

# The Advent Review and Sabbath Herald



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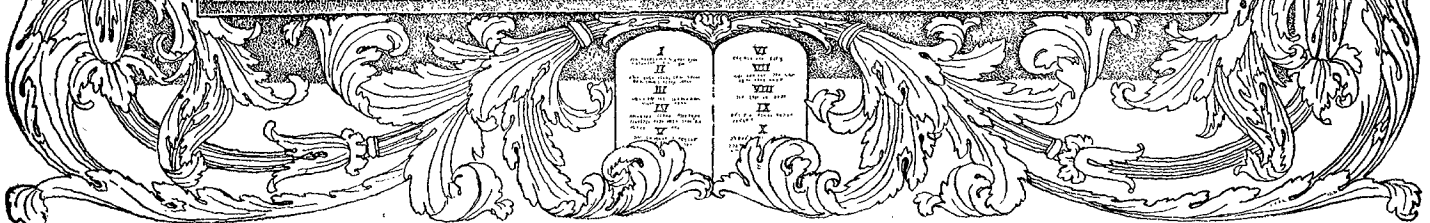
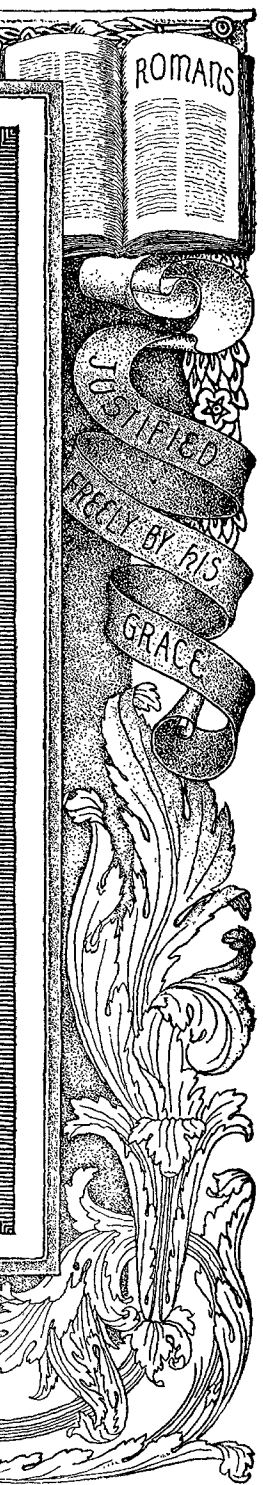
No. 48

THE GOSPEL TO ALL NATIONS

## It Shall Stand Forever

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**T**HE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind: but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it: but the Word of God still endures."— *Dr. Cummings.*



## Special Mention

### The Los Angeles Hospital

As the work of the College of Medical Evangelists progresses, and our people are preparing to build a dispensary and hospital in Los Angeles, I have heard a variety of arguments for and against the hospital enterprise.

One view of the movement is that because our missionary work in the Orient calls for many to combine medical work with their ministry, we should hasten to lay broad plans for the most thorough education and training of a multitude of workers to do skilfully that which they will be called upon to do when they reach the mission fields.

It is urged that because dispensary work is greatly needed in thousands of cities and villages, because it is heartily welcomed by the people, and because it is a most potent agency for the winning of confidence and the opening of hearts to the gospel, therefore it is wise for us to give special emphasis to the training of physicians and nurses for dispensary and hospital work.

With this in view, we ought to lay the foundation in Los Angeles for a broad work, which in time may include many dispensaries and several treatment-rooms.

One brother expressed fear that the establishment of a large clinical hospital in Los Angeles would take away from the Loma Linda Sanitarium its patronage, and ruin its work.

Another good brother said that he believed that if Sister White were living, she would oppose the movement now on foot to build a hospital in Los Angeles. This set me to thinking and to calling to mind what mother had written and said that would have a bearing upon this question.

Mother's views and plans regarding the work which was begun in 1905 by the purchase of the Loma Linda Sanitarium, have always impressed me as being very broad and inclusive.

Shortly after the opening of our work at Loma Linda, in her interviews with Professors Cady and Howell of the Healdsburg College, she presented outlines of work and attainments that gave us clearly to understand that a broad and advanced educational work would some day be done in Southern California, from Loma Linda as a center, if we moved forward in harmony with the advancing providences of God.

Often when expressing freely her views regarding the work in Southern California, of which the Loma Linda institution was a part, she presented to our minds a united medical and evangelistic work which included Los Angeles, Redlands, Riverside, San Bernardino, and other places.

When we understood this as applying to evangelistic work, it seemed clear and easy to be comprehended; but when her statements obviously applied to the medical side of our work, it was not so easy to understand.

One day in April, 1911, when a company were assembled to see what could be done to secure the control of the eighty-seven-acre tract of land lying in front of the institution, she spoke of the desirability of our owning this land, and at the same time presented forcefully the necessity of broadening our

plans to include the cities in the San Bernardino Valley and Los Angeles.

In March, 1913, when the building of the Loma Linda Hospital was under consideration, and we were at the same time considering the apparent necessity of giving the last two years of the medical course in Los Angeles, mother was asked if it was right for us to give the last two years of instruction in Los Angeles, or if we should hold all the work in Loma Linda.

In reply to this, she advised that we do in Loma Linda just as much of the work as could be done acceptably there, and carry the remainder to Los Angeles.

In later conversations she spoke interestedly of the work being done in Los Angeles, and was especially solicitous that a good home be provided for the students who were completing their medical studies there, that they might have the most favorable conditions for the development of medical knowledge and Christian experience.

On the morning of May 9, 1915, about twelve weeks after the beginning of mother's last illness, I received letters from Elders E. E. Andross and G. B. Starr, telling of the plans under consideration for the establishment of a students' home and a hospital for the Los Angeles branch of the work of the Loma Linda Medical College. When I visited mother, about 11:30 A. M., I found her as usual those rainy days, in her reclining chair in the big bay window. She looked very frail and feeble, and said, "I have some strange feelings today." After I had talked with her a little while about her condition, and had acknowledged the goodness of God in prolonging her life, I told her I had good news regarding the work at Loma Linda. I then related that a good sister in the East had offered to make a very liberal gift to the College of Medical Evangelists for the establishment of a students' home and a hospital in Los Angeles.

Mother's lips quivered, and for a moment she shook with emotion. Then she said: "I am glad you told me this. I have been in perplexity about Loma Linda, and this gives me courage and joy." After a little further conversation, I knelt down by her side, and thanked the God of Israel for his manifold blessings, and prayed for a continuation of his mercies. Then mother offered a very sweet prayer of about a dozen sentences, in which she expressed gratitude, confidence, love, and entire resignation.

With such an experience as this, and knowing her anxiety in behalf of the Los Angeles department of the college work, I find no foundation for a doubt but that mother would have been heartily glad if she could have known of the efforts that we were to make for the strengthening of the work, of which the Los Angeles hospital will be an important factor.

W. C. WHITE.

### What the Women are Doing

WHEN God made the first woman, he said she was to be a helpmeet. This is his plan for every woman on the earth since that time. Some one has said that a helpmeet is one who is fit, or suitable, to forward or promote. We like this definition for the women who are forwarding, or promoting, the work of The Ellen G. White Memorial Hospital. The

women of Central California are trying to prove themselves worthy of this description of them. Money being one of the chief essentials in almost every enterprise, and what we must have in order to build the hospital, one sister has proved her right to the title of helpmeet by donating \$100. Others have given smaller amounts.

In every church a sister is leading out in planning ways and means whereby they may do their most and best for this enterprise. Some are sewing, and others are making rugs and other articles for sale.

August 8 was Hospital Day in this section. This is a peach country, and as the peaches were at their best at that time, each one tried to get some work in the fruit whereby she could earn money to give on that day to the hospital fund. One sister reports \$3.50 as the result of her day's work. Even the children caught the spirit, and one little boy sends in \$1.25, which he earned in the fruit. Those who could not work in the fruit found other work to do, and joined heart and hand in the good work. "Jerusalem was builded because the people had willing minds. The same willing spirit will accomplish as great a work today."

When Ezra had prayed and wept before the Lord, there assembled unto him a great number of men, women, and children. These said, "Arise; . . . we also will be with thee; be of good courage, and do it." The same earnest seeking of the Lord will bring the same willing response from the people in this work today, and we may say, with the same assurance, "The God of heaven, he will prosper us; therefore we his servants

(Concluded on page 21)

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which was once delivered unto  
the Saints"

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# The Advent REVIEW AND SABBATH HERALD



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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 28, 1916

No. 48

## EDITORIALS

### The Truth Marches On

THE word that comes to us from Europe, in these days of war, has a cheering lesson not only for the present, but for all future time, as we look forward to the stormy days which prophecy forewarns us will be seen before the end.

Tumult and strife and war may rage, but God carries on his work, and souls are won to Christ amid it all. Above angry nations and overruling all is the living God, seeking to save. Even in the countries directly involved in the conflict, the cause of truth has not ceased to make remarkable headway. Amid seemingly impossible conditions, in some regions, the believers have seen the Lord's arm made bare in wondrous ways, and the result as given in the report that Secretary Dail sends from Europe, is that 4,351 were baptized into the faith last year; and even these figures are incomplete. It means that well toward 5,000 persons have stepped into the pathway of the advent people in one year, the great majority living in countries immediately affected by the great conflict.

On a recent visit to our work in the British Union Conference, I was eyewitness to the good cheer and steadfastness of the believers in the Lord's service, even in times of great stress and strain. The Spirit of God is speaking to hearts, and the workers are being guided to those who are waiting for the truth.

The lesson of the hour is that we are not to be dismayed, but are to trust God to care for his work, no matter what may lie before us as times of trouble break upon the earth. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge."

However, if our brethren and sisters whose service God is blessing in trying times could speak with one voice to us in countries outside the area of conflict, they would say, Push your work with all your consecrated powers and resources while you still have peace in which to work.

But it is reassuring to see how the message of God speeds on even amid tumult and distress. Nothing can stay the movement that John in vision saw spreading swiftly to every nation and tongue and people till the last repentant soul was gathered out. W. A. S.

### A World-Wide Industrial Conflict

WE wrote last week of the great industrial unrest which has been growing in the United States. This spirit is by no means confined to this country, nor is it confined to this age. We have only to go back to the days of Rome to find the agrarian troubles, and the deadly animosity between plebeian and patrician. We see in France before the days of the Revolution the same general conditions which are beginning to manifest themselves throughout the world today. For long years Russia, Germany, Italy, England, and France particularly, have been the centers of class struggles and industrial movements for the betterment of the laboring classes. The thinking men of these countries have looked with apprehension upon the outgrowth of these controversies. Many testimonials might be given. One to the point is a statement by Mr. H. G. Wells, a prominent English writer, published in the *New York Times* of Aug. 11, 1912. Mr. Wells says of the conditions in England:—

"Our country is in a dangerous state of social disturbance. The discontent of the laboring mass of the community is deep and increasing. It may be that we are in the opening phase of a real and irreparable class war. Whither are these forces taking us? What can still be done, and what has to be done, to avoid the phase of social destruction to which we seem to be drifting? . . . The thing our society has most to fear from labor is not organized resistance, not victorious strikes and raised conditions, but the black resentment that follows defeat. Meet labor halfway, and you will find a new coöperation in government; stick to your legal rights, draw the net of repressive legislation tighter; then you will presently have to deal with labor enraged. If the anger burns free, that means revolution; if you crush out the hope of that, then sabotage and a sullen general sympathy for anarchistic crime."

### An Organized Movement

This conflict between capital and labor is an organized conflict. It has been reduced to a system. On the one side, capital has labored for the promotion of its interest; and to meet this, trade unions have been formed for the purpose, through united action, of bettering the conditions of the laboring men. The outbreaks which occur from time to time are not the result of impulsive action, nor do they arise wholly from the stress of circumstances. They develop as the result of following a definite program.

Many of the labor unions are socialistic in impulse, even if they are not definitely allied with any political party standing for these principles. They believe that labor has been deprived of its just reward, and therefore there must be some readjustment which will bring about more equitable distribution of its products. Definite ways are suggested whereby this result may be achieved. Some advocate that it should be done by legislation; others, however, and these constitute the more advanced elements among the trade unions, believe that it should be done by what they term "direct action." But whatever the means proposed, there is one definite aim before all classes.

### The Aims of Socialism

Speaking of the manner in which the principles of socialism have unified the workingmen of the world and crystallized their hitherto independent actions into one great centralized force, Eugene V. Debs, Presidential nominee of the Socialist party of the United States, in the *Times-Dispatch*, of Richmond, Va., for Aug. 27, 1912, spoke as follows:—

"And now behold! The International Socialist movement spreads out over all the nations of the earth. The world's workers are aroused at last. They are no longer on their knees; their bowed bodies are now erect. Despair has given way to hope, weakness to strength, fear to courage. They no longer cringe and supplicate; they hold up their heads and command. They have ceased to fear their masters and learned to trust themselves. . . .

"Before the unified hosts of labor all the despotic governments on earth are powerless, and all resistance vain. Before their onward march all ruling classes disappear, and all slavery vanishes forever. . . .

"Capitalism is rushing blindly to its impending doom. All the signs portend the inevitable breakdown of the existing order. Deep-seated discontent has seized upon the masses. They must indeed be deaf who do not hear the mutterings of the approaching storm.

"Poverty, high prices, unemployment, blind slavery, widespread misery, and haggard want in a land bursting with abundance; prostitution and insanity, suicide and crime,—these in solemn numbers tell the tragic story of capitalism's saturnalia of blood and tears and shame as its end draws near."

#### The Doctrine of Syndicalism

The principles represented in what is known as the doctrine of syndicalism have permeated in a large measure the working classes, and have been adopted by some of the unions as their method of attaining the aims which they seek. Syndicalism originated with one George Sorel, a French labor agitator. This doctrine, in the words of J. Ramsay MacDonald, an English writer on this subject, "is not merely a wild revolt of anarchistically inclined workmen; it has a philosophy." Mr. MacDonald says of one who believes in syndicalism:—

"He is frankly a revolutionist, even if he tells you that he does not believe in force. He believes in a quick and fundamental change by which the workers will come into possession of the tools and the organization of industry. He believes this is to be brought about by industrial organization, or—as he likes to call it—'direct action,' which ranges from the most innocent form of collective bargaining to the most unlawful outbreak of class vindictiveness."—*Syndicalism*, pp. 24, 25.

This doctrine of syndicalism is defined by Robert Hunter, in his book "Violence and the Labor Movement," page 238, as follows:—

"The masses must arise, take possession of the mines, factories, railroads, fields, and all industrial processes and national resources, and then through trade unions or industrial unions administer the new economic system."

Little by little the principles expressed by this term have made disciples among the advocates of labor. While no doubt many of the labor unions would disclaim such prompting motives, it is nevertheless true that by those who are considered the most advanced labor leaders these principles are strongly advocated, not alone in France and other countries of the Old World, but also in the United States.

#### Revolution the Watchword

In an article by Michael J. Westover, in the *New York Herald* of Sept. 15, 1912, Vincent St. John, then president of the Industrial Workers of the World, is quoted as expressing the following sentiments:—

"Revolution is our watchword, and all of our efforts are bent toward revolution. Wages, hours of work, interest us only incidentally as they may serve to incite individual strikes; but what we

are really carrying on is a campaign of education to teach the workingman his power, so that when the time comes to declare the great general strike, he will know his potency, and realize that he has power to coerce the whole world."

This labor leader inquires:—

"Why should we receive a wage at all while some one else takes the profit? When the great revolution comes, we will own the industries of the world and operate them."

This doctrine of syndicalism does not stop at moral scruples. It concerns itself only with one question, and that is the question of force. It proposes to take in the end what it wants, regardless of the question of right. This at least is the doctrine promulgated by William Thompson, general organizer of the Industrial Workers of the World, as reported by Mr. Westover. He says:—

"The question of right or wrong does not enter into it. We will take what we are strong enough to take. If the government interferes, we will defy the government. Our flag is the red flag of brotherhood; and when it triumphs, we will come into our own. . . . It is a question of what we are strong enough to do, and not what is right for us to take."

As we have stated above, we do not charge labor unions generally with holding or advocating such sentiments. But these are the sentiments which appeal to the natural heart, and the spirit of reprisal and sabotage, which accompanies nearly every strike, shows that these principles, if not recognized as a system of doctrine, are cherished in the hearts of many engaged in the industrial conflict.

#### International Federation

These labor leaders speak of the great strike, of the coming revolution, of the time when they will be able to tie up the entire world industries. This we believe will be made possible in the days to come. Indeed, it was the boast of some of the great international unions, before the European war, that it was in their power to do this.

The *Washington Post* of Sept. 20, 1911, published an interview of its Berlin correspondent with Herr Jochade, president of the International Transport Workers' Federation.

This federation controlled three hundred harbors, and with its affiliated unions from six hundred to seven hundred thousand workmen. In addition to these, intimate and friendly relations were maintained with unions representing over four hundred thousand additional workers; so that altogether "the federation," Mr. Jochade declared, "represents fully one million men." It was the proud boast of this federation leader that his union could tie up the shipping of the entire world within twenty-four hours. This organization has no doubt fallen into decay since the outbreak of

the European war, but we do not doubt that similar federations will be formed after the close of hostilities.

