the wilds!

The plan in this new station is the same as in other missions. The Glendale farm has nineteen hundred acres, four hundred of which is tillable valley land. The central school is to be here, students working on the land; and as teachers and evangelists are developed, the regions round about will be entered.

In former days the Matabeles raided Mashonaland for slaves and plunder. Now our first teachers are drawn from our missions in Matabeleland.

"It is hard," said one of these out-school teachers, "for the Mashonas say to us, 'Your fathers came down to raid us; how do we know but you will do the same some time!' They do not forget."

But the work is winning its way among the Mashonas. Brother T. J. Gibson is the superintendent, and Brother Lawrence Sparrow, who speaks this tongue fluently, is assistant. When I visited them their families were battling with fever, but with never a murmur. The new houses must be completed, giving room and protection from mosquito infection. It is an earnest and, at times, even desperate battle that the workers have to fight in establishing these new missions. The knowledge that the brethren and sisters in the churches are praying for them and supplying the means to go ahead is such a comfort to these missionary homes. And as I meet with these workers, I hear them praying for the home churches. The tie that binds our hearts together is a very real one.

Northeastward across Mashonaland, at Tsungwesi, near Umtala,—which is marked on most maps,—is our first station for the Mashonas, established by Elder M. C. Sturdevant. The station is beautifully laid out. One can see the signs of the heavy tasks that now have compelled Elder Sturdevant to let go the pioneer work for a time, though down in the provinces, at Johannesburg, he is still working in part for the native peoples.

Tsungwesi's 3,300 acres are spread over a great valley, skirted by mountain ridges. We got it by exchanging a like acreage cut off from the old Solusi farm, our first mission in Africa. Brother A. P. Tarr—twenty-five years ago a student from South Africa at Battle Creek College—has been in charge, but on his transfer to the Kafirland work, Brother F. B. Jewell takes the superintendency, with Brother E. Tarr assisting.

Here, in a little inclosure, I saw the last missionary grave that marks our way in Rhodesia—that of Brother C. Lynn Bowen. It is a part of the price to be paid, and Brother Bowen never shrank from it. Sister Bowen has for a year been teaching in a family school near Bulawayo, but now she returns to Tsung-

wesi, to join the teaching staff at the mission.

So, on goes the work. The light is shining out from these two stations in Mashonaland. With some very good evidence, many think that Mashonaland was the principal source of the gold of Ophir, which the Sabeen traders supplied to Solomon. All about are the marks of a gold mining industry carried on in prehistoric times. But at any rate, we are seeing in our mission work in this land that the grace of God is still able to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12. W. A. S.

A Missionary Experience

A CHURCH missionary worker in Manila reported the following experience, which occurred on Aug. 12, 1915:—

On this day I had decided to go to Calocan, Rizal, to teach. But it was quite rainy. At first I felt inclined not to go, but I thought that time is gold, on account of its shortness. I therefore decided to go although it was raining hard. When I reached the place, I thanked God greatly, because I found that instead of three, there were four waiting to hear the study. After the study, I asked the one who had met with us for the first time, whether the study was plain to her. She said, "Yes," I invited her to come to the next study, and she promised to do so. I took two of these persons to Maypajo, where we hold our Sabbath school. They promised me that they would be baptized this month. I thank the Lord.

The Holy Spirit works in the same wonderful way in leading weary, benighted souls into the light of truth in the Philippines as in the homeland. This experience of a church missionary only illustrates what thousands of church members may do in all lands if they but surrender themselves to God for service in winning souls. Who will respond to the Master's call, and become a channel of light to those who sit in darkness in the vicinity of their own light-filled homes? R. C. PORTER.

Our Relationship to Our Sanitariums

WHAT part do our sanitariums sustain to this movement? What should be our relation to them? The answer to the second question is determined by the answer to the first.

Our sanitariums constitute, we believe, important agencies in the carrying forward of this work with which we are connected. We shall find many in the kingdom of God who were brought there through the loving ministry of our medical institutions. By what they see and hear and by the lives of physicians and nurses, many will be led to give themselves to God. While obtaining physical and material benefits, they will receive,

even above these, spiritual benefits of infinite worth. How widespread this influence has been exerted, only the judgment will reveal.

Constituting as they do an essential part of this movement, our sanitariums deserve our hearty sympathy and support. Indeed, we should feel that they are our institutions, to be nurtured and built up by us, to be sustained by our prayers and by our means.

When we are in need of the ministry which these institutions can give, we should gladly avail ourselves of their aid, thanking God that in our affliction we can commit our cases to physicians and nurses who not only possess as good professional and technical training as physicians and nurses of the world, but who are Christian men and women—our own brethren and sisters in Christ Jesus.

But when we enter our sanitariums as guests, there are involved mutual and reciprocal obligations. The institution on its part should do for us all that lies within its power. Our physicians are expected to bring to bear upon our cases the most skillful, painstaking care and attention. But in doing this, the institution incurs heavy expense, and it is at this point that our obligations begin. Our sanitariums are not ours in the sense that we should make out of them personal gain. We must recognize that they have heavy obligations to meet. Many of them are laboring under a great burden of indebtedness. Indeed, the expense involved in our care may be represented in borrowed money on which the institution is paying interest. It is not right for us to throw upon the institution this burden, so far as we are concerned. And yet some, we fear, among our brethren and sisters have failed to recognize their personal obligation for the care which they have received at our sanitariums.

We find that all our sanitariums are carrying on their books heavy accounts involved in the care of Seventh-day Adventists. Some of these accounts have been running for many years; and when the managers have reminded delinquent ones of their obligations, it has sometimes caused unpleasantness. We believe that the principle enjoined in the Word of God, "Owe no man anything," applies to debts which have been contracted with our sanitariums as well as in our worldly business; and that where our institutions have taken our brethren and sisters in hours of need, and have endeavored to bring them back to health and strength, these same brethren and sisters should appreciate not alone the duty, but above all, the privilege which they have of making some commensurate return for the service rendered them. We believe that the principle of honesty

and integrity will lead every Seventh-day Adventist to pay his debts, whether those debts are contracted in the carrying on of his business in the world or whether they are debts which have been contracted in connection with our schools and sanitariums.

We do not know how many who read these words may be concerned in the discussion of this question. We hope, however, that if any of our readers is obligated to our institutions for service which has been rendered him, he will endeavor in the fear of God to pay his just and proper obligations; and we believe that as he endeavors to find ways and means of doing this, the Lord will cooperate with him. The Lord does not want any of his children under the burden and bondage of debt. He wants us to be free men and women in Christ Jesus; and we believe that as we reach out for this freedom and struggle to get rid of every encumbrance, God will respond to this endeavor on our part, and will open ways before us that we did not see, whereby it may be accomplished.

Brethren, let us be honest with the Lord, with our fellows, and with God's institutions. Let us pay our debts. If we owe our local church societies, if we owe the tract society, if we owe our schools, if we owe our sanitariums, let us seek to render to them according to the service and benefit which we have received, and God will bless us in this undertaking.

F. M. W.

Our Schools

OUR denominational schools are among our strongest and best facilities for the advancement of our special work. We place our sons and daughters in these schools that they may receive a training to become workers in the cause of God. We expect our schools so to mold and shape the lives of these young people, and to give them such an education, both in character building and in literary attainments, as will fit them to be efficient workmen for the Master. In all parts of the world, graduates from our schools or those who have had more or less training in them are leading in the work of proclaiming the third angel's message.

I am sure all will be glad to know that this year our schools have opened with a good attendance. The Educational and Missionary Volunteer Council held last spring, and the conventions following, gave to our educational leaders and the teachers in our schools new inspiration for better service, and we believe that our educational work is keeping pace with the advancement of the message.

Our educational secretary, Prof. Frederick Griggs, writing under date of October 20, speaks as follows concerning the work of our schools:—

The statistical report for the year 1914 of the schools of the North American Division Conference, shows a total of 565 schools, with an enrollment of 16,176 pupils and 1,054 teachers. This is a gain over the preceding year of 46 schools, with a net gain in enrollment of 656, and in teachers of 43. This increase shows a healthy growth in our school work, not the least encouraging feature of which is the fact that it is quite largely in our elementary schools. These eight-grade schools conducted in our churches are the foundation of our advanced schools. The more we have of them, and the stronger the character of their work, the larger the number of students we shall have in our secondary schools and in our colleges, and accordingly the larger number of workers will be available for both home and foreign fields. Therefore this growth of our church schools is indeed gratifying from every point of view.

During the past summer, following the Educational and Missionary Volunteer Council, six conventions were held in different parts of the United States. This council and these conventions were especially marked by the spirit of consecration on the part of the educators in attendance. Never before have we had such helpful, inspiring educational gatherings. As a consequence we look for a long advance step to be taken by our schools this coming year in spiritual and intellectual growth.

The department is in receipt of reports of the opening of nearly all our secondary schools and colleges. These reports reveal the fact that our teachers are determined to put into effect the spirit and plans of our council and conventions. The opening of the school year of 1915-16 is a cheering one.

Already some of those in charge of our schools have reported concerning their work since the beginning of the school year. Prof. B. F. Machlan, principal of South Lancaster Academy, says:—

At the council in California, as I listened to the instruction given from morning to morning, I felt that the responsibilities resting upon teachers were greater than I had ever realized. Though the burden seemed heavy and to fit pretty snugly upon one's shoulders, yet it gave me a new inspiration for the work of the coming year. All summer long I was praying, and planning what we ought to do as a faculty to make our work more effective, and what I ought to be to my fellow teachers and my students. As the time neared for the opening of the school, I prayed that the Lord would give us as a faculty a special blessing, and that our first meeting might be one that would mark a new era in our work here; and I was much pleased when I saw the faculty line up with me. We have set the following as our goal for the coming year: First, every teacher a soul winner; second, every student converted; third, \$500 for the Harvest In-gathering.

Our school opened with about the usual number. They have not come in so fast this year as last, but at the present time we have about the same number that we had last year, and the prospects are that we shall go beyond the enrollment of last year.

On the first Friday evening, five of our young people took their stand for the truth, and on the second Friday evening there were three more. After the regular prayer meeting had closed, I invited those who had a burden for the unconverted and needed special help for themselves, to stay, and about forty remained. These young people expressed a desire to have a part in attaining our goal of seeing every student converted, and banded together to pray and work until this shall be accomplished.

Professor Field, one of our new teachers, said, in students' meeting, that he had been a student in our schools and also a teacher in them, but that he had never seen a greater evidence of consecration and desire to do the Lord's will and work than he saw here at South Lancaster. . . . I am deeply grateful to the Lord for giving me the help here this year that I have. Those who have been on our faculty for several years have taken hold of the work with new vigor.

Prof. H. A. Morrison, president of Union College, under date of September 27, writes as follows concerning the work there since the opening of school:—

Beginning with the very first morning, we organized our regular prayer bands, which meet every day just before chapel. The students are taking part in these bands in a very encouraging way. We are undertaking to call the attention of the young people to the evangelistic and mission work in the great fields that need attention, and are trying to direct the great majority of them along some of these channels for service. We are giving our ministerial band and our Bible workers' classes one hour of the chapel period each week. This brings the entire school in contact with this work.

I am much interested in seeing our young men go into the ministry, and a large number of our young people preparing for the foreign fields. Our teachers here are desirous of making these the great goals of this institution. Several members of our last year's class are in the home field this year, some of whom I believe will make excellent material for mission fields by another year.

We have a splendid class of students; they are well advanced in their studies, and even more mature than in past years. We believe that the Lord has sent us excellent material upon which to work, to prepare men and women for service in his cause. Our teachers are all taking hold of their work with an enthusiasm and earnestness that ought to bring good results. We have now enrolled two hundred and seventy-seven, which is twenty-three more than last year at this time. We know of a number who are yet coming, so we feel quite encouraged as far as attendance is concerned. Already we have forty-six who have been in the canvassing field during the past summer. Thirty-three of these earned one or more scholarships, many of them earning two or three. Several are still in the canvassing work who are planning to be here within a few days.

We are anxious that our students shall get a broad experience while in school, not only in general culture and intellectual development, but in their religious experience as well.

Emmanuel Missionary College sends in a splendid report concerning its prospects and work. Under date of October 4, Prof. O. J. Graf, president of the school, writes:—

We have organized our dormitories into small prayer bands of about six or eight. They meet once a week, one of the older, spiritual students taking charge. I am also planning, as soon as we are sufficiently acquainted with our students, to take up the matter in our faculty meeting, and have each teacher become responsible, as far as possible, for the spiritual welfare of certain students. I realize that there are some objections to this plan, but there is danger, in a large school like this, of "everybody's business being nobody's business." I am also planning to visit the students in their dormitories as often as I can, and talk with them about their plans for their future work, etc.

You will be glad to learn that our ministerial band has already been organized, and the members have found several places where they can hold meetings. Last year eight began keeping the Sabbath as a result of the work of this band. The Bible workers' band is organized, with a membership of thirty.

We are planning to have Elders G. B. Thompson and A. G. Daniells give lectures on mission fields. Last year one hundred and twenty students definitely consecrated their lives to work in the foreign fields.

Our enrollment has reached two hundred and twenty-four. An unusually large percentage of these are in the dormitories, which are full to overflowing. We have filled the rooms above the printing office, and two cottages in the grove.

Prof. E. C. Kellogg, of Walla Walla College, sends the following good report of the opening of the school under his charge:—

Our school this year is the largest in its history. The present enrollment is one hundred and twenty-four in the first eight grades, and two hundred and thirty-six in the other grades. There are sixty in the college department. Four years ago there were twenty-five. The increase in the strength and general condition of the school is quite noticeable.

Comparatively few of our young people are not church members. Of course that does not mean that all do not need a continual growth and an earnest experience in spiritual things, and we are doing what we can to help in this matter. In our Missionary Volunteer Society we have a ministerial and Bible workers' band, a Christian Help band, a mailing literature band, and a distributing literature band. The ministerial band is the strongest in the history of the school. The other bands have a large enrollment, and are doing good work. I have felt for some time the need of putting forth especially earnest efforts to encourage our young people to enter the ministry and the Bible work.

Our normal department has twenty-six in training this year. Nearly all these are working on the advanced normal course. This is the best showing we have ever had.

We hold a devotional meeting for the whole school in the chapel every other

Friday evening. Some of our schools hold one every Friday evening, but that does not seem to fit our work so well as the plan we follow. On the alternate Friday evenings the foreign mission band meets. This band has an enrollment of seventy-five. The village prayer bands also meet on these Friday evenings. Our young people hold their Missionary Volunteer Society meeting on Sabbath afternoon. Of course there are prayer meetings in the dormitories, which are held Wednesday evening. Probably have sufficient organization to accomplish a good work, and we are trying to make the spiritual interests and influence prominent in the school.

Under date of October 19, Prof. A. N. Atteberry, head of the Southern Training School, writes as follows:—

The class of students in attendance this year is very good; but I feel, as do most of the brethren in the field, that the standard in some things must be raised if we hope to man our field with home talent, which is certainly what we should aim to do.

We have ninety-five above primary grades, and seventy-five in the normal school department. This is considerably below the attendance of last year. No doubt the uncertainty of the location and the change in administration, as well as the financial depression over the whole South, will account for a good share of the lessened attendance. On the whole, our school work is moving on well, and especially in the boys' home we feel that progress is being made in raising the standard of discipline. The patrons from the village are manifesting a deep interest in the school, and so far there has been a spirit of cooperation. We are holding biweekly parent-teachers' meetings in the church, discussing principles of our school operation and kindred topics.

