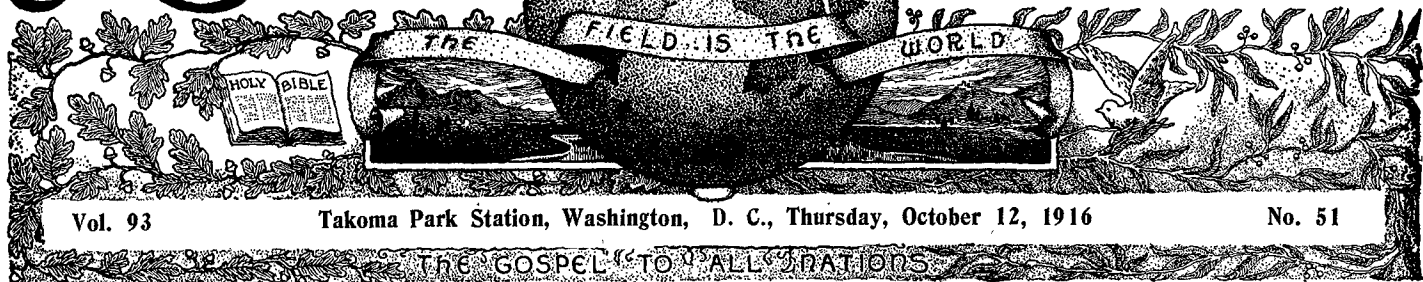


No. 50 a specimen

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, October 12, 1916

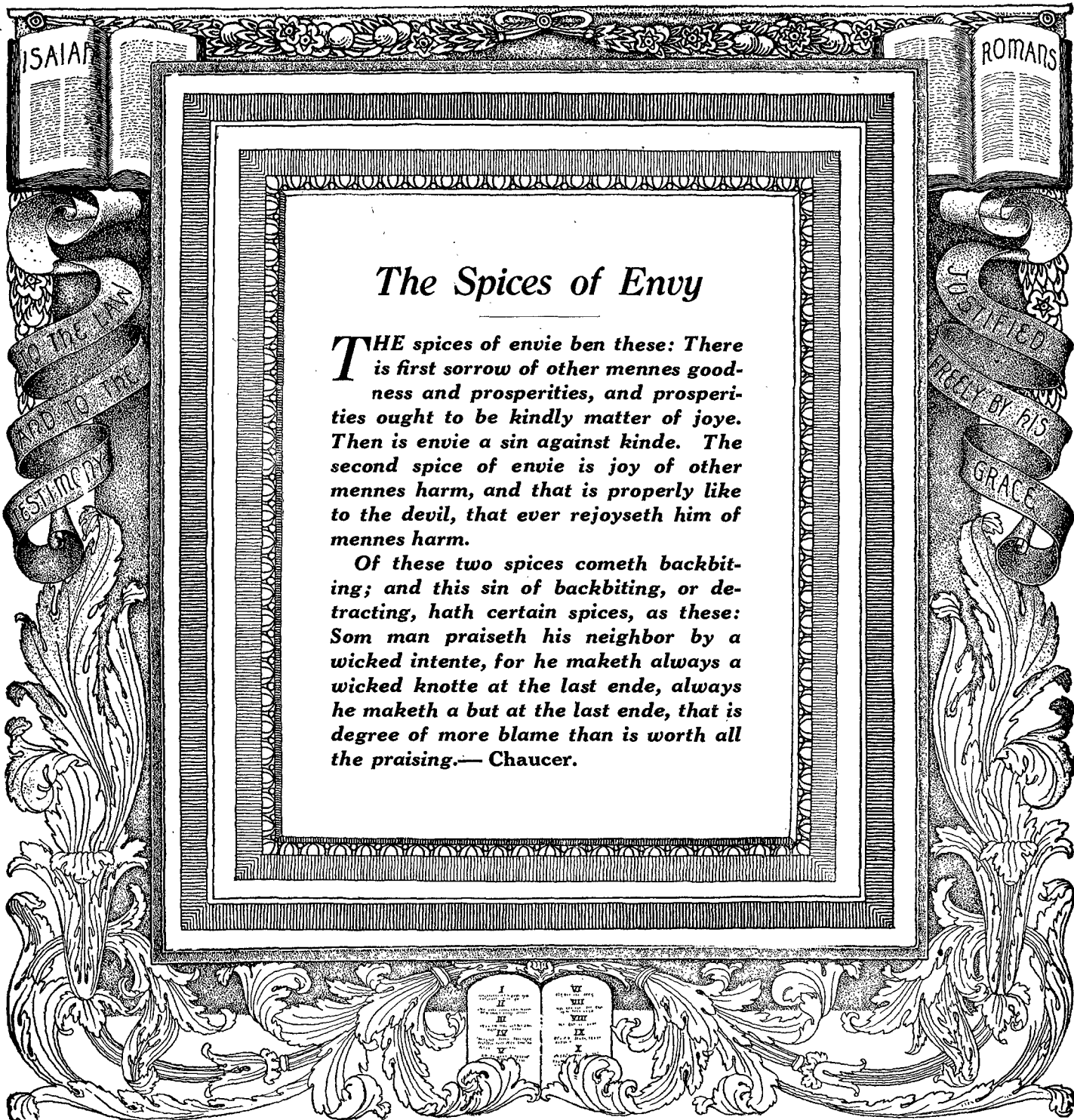
No. 51

THE GOSPEL TO ALL NATIONS

The Spices of Envy

THE spices of envie ben these: There is first sorrow of other mennes goodness and prosperities, and prosperities ought to be kindly matter of joye. Then is envie a sin against kinde. The second spice of envie is joy of other mennes harm, and that is properly like to the devil, that ever rejoyseth him of mennes harm.

Of these two spices cometh backbiting; and this sin of backbiting, or detracting, hath certain spices, as these: Som man praiseth his neighbor by a wicked intente, for he maketh always a wicked knotte at the last ende, always he maketh a but at the last ende, that is degree of more blame than is worth all the praising.—Chaucer.



News and Miscellany

Notes and clippings from the daily and weekly press

— Emperor William of Germany about six years ago said, over his own signature: "During my reign of twenty-two years nine tenths of the criminal cases submitted to me for adjudication are traceable to the consequences of alcohol."

— It was unofficially estimated at the War Department that the Mexican expedition and the assembling of the National Guard at the border has cost the government \$15,000,000 a month. This average cost per month, it was stated, began immediately after the Columbus raid last March.

— As a result of complaints against the billposters' trust, charging it with a monopoly of nearly every billboard in the United States and Canada, the trust has been dissolved by the Federal court in Chicago. Now any persons are allowed to post bills on any public billboard in the country, by complying with the rules.

— Hon. Seth Low, former mayor of New York, and for eleven years president of Columbia University, died recently at Bedford Hills, N. Y., his country home, aged sixty-six years. He was distinguished in many lines, and in none more than in his devotion to civic affairs, in which he stood for the best interests of the people.

— With the passing of the Federal revenue bill, the stamp tax on documents, telephone calls, and proprietaries has disappeared. It is figured that the munitions tax and the increased income tax will cover the deficit created by removing the stamp tax. This tax brought millions into the treasury, the district of Massachusetts alone raising \$1,831,130 during the year ending June 30.

— Last month as the central span (640 feet long and weighing 5,000 tons) of the railway bridge at Point Levins, near Quebec, was being hoisted into position between the cantilevers, it suddenly collapsed and fell, disappearing in 200 feet of water. Of the ninety workmen who were on the span when it was being lifted thirteen were killed and many others were seriously injured. The bridge when completed was to have been 3,239 feet from shore to shore, and the cost of it was estimated at \$17,000,000. The loss of material in the collapsed span is about \$600,000.

— Nearly 1,000,000 people have been made homeless by one of the greatest floods on record in that section of China where the American Red Cross already has spent \$600,000 for flood protection, and where the \$30,000,000 loan for reclamation work which was postponed by the war, was to have been spent. Reports to the State Department from the American consul at Nanking, say that the Hwai River has inundated an area of about 7,000 square miles in Anhwei Province. Appeals for aid have been sent out for the homeless, who virtually are entirely dependent on charity, as all the autumn crops were destroyed.

— By order of the War Department, 15,000 soldiers have been mustered out of the United States ranks to be sent home as soon as practicable. Orders for the mustering out of additional units are expected to follow soon. The next regiment to leave the Federal service will be the Fourteenth New York Infantry, now in camp at Fishkill, N. Y. They will go as soon as its members are freed from danger of paratyphoid contagion, of which a number of cases have been reported.