#### Working-Class Solidarity

The general cry of organized labor throughout the world at the present time is for solidarity. This was expressed some months ago in the great labor struggle at Lawrence, Mass. Joseph J. Ettor, in a speech reported in the *Washington Post* of Nov. 27, 1912, declared that he and his fellow agitators owed their lives to the "solidarity of the industrial classes of the world," and he added: "From now on you know but one religion, one God, and one country—that is working-class solidarity."

In other words, it is the purpose of labor leaders to bring their followers to the place where all the members of every union will act as one man, guided by one voice, moved by one impulse. And when this is effected, not alone in a national, but in an international sense, we can readily understand the great power which will be placed in the hands of the representatives of labor.

#### "The Outbreak of Peace"

The outbreaks between capital and labor which we have seen in the past will prove of little moment compared with the still greater conflict which awaits the future. And the close of the great war in Europe will only accentuate these class struggles. Indeed, one question of great concern at the present time to the nations of the Old World is the question of the employment, after the war, of the large number of men now under arms. Already some of the governments have appointed commissions to give earnest study to this question, and various proposals, such as colonization and the creation of great public works, have been brought forward.

And the industrial workers themselves are alive to the situation which confronts them. They feel that they have prepared in the past for the outbreak of the war, and now they must prepare for what they term the "outbreak of peace," and the conditions which will inevitably follow the cessation of hostilities.

Says the *Washington Post* for Sept. 19, 1916:—

"Strip away the fripperies with which diplomats have striven to conceal the facts of the gigantic conflict, give weight only to the actual reasons and dismiss the wordy pretenses of the chief parties to this lamentable war, and there remain but national ambitions to maintain or obtain territorial, commercial, industrial, and financial advantages. . . .

"Once the struggle closes on the battle fields it will become the more intense in the fields of industry, finance, and commerce, and the manufacturers, merchants, financiers, and workingmen of the United States will quickly feel the adverse effect upon this country's business affairs."

**Love for All—Malice Toward None**

It is not for us to judge unkindly the parties to this great industrial strife. While we must recognize, of course, that the cupidity of man, the selfishness of the natural heart, is responsible for much of the evil in the world, we must look back of the personal, human motive and recognize the general conditions which exist at the present time politically, socially, and industrially. This is an age of luxury, of increased cost of living; and consequently an age of sharp competition, a veritable struggle on the part of thousands for existence. Corruption exists on every side. Distrust, alienation, jealousy, and envy fill the minds of men in every position of life.

The nations of Europe are engaged today in a wild scramble for political and commercial prestige, for territorial gains, for national aggrandizement. These feelings and influences act and react upon the minds of men; and as God is forgotten, poor, weak humanity is left the prey of the influences and conditions which surround them. It is for us to recognize the conditions which exist, the elements which are at work, the principles which are advocated, and above all, their relationship to fulfilling prophecy as one of the signs of the coming of the Lord. Without class prejudice or partiality we should seek to bring before our fellow men, both high and low, rich and poor, the significance of the controversy in which they are engaged, and lead them to seek in the Lord Jesus Christ and in a knowledge of his truth that peace and joy which can come neither through the power of wealth nor through the realizations of the fondest hopes of the laboring classes.

F. M. W.

**The Bible****The Manuscripts**

WHEN a writer mentions the original manuscripts of the Bible, a false impression may be conveyed to the uninformed reader. In the sense of manuscripts written by the authors of the various books of the Bible, there are no original manuscripts now in existence. As now employed, the term "original manuscripts" refers to the oldest extant manuscripts, rather than to the original autographs.

The oldest dated Hebrew manuscript, the Codex Babylonius Petropolitanus, goes back only to the year 916 A. D., though it is probable that some of the undated manuscripts belong to the ninth century. A comparison of all extant Hebrew manuscripts shows that they all represent the same text, the Massoretic. The Massorettes were a special guild of trained scholars whose aim it was to preserve and transmit the Hebrew text exactly as it had come down to them. Not

only have they done this with remarkable accuracy, but they have also added to the consonantal text a system of vowel markings to indicate the proper pronunciation.

The nonexistence of any Hebrew manuscript older than the ninth century has been accounted for by some with the plausible explanation that out of reverence any manuscript which showed any signs of wearing out was destroyed by the Massorettes.

In the providence of God the Hebrew Old Testament and the Greek New Testament were early translated into other languages, for it seems always to have been God's purpose that his book should be available to all men in their own native tongue. These translations are called versions. In case of the New Testament the older manuscripts, such as the Sinaiticus and the Vaticanus, deserve precedence over all other old versions. The case of the Old Testament is somewhat different, for here some of the versions are older than the oldest extant Hebrew manuscript. Three of the most important versions are the Septuagint, the Syriac-Peshito, and the Vulgate.

The Septuagint translation was made for the benefit of the Greek-speaking Jews of Alexandria, Egypt, to whom the Hebrew was rapidly becoming an unknown tongue. This Greek Version was made about 250 B. C., and thus is fully twelve hundred years older than the oldest manuscript in Hebrew.

The Peshito is a Syriac version which may be assigned to the second century after Christ.

While portions of the Bible were early translated into the Latin language, it was not until the last quarter of the fourth century that Jerome made the Latin Version, the Vulgate, which has since become the standard Latin translation. This is the translation which the Catholic Church receives as final in the matter of Biblical authority.

The remarkable accuracy of most of the translations, as well as the pains taken in copying the Hebrew manuscripts, shows clearly God's protecting care over his divine book.

Coming to the New Testament, we find that the manuscripts may be classified in two divisions, the uncials and the cursives, according to the kind of writing used in them. The uncials, however, are the older. It may be well to give some account of the five oldest uncial codices.

The Codex Sinaiticus, of the fourth century, was discovered by Tischendorf, part in 1844 and part in 1859, in the monastery of St. Catherine, on Mt. Sinai. It is now at Petrograd.

The Codex Alexandrinus, of the fifth century, was presented in 1628 to King

Charles I of England by the patriarch of Constantinople, who had formerly been of Alexandria.

The Codex Vaticanus, of the fourth century, is preserved in the Vatican at Rome. It was long almost inaccessible to scholars, but was published in 1868.

The Codex of Ephræm, of the fifth century, is a palimpsest; that is, the original Bible text had the works of Ephræm the Syrian written over it. On this account it is in places scarcely legible. But its readings are considered very valuable, ranking next to those of the Codex Sinaiticus and the Codex Vaticanus. It was published by Tischendorf in 1843-45, and is now at the National Library of Paris.

The Codex Beza, of the sixth century, was presented by Theodore Beza to the University of Cambridge, England, in 1581. This was the only one available to scholars who prepared the so-called King James or Authorized English Version. It was due to the subsequent discovery of these other early manuscripts that the English and American Revised Versions became necessary.

As one considers, however, the practical uniformity of all these manuscripts, one is impressed anew with the wonderful care God has had over his Holy Book, which has been preserved to us through the untiring zeal of those who copied by hand the Sacred Scriptures before the art of printing was invented. It is wonderful, indeed, to think of the number of Bibles that were produced in this laborious manner. It was, however, impossible for the Bible really to become the book of the common people before the time of the invention of printing by Gutenberg.

L. L. C.

**Apostasy and Rebellion in the Church**

THE apostle Paul, in a farewell visit with the Ephesian elders, imparted to them some admonitions which the church of God will do well to keep in mind till the end of time:—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:28-31.

Wolves would prowl, entering the fold to destroy. This danger is from without; but the greatest danger would be from within, from men who would arise, not to build up and establish anything, but to tear down, or *draw away* some

of the flock after *themselves*. All of this, of course, would be done in the name of Christ. It is of this class that the apostle speaks in another place, who by "good words and fair speeches deceive the hearts of the simple." Their words are beautiful, they talk of heaven, of Christ, of the truth, of their hope. Their speeches are as smooth as oil, they smile, and talk in soft and subdued tones. Some of the flock are thus deceived. They conclude that these persons are misunderstood and misused, and sympathize with them. In this way these deceivers are able to secure a following, lead astray some disciples who have been quarried from the world by some one else's efforts, and divide the flock. This, in brief, is the danger against which the apostle has warned the church.

In apostolic times, after Paul and other laborers chosen and blessed of God, had, at great sacrifice and the peril of their own lives, built up and established organized churches among the heathen in different places, "false brethren" came in to "spy out" the liberty of the people. They claimed, of course, to have great light for the churches in Galatia and elsewhere. We do not read, however, that they used the light they claimed to have in saving the heathen. It is much easier to come into the fold, and create confusion, deceive, divide, and tear down that which some one else had built up, than to quarry from the world a church. It requires no fasting and prayer to sow discord and divide a church that has been built up by earnest toil and sacrifice. Division, strife, and discord have appeared in the church in all ages. It was seen in the church at Corinth. There seemed to be some Paulites, some Apollosites, some Cephasites, and some who were for Christ,—real, true Christians indeed. 1 Cor. 1:12. "False brethren" led away many in Galatia. While thinking they had received greater light, they had really departed from the true gospel.

Troubles, too, have also perplexed the church through those in the church who are not amenable to any regulations of the church. They want to dictate to the whole body. And if their opinion upon what ought to be, and what ought not to be, is not accepted, they accuse the body of having departed from the right, and of countenancing evil. General plans and regulations made for the orderly and aggressive action of the church are denounced as popish. Anything which does not harmonize with their ideas is denounced as tyrannical. They are right, and the whole body is wrong.

A very striking and instructive illustration of this is seen in the case of Diotrephes, who is referred to but once in the Scriptures. "I wrote unto the church: but Diotrephes, who loveth to

have the preëminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

From this brief history, we gather a number of instructive points:—

1. "I wrote unto the church." John, the beloved disciple, was the writer. John was a "pillar" in the church. He was one of those who gave to the great apostle Paul and to Barnabas "the right hand of fellowship." He was one of the chosen apostles of the Lord, and was ordained to the work of the apostleship to which he was called. And, moreover, he had the Spirit of prophecy; he was a prophet of God. Rev. 19:10; 1:9-19. Now, in his old age, with many years of rich experience in the past, and the light of God shining in his soul, this apostle and prophet of God writes to Gaius concerning some worthy laborers, and bids the church receive them. It would seem that a communication from such a source would have been respected and heeded. But Diotrephes did not do this; he was a law unto himself. He was amenable to no one's rule or counsel. Great as was John's position in the church, he was greater—in his own estimation. The exhortation of God to "submit yourselves unto the elder. Yea, all of you be subject one to another," and "obey them that have the rule over you, and submit yourselves," had no weight with Diotrephes. He did not believe that any one should have rule, or write directions to the church; yet the Lord had so ordained it.

2. John wrote to the church. This communication seems to have been lost, so we cannot now ascertain its contents. But it was concerning the receiving of these brethren by the church. God has put order and system into his church. It is an organized body of believers to carry forward his work. It was John's prerogative as apostle and prophet to send instruction to the church. But Diotrephes was not subject to the counsel sent to the church. While rejecting the counsel and rulership of others, though only a member, he ignored the whole body of believers. He ruled, regardless of organization.

3. We do not know just who Diotrephes was, nor what official position he held in the church. Evidently, however, he had influence in this church, and probably was a leading officer. John, however, was a leading apostle and prophet of God, and in rejecting the counsel sent to the church from this venerable seer, Diotrephes arrayed himself against the spirit of prophecy. He

may have thought, as some do now, that all who have the Spirit of God have the spirit of prophecy, so he had the spirit of prophecy as well as the aged John, and he decided to follow his own. This according to his view, would be consistent, of course.

4. "Prating against us with malicious words." Barnes tells us these words mean "to overflow with talk." From this we gather that Diotrephes was quite a talker. Evidently he did not have brotherly love for John and the other brethren. Hatred seemed to be at the bottom of the opposition against the counsel sent the church. He was malicious. There was an old grudge somewhere. It may have been that he had been reproved by the venerable seer.

5. Diotrephes did not "receive the brethren." They visited the church with the consent and approbation of the aged prophet, who counseled the church to receive them. But Diotrephes did not care for the counsel of the prophet of God. Neither the advice of John nor the wishes of the church itself were of any consequence to him. He knew best. When the brethren came to the church, fully indorsed by the body, this man deliberately set them aside. He was the despotic head of a local church. These brethren were not allowed to preach or give any counsel. This is a clear case of rebellion against the organized work of God in apostolic times. Instead of this being an example of the evils of organization in the church, it is an example of those who array themselves against the organization established by the Lord.

6. Diotrephes did not believe in being under the rule of any one, for he loved "the preëminence." He would rule or ruin. He was zealously opposed to any headship, unless he was the head. No doubt he could see visions of the Papacy being formed all around him in any plan that would make any one a "pillar," or leader, in the church, except himself. He was not opposed to leadership, provided he was the leader, for he loved to be first. It was so with Lucifer. He, too, loved the preëminence. He coveted the highest place in heaven. The Son of God having been assigned to this position by the Father, Lucifer instilled in the minds of the angels the idea that a tyranny had been enthroned, and in order to be free, they must contend for their rights, and oppose the organization of heaven. Satan would have had no contention about leadership had he been placed at the head. This spirit still works in the church of the Most High.

7. "Casteth them out of the church." Diotrephes refused to receive these brethren, forbade others to do so, and cast them out of the church. Whether he cast out those who wished to receive

these brethren, or the brethren who came to the church, we need not discuss, as the spirit of domination is the same in either case. Diotrephes, it appears, took the responsibility in this matter, and assumed the power to cast them out of the church of God. Organization prevents this spirit of despotism. Where organization prevails, if members are disfellowshipped, it is by the church itself, and not by some Diotrephes in the church.

We may expect to see similar experiences in the church in these days. It will be well to study the picture of apostolic days presented to us, that we may be able to recognize its duplicate when it appears in the church at the present time. There are persons like Diotrephes in the church in these days. They hate any organization, or system of conducting affairs, that allows the people a voice in the management of the church.

But in the midst of all these things the foundation stood sure. The church triumphed. The gospel was carried everywhere. Sooner or later these disturbing elements dropped out, were left behind by the onward march of the truth, and were lost sight of. It will be even so in the history of the church in the last days.

G. B. T.

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**Save the Jew**

THOUGH it sometimes seems difficult to help the Jews, yet we have been urged through the Spirit of prophecy to do very much more for them. We have a Jewish Department organized, with Elder F. C. Gilbert as secretary, which is struggling hard to help this needy people. In view of the statements of the Spirit of prophecy, it is interesting to find others also recognizing that the Christian church is not doing for the Jews what it should. In answer to an inquiry sent to the Questions and Answers department, the *Christian Herald*, of July 26, 1916, says:—

“You are perfectly right in inferring that the Christian church has never even begun to realize its responsibility to the Jews and the power it might have in winning them to Christ. You are right also in stating that many Jews—particularly is this true of the younger generation—are ignorant of their own Scriptures. The most successful Christian Jewish workers are those who emphasize the fact that when a Jew becomes a Christian, he does not by that act become any less a Jew. Christianity is the fulfilment of all the hopes of Judaism. Christianity is the best and only interpretation of the Jewish Scriptures. The writer of every book of the Bible was a Jew. The Founder of Christianity was a Jew; the arguments are unanswerable which show him to be the Jewish Messiah. All his apostles and all the original members of the first Christian communities were Jews. The church should indeed, just at this time of world upheaval, make a new, direct, vigorous campaign to reach and save the Jew.”

L. L. C.



**Our Educational and Literature Work**

G. I. BUTLER

**Education**

AFTER the great disappointment of 1844 the advent believers felt that the coming of Christ must be very near. They believed that they were in the “waiting time.” (See parable of ten virgins in Matt. 25:1-13.) And knowing full well how unpopular they had become, they shrank from sending their children to the schools where they would be made fun of and ridiculed. They realized that the majority felt great opposition to the ideas of Adventists, and they feared the effects upon their children spiritually. For these reasons many ceased to send their children to school. The whole question of what they ought to do about educating their children was a great perplexity.

The public schools are of great value to our population generally; yet there are some features in them which are not conducive to Christian life. As the message progressed year after year, and our numbers greatly increased, it became evident that steps must be taken to provide educational advantages and facilities for the young people of our denomination. In Battle Creek, Mich., which was the center of our work, and the home of our largest church, a school was provided. Prof. G. H. Bell, a teacher of experience and ability, had come to the Health Institute for treatment, and had become a believer in the message. About this time Prof. Sidney Brownsberger was graduated from the University of Michigan. He had recently accepted the truth. Providence seemed to be providing us with men qualified to teach in a high school or college. So our people, represented by our General Conference, decided to erect a college in Battle Creek.

Elder S. N. Haskell and the writer, at that time strangers to each other, one from New England, the other from Iowa, were elected members of the General Conference Committee, which at that time consisted of three persons. Elder Haskell and I were young and full of zeal, and to us the responsibility of raising the funds to build this college was given. Well does the writer remember this effort. We strongly appealed to our people in behalf of our college, and they responded nobly. Our numbers at that time were fewer than five thousand, to the best of my remembrance. We raised in money and pledges more than \$50,000. The college was built, and our splendid system of education was begun.