Under date of October 21, Prof. J. L. Shaw, president of Washington Missionary College, writes as follows concerning the prospect of his school:—

The enrollment the first week was two hundred and six. This has increased until at the present time there are two hundred and fifty-three enrolled, the increase in attendance being about evenly divided between academic and college students. While a large number of former students have returned, many new ones are in evidence. The ministerial college course has called a number of young men who are taking this course to prepare for the gospel ministry. There will be twelve or fifteen graduates from the college course at the close of the present school year.

Several new teachers of experience have been added to the College faculty, among whom are Prof. E. G. Salisbury, Elder H. H. Votaw, Prof. E. F. Albertsworth, Prof. C. Crager, Prof. C. C. Pulver, and Miss Pauline Schilberg. Special attention is given to field training of evangelistic workers. Elder Votaw gives most of his time to training young men for the ministry. Mrs. Williams has a large class of young women who are being trained in the science and art of giving Bible readings.

Some changes have been made in the language teaching, so that the institution is able to provide a German to teach

the German, a Frenchman to teach the French, and a Spanish lady to teach the Spanish. This affords the students an excellent opportunity to acquire a correct pronunciation of these languages.

The increased growth of the College has greatly taxed the facilities of the institution. A building has been rented from the Sanitarium, and fitted up to accommodate twenty-three students. The other dormitories have not been large enough to accommodate the students, and it has therefore been necessary to find rooms outside for a considerable number.

The dining room also is crowded. The chapel, which is arranged to seat one hundred and forty-four students, has over two hundred and fifty crowded into it. The doors have been taken off, and future students will be seated in the hall. The library is so crowded that the students often have to stand while consulting books of reference. Sometimes as many as forty occupy classrooms which should not accommodate more than half that number.

It is the feeling of the board and the College faculty that in order for the institution to do the work assigned to it, more accommodations must be provided.

A strong spiritual influence has prevailed during the opening weeks of the school, and a spirit of earnest work seems to possess the large majority of the students. Twenty-six students earned scholarships in the canvassing field.

Several lectures have been given by Elder A. G. Daniells on the work in the Orient, and a goodly number of students are looking toward Eastern lands, desiring to prepare to answer the calls to the Orient if Providence so wills.

The College of Medical Evangelists, at Loma Linda, Cal., has begun the year's work with very encouraging prospects. Under date of October 6, Dr. Newton Evans writes:—

We are all feeling very grateful at the propitious opening of our school year. We are especially glad this year for the large entering class of special two-year medical evangelistic students. This course has been arranged at the suggestion of a number of our workers, and seems to be giving satisfaction to all.

The opening exercises of the school were held Sunday evening, September 26, in the chapel, and the program was interesting and inspiring. Besides the members of our teaching faculty, there were present Elder E. E. Andross, president of the board, and Elder W. F. Martin, president of the Southeastern California Conference. The school work is proceeding nicely, and with little friction. Both teachers and students seem to be contented and earnest.

We were made especially happy during the last few weeks by the report of the State board examinations which were taken by our graduates in July. The nine graduates who took the examination at that time, all passed successfully. We feel that this is a great blessing, and are thankful to God for his goodness.

We are informed that other schools have opened most encouragingly. It is evident that our educational work is growing, and that our people are more and more inclined to send their children to our denominational schools until they

have finished a thorough course of study. With the entire denomination entering into this educational policy heart and soul, there ought not to be such a lack of available workers in the future as there has been during the past few years. We bespeak for our schools in the North American Division Conference the united prayers and cooperation of our brethren and sisters. The work is a holy, sacred work, and means much not only to individuals and families, but to the cause of God as a whole. Our schools need our hearty support.

I. H. EVANS.

Glimpses of Sabbath Keeping After New Testament Times

Nor at once did the innovation of Sunday observance set aside the Sabbath of the Lord in the practice of even the general church. And through history, when the general church had fallen away, we catch glimpses here and there of faithful witnesses to God's holy Sabbath truth.

FIRST CENTURIES

An old English writer, Professor Brerewood, of Gresham College, London, put in shortest phrase what many writers tell us:—

They know little who do not know that the ancient Sabbath did remain, and was observed by the Eastern churches three hundred years after our Saviour's passion.—“*Treatise on the Sabbath*,” page 77.

FOURTH CENTURY

Canon 29, of the Council of Laodicea (A. D. 364), shows that the ecclesiastical system was laboring to put an end to Sabbath keeping:—

Christians shall not Judaize and be idle on the Sabbath, but shall work on that day; but the Lord's Day [as they called Sunday] they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they be found Judaizing, they shall be accursed from Christ.

FIFTH CENTURY

Sozomen's “*Ecclesiastical History*” shows Rome evidently leading in the effort to abolish any recognition whatever of the Sabbath:—

The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria.—*Book 7, chap. 19.*

SEVENTH CENTURY

There were Sabbath keepers in Rome itself, evidently teaching the truth of God among the people, and bringing upon themselves the denunciation of Pope Gregory the Great, who wrote “to his most beloved sons the Roman citizens:”—

It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day.

What else can I call these but preachers of Antichrist?—*Book 13, epistle 1, “Nicene and Post-Nicene Fathers,” Vol. XIII.*

ELEVENTH CENTURY

The Pope's legates at Constantinople (A. D. 1054) were called to discuss with Nicetas, “one of the most learned men at the time in the East,” says Bower, whose position was “that the Sabbath ought to be kept holy, and that priests should be allowed to marry.”—“*History of the Popes*,” Vol. II, page 358.

The people of north Scotland, the ancient Culdee church founded by Columba and his followers, far removed from direct papal influence, was still keeping the Sabbath in the eleventh century. Margaret of England married Malcolm the Great, the Scottish king, in 1069. An ardent Catholic, Queen Margaret at once set about Romanizing the Celtic church. Of this church Andrew Lang says in his “*History of Scotland*”:—

They worked on Sunday, but kept Saturday in a Sabbatical manner.—*Vol. I, page 96.*

Skene, in his classic work, “*Celtic Scotland*,” says of these Sabbath keepers:—

They seemed to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors.—*Book 2, chap. 8.*

Queen Margaret called in the church leaders and held long discussions with them. At last, with the help and authority of her royal husband, and quoting the instructions of “the blessed Pope Gregory,” she succeeded in turning the ancient Culdee church in Scotland away from the Sabbath. (See “*Life of St. Margaret*,” by Turgot, her confessor.)

TWELTH TO FIFTEENTH CENTURIES

Among the numerous sects of southern Europe and the Alpine valleys, who were pursued and persecuted by Rome, were at least some who saw and obeyed the Sabbath truth. Thus, of one of these bodies, the historian Goldastus says:—

They were called Insabbatati, not because they were circumcised, but because they kept the Sabbath according to the Jewish law.—“*Deutsche Biographie*,” article “*Goldast*,” Vol. IX, page 327.

FIFTEENTH CENTURY

Sabbath keepers in Norway drew the condemnation of a church council held in 1435:—

The archbishop and the clergy assembled in this provincial council at Bergen do decide that the keeping of Saturday must never be permitted to exist, except as granted in the church law.—*Keyser's “Norske Kirkes Historie,” Vol. II, page 488.*

SIXTEENTH CENTURY

With the setting free of the Word of God by the Reformation, and the protest against the doctrine of papal tradition,

multitudes saw that the Sunday institution was not of divine origin; while not a few went farther, recognizing the claims of God's Sabbath. Moravia was a refuge, in those early Reformation days, for many believers in the reformed doctrines, and among these were Sabbath-keeping Christians:—

Even most prominent men, as the princes of Lichtenstein, held to the observance of the true Sabbath. When persecution finally scattered them, the seeds of truth must have been sown by them in different portions of the Continent. . . . We have found them [Sabbath keepers] in Bohemia. They were also known in Silesia and Poland. Likewise they were in Holland and northern Germany. . . . There were at this time Sabbath keepers in France [one of whom, M. de la Roque, “wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux”]. . . . That Sabbatarians again appeared in England by the time of the Reformation, during the reign of Queen Elizabeth (A. D. 1533-1603 Dr. Chambers testifies in his *Cyclopedia* (article “Sabbath”).—“*History of the Sabbath*,” Andrews and Conradi, pages 649, 650.

In this century, also, Sabbath keepers appeared in Norway, Sweden, and Finland. In 1554 King Gustavus Vasa of Sweden addressed a letter of remonstrance “to the common people in Finland,” because so many were turning to keep the seventh day.

SEVENTEENTH CENTURY

There was much discussion in England over the authority for Sunday observance. When other church festivals were ignored, as Easter, King Charles I wanted to know why Sunday should be kept. He wrote:—

It will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday.—*Cox's “Sabbath Laws,” page 333.*

It was in this time that the idea first obtained of enforcing Sunday obligation by the fourth commandment, and calling it the Sabbath. It was argued that any “one day in seven” was what the commandment meant. Of this argument, John Milton, the statesman-poet, wrote:—

It is impossible to extort such a sense from the words of the commandment; seeing that the reason for which the commandment itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment.—*Milton's “Prose Works” (Bohn). Vol. V, page 70.*

While kings and poets and ecclesiastics

discussed, here and there believers began to follow the plain Word of God and Christ's example in Sabbath keeping.

"Loved Not Their Lives Unto the Death"

In 1618 John Traske and his wife, of London, were condemned for the Sabbath of the Lord, the man being whipped, and both imprisoned. He recanted under the pressure, after a year, but Mrs. Traske, a gifted school-teacher, was given grace to hold out for sixteen years, dying in prison for the word of the Lord. An estimable woman she was, says one old chronicler, save for this "whimsy" of hers, that she would keep the seventh day. All that she asked of men, on her prison deathbed, was that she might be buried "in the fields."

By 1661 Sabbath keepers in London had further increased. In that year John James was minister to a considerable congregation, meeting in East London, off the Whitechapel Road. As part of proceedings against dissenting sects after the restoration of the monarchy, he was arrested and condemned to death on "Tyburn Tree." His wife knelt at the feet of King Charles II and pleaded for her husband's life; but the king scornfully rejected the plea, and said that the man should hang. Bogue says:—

For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs.—*"History of Dissenters," Vol. I, page 155.*

In 1683 Francis Bampfield—formerly an influential minister of the Church of England, but later pastor of a Sabbath-keeping congregation meeting in the Pin-ner's Hall, London—died of hardships in Newgate prison, for the Sabbath of the Lord. An old writer says that his body was followed to burial by "a very great company of factious and schismatical people," in other words, dissenters from the state church.

"Sabbatarian Baptists," these English witnesses to God's Sabbath were first called in those times, and then Seventh-day Baptists. In 1664 Stephen Mumford, of one of these London congregations, was sent over to New England. He settled in Rhode Island, where the Baptist pioneer of religious liberty, Roger Williams, had founded his colony. In 1671 the first Sabbatarian church in America was formed in Rhode Island. Evidently this movement created a stir; for the report went over to England that the Rhode Island colony did not keep the Sabbath—meaning Sunday. Roger Williams wrote to his friends in England denying the report, but calling attention to the fact that there was no Scripture for "abolishing the seventh day," and adding:—

You know yourselves do not keep the Sabbath, that is the seventh day.—*"Letters of Roger Williams," Vol. VI, page 346 (Narragansett Club Publications).*

Through the following century numbers of Seventh-day Baptist churches were founded in America. Then, as the events of the ending of the long period of the papal supremacy had moved Bible students to the earnest study of the prophecies, and as the predicted signs of the near approach of Christ's coming began to appear, there arose the great advent awakening in the earlier decades of the nineteenth century.

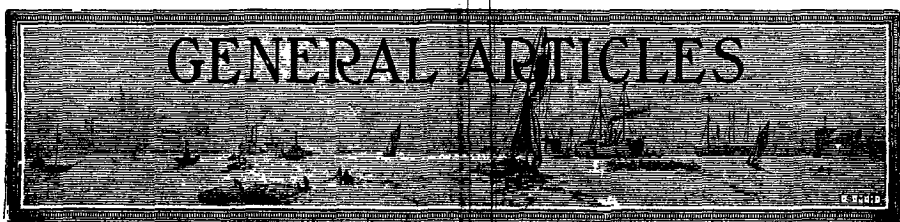
The prophecies regarding the work of the Papacy in seeking to change the law of God began to be understood, and it was seen that the last message of the everlasting gospel was a call to turn from human traditions to the New Testament standard of "the commandments of God, and the faith of Jesus." Rev. 14:12. Then began the great movement for Sabbath reform and the proclamation of Christ's second coming, which has given rise to the Seventh-day Adventist people, with a work spreading through all

lands, leading thousands every year to take hold of the Lord's blessed Sabbath day.

Soon Christ is to be revealed in righteousness and judgment. One burden of God's message for the last days is:—

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

Through all the dark centuries, the Lord had somewhere a little remnant keeping the light of the Sabbath truth glowing. They, too, overcame by the blood of the Lamb and the word of their testimony, loving not their lives unto the death. Now, with the clear light shining from the open Book, it is for Christians everywhere to turn from tradition to the way of God's commandments and the example of Jesus Christ. W. A. S.



Outward and Inward Adorning

D. H. KRESS, M. D.

"Be not conformed to this world;" another version reads, "Do not follow the customs and fashions of the age." God's people are in the world, but they are not of the world; they are a distinct and separate people. This distinction becomes more marked as they near the end of time, for then, if ever, shall ye "discern between the righteous and the wicked." The child of God aims to make the virtues of Christ, the inward adorning of a meek and quiet spirit, his chief attraction.

A certain artist, it is said, spent much time and anxious labor in painting a picture of Christ. He tried to make the face just as expressive as possible. Seated around Christ at the table were his disciples, having before them golden cups. After the great work of art was finished, it was put on exhibition. The artist stood by to hear the comments of spectators as they passed by. Several women halted before the picture admiringly. One of them enthusiastically exclaimed, "See the beautiful golden cups!" The artist took his brush, and with a few strokes obliterated the cups, saying, "I will have nothing in the picture that will detract from that face."

It should be the aim of every true Christian to wear nothing and do nothing that will attract the attention of the world from Christ to himself. He will not be content until everything about him that tends to do this is removed. It is the inward adorning that is to him of

great value. Some of our modern churches have become exhibits for jewelry and dress. What churches lack in spirituality they try to supply in outward splendor. The most worldly churches have the largest organs, the greatest choirs, and the most imposing structures in which to assemble for worship. The less of the inward adorning one possesses, the more the outward appears.

Outward adorning is always a confession of inward poverty. Those who are in possession of that valuable treasure, a meek and quiet spirit, are not the ones who seek outward display. Their dress is neat, yet simple and modest. Young professors of religion should spend the time in looking into the mirror of God's Word, with a view to adorning themselves inwardly in harmony with God's revealed will, that they now spend at the mirrors in their rooms in the arrangement of their dress. If they would study as diligently the garment of Christ's righteousness as they do the fashions, how different would be their experience.

We are living in the examination week of this world's history; all are preparing for their final examination. Angels of God are passing from one to another with the measuring rod of God's Word. The outward adornment—the wearing of gold, the arrangement of the hair, the style of the hat, etc.—is sufficient to witness before angels and men that the inward adorning, which alone is of value, is absent. Therefore the admonition is, "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Your adornment ought not to be a merely outward thing, as the plaiting of the hair, the putting on of jewelry, or the wearing of beautiful dresses. Instead of these it should be a new nature within—the imperishable ornament of a meek and quiet spirit, which is indeed precious in the sight of God. For in ancient times also this was the way the holy women who set their hopes upon the Lord used to adorn themselves. This is the adornment that is needed in our homes, and is the adornment that should impress the stranger as he attends the place of worship on the Sabbath.