— The government has been authorized to establish an armor plate plant at a cost of \$11,000,000. Secretary Daniels of the Navy Department has received tenders from 115 cities for the location of the plant, and hearings were held last week at Washington on the relative advantages of the places that are contending for the prize. A selection probably will not be made for two months. All possibility of purchasing a ready-built plant was disposed of during the hearings. Of the factories making armor or engaged in similar activities, only two were mentioned as possible purchases, and the general board considers neither satisfactory. The law provides that the factory, which will have an annual capacity of not less than 20,000 tons of armor, shall be located with especial reference to safety in time of war.

— A gigantic sympathetic strike has been expected to take place in New York City in connection with the electric railroad strike now in progress in that city. The situation at this writing is still critical. Several riots have taken place, and much harm and inconvenience have been experienced by the general public. The following are the trades upon which the labor chiefs have made an urgent call for a sympathetic strike:—

Clothing workers	100,000
Building trades	100,000
Butchers and bakers	10,000
Electrical workers	3,000
Printing trades	15,000
Cigar makers	10,000
Brewery workers	7,500
Longshoremen	35,000
Stationary firemen	4,000
Stationary engineers	4,500
Teamsters	10,000
Clerks	1,500
Workers in other boroughs	450,000
Total	750,500

"Liberty," Fourth Quarter

THE fourth quarter *Liberty* is now ready. It is a timely number, as one can see by reading a list of the articles:—

- Lincoln Home Preserved by a Grateful Nation
- Our Position Stated
- Since Peru Went Free
- Religious Liberty, Free Speech, a Free Press, etc.
- Sunday Blue Law and Repeal Bill of Oregon
- How a Sunday Law Displaces the Divine Law
- Rome's Opportunity for Vindication
- Are Governments Ordained to Protect Religion or Man?
- A Religious Liberty Memorial to the Prohibition Party Convention
- Should the State Foster Religion?
- Declaration of Independence Extolled by Hon. S. D. Fess.

- The Anthem of Liberty Made the Symbol of Oppression
- The Only State Without Religious Laws
- Sunday Laws are Void
- Preacher Against Preacher in re Sunday Observance
- Laws that Protect the Day Rather than the Man
- National Reformers Seeking to Plow with the Chief Magistrate of the Nation
- "Our National Religion Defined"
- Religious Liberty Defined by our State Department
- Sunday Law Enforcement in Virginia
- The Right of Free Speech
- For the Public Welfare and Safety
- Forced to Wear the Veil under Conventual Bonds
- The Menace Dynamited
- Objectionable Bills Pending Before Congress
- General Sunday Law Crusade in Operation.

Liberty is fulfilling an important mission in presenting to the world the true principles of religious liberty. It is very effective in educating men, in both public and private life, in these principles.

Where five or more subscriptions are sent at one time, *Liberty* will be mailed to separate addresses for an entire year for twenty-five cents for each subscription. This is an excellent way for our churches to educate the leading men in their several communities. The issue for the fourth quarter is a good one with which to start the subscription. Orders should be sent through the conference tract society.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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The Advent Review and Sabbath Herald

HOLY BIBLE
THE FIELD IS THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 12, 1916

No. 51

EDITORIALS

The Field, the Message, and the Messenger

[The associate editors take the responsibility of printing here the baccalaureate sermon preached by the editor of the REVIEW before the graduating class of the Washington Sanitarium Nurses' Training School, on Sabbath, September 30, in the Takoma Park church. Feeling that this review of the world situation and of principles underlying preparation for gospel service presents timely truths for all, we have asked the editor to allow us to print the address entire.—ASSOCIATE EDITORS.]

THE nurses graduating from the Washington Sanitarium Training School in the class of 1916, have adopted as their motto, "Into the furrow of the world's great need." I have taken this motto as the theme of my sermon for this occasion. It seems most appropriate that the members of this class, who are about to enter upon their life work, and indeed all of us whose lives are moved by the same faith and inspired by the same hope, should consider, (1) The situation which presents itself in the great world-field; (2) the distinctive message demanded by the situation; and (3) the qualifications required of those who bear the message.

1. The Present World Situation

To say that we have reached momentous and extraordinary times is to use a phrase which, in view of the startling events occurring from day to day, is becoming more and more commonplace. We face an unparalleled situation. The great European conflict, which has been going forward for more than two years, will bring about many and important changes in the map of the world. It will introduce us to new conditions. Speaking of this, Dr. Nicholas Murray Butler, president of Columbia University, says:

"The cataclysm is so awful that it is quite within the bounds of truth to say that on July 31 [1914] the curtain went down upon a world which never will be seen again. This conflict is the birth throes of a new European order of things. The man who attempts to judge the future by the old standards or to force the future back to them will be found to be hopelessly out of date. The world will have no use for him. The world has left behind forever the international policies of Palmerston and of Beaconsfield,

and even those of Bismarck, which were far more powerful. When the war ends, conditions will be such that a new kind of imagination and a new kind of statesmanship will be required."

Similarly Oscar S. Straus, a member of the Permanent Court of Arbitration at The Hague, gives utterance to these words:—

"It is to be hoped that out of the extreme suffering and sacrifices that this war imposes there may arise supreme wisdom among the nations. Either there will be a new day or a darker night. All depends upon how this war shall end, and what bulwarks the nations shall erect against future cataclysms."

As never before in earth's history, great problems confront the state, the church, the home, and society generally. We deal with international questions. Wherever we may live, we are inevitably forced out of our seclusion. We think no longer in the colloquial terms of our fathers. We speak a world language; we are moved by a world spirit. And the events of the last few months have magnified a thousandfold the problems with which we have to do. We number the world's great armies by millions in place of ten thousands. We measure international finance by billions in place of millions. We face great combinations in every phase of human experience,—great multiplied agencies for good or ill, as they may be used and engineered. By the steamship, the express train, the aeroplane, the submarine, the telephone, and the telegraph, distance has been annihilated, and the whole world has been brought together. As never before it constitutes, with all its heterogeneous elements, one great but inharmonious family of thought and action.

As the times are momentous, they are also ominous. Indeed, the very momentousness of the things of which we have spoken increases the danger which exists in every department of life. In the state we see a social, political, and industrial unrest which threatens the very existence of stable government. Society is marked by an increase of moral degeneracy, notwithstanding the heroic fight which has been waged against intemperance, the white slave traffic, and kindred evils. And when we come to in-

dividual life, we find ourselves groping in uncertainty, the prey of disappointed hopes, of shattered ideals, of wrecked faiths.

But if the times in which we live are momentous and ominous, they are likewise inspiring. We who are assembled here can realize, as the great multitude cannot, that we are engaged at the present time in the last mighty struggle between truth and error. There will be reached in our day the climax of the age-long controversy between the powers of light and the powers of darkness. This age, as no age preceding it, demands brave hearts. Every turn affords opportunity for heroic endeavor, for devoted sacrifice for right and truth, for notable service for God and for humanity.

Men need God, but they know it not. They long for peace, but recognize neither its source nor how to obtain it. Amid the jargon of confused sounds, amid the wreck of faiths and the darkness and turmoil which exist on every side, there is need that the divine standard of righteousness be uplifted; that the message of peace and salvation be proclaimed; that the door of hope be opened to earth's lost sons and daughters. To solve these mighty problems and to do this work for our fellows, we must have a special endowment of heavenly wisdom and power.

The meaning and significance of the times in which we live have been clearly portrayed in the prophecies of the Word. The present great conflict we believe was pointed out by the prophet Joel three thousand years ago. He declared that in the day of the Lord's preparation the heathen should be awakened, the nations would arm themselves for mortal combat, and the industries of peace would be made to contribute to the ravages of war. John the revelator likewise speaks of the time when the nations of men should be angry,—fulfilled in the great European war as never before in earth's history,—and says that this time of the nations' anger would be the time when God would judge the dead and give reward to his servants.

We in this peaceful land have little realization of the magnitude of the great European conflict, nor how strikingly the anger of the nations is being exhibited. Says Dr. Sherwood Eddy, who

recently returned from a visit to the war zone:—

"Think of thirty-eight million men already called to the colors of the leading so-called Christian nations now at war,—a war so terrible that during the last year and a half they have averaged every day a loss of twenty-six thousand men, killed, wounded, or prisoners. Now it is more than twice that number. Think of the more than three million already killed, of the more than four million eight hundred thousand in prison, of the five million wounded. Then there is the daily cost of one hundred million dollars; more than one hundred thousand dollars every minute.