In our efforts to impress our people with the importance of Christian education, we were greatly aided by the light given through repeated visions to the servant of the Lord, elucidating this

whole subject of education. We doubt if this undertaking could have been made a success without the Testimonies.

How greatly all true and loyal Seventh-day Adventists rejoice that Christian education has received so much attention and has accomplished such a grand work among us. The larger number of our ministers today are such as the result of this educational movement. We firmly believe that there is no system of education in our world that equals or compares with the system among us of combining education with the teachings of the blessed Scriptures.

Of course we do not claim that so far as mere literature or knowledge of the sciences is concerned our schools excel or even equal the great educational institutions of the world. But the result of the training in those schools is the production of many skeptics and infidels. Many of the ministers trained in such schools are tainted with unbelief. How great a portion of them believe the Bible to be the Word of God? How many of them believe in the Biblical account of creation? Evolution and higher criticism, so called, have largely permeated the mass of the clergy graduated from these institutions. We have no desire for such results. The Holy Bible is made paramount in the teaching of the schools of this denomination. Our young people are made acquainted with the blessed Book. Our students come forth believing in it.

What a contrast this feature is to the results in worldly schools, or even in the denominational schools of the popular churches. But the moment we admit the Bible to be the Word of God, as our people believe it to be, why should it not have this prominence? Is not the Word of God more important than the words of man? The religious atmosphere of our schools is a feature of the very greatest importance. Because of this feature our young people are saved to the cause of God. The skeptical influences permeating many schools breed unbelief and infidelity. We as a people all know that the light from heaven which has come to us through the Spirit of prophecy has been the salvation of our schools so far as their religious influences are concerned. What a great blessing this has been to us!

**The Creation and Circulation of Our Literature**

Our literature is one of the greatest sources of our success. In the very feeble beginning of our existence as a people, Elder Bates wrote a little pamphlet on the Sabbath question; and as a result of a vision given Mrs. White, the little paper was begun which finally became the REVIEW AND HERALD, the honored church organ of our people.

Our publications increased at a rapid rate. Books, pamphlets, and tracts were written on almost every phase of our faith. The great incentive to progress has been the statement of Holy Writ that this message must go to "every nation, and kindred, and tongue, and people" in the world. How could this be brought about? Some means must be found by which it could be circulated in the broadest manner possible. Of course many preachers would proclaim it by word of mouth, but they could not possibly proclaim it everywhere; for some would never come out to hear.

But people who could not preach could circulate literature. Colporteurs were needed; but how to get people to leave their homes and go forth to circulate the printed page was the great problem; and here was seen the rallying influence of Sister White. The most stirring, forceful, and powerful appeals came forth from the servant of the Lord for our people to engage in this branch of the work. Not only were some to go forth as colporteurs, but the rank and file of our people everywhere were to feel that the circulation of our literature was their solemn duty. Through belief in this prophetic gift, the mass of our people accepted these appeals. And this is why, dear brethren and sisters, our publications are going forth to our fellow men in carloads from our publishing houses, and their circulation is rising into millions of dollars' worth. We have been told that they are to be "scattered like the leaves of autumn."

The world must be warned that the great day of the Almighty is upon us, that time is now closing, and that the end of the world is impending. This is our message. And who can estimate the effects of the circulating of our literature? Through it large numbers of people have been brought into the truth and converted to God. Never could this work have been made such a success as it is today without the instruction which has come through the Spirit of prophecy. As a people we should be most thankful to God for this blessed gift of his Spirit.

*Bowling Green, Fla.*



## Caleb and Joshua

In the Conquest of Canaan

R. D. QUINN

THE conquest of Canaan under Joshua occupied seven years, and during the whole of that time there is but one record of defeat and loss of men in battle. The story of this defeat is told with great minuteness in the seventh chapter of Joshua, because it involved lessons of the greatest moment to Israel, and of incalculable value to the people of God today. With Jericho in ruins, and nothing to fear from the rear, Joshua pushed on into the interior, and the next city they encountered was Ai. Two things were responsible for their defeat at that place: the undetected presence of sin in the camp, and the self-confidence of the men of Israel in recommending only a few men to go up to take the city.

After their humiliating experience, and the turning of their backs before their enemies, they carefully investigated the cause of their defeat, and traced back its genealogy to Achan, the son of Carmi, the son of Zabdi, the son of Zerah; and Achan and his house were taken to the valley of Achor and utterly destroyed. The record is that the valley of Achor became the door of hope. See Hosea 2:15. The basis for hope was a cleansed and purified camp.

There is no doubt but that God would have revealed the presence of sin in the camp just as certainly before the march on Ai as afterward had Joshua and the leaders been living in that abiding fellowship of God's Holy Spirit which would have given them the spiritual discernment to detect the presence of sin.

It was so in a similar case recorded in the book of Acts. What Achan was to Israel, that Ananias and his wife were to the early church. Instead of the fifth chapter of Acts recording a great revival, as it does, and multitudes of men and women being added to the Lord, possibly it would have recorded a great defeat, such as came to Israel at Ai, had it not been for the manifest presence of the Holy Ghost, and Peter's spiritual insight and discernment which enabled him to detect sin and put it away before undertaking a great work for God.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Whenever there has been perpetual failure in our lives or labors, we may be sure that some cherished sin hidden in the heart or life is responsible for it. We may wonder why God does not deal as definitely and severely with sin today as he did in the past; but the answer is that God seldom repeats himself, and these great object lessons of his abhorrence of sin, in both the Old and New Testaments, are sufficient for all time. Great victories for God invariably follow great reformations of heart and life.

The putting away of sin is what brought Christ to this world to die. All else he could have done for us and remained in heaven. Let the church once more return to apostolic purity and power, and by diligent searching put away the accursed thing from its midst, and again we may count on the manifest workings of God, and multitudes flocking to the light.

"So Joshua took the whole land, according to all that the Lord said unto Moses." Joshua 11:23. Following this, all the tribes met at Gilgal to divide the land by lot. The country had been only nominally conquered, and there were still many walled cities held by the giants, and much land yet to possess. But the time had come to divide the land by lot, and then every man of every tribe could go back and drive out the enemies that should chance to be still on that particular plot that by lot had fallen to him. And just here is where the test of individual responsibility comes in.

The same is true in the conquests of our divine Joshua. He said after his

last work was finished, "Be of good cheer; I have overcome the world." But while that was perfectly true, we have to fight over again in our own lives these same battles, and on the very same battle ground. How to win the victory is the great message to us of the whole story of Joshua and Caleb. The secret of their success lay in that oft-repeated sentence, "They wholly followed the Lord."

It would perhaps be difficult to find in the writings of the Old Testament a more beautiful testimony than that of Caleb as he addressed Joshua at Gilgal, at the time of the division of the land. No language or comment could be more impressive than the exact wording of the Scriptures:—

"Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

"And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

"Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel. And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war." Joshua 14:6-15.

"Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak." Joshua 15:14.

"Of all the Israelites that received their inheritance in the Land of Promise, Caleb appears to have been the only one who succeeded in perfectly expelling the native occupiers of the country. The Israelites generally seem to have made but poor headway against their



strong and mighty foes, with their chariots of iron and fenced walls. Repeatedly we encounter the sorrowful affirmation, *they were not able to drive them out*. But Caleb was a notable exception. What though Arba was the greatest man among the Anakim! Joshua 14:15. What though his three grandsons, Sheshai and Ahiman and Talmi, the sons of Anak, were prepared to yield their lives rather than give up possession! Joshua 15:14. Yet Caleb drove them out—not he indeed, but the Lord, who was with him, and gave him a victory that must have otherwise eluded even his strong hands. The man who wholly followed the Lord was alone wholly victorious.

“How precious and searching is the conclusion! Our failures in expelling the giants of the heart, in dealing with inbred corruption and the assaults of Satan, are almost entirely due to some failure in consecration. We have not wholly followed the Lord. There has been some secret flaw, some leakage, some drainage away of strength. This must be put right before the other can be secured. But when, so far as we know, we are entirely yielded to God, then no sin can stand before us, because nothing can stand before him. We humbly and trustfully put the matter in his hands, and believe that he will go forth against our foes in the chariots of salvation.”

If we would in our day seek and obtain the blessing that made those men mighty for God, we must follow the Lord fully. This was the secret that lifted them preëminently above their fellows, and made them so mighty in their conquests for God. The same power is waiting our demand and reception, and the need of Calebs and Joshuas is just as great now as when these men by faith took possession of their promised inheritance.

*South Lancaster, Mass.*

### Conditional Pardon

L. H. CHRISTIAN

Is the forgiveness which the Lord gives the honest, penitent sinner conditional or unconditional? If, for instance, a man who has lived in sin for sixty years turns to the Lord and obtains forgiveness, is he forgiven on the condition that he remain faithful to the end? We know that if this man should serve God five or six months and then backslide into his former life of sin, he would be lost. But in the judgment will that forgiveness which he had received for the sixty years of sin stand, or will he be punished for these first years of sin just as much as for the last? This is not an idle question. A clear understanding of it is needful for the children of God.

The Scriptures teach that there is a difference between the forgiveness of sin and the blotting out of sin. A child of God needs a daily forgiveness. Whenever he confesses and forsakes any sin, this sin is forgiven. The Lord is merci-

ful and willing to forgive at once. But the blotting out of sin is a future act. The sins are blotted out in the final judgment.

God forgives a man's sins and writes his name in the book of life on certain conditions. In the eighteenth chapter of Matthew we find a parable which clearly informs us that God's children are forgiven on conditions. A certain servant owed his master ten thousand talents. As he was unable to pay, the master commanded him to be sold, and his wife and children and all that he had, and payment to be made. But when the servant fell down and worshiped the king, saying, “Lord, have patience with me, and I will pay thee all,” the master was moved with compassion and forgave him the debt. However, this forgiveness was not absolute and final. When the man who had received forgiveness, refused to forgive a fellow servant that owed him one hundred pence, his own master took back the forgiveness which he had already freely granted him. “His lord was wroth, and delivered him to the tormentors, till he should pay all that was due.” Concerning this the Saviour says, “Likewise shall my heavenly Father do also unto you.”

That the forgiveness which we receive from the Lord is conditional is also taught in other scriptures. “If we walk in the light,” the blood of Jesus Christ cleanses us from all sin. “If we confess our sins, he is faithful and just to forgive us our sins.” “When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.” Eze. 33:13. Notice the statement that the person who turns from righteousness to a life of sin shall die “for his iniquity” which he has committed. He does not die for a part of the sin which he has committed; but his whole life of sin calls for punishment and his final death.

As far as we know, God does not give a single blessing without conditions. He promised Adam and Eve this world and a continuance of life, with final immortality to themselves and to their posterity, on condition of obedience. He promises us immortality on precisely the same condition, only that the obedience which we must render is the obedience of the Christ-life in us through faith.

This subject of conditional pardon is clearly taught in the sanctuary services. Throughout the year the Israelites who confessed their sins received forgiveness. But the final blotting out of their sins did not come until the great day of atonement. On that day the sins of the people which had been confessed and for which they had been forgiven, were taken out of the sanctuary and placed upon the scapegoat, and finally destroyed. In like manner the sins of the righteous will not be blotted out until the great day of atonement in heaven. God would not be dealing justly with mankind if he granted unconditional pardon to the penitent.

To every child of God it should be a

serious and solemn consideration that he is forgiven freely and fully only on condition that he daily surrender all to Christ. The Lord will “speak peace unto his people, and to his saints: but let them not turn again to folly.” Ps. 85:8. *Chicago, Ill.*

### Sowing Beside All Waters

MRS. H. E. SAWYER-HOPKINS

HE who gave this last message of mercy has commissioned the humble and faithful among his servants to carry the words of life to every nation, kindred, tongue, and people. It is to be presented in every country, city, and town; in the byways, hedges, and wherever darkness and error reign. Relatives and friends are not to be passed by,—it matters not whether they are near by or far away,—and we should not forget the companions of our youthful days, for possibly we could reach them more readily than strangers.

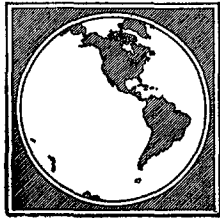
Let us persevere in sowing “beside all waters,” even though at times we may see no fruit of our labor; for we know not which shall prosper, this or that. We may always claim the promise of the Lord, “My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” It is also a comfort and strength to know that heavenly angels are sent to coöperate with human instrumentalities, for nothing can be accomplished in winning souls without divine help.

We cannot all go to foreign fields, but there are opportunities for gospel work on every side. Scattered throughout our country are thousands from distant lands who do not know of Christ's soon coming; and in our zeal to serve the Master, let us not forget that to each has been given his appointed work, and “not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.” Some may be called to work in a public way; others must be content to serve in the humbler walks of life. But giving a cup of cold water, speaking a kind word, helping the sick, comforting the sorrowing, are just as acceptable to the Master as the preaching of a sermon, for each is bidden to serve “according to his ability.”

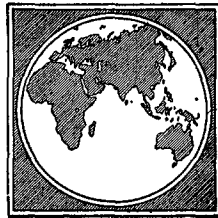
The heart of the true, loyal Christian will be so filled with love for the Master that there will be no room for criticism, coldness, or bitterness, and he can say, “Anywhere, any time, anything, for the Son of God and the sons of men.”

*Loma Linda, Cal.*

“THE fear of the world influences more lives than the fear of God. How many regulate their action and their conduct by what the world will say; how few ever say, What will God say? How much admiration we should have for a man who measures his life by what God will think! Ask God every day for this spirit of fearlessness—fearlessness to do what is right.”



# THE WORLD-WIDE FIELD



## A Young Anglo-Indian Student

A. G. DANIELLS

OUR foreign mail brings us a copy of a letter written by a young man who has recently accepted the truth in Madras, and who is on his way to the Pacific Union College, in California, to complete his education, preparatory to returning to India as a missionary. We give this letter, believing that many of our young people and others will be glad to read of the earnest desire that takes hold of some heathen hearts.

"DEAR BROTHER JAMES: I am writing you to tell you of my plans and desires. First of all, I should like to express my gratitude to you as well as to Mr. Poley and Mr. Peugh for helping me to see the light. I am feeling happier than I have ever been, conscious that God is pleased with me. The ostracism which is now my lot, together with the ridicule that some are meeting me with, makes me rejoice. This seems to be a part of the burden which God's remnant must bear before his approaching advent. An opinion being expressed about me now is that I am going mad, as people cannot believe my former pro-Catholic views have undergone such a radical change; but they cannot realize what a joy is now in my possession,—a joy and a trust I am trying to communicate to the worldly members of our family. At the same time, as I look on the godlessness of the people around me, I feel a deep responsibility for them. I wonder if there will be time left me to do my little part in preaching the third angel's message. Every day seems to be completing the fulfilment of the latter-day prophecies, and I have a conviction that the end is at hand sooner than when the Adventists anticipate.

"Regarding my plans, I have not very much time to help me; and after paying my passage and poll tax, I shall not have much more than 1,000 or 1,200 rupees to count upon. Still I hope, by working half my keep, that I shall be able to remain in college two or three years. I should like to start upon a ministerial course as quickly as possible. I have studied into the B. A. honors class of the Madras University, taking history in its various branches as my subject. I passed the preliminary B. A. honors examination, but soon after had to discontinue my studies on account of typhoid fever. Since then for the past eighteen months I have been a schoolmaster and saved part of the money, which I had determined was to take me away and prepare me for holy orders. Now that I have accepted the truth, I must continue to live for this my ideal, and I hope that the misfortunes that have balked a prosperous worldly career.

have but prepared me for this greater and more important work.

"I hope to sail from Bombay the first week in July, but may possibly do so later. One cannot tell what may arise before then, but I shall live on in Christian trust, accepting future afflictions as the lot of Christians and a good soldier of Jesus Christ."

May this young man, while in this country, have our prayers. We must give him the very best that is possible in this land of opportunity.



## Northwestern Rhodesia

S. M. KONIGMACHER

As I write, it is high noon, and the sun is hot, cruelly so. The corn is drying up, and unless we get some rain soon there will be no crop of corn, and this means a great deal of suffering to the natives. There are a number of boys in school. Most of them are working in the cornfield. They work very fast in the morning, so they can have the rest of the time for themselves.

There has been a great deal of sickness. One of our boys who went out as an evangelist has returned, and has been sick most of the time since. On learning his symptoms, the doctor thought his illness was caused by the bite of a bug, and that his fever would simply have to run its course.

Last night while I was teaching the advanced boys their Bible lesson, I explained to them that it was just as hard for the Jews to receive the truth for their time in regard to the resurrection as it is for the people of our time to receive the truth of Christ's second coming; that some teach that all will be good just before he comes, but that we read in Matthew that as it was in the days of Noah so shall it also be in the days of the coming of the Son of man.

Our descriptions of things in America puzzle the boys. When we tell them that some of our cities are so large that they would get tired walking from one side to the other, and that the houses are closer together than the compounds, there is great wonder in their eyes. The white man is looked up to. The native cannot think of a white man as being poor. Even the poor missionary is counted a prince of fortune by him.