Thoughts on Consecration

COMPILED BY W. H. SAXBY

"CONSECRATE yourselves today to the Lord, . . . that he may bestow upon you a blessing this day." Ex. 32:29.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Consecration is simply living in the constant recognition of the fact that we are the Lord's, and not our own. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

"Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives."—*Mrs. E. G. White, in Gospel Herald, August, 1912.* "The world's greatest need is consecrated effort for the salvation of souls."—*Id., in Week of Prayer Readings, 1907.*

"The surrender must be complete. Every weak, doubting, struggling soul who yields fully to the Lord, is placed in direct touch with agencies that enable him to overcome. Heaven is near to him, and he has the support and help of angels of mercy in every time of trial and need."—*Acts of the Apostles,* page 299.

"The time demands greater efficiency and deeper consecration."—*Testimonies for the Church,* Vol. IX, page 27. "Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot."—*Id., pages 25, 26.*

"The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Review and Herald, July 21, 1896.*

"I speak to our church members in every place. You must reach a higher

standard of consecration to God. If you will seek the Lord, by putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard."—*Id., March 1, 1906.*

"In our schools the youth are to receive an education that will result in full consecration to God."—*Appeals for Unity,* page 12. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God." "God's ideal for his children is higher than the highest human thought can reach."—*Testimonies for the Church,* Vol. VIII, pages 19, 63. "Just in proportion to man's consecration to God in this life, will be his advancement in the future life."—*Southern Union Worker, June 6, 1912.*

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to him, and to do their very best, according to their circumstances, to assist in his work."—*Testimonies for the Church,* Vol. IX, page 132.

"Satan does not want any one to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; the appetites and passions are striving for the mastery; temptations confuse the conscience, so that true conversion does not take place."—*Id., Vol. VI, page 92.*

"He who does not give himself wholly to God is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half and half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness."—*Mount of Blessing,* page 139.

"All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to his service. When we thus give ourselves wholly to him, Christ, with all the treasures of heaven, gives himself to us."—*Christ's Object Lessons,* page 116.

"Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action."—*Review and Herald, Jan. 2, 1900.*

"What we all need is a consecration and a faith that will stand the day of test and trial."—*Appeals for Unity,* page 7. "The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender."—*Testimonies for the Church,* Vol. IX, page 166.

"All who consecrate body, soul, and spirit to God's service will be constantly

receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind."—*Id., Vol. VI, page 306.*

"I would be, dear Saviour, wholly thine;
Teach me how, teach me how;
I would do thy will, O Lord, not mine;
Help me, help me now.

"What is worldly pleasure, wealth, or fame,
Without thee, without thee?
I will leave them all for thy dear name,
This my wealth shall be.

"As I cast earth's transient joys behind,
Come thou near, come thou near;
In thy presence all in all I find,
'Tis my comfort here.

"Wholly thine, wholly thine,
Wholly thine, this is my vow;
Wholly thine, wholly thine,
Wholly thine, O Lord, just now."

Obeying the Truth Under Difficulties

FROM AN ISOLATED MEMBER

[The following letter from one of our isolated Sabbath keepers, a devout sister living in a remote region far separated from those of like precious faith, tells of the trying experiences under which she is endeavoring to live out her conviction of duty. In her own home for many years she has suffered great opposition, amounting almost to persecution. Her experiences represent the experiences through which others of our devout members are passing. Let us pray God to bless this sister and give her strength and wisdom to meet the trying situation in her home. And let us remember also the scores of other lonely ones, who, in the midst of unbelief and opposition, far separated from those of like precious faith, are endeavoring to answer the call of God in obedience to his message for this day.—Ed.]

THE blessed third angel's message was brought to me more than five years ago by a dear, humble canvasser. It was late in August, after a summer of the most trying experiences through which I had ever passed. Precious experiences they were, though fiery; for by them I was prepared to receive with joy the heaven-sent message.

When the canvasser came to my home selling "Christ's Object Lessons," she found me in need of help and sympathy. I was much impressed with her sweet, humble spirit and her faith in God's precious promises. After looking through the book, I was anxious to buy it, but hesitated on account of my husband, who had gone to the mountains for a rest, admonishing me to be very careful in spending the little sum of money he had left with me. But I finally decided that I needed spiritual food as much as any other, and bought the book. After an hour or so of conversation, mostly on

the subject of God's care for his children and the mission of suffering, the canvasser rose to go. When I asked her to what denomination she belonged, her answer was, "I am a Seventh-day Adventist."

I knew nothing of this people except that they observe Saturday. When I asked why the Adventists keep Saturday instead of Sunday, she said, "Because it is the original day that God set aside and made holy, commanding man to keep it." I invited her to come again, and she left, promising to see me again soon. After her departure my thoughts ran something like this: Suppose the Adventists are right in keeping Saturday, should I be willing to obey if the light came to me? — O, yes; but I am sure Sunday must be the right day to keep holy, for there would not be so many deceived. I tried to dismiss the subject from my mind, but it would not leave me. Over and over again these words came to me: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God," until I became so concerned about settling this question that I sat down with my Bible and looked up every reference I could find pertaining to the Sabbath. I was surprised to find so much said regarding its sacredness, and the many promises to those who keep it holy. After this investigation the question uppermost in my mind was, Who changed the Sabbath?

The following Saturday, while I was busily engaged in preparing for Sunday, there came a knock at my door; and when I answered it, I was delighted to see the canvasser waiting for me to invite her in. Almost the first thing I said was, "Can you tell me who changed the Sabbath to Sunday?" We sat down with our Bibles and spent the rest of the day studying the subject, and before the sun set I was convinced that Sunday is not the Lord's holy day, as I had believed, and promised that by his help I would never keep another.

I invited the canvasser to spend the next week with me for the purpose of studying God's Word with her. She came, and O, the precious hidden truths that were revealed to my hungry soul! We kept the following Sabbath together at my home, and I verily believe that it was the happiest day of my life. The Bible had become a new book. Life had changed from darkness to brightness and hope. My soul was thrilled with the thought of a soon-coming Saviour, and I wished for my dear husband to come home and hear the glad tidings.

Two weeks elapsed before his return. In the meantime I took a severe cold, which my overtaxed system could not resist, and I was compelled to take to my bed. Before I was able to be up, my husband came home, and found me being tenderly cared for by an Adventist sister. I was surprised and hurt by the coldness of his greeting to this dear friend. I had not written him of the new light which had come to me, preferring to tell him face to face. However, he heard of it before reaching home, and came in

an unhappy frame of mind. He was kind to me, however, and did not mention the subject.

For several days I refrained from speaking to him of the things so dear to me, and prayed continually for wisdom to present the subject at the right time and in the right way. One evening when we were alone, I told my husband that since he went away I had studied the Sabbath question, and found that Sunday was not the true Sabbath of the Lord, and asked if he would investigate with me and see for himself. He remained strangely silent for a while, and then said, in substance, "If you are going to take up with such foolishness, we shall have to separate." For a few moments I felt almost stunned; then I said, kindly but firmly, that nothing could keep me from living up to God-given light. From that hour until the present time — over five years — he has fought the truth.

Often when my poor husband is indulging in cutting speeches, there comes the sweetest peace and assurance to my soul. Frequently comforting passages of Scripture come to me almost like a voice. I praise the Lord for every point of truth contained in the third angel's message, especially for the principles of health reform and what they have done for me. Before coming into the truth I was in poor health, not able to do half the work for four children. Now I am comparatively strong, and do nearly all my housework and sewing, with six children.

A little more than three years ago we moved from the city to a small country village, fifty miles distant, where I could have no church privileges and no association with those of like precious faith. By God's grace and help I am trying to hold up the banner of Christ in this wicked village. There are only about twenty-five families in the whole valley, yet two saloons are flourishing. By conducting a little Sunday school, scattering the printed page, visiting the needy, and trying to live a righteous life, I hope to win some precious souls for Jesus, including my dear husband, who would be a valuable worker if converted to Christ.

The Reward of the Righteous

C. P. BOLLMAN

PRIMARILY the reward of the righteous is eternal life. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Life was lost in Adam; it is restored in Christ. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" is awarded. Rom. 2:7.

Christ's mission is to give life: "I am come that they might have life, and that they might have it more abundantly." John 10:10. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. The life that was lost in Adam is restored in Christ. It was lost through Adam's sin; it is restored through Christ's righteousness. And if

it is again lost, it is forfeited, not for Adam's sin, but for the sin of the individual — sin unforgiven, because unrepented of and unforsaken.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father." "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Eze. 18:20, 26, 27.

But this is not all; eternal life means more than eternal, conscious, animated existence. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

To know God means more than to know about God; it means having a living connection with him; partaking of his divine nature, being filled with his life-giving Spirit. This is primarily the reward of the righteous, and this is the meaning of our Saviour's word, "He that believeth on me hath everlasting life." John 6:47. The apostle Paul expresses the same thought in these words: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

But while life is fundamental, eternal living, yea, even eternal righteous living, is not all there is of eternal life. We have seen that eternal life means eternal union with God, eternal, living connection with him. And this means eternal felicity. Says the psalmist, "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:11.

When God created man, he gave him a beautiful home with beautiful surroundings, and dominion over all the earth, a dominion that might have been eternal. That home man lost, that dominion he forfeited by sin. But that which was lost in Adam is restored in Christ. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. Again we read: "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea the former dominion shall come, the kingdom of the daughter of Jerusalem." Micah 4:8, A. R. V.

The restoration of the lost dominion was bound up in the promise recorded in Gen. 3:15. The bruising of the serpent's head involves his destruction, and the recovering from him of the usurped dominion, the stolen territory. This is the meaning of the promise to "Abraham and to his seed:" "The land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

In Rom. 4:13 the prophet tells us plainly that the promise to Abraham was that he should be heir of the world. Evidently the psalmist so understood it also, for we find it plainly stated five times in the thirty-seventh psalm alone, as, for example, in verse 11: "The meek shall inherit the earth." These words appear in Matt. 5:5 as one of the beatitudes. In 2 Peter 3:13, the apostle, after telling of the destruction by fire of the world that now is, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," or as some render it, "wherein the righteous dwell." Neither the thought nor the form of expression was original with Peter, for he refers to "his promise;" and in Isa. 66:22 we find it in almost the exact words used by the apostle: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

And finally, the prophet John, when bowed with age, and banished to lonely Patmos "for the word of God, and for the testimony of Jesus Christ," was given a vision of this new or renewed earth, the eternal home of the redeemed:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:1-7.

"We have heard from the bright, the holy land,

We have heard and our hearts are glad;

For we were a lonely pilgrim band,
And weary, and worn, and sad.

They tell us the saints have a dwelling there;

No longer are homeless ones;
And we know that the goodly land is fair,

Where life's pure river runs.

"They say green fields are waving there,
That never a blight shall know;

And the deserts wild are blooming fair,
And the roses of Sharon grow.

There are lovely birds in the bowers green,

Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

"We have heard of the palms, the robes,
The crowns,

And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.

We have heard of the angels there, and saints,

With their harps of gold, how they sing;

Of the mount, with the fruitful tree of life,

Of the leaves that healing bring.

"The King of that country, he is fair,
He's the joy and light of the place;

In his beauty we shall behold him there,
And bask in his smiling face.

We'll be there, we'll be there in a little while,

We'll join the pure and the blest;
We'll have the palm, the robe, the crown,

And forever be at rest."

—H. W. Hyde.



The Motives of Service — No. 2

W. E. HANCOCK

Theories and Doctrines Inadequate Motives

ORTHODOX theories and doctrines may be adequate for sunny weather experiences; but when disaster, sorrow, and disappointment come, something more than theory and doctrines is needed. Job's friends tried to defend a well-established belief that calamity and sorrow were visited upon men because of their sins. They failed to consider the facts of experience which proved the falsity of this theory. But Job refused to belie the manifestations of God to him through personal experience, or to accept an idea of God which denies the plainest facts of life, even if that led to the rejection of an accepted belief. He said to his friends, "Will ye speak unrighteously for God, and talk deceitfully for him?" To prop up a cherished theory by denying God's providences in the world of life and experience is not an evidence of faith, but rather the attitude of a fearful mind.

If we find our cherished ideas in contradiction to the plainest manifestations of God's providences, we need not lose faith in God nor in his revealed truth. It is best to revise our ideas. It is never necessary to deny facts in order to defend truth, nor to sustain truth by questionable means. To doubt a supposed truth which requires such an attitude to defend it, does not imply a lack of faith. It may be the beginning of a deeper and larger faith.

The Absence of Doubt Not an Evidence of Faith

The absence of doubt is not always an evidence of genuine faith. Job's friends seemed to have implicit confidence in their theories; but they certainly had not true faith. True faith does not fear intellectual criticism or the trials of human experience. The man of faith is he

who, in sorrow, darkness, disappointment, and seeming abandonment of heaven and earth, holds fast to the God whom he can no longer see, feel, nor understand. It is he who, like Job, can see the beliefs of his early days and of his present friends shattered, and still rely upon the eternal fundamentals, as shown when he said, "Though he slay me, yet will I trust in him." "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He whose experience is founded upon the eternal truth need not be disturbed by the intellectual agitations of any time. Knowing God, and gaining the faith which is the strongest motive of Christian service, is not accomplished by intellectuality, but by an inner experience of truth.

The Time to Examine Our Motives

There are no people who need more to have the deepest and most enduring motives of service than do Seventh-day Adventists. We believe and teach the most extensive and explicit system of doctrines found among Christians today. We believe that God has called us to evangelize the world in a very short time by teaching these doctrines. We feel invincible against polemic attacks upon our doctrines, and are astonishing the world with our missionary propaganda. But we need to take heed. Invincible doctrines and missionary enthusiasm cannot be substitutes for personal experiences. We have not yet passed through Gethsemane nor mounted Calvary in our experience. It is time for us to test the motives of our great zeal, of our unparalleled sacrifices in modern times for the propagation of the doctrines we teach, and of our great missionary undertaking. Whether we do it now at the height of our prosperity or later under trials and disillusionments, our motives are sure to be tried before we experience a second Pentecost and see our hopes realized.

The Danger of Trusting Appearances

On what do our faith and confidence rest? Is it on the invincible doctrines we teach? on the hope of the speedy termination of our work by Christ's return to earth? on our unprecedented missionary operations? We need to inquire whether our willingness to give for world-wide evangelization and the support of missionaries at home and in the foreign field is the result of a temporary inspiration attending large and successful operations, or whether it is based on a deep consciousness of the nature of sin, from which the world is suffering.

If our hopes, our experiences, our zeal, and our profession rest merely upon the interpretation of doctrines, however beautiful, they will be found wanting in the testing time before us. A trust and confidence that go no deeper may be followed by a collapse of faith in God and his truth.



"TRUE friendship is like sound health, the value of it is seldom known until it is lost."



THE WORLD-WIDE FIELD



"All's Well!"

The lingering twilight leaves the sea,
The darkling billows heave and swell;
So deep, so dark
They roll! But hark —
"All's well!"

The great ship speeds upon her track;
Where dangers lurk, we may not tell;
Yet none shall fear
While we can hear
"All's well!"

Down through the dark the message
comes,
All dread of danger to dispel
Through all the night,
Till morning light —
"All's well!"

So voyagers o'er life's mighty main,
When black its billows toss and swell,
Listening, may hear
A voice of cheer —
"All's well!"

Minnie L. Upton, in *Sunday School Times*.