"And where will it end? Who can measure the suffering entailed? There is Belgium, with its seven million, and more than three million destitute, lined up in those long bread lines to get their three slices of bread and a cup of soup a day. There is Serbia, with five million destitute, her whole fighting force withdrawn, the women unprotected, with all the orphans uncared for.

"Poland has three million five hundred thousand starving people, two hundred cities destroyed, and fifteen thousand villages wrecked and ruined, people stripping the bark from trees and tearing the roots from the ground for food.

"And the terrible war still rolls on. There are forty-five thousand German students in the trenches, pouring out their rich blood. My friend saw in one week four hundred and eighty thousand school-boys put on their new uniforms and march out to take their places in the trenches, to be mowed down like wheat; while the flower of France is being cut down in the same manner."

As we consider these terrible conditions, and their relation to fulfilling prophecy, we can truly say:—

This is a thrilling time;
Far-reaching questions, mighty in portent,
Concern the mind of statesman and of sage;
The issues of the ages by consent
Focus their climax on this last-day page.

This is an awful time;
Of blood and war and strife and secret shame;
The truth of God is turned into a lie;
In wrathful tones men despise do his name,
As rebels bold his government defy.

This is a needy time;
Brave men are needed, loyal for the right,
To stand for God and truth 'gainst sin and wrong,
With courage bold to battle with their might,
Till conflict fierce shall end in victor's song.

This is a weary time;
Sad hearts are loaded down with pain and care,
The toils of earth in never-ceasing round
Banish fond hope, the joys of life outwear;
In this old world but little rest is found.

This is a solemn time;
For now the Judge of earth and sea and sky,
Upon his heavenly throne in lofty state
Holds solemn court, the sons of men to try;
On its decisions hangs their every fate.

This is a cheering time;
The signs of God point to the glorious day
When he shall come whose right it is to reign;
Bright hope lights up the rugged, darkened way,
That leads to morn from night, to joy from pain.

2. The Message Demanded by the Situation

We come now to consider the message demanded by the situation. In every

quarter, thousands are anxiously asking for light and understanding regarding present conditions. May we hope that the great Christian church will recognize the meaning of these times, and be prepared to give an answer to their inquiries? Sad indeed is it that we cannot expect this of Christendom as a whole. Too many in the great Christian church hold the principles of their religion in theory only. Too long has the church cherished in her own membership the very evils the fruits of which she is called upon to combat. She has made her Christian faith and morals objects of barter with the world. Many of her foremost men, trusting in their own intellectual greatness, have discarded the only chart and compass which would furnish them direction in these tempestuous times. They have rejected many of the cardinal truths of Christianity, denying even the deity of our Lord Jesus Christ and the inspiration of his Holy Word, and in consequence are left to float on the great sea of false philosophy and idle speculation.

The church at large regards neither the time nor the significance of the conditions which exist. It is therefore incumbent upon those who know the times and the seasons to give to their fellows the light due this generation. We shall be recreant to our trust if we fail to do this.

The state of professed Christianity is likewise a subject of prophetic forecast, and is set forth by the inspired penman as indicating that we have reached the last days of earth's history. We are glad to note, however, that while the great church as a whole has departed from God, there are still found in its membership many devoted men and women, and to these the significance of the events taking place on the earth make sensible appeal. These disciples are longing for light and understanding.

And Heaven will not leave them without enlightenment, nor the world at large without warning. In every age the mercy of God has offered a remedy for existing ills. To the antediluvians God sent a warning of the coming flood, and provided a way of salvation through the preaching of Noah and the building of the ark. The first advent of our Lord furnished the occasion for the message of John the Baptist. In the same way God has a special message to go to the world at this time. That message is summed up in the proclamation of the three angels as brought to view in the fourteenth chapter of Revelation. It proclaims that the hour of God's judgment has come; that the end of all things is at hand; that the kingdoms of this world are soon to give place to the everlasting kingdom of peace. Men are called upon to turn from the service of self and of mammon and of every false

god to the worship of the Creator of the heavens and the earth. In view of the coming judgment, they are asked to square their lives by God's ten great requirements.

It is, in short, a great message of reform, requiring its adherents to forsake every evil way, and to return to the Bible standard of religious faith and Christian living. It recognizes the human body as the designed abode of the Holy Spirit, and the sanctification of its powers and members to the glory of God as essential to perfect Christian service.

Many and varied agencies have been brought into the field to serve the purpose of this message. Schools have been established to educate young men and women as gospel heralds. Printing houses have been erected for the publication of books, papers, and tracts. And not the least among the agencies which have been brought into being are our sanitariums for the alleviation of physical suffering and as exponents of the principles of Christian temperance and healthful living. The influence of these agencies is felt in practically every land. From our sanitarium training schools have gone out many devoted men and women to give their lives to the needs of suffering humanity in both home and foreign fields.

In gospel evangelization medical missionary work has come to be recognized as a potent factor. Many mission boards, those operating in the homeland as well as in foreign fields, have encouraged the training and education of this class of workers. This is in recognition of the great truth that the gospel of Christ has to do with the physical as well as with the spiritual nature of man. But it should not be considered that the recognition of this truth is confined to our own age. We have only to look at the earthly life of Christ to see an exemplification of both the work and the worker. He went about doing good, healing the sick, comforting the mourning, preaching the gospel, as the highest exemplification of Christian ministry.

Ministry to the physical gives access to the spiritual nature. It is not enough to say to the hungry who apply to us for aid, "Depart and be ye fed;" nor to the naked, "Depart and be ye clothed." It is not enough to answer the cry for bread with a religious paper or a tract alone. It is indeed true that the hungry and destitute need Christ above every earthly blessing. But let the needy individual first see Christ in temporal blessings, then can he more readily grasp him in the realm of the spiritual.

Dr. John Lowe, secretary of the Edinburgh Medical Missionary Society, relates an incident of a minister who was visiting in his parish one of the most destitute and degraded districts of the great city:—

"He ascended the long, dark, winding stairs, and opened the door leading into a cheerless garret room. There on a pallet of straw, with no covering save her dirty, tattered garments, lay an aged woman, to all appearances dying. Forgetting for a moment the outward circumstances in his anxiety for the welfare of her soul, the minister inquired with all earnestness whether she had any hope for the world to come. 'O sir,' she said, as she stretched out her naked, withered arm, 'if you were as cold and hungry as I am, you could not think of anything else.' That servant of God was taught the lesson that to succeed in the highest aim of Christian love our ministry must contemplate man in the whole extent of his being."

It is encouraging to see young men and women devoting their lives to such an unselfish calling. But the opportunities for such labor are not necessarily confined to those who may have had the advantages of a training school, nor is it necessary to go to foreign lands to find openings for such work. Discouraged hearts, depressed minds, and afflicted bodies are found on every side. Every hamlet and neighborhood presents avenues for labor, and every follower of the Lord Jesus has the blessed privilege of engaging in this kind of service.

Dr. Parker, who spent years of earnest service as a medical missionary in China, declares of the value of medical missionary work:—

"I have no hesitation in expressing it as my solemn conviction that as yet no medium of contact and of bringing the people under the sound of the gospel and within the influence of other means of grace can compare with the facilities offered in medical missionary operations."

And there is a reason for this conclusion by Dr. Parker. The gospel of Jesus Christ is a personal gospel. Christ died to save, not the masses, but the individuals composing the masses. He has chosen to impart his grace through personal ministry. The Christian physician and the Christian nurse in their service of love can enter most deeply into the lives of those for whom they labor. To them more freely than to any other class of workers are the secrets of the soul laid bare. As they relieve pain, as they bring relief to the diseased body, avenues are opened whereby they can minister most effectively to the diseased soul.

We have said that our medical work was an important factor in the advancement of this movement. It has been brought into existence for the sole and special purpose of aiding in the giving of the third angel's message to the world. Outside of this aim, our sanitariums have no right to exist as a part of this special work. And without this definite aim in the preparation of medical missionaries, they might better turn over to worldly hospitals the work of the training of nurses. The medical institutions of the world are by no means be-

hind in scientific knowledge or technical skill. They have competent physicians and well-trained nurses. But our medical institutions are distinctive in that they possess competent *Christian* physicians and well-trained *Christian* nurses, who believe the message of God for this generation, and who recognize the divine setting of medical missionary work in this movement. Hence every worker in every Seventh-day Adventist sanitarium should feel that he is there primarily for the express purpose of giving to all who come within the radius of his influence the special message for this day and generation.