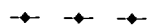
It is wonderful to see the blessings that have attended the teaching of the Bible, and the great pall of darkness that has overtaken those nations and people who have not allowed it a place among them. These boys are different when under the influence of the Bible, and one can easily see the change that comes over them when they go away from it. The boys see a difference in the teach-

ing at this mission and that at other missions. The Sabbath truth will be the great test here as well as elsewhere.

It is so hot and sultry that I can scarcely finish this. These houses are not so cool as the houses with grass roofs, but they are far more safe from fire. I have had to go out in the hot sun too much in the middle of the day, and it has made me sick. I was taken ill in the cornfield, and did not know whether I could get to the house or not; am some better now, but still have fever. [Brother Konigmacher has since gone to the Cape for rest.]

Oh, it will be a happy day when the work is finished! For a long time we thought that the home mail had gone to the bottom of the sea, but we received some letters today. We hope our papers will come soon.

God is with us and provides for us, and we are truly thankful to him. Remember us in your prayers.



## West Java

I. C. SCHMIDT

It has been two months since we landed in Batavia. We have taken about twenty-five lessons in the Malay language, and find that we can get along quite well when conversing with the people. While the language is not very difficult, yet it takes some time to learn to use it correctly. The plan is that we make language study our first work during the first half year, but the question arises, Who is to do the work? Brother and Sister Duckworth left for Kuala Lumpur yesterday, and all the work is left for us. Mrs. Schmidt is superintendent of the Sabbath school, which gives her a good opportunity to use the language.

We are glad we have come to this field, for it is ripe for the harvest, but the laborers are few. We feel grateful to the Lord for the success he has given us in collecting funds for the mission with the *Ingathering Signs*. We used 340 papers and received \$175 within eighteen days, though there are only two workers and a few church members here to engage in this work. While we personally could not do much, since we must devote most of our time to language study, it seemed as if the Lord sent the people to us at the mission, that they might give to his cause. One man, who is notary public of the city of Cheribon, about one hundred and fifty miles from Batavia, came to the mission, and after we had told him about our work, gave us twenty-six guilders as a gift for the mission, and besides subscribed for the *Signs of the Times*. He says he is keeping the Sabbath as well as he can, but expects soon to do better. He is a man of wide influence, and we believe that when he takes his stand for the truth, his influence will go far.

No doubt you have heard about Brother Sisley, at Sukabumi, Java. He is now teaching a young Chinese the English language, and through Brother Sisley's efforts this young man has

learned to love the truth. Recently he began to keep the Sabbath. His mother, who is a heathen, opposed him in taking this step, but even this opposition seems to have made him more determined to serve God. We intend to baptize him in a few weeks.

We hope to be able to build a church in the near future, which no doubt will do much toward drawing the people to the truth. We are of good courage in the Lord, and believe that he will soon send us the help we need.

◆ ◆ ◆  
**Another Baptism at San Pablo, Philippine Islands**

L. V. FINSTER

THIS is the third baptism that has been held at this place in the last three months. At this time forty-one persons were buried with their Lord in baptism. It was a beautiful day, and all nature seemed to rejoice with us at the thought of waking to new life. The rains

in one hour, or that great multitude of three thousand in less than two and one-half hours. Of course, we planned our baptism well, to be able to accomplish such results. One brother helped the candidates into the water, and another helped them out, so I could baptize one right after the other. We need not doubt the statements of Scripture, although we may not always fully understand them.

At this place a church of one hundred and eighty-three members has been organized, and they are starting to build a house of worship. May the Lord greatly bless this new church, and make it a power for good in disseminating the light to others.

◆ ◆ ◆  
**Literature Work in the Orient**

J. E. FULTON

BROTHER H. M. BLUNDEN, in charge of the canvassing work in the north-eastern part of the Orient, has just

has been longer established have been secured to go with Brother Blunden to Manchuria, to help start the work, and with the assistance of local talent, it is hoped to establish a strong work there. A good campaign is also being carried on by our evangelical workers, under the leadership of Brethren Petersen, Grundset, and Gjording. But the papers and books filled with the last great message must quickly go where we cannot as yet send the preacher. How wonderful is the providence of God in establishing the canvassing work!

Good success is attending the circulation of the Chinese *Signs of the Times*. Many Chinese brethren are out in the field securing subscriptions for this good paper. Some who have recently come from heathenism almost beggars, are now filled with love for God, and are making a good living in the canvassing work. That this work has possibilities even for making a living is also shown by the fact that some designing Chinese who have not been authorized to do so have been taking subscriptions for the *Signs*. Of course they have not turned in the names nor the money, thus swindling both the people and the publishing house. When it is remembered that not very long ago some of us did not have much faith that canvassing could be done in China, this little bit of swindling comes as a rebuke. Even the unbeliever says, "It can be done, and we will show you."

From far-away Kashgar, two thousand seven hundred miles, as the crow flies, from the publishing house, at Shanghai, inquiries have come to us from the circulation of our *Signs of the Times*. This shows the influence of our publishing work here in the Far East. China is a country where literature has been almost adored, and it is interesting to see how highly the printed page containing the last great message is regarded.

A most encouraging word has just come to us from some interested people who have been reading the *Signs*. They make inquiry about a number of different points of the message, and have twice sent us urgent requests that some evangelist be sent to teach them. They have even asked about the subject of health reform, and show that they are diligent inquirers after truth. In another place where the literature was circulated, great interest has been manifested, and an urgent demand made for workers to follow up what has been done in this way. "But where are the reapers?" There seem to be far too few to follow up the interests being constantly created by our literature. The wonderful results following the circulation of our literature show that God is in this work.



BAPTISM AT SAN PABLO, PHILIPPINE ISLANDS

had just begun to fall, and all vegetation was beginning to shoot forth. With those baptized at this time, one hundred and seventy-one persons have been baptized in San Pablo as the result of our tent meeting, and still there remains a good interest in the barrios. We feel to praise the Lord for the success that he has given our native evangelist, Brother Bibiano Panis, and his coworkers.

At one of these baptisms, the fallacy of the oft-repeated assertions of those who do not believe in immersion as the proper mode of baptism was made manifest. I have many times heard it said and seen it in print, that on the day of Pentecost it would have been impossible to baptize so many as three thousand in one day by immersion. The fallacy of this claim was clearly demonstrated when, in one afternoon, I baptized one hundred and four persons in just one hour. If all twelve of the apostles had been engaged in baptizing, and had carried on their work at the same rate per hour, they could have baptized 1,248

closed an interesting meeting of about ten days with some Chinese bookmen here in Shanghai. This was held in connection with the school, which was about to close, and was intended to give the young men a training for a good summer campaign with our literature. About twenty-five were in the class, and much enthusiasm was shown by these new recruits. Some of the Chinese men from the field, who have been making a success of the work, came to attend the institute. This was a great help in the institute, inspiring courage and faith in those who had not tried the work. A new book, "Health and Longevity," by Dr. A. C. Selmon, is just off the press, and the young men were given training in selling this, as well as the paper Chinese *Signs of the Times*.

From this institute Brother Blunden goes to hold institutes in Korea and Manchuria. The work in Manchuria is practically new as far as the canvassing work is concerned. Two canvassers from parts of China where the work

◆ ◆ ◆  
 TIME is exactly what we make it — in the hands of the wise, a blessing; in the hands of the foolish, a curse; in the hands of the wise, a preparation for life eternal; in the hands of the foolish, a preparation for self-condemnation and irreparable loss. What is it in your hands? — *Orison Swett Marden*.



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.

### My Queen

SHE rules a kingdom small and fair,  
Her throne is but a rocking-chair;  
Most gracious and beloved is she,  
With all her subjects at her knee,  
And never could a monarch view  
Subjects more loyal or more true.

My little queen with shining eyes,  
Her rule is tender, firm, and wise;  
Content and happiness are found  
Within her tiny realm's bound,  
And no gemmed circlet can compare  
With her bright crown of sunny hair.

My little queen, with gentle heart,  
Within my life she reigns apart;  
She makes her earthly kingdom dear,  
And brings the breath of heaven near,  
With wifely faith, and mother care,  
My lady of the rocking-chair!

—L. M. Montgomery.

### Why Not Have a Sewing Corner?

MRS. INEZ HOILAND STEVENS

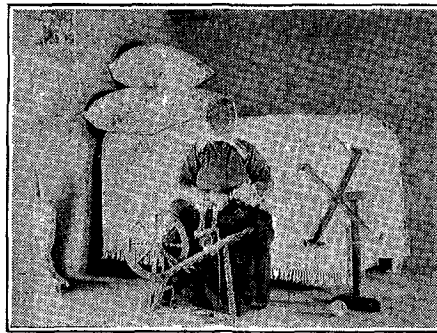
FOR years I have hoped to live some day in a house large enough so that one room could be devoted exclusively to sewing. A cheery, sunny place is this room of my dreams, with all the conveniences necessary to the seamstress, and where I may leave my sewing at any moment to attend to other duties, and be able to come back and take it up again just where I left it, without having to put anything away. But the years are passing, and with each one I find myself keeping house in more and more restricted quarters. Especially is this true since coming to a foreign field, so that the possibilities of ever reaching my ideal seem less and less encouraging. I therefore decided one day to "play" I had just such a room by fixing up one corner of the living-room especially for sewing; and I have found it so pleasant and convenient to work there that I will describe it to you.

Not having a chest of drawers (wood and furniture are very expensive here), I took an old open bookcase with four large shelves (made out of our packing boxes), hung a dainty curtain in front, and placed it in the corner to serve as a cupboard for materials. On the first shelf I have my box of patterns, well sorted and kept up to date; another box for bits of lace, embroidery, braid, or other trimming on hand; and the stocking basket, with the mending outfit in place inside.

On the second shelf are placed unfinished sewing and articles to be mended. The third shelf was quickly converted into a drawer by tacking a heavy piece

of cardboard halfway up and all the way across. Here I keep small remnants and old pieces for mending, sorted and rolled up in separate bundles. I used to keep my pieces in a flour sack in a corner of the closet; and every time I needed something for mending, I dumped the sack's contents out on the floor, and hunted till I found the piece I needed. One could hardly conceive of a more inconvenient method than that, and doubtless few housewives would be guilty of following it. Now I can go to that shelf, and immediately lay my hands on any piece I want, without wasting time in hunting. The last or lowest shelf is used for unmade material on hand. On a nail at the side hang the two tape measures, which I used to try to keep folded up in a machine drawer.

To the right of this case, in a light place, stands the machine. For my spools of thread I had the carpenter make a rack, which is merely a piece of wood with nails pounded through, upon which rest the spools. This simple little device has been a great timesaver, and is far ahead of hunting around in a machine



One of our Russian-German sisters in Argentina, who is very typical of her class. Notice the large pillows, and the kerchief on her head. She has a dozen children, but still finds time to shear the sheep, spin the wool, and knit stockings for the whole family, grandchildren included! Surely she is an example of domestic efficiency.

drawer for a spool of thread. Besides, it is a much neater, more orderly method.

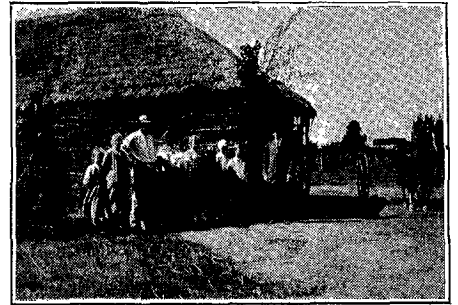
I like to have two pairs of shears on hand,—a small pair hung back of the machine, and a large pair to use especially for cutting, and *always kept sharp*. I once had a good dressmaker come to help me a day. One of her first remarks was, "I declare! your shears are dull, too. I've worked in four homes this week, and have not found a single pair of scissors that would cut." That taught me a lesson.

Plenty of pins, needles, and thimbles are kept on hand. A tin box for white

buttons, another for dark ones, and still another for clasps and hooks and eyes, save needless hunting. Those who have several machine drawers for such things are fortunate. My machine has only one, but I'm thankful for that down here.

A good-sized wastebasket stands to the right of the machine, and saves a great deal of cleaning up. One can soon accustom herself to throwing threads and scraps directly into the basket instead of letting them fall to the floor, to be picked up or swept up later.

Now I can do any kind of sewing



A mud house such as are used by the poorer class, especially in the country. When given a smooth coat of mud, and whitewashed, they look very well. The floors are usually the bare earth.

or mending without stirring from my little corner. It has saved many hours, and has put a delight into sewing that I have never known before.

*Diamante, Entre Rios, Argentina.*

### How Parents May Help Their Church School

FREDERICK GRIGGS

AT this season of the year, when the schools are opening after the long summer vacation, a few suggestions to parents as to ways of building up the educational interests in their church may not be amiss.

First of all, it is important that the principles of Christian education should be thoroughly understood. These principles are set forth in the Scriptures and in the Spirit of prophecy in a clear and comprehensive manner. The more fully they are known and appreciated, the heartier and more effective will be the work of parents in the education of their children and young people. To study and understand them is one of the first obligations of parents, and indeed of all church members, whether parents or not; for the Spirit of prophecy definitely says that the first work of the church members is to interest themselves in the educational and spiritual welfare of the children and youth. In two or three of our local conferences, every church having as many as six children has established a school, and is maintaining it.

Where the church enters understandingly upon the establishment and maintenance of a church school, success crowns its efforts. And this is not saying that there are not many difficulties — difficulties that sometimes seem insuperable — to be met and overcome.

The spirit in the church that enables it to conduct a school for the children influences those who are too advanced

for the elementary school; and the young people, catching this spirit, seek an education in our academies and colleges. Here again church members often have abundant opportunities to help the young people in securing the advantages of these schools.

Another way in which parents may help the church school is to pay their dues promptly—tuition and pledges. The financial obligations upon our church schools are often a considerable burden to the church. But many experiences have thoroughly established the fact that where the whole church unites in meeting these obligations, where the children are taught to assist themselves in securing their tuition and school expenses, and where all are forehanded in making provision for the financial interests of the school, prosperity is the universal rule, and the teacher is paid a good wage regularly and promptly.

Loyalty to the board of management and to the teacher in her work is not the least means of helping the church school. It needs must be that in a matter of so many complications as the conducting of a private school, there will be many matters subject to criticism, just and unjust. It should be the earnest effort of all church members in general, and of all patrons of the church school in particular, to correct all matters which are subject to just criticism if they can be corrected. Most parents have perplexing problems to solve in dealing with two or three children. Many of these problems they are unable to solve satisfactorily to themselves, yet it often occurs that these same parents stand ready to express unkind criticism of a teacher who has not simply two or three to care for, but a score or more.

There are few teachers who make no mistakes in their work; but their mistakes are generally not so serious in the results to the welfare of the school as the attitude which the child, the parents, and their friends take toward it.

The parent who is loyal to the school not only desires his children to obey its regulations, but sees to it that so far as his power and influence go, they do obey them; and he stands ready to punish infractions of the regulations, and thus support the school management. When a child understands that father and mother will not uphold him in disobedience to the school requirements, he is far more likely to be obedient than he would be under other circumstances.

It is possible that the school may have some unwise requirements, or that seem so to the parents. But it is well to remember that the child is harmed more by objecting to and resisting the rules of the school (even unwise rules), and by the sympathy of his parents, if they express their criticism before him, than he could possibly be by explicit obedience.

Another thing, one which serves as a solution of many difficult school problems, is frequent visits by the parents to the school and with the teachers. Parents are busy; the cares of home and life press heavily upon them; and yet a visit to the school is an encouragement to the

teacher as well as to the pupils, and enables parents to deal intelligently and wisely with their children in matters relating to their educational interests.

Social gatherings in which the teachers and parents come together for a mutual consideration of their problems are of benefit. Many of our schools are establishing a Parents-Teachers Association. It is an organization which may have a president, a secretary, and a committee to prepare the program and look after the general management of the association. These meetings are of large educational and inspirational value.

After all has been said, the determination to push steadily forward, and at any cost give the children a Christian education, will make every parent helpful in his relations to the school and its management.



“EVERYDAY toil brings everyday blessing,  
Though poor be the cottage and crust that we share;  
Weak is the heart on which burdens are pressing,  
But stout is the one that is strengthened by prayer.”



### Dry Cleaning at Home

THE following formula for dry cleaning, taken from the *Scientific American* for Nov. 20, 1915, is sent in by Brother Max Hill, who says: “We have tried this, and have never found anything else so good:”—

“Make a stock solution of eight ounces of strong ammonia, one-half ounce chloroform, and one-half ounce ether. Cork tightly, and keep away from the face. Dissolve one bar of P. & G. naphtha soap in three gallons of hot water, with one-half teaspoon each of baking soda, salt, and alum, and three tablespoonfuls of the ammonia-chloroform-ether mixture.

“To clean Oriental or other rugs to their original brightness, make a lather and dip a scrub-brush in it, shaking out superfluous water. Go over the rug with this brush; the lather dries out almost immediately. No harm whatever is done to the best Oriental rug. To sponge spots from clothing, even delicate silk, and upholstery, dip a soft sponge in the lather, wring as dry as is possible, and sponge off the spot. To wash sweaters, blankets, or other flannels, let the mixture become nearly cold, soak the garments in it half an hour or less, squeeze dry, rinse in clear water, squeeze dry, and hang up.