Notes of Progress From Szechuan

F. A. ALLUM

OUR friends in the homeland will be glad to know that we now have the deeds for the land for which we have been negotiating, and that they have been duly stamped by the magistrate. This may not seem of great importance to those unacquainted with China, but it is often a long-drawn-out process, owing to the great objection that the Chinese have to foreigners' securing property in their country. Sometimes two or three years pass before the matter is finally settled to the satisfaction of both parties. Now we can truly say that we have our stakes set in Chung-king, never to be removed till the Lord comes, for we believe that this place is undoubtedly the best center for our headquarters in western China. We have perhaps the best available site on the Chung-king side of the river, the land being outside the city, only between twenty-five and thirty minutes' walk from our chapel. It is a beautiful site, surrounded by bamboo groves. Dr. MacCartney, the senior missionary of Chung-king, who has a hospital and equipment in that place worth over \$100,000 gold, said that he had this site in mind for a sanitarium. The survey for the I-chang, Chung-king, and Cheng-tu Railway passes within a stone's throw of our property. We feel very thankful to our Heavenly Father for giving us this beautiful place, and feel fully satisfied that it was his special leading that directed our steps to this site. We also feel very thankful to our brethren and sisters in the homeland who have so generously

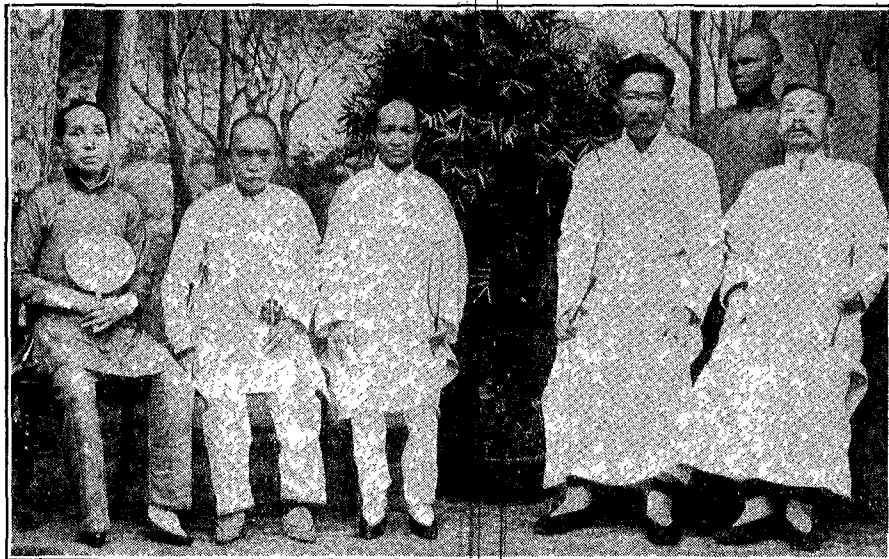
supplied the money to secure this land.

Building operations have now begun on our bungalows; the first house will not be completed till the middle of December. It is impossible to hustle the East, for, as Kipling has said,—

" 'Tis not wise for the Christian's health
To hustle the Aryan brown,
For the Christian riles, and the Aryan
smiles,
And weareth the Christian down.
And the end of the fight is a tombstone
white

With the name of the late deceased,
And the epitaph drear, 'A fool lies here
Who tried to hustle the East.' "

Our bungalows are to have ample cellar room, all the living rooms being on the first floor, which is raised six feet from the ground. We have a large attic,



THE FIRST FRUITS IN SZECHUAN, WEST CHINA

with a sleeping porch opening off it. The basement is to be of stone, and the rest of the building of brick, with native tile for roofing.

Our two canvassers are having remarkable success in taking subscriptions and selling single copies of our monthly *Signs of the Times*. In six weeks' canvassing of the cities between Wan-hsien and Chung-king, they took over four hundred yearly subscriptions, thus securing, including their single copy sales, over \$148 Mexican. They faithfully turned over to the mission fifty per cent of their sales, together with their tithe, which amounted in all to \$81.42 Mexican. This is perhaps the best piece of real self-supporting canvassing work that the writer has seen in China. We are planning to line the cities that are located on the Yang-tze-kiang with our truth-laden literature, all the way from I-chang to Cheng-tu, a distance of over one thousand miles. That this can be done, the

experience of these two canvassers amply proves. And it will be largely through the self-sacrificing work of the native colporteurs that the loud cry of the third angel's message will be given in these heathen lands. These men are a great source of strength to our work.

I am sure all will rejoice to know that we have reaped our first fruits in Szechuan. Four precious souls on July 3 were buried with their Lord in baptism. These had all been keeping the Sabbath for nearly a year, and the baptism took place just about one year from the time we opened our chapel in Chung-king. Before administering baptism, we give them a two weeks' course of special instruction on the fundamental principles of the faith. There were others who requested baptism, but they were asked to wait until they had further opportunity for instruction.

A new chapel has been opened in Lao Chang, a busy market town located twenty li [about seven miles] out from Chung-king on the main paved highway from Chung-king to Kui-chau. We have organized a Sabbath school here with a membership of about twenty. On market

days we often have as many as one hundred attentive listeners in our chapel. This is our second company in Szechuan.

We have also received calls from Wan-hsien, which is the next important town below Chung-king, asking us to open a chapel there. These calls come as a result of the work of our canvassers. The opening of this chapel at Wan-hsien will probably be our next step in the development of the work in this province, but it will have to wait some time yet, until we are through with our building operations here at Chung-king.

Our rented home on the mountain has enabled us all to keep well and strong during the summer, and is situated between our city chapel and the chapel at Lao Chang, so that we have been able to carry the regular Sabbath service all through the summer. Brother Warren, sometimes accompanied by his wife, went to one chapel, while Mrs. Allum and I went to the other.

In looking back over the past year we can see how our Father has led us, when we compare our present favorable situation with that of Brother Warren and myself when we arrived at this great city a little over a year ago, and were forced to spend the first three weeks in a house boat outside the walls of the city, being unable to find a place where we could lay our heads. But now we can rejoice that we were permitted to experience these inconveniences in order that we might have the privilege of opening up the work in this great western field.

In conclusion, we can say that we were never of better courage, and never had greater confidence that the Lord is going to bless his work in this field. This field is not an easy one, and what we especially need just now is to pray earnestly that reinforcements may be sent to us in order to strengthen the work and enable us to begin work in or near the capital, Cheng-tu, and from there press on until we have missionaries located in Tachienlu, the great doorway to Tibet. Will you not join us in the earnest prayer that these developments may quickly take place, in order that the Tibetans, who have waited so long for the message, may receive the light of the truth. Thus that glad day which will reveal our Saviour coming in the clouds of heaven will be hastened.

Chung-king, Szechuan.



Relief From the Heat of India's Plains

MRS. MYRTLE LEECH

[From the continued heat of the plains in India, our workers can find no relieve other than a trip to the mountains. This is really necessary to preserve their health. The following is a letter written home by Sister Myrtle Leech, describing a camping expedition she and her husband, in company with other workers from Bengal, recently made into Kashmir, the northernmost province of India. So far as we know, this visit is the first made by our workers into this part of India. Very likely some seeds of truth were sown along the way by literature left with the people. As this is a personal letter to friends, we leave it in the familiar style, which the reader will appreciate and enjoy.]

Now about our trip. No need to say it was grand. We left home September 6, and were joined at Madhupur by Elder French and family. As there were four of us, we got missionary concessions and went second class. Our first stop was at Cawnpore, where we visited Sister Sheen. That same night we went on to Agra. Arriving there at midnight, we spent the remainder of the night in the station. After breakfast the next morning we took gharries and went out to see the city and visit the Taj Mehal [the noted tomb built by one of the kings for his wife]. It was grand. I'll try to describe it, but I cannot do it justice, it must be seen. The grounds around it are beautiful. There are two or three hundred fountains playing along the path

leading up to it. It is made of marble, and presents a grand and imposing sight glistening in the sun. At the stairs we were met by a keeper who wiped the dust from our shoes before we were allowed to enter. The tombs are in the center, and are surrounded by great marble screens cut and carved with the most exquisite flowers and designs, as if they were of some soft stone instead of marble. I had never seen anything so beautiful. The staves themselves are beautiful pieces of work. At one time these were set in all manner of precious stones, and the screens surrounding them were of solid gold, but those have been carried away, and these marble ones were made to take their place. The walls are also beautifully carved in marble. We enjoyed hearing the echoes as they sounded and resounded through the great dome.

We then went through a long, narrow, dark passage down to the real graves. They also are beautifully inlaid, and incense is kept burning day and night; offerings of sweetmeats and flowers are made daily, and beautiful big lamps made of gold and silver are kept burning constantly.

On account of the war the fort was closed, so we could not see the pearl mosque. But we drove out ten miles into the country and saw another famous mosque, surrounded by beautiful big grounds. The mosque itself is overlaid in white and black marble on the outside. At one time this, too, was overlaid with gold inside. But the gold has been carried away. The English have done over one of the wall panels in gold and silver gilt, so visitors can get an idea of the grandeur of the original work. It gave us a faint idea of what Solomon's temple must have been.

We went to the top and saw the marble pillars carved in beautiful designs at the head of one of the graves. From this pillar was taken the famous diamond, half of which now rests in the crown of King George and the other in that of Queen Mary. When we were in London, we saw them in the tower with the other jewels.

We surely enjoyed our visit at Agra, and reluctantly turned our steps back to the station. We should have enjoyed spending hours among those grand old mosques, but our watches reminded us that we must hasten, for Elder and Mrs. Pettit were due on the three o'clock train from Bombay to join us. We certainly were glad to meet Brother and Sister Pettit, whom we had not seen for two years.

The next day found us at Delhi, and here we spent several more interesting hours viewing the sights of the new capital and the ruins of the old. It is really a beautiful place, and we were charmed with it.

That evening found us again on the train, bound for Lahore, where we were to meet Dr. Mann and Professor Salisbury for a committee meeting. We reached there the next morning at eight o'clock, in a drizzling rain, and were met

by Dr. Mann, who took us at once to the mission house and made us welcome. Professor Salisbury came a little later from Lucknow, and the men all hurried off to attend to some business and to look over the work in general.

Friday was spent in seeing the city and in holding committee meetings. We enjoyed the Sabbath together; but as soon as it was over, we had to rush to get our things together to catch the nine-thirty train. Professor Salisbury left at eight o'clock.

Sunday at eleven-thirty found us at Rawalpindi, where we left the train and procured two gharries for the next part of the trip. These gharries were four-wheeled and accommodated four each. We had our dinner at the station, and started out about three o'clock. It was a beautiful drive right through the valley. About five o'clock we came to the foothills, and from there it was a steady climb. The road wound in and out, and was very steep. We had procured a little one-horse cart to take the luggage we could not put on our big gharries. As it was growing dark, we began to inquire where the other gharri was, and were told that it would catch up soon. So we told the men to stop at the next good camping place for the night; but each one at which we wished to stop was not good enough, there was a better just ahead. They kept on this way until after nine o'clock, when we told them it was time to stop, and it didn't make any difference what kind of place it was. So they stopped: They had started late, and their horses were fresh, so they wanted to go as far as possible. Well, to make a long story short, that gharri didn't come up, and the men knew it wouldn't all the time. Our folding cots and most of our bedding were on the missing gharri, and the night was cold. We pitched the tent, spread the fly on the ground, and slept in our clothes, getting along fairly well, though some of us took cold.

The next day we were up and off early. It was grand, for we soon began to get up among the firs and the maples. They looked like old friends. How we did enjoy this drive, although it was a steady climb most of the way, and we walked a good part of the time. At twelve o'clock we came to the divide. Oh, it was grand! On one side we could look away down and see the Jumna River flowing through such a pretty valley, and could see our road winding in and out far down the mountain side; on the other side we could see away down the valley, and could just make out Rawalpindi in the distance. Here is situated the pretty little hill station of Murree; we passed through just the outskirts of it. Sitting on the summit, a little over 9,000 feet high, we ate our dinner. After dinner the men tied on logs for brakes, and we started down. The roads were fine, and our horses just flew as we went down that mountain. It was one of the most delightful rides I had ever had. The scenery was grand, for all the mountain sides are cultivated, and the low little rock

houses dotting them look so pretty.

We camped in a small village that night, and were up and off good and early the next morning, although it was raining. I forgot to say that when we reached the divide, what was our surprise to find our cart waiting for us. It had passed us in the night. From here on it kept up with us. We hadn't gone far when we had a breakdown, and were detained about an hour. We had to go carefully, too, for there were a great many landslides. By noon we reached the foot of the mountain and followed the Jumna River on up to Srinagar. This river is the dividing line between Kashmir and the Punjab,—the two northern provinces of India,—and is crossed by a bridge. We camped in Kashmir for dinner. From here our road was for the most part cut out of the mountain side, and was a gradual ascent. The Jumna River is a very swift and treacherous stream. We followed it all the way, now hundreds of feet above it, then again almost on a level. The scenery is grand and wild, and here we saw the Kashmir goats. They are beauties—large, and of different colors. We did not tire of watching them. Wednesday and Thursday were about the same, if anything the scenery growing more wild, with many pretty little waterfalls, and beautiful ferns, grasses, and flowers. We passed through great groves of walnut trees, and how we enjoyed the walnuts, gathering them right from the trees! We never tired of looking at those fir-clad hills, and first one and then another of us would exclaim, as we suddenly turned a curve and came upon some beautiful scene, "Oh, look! That's just like home!" We could almost imagine we were back in old Oregon again.

Thursday night we camped at the head of Kashmir Valley, thirty-five miles from Srinagar, the capital. As we were anxious to get in and get settled before the Sabbath, we started early.

We reached Sinagat at twelve-thirty, and went at once to look for house boats. Such a time we had! On account of the war there were many idle boats, as the army people did not go up this year as usual. We were surrounded by a crowd, each one clamoring for us to go to see his boat, and shouting its merits. We looked at a number, but did not decide on any then, but went back to our gharries and drove out to a nice camping place and put off our stuff. The women cooked dinner while the men went again to see about a boat. Just as we had dinner ready, they came back and said they had secured a nice boat with four rooms and two bathrooms at a very reasonable rental. It was at the landing, and we could move in at once. So while we ate our dinner, the boat crew and our boys took things down and put them on the boat. We were not long in eating, as we were anxious to get settled before the Sabbath, for it was now getting late, and we were dusty, tired, and dirty after our long journey.

(Concluded next week)



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.

Things I Love

MRS. L. D. AVERY-STUTTLE

I LOVE October's hazy skies,
The sunset with its brilliant dyes;
The feathery plumes of goldenrod,
That in the autumn breezes nod;
The muffled thunder's sullen roar,
The waves that beat the rocky shore,
The pearly-tinted shell which gleams
Where golden light in beauty streams.

I love the mountain, stretching high
Like hoary giant toward the sky;
The fields, the hills, the rocks, the plains,
The winter's snow, the summer rains,—
All these I love; in each I see
The loving hand of Deity.

But more, far more than all the rest,
I love the little children best.
'Tis sweet to hear their voices ring
Like merry warblers in the spring.
I love to see their eyes so bright,
That shine like stars in summer night.
Made in God's image, sweet and mild,
What's fairer than a little child?

Lansing, Mich.

Guarding the Avenues to the Mind of the Child

LAURETTA KRESS, M. D.

"HE that hath an ear, let him hear what the Spirit saith." The ear is one of the chief avenues to the mind, and with the mind man serves God.

The mind may be compared to the cylinder of a phonograph. As we speak into the receiver of a phonograph, and revolve the cylinder, impressions of what we say are made upon the delicate wax. All that is necessary after this is to put on the funnel and turn the cylinder, and the very words that were spoken into the receiver will be reproduced, with the same expression that the speaker put into them.

Had Eve always allowed God to speak to her, and listened only to his voice, she would never have been deceived; no ill could have befallen her. But she made the mistake of listening to the words of the evil one. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not

eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Satan does not now use the serpent as a medium. He could not accomplish his ends through it; for every one keeps as far away from a serpent as possible. But he uses things just as subtle. The modern phonograph, or graphophone, for instance, is a very harmless-looking thing; yet the songs and sayings of wicked and dissolute men are often reproduced by it. We would not go to a theater to listen to these men, but we welcome them to our homes, and allow them to amuse our innocent children with their songs and talks through the phonograph.