3. Qualifications of the Gospel Messenger

When we come to consider the situation which exists in the world, and the importance and solemnity of the message of which we have been made the conservators, we are impressed with the need of adequate preparation on the part of the message bearers. What constitutes a preparation for gospel service? What qualifications should be possessed by those who act the part of heaven's ambassadors? Many individual qualifications might be enumerated. To my mind they may be classed under three general heads: (a) A knowledge of God; (b) a knowledge of men; (c) a knowledge of books.

(a) A Knowledge of God

It needs no argument to prove that one who stands as an ambassador of the government of God should understand the principles of that government. And he should understand these principles not alone in a theoretical way, but should be a living exponent of them in his own life and experience. Indeed, if the testimony of his life does not witness to the theory he proclaims, his message will have little power. The apostle John, in bearing his testimony to the truth of the gospel, says that he declares that which "we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

How can one proclaim to others the power of the gospel if he himself has never experienced it in his own life? How can he preach Christ as a sin-pardoning Saviour if he does not know that his own sins are forgiven? How can he speak of the sweetness and joy of Christian experience if he himself has never entered into real communion with his Master, a communion sweeter than may be experienced with any earthly friend? Declares the Master, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The apostle Paul's desire was that he might know Christ "and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Of his own and his as-

sociates' labors he declares, "The love of Christ constraineth us."

There are too many, even in Christian ministry, who merely know of Christ. They know something about him; they know him as a historical character; but they have not come to know him in his precious attributes of love and mercy, meekness and humility. It was when the patriarch Job entered into this depth of knowledge that he could say, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." May Heaven grant that we who profess the name of the Master may have in our mind a continual and enlarging vision of him, in order that we may rightly represent him to our fellow men.

A knowledge of God comes to us chiefly through prayer and through a knowledge of his Word. For that reason we ought to pray. Morning, noon, and night our petitions should ascend to God for forgiveness, for cleansing, for guidance, for spiritual power. There is power in prayer. Heavenly wisdom comes in response to its appeal. The church of God is weak because of the neglect of this holy exercise. The Word should be our constant study. We should make it the man of our counsel, the lamp to our feet, the light to our path. Above all the learning of the ages stands the wisdom of the Most High. The moral value of every book, of every human science and philosophy, must be determined by his revealed will. Indeed, the divine Word has been the inexhaustible treasury from which the wise of the ages have drawn their inspiration.

John Greenleaf Whittier says:—

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all the flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mother read."

(b) A Knowledge of Men

Next in importance to a knowledge of God stands a knowledge of men, and the power to adapt oneself to the varying conditions which may be met in life's experiences. We may study about men from books, we may learn of their customs and habits, but the real knowledge of men, and the knowledge of how to adapt the gospel message to their peculiar and varied needs, must come through personal association. The power of the gospel worker will be in direct proportion as he is able to adapt himself to others' circumstances; to view things from their standpoint, to enter into their feelings. One cannot read the gospel record without being impressed with the manner in which Christ did this. We find him carrying on his ministry in the temple, in the synagogue, in the market place, at the social gathering, in the

humble dwelling place, in the field, by the roadside. Wherever he could find a heart longing for the truth, he proclaimed the message of salvation.

The power of adaptation was an important factor in the success of the apostle Paul. His knowledge of God in the abstract, his extensive learning, would have availed little without the ability to adapt himself to his varying environment. He made himself all things to all men. He declares:—

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

When we come to see in our fellow-men, be they rich or poor, white or black, learned or illiterate, the purchase of Christ's blood, and their infinite possibilities through the endless ages of eternity, then we shall be able to speak to them heart to heart, and our message will awaken a receptive response.

(c) *A Knowledge of Books*

It hardly seems necessary, in this center of education and to this congregation, to emphasize the value of general education and of specific training for the work of God. All things being equal, the more highly educated the worker for Christ the greater his efficiency for doing good. In Heaven's sight willing ignorance is at a discount, while premium value is placed on consecrated knowledge and efficiency. This movement, before its grand consummation, must be represented in the courts of kings. It must meet and measure strength with the genius of error, with the subtlety of deceptive philosophy. As our work comes more and more into the limelight of publicity and criticism, its advocates must have a training and an experience which will enable them to represent its holy principles with dignity, and in such a way as to commend these truths to the consideration of the honest in heart among the highest classes of earth.

Christian education should be so broad in its scope, so practical in its application, that the recipients shall be fitted for life's duties here and for entrance into the fulness of the life beyond. John Ruskin, in his essay on *Modern Education*, presents the following excellent statement of what is comprehended in a broad and liberal education. He declares that the educated man will know three things:—

"First, Where he is.

"Secondly, Where he is going.

"Thirdly, What he had best do under those circumstances.

"First, Where he is—that is to say, what sort of world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it.

"Secondly, Where he is going—that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world; and whether, for information respecting it, he had better consult the Bible, Koran, or Council of Trent.

"Thirdly, What he had best do under those circumstances—that is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society; and what are the readiest means in his power of attaining happiness and diffusing it.

"The man who knows these things, and who has had his will so subdued in the learning of them that he is ready to do what he knows he ought, I should call educated, and the man who knows them not, uneducated, though he could talk all the tongues of Babel."

We rejoice that there are open to the young men and women of this denomination opportunities for securing a liberal and practical preparation for the work of God. We are glad that so many in our several schools are taking thorough courses of study, and that such a large number of educated workers are going out from our training centers into the great harvest field. We apprehend that our great danger is not in the underestimation of literary and scientific training. The desire for higher education is strong in the hearts of our young people. Our danger is rather in feeling that this training constitutes the most necessary preparation for the work of God. We need studiously to guard against the growth of this idea. True education is only a means to a definite end, a means through which the Spirit may work with greater freedom and power in the accomplishment of his object.

The Right Use of Methods and Means

But methods and means by themselves, whether educational or mechanical, however wisely conceived or efficiently executed, can never serve as the great motive power in the carrying forward of gospel work. This was aptly expressed by a wise missionary in the Far East some twenty years ago. When asked to give his opinion about the work of another prominent missionary, he said, "He is so absorbed with means that I am afraid he will get tired out before he gets to the end to which all his means exist." Dr. Young, of Arabia, after treating forty thousand surgical cases in that needy field, said: "The curse of Islam is not to be stopped by surgery, any more than immorality is to be cured by free breakfasts." Nor yet will education alone, as we commonly use the term, give the worker for Christ the power for missionary evangelism. Speaking of this phase of the missionary's equipment for service, John R. Mott says:—

"Education alone, for example, will not evangelize the world. The many regular and established methods of missionary work,—educational, medical, literary, philanthropic,—are right and should be employed as convincing expressions of the unselfish and constructive spirit of Christ, but it is not the expression or illustration of the spirit of Christ which converts and transforms men, but the living Christ himself. He is the Life as well as the Way and the Truth. All other methods are to be regarded as schoolmasters pointing the way to him.

"In the aims of the missionary enterprise the spiritual should hold the central place. The aim of Christian missions is not the expansion of commerce, not the extension of the spheres of political influence of Western Christian nations, not the spread of Western learning and culture, not the disintegration of the beliefs, worships, and practices of non-Christian religions, not even the reproduction in non-Christian lands of the organized forms of Western Christianity. The central and governing aim is the presentation of the living Christ to all men."

Of this living Christ to which Dr. Mott refers, the missionary must be a living witness. In his life and labors, in public work and in private converse, he must exemplify the spirit and character of his divine Master. He must be an epistle, known and read of all men.

Education should be sought only as a means, an agency, whereby we may obtain a better knowledge of Christ, and whereby we may better present him to others. "The end of learning," says Milton, "is to know God, and out of that knowledge to love him, as we may the nearest, by possessing our souls of true virtue." There are many in the world who lose sight of this end. They seek knowledge for knowledge's sake, to be counted great, or wise, or learned. The attainment of a degree or the securing of a diploma appears to be, in their minds, the chief aim of all educational acquirement.