“The various ingredients used not only remove grease and dirt, but set and brighten colors.”



### She Hadn't Noticed

“CORRECTION does much, but encouragement does more. Encouragement after censure is as the sun after a shower.”—*Goethe*.

That quotation popped into my head the other day when a little whirlwind of schoolgirl impulsiveness swept into her mother's living-room, where we

were sitting, greeted us, dumped an armful of books on the couch, flung a coat over a chair, and passed on upstairs.

When she came back into the room, her mother greeted her with a sigh: “Will you ever learn to be more orderly, Margaret? I thought you told me on your birthday that you were really going to try not to leave everything wherever you happened to be. And just look at that!”

The sunshine went out of Margaret's blue eyes as she picked up the coat.

“But, mother, I did try.”

“Indeed,” said her mother, “I hadn't noticed it.”

“That's just it, you never do,” flamed Margaret. “I know I've left some things around, but I've come in here every day with my coat and hat, and hung them up, and put my gloves away in the drawer. This is the first time since my birthday I've forgotten, and that's most three weeks ago. You never notice it until I forget, and then you notice fast enough.”

“Margaret!” said her mother in a tone that could not be disregarded.

Margaret picked up the books, and turned quickly to leave the room, but not so quickly that I did not see the tears brimming in her eyes.

Poor little girl, she was learning one of life's painful lessons—that even the best of us are prone to notice and complain when things annoy us, and take things for granted when they go smoothly.

I am afraid it is the exceptional parent who makes it a point to watch for and encourage the child's first attempts to overcome a fault.

Nor is it parents alone who make this mistake. We all make it—with husbands and wives and other housemates of one sort or another, with the maid in the kitchen, the clerk in the office, in short, with all whose faults we try to correct, and whose progress we therefore ought to recognize.

Never correct one person in the presence of another.

Never use a superior air. Mention casually some similar fault of your own which you are trying to overcome.

Be reasonable. Talk quietly. Know what you are going to say before you speak, point out pleasantly and logically the harm the fault does.

Never nag.

And don't forget to shed the sunshine of encouragement when you see the slightest opportunity. It is for your advantage as well as that of the person receiving correction.

These are a few rules for helping others to overcome their faults. And while you are concerned on the subject of faults, here's one more “don't”—Don't forget your own.—*Selected*.



“A CROWD of troubles passed him by  
As he with courage waited;  
He said, ‘Where do you troubles fly  
When you are thus belated?’  
‘We go,’ they said, ‘to those who mope,  
Who look on life dejected;  
Who weakly say good-by to hope—  
We go where we're expected.’”



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### The Minnesota Camp Meeting

A BETTER spirit than that which prevailed at the Minnesota camp meeting from beginning to close this year could hardly be conceived. The coöperation and earnest effort on the part of the helpers before the opening of the meeting, to have everything in readiness as far as possible, went far toward preparing for the spirit of union and harmony on the part of the campers.

The meeting was held at Anoka, the camp being pitched on the same grounds as last year. A new pavilion top had been secured, and many provisions were made for the material comfort of those attending. A carefully selected corps of workers had been appointed to carry the burdens of camp administration. These provisions were for the well-being of all in attendance at the meetings, and for the comfort of the campers in particular. Besides creating general satisfaction, they helped materially in the enjoyment of the spiritual part of the meeting.

The attendance was the largest seen at a Minnesota camp meeting for a number of years. One thousand or more people were present on the last Sabbath. As one result of the good meeting thirty-two were baptized at its close. The general attendance at the social meetings indicated that practically all were receiving great spiritual refreshing. The expression of courage and confidence heard on every side bespoke a good experience for the coming year.

About \$2,000 for missions in cash and pledges was secured. More than \$1,000 worth of literature was sold in the book tent.

Elder G. W. Wells was reelected president. The conference leaders are working hard for the advancement of the cause in Minnesota, and conference affairs are in good condition.

I was impressed with the unusual field of opportunity offered in this State. With such large cities as Minneapolis, St. Paul, Duluth, and with many smaller cities and towns showing good-sized populations of a fine class of people, there is offered a missionary field that can well try the strength of the numbers and efforts of our missionary force. From personal observations of the interest to hear our message in the various cities in which I spoke, I feel sure that in the main the people of the State will lend a listening ear to the truth.

The disposition shown on the part of our people to carry the truth to their friends, neighbors, and townsmen, encouraged me to believe that Minnesota will show large results in the near future. The churches in Minneapolis, St. Paul, Duluth, and Mankato, and the company in Cloquet, all responded heartily to the call for help in connection with the lectures held at these places. Those in charge of the work, together with the local members, gave both means and personal labor to advertise the meetings, and to help in securing a good attendance. This was in keeping with the spirit of coöperation shown at the Anoka

camp meeting. This spirit, strengthened and developed throughout the conference, can only mean a strong growth in all lines of conference work. Personally, I greatly enjoyed the camp meeting.

A. G. DANIELLS.

### The South Dakota Camp Meeting

IN many respects one of the best camp meetings I have attended for some time was the one held at Watertown, S. Dak. The ground was four blocks from the center of the city, and was the same that was occupied last year, and everything about the camp was in readiness for the opening meeting.

The attendance was good. The camp was just about equally divided between those speaking English and those speaking foreign languages, with tents for English, German, and Scandinavian meetings. Workers of the foreign nationalities were present.

The president of the conference, Elder E. T. Russell, rendered a report that spoke well for last year's work. Since last year's meeting, two hundred had been added to the membership. Three church buildings had been erected. Twenty church schools had been operated. Plainview Academy, at Redfield, had a very successful year.

The young people of South Dakota are showing commendable activity in missionary lines. Those connected with the twenty Missionary Volunteer Societies had set a goal of \$606 for the support of native workers in India, and had exceeded the goal by over \$102, raising exactly \$708.87.

The forty-nine Sabbath schools of the conference, with a membership of 1,239, gave for missions during the past year \$5,325.67, an increase of \$1,465.55 over the amount of the previous year.

The total offerings to missions of the conference for the year amounted to \$10,907.72, exceeding the quota on the Twenty-cent-a-week Fund by more than \$1,000.

The offerings to home missionary work amounted to \$7,209.48, making the total amount given to home and foreign work \$18,117.20, or \$19.46 per capita of the conference membership. The tithe for the year was \$24,386.69, or a per capita of \$25.82. The literature sales for the year amounted to \$10,620.46.

Thus in all lines of conference work most encouraging advancement was made. As nothing succeeds like success, it may readily be seen that the South Dakota Conference is facing a prosperous future. Six or seven more workers were employed last year than the previous year. With the conference finances in such good condition, and with a fine company of workers, the coming year should show a splendid record.

All the services of the meeting were well attended. Much interest was shown in the talks on foreign mission work, and in the stereopticon views showing missionary progress. The people from the city shared this interest.

Local workers, under the leadership of the union missionary secretary, Elder S. A. Ruskjer, visited the homes in the city, inviting the people to attend the meetings, and giving out the tract containing the lecture "The World War." Similar work was done by Brother Ruskjer at all the camp meetings in this union. The spirit of earnestness and enthusiasm manifested by him was communicated to many others, with marked results.

The South Dakota Conference is strong in its resources. Especially to be appreciated are its prospects for developing young people for work in other fields. We are glad for the spirit of liberality shown in this respect. This is as it should be, that conferences train workers to be called into the service where most needed. A rich blessing from God will surely attend such a course.

It was more than a pleasure again to join Elder E. T. Russell in labor, with whom I had been pleasantly associated in past years. It was especially gratifying to find him in such excellent spirits and his work showing such marked progress. He holds the fullest confidence and coöperation of his coworkers, which he greatly deserves.

A. G. DANIELLS.

### The North Dakota Camp Meeting

THERE was a time when we found some difficulty in securing choice locations for our camp meetings; but now it is common, especially in the Western towns, for us to have offers of fine city parks, Chautauqua grounds, and other desirable locations.

The North Dakota Conference office is in Jamestown. Inducements were given our people by the city to locate the headquarters there. For a number of years the annual camp meeting has been held at Jamestown, the city commercial body offering substantial considerations to secure the meeting. The fairgrounds have been used in recent years, and make a very desirable place of encampment.

This conference is of good size, and its membership was well represented at the camp meeting this year. There were 240 tents pitched on the grounds, with about 1,400 people encamped. At this meeting the large tent was the German tent, the Germans far outnumbering the others. There was also a Russian tent, and one of the Scandinavians, besides an English tent. Some of the general services were held in the large tent in English, translations going on simultaneously in the three foreign languages.

The report of the conference president, Elder S. E. Jackson, was most encouraging. The persons receiving baptism in 1915 numbered 175. The increase in tithe for the year was almost \$10,000, while the book sales were more than double the amount of the previous year. The Sabbath school work did well in general, and showed a good gain in offerings. A conference indebtedness of about \$8,000 was paid last year, so that now the conference is free from debt.

An interesting feature in connection with the meeting was the graduation exercises of the conference school, the Sheyenne River Academy. The class of graduates occupied the platform of the large tent, and the addresses were translated. The school had an enrolment last year of 125, and cleared about \$1,000 above expenses.

The response to the calls for mission offerings was liberal. The donations to

the general work amounted to \$8,577 in cash and pledges. The Sabbath school offerings at the camp meeting amounted to \$1,323, and the book sales reached \$1,766. Sixty-four persons were baptized.

The outlook for the work in North Dakota is most encouraging. The administration has the support of a fast growing membership. The financial situation is very favorable, with no indebtedness and with a good income. The corps of workers is ample for doing a strong work.

With this meeting closed the series of camp meetings in the Northern Union Conference. They were all good. The following Union Conference workers rendered good service at all the meetings: Chas. Thompson, president; W. H. Edwards, secretary and treasurer; M. B. Van Kirk, educational secretary; and E. M. Oberg, field missionary secretary.

S. A. Ruskjer, the Union Conference home missionary secretary, also attended all the camp meetings in the Union, and did good work, both in the public services and in local missionary efforts. By his cooperation many were encouraged and instructed in visiting homes to distribute literature and give out invitations. He helped to secure the Jamestown Opera House for a Sunday night lecture and looked after many details connected with holding the meeting.

W. H. Edwards was successful in securing liberal newspaper reports of the conference proceedings and discourses. Thus thousands of people who did not attend the meetings were given some information regarding them.

We were glad to have Prof. C. L. Benson back among our working force. He attended all the meetings in the Northern Union, and rendered most excellent service in behalf of the young people.

Elder B. E. Miller attended the South and North Dakota meetings in the interests of the German work. He brought a good message, and cheered the people. Elder G. F. Haffner was present a part of the time, also in behalf of the German work.

A. G. DANIELLS.

### Camp Meetings in the Central Union Conference

THE Kansas camp meeting at Emporia closed September 3. Elders J. T. Boettcher, F. W. Paap, J. P. Anderson, of China, G. F. Haffner, Prof. C. L. Benson, and the usual Union workers were present. The number attending this meeting was about the same as at the meeting in Denver, Colo.—about one thousand. The attendance of those not of our faith was not large. The camp was on the same ground that was occupied last year. More than fifty persons were baptized at the close of the meeting. A large number of young people were present, and the services held with them were of special interest.

Elder Paap gave stirring talks on home missionary work, which were greatly appreciated. Brother Boettcher's studies and his narrations of the difficulties caused by the war in Russia and throughout Europe were of thrilling interest to all. Dr. R. L. Stokes, of the Kansas Sanitarium, at Wichita, was present, and gave a very interesting address in the main auditorium.

The sanitarium, although without a doctor for five or six months, except a

local physician who came in for an hour or two each day, made a remarkable financial showing. During the year about \$10,000 worth of necessary improvements have been made in the institution, one half of which were paid for from the earnings of the institution.

Elder W. D. MacLay was reelected president of the conference. The Kansas Conference is the largest conference in the Union. During the past year it has conducted a vigorous campaign along evangelistic lines. About 388 baptisms were reported during the year.

The time of the Nebraska meeting at Hastings overlapped that of the Kansas meeting one week. This did not permit some of the workers to attend both meetings throughout the entire time. About \$6,000 was pledged for foreign missions, \$2,000 of this being conditional on the sale of land. We understand that a little more than this was raised at the Nebraska meeting.

The meetings in Missouri, Colorado, Nebraska, and Kansas all have been successful, and have shown excellent results, especially the efforts put forth for the young people. An earnest spirit was manifested among the youth in all these conferences to prepare themselves for service in the cause of God by attending some of our educational institutions. More than 230 persons were baptized at these four meetings, and these were largely from among the young people.

A portion of Kansas and Missouri has suffered extreme drought. In places there has been no rain for more than two months. The corn crop in a large portion of the State of Nebraska is a total failure. However, in the southwestern part of the State along the Blue River valley there is good corn. The same is true with reference to the central and southern parts of Missouri. The failure, or partial failure, of the corn crop in these States will have some effect on the finances in these conferences. However, the faith and courage of our people is not daunted by the drought and other unfavorable conditions.

The book sales in all these conferences have shown a large gain over the previous year. I think Kansas has led the entire Pacific Press territory in book sales. In all these States there is a large corps of young men and women giving the truth by means of the printed page. This is accomplishing a vast amount of good, as shown by the many instances which were cited at the various meetings of individuals who have accepted the truth as a result of purchasing some of our publications. The colporteur work is thoroughly organized, and is seeking the advancement of this message rather than commercial advantages. With God's blessing, a large number of young men and women have earned scholarships to enter Union College or one of our several academies, to receive a better training for the Master's service.

Our brethren are planning to conduct a vigorous campaign in the Harvest Ingathering work for missions. Already Missouri has made substantial progress in the plan of having all her churches reach the goal of \$5 a member. If this can be accomplished, a threefold purpose will be attained,—means will come in to extend this work, souls will be greatly blessed in the reading matter which they receive, and those engaged

in the work will be both blessed and strengthened spiritually.

The Central Union Conference has set its mark to come out ahead on the twenty-cent-a-week plan for every conference in the Union.

R. A. UNDERWOOD.



### Alabama Camp Meeting

THE Alabama camp meeting was held in Montgomery, August 10-20. The camp was in a pleasant grove, had good car service, and was favorably situated for the attendance each evening of those not of our faith. The weather was ideal throughout the meeting. The attendance of our own people was not very large, yet all seemed to feel that they had been repaid for coming. Those camped on the ground enjoyed excellent health.

The writer, not being at the first half of the meeting, can only speak of the excellent spirit during the latter part. Two persons were baptized, while others were to be baptized after returning to their home churches.

The departmental meetings of the conference were well attended, and perfect harmony prevailed in all the business sessions. Elder A. L. Miller, who has served as president of the conference for four years, was reelected for another term of two years. The other officers were also reelected.

The treasurer's report showed a very slight decrease in the tithe for the past year, but the first six months of 1916 show a good gain in tithe. The outlook is very encouraging, and we hope to see some excellent work done in the Alabama Conference. About \$2,500 was given for missions, for local work, and for the Southern Junior College, at Ooltewah, Tenn.

The report of the home missionary work was very encouraging indeed, last year's report showing 103 working, while this year's shows 404. The offerings have increased with the members reporting. Elder J. F. Wright was reelected secretary of this department.

The report of the educational work showed there were ten schools being operated in the State, with an increase of ninety pupils, making a total enrollment of 251 pupils.

The Young People's Missionary Volunteer meetings were conducted in the young people's tent twice each day by Elders Meade MacGuire and J. F. Wright and Prof. Lynn H. Wood. There was a good attendance of young people at this meeting, and nearly all who had not previously done so gave their hearts to the Lord. Elder Wright was reelected secretary of the Educational and Missionary Volunteer departments.

The colporteur work received its share of attention during the meeting. Brother M. L. Wilson, field missionary secretary, has a company of faithful colporteurs, and because of this the canvassing work is in a most prosperous condition. His report for the past year showed a good gain. Meetings were held each day by Brother Wilson, assisted by the writer. Practically all those at the camp were present at these meetings. This was very encouraging to us. Brother Wilson, who has served four years as field missionary secretary, was reelected to that position.

Elder Meade MacGuire not only did a most excellent work with the young people, but also took part in the evening services, which were all well attended. On the last Sabbath of the meeting, the Holy Spirit came very near as Elder MacGuire delivered a most solemn message on the victorious life. All reconsecrated themselves to the Lord, and expressed a desire to return to their homes and do more for the unsaved about them than they had ever done before.

Elder Charles Thompson was present from the Northern Union Conference, and rendered excellent service. The plain truths presented could not be gainsaid by even the most skeptical. Elder Thompson preached each evening during the first half of the meeting to a very interested congregation from the city, and we hope yet to see some take their stand for the truth as a result. Other laborers present were Brother G. H. Curtis, secretary-treasurer and auditor of the Southern Union, and the writer.

Personally, I enjoyed the meeting very much. It was a real privilege to meet old friends and to gain new ones, and together enjoy the blessings and sweet spirit which prevailed during this meeting. May the Lord add his blessing to the work that has been done, is my earnest prayer.

J. W. DAVIS.

### The West Virginia Camp Meeting

THOSE who attended the annual session of the West Virginia Conference this year could only say at its close, "What hath God wrought!" Sabbath keepers who have been many years in the way in this State said they never saw so many new faces before at a camp meeting as at this one, and that it was by far the largest meeting ever held in the State.