Impressions are made upon the minds of young and old. The words and the very spirit of the one uttering them are indelibly impressed upon the mind, often to be reproduced later in life. Evil seeds are thus sown, which later spring up and bring forth a sad harvest. The moving picture show is another feature of our modern life which is sure to develop a crop of criminals.

[A case in point was cited in the *Literary Digest* of October 16. A boy "doing time" at the House of Refuge on Randall's Island wrote to the secretary of the Big Brother Movement of New York City, asking for help to secure a position. Among other things he said, "It was the movey that got me to steal & I hope that hear after I can live straight & earn an honest living as I hope I can." The secretary responded with a kind letter of inquiry, asking the lad if he would tell him just how the movies taught him to steal. Following is a verbatim copy of the boy's reply:—

"DEAR SIR: Just got your letter & was glad to hear from you. I will tell you how it was once I went to a show and saw a picture named working in a office & he steals money from a safe & is not blamed a young cleark is accused & sent to jail & and at last they discover the thief and he has one more chance & and when I saw that I thought it would be easy for me so I took a chance & was not caught & so I kept it up & at last was caught & discharged so I think If I got a chance I would live stright as I have no more to say I remain" etc.

This is only one case — of an ignorant, untaught lad of the streets of a great city. No doubt the same picture that proved his undoing was exhibited before the eyes of thousands of boys from refined, Christian homes, on whom it will have a tendency to break down the walls that have been so carefully and prayerfully builded to shield them from temptation.— Ed.]

Ever it is the same old, old story: "While men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this."

Parents are asleep to the dangers of their children. While they are trying to sow good seed in their fertile minds on the Sabbath day, through some of these apparently innocent things Satan is sowing tares that will some day be reproduced in the life of the young man or young woman.

The daily paper, filled with records of crime, murder, theft, etc., is another medium through which impressions are made upon youthful minds.

The reading of novels, love stories, fiction, and light literature is another medium. Young people who feed the mind on such literature live in an unreal and fanciful world; their imaginations become diseased. Many of them in later life become walking novels, known and read of all men. How important therefore it is to keep the heart "with all diligence," ever remembering that "out of it are the issues of life," and to take heed what we hear and what we see.

The Word of God is the golden oil that is to flow through the golden tubes into the golden vessel. "Thy word," said David, "have I hid in mine heart, that I might not sin against thee." Again we read: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." "It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit," said Jesus; and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These fruits appear in the children in whose minds God's Word has been planted.

And the promise is, "Because thou hast kept the word of my patience, I also will keep thee."

Takoma Park, D. C.

Front Porch Visits

MARTHA E. WARNER

"I've talked so much today, my throat aches," sighed Mrs. Bowen, as she took a seat beside me on the front porch.

"Why so much talking?" I inquired.

"Oh, it is Harold! He has lost an-

other cap, and we cannot afford to buy him a new cap every week," she answered. "But you are seeing things? Is it a boy and a cap? Please tell me."

"No," I replied, "it is not a boy and a cap, but a boy and a silk handkerchief. You see, Lawrence never knew where to find his cap. If lost at play, he never knew where to find it. When it came time for a walk or an errand, he would be capless. Often I had him stay at home and hunt for his cap.

"One day when I told him I was sorry to leave him at home, he answered, cheerfully, 'Never mind, mamma, I'll find something to do.' That answer set me to thinking. Staying at home was no punishment to Lawrence. Some other course must be followed. When I reached home, I found a silk handkerchief, and calling Lawrence to me, I told him that in the future, if his cap was missing, he would wear the handkerchief wherever he went. I would tie it on, so he could not lose it; and when we reached home, I would take charge of it.

"A week later, we were all going to the city. That to the children was a treat, and how they scampered to get ready! At the last moment, Lawrence came saying, 'I can't find my cap, mamma. I've hunted everywhere.'

"If your cap is gone, you know what you will have to wear," I quietly replied.

"O mamma," he cried, 'I'd rather stay home.'

"But it wouldn't be right for you to miss the trip," I answered. "I can fix the handkerchief so it will look like a bandage for the earache. It is the best I can do as long as you have no cap."

"When we reached the city, Lawrence said if I was willing, he should rather stay in the surrey. Even the museum held no attraction for him.

"Well, we did our shopping, and the children looked around to their heart's content. Finally I said, 'Which shall it be, boys, home or the museum?' After a moment's silence, one of the boys said, 'Home. Let's leave the museum until another trip, so Lawrence can go.' As the others seemed to agree, home we went. As soon as we arrived, Lawrence began to hunt. The next day he invited me to go to his room. There he showed me how nicely he had arranged his clothes in the dresser. Then he opened the door to the closet. Everything was in order there. And right in its proper place was his cap. 'Why, Lawrence,' I exclaimed, 'your cap in plain sight, and you not able to find it! What was the trouble with your eyes?'

"My eyes were all right, mamma," he said, 'but the honest truth is, my cap was on the floor under a coat. From now on, I am going to take care of my clothes.'

"He was true to his word. Of course many times he would forget, but we could see improvement every day."

Clintonville, Conn.

"THERE is no hope of being a polished, smooth pillar without the experience of the rough quarry."

Folks Need a Lot of Loving

FOLKS need a lot of loving in the morning;

The day is all before, with cares beset—

The cares we know, and they that give no warning;

For love is God's own antidote for fret.

Folks need a heap of loving at the noon-time,—

In the battle lull, the moment snatched from strife,—

Halfway between the waking and the croontime,

While bickering and worriment are rife.

Folks hunger so for loving at the night-time,

When wearily they take them home to rest,

At slumber-song and turning-out-the-light time—

Of all the times for loving, that's the best!

Folks want a lot of loving every minute,

The sympathy of others and their smile;

Till life's end, from the moment they begin it,

Folks need a lot of loving all the while.

—Strickland Gillilan.

The Sinister Influence of Worry

"God keep us through the common days,

The level stretches white with dust,

When thought is tired, and hands upraise

Their burdens feebly, since they must.

In days of slowly fretting care,

Then, most, we need the strength of prayer."

To worry is the inevitable habit of the man or woman who has not learned the great lesson of living one day at a time.

Usually we can bear the ills and troubles we have. Somehow we struggle through them, even against odds.

Women at home are tempted to the sin of worry by many little things which in the total make a large amount. They worry because they fear the husband and father is breaking in health. When he comes home at nightfall, weary, perhaps cross, they notice that his shoulders are rounding, and his hair that was as black as the raven's wing is turning gray, and his temper is less cheery than it used to be. To his worry they immediately add their own, and the atmosphere grows heavy, and the home is dull. No wonder the young people fly from it. The wife may have good reason to look after her husband's health and strength, but there are better ways than the way of worry to do this. Worry never yet cured a single human ill, it never soothed an ache or a pain, or made lighter an irksome load, or easier a daily duty.

The true relief for most ills is in greater simplicity of living. Added to this, as inestimable, let there be courage and a serene faith.

"Look up and not down,

Look out and not in,

Look forward and not back,

And lend a hand."

Mothers worry because their sons are drifting into dangerous associations.

Worrying first, they nag next, and nothing so kills filial confidence and accelerates a young man's downward fall as nagging and faultfinding. If you want people to be good, you must make them happy.

Girls worry lest they did not say the right thing, lest they made a wrong impression. The oversensitive nature is sure that it blundered, and worries lest it did some harm in deed or word. People who are in comfortable circumstances worry lest they shall end in poverty. Rich people worry because they are not richer. Poor people worry about the rent and the coal bill and tomorrow's loaf. Deep lines are graven on haggard faces by worry.

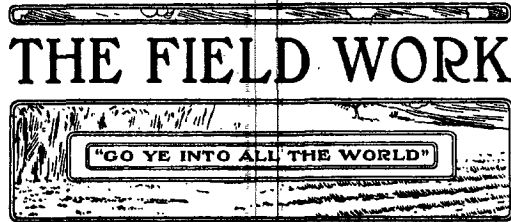
Ages before "Don't Worry" clubs were organized for the help of women beleaguered on every side by timid and baleful thoughts, by suspicions of lurking foes ready to pounce upon them, there was One in old Judea who said: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?"

"And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things.

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

This sublime passage from the Sermon on the Mount is the chart by which, if we sail, we shall not worry. The constant thought that we are in God's care, that his benignant love is over us, the realization that if we follow a noble ideal, God will aid us in the daily needs, will enable us to walk valiantly and joyously on the road, not cringingly and servilely, as those who fear an attack they cannot foil.—*Margaret L. Sangster.*



Report From the Southern Union

THE South is probably affected by the reverses in the financial world more than any other part of the United States. There has been great suffering in some places, especially among the colored people in the cotton districts. With these reverses, caused by the war in Europe, has come a studied plan to prepare for the worst, so that the people generally have adjusted themselves to the conditions, and business is again making some headway. The same determination to rise above difficulties, manifested in other districts where discouraging conditions have existed, is seen here.

It seemed for a time that our colporteur work would be paralyzed. Many of the workers delivered only a small part of their books. It was very discouraging, but with persevering effort they have labored on. Great faith has been manifested by these workers in the triumph of the third angel's message. Only those who are in the field, or have passed through a like experience, can form any idea of the blessings that have come to the laborers who have stayed by the work during the hard times of the past few months. The Lord has been mindful of his workers and work, and avenues have been marvelously opened before the laborers. During the present year \$15,570.99 worth of books have been sold and delivered, and \$30,144 worth of orders are yet to be delivered.

The population of this union is a little more than nine million. With the exception of Louisiana, which is largely French, the people are of English descent. The most of our work has been done for the English. The results from the evangelistic efforts have not been extraordinary; however, for the last three years the increase in membership has been 288 for each year, and for the first six months of 1915, 199 were added. The prospect is good for an equal number to be added to the church in the last half of the year. The same methods of work employed in other fields are followed in this. Church schools, rural schools, and small sanitariums are being established. There are two treatment rooms conducted by Seventh-day Adventists in Nashville, two in Birmingham, and one in New Orleans. It is the policy to establish a church school wherever a church is raised up, but the lack of teachers is hindering this very much. There are at present eighteen church schools in the union, ten white and eight colored.

The work for the colored people is very interesting. The workers have succeeded in reaching a well-educated class. Their talent has added much to the interest, and demands increased facilities for the work. Two beautiful, substantial churches have recently been built in Louisville, Ky., and one in New Orleans, La. A church near the Fisk University, in a good colored district, formerly occupied by the white Presbyterians, has been secured for the colored congrega-

tion in Nashville. Preparations are now being made to build a church in Memphis.

The Lord has certainly gone before and prepared the way marvelously for the spread of this message among the colored people. In Mansfield, La., a colored woman, by seeking God and studying her Bible, was led to observe the Sabbath. She kept the Sabbath several months before she knew there was another person in the world observing the seventh-day Sabbath. She was finally found by a white Seventh-day Adventist family. A servant of this family was a friend of this colored woman, and recognized the faith of the two as identical, and became the medium of communication between them. It was found on examination that she had all the message with the exception of two points. She and the people who know her recognize God's hand in leading her out of darkness into this marvelous light.

S. E. WIGHT.

In the Cumberland Conference

Two new churches have recently been organized in the Cumberland Conference, as a result of the tent efforts held in the summer. One of these is at Daisy, Tenn., and the other at Johnson City. At the former place, Brother Burt White and family, with the assistance of Brother A. B. Russell, conducted meetings in the spring, and the interest was closely followed up during the summer. A building was given to the conference, which has been remodeled and turned into a meetinghouse. Sunday, October 17, a church of twelve members was organized, with the election of a full corps of officers. There are many other interested persons in this place, and it is expected that at least five or six others will unite with the church soon. Brother White will continue to follow up the interest at this place.

Sabbath, October 9, the church in Johnson City was organized, with a membership of nineteen members. We expect that within two or three weeks the membership will number at least twenty-five. The church at this place grew out of an effort held during the summer by the writer and a company of helpers. This city had been worked a great deal in the past, but practically no fruit had been gathered. Only two Sabbath keepers were in the city when we pitched the tent this summer. However, it seemed that the time was ripe for another effort to be made there, and the Lord moved upon the heart of a person in the conference to contribute \$400 toward the expense of a strong tent effort. This made it possible for us to secure a splendid location and to advertise the services in the daily paper. The meeting was the best advertised of any meetings ever held in the city, and probably the best attended. Many times the tent, which was

"Do not talk about what you would do if you only had the chance. The men who have moved the world made their own chances; seeing opportunities to do little things, they seized upon them, and did them well."

sixty by eighty feet, was too small to hold those who came.

That which contributed most largely to the success of this effort was the large amount of newspaper publicity that was given to the meetings. Besides large advertisements which were carried in the paper several times a week, at a very low rate, a full account was given of most of the sermons, gratis. For sixty consecutive days every sermon preached was reported in the press. Usually a full column, and often more, was given us for this purpose. It was said that our meeting received more space in the paper than any other meeting ever held in the city. This of course gave the meetings prestige as nothing else could have done. This is not the first time that we have used the newspapers, and we believe that it is the best possible method of advertising.

A neat church and church school building has now been erected in the best part of Johnson City, and the organization was perfected in our own building.

I have now been connected with the Cumberland Conference for a little more than three years, and I am thankful that there are evidences that the prospering hand of God has been over the work during that period. During this time six churches have been organized, four church buildings erected, and one church building purchased. The tithe income has sprung from \$6,866.66 in 1912, to \$9,000 for the present year. The book sales in 1911 amounted to \$6,426.90, while for the past three years the sales have averaged \$10,600 a year. Offerings to missions have also showed an increase. In 1911, \$2,430 was contributed, whereas \$4,833.82 was given to the mission fields in 1914.

For all that God has done for his work in this part of the great Southern field we are thankful, and we trust that he has still greater blessings in store.

W. H. BRANSON.

Iowa

We are glad to report that the work is moving along quite satisfactorily in the State of Iowa, though our summer tent efforts were somewhat interfered with by the unusual rains. Such a wet year has never before been known in Iowa. For this reason the corn crop was very late, and most of it was caught by frost before it had matured. This undoubtedly will affect our tithe somewhat for the conference year, though it has been kept up quite well until this time. Just at present we are pushing with all diligence the Harvest Ingathering campaign, and have set a goal of five dollars a member. Many will surpass this, while others will of course fall far short of it. Last week one of our workers in a day and a half solicited \$25 from fifty persons. Another sister, with her son and daughter, secured nearly \$90 during the week. Our conference treasurer secured \$50 in one donation from one of our local business houses. Altogether, with what will come in from our people everywhere, we expect we shall again reach the General Conference goal. We have our stakes set to this end.

Oak Park Academy opened with the usual attendance, and the spiritual interest of the school is good. The sanitarium is enjoying a good and regular patronage. Recently Dr. O. S. Parrett,

one of the graduates of the Loma Linda Medical College, has connected with the sanitarium here, and his services are greatly appreciated as assistant physician and teacher for our nurses' training school. A new class of nurses is making a good start in their work.

A. R. OGDEN.

The Work in Kansas

It is a little over one year since I came to this conference. As most of the readers of the REVIEW are aware, Kansas had been divided into two conferences for several years. At the camp meeting in Wichita a year ago last September the conferences were united.

During the past year the Lord has blessed the work in Kansas in a very marked manner, and about three hundred persons have accepted the truth. There has been a very great increase in the money contributed to the cause, as a comparative statement will show.