Dangers Threatening Our Young People

This tendency, we fear, exists on the part of some in our schools. We see an apparent desire to simulate the forms and customs of worldly institutions, to seek for the honor represented in worldly titles, to regard the attainment of intellectualism as the chief object of study and the leading qualification for effective service. This tendency should be regarded as a danger signal in our educational system. We do well to review the earnest warnings sounded by the servant of God some years ago against this danger, which, we fear, threatens our school work even more today than when those warnings were given.

We cannot seek affiliation with worldly institutions or adjust our work to meet their standards without unconsciously being molded by their worldly influence, and lowering in consequence the spiritual tone of our own schools. The recent

instruction from the servant of the Lord, pointing out the dangers to our medical students in attending worldly medical schools, applies in principle equally to our young men and women in obtaining their education in the great universities. Scores in seeking such education have been lost to this message, or have imbibed such false conceptions and ideals as to render their labors of little value. Surely we should learn from the sad experiences of the past.

The principle enunciated by the prophet of old in declaring of ancient Israel, "The people shall dwell alone, and shall not be reckoned among the nations," applies to Israel today. We have a distinctive work to accomplish, and a distinctive character to maintain. We cannot accomplish this work nor maintain this character by joining affinity with the world, nor by sending our young men and women to drink at the fountains of worldly wisdom.

The power of this message must ever consist in the great Bible principles which it embraces, and not in its great men. The pioneers in this movement were humble men, without worldly distinction or recognition. This very fact led them to depend upon the power of the mighty God for success. Today we have increased our facilities. We have advanced our educational standards in order to keep pace with the world's advancement. This is well—well, provided we remember that the power to do the work in which we are engaged must come from God and not from men.

It will be an evil day for the cause of the third angel's message if the time ever comes when we feel that we can carry it to the world through the power of intellectualism rather than through the power of Heaven. Some of the great religious movements of the present day are cherishing this delusion to their undoing. We do well to profit by their sad experience. Declares the apostle Paul:—

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." 1 Cor. 1:26-29.

May Heaven grant that with our present-day privileges and opportunities we may not despise the day of small things nor the day of humble beginnings. In the closing work of this message God will employ men of liberal education and, as well, men of meager advantages, to carry his truth with power, because both classes possess humble hearts and teachable spirits.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

To know the Lord, to know him in his precious attributes of loving-kindness, judgment, and righteousness, and to know how to bring others to a saving knowledge of his grace,—this is true higher education. This ideal rather than the attainment of worldly recognition, should be kept constantly and faithfully before the young men and women attending our training schools.

A Trite Illustration

Illustrating the paramount value of the Christ-spirit in missionary qualification, Bishop Fenwick, in the *Sierra Leone Weekly News*, relates this trite incident of the examination of an applicant for missionary work:—

"The board appointed its wisest and most original member to examine the young man on his fitness for the work. The old man said he would try his best to find out what his qualifications were. It was very cold weather—the middle of winter; the young man lived nine miles away in the country. The examiner sent him a message to be at his house for examination at three o'clock sharp, the next morning. He told his servant to kindle a good fire in his study, and notice exactly what time the young man arrived, and tell him to make himself comfortable. The young man rang the doorbell as the clock struck three. The servant showed him in, and gave him a paper and a seat by the fire. And there he waited, waited, waited, five long hours. The old man did not come down till eight o'clock. Then he came in, and said, 'Oh, you're here, are you? All right; when did you get here?' 'Three o'clock sharp.' 'All right; it's breakfast time now; come in and have some breakfast.' 'After breakfast they went back to the room. 'Well, sir,' said the old man, 'I was appointed to examine you regarding your fitness for the mission field; that is very important. Can you spell, sir?'

"The young man said he thought he could. 'Spell baker, then.' 'B-a, k-e-r, baker.' 'All right; that will do. Now, do you know anything about figures?' 'Yes, sir, something.' 'How much is twice two?' 'Four.' 'Three and one are how many?' 'Four.' 'All right, that's splendid; you'll do first-rate; I'll see the board.' When the board met, the old man reported. 'Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop missionary, first-class!'

"Now, my young friends, what do you think of that examination—was it fair? Well, I'll tell you what I think. I don't reckon you all could stand it—not all of you."

"'First,' said the old examiner. 'I examined the candidate on his self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or

sooner, in the dark and cold. He got up—never asked me why.

"'Second, I examined him on promptness. I told him to be at my house at three sharp. He was there—not one minute behind time.

"'Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in.

"'Fourth, I examined him on his temper. He didn't get mad—met me perfectly pleasantly; didn't ask me why I had kept him waiting from three o'clock till eight on a cold winter morning.

"'Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums a five-year-old child could do, and he didn't show any indignation; didn't ask me why in creation I wanted to treat him like a child or a fool.

"'Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance.'

"Now, my friends, I think that was the hardest examination I ever knew. I've seen a great many examinations in Hebrew, Greek, Latin, calculus, church history, and theology, but that was the hardest examination I ever knew a candidate to be put through."

The simple but sterling qualities of character possessed by the young man of this story constitute the most essential qualifications for Christian service. Lacking these, the worker is doomed to inevitable failure.

It is cause for congratulation that the members of this class have finished their course with credit to themselves and to their Alma Mater. We hope you will not rest satisfied with your present attainments. Your diploma of itself amounts to but little. It is a mere symbol of the training you have received. Your graduation is not the climax of your education. You go out now into the world's larger school. Before you are heights unscaled, victories unachieved, credits unearned. In the warfare in which you are enlisted be not content to do inferior work. The exhortation of the apostle Paul to the youthful Timothy is as applicable to Christian workers today: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." You must study to keep abreast of the progressive times in which you live. You must study to keep pace with your noble profession. Make the training you have received only a foundation on which to build. By broadening your education add continually to its superstructure. Browning says: "A man was made to grow, and not to stop."

But this continued self-improvement may be secured under the blessing of God only through diligence and singleness of purpose on your part. In the midst of life's busy activities you must snatch moments for prayer, for meditation, for study. We grow strong in

wrestling with difficulties. In the words of another:—

"We rise by the things that are under our feet,
By what we have mastered of good or gain."

John Eliot, the apostle to the North American Indians, in the midst of a busy career, translated and published the Bible in the Indian dialect. On the flyleaf of the first copy that came from the press he wrote, "Prayer and pains, with faith in God, will accomplish anything." Let this be the motto of our busy lives—"Prayer and pains, with faith in God." It will do for us what it did for John Eliot.

The practical experiences of the great school of life lie before you. Many of its hardest, most practical, and most valuable lessons must be learned through trial, through sorrow, through disappointment. But these experiences will only serve to deepen your sympathies, broaden your comprehension, and bring you more fully into fellowship with the world's suffering thousands.

Everywhere you will find a field for labor. Thousands of hearts on every side are carrying burdens of woe. Whether the providence of God shall lead you to foreign lands or to fields nearer by, you must close your eyes not to see many avenues for Christian service. Remember that Christ is your model, his spirit your motive power, his life of spotless righteousness your covering and protection.

May the call of earth's lost souls as expressed in the following beautiful words of Ernest G. Wesley, a devoted missionary of the Methodist Church, make sensible and lasting appeal to your hearts, as you seek with the spirit and power of the Master to labor in "the furrow of the world's great need:—"

"Lift up your eyes—behold the task to which
The Master calls. Earth's fields the reapers
wait,
And low much golden grain is bending now;
So low that fallen, soiled, and stained it lies
Because no hand has gleaned! The harvests
ripe
Invite thy love, thy prayer, thy toil. Before
Thine eye and near thine hand the burdened
plains
Are spread. Thy zeal for souls, thine earnest
zeal,
He asks, who lived and loved and bled and
died
Salvation to secure for thee and thine. . . .

"Thy hand, thy heart, thy brain, thy wealth,
he needs
Today,—thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the
way
Through forests dark and jungles deep, and
e'er
'His reapers,' on to fields as yet unreaped,
Where harvests rich lie waiting for their toil.

"The day is now, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is
then
Ungleaned fore'er must lie ungleaned and
lost!"

Archeology and the Bible

THE last hundred years, with the wide circulation of the Holy Scriptures by the Bible societies, have been a period of greatly increased Bible study. It has also been a period of Biblical criticism. Some have studied the Bible reverently, with a desire to know the truth revealed by the Bible itself concerning its origin and the messages of its several component parts; others have studied it skeptically, to cavil and find fault.

Knowing that in these last days destructive criticism would raise many questions which would tend to undermine belief in the authenticity and inspiration of the Bible, God in his providence has preserved in the very bowels of the earth that which is not only proving an answer to the destructive critic, but a great aid to the reverent student of the Bible. We refer to the archeological remains which have been brought to light within recent years.