The session this year, as last year, was held at Weston, August 30 to September 10. Weston is a town of about 7,000 inhabitants. The public turned out splendidly to our meetings, and many remarked that our attendance was larger and better than in 1915, while the sermons and discourses also were better, producing greater effect.

Never at any previous camp meeting in West Virginia had the people shown such consecration to God's work, both of themselves and of their means. Two special revival services were held, in which some for the first time took their stand for the truth, while many who had been faltering renewed their consecration. Though there were only 125 of our brethren on the ground, and all of these were not present when the call was made Thursday morning in behalf of the new administration building for Washington Missionary College, there was given in cash and pledges between \$1,600 and \$1,700. The total amount from this conference will be raised to \$2,000. The mission gifts at the two Sabbath schools amounted to more than \$300, while another call made Sunday morning found the brethren responding with \$1,120. In other words, gifts amounting to more than \$3,100 were given at this meeting.

A special session was held to present the Harvest Ingathering campaign. This little conference, with between two and three hundred members, ordered nearly 14,000 of the Missions Signs. Great en-

thusiasm was manifested, and we believe they will engage in this campaign with all their hearts. On another morning when Brother Enoch presented some of our pamphlets, tracts, and books for sale, the entire stock in the book tent was sold. From every standpoint, the camp meeting was a great blessing.

We were favored part of the time with the presence of Elder A. G. Daniels, and most of the time with the presence of Elder George F. Enoch. The regular corps of Union and local conference laborers were also present. We regret to say that Elder J. W. Hirlinger, who has been acting as president of the conference the past year, was not very well, so he was unable to attend the meetings. However, God has greatly blessed him in his labors of devotion the past year in the West Virginia field. He has now been called to take the home missionary secretaryship of the Columbia Union Conference. As a result, Elder D. A. Parsons, of Pittsburgh, was called to West Virginia, to fill the presidency. He comes into his new field with good courage, and is meeting a hearty welcome from the people.

B. G. WILKINSON.

### The Oklahoma Camp Meeting

THE Oklahoma camp meeting was held in Enid, a city of about twenty thousand, in the north central part of the State. The grounds were well selected, being on the outskirts and of easy access to the city. One hundred and ninety-six tents were pitched, and twelve hundred of our own people were in attendance. The evening meetings were well attended by people from the city.

The Spirit of God was present in the meetings. A large measure of unity was evident in the business proceedings. The importance of winning souls to the truth and of raising up new churches was emphasized. If the plans adopted are carried out by the workers and members of the churches, new life and power will come into the work in all parts of the conference.

Elder John Isaac was unanimously re-elected president of the conference, and William Voth secretary and treasurer. A few changes were made in the members of the conference committee.

The financial report of the conference showed a surplus of funds on hand. Much interest was taken in foreign mission work. Elder J. T. Boettcher, of Russia, was able to spend several days at the camp meeting. His efforts were much appreciated, especially by our German brethren. More than \$7,000 in cash and pledges was donated to foreign mission work. The book sales amounted to \$1,600.

In addition to the local conference laborers, J. T. Boettcher, J. W. Christian, C. M. Sorenson, A. F. Harrison, W. E. Nelson, L. A. Adams, Dr. Robert Stokes, and the writer were present, and shared in the burdens and blessings of the meetings. Revival work was carried on, and many, both young and old, consecrated their lives to God, some for the first time. Thirty-eight were baptized.

The outlook for the work in the conference is encouraging. Owing to the threatened railway strike, the meeting closed Saturday night, so that people could get to their homes the next day.

J. L. SHAW.

### Colorado

DENVER.—The Lord is still greatly blessing in the work here. Fourteen persons have been baptized since our camp meeting. We recently closed a series of tent meetings in Littleton, ten miles south of Denver, and eight or ten took their stand for present truth.

We are now in the midst of a tent effort in Englewood, a suburb of Denver. We are having an excellent interest to hear the truth, the tent being well filled each night. We are assisted by C. W. Allen in conducting these meetings. Pray for us.

G. W. ANGLEBARGER.

### While Studying Hindi

BROTHER FLOYD SMITH, in north India, gives us a little glimpse of some of his and Mrs. Smith's everyday experiences as, in their mountain retreat, they are delving into the Hindi language. He did not intend this for publication. He says:—

"I was never in a more beautiful place as far as natural scenery goes. We have a magnificent view of the Himalayan snows to the north of us, and we ourselves are at an elevation of 6,000 feet. The pines and the rhododendron trees are all about us. On the rocks the most beautiful begonias grow in abundance, and in the open places are myriads of shamrocks. There are also many other flowers.

"We are about thirty miles from any railway, and fifteen miles from a bazaar. The roads are only mountain trails, and are often in bad condition for even horseback riding. Mrs. Smith has not seen a white woman since April 25, and Mr. Wellman and Mr. Blue are the only white persons we have seen at all.

"We are well and happy. We are beginning to find out what the language is like, and are getting anxious to be able to get in touch with the villagers. This is the work which Brother Wellman desires me to do, rather than to spend my entire time in the school. Scattered about through the mountains are scores of villages having from two hundred to four hundred inhabitants. Though hard to reach, they must hear the message, and I hope to be able to give it to them. As Hindi is the spoken language of this region, we are studying it rather than Urdu.

"Already we have had considerable 'dispensary work' to do. There are the ailments of the boys to look after, and there are calls from the near-by villages. We have treated malaria, pneumonia, fevers, headaches, stomach trouble, boils, severe gashes about the head, and various other minor ailments during the short time we have been here. We are glad for the experience gained during our short stay at the Washington Dispensary."

### Representing Our Work in the Newspapers

IN the work of advancing the third angel's message, we have found that the public press affords a wonderful opportunity to hasten its progress, and, if properly used, it wins favor for our work and removes prejudice. When we first began to send in articles, reports, and items for publication in the city papers, we had much to learn by expe-



rience, and we have tried to profit by these experiences. After having several articles rejected by the editors of the city papers, we visited them with a view to learn what course we should take to secure the publication of our articles.

We found that there was considerable rivalry between the two leading dailies of the city, and that neither cared to publish the same thing as appeared in the other paper. After a few more trials, we observed that one paper was much more favorably disposed toward us than the other one, so we have patronized the former. One of its reporters has called on us each week for church news, announcements, and items, and these have kept our work prominently before the public. When we have called upon the editor with articles for publication, he has expressed his appreciation of them, saying that he is always glad to get them, for they are full of interest, and are all ready for the printer, with very few corrections. Once he remarked that while the readers did not always agree with them, the articles were read with deep interest by many. In all this we take no glory to ourselves, but give it all to God, to whom it belongs, and thank him for the blessed privilege of working in this way for him.

We have found that it pays to write out all articles carefully, observing the rules for newspaper reporting. This care on our part creates a demand for our articles. Reporters and editors will call for them. Only a few days ago a reporter for the daily paper that we have not been patronizing very freely with material for publication, called on us and inquired why we did not send them something occasionally. After a friendly interview we promised to prepare something for his paper.

In writing for the press there is nothing gained by antagonizing individuals, parties, or denominations. The truth can be presented, and right principles contended for, without arousing antagonism; and it would have far more weight, even with our enemies. A prominent Catholic business woman of our city remarked to one of our solicitors last spring that the Seventh-day Adventist pastor is one of the city pastors that keeps out of politics and attends to his own business. Now we have no personal acquaintance with the woman, and did not know that she knew us. But she has undoubtedly become acquainted with our work largely through the press.

These dailies have a wide circulation, and it is not an uncommon occurrence to meet people from neighboring towns in this and adjoining States, who make mention of our articles in the papers, and express their interest in them. In some instances the articles have been copied by newspapers of other towns. We praise the Lord for this opening to publish the message in this field.

W. A. McKIBBEN.

### The Camp Meeting in Mississippi

Our annual meeting was held at Hattiesburg, Miss., August 27 to September 3. The attendance was very good, in spite of scarcity of money in our section of the country. There were about sixty-five or seventy campers, including children. All seemed to share in the joys of the spiritual feast. We feel well as-

sured that the Spirit of the Lord was present. Our early morning meetings were especially enjoyable, and lasting impressions were made upon those attending them.

The visitors were Elder J. G. Dasent, of Nashville, Tenn., and Elder R. E. Burk, of Meridian, Miss. There were present also John R. Staton, field missionary secretary, and Brother Ben C. Marshall, secretary and treasurer. We regret very much that we could not have with us Elder C. S. Wiest, our president, who was recently called to Battle Creek, Mich., to take charge of the work there. Elder Wiest has done an excellent work here, and we regret very much to have him leave us. We wish him God's abundant blessing in his new field of labor.

Sisters M. A. Murphy and Dora Wilson rendered excellent service in demonstrating the principles of hygienic cooking, making a lasting impression upon the many housewives not of our faith who were present; and quite a number of our cookbooks were sold.

I am sure that our work in Hattiesburg has been placed on vantage ground. We raised in cash for missions \$21.33, and quite a number pledged to raise \$5 apiece in the Harvest Ingathering campaign. Thirteen hundred copies of the Harvest Ingathering Signs were ordered. Trusting him who doeth all things well, we are sure of large returns from efforts which will be put forth.

At this meeting five persons followed their Lord in baptism. Brother D. V. Barnes was ordained to the gospel ministry. We pray that he may ever have the promptings of the Holy Spirit. Let us all watch and work, praying while we wait for his glorious appearing.

N. B. KING.

### 'Two Years' Progress in Great Britain

THE recent meeting of the British Union Conference afforded opportunity to review the progress in our work in Great Britain during the last two years of war time. No one acquainted with the work in former years could fail to note the evidences of growth in the work generally, and, it seemed to me, a deepening experience and a growing love for the message. The believers in Great Britain are heart and soul with us in the one ambition to push this last message to all the world.

Having spent a little time in England a year ago on my return from South Africa. I could not fail to note the tightening down of the war situation. However, while everywhere it is apparent that a great struggle is being waged, it is surprising to the visitor how nearly life approximates to normal conditions.

Amid such times I was quite prepared on reaching England to find rather a small attendance at the Union Conference, which was held in the city of Derby; but the brethren and sisters came out in good numbers, staying from the beginning to the end of the conference. In his presidential report, Elder W. J. Fitzgerald spoke as follows of the experiences of the last two years:—

"Our work during the biennial period ending June 30 last, made very encouraging headway, notwithstanding difficulties arising because of the war. The showing is altogether more favorable than we dared to hope for when we separated from Battersea on Aug. 5, 1914.

As we look back over the two years, we find very substantial reasons for thanking God and taking courage.

Within the two years we received into fellowship 653 new members. Eighty-two members died in the faith, sustained by the blessed hope of the message. Sixty-four were transferred by letter to churches in foreign countries. On June 30, 1916, the Union membership was 2,879. We had hoped to have 3,000 members by the end of the biennial period, but we were disappointed to the extent of 121. However, it appears that a sufficient number of persons have been received into membership in July to bring us beyond the 3,000 mark.

"At the beginning of the period, we feared we should be called upon to suffer a great shrinkage in our income of tithes and offerings. In fact, so great was our fear that the Union committee definitely advised a considerable curtailment of expenditure by the various local conferences during the second half of 1914. That meant, of course, a weakening of our aggressive efforts; but to our great surprise, both the third and fourth quarters of 1914 made very large financial gains, and we are happy to report that from quarter to quarter ever since both tithes and mission offerings have been reaching higher marks. We have, therefore, been able to resume and continue aggressive work in all parts of the Union.

"The tithes for the two years ending June 30 last, amounted to \$82,075, a gain of \$13,435 over the two years just preceding the war. The mission offerings for the same period amounted to \$23,405, or an increase of \$6,840 as compared with the preceding period. Putting the tithes and mission offerings together, the two-year period shows a gain of \$20,275 over the two years ending just before the war began."

Passing on to the current year, it was gratifying to note that the increase of receipts for the first half of 1916 was still more marked.

Our brethren and sisters in Great Britain sent their greetings to the believers across the sea. They felt especially to respond with grateful thanks to the North American Division for the proposition made at the last autumn council to raise a fund of \$10,000 to aid in establishing a suitable house of worship in London. The believers out in the different districts of Great Britain are rallying to help on this enterprise, and of course our people in London are reviving efforts which they have maintained for some years to work up funds for the enterprise, which seems to them within the range of possibility, now that their brethren in North America are taking hold to help.

Owing to the war situation, the care of the European Division missions in all the British portions of Africa (outside the South African Union Conference) has fallen to our British Union Conference. Loyally they are responding to this extra burden. Thus far the British Union offerings for missions have been able to carry the load, and even to plan some extensions in the work. All felt much gratified to hear the splendid reports from Elder D. C. Babcock, of the new Nigeria Mission. The conference selected a young evangelist and his wife, who are planning to go to Nigeria this autumn.

Naturally the publishing work has

been hardest hit by war conditions, both on account of the disarrangement of the canvassing ranks and by the great increase of the cost of paper and other materials. Yet Brother W. C. Sisley, of the International Tract Society, was able to report total sales during the last two years of \$144,195, or \$425 more than in the preceding two years. The sales of the large books, however, have fallen very low during these times; and while the printing house keeps the supply of smaller literature flowing into the field, the brethren will be pleased the present year if the publishing work comes through without showing loss. Many publishing houses have had to close, owing to the abnormal conditions.

The sanitarium work is truly prospering. Dr. A. B. Olsen, at Caterham, had an institution full to overflowing, with numbers on the waiting list. The new institution at Watford, under Dr. C. H. Hayton, was also full, and both these institutions are being made positive factors in the educational and evangelistic work.

The Union Conference training college resumes its work, under the principalship of Prof. Glen R. Wakeham, but with prospect of much-reduced attendance, owing to the war. The young men who otherwise would have attended, are scattered in various parts of France and Great Britain, engaged in various noncombatant occupations, but under conditions allowing them to witness for the truth. Again and again these youth have reported experiences showing unmistakably the Lord's special blessing in giving favor with men. One young English brother who was laboring in Central Europe at the time of the outbreak of the war, and who was interned in a prison camp, has told of eleven persons' beginning to keep the Sabbath as the result of his labors among his fellow prisoners. The full story cannot be told until after the war, and possibly will never be told until the records are opened above; but truly we have seen the delivering hand of God on every side amid the great troubles that come to a Christian people living amid the flames of war.

Three men were ordained to the work of the ministry at the conference,— John McAvoy, of England; Robert Whiteside, of Ireland; and David Morrison, of England; the latter, one of the young men whom Brother A. LaRue found years ago on the British battleship "Terrible" then in Hongkong harbor. Brother E. Young, another one of the company on the "Terrible," was present at the conference, and is an active and efficient worker in the cause.

Elder and Sister H. J. Edmed had just reached England from South Africa, to join our brethren in evangelistic work in the great cities. Elder Edmed's ringing testimony at the conference was very much appreciated, and he and Sister Edmed have received a hearty welcome from our British brethren. They will engage at present in the work in London.

The district of London, and the northern and eastern counties about it, were organized as a conference, Elder W. H. Meredith, of the Midland Conference, being transferred to this new East Central Conference; while Elder J. D. Gillatt, president of the Scottish Conference, takes the Midland, and Elder R. Mussen, of the Irish Mission, takes the Scottish Conference. It is encouraging to see a band of young evangelists grow-

ing up in Great Britain, and the Lord is blessing their service.

Elder W. J. Fitzgerald was reelected to the presidency of the Union, and Brother W. E. Read to the secretaryship.

Our brethren in Britain bespeak our prayers and our cooperation in their work.

W. A. SPICER.

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MRADE MACGUIRB	
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### Christ's Ambassador

HE held the lamp of truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair—the World's Great Light—  
That, gazing up,—the lamp between,—  
The hand that held it scarce was seen.

He held the pitcher, stooping low,  
To lips of little ones below,  
Then raised it to the weary saint,  
And bade him drink, when sick and faint!  
They drank; the pitcher thus between,  
The hand that held it scarce was seen.

He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then, with louder note and bold,  
To raze the walls of Satan's hold,  
The trumpet coming thus between,  
The hand that held it scarce was seen.

But when the Captain says, "Well done,  
Thou good and faithful servant; come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet,—leave the camp,"—  
The weary hands will then be seen  
Clasped in those pierced ones—naught between.

— Selected.

### The Bible Year

#### Assignment for October 1 to 7

October 1: Matthew 5 to 7.  
October 2: Matthew 8 to 10.  
October 3: Matthew 11 to 13.  
October 4: Matthew 14 to 16.  
October 5: Matthew 17 to 19.  
October 6: Matthew 20 to 22.  
October 7: Matthew 23, 24.

#### For Further Study

Note the references to the Old Testament, and make a list of them.

Study the geography covered by this book, especially that of the Sea of Galilee and the surrounding country.

Make a list of the miracles and parables recorded by Matthew.