The combined tithe for the East and West Kansas Conferences for the twelve months ending Sept. 30, 1914, was \$24,653.36. The tithe for the united Kansas Conference for the following twelve months, ending Sept. 30, 1915, was \$48,991.77. The offerings to missions for the period ending Sept. 30, 1914, from the two conferences was \$11,686.40, while the offerings to missions from the Kansas Conference for the period ending Sept. 30, 1915, was \$24,422.30. The book sales for the same periods are as follows: East and West Kansas, \$6,989.70; Kansas Conference, \$16,193.30.

During the summer we operated twelve strongly manned tent companies, with gratifying results.

In the Kansas Conference we have two academies, one at Oswego, in the southeastern part of the State; the other near Downs, in the north central part of the State. Both these schools are doing excellent work. During the tent season we employed a number of students from the schools—the young men as tent masters and the young women as Bible workers.

At Wichita we have our sanitarium, which is doing excellent work and enjoying a good patronage.

Personally, I have enjoyed my year's work in Kansas very much. The workers are all of good courage, and are pressing on for greater things this coming year.

W. D. MACLAY.

Wyoming

DURING the past summer we have had three tent companies in the field. The Lord has been very gracious to the laborers, and a degree of success has attended the faithful efforts put forth. About thirty persons have expressed a determination to walk in the light of God's commandments. Twenty-six have been baptized, and the greater part of these have united with the churches.

Our laborers are of good courage, and are entering the fall campaign with a courageous spirit and a determination to accomplish a mighty work for the salvation of souls this fall and winter.

Our colporteurs have had good success in placing many of our subscription books in the homes of the people, which we are sure will bear fruit to the glory of God in leading souls to the true light.

The educational and young people's

work is making advancements. A goodly number of our young people have entered Union College this fall. There will be five or six church schools conducted in the conference, with about seventy-five students in attendance.

As laborers we are endeavoring to advance all departments of the conference work. We are grateful to God for the blessing that has attended our work this summer, and our only desire is to have a closer walk with God, so that a greater work may be accomplished through us for the advancement of his cause in all the earth.

N. T. SUTTON.

Massachusetts

SOME progress is noticeable in reviewing the work done in the Massachusetts Conference the past year. I came to this field about one year ago the first of November. On my arrival to take up labor in connection with the conference, there was manifest a strong sentiment in favor of moving the headquarters of the conference and the tract society from South Lancaster to Boston. At a meeting of leading brethren held soon after I came, it was decided to make this change. Rooms for the use of the conference were secured in Tremont Temple building, in the heart of Boston.

This move has proved advantageous in many ways; for example, Boston is the center of excellent transportation facilities, as well as the center of a vast population. The membership of the churches in Greater Boston is more than four hundred. The tract society's sales of literature have greatly increased as the result of being associated with this large membership, and a correspondingly greater number of people have been made acquainted with the truth through the publications.

The laboring force of Massachusetts, although small, has shown a commendable degree of earnestness and activity in the work of soul saving. Since the beginning of the present calendar year there have been organized two churches, with an aggregate membership of thirty-six; and there are companies ready to be organized in three places, with an aggregate membership of fifty-six. This does not include the work conducted in Boston by the union conference brethren, Elders Quinn and Russell; nor does it include the additions to the Worcester church as the result of a tent effort in that city.

Three tent meetings were held outside of Greater Boston. These were in Worcester, Methuen, and Holyoke. Elder J. G. Hanhardt, assisted by Elder Bicknell and wife and Miss Spencer, conducted the effort in Worcester, with good results. Elder J. K. Jones had charge of the work in Methuen. Two Bible workers assisted Elder Jones. Brethren Rice and Butler, with their wives and two other Bible workers, conducted the meetings in Holyoke, where a church has been organized.

After a short course of lectures in Holyoke, the tent was moved to Northampton, an entirely new field, and a second series of meetings held, resulting in raising up a strong company of believers. A church will soon be organized in this place, composed of a good, substantial class of believers.

Elder Jones's work in Methuen has resulted in bringing in material for a

strong church where none has ever been before. Other companies of believers have sprung up in various places as the result of private labor and the use of literature. On the whole, the Massachusetts Conference is in a fairly healthy condition.

Beginning with January of this year, the mission offerings have exceeded twenty cents a member for the conference each month. The Harvest Ingathering for October will make up the total for the year. ALLEN MOON.

Publishing Department

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

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.

July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

August, 1914, 196,328 copies, value \$5,502; August, 1915, 451,249 copies, value, \$11,301.47.

September, 1914, 300,761 copies, value \$8,336.88; September, 1915, 220,832 copies, value \$7,848.51.

The Summary

THE grand totals of our literature sales for this month show a large drop from the previous month, but there is a reason. Our students nearly all finished their work in August and returned to school. We feel grateful for the good work which the young people from our schools accomplish in the colporteur work each year, but we are also glad to see that a special effort is being made by our field men to enlist men and women in this work who will devote their whole time to it twelve months in the year. Brother J. H. McEachern, of the Central Union, and Brother Carl Weeks, of the Northern Union, are making special efforts to enlist those who will make canvassing their vocation. It is encouraging to see the splendid gain which their September reports show over the corresponding month last year. The Atlantic, Southeastern, Pacific, and Western Canadian Unions also show good gains.

We feel especially grateful for the way our colporteur work keeps up in Europe. This summary shows that in the East and West German Unions more literature was sold during Septem-

Colporteurs' Summary for September, 1915

UNIONS	AGTS.	HRS.	Books		Periodicals			
			VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914	
ATLANTIC								
Maine	10	114	\$ 461.85	\$ 15.45	2488	\$ 248.80	\$ 106.00	
N. New England	8	432	200.45	215.30	519	51.90	64.10	
Massachusetts	8	725	710.45	191.10	3559	355.90	364.50	
S. New England	2	136	180.80	875.45	2894	289.40	219.90	
E. New York	10	675	879.30	739.07	2497	249.70	135.90	
W. New York	8	435	396.55	295.90	1968	196.80	72.90	
Gr. New York	9	670	553.05	329.15	4389	438.90	635.00	
Totals	55	3187	3382.45	2661.42	18314	1831.40	1598.30	
COLUMBIA								
Ohio	17	2535	2120.85	3519.00	9768	976.80	554.50	
Chesapeake	11	1039	1082.75	1532.88	732	73.20	65.00	
Virginia	17	1572	881.50	555.25	1980	198.00	226.10	
West Virginia	9	863	980.30	863.12	528	52.80	37.50	
E. Pennsylvania	14	951	669.25	616.75	4419	441.90	388.50	
W. Pennsylvania	22	1359	1379.15	1342.35	1391	139.10	76.80	
New Jersey	8	398	284.20	516.85	1728	172.80	287.50	
Dist. of Columbia	6	197	309.10	.....	532	53.20	223.90	
Totals	104	8914	7707.10	8946.20	21078	2107.80	1859.80	
LAKE								
E. Michigan	18	909	1243.40	458.00	2126	212.60	408.50	
W. Michigan	15	1176	587.35	448.65	725	72.50	138.00	
N. Michigan	10	419	132.60	174.15	526	52.60	44.50	
Wisconsin	10	505	333.80	341.45	1815	181.50	106.00	
N. Illinois	7	1048	689.84	217.62	1522	152.20	367.70	
S. Illinois	8	1007	853.00	1651.65	1217	121.70	163.10	
Indiana	23	1721	1408.25	591.70	651	65.10	77.50	
Totals	91	6785	5248.24	3883.22	8582	858.20	1305.30	
EASTERN CANADIAN								
Ontario	..	.....	.....	491.61	3142	314.20	296.90	
Quebec	..	.....	.....	103.65	195	19.50	41.30	
Maritime	..	.....	.....	22.20	150	15.00	2.00	
Newfoundland	..	.....	.....	.....	.....	.....	8.00	
Totals	..	.....	.....	617.46	3487	348.70	348.20	
SOUTHERN								
Louisiana	8	523	453.25	187.15	275	27.50	75.00	
Alabama	..	1228	627.65	503.95	635	63.50	91.70	
Kentucky	15	2317	2381.50	1591.20	384	38.40	121.00	
Mississippi	..	.....	.....	2519.40	1004	100.40	73.50	
Tennessee River	18	2184	1440.10	1478.80	1574	157.40	292.80	
Totals	41	6252	4902.50	6280.50	3872	387.20	654.00	
SOUTHEASTERN								
Cumberland	12	1335	1935.18	321.25	555	55.50	13.50	
Georgia	11	1148	1315.00	1997.37	482	48.20	92.50	
North Carolina	14	2045	2236.15	1759.00	1990	199.00	99.50	
South Carolina	6	705	670.80	541.65	514	51.40	133.00	
Florida	6	536	282.45	1249.05	845	84.50	166.30	
Totals	49	5769	6439.58	5868.32	4386	438.60	504.80	
SOUTHWESTERN								
Arkansas	5	354	184.75	1878.50	457	45.70	58.70	
Oklahoma	27	1495	1052.20	1869.30	611	61.10	61.70	
N. Texas	11	585	428.00	767.90	1537	153.70	226.90	
S. Texas	19	1514	635.10	1002.25	402	40.20	147.00	
W. Texas	17	729	500.85	391.35	55	5.50	15.00	
New Mexico	5	216	322.40	762.00	1	.....	.....
Totals	84	4893	3123.30	6671.30	3063	306.30	509.30	
CENTRAL								
Missouri	10	1521	1077.15	.....	1098	109.80	254.50	
E. Colorado	5	663	730.30	40.25	927	92.70	56.50	
W. Colorado	3	451	278.82	.....	139	13.90	254.50	
Nebraska	17	1000	1240.30	141.65	225	22.50	171.10	
Wyoming	4	392	289.00	477.25	100	10.00	23.50	
Kansas	10	1415	1514.50	192.75	899	89.90	252.00	
Totals	49	5442	5130.07	851.90	3388	338.80	1012.10	
NORTHERN								
Iowa	5	470	529.85	314.70	3138	313.80	660.20	
Minnesota	10	1255	1140.73	93.50	5335	533.50	794.80	
North Dakota	4	538	908.00	.....	1116	111.60	67.60	
South Dakota	3	352	427.25	161.30	323	32.30	50.50	
Totals	22	2615	3005.83	569.50	9912	991.20	1573.10	

UNIONS	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
PACIFIC							
Gen. California	4	195	\$ 277.65	\$ 264.70	551	\$ 55.10	\$ 43.50
California	4	192	361.20	542.00	3572	357.20	218.50
N. California	4	503	662.90	569.95	295	29.50	52.00
S. California	..	....	.....	464.50	1291	129.10	412.50
S. E. California	2	....	1530.75	.....	.....	.....	.....
Utah	4	339	393.20	.....	50	5.00	27.00
Arizona	..	....	.....	94.19	50	5.00	7.00
Totals	18	1229	3225.70	1935.15	5809	580.90	760.50
NORTH PACIFIC							
W. Washington	..	....	.....	240.75	2186	218.60	142.80
Upper Columbia	..	....	.....	449.25	126	12.60	135.00
W. Oregon	..	....	.....	609.55	777	77.70	78.00
S. Oregon	..	....	.....	85.50	66	6.60	41.00
S. Idaho	..	....	.....	193.25	514	51.40	34.10
Montana *	..	....	.....	2185.35	552	55.20	70.70
Totals	..	....	.....	3763.65	4221	422.10	501.60
WESTERN CANADIAN							
Alberta	4	310	335.75	173.50	167	16.70	169.30
Manitoba	3	275	350.00	162.00	835	83.50	51.50
British Columbia	4	349	386.05	.....	2015	201.50	525.10
Saskatchewan	6	510	844.50	1231.55	797	79.70	53.00
Totals	17	1444	1916.30	1567.05	3814	381.40	798.90
Foreign and Miscellaneous	.....	.....	.....	.....	2711	271.10	1531.00
Mailing lists	.....	.....	.....	.....	37828	3782.80	3529.10
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	92	6162	9295.92	9348.99	54000	1755.23	1794.28
British	..	....	.....	1527.85	.....	.....	3360.20
Scandinavian	142	26041	13889.23	3764.49	5193	282.41	205.15
E. German	49	6207	2100.40	2275.75	56320	1542.36	1149.97
W. German	41	5716	1982.92	1317.08	69097	1787.51	720.58
Danube	9	1100	168.68	201.21	.....	.....	.....
Gen. European	54	6298	1502.72	3060.13	23889	1488.10	259.48
South African	8	467	725.16	749.28	1596	87.06	.....
India	..	....	.....	591.21	.....	.....	.....
Korean	..	....	27.96	3.01	2501	62.52	74.32
Japan	..	....	192.81	10.58	2045	309.31	48.28
Philippine Is.	20	1738	298.87	118.40	.....	48.32	.....
Levant	..	....	.....	120.35	.....	.....	.....
Latin	10	465	281.70	385.99	3165	149.79	85.60
Porto Rican*	5	363	512.70	1033.54	.....	.....	116.00
Cuban	7	366	720.00	908.00	26	2.60	195.13
Jamaica	6	....	108.25	.....	3000	180.00	.....
Canary Islands	1	65	30.78	.....	.....	.....	.....
W. Caribbean	..	....	.....	1059.75	.....	.....	165.00
South American	20	973	1524.63	2746.18	.....	153.30	161.89
Brazilian **	15	965	920.90	1522.50	.....	.....	.....
Totals, foreign	479	56926	34283.63	30744.29	220832	7848.51	8371.88
Totals, N. Am.	530	46530	44081.07	43615.67	130465	13046.50	16486.00
Grand totals	1009	103456	\$78364.70	\$74359.96	351297	\$20895.01	\$24857.88

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals, \$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....	.....

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July 191937	176772	211040	150880
Feb.	144257	201659	242627	134619	Aug. 183119	153849	171451	152273
Mar.	207520	266499	224757	341059	Sept. 173077	127017	164860	130465
April	189498	152088	162027	183280	Oct. 587830	126557	174182	.....
May	162220	166465	168934	158114	Nov. 108755	100351	142040	.....
June	163120	156550	189897	159635	Dec. 111199	99504	143190	.....
Totals	.....	.....	.....	2344207	1804391	2147976	.....	.....

* 1914 for two months.

** For two months.

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

ber this year than during the corresponding month last year. Unfortunately, the report from the British Union did not arrive in time, but even without this report the book sales in the foreign fields show a gain of about \$2,500 over the corresponding month last year, while our total gain over September last year is \$4,000.

Educational Department

FREDERICK GRIGGS - General Secretary
W. E. HOWELL - N. Am. Div. Asst. Secretary

The Opening of the School Year of 1915-16

[These reports from our various schools were begun in the previous issue of the REVIEW.]

R. W. BROWN, principal of Oak Park Academy, Nevada, Iowa: "School opened at the usual time, with an enrollment of seventy. At the end of the first month it has reached eighty-four. This is a little less than last year, but the difference is caused by a smaller attendance of young students from the village. The number in the home is larger. We now have twenty-four boys, and three others are expected any day. Twenty is the largest number of boys ever in the home before. Several students are more mature and stable than those we had last year. School has started with a good spirit. The students seem to be very ready to take part in social meeting and other religious work. Financially we are in much better condition this year than last, and have made some improvements besides. We have installed a steam laundry and a new hot-water tank, also made some additions to the laboratory. The library has been increased from a little over six hundred volumes to nearly eleven hundred. Later in the year we are planning to begin a manual training class for boys, particularly the younger ones. I hope it may grow into something of real benefit. We have begun to adapt ourselves to the recommendations of last summer's educational council."