Archeology, as a science, is little over one hundred years old. No systematic examination of Egyptian antiquities had been made until Napoleon's invasion of Egypt in 1798. The army was accompanied by nearly one hundred eminent scholars and artists, and their discoveries were numerous. In the settlement with England in 1802, the French were forced to surrender their archeological treasures to the English, but were permitted to publish the results of their observations and explorations. This work advanced slowly, and it was not until between 1820 and 1822 that, embodied in seven volumes, it was given to the world.

Among the objects discovered by the French at the time of Napoleon's expedition was the famous Rosetta stone. The inscription on this stone was in three kinds of writing, hieroglyphic Egyptian (picture writing), demotic Egyptian (conventionalized symbols), and Greek. Though it was generally assumed that the three inscriptions were identical in meaning, for a period of twenty years no one succeeded in reading either of the Egyptian portions. It was Jean Francois Champollion to whom the honor of successful translation fell. Thus was unlocked the door to the treasures of ancient Egypt, and since then the study of Egyptian inscriptions has gone steadily forward, opening up vistas of history hitherto but little known.

It was not until the beginning of the nineteenth century that study of the archeological remains of Babylonia and Assyria really began. The British East India Company, hearing that there were bricks with curious inscriptions on them to be found in the Mesopotamian valley, instructed its resident in southern Babylonia to secure some if possible. He did so, and early in 1801 the first case arrived in London. The latter half of the century witnessed archeological explora-

tions by men too numerous to mention in this article. Suffice it to say that the first correctly to read and interpret a long inscription in old Persian was Henry Rawlinson. When in Persia with other British officers sent to reorganize the Persian army, Rawlinson's attention was attracted by the great Persian inscriptions on the mountains near Hamadan, the ancient Ecbatana. He attained considerable success in reading these inscriptions, but it was not until 1846 that he published a full interpretation of the Persian column of the great Behistun inscription of Darius I.

Various scholars continued to wrestle with the more difficult problem presented by the Babylonian column. Again Rawlinson attained the first great success. In 1851 he published one hundred and twelve lines of the Babylonian portion of the Behistun inscription, accompanying the same with a translation, and with numerous notes in which were set forth the principles of the grammar. Since then the archeological study of Babylonia and Assyria has made rapid strides.

Scientific study of the antiquities of Palestine dates from 1838, when an American, Prof. Edward Robinson, of Union Seminary, New York, traveled through that country. He made a second journey in 1852. Robinson's labors were continued by Tobler, Guerin, Renan, and many others. An American exploration society was founded in 1870. Previously the Palestine Exploration Fund had been organized in London in 1865. Under the permanent body thus created, a large share of the subsequent explorations in Palestine were conducted. Considerable has also been done by the German Palestine Society, organized in 1877, and under the auspices of the American School of Oriental Research in Palestine, opened at Jerusalem in 1900.

The archeological discoveries of the last hundred years have proved the truth of many statements of the Bible which had been challenged by the critical skeptics. The sincere believer in the inspiration of the Holy Scriptures is often led to marvel at the inscrutable providence of God, who is now causing this witness from the centuries of the past to speak to us in confirmation of the revelation which has been given us in the pages of God's Holy Word.

Of some special points illuminated by archeological discovery we will speak in a subsequent article. L. L. C.



"THERE is a God! The herds of the valley, the cedars of the mountains, bless him; the insect sports in his beam; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said, There is no God!"—*Chateaubriand.*

GENERAL ARTICLES

The Spirit and Power of Elijah — No. 1

R. D. QUINN

ELIJAH the Tishbite, an inhabitant of Gilead, is one of the greatest characters of Old Testament times. He has the peculiar distinction of being the only man since the flood to be translated to heaven without seeing death. From those far-off times until the present age he seems to be God's type of a true man. The prophet Malachi could find no better type of the forerunner of Christ than Elijah the prophet; and the angel Gabriel, four hundred years later, when making known to the aged priest Zacharias the birth of his wondrous son, said: "He shall be great in the sight of the Lord, . . . and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias." Luke 1: 15-17.

The final fulfilment of Malachi's prophecy, which is to reach to the very end, is still in the future. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6. Elijah was a type of all those who will be translated at the second coming of Christ.

One noted writer has said: "We are studying the life of a man of like passions with ourselves—weak where we are weak, failing where we would fail; but who stood single-handed against his people, and stemmed the tide of idolatry and sin, and turned a nation back to God. And he did it by the use of resources which are within the reach of us all. This is the fascination of the story. Prove to us that he acted by the spell of some secret which is hidden from us meaner men; convince us that he was cast in a heroic mold to which we can lay no claim,—then we must lay aside the story; disappointment has overcast our interest: it is a model we cannot copy, an ideal we cannot realize, a vision that mocks us as it fades into the azure of the past.

"But this is not the case. This man, by whom God thrashed the mountains, was only a worm at the best. This pillar in God's temple was, by nature, a reed shaken by the breath of the slightest zephyr. This prophet of fire, who shone like a torch, was originally but a piece of smoking flax. Faith made him all he became; and faith will do as much for us, if only we can exercise it as he did, to appropriate the might of the eternal

God. All power is in God; and it has pleased him to store it all in the risen Saviour, in some vast reservoir; and those stores are brought into human hearts by the Holy Ghost; and the Holy Ghost is given according to the measure of our receptivity and faith.

"Elijah's strength did not lie in himself or his surroundings. He was of humble extraction. He had no special training. He is expressly said to have been a man 'of like passions' with ourselves. When, through failure of faith, he was cut off from the source of his strength, he showed more craven-hearted cowardice than most men would have done; he lay down upon the desert sands, asking to die. When the natural soil of his nature shows itself, it is not richer than that of the majority of men; and, if anything, it is the reverse."

It was said of John the Baptist that he would go before Christ in the spirit and power of Elias. When we think of John the Baptist, we are wont to think of the great power he wielded as the wilderness preacher; and when we think of Elijah, we are apt to think of him on Mt. Carmel, praying down fire on the sacrifice, or of his wonderful departure out of this world. But let us notice the text, "He shall go before Him in the spirit and power of Elias." Let us consider not alone the power these men wielded, but the spirit they manifested, and especially the training, experience, and discipline through which Elijah passed before he came to Carmel.

Elijah was evidently a student of the prophecies, and from the writings of Moses (Deut. 11: 13-17) he had learned that God had said that if the people should turn aside and worship other gods, he would shut up the heavens, so that there would be no rain. Now, under the reign of Ahab, who had done more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him, Elijah knew that the true God had been set aside, and that Baal had been set up.

And so "he prayed earnestly that it might not rain: and it rained not." Afterward he went boldly into the presence of Ahab and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." When he had delivered his message, "the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan."

Think of those lonely days and weeks and months beside that drying brook in the wild wilderness gorge that runs down from near Jerusalem to the northern shores of the Dead Sea! But God had commanded him to go there, and had

promised that the ravens should feed him there. "So he went and did according unto the word of the Lord: . . . and it came to pass after a while, that the brook dried up, because there had been no rain in the land." When the last drop of water had seeped into the ground, Elijah was still there.

Then the word of the Lord came unto him again, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath."

It will be noticed that Elijah did exactly what he was told, "according unto the word of the Lord;" and afterward he could say, when the time came for God to display his power wondrously through his servant, "I have done all these things at thy word."

The word "Zarephath" means "place of refining;" and surely this last mission upon which God had sent his servant was calculated to drain the last dregs of pride or self-reliance or independence from the already tried soul of Elijah. Some one has remarked that Elijah, with his great heart, would not have so much minded to sustain a poor widow during those terrible years of famine, but it was certainly not pleasant to his manly nature to feel that a poor widow was to sustain him. So the days slowly passed into weeks, and months, and years. The barrel of meal did not waste, neither did the cruse of oil fail, according to the word of the Lord that he spake by Elijah.

The pen of inspiration records only one instance in the life and experiences of Elijah during those weary years of drought and famine, and that was the death of the widow's son, who, Jewish tradition says, afterward became Elijah's servant, and who was also the future Jonah. However this may be, Elijah raised him to life, and presented him again to his mother. We can judge of his hold upon God during those times by the testimony of this woman, who said, "I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

South Lancaster, Mass.