#### From Malachi to Matthew

Great events took place in the political world in the interval between the close of the Old Testament and the beginning of the New Testament. When Malachi prophesied, the Persian Empire, having its capital in the Far East, was at the height of its power. In 330 B. C. Alexander the Great subjugated the Persian Empire, and became master of the Oriental world; after his death his kingdom was divided into four parts. The Jews, by this arrangement, were the most of the time under the dominion of Egypt until 108 B. C., when Antiochus the Great, king of Syria, wrested Palestine

from Egypt. A later Syrian king, Antiochus Epiphanes (176-164), attempted to destroy the religion of Jehovah: the temple was desecrated and closed; Jerusalem twice taken and sacked, and a system of cruel persecutions instituted. The very harsh measures used to compel the Jews to give up their religion reacted, and Judas Maccabæus, the reputed son of a priest named Mattathias, led a successful revolution which captured Jerusalem and rededicated the temple in 164 B. C. After him his four brothers ruled in succession. The boundaries of the land were extended over Edom, Samaria, and Galilee. In 40 B. C., the armed force which the Romans had lent Herod to enforce his claims which had been ratified by the Roman Senate, entered the city of Jerusalem, and made Herod the Great, an Idumean and a descendant of Esau, king over Palestine. Jesus was born near the close of his reign.

#### Matthew—Apostle and Evangelist

Matthew, the author of the first Gospel, was a Galilean Jew. His home was at Capernaum, and his business was that of a small tax collector under the Roman government. He appears to have been a man of wealth. By the calling of Matthew, the busy collector of dues and customs from travelers and cargoes crossing the Sea of Galilee, or passing through Capernaum on the great Damascus road which ran along the shore, we are shown that "Christ does not call idle men to work in his vineyard."

"Matthew was a Jew; but when he became a publican, his brethren despised him. The Jewish people were continually irritated on account of the Roman yoke. That a despised and heathen nation should collect tribute of them was a constant reminder that their power and glory had departed. Their indignation knew no bounds when one of their own people so far forgot the honor of his exalted race as to accept the office of tax-gatherer.

"But the mind of Jesus was not molded after the prejudices of the Pharisees. He looked below the surface, and read the heart. His divine eye saw in Matthew one whom he could use for the establishment of his church. This man had listened to the teachings of Christ, and had been attracted to him. Without a doubtful murmur, or question as to his consequent pecuniary loss, Matthew rose up and followed his Master."—Mrs. E. G. White.

#### The Book of Matthew

The Gospel of Matthew, like that of Mark and Luke, is called "synoptical," because it gives the reader a more or less connected view of the Saviour's life. This, the earliest of the Gospels, was written at Jerusalem, between A. D. 50 and A. D. 65, in the Greek language. It is thought that it may have been written at a still earlier date in Aramaic, the language of Palestine; but this is uncertain. The great object of the book was to show to the Jews that the Old Testament prophecies of the Messiah meet their complete and perfect fulfillment in Christ. There are said to be as many as sixty-five references in this Gospel to the Old Testament Scriptures.

— Selected. —  
"We never have leisure enough to atone for the things we do in haste."

## Publishing Department

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

### Needs

S. M. S. HAYNES

Thou God of grace, oh, give me grace  
To suffer all thy righteous will,  
That in the hour of sore distress  
My soul may love and trust thee still!

Thou God of love, oh, give me love  
To bind me as a mighty band,  
That life nor death may ever move  
Nor pluck me from thy loving hand!

Thou God of mercy, show to me  
Thy loving-kindness day by day,  
That I may love and worship thee,  
May daily wait, and watch, and pray.

Thou God of wisdom, grant, I pray,  
A portion of thy wisdom great,  
That in life's dark, uncertain way  
Thy Spirit's leadings I may wait.

Thou God of peace, oh, give me peace  
In Jesus Christ, the sinner's Friend,  
Which like a river shall not cease,  
But tarry with me to the end!

Thou God of truth, oh, give me truth,  
To know thy great and boundless love,  
An antidote for sins of youth,  
To fix my mind on things above!

Thou'rt my salvation, O thou God;  
Help me from every sin to cease,  
That from death's dark and chilling flood,  
I may at last rise in thy peace.



### Selling Subscription Books in China

FOR some time our brethren in China have been making an effort to put the colporteur work in that field on the regular self-supporting subscription basis. This at first seemed rather a hard task, but as the plan had succeeded in every country where it had been tried, those in charge believed it could be worked successfully in China.

They have recently published a health book, and a few of the native Chinese colporteurs have been trained and sent out with it. Concerning their experiences Brother H. M. Blunden, the general missionary agent for China, writes:—

"I have seven boys at work with the subscription book, and I am sending you reports of two of them, that you may see how the Lord is blessing the work. The first is from a boy who has just gone to Ngan-king Anking, the capital of Ngan-Hui Province. The report is as follows:—

"Days, 4; hours, 26; canvasses, 17; orders, 54 (cloth binding, 34; board, 5; paper, 15); value, \$60.25 Mexican; deposits on these orders, \$13.25.

"Here is another from a boy working in Manking, the capital of Kiang-su Province:—

"Days, 15; orders, 110; canvasses, 53; orders, 145 (cloth, 131; board, 8; paper, 6); value, \$175.25; deposits, \$36.25.

"Others are doing equally well. The boy who has had the poorest success has been taking four orders a day. I cannot tell you how grateful I am for this good beginning. Of course, this is a health book, but I have no fear whatever but that the religious book will sell about as well. We are doing the press work on

this health book while waiting for a good religious book to be prepared. Then, too, I believe the health book will open the way for what follows.

"The boys, when they canvass an official of high rank, induce him to order from four to twenty copies as gifts for his inferiors in rank.

"Our paper is keeping up its usual good circulation. Our subscription list is now at about 33,000, and our total issue is about 63,000. The best part of all is that practically all our best interests arise from the literature work. It is certainly the most indispensable factor in this field."

Regarding this splendid beginning in the subscription book work in China, Brother C. E. Weaks writes:—

"We are now getting in reports from our first subscription book workers in China. At the close of the school here at Shanghai, about a half dozen of the boys began work with the new health book that had been got out in Mandarin. They are having success beyond our highest hopes. It was generally felt that we must confine our work in this field to books that would sell for about twenty-five cents gold. The new book, in cloth binding, sells for 62 cents gold; in board, 50 cents; in paper, 37 cents. To the surprise of every one, the majority of orders are for the cloth binding. Some of the colporteurs have taken as high as fifty and more orders a week. They take a deposit on orders, and this insures a fair delivery. Thus far the colporteur receives a forty-per-cent commission. We feel much encouraged over the way this work has started."

N. Z. T.



### Good Word from India

ELDER J. S. JAMES sends us the following cheering word regarding the literature work in the vernaculars of India. Speaking of the progress that has been made in southern India, he writes:—

"Four years ago this month we started our Tamil quarterly, and put our first colporteur force into the field. Since then our Tamil literature has gone over all south India, and has also found its way into many parts of Ceylon, Burma, Straits Settlements, Sumatra, Java, and even South Africa. In fact, it has gone everywhere that the Tamil people have gone, and they are to be found in nearly all the Eastern tropical countries. We have kept hammering away on this line steadily during these four years, and have had from seven to twelve men in the field all the time. In the meantime we have been developing a larger class of literature, so our men could do more toward supporting themselves from their commissions.

"We are just now beginning to see the results of some of this work. In all quarters scores of people who have read our literature or have talked with our colporteurs are sending us letters asking for more light. Some of these people have even left their homes in remote parts of the country and have searched us out to learn more about the truth. Our most substantial converts have come to us through reading our literature. We have received scores of letters highly commending the Tamil journal as the best of its kind in India, and some have said, 'Write me down as a subscriber for life.'

"It was by the Tamil paper circulated among the Malayalam people of Travan-

core who read Tamil that the truth got its foothold in that new language area scarcely a year ago. Today we have a good, strong company of baptized believers among these people, and in a few weeks' time Brother Knight and Brother Thomas will be holding an institute in Travancore to prepare our first colporteurs in that new field. This means that six million more of the people of needy India will be brought in direct touch with the message. A Malayalam paper is now passing through the press in Madras, and will be ready for these men by the time their institute is over, and just as fast as we can we are getting out pamphlets and small books.

"Simultaneously we are getting out a quarterly journal in the Telugu language, the tongue of twenty millions of people; and as soon as the Malayalam institute is over, we expect to hold another for some workers in the Telugu country. I think we have about a dozen men to take up work in that section. Thus we shall have a twenty-four-page illustrated paper being printed in three languages,—Tamil, 10,500,000; Telugu, 20,000,000; Malayalam, 6,000,000,—with an average quarterly circulation of 15,000 copies, besides a vast amount of small tracts, pamphlets, and books bearing on the message.

"This work at present is not self-supporting, although we are working to that end just as fast as we can. Our literature work first started with small tracts and pamphlets, but these would not afford sufficient profit to support the colporteur; but when we get out some larger literature and get our men better trained in the art of selling it, I feel sure we shall become self-supporting. I feel there is a great future for this line of work in India, if properly handled, and there certainly is no better way of reaching the people of this country with the truths we have."

N. Z. T.

## Religious Liberty Department

C. S. LONGACRE - - - - - N. Am. Div. Secretary

### The Religious Horoscope

WE are glad to report that the first session of the Sixty-fourth Congress adjourned without enacting any of the Sunday and press bills which were pending. However, one Sunday measure was reported out of committee into the Senate for favorable action. This bill was entered upon the regular calendar and came up for passage before the Senate on seven different occasions, but was objected to each time by some Senator; so it was passed over for future action, and will come up again in the next session of Congress. The other nine bills which we have been opposing have not yet been reported out of committee. They are the three Sunday bills, four press measures, and two Christian amendment bills.

The credit belongs to God for staying action on all these bills. He has signally granted us favor with influential men, and they have stood loyally by us; and seconded every effort to prevent the enactment of this kind of legislation. We hope we may be equally successful dur-

ing the next session, as all these measures remain alive until March 4, 1917, when we pray that they may die with the closing of the Sixty-fourth Congress.

The outlook in the field is ominous at present. A number of Sunday-law crusades are being carried on in several States with considerable earnestness manifested on both sides. The whole State of Oregon is in the throes of an anti-Sunday-law campaign, and the existing Sunday law of Oregon will be submitted to the citizens of Oregon on the referendum plan for repeal at the polls on general election day in November. Our people in Oregon are heart and soul in the campaign, and are distributing large quantities of literature on the subject of Sunday laws and religious liberty, and everybody is asked to vote "Yes" on No. 312, and thus repeal the old drastic religious Sunday law of Oregon.

A number of city municipalities are facing the same issue as has arisen in Oregon. A Sunday-law crusade in Altoona, Pa., has led the council to submit the Sunday law of 1794 to the people for repeal at the next general election. The mayor and the council are at odds over the question of Sunday-law enforcement.

The city of Birmingham, Ala., is planning to submit the question of closing the theaters and moving picture shows on Sunday to a vote of the people. In all these Sunday-law crusades the ministerial associations have been the aggressors and instigators, and the municipalities, as a last resort to avoid the enforcement of these drastic and discriminating statutes, have submitted the issue to the people.

We are planning to take advantage of these public agitations, and thus enlighten the public mind on the principles of religious liberty. We believe that these issues which are arising in all parts of the country at this time are providential opportunities which God gives us to scatter our religious liberty literature "like the leaves of autumn." While the whole world is stirred over great issues at this time, let us remember that "the last great conflict of the controversy between truth and error" will come over "the demand for a Sunday law." May God help us to redeem the time and buy back the opportunity by placing our message-filled religious liberty literature in the hands of the people now.

C. S. LONGACRE.

### Another Suggestive Incident

THE little company that gathered under the tree in Sister White's doorway, on Main Street, in Battle Creek, Mich., nearly thirty years ago, and organized the Religious Liberty Association, had, at that time, but a small conception of the magnitude to which the religious liberty work would so rapidly grow. Within a few years incidents occurred for which it had been believed a score of years would be required to prepare the way. Yet, notwithstanding the rapid growth and the persistency of the movement which the association was established to oppose, it has been privileged to be a large factor in the "holding of the winds," for an almost unexpectedly lengthy period. Now, however, there is an unprecedented intensity, seemingly, taking possession of all things, and betokening a speedy fulfil-

ment of the conditions to which we have so long looked forward. This is being manifested in every phase of life and of human experience. Both small things and great are becoming everywhere witnesses to this fact.

Nearly fourteen years ago, shortly after leaving the editorship of the *Youth's Instructor*, Mrs. McKee and I, with a few friends, established the Michigan Home for Girls, which has been in successful operation ever since. It has carried on its work upon a purely charitable basis. The recipients of its advantages have paid nothing for what they received. Their domestic labor, while being cared for, trained, educated, has been the only return made. It has, probably, been the only place in the world where the advantages there obtainable could be had by the sinful and the needy, without money and without price.

It has become necessary, however, to close the doors of the home as a charity work. Financial support is no longer forthcoming. For several years we have been warned that unless we gave up the observance and advocacy of the seventh-day Sabbath, this would be the result; while, on the other hand, if we would but join ourselves and our influence to the Sunday forces, it "would not be necessary to go outside of Grand Rapids for a dollar." This is the reason why the Michigan Home for Girls is obliged to close its open door as a charity work. What its future may be is not yet decided.

W. H. MCKEE.

and by their influence and means seek to bring about this much-desired end.

### Freedom from Debt

That our schools may nobly accomplish the purpose for which they are established, they should be free from debt. They should not be left to bear the burden of paying interest. In the establishment of training schools for workers, and especially in new fields where the brethren are few and their means limited, rather than delay the work it may be better to hire some money from the friends of the enterprise; but whenever it is possible, let our institutions be dedicated free from debt.

The Lord has means for his work in the hands of his stewards; and as long as our schools have debts which were incurred in their establishment, in the erection of necessary buildings, and in providing necessary facilities, it is our duty to present the case to our brethren and ask them to lessen these debts. Our ministers should feel a burden for this work. They should encourage all to labor harmoniously, and to lift in proportion to their ability. If this work had been taken hold of with fidelity and diligence in past years, the debts on our older schools could have been lifted long ago.—*Id.*, pp. 206, 207.

### Low Tuitions

When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like level-headed business men, and change their methods and plans. . . .

In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; it has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that a school has been running behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different. . . . This is an important matter, and calls for no narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students during the school term with some things essential for their work.

Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, "We refuse to run the school any longer unless some sure system is devised." It would be better, far better, to close the school until the managers learn the science of conducting it on a paying basis. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a sound financial system in our schools.

Whenever it becomes necessary to raise the prices at any school, let the

## Educational Department

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

### Financial Policy of Our Schools

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

OUR church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won for the truth. By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage.—*Testimonies for the Church*, Vol. VI, p. 203.

Some would be content with the thorough education of a few of the most promising of our youth; but they all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility in both private and public life. There is great necessity for making plans that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation,

matter first be laid before the patrons of the institution, showing them that the fees have been placed at too low a figure, and that as a result, debts are accumulating upon the school, thus crippling and hindering its work. Properly increasing the tuitions may cause a decrease in the attendance, but a large attendance should not be so much a matter of rejoicing as freedom from debt.— *Ib.*, pp. 210, 211.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

CENTRAL UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

Arizona.....Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

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

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

**Nurses' Training School**

THE Nebraska Sanitarium Training School for Nurses, Hastings, Nebr., will admit a new class Oct. 1, 1916. There is room for several young ladies and young men. Requirements, twenty years of age and nine grades of school. Write for application to Dr. Clara M. Schunk, Secretary of Faculty, Nebraska Sanitarium, Hastings, Nebr.

**Annual Meeting of the Michigan Sanitarium and Benevolent Association**

THE nineteenth annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., at 3 P. M., stand-ard time, Thursday, Nov. 9, 1916, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, *Secretary.*

**Conservation and Preparation**

CONSERVATION and preparation are the two watchwords of the present age. The Fireside Correspondence School stands for both of these principles. In the matter of conservation we desire to save the crumbs from the educational table—those students who can by no means make their way to our regular schools, or who have stray subjects to make up in order to finish their courses of study. In preparedness we aim to give our missionaries, ministers, teachers, parents, canvassers, and other workers that preparation for their work which may have been neglected in their youth, overlooked in their school days, or suggested by their experience in the active duties of life.

In carrying out these principles, we strive to get in no one's way, crowd no one from his lawful position, and tread on no one's toes as we pursue our way. We do not knowingly receive for enrolment any person who is in attendance upon one of our other schools, except with the consent of the faculty of that school. We constantly encourage our students to attend our colleges and academies when they can possibly do so. We give careful attention to every complaint, grievance, and misunderstanding, adjusting each in the spirit of fairness, justice, and liberality. We extend the time of students without cost when their requests are accompanied with good reasons. We transfer scholarships to other per-

sons and to other subjects. In short, we take a personal interest in all our students, kindly and faithfully pointing out their errors, bearing patiently with their blunders, and striving in all things to perform our work as unto the Lord.

On this basis we crave the continued support and coöperation of our workers and of our people everywhere. Please call the attention of those who cannot attend our regular schools to the work of the Fireside Correspondence School, and ask them to send for our descriptive booklet. On September 10 our enrolment of new students for 1916 was 200, as against 116 on the same day last year. Help us to make this the banner year in the history of the school. Address The Fireside Correspondence School, Takoma Park, D. C.  
C. C. LEWIS, *Principal.*

**Florida Camp Meeting for the Colored People**

It has been decided to hold our camp this year at St. Petersburg, a beautiful winter resort. Arrangements are being made for the comfort and convenience of all who may attend from this State and from near-by places in Georgia. It is always a special delight to meet new believers at our annual gathering, and this year will be no exception to the rule.