K. M. Adams, principal of the Singapore Training School: "The enrollment for the first seven months of 1915 is sixty-three. We have three departments, English, Chinese, and Malay. The English department is the church school. The Chinese and Malay classes, under Mr. Rantoong and Mr. Low, are the training department. We have eight different nationalities in the school, namely, English, Eurasian, Chinese, Tamil, Japanese, Battak, Singhalese, and Amboonese. In the English we teach up to the ninth grade. There are sixteen in the school home."

H. G. Lucas, principal of San Fernando (Cal.) Academy: "Our school opened on September 15, with a larger number present on the opening day than ever before. Regardless of the hard times, our attendance increased this year about twenty per cent over last year. We have one hundred and twenty-five enrolled in the academic department, and fifty in the church school, making one hundred and seventy-five in the entire school. We have approximately the

same faculty as we had last year, and the teaching force is working together harmoniously. The spiritual condition of the school is good, and we are much encouraged with the prospects. We have a number of mature young people in our school who are a help to the entire student body. We are very much pleased with the character of the students that have come to us, and we believe they have come with a determination to work hard and accomplish things."

R. U. Garrett, principal of Cedar Lake (Mich.) Academy: "School opened September 15. We were glad to have Elder McVagh, president of the West Michigan Conference, present at the opening exercises. Our school began with a new faculty. By the close of the first week our enrollment had reached forty-seven. The rooms in the dormitory are nearly all full, and prospects are good for a number more. We are well pleased with the class of students we have. Every one seems bent on preparing for service in the cause of God. One young man earned his scholarship by selling our books, while several others spent part of the summer in that work."

Stanley L. Clark, principal of Hazel (Ky.) Academy: "On the fifteenth of September, Hazel Academy opened with an enrollment of twenty-seven in the home. A few days of association have shown us that we have an earnest body of students. While only three have been assisted to school by canvassing, yet, encouraged by the spirit manifested, we hope to see the Harvest Ingathering campaign heartily entered into by the whole student body."

Geo. E. Crawford, principal of Clearwater Lake (Wis.) Industrial School: "We have no glowing report to make of overflowing attendance, but we do feel that we can send an encouraging report of the beginning which has been made to overcome some difficulties that have stood in the way of the success of this school. There is a growing spirit of harmony and cooperation, and we confidently look for the blessing of God to attend our efforts to make this school what God would have it to be."

N. S. Ashton, principal of Mount Vernon (Ohio) Academy: "Mount Vernon Academy opened with an enrollment of one hundred students, twenty-five have come since, and others are expected. Our students are of an excellent class. The school home is much fuller this year than last. A few of our students earned scholarships, and others were engaged in the canvassing work during the summer. On the whole, the outlook for the school is very encouraging."

S. C. Rockwell, principal of Royal Intermediate School, Cottage Grove, Oregon: "As our school opened three weeks earlier than usual, the attendance is less than it was last year. Others are planning to come when their books are delivered, or as soon as they can leave their work. We are pleased with the spirit of earnestness manifested from the start by the students. It is an evidence of God's Spirit preparing them for service. Our young people appreciate the meetings of the Missionary Volunteer Society, while even those who make no profession say that the prayer meetings are enjoyable occasions."

A. W. Hallock, principal of Walderly School, South Range, Wis.: "Walderly School opened its fall term September

15, with fifty students in attendance. Most of these have been in the school during the summer, and have taken up their class work with interest. No change has been made in the teaching force. Our physical and our literary work are well balanced, and we look for a good school year."

C. J. Boyd, principal of Oakwood Manual Training School, Huntsville, Ala.: "Our school opened September 21, with sixty students. The opening chapel remarks were well received, and a spirit of deep earnestness was manifested by all. At our social service, a few evenings later, nearly all renewed their consecration and expressed a determination speedily to prepare for the work. Students are continuing to come nearly every day. Our colporteur students will not all arrive until about the last of October. A number will succeed in earning their scholarships. We believe our attendance will be exceptionally good. We are just finishing Henderson Hall, a new and comfortable dormitory for our girls. Our course of study has been strengthened by the addition of several new subjects, our faculty has been increased, and we have every reason to believe that the present year will be the best in the history of the school."

H. H. Howard, principal of Hill Agricultural Academy, Downs, Kans.: "Our school opened on Thursday, September 16. We were glad to have with us a number of parents and visitors. Each member of the faculty and the members of the local board present spoke, encouraging the youth to perform their work faithfully. Brother C. D. Comas related some of the earlier experiences of the school, and Brother Hill spoke of the earnest, sacrificing spirit that characterized the pioneers in this work. Our enrollment at the present time is larger than at the same time last year, and has doubled since the first day, and others are planning on coming. We have room for only two more students in the dormitory, and are wondering what we shall do with others whom we are expecting. We are glad to report that three of our former students are in college this year as a result of their faithfulness last year and their efforts in the colporteur work this summer. A number of our new students are intending to canvass as soon as school closes in the spring, and we plan to fit them for this work. Remember us in your prayers."

R. A. Hare, principal of Maplewood Academy, Maple Plain, Minn.: "The school year which opened September 15 is our twelfth year. The enrollment for the opening day was slightly less than that of last year. This was due to a late season throughout the northwestern States. The difference was shown by the relatively small number of young men present at the opening, as quite a number of them were compelled to come a few weeks late. The enrollment now approaches one hundred. There seems to be a good spirit among teachers and students, and we confidently expect to spend a pleasant year together."

Newton G. Evans, president of College of Medical Evangelists, Loma Linda, Cal.: "The opening exercises of the College of Medical Evangelists was held September 26 in the college chapel. In addition to the members of the faculty, there were present Elder E. E. Andross, president of the Pacific Union Conference, and Elder W. F. Martin, president

of the Southeastern California Conference. The attendance of the school is very full; and in addition to the usual enrollment, a large special medical evangelistic class begins this year. For the training of this class special arrangements have been made for the direction of the missionary field work by Elders Luther Warren and G. B. Starr. There is an unusually good spirit and enthusiasm among both students and teachers for the coming year's work."

W. H. Buxton, principal of Meadowglade Academy, Battle Ground, Wash.: "The uncertainty which existed during the summer regarding the future of the Meadowglade Academy has caused the attendance to be smaller this year than in the past. School opened September 21, with a faculty of five and about sixty students. At the present everything is moving as smoothly as could be desired. The higher grades are well represented. There are seven candidates for graduation from the academic course. Everything seems to indicate a school of good quality, though small, for the coming year; and we hope by next year to fill the buildings to the limit of their capacity."

Ida M. Salton says of the Nez Perce School (Idaho): "If you could go with me to a small station in northern Idaho, and then drive about ten miles into the rolling country, you would find a live, wide-awake little company. Most of them accepted present truth about two years ago. They soon felt the need of proper education for their children. Before the time for seed sowing, they set apart a portion of land to be used in raising money for a church school. The Lord blessed every effort, and in July they sent in an application for a teacher. They already had more money on hand than would be needed to carry the school through the year. A teacher, Miss Anspach was sent, and the school opened Sept. 14, 1914. The county superintendent visited the school the first month, intending to close it. She found Miss Anspach better qualified for her work than the public-school teacher who was employed in the district; and upon leaving she complimented Miss Anspach, and said nothing about closing the school. The parents have wished to do all they could to make the school successful, and when Miss Anspach presented the home credit plan, they readily accepted it. One mother told me that the plan had worked a transformation in her boys; that she had very little trouble in getting them to do things that before had been a trial to them. The plan followed was that outlined in the October, 1914, number of *Education*."

G. E. Nord, principal of Broadview Swedish Seminary, La Grange, Ill.: "Our seminary enrollment the first week was thirty-eight, eight above the first week last year. The students seem to be earnest and consecrated, and have taken hold of the work with an admirable zeal, both in their studies and in the work they have been assigned to do. There are fifteen who have each earned one scholarship, and two have earned two each, one by selling books and one by selling papers; so that there are seventeen who will go through school on scholarships. At present the enrollment is forty-one, and about thirty others are expected. The prospects for a good school year were never brighter. Deep earnestness is manifested by everybody, and the spiritual tone of the students is

most gratifying. The school is equipped to do better and stronger work than it has at any time in the past."

H. C. Hartwell, president Western New York Conference: "I feel glad that we have been able to double the number of our church schools this year, and from reports that have been coming in, all the schools are now well under way."

J. H. Schilling, president of Clinton German Seminary: "Our school has made a good beginning. We have enrolled one hundred and ten students, eighteen more than last year at this time. They manifest an earnestness both spiritually and educationally." Our meeting last Friday evening was a most excellent one. The Lord was present, and nearly all took part in the meeting. We are still expecting a large number to come. The harvest out West is about four weeks late, hence some of the students will be coming late this year. According to all appearances we shall have a number more than last year. Of those already enrolled fourteen have earned their scholarships."

L. O. Machlan, principal of Williamsdale Academy, Williamsdale East, Nova Scotia: "Williamsdale Academy opened its thirteenth year on September 8, with an attendance of twenty-seven, which is more than were here for the opening last year. Still other students are expecting to come within a short time, and we look for our total enrollment to be over thirty. We feel that God has greatly blessed our efforts to obtain students this year, as times are hard now in Canada, and people are feeling the strain that is laid upon them because of heavy demands made on account of the war. Our students are of excellent spirit, and have begun the year admirably. They are deep in study, and seem to be happy and contented. We have a good, strong faculty, and expect to accomplish much this year. All our graduates of last year, with the exception of one, are in higher schools preparing for the Lord's work. If all finish who are planning to, we shall have fourteen graduates this year. God is blessing us, and we are working to attain the highest degree of efficiency in his service."

B. F. Machlan, principal of South Lancaster (Mass.) Academy: "South Lancaster Academy opened September 15. Students began to arrive on Friday, and by Monday evening it seemed that we were to have about the usual attendance this year. On the opening morning a large number of young people presented themselves for matriculation, and before evening it was evident that this would be a record year. All chapel seats are now taken, and we have several students yet to be seated. We were pleased to have Elders Daniells, Haskell, and Quinn and other visiting brethren with us. Elder Daniells told of the needs of the mission field, and a number of our best students have signified their intention to prepare for foreign work. We have a fine class of students, and it is noticeable that there is a larger number of more mature young people than we have had in South Lancaster for several years. Our new teachers are taking hold of their work in earnest, and are winning their way with the students. We are looking forward with much interest to the coming year's work, and trust that as God has blessed us in the beginning, his presence will be with us during the entire year."

W. J. Blake, principal of Battle Creek (Mich.) Industrial Academy: "Our school opened very encouragingly, with an enrollment of one hundred and fifty-six. This is about twenty-five more than we had last year at the opening. We carry all grades up to and including the tenth. We are looking forward to a successful school year."

H. T. Elliott, principal of Bethel (Wis.) Academy: "The enrollment for Bethel Academy on the opening day was forty-five, the same as last year. However, this year we reached fifty-three at the close of the first week. Last year we enrolled fifty-six by the first week in October. I think we shall pass that number this year, and keep up the attendance better. We have older boys than we have had for two years, and they seem to be of a more stable type of character. Most of them are here on their own resources or partially so. This year each teacher is leading in some line of manual work, and it is having a wholesome influence on the students. The class work is divided among the teachers according as they are especially qualified, or as they have a liking for the subjects."

C. R. Callicott says of the colored mission schools of the Georgia Conference: "We have only two colored mission schools in the Georgia Conference, one here in Atlanta and the other in Savannah. The conference owns the building where the school is conducted in Atlanta, but the union conference holds the title. The one in Savannah is using a rented building. These schools are a kind of evangelizing agency for reaching the colored people with the truth through their children who attend these schools. Of course our Adventist children are not debarred from these schools, but the purpose of the schools is to reach those who are not of our faith. In the main, the teachers follow the same course of studies as do the regular church-school teachers. The school here in Atlanta has two teachers, and an enrollment of eighty-seven. The one in Savannah has one regular teacher, but one of our Bible workers helps her some in the teaching. They have an enrollment of fifty-two."

F. R. Isaac, principal of Keene Academy, Keene, Tex.: "It was indeed a great pleasure to see one hundred and twenty-five students enroll during the first week. I wish you could have seen how many passed to their respective divisions for the prayer bands the first morning, in response to the announcement that fifteen minutes would be used each day for prayer. It is manifest that almost every student came for a definite purpose. It means much for these young people to be here. Crop conditions were such that many are not able to come to school this year, but our number increases daily, and we are looking for as large an attendance as Keene has ever had. The enrollment in the normal department the first week was sixty, which makes a total of one hundred and eighty-five. We believe the Lord is blessing our school, and we are endeavoring to prepare our students to do efficient work for him."



Most trials, whether fanciful or real, are best borne in silence. A year afterwards we are glad we never mentioned them.—*Jowett*.

Home Missionary Department

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

A Finished Work

THERE is a wonderful satisfaction in finishing anything we set out to do. Every man knows how he feels when a certain work is completed, and when it has been well done. Every woman knows how she feels when she has finished something she has undertaken, and knows she has done it well.

On the other hand, we all know the dissatisfied feeling that is left when we drop something we have begun, without completing it. We never like to think of it. It is a sort of dismal failure that lessens our self-respect.

We have reached the time of our Harvest Ingathering, and this year we want to see a completed work. The aim is \$100,000, and every single dollar of it is urgently needed. It can be obtained if all our members will work. If it is not, it will be because some members have failed to cooperate with the Lord.

Last year nine conferences and two mission fields completed their Harvest Ingathering work and sent in their full portion of the \$100,000. Some of these conferences were small, one was medium-sized, and one was large, proving that a conference of any size can reach the standard if its members will go out in faith.

Judging from the experiences that have been reported, the only essentials of success are faith in God and persistent effort. The inexperienced have had as good success as the experienced, and sometimes better. One sister who had never been out before, last year felt that she ought not to fail the Lord, but that she should do her part, though it made her so nervous to think of going out to solicit that she was almost sick. She went out, and returned with \$13. The Lord accepted her sacrifice and blessed it.

A sister seventy-four years of age, and not very strong, set her goal at \$25, reached it, and extended it to \$30. In regard to the work, she said, "It is the Lord's work, and he will give success to every one who goes to work in earnest, trusting in him." She had found the secret of success.

A young brother who had kept the Sabbath for one month, collected over \$20. A sister worked thirteen hours, gave out seventy-three papers, and received \$47.60. She says, "My motto was, 'Whatsoever thy hand findeth to do, do it with thy might.'" The secret of success was the same in these cases.

A sister past eighty-four years of age started out as soon as she received her papers, worked part of two days, distributed thirty-three papers, and collected \$5.25. She had been a Sabbath keeper for nearly forty-three years.

A brother who had no other spare time went out on Sundays and collected \$22. Another brother obtained \$4 from a Catholic friend.

These are a few experiences picked from a large number of similar ones, to show that the Lord blesses all who work earnestly, believing they will receive divine help. Whether he is old or

young, feeble or strong, long in the truth or new in it, experienced in soliciting or out in the first effort, nervous or confident, the Lord gives success to every one who is determined to do his share in the work.

Should not this encourage every member to shoulder his responsibility? Every call to service of this kind is a call from the Lord to every member who has the physical strength to engage in it. One dollar this year will be worth perhaps two or three dollars next year, for there are increasing evidences that doors in foreign fields now wide open, may soon begin to close. Therefore now is the time to press the work in those fields to the utmost limits. Shall we not, one and all, this year aim for a complete \$100,000 from the Harvest Ingathering?

EDITH M. GRAHAM.

NOTICES AND APPOINTMENTS

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*.

Pacific Union Conference Biennial Session

THE eighth biennial session of the Pacific Union Conference of Seventh-day Adventists will be held at Loma Linda, Cal., Nov. 28 to Dec. 2, 1915. At that time reports of the various departments will be received, and business pertaining to the conference transacted. The first meeting of the session will convene at 12 M., November 28.