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Patience

GEO. O. STATES

I BELIEVE that one of the severest trials the remnant church will pass through will be in developing the grace of patience. At the coming of Christ, God's people are to be "without fault before the throne of God." As Satan sees them attaining this standard, he will work with all power to lead them to lose their patience and go into sin.

"The Lord has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through his grace come off victorious." *Early Writings*, p. 46.

I recently passed through an experience which I will briefly relate for the

encouragement of others who may be passing through similar trials:—

Circumstances made it necessary for me to stay for a time in a home where there were three children. Soon after I came, a sister who was going away on a visit left her two children at the same place. You can judge of my feelings when night came and I wanted to be quiet, to have five children from six to fourteen years of age performing all sorts of pranks. After about a week, one night I was alone with them when I heard a little six-year-old crying bitterly. I went out and asked her what was the matter. She told me that her brother had thrown her down and hurt her. Feeling that something should be done, I gave the boy a pretty straight talk.

The next morning I awoke about daylight, and began to reflect on what had happened the night before. I felt that what I had said to the boy was very proper, but did I manifest the spirit of Christ? The more I thought of it, the more the gentle Spirit impressed me that I had failed. When I thought the boy would be awake, I went to his room, and sitting down on his bed, I took his hand and looked into his bright eyes as I said, "My dear boy, I was unkind in the way I spoke to you last night." It touched him, and he said, "Grandpa, you did not say anything but what I needed. I did tease sister."

There is one thought I wish to impress upon every one who reads this article, and that is that in dealing with the erring it is not to give them what they deserve, but if possible to "restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

This experience caused me to reflect on the past. When the dear Lord was giving me health to visit our churches, and I found things far from what they should be among the remnant people, many times I reproved wrongs without manifesting the spirit of Christ! Like Peter, I "followed afar off," until finally the Lord had to drop me out of public work. These long years have given me time for serious reflection.

It is truly hard to learn the lessons we need. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. 11:33.

The Lord loves you and me, dear reader. He has manifested that love by the unspeakable gift of his Son, but he sees, oh, so much about us that will shut us out of the kingdom! He wants to save each of us, but cannot do it with all our sins.

"God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them. It is a bitter draft, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus, must have another draft, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they may be left filthy, impure in heart. I saw that this bitter cup can

be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified."—*Early Writings*, p. 47.

He will never send a trial but he sends strength to endure; so let us lean on the everlasting arms, for he has told us, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

"He will lead us on to certain victory. What God promises, he is able at any time to perform. And the work he gives his people to do, he is able to accomplish by them. If we live a life of perfect obedience, his promises will be fulfilled toward us. God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellow men, in order to express by their words and acts the love of God which animates their hearts. In this way they will be lights in the world, and the light transmitted through them will not go out or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light."—*Testimonies for the Church*, Vol. II, pp. 122, 123.

I love to think of Christ when he was here in the flesh. While he was tempted in all points as we are, he did not yield. There is not a temptation that we have but he was called to endure the same. He relied upon the Father, and angels were sent to strengthen him. Thus it may be with us if we plead for help.

Cedaredge, Colo.

Separate from the World

MRS. J. S. PADGETT

"COME out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17. The Lord commands his people to come out and be separate from the world; to have no intimate association with the worldly. His people are to be as Christ was—not of this world. Jesus gave his life for them, that he might deliver them from evil. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Our love is not to be set on earthly things, but on spiritual things. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

If we love worldly society and partake of worldly pleasures, and if we set our hearts on worldly prosperity, we are not following Jesus, nor are we making him our example. We are not obeying the commands of our heavenly Father. We must remember that the world is our Saviour's enemy; that it is under the power and influence of Satan. It is his

influence that works wickedness and disobedience in us. We must walk with Jesus so that God can cleanse and purify our hearts from love of sin and of the vanities of this present world.

We must be dead to the evil of the world, and alive unto God through Jesus Christ our Saviour. We must strive for fellowship with our Lord, for that which will raise us above sin, and keep us apart and distinct from it, so that we may honor and glorify our Father in heaven.

White City, Fla.

Adopting False Sabbaths

F. D. STARR

THAT a rest day of human appointment has taken the place of the original Sabbath of Jehovah, must be apparent to any who will investigate the matter. In the Septuagint, the Greek translation of the Old Testament, there occurs a very plain reference to this innovation, found in Amos 6:3: "Ye who are approaching the evil day, who are drawing near and adopting false sabbaths." The chapter opens with this declaration, as found in the Septuagint: "Woe to them that set at naught Sion, and that trust in the mountain of Samaria."

Amos, like others of the ancient prophets, gave warnings and rebukes largely to the kingdom of Israel after its separation from Judah. Years before the time of Amos, Jeroboam, the first king over the ten tribes, had introduced an apostate system of religion, and ordained a counterfeit festival to take the place of a divinely established institution. Concerning this we read: "Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah. . . . So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart." 1 Kings 12:32, 33.

This new festival was to take the place of the feast of tabernacles, an annual sabbath that God had appointed to be observed on the fifteenth day of the seventh month, continuing one week. Lev. 23:34. Under the false system of religion, the people adopted idolatrous practices, error was substituted for truth, and the true God and his ordinances were forgotten. While adopting false sabbaths, they found the true Sabbath a burden. Amos 8:5.

This state of things must have continued to the Saviour's time, for he severely denounced the Samaritan system, pronouncing in favor of the saving truth committed to the Jews. To the Samaritan woman he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." John 4:22. This is a remarkable and very significant statement. Like the idolatrous Athenians (Acts 17:23), the Samaritans were worshiping in ignorance, and this worship centered in the mountain of Samaria; and like their ancestors in the days of Amos, they set Zion at naught, and trusted in the moun-

tain of their own choice. But it was not so much concerning their own times that these prophets spoke. It was in reference to the "day of the Lord," which would be an "evil day" to those who were unprepared, that they uttered their warnings. Amos 5:18-20. Amos had a view of the fearful famine for hearing the word of the Lord, when probation's sweet moments are closing. Amos 8:11-13.

In the modern apostasy there has been adopted a false mediator, a false sacrifice, a false system in which a false sabbath is the distinguishing mark. But those who do not adopt the false sabbath, but receive the true rest day and the seal of the living God, do not abandon or set at naught Zion, for they stand at last on Mount Zion, without fault, having the harps of God and keeping the commandments of God. The common rendering of Amos 6:3 is: "Ye that put far away the evil day, and cause the seat of violence to come near." The seat of violence and the false sabbath will be closely associated. In fact, the pseudo-sabbath will be enforced by oppressive ex-cathedra enactments.

God Heareth

N. D. ANDERSON

To talk with God do thou but pray
With heart sincere and true,
Nor take account of place or day,
Nor of the words that thou shouldst say:
He heareth from the blue.

The broken word of halting tongue,
The whisper fearful given,
That from repentant heart have sprung,
Are by rejoicing angels sung
Before God's throne in heaven.

Have faith! Jehovah heareth thee
Like when thou speak'st, O man,
Although his answer be decree
Thou canst not bear, thou dost not see,
Thou mayest not understand.

Baltimore, Md.

The Laodicean Message — No. 2

W. S. CHAPMAN

"BEHOLD, I stand at the door, and knock." Rev. 3:21. What is meant by the word "knock"? "Every warning, reproof, and entreaty in the Word of God or through his messengers is a knock at the door of the heart."—*The Desire of Ages*, p. 490.

Why is it that these gentle admonitions, these tender pleadings, pass unheeded? The Lord says: "The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in, for fear that he will require something of them."—*Testimonies for the Church*, Vol. VI, p. 262. We are all settled and at ease, and do not wish to be disturbed. And so we find this solemn warning given, and this statement made:—

"The unfaithful steward did not enrich himself with his master's goods; he merely wasted them. He let idleness take the place of sincere, whole-hearted labor. He was unfaithful in the appropriation of his lord's goods.

"Unfaithful steward, do you not see that you will lose your soul if you do not coöperate with God, and make the most of your talents for the Master? Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. Your ears are to listen for the commands of God. Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God's commandments. Thought, effort, talent, should be put into exercise, that you may be prepared to graduate into the school above, and hear from the lips of One who has overcome all temptations in our behalf the words: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' . . . If you do not coöperate with the Lord by giving yourself to him, and doing his service, you will be judged unfit to be a subject of his pure, heavenly kingdom."—*Id.*, pp. 297, 298.

A special and very solemn work, because a final one, is soon to be engaged in by the churches, and a heavy responsibility rests upon all to prepare for it. Let me try to make this plain.