The camp meeting for the white people will be held at the same time and in the same city. This will assure us good help not only from the local conference, but also from the Union and Division Conferences. Strong colored workers will be provided also to give instruction.

The dining department will be operated on the cafeteria plan. There will be a grocery store also. All should bring the usual camp meeting requisites, being sure to add quilts and wraps, for the nights and mornings may be cool.

Bring all the children, for there will be separate meetings for the little ones, and for the youth also. Bring the grey-haired fathers and mothers, bring the neighbors and friends, for this will prove, we hope, the largest and best camp meeting held for the colored people in the Southern field.

Those wishing to engage tent or room should write immediately to the undersigned, addressing him at St. Petersburg, Box 772. Plan to be on the grounds the first day of the camp. The date is September 28 to October 8. Be sure to get a certificate receipt when purchasing ticket; this may insure reduced fare on returning home.

M. C. STRACHAN.

**What the Women are Doing**

(Concluded from page 2)

will arise and build." God's people are ever willing to lift untiringly for any enterprise that will safeguard the spiritual interests of our young men and women.

In almost every city today we see the sign announcing the location of a recruiting station, and giving the name of the recruiting officer. This is a call for young men to give their lives to kill their fellow men. Shall we not be recruiting officers, and make the memorial hospital a recruiting station where our young men will get the needed training to save not only the present life of their fellow men on this earth, but their eternal life in the world to come? As we stand at the depot and see the train of young men going to the front, do we not feel like asking, Lord, what are thy plans for me that I may be of the most service in assisting our own dear young people to prepare for work in the front ranks of thy army against evil?

May he reveal to each one just what he would have him sacrifice for the One who gave up all for us.

LIDA ACKLEY.

**The Best Paper Ever Read**

RECENTLY one of our regular P. T. S. workers sent in an order for a regular supply of papers, and made the following apology for ordering two hundred more than usual:—

"I am sending for two hundred more papers of this number than usual, because an intelligent neighbor read the past numbers. He has subscribed for the weekly edition, and says it is the best paper he ever read. He asked me to send for two hundred copies of this issue (No. 20) of the Extra to send to his relatives and friends."

This is not an isolated case. There are many similar to it. As our people go out with the series, they return with many encouraging and really thrilling reports. Four million copies going out in a little over one year and a half from the time the first number was printed, is good evidence of the hearty reception of this series. Over twenty-six thousand copies have been ordered to be sent to relatives and friends. This reveals a strong confidence upon the part of our people. The P. T. S. work is just getting started. It is destined to be a strong factor in finishing the work.

**A Good Report**

MISS MAGGIE M. BURGESS, of Warmley, Saskatchewan, gives the following statement of her first effort with the Anti-Tobacco number of the *Youth's Instructor*:—

"The first time I was out with the Anti-Tobacco number of the *Instructor*, I sold fifty-five copies, by the Lord's help, in about an hour and a half. One lady took four or five copies. A little later in the day, I met the same lady. She had sold the papers, and said there was so much good in them, she wanted several more copies to give to her friends. Another lady asked me why there were not more of our young people out with such a good paper. She said every home in this world should have such good reading matter as is found in this Anti-Tobacco number of the *Instructor*. One gentleman read the paper I sold him, and then gave it to his next-door neighbor. He then came and found me, and bought several copies to mail to his relatives. This is certainly a good paper, and I enjoy working for the Lord by selling it. Truly the Lord takes care of his work and his workers."

**Worth a Dollar, but Costs Only 25 Cents**

WHAT is it?—The Year Book for 1916. Have you seen it? If not, you have missed much valuable information regarding our *world-wide work*. The Year Book is really a compendium of information concerning all the various branches of this message in every land. It also gives information regarding every conference laborer in this cause, indicating the line of work in which he is engaged, and his address. It gives information regarding all our institutions, our conferences, our mission fields, with a brief history of each, and a special statement of the progress of the work during the last year.

Remember the price is only 25 cents. Order from your tract society.

**An Interesting Testimonial**

THE following letter has just come to us from a lady in Michigan:—

“SEPTEMBER 12, 1916.

“*Review and Herald Publishing Assn., Washington, D. C.*

“GENTLEMEN: Last month I purchased a book, ‘Daniel and the Revelation,’ for three dollars, from your agent, —

Since reading the same, I have been much impressed by the skilful and interesting way in which the subject is handled, and should like to purchase about a half dozen more copies to distribute to my friends and relatives. However, I cannot afford to pay three dollars apiece. Cannot you furnish them in quantity for less (they would all be sent to my own address); or if you cannot furnish copies similar to my own copy, cannot you furnish a cheaper edition? Please advise me of this matter as soon as possible.

“Thanking you in advance, I remain,  
“Very sincerely yours.”

This letter shows how the message in our books is reaching the hearts of people. Who knows but this will result in the salvation of more than one in the kingdom of God?



**New Eastern Question Extra**

Ready October 1

Present Truth Series No. 22

THE October issue of the present Truth Series will contain Elder Daniell's lecture on the Eastern Question brought up to date.

Beginning with the great European war, it impressively deals with the Eastern Question in the following order:—

**The Eastern Question**

Its Relation to the Great World War and Its Meaning in the Light of Prophecy.

A Heavy Toll in Human Life.

A Heavy Toll in Money.

Waste and Ruin of Previous Wars.

Nothing Like It Since the World Began.

The Cause and the Meaning.

A World Change.

Fighting for a World Highway.

The Vital Issue.

The Real Bone of Contention.

Constantinople the Grand Prize.

**Great Nations Speak for Themselves**

These National Viewpoints Summarized.

The Eastern Question Defined.

The Struggle Foretold by Prophets. Starts with Persia.

The King of the North and the King of the South.

French Invasion of Egypt and Turkey.

Napoleon's Defeat by Turkey.

The Dismemberment of Turkey Foretold in Prophecy.

The Death Knell of Turkey.

The Program of Russia.

England's Policy Reversed.

Will There be Peace?

The Turk's Capital to be Jerusalem.

Blotted Out of Existence.

Colossal Complications at the Settlement.

Universal Trouble and Ruin.

Deliverance Through the Prince of Peace.

The Final Clash of Nations.

This issue of the Present Truth Series contains matter of thrilling interest to the great majority of reading people. It is attractive in form, appropriately illustrated, and so arranged as to lead the reader into a serious consideration of the prophecies dealing with the Eastern Question and the coming of the Prince of Peace.

While its message, in itself, is remarkably clear and convincing, with the great added advantage of dealing with a subject so closely associated with the present European war, in which all are interested, and about which they will read and think, unparalleled favorable opportunity has come to our people for the greatest and most successful effort ever made to give the message to the world. Millions of this issue of the Present Truth Series will soon be in the possession of the people of the United States, and a little later the foreign countries will be supplied. The day has come when “the certain sound” is easily heard, and the army of conscientious believers responds in faithful service, giving the message to the millions.

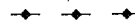
Regular P. T. S. prices apply on the Eastern Question Extra No. 22.



**Hastening of the Kingdom**

AMONG the noble women of the Southland are large numbers working untiringly and unselfishly for the welfare of humanity. Some of them are associated with the State Sunday school work. One of these, recognizing the “entering wedge” element of the Temperance Annual, and knowing from experience that such an influence and power must precede a deeper gospel message, sent the *Temperance Instructor Annual* the following encouraging words, under date of August 24:—

“I want to express my keen appreciation of your splendid journal, which I received in time to be of great help to me in emphasizing the last quarterly temperance Sunday. I found good, practical help for training the minds of the on-coming, as well as the present, generation in Christian citizenship and a better moral environment here and now. I recommend its pages to all who are interested in the uplift of humanity and the hastening of the kingdom, for which we pray.”



**Opportunities**

THE other day I saw two pictures. One was that of a young man who spent his time during the hot summer months in fishing. The other picture was of the same man when old age had arrived, and he was finding it extremely difficult to eke out an existence. The moral was evident.

There are other opportunities for us than those which present themselves to accumulate worldly gain. There are those present with us now which, if neglected, may cause embarrassment and hardship in the future.

There are agencies at work now which, if successful, will be the means of greatly handicapping our work: As witness, just think of the large number of bills introduced into the legislatures

of the various States and into the Congress of the United States in the interests of the observance of the first day of the week and of the abridgment of the liberties of the press.

The majority of the Sunday bills being introduced nowadays have no exemption for those who observe another day than Sunday. The enactment of these measures into law would mean persecution.

Up to the present time not one of these bills has become law. Men have been raised up who have defended right principles. The *Liberty* magazine deals intelligently with these matters, and gives the trumpet a certain sound. It is doing a wonderful work wherever it goes. It is raising up stalwart champions of religious liberty in the halls of Congress, in State legislatures, and in the courts of our land; among jurists, lawyers, and editors. The great pity is that all these men are not receiving its regular visits.

There are men in your own community who should regularly have the privilege of reading this magazine. Will not every reader of the REVIEW appoint himself a committee of one to mention this matter to the elder or leader of his church, to the end that a liberal fund may be raised to send *Liberty* to the leading men of the community? When five or more subscriptions are sent at one time, *Liberty* will be mailed one year to each subscriber for 25 cents. Order through your conference tract society.



**Using the Right Arm**

THE Spirit of prophecy has told us that our health and temperance work is “like the right arm to the body.” We all know that were we not to use our arm, it would lose its strength and vigor, and in a short time become incapable of doing its part. Can we get the lesson from this illustration that will help us to exercise “the right arm” to the message?

In these strenuous days, we are apt to overlook this branch of our work, in our desire to “give the message quickly;” but we should remember that the people need to be taught the evil effects of intemperance and the benefits of healthful living now as much as at any other time. The following list of health and temperance leaflets will be found very helpful in this work:—

	PER 100
Alcohol and Disease .....	\$.50
Liquor and Poverty .....	.50
Counting the Cost of Alcohol .....	.50
Is Alcohol a Food? .....	.50
The Cure for National Intemperance .....	.50
Patent Medicines .....	.75
Simple Treatments for a Cold ....	.50
Some Effects of Tobacco Using... ..	.50
Pointed Facts about Tobacco .....	.25
Pure Air in the Home .....	.50
Autointoxication .....	.50
Tobacco Using .....	1.50
Chronic Constipation .....	1.50
Medical Use of Alcohol .....	.75
The Name .....	1.00
The Demons' Council .....	.50
The Tobacco Habit, 5 cents each.	
Diet and Endurance, 5 cents each.	

A package containing one copy of each of these tracts will be sent postpaid for 25 cents. Order a few hundred of these excellent little tracts, and scatter them in your neighborhood, and thus prepare the way for other literature.

Order from your tract society.

# YOUR KINDERGARTEN DEPARTMENT



**I**S THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6 x 9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

**THE ROUND TABLE** has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

**EIGHT LITTLE RED CHAIRS** for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

**THE PRICES.**—The book is issued in two styles of binding, board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

ORDER FROM YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., SEPTEMBER 28, 1916

IN a recent letter, Brother C. H. Pretyman, secretary of the Australasian Union Conference, says: "Good words continue to reach us from our island fields. I have never known the situation to be so promising as it is at present. We are planning for an aggressive work in new groups."

WE learn that Elder J. W. McCord has concluded the special tent effort in Honolulu in which he and other workers engaged, and in which a good number took their stand for the truth. We shall expect a full report of the Hawaiian evangelistic campaign at an early date. Elder McCord has again taken up evangelistic work in California.

THIS week Elder N. Z. Town, secretary of the General Conference Publishing Department, is sailing from Vancouver for Australia, after which he will visit India and Malaysia and the Far East in the interests of the publishing work in the Asiatic Division. The blessing of the Lord upon this department in Asia indicates surely that the printed page will act its appointed place in carrying the message to the millions of the Orient.

A WORD from Elder L. H. Christian, president of the Lake Union Conference, informs us that the Broadview Swedish Seminary, at La Grange, Ill., will be dedicated Sabbath and Sunday, October 7 and 8. This seminary, if we mistake not, has been entirely freed from indebtedness during the last few months. Already it has demonstrated its value as an educational agency in preparing men and women for a part in this movement. We pray that the blessing of God may abundantly rest upon the future work of this institution.

## Two Classes—To Which Do You Belong?

THE time for the beginning of the work of the annual Harvest Ingathering, October 1, is right upon us. This is a splendid opportunity for all our people to engage in one grand rally in missionary work. It is hoped that as far as possible all will take an active part in this work of soliciting funds for the advancement of our work in foreign fields, at the same time placing in the hands of those not of our faith a splendid paper setting before them an interesting statement of the work we are carrying forward in the dark parts of the earth where the light of the gospel shines but dimly.

Some have already begun this work, and are meeting with encouraging success. Our needs in the regions beyond are greater than ever in the past. It is hoped that the amount collected this year will be greatly in excess of any previous year.

It is well at this time to remember Meroz: "Curse ye Meroz, said the angel

of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5: 23. What had the inhabitants of Meroz done that they should be cursed?—Nothing. That was the trouble. When others were in the field campaigning for the Lord, the people of Meroz did nothing. They belonged to the stay-at-homes, or the do-nothings. Their sin was not of commission, but of omission.

To those found on the left hand the Lord will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. What reason is assigned why they are among the lost? "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Verse 45.

They had opportunities to help the Saviour in the person of his people. They could have fed the hungry, given water to the thirsty, clothed the naked, and visited the sick. But they omitted to do these things; and inasmuch as they "did it not," they are among the lost.

These scriptures contain a very solemn and important lesson. To every man the Lord has given a work. Opportunities come to us, opening before us avenues of labor. If we fail to respond, we shall miss the blessing, and as a result some soul may fail to find the light and be saved who otherwise might have been led to the Lord.

The Harvest Ingathering is an opportunity for every church and every isolated believer to engage in a good work. Let us all do our very best in this annual campaign.

G. B. THOMPSON.

## Publishing House Dedication

A LETTER from Brother C. H. Jones, president of the Pacific Press Publishing Association, announces the dedication of their International Branch office on October 4. Brother Jones says:—

"Our International Branch office and factory at Brookfield, Ill., is finished, and machinery and equipment are now being installed. It is expected everything will be in good running order on or before the first of October.

"We have a fine two-story building, fifty-five by eighty-five feet, well furnished for the purpose for which it was intended; and now we desire to have it dedicated to the service of the Lord. It has been decided to hold the dedicatory exercises on Wednesday, October 4. We desire to make this an occasion long to be remembered.

"Our foreign work is developing rapidly and assuming large proportions. We see a large future before our International Branch. We confidently expect that this move from College View to Brookfield is going to mark a new era for our foreign work in this country. We have set the dedication for October 4, so that those from the West who attend the General Conference Council meeting at Washington October 11-24, can attend our exercises without additional traveling expenses.

"Thursday, October 5, we plan to have a council concerning the needs of our foreign work, what papers to issue, in what languages, etc."

## Our Harvest Ingathering Campaign

Now that the Ingathering program has been carefully studied in all the churches, and the time of this united effort has come, we feel constrained to say a word to all our people. Records are going to be broken. We feel confident of this because the fullest sympathy and cooperation throughout the entire field is being given. The forces of this great movement are being organized and trained, as never before, to do service for God. This united effort will go a long way in remedying a condition that has long prevailed. It will result in putting talent to work that has long been dormant.

"There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master."

"Well-organized work must be done in the church, that its members may understand the manner in which they may impart life to others, and thus strengthen their own faith and increase their knowledge."—"An Appeal," pp. 12, 15.

We appreciate that it will take time to reach the ideal; but we trust every church will organize in a definite way, and plan to carry forward this campaign to a successful conclusion. It is necessary to have a definite territory in which to work, and it is also necessary to have a good supply of papers and of the General Information Leaflet and of the Official Solicitor's Card. But more than this is necessary in order to have success. The worker must have faith in God. He must know assuredly that the angels of God will accompany him in the field. He must pray earnestly. We would suggest that each worker study carefully the Harvest Ingathering Signs. Select a few strong talking-points, and throw yourself into the effort with an enthusiasm that will win.

Much will depend upon the thoroughness of preparation. Already some very encouraging reports have come to hand. We trust that every believer will sign the individual pledge card, setting a goal for himself. With a full month or more to work, don't aim for less than \$5, and keep at it till you win.

We shall look for some very interesting reports during the next few weeks. We would earnestly request that this Harvest Ingathering campaign for missions be made a special subject of prayer around our family altars.

F. W. PAAP.

## Sanitarium and Training School Manual

THE Medical Department has just issued a manual giving the recommendations on sanitarium and training school work passed at the last medical conventions. It is our first publication covering the various phases of institutional medical work. It is an outline of our official action relative to uniformity in sanitarium methods, equipment, and policy.

A limited edition of this manual has been printed. The price, which does not cover the actual cost of printing, is 25 cents a copy, postpaid. Order of Medical Department, Seventh-day Adventist General Conference, Takoma Park, D. C.