E. E. ANDROSS, *President*;
CLAUDE CONARD, *Secretary*.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for use in missionary work:—

Mrs. H. T. Moor, Formosa, Fla.
W. B. Maris, Gen. Del., Canton, Ill.
D. H. McMullen, Chocolate Bayou, Tex.
H. G. Christianson, 317 W. Walnut St., Canton, Ill.

Mrs. A. F. Hamblin, Box 193, Lake Arthur, La. Continuous supply.
Stewart Rogers, 86 Evans Ave., Noblesville, Ind. *Only Temperance Instructor*.

D. O. Connor, 56 S. Royal St., Mobile, Ala. Only Jewish, Swedish, Greek, German, and Spanish literature.

Mrs. Anna Agee Hall, 1330 Euclid Ave., Kansas City, Mo. Especially *Signs*, *Watchman Health and Temperance*, *Protestant, Liberty*, and tracts.

Mrs. Marie Beerman, R. F. D., Mt. Home Box, Clatskanie, Oregon. *Health and Temperance*, *Signs* (weekly and monthly), *Watchman*, *Instructor*, *Little Friend*, and tracts.

Requests for Prayer

A BROTHER in Alabama writes: "I desire your prayers that I may overcome financial troubles."

An anxious mother in Kansas asks our united prayers for the healing of her two sons, who are greatly afflicted.

Addresses Wanted

Mrs. A. W. GIBSON, of St. Helena, Cal., desires the addresses of Ruby Porter, Alda Stevens, and Mr. and Mrs. Ira Workman.

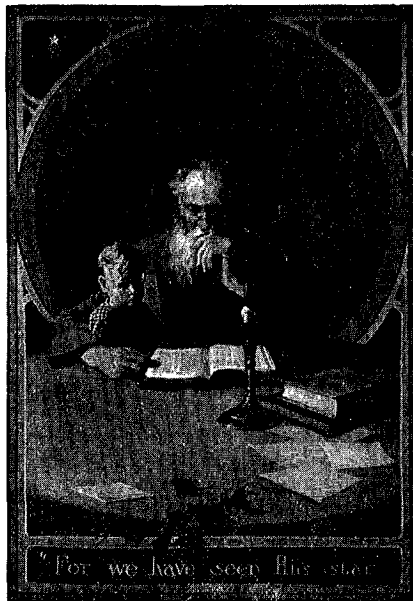
Any one knowing the whereabouts of Mrs. W. H. Burns will confer a favor upon her father by sending information to J. P. Cross, Marsland, Nebr.

Information concerning the whereabouts of William Olmstead, supposedly a canvasser, is desired by A. W. Savage, Care Y. M. C. A., Santa Barbara, Cal.

The present addresses of John Hunter, Laura Hunter, Harvey King, Ida King, and Eva Osborne will be appreciated by Mrs. Flora Beck, clerk of the Seventh-day Adventist Church in Kelso, Wash.

In the Public Eye

WHEN great, widely read periodicals of the day discuss our principles or leaders, it may be accepted as evidence that our people have been active. Imagine the possible leavening influence of such publications as the *Literary Digest* and the *Independent*, with their one million or more readers! Both of these recently contained matter favorable to our work.



Quoting the *Literary Digest*: "There has never been given any entirely satisfactory reason why the seventh day of the week should be abandoned as a day of rest." Referring to Sister White and her life work, the *Independent* says: "She showed no spiritual pride, and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American successions."

You will find the complete articles reproduced in the December number of the *Signs Magazine*. Nor is that all. Both Dr. Lyman Abbott and Cardinal Gibbons have said that no divine authority for changing the Sabbath from Saturday to Sunday has ever been given. The exact words may be found in a fine Sabbath article.

Those who sell or otherwise circulate the *Signs Magazine* will have something very definite to show the people when they call on them with this number. The following titles of articles will convey some idea of this month's message:—

"Prophecy and Progress;" "Perilous Times Predicted, Instead of Peace;" "Strange Gods in Christendom;" "Are the Dead Alive?" "War, Peace, and Prophecy;" "Sunday Observance;" "The Star in the East," and others.

Tell your tract society secretary how many you can use. A year's subscription to the magazine would make a nice gift for relatives and friends. Five or more to separate addresses are only 60 cents. If desired, the publishers will tell each one that the subscription is a remembrance from you.

Obituaries

SPRAGUE.—Lenord Sprague, son of Brother and Sister J. T. Sprague, was born at Blachly, Oregon, May 28, 1915, and died Oct. 7, 1915. The parents and one sister mourn. Words of comfort were spoken by Elder T. L. Thuemler.
R. R. SYPHERS.

PRICKETT.—Hope Lillian Prickett was born in Renville, Minn., March 31, 1879, and died in Byron Center, Mich., Aug. 5, 1915. She sleeps in Jesus. Her death is mourned by a husband, two children, and two sisters. Words of comfort were spoken by the writer at the funeral service.
J. MELVIN WILBUR.

GETCHEL.—At the age of seventy-three years, Sister Emeline Getchel fell asleep at Island Lake, Wis., Aug. 26, 1915. For years she rejoiced in the hope of a soon-coming Saviour. She was the mother of five children. One son and a faithful husband are left to mourn. Words of consolation were spoken by the writer.
J. B. SCOTT.

CRIST.—Daisy Odelle Crist was born in Columbus, Ohio, July 29, 1882, and died in the Grant Hospital in the same city, Sept. 11, 1915. Her zeal for the third angel's message was widely known; for, having been left a widow, she supported her three children chiefly by the sale of our publications. We feel confident that she sleeps in Jesus.
M. V. EUSEY.

CRAMER.—Died at her home, in Wright, Mich., in July, 1915, Sarah Scott Cramer. She was born in Ireland, but came to this country at the age of twelve years. Later she was united in marriage with James Cramer, and for sixty-two years was a firm believer in the truths held by Seventh-day Adventists. She is survived by a number of relatives and many friends.
J. MELVIN WILBUR.

HILL.—Jane Huntley Hill was born in Westford, Vt., June 13, 1836, and died Oct. 9, 1915, in her eightieth year. In the fall of 1896 she first heard the third angel's message through the efforts of Elders S. W. Miller and George F. Enoch. She held membership in the Union Seventh-day Adventist Church of Vancouver, British Columbia, remaining a faithful, devout Christian till the close of her life.
A. O. BURRILL.

MCCOMBS.—Ella S. Phelps was born Sept. 9, 1850, and died Oct. 4, 1915. Her early life was spent in Homer, N. Y., but she came to Windsor, Mo., in 1873, and was married to H. B. McCombs in March, 1890. In 1901 she became a Seventh-day Adventist, and remained faithful to this belief until she fell asleep in hope of a part in the first resurrection. Her companion, three sisters, and three brothers survive.
W. A. HENNIG.

BLACKISTON.—Julia Christiana Blackiston was born near Rock Hall, Md., Dec. 25, 1845, and died at the home of her daughter, in Piney Neck, Md., Sept. 30, 1915, after a lingering illness. She bore intense suffering patiently, and often expressed her confidence in the Saviour. Sister Blackiston was a charter member of the Rock Hall Seventh-day Adventist Church. Many relatives and friends are left to mourn.
S. T. SHADEL.

YEAGER.—Joel Yeager died at the Indiana Soldiers' Home, Oct. 2, 1915, aged 71 years, 1 month, and 1 day. He, with his wife, whose maiden name was Eunice Wilson, accepted present truth in Kansas, under the labors of Elder Smith Sharp, in 1872. She died in 1896. Three of their five children are still living. In 1898 Brother Yeager was married to Etta Allen, who survives. He was an earnest Christian, loyal and true to the third angel's message. During months of suffering he was ever patient and cheerful. We sorrow not as those who have no hope.
W. A. YOUNG.

A Work of Beauty and Art

Is what the employees in the office of publication are saying of the December number of "Health and Temperance." You will agree with them. The contents of this number are written almost exclusively by doctors. Beauty and practicability are combined in this issue. On our recommendation, send for fifty or more copies at four cents, or a less number at five cents, to sell. Address your tract society.

HEALTH AND TEMPERANCE
Washington, D. C.

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The "Protestant Magazine"

FOR NOVEMBER

Some Startling Comparisons are made in this issue that are of great importance.

Instead of Catholicism glorying in American principles, and instead of its being true that "if our nation flourishes it must become Catholic," proof is given to show that Catholic authorities repudiate American principles, and that if our country flourishes it must be in opposition to Catholicism, which is absolutely opposed to Americanism.

Instead of the Catholic denial that the popes never claimed divine right to depose sovereigns and release subjects, proof is conclusive that this is just what the popes accomplished—the utter overthrow of civil governments and law and order.

Instead of the writings of the early Fathers favoring the present claims of Romanism, these writings have been corrupted and interpolated to make them favor the present claims of Rome.

These are some of the features of this issue, printed in view of the great deceptions now being promulgated to deceive the American people

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THE PROTESTANT MAGAZINE, WASHINGTON, D. C.



WASHINGTON, D. C., NOVEMBER 4, 1915

CONTENTS

NOTE AND COMMENT	2
EDITORIALS	
Love of the Brethren — The Waste of War — Among the Mashonas — A Missionary Experience — Our Relationship to Our Sanitariums — Our Schools — Glimpses of Sabbath Keeping After New Testament Times	3-8
GENERAL ARTICLES	
Outward and Inward Adorning, <i>D. H. Kress, M. D.</i>	8
Thoughts on Consecration, <i>Compiled by W. H. Sarby</i>	9
Obedying the Truth Under Difficulties, <i>From an isolated member</i>	9
The Reward of the Righteous, <i>C. P. Bollman</i>	10
The Motives of Service — No. 2, <i>W. E. Hancock</i>	11
THE WORLD-WIDE FIELD	12-14
OUR HOMES	14-16
THE FIELD WORK	16-18
PUBLISHING DEPARTMENT	18, 19
EDUCATIONAL DEPARTMENT	19-21
HOME MISSIONARY DEPARTMENT	21, 22
MISCELLANEOUS	22

IN July, Miss Irene Fourie, of the Natal-Transvaal Conference, sailed for Nyasaland, British Central Africa. Miss Fourie is a nurse, and will be located at the Malamulo Mission, giving special attention to work among the women.

IN August, Brother and Sister H. J. Hurlow, of Cape Town, sailed for Nyasaland. They will likely take charge of the Matandani station. Brother and Sister Hurlow are both nurses. Mrs. Hurlow, formerly Miss Boardman, was for years engaged in the work in India.

WE were glad to greet in Washington Prof. G. W. Caviness, of Mexico City, superintendent of the Mexican Mission. Professor Caviness traveled from Vera Cruz to New York by steamer, and is on his way westward to the autumn council at Loma Linda. He reports the workers in Mexico well, and conditions again assuming a normal appearance.

IT is good news that has come in a five-line newspaper dispatch from Lima, Peru, dated October 21: "By a vote of sixty-nine to twelve, the Chamber of Deputies yesterday sanctioned a change in the constitution, which will guarantee religious freedom." Many will remember that two years ago, growing out of the persecution of our Indian brethren, a movement arose in Peru, seeking to do away with the clause in the constitution which prohibits the teaching or practice of any other religion than that of the Roman Church. An act abolishing the clause was passed in one chamber at that time, but was thrown out through ecclesiastical influence. We are thankful for this report that the movement to secure religious freedom in Peru is still alive and making headway.

ON his way to the autumn council at Loma Linda, Cal., Elder A. J. Haysmer, president of the West Indian Union Conference, spent a few days in Washington. The interruption of business by the war has brought hard times throughout the British West Indies. We learn, however, that our brethren there are faithfully rallying to keep the work advancing. During the last year nearly four hundred new believers were baptized in that union, and we now have there about four thousand Sabbath keepers.

A POST card from Brother Guy Dail, secretary of the European Division, brings a report of baptisms in that division which is very good considering the sore trial through which Europe is passing. He writes: "In the first quarter of this year, 944 persons were baptized; in the second quarter, 1,410. This surely is not bad, all things considered, and we thank the Lord for it." We join in giving thanks for the soul-winning power of God's Holy Word. The best treasure that earth can give is the hope of life eternal.

Harvest Ingathering Outside the United States

IT may be of interest to the readers of the REVIEW to know what is being done in the Harvest Ingathering work outside the homeland.

India, South Africa, Great Britain, Malaysia, West Indies, South America, and China entered into the campaign for missions heartily, and ordered papers early.

We have not heard from all these fields as to what they gathered last year, but so far as reported the record stands as follows: West Indies, \$743.48; Korea, \$10; India, \$159.07; Malaysia, \$370; British Union, \$293.50.

October 18, H. D. Clark, treasurer of the British Union, writes: "Notwithstanding the present state of things as a result of the war, we are hoping to see greater returns this year than we had last. Three thousand *Signs* were ordered, and have all gone out."

T. E. BOWEN.

The Mothers' Normal Department

DOUBTLESS some have been inquiring, What will become of the Mothers' Normal Department of the Fireside Correspondence School, now that the author of the lessons has been called to her rest? In reply I am glad to say that her work was at once taken up by her daughter, Mrs. L. L. Caviness, wife of the assistant editor of the REVIEW AND HERALD, and she is now correcting and grading the lessons. Indeed, so anxious was she to carry out her mother's cherished desire to help young mothers in fulfilling the sacred responsibilities of motherhood, that she volunteered to do this work at so small a recompense that the managing board promptly decided to reduce the tuition one half, making it \$3 instead of \$6 for each of the subjects "Early Education" and "First Grade." This offer begins at once, and holds good during the year 1916.

These lessons contain the ripe fruit of thirty years' experience as mother and teacher, nearly half of which time was spent as preceptress and teacher in the homes of our denominational colleges and academies. The Early Education lessons are designed to help mothers, from the birth of their children till they are five years of age, while the First Grade lessons are for mothers who have children from six to eight years old, and who wish to carry out the instruction of the Testimonies that the mother should be the only teacher of her children until they are at least eight years old. Any who are interested in these subjects, and wish further information, should address the Fireside Correspondence School, Takoma Park, Washington, D. C.

C. C. LEWIS, *Principal.*

A Missionary's Experience at San Juan

THE following experience was related by Victoria Javier at a missionary meeting in Manila:—

"One day when I, with two other sisters, was going to a place to buy rice, I took with me a Bible and a few tracts, believing that it would be a waste of time to go without doing anything to spread the third angel's message. I remembered the text which says that one is not to withhold his hand in spreading the seeds in the morning and in the afternoon and while walking. When we reached the house where we expected to get the rice, we found the husband sick. Looking around, I saw a Bible in a corner. I said to them, 'Are you reading the Bible?' 'Yes,' they said, 'but some way we cannot understand it.' I opened the Bible, and asked if they would like to have a Bible study. Then we began to study the second coming of Christ from the Bible and from the Passion [a sort of history from creation to redemption, held sacred by the Romanists. Written in verse]. While we were studying, many people came around the fence to hear the study, but they would not come up to the house, fearing they might be seen. Among the hearers was a woman who had burned her Bible according to the instruction of the priest; but when she heard the study, she invited me to come back and give her a study.

"Both husband and wife were so interested that they asked me the place where we meet. The next Sabbath they came in spite of the hard rain. While we were celebrating the ordinance of humility, I saw them conversing about the study, and both were crying, saying at the same time that that was what Christ did, and we ought to follow. Then they decided to study more about the truth. I am praying for them, and I believe that the Spirit of the Lord will water the seed, that it may bring forth much fruit."

If many who are indifferent church members would heed the scripture, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," their own Christian experience would be quickened into active life, and many lost in sin would be rescued and saved. These island missionaries are doing a noble work for the Master.

R. C. PORTER.