Peter, quoting Joel's prophecy concerning the work of the Lord in the last days, declares: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy [teach. See Dan. 12:3, margin]: . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy," or teach. Acts 2:17, 18. That this refers more specifically to the youth of today is evident from the following from "Counsels to Teachers," pages 536-549:—

"The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard bearers fall? We can but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it. . . . Those who are older must educate the youth, by precept and example, to discharge the claims that society and their Maker have upon them. Upon these youth must be laid grave responsibilities. . . . Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action. . . . The youth must soon bear the burdens that older workers are now carrying. . . . From our colleges and training schools missionaries are to be sent forth to distant lands. While at school let the students improve every opportunity to prepare for this work."

From these quotations—and many similar ones might be given—it seems very evident that the burden of the work, the carrying of the message to "every nation, and kindred, and tongue, and people," will be placed more and more fully upon our educated young people; while upon the churches, as a whole, is to rest the responsibility of giving the Laodicean message at home. It is clear that this work is, in a sense, a separate one, in that this message is not to be given to the world in general, but is confined to the members of churches, or to persons who are at least professed Christians.

"The command of Christ to his people is, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.' Luke 14:23. The call to the gospel feast is first to be given in the highways. It must be given to those who claim to be in the highways of Christian experience,—to the members of the different churches. 'He that hath an ear, let him hear what the Spirit saith unto the churches.' Rev. 2:7. In these churches there are true worshipers, and there are false worshipers. A work must be done for those who have fallen from their first love, who have lost their first zeal and interest in spiritual things. We must bring the warning before professed Christians who are transgressors of the law of God. To them the message must be given. . . . The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches. . . . It is our work to proclaim this message. Are we putting forth every effort that the churches may be warned?" *Testimonies for the Church*, Vol. VI, pp. 76, 77.

There seems to be a clear line of demarcation between the two classes of work. Both are parts of the third angel's message, just as the temperance work is a part of it; but while there is union and coöperation, yet, as in all other lines of labor, a different class of workers is in charge of each. The responsibility of carrying the warning to the world in general—of introducing present truth—is therefore to rest more and more fully upon the young. They are to go out into the foreign fields, while the older ones are to minister to communities clearly under Christian influence.

The message to be given is a warning of the judgment to come; and as judgment always begins at the house of God, so it begins with a summons to get ready, a summons given to the members of the Adventist churches, who are to carry this message to the other churches.

"The people of God must see their wrongs, and arouse to zealous repentance, and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproved, sin must be called sin, and iniquity must

be met promptly and decidedly, and put away from us as a people."—*Id.*, Vol. III, p. 260.

That there is not a moment to lose is painfully evident. "The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture."—*Id.*, Vol. VI, p. 408.

We are certainly approaching the fulfilment of the prophecy of Rev. 11:18. A little time of trouble lies between the time of war, called the "anger" of the nations, and the pouring out of the seven last plagues.

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." "The commencement of the time of trouble here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*"Early Writings," pp. 33, 85, 86.*

The people of God might have finished this work years ago in a time of peace; but having slept then, they must now complete the giving of the message in such a time of peril that none will be able to take part in it except those specially prepared by the outpouring of the latter rain.

Get ready, brethren, while yet it is called today, for the night cometh in which no man can work.

St. Petersburg, Fla.

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Problems for Pastors to Study

E. K. SLADE

A MINISTER should be both a pastor and an evangelist. The original meaning of the word "pastor" is, One who cares for or feeds the flock. An evangelist is one who carries the message of salvation to the unsaved, and leads them to accept salvation.

In our ministerial work in connection with churches, it is very important that these two phases be properly proportioned. Those who are newly brought to a knowledge of the truth, and who are not well established by the evangelistic

labors, need much of such help as is bestowed by the true pastor. The flock must be fed. It must be tenderly led, and well established within the fold. It should be borne in mind, however, that Christians must not expect always to be under the pastor's care, for they in turn are to enter into such labors as will lead others to a knowledge of the truth and to the way of life.

The popular idea concerning the work of the minister in the great churches of the land is that he is primarily a pastor. It is thought that no church can well exist without a pastor. The members of such churches, instead of becoming active missionaries and entering into such a ministry as is committed to every believer, feel that they must be ministered unto throughout their whole Christian career. Churches thus dependent upon the pastor are certainly coming short of the Lord's purpose concerning his children.

The pastor who accepts a position more as an occupation than as a calling, who formally performs his duties from week to week as a mere hired servant, is coming far short of the gospel plan concerning the true pastor and soul-winner.

In our own work we are confronting a great danger. It is a temptation to the church as well as to the pastor to lapse into this deplorable condition that we witness in other churches. There are many believers, especially in our city churches, who feel that they must have a pastor to minister to them, and there are many pastors who are inclined to lapse into this ineffective form of ministry. There is a tendency on the part of both people and preachers to permit this sort of thing to come into existence, which contributes so much to the formal, lifeless church, and so little to the developing of men and women to become true ambassadors for God in the work that he has given us to do in the world.

The experience that is related of a man who had been pastor of a prominent church in Richmond, Va., for twelve years, will be of interest, and may serve to be a note of warning to those who are inclined to lapse into this condition. In submitting his resignation to his church board, he writes in part as follows:—

"A good part of my life has been devoted to this pastorate. I should like to spend the next decade in one place, as the past one has been spent here. Looking at the church, the prospect for enlarged and permanent usefulness is not bright. The arguments that I remain as pastor confirm my views that the church is contented, is 'at ease in Zion.' You are satisfied, but I am not. Coldness and formalism chill my heart. The Sunday school is the most important department of the church, but I have been unable to enlist many of our most prominent members in this phase of the work. The prayer meeting is the spiritual thermometer of church life, and I have tried in vain to secure the attendance of many of you. Our great evangelistic opportunity is the evening service, but many men and women whose presence would

be an inspiration to the pastor and a powerful example to the unsaved, never attend this service. In short, these, my good friends, simply attend church Sunday mornings. This is only making religion respectable.

"My life is too short to spend it where I can secure no better coöperation. This I say frankly, but in love, for I do love every one of you. During the early years of this pastorate, some were enthusiastic who are now indifferent. Another pastor may awaken them. At first, when you did not know me, I advanced cautiously; but now you ought to believe unhesitatingly. On the contrary, some of you have been willing for me to spend and be spent while you looked on, or touched the work lightly. Religion, with me, is serious, and service is a sublime obligation. I cannot wait upon your conservatism. The King's business requires haste. It would be standing in my own light, and in the way of the kingdom of God, for me to stay here simply because you want me to, and because it is easy."

Those who have the oversight of the work in our large conferences will keenly appreciate the experience of this pastor, whose church represents the condition of many churches about us presided over by less conscientious pastors. It should serve as a means of arousing our workers and our people.

It becomes necessary to locate ministers in our large cities, and it is logical and proper that they should be placed in charge of our city churches. It does not follow, however, that they are to be there simply as pastors. In every city church there is more or less pastoral work to be done, but the primary work of a Seventh-day Adventist minister placed in charge of city work and a city church, is to carry on a strong evangelistic campaign, and to enlist and organize his flock to coöperate with him in such work. In efforts of this sort, the minister becomes a strong evangelist as well as a pastor. His pastoral duties will be to feed his flock and to establish those newly brought into the church, but his great evangelistic burden will be to carry the message to the thousands about him who are not acquainted with it. Our churches will need the aid of the ministers in trying to avert the danger of repeating the experience of the church cited above; and our ministers will need the aid of the churches in their efforts to avoid the same danger.

Mt. Vernon, Ohio.

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"COUNT the mercies! Count the mercies!
Number all the gifts of love;
Keep the daily, faithful record
Of the comforts from above.
Look at all the lovely green spots
In life's weary desert way;
Think how many cooling fountains
Cheer our fainting hearts each day.
Count the mercies! Count the mercies!
See them strewn along the way!"

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"THE devil triumphs and hell blossoms when hope gives way to unbelief and fear."



THE WORLD-WIDE FIELD



A Visit to the South India Mission

J. S. JAMES

IMMEDIATELY following the spring council of the Union committee held in Mussoorie, India, May 7-14, I started for South India, to spend a few weeks in that field, and hold a general meeting for the workers. This meeting was one of a series planned for each division of the Union by Prof. H. R. Salisbury before he left India to attend the Loma Linda council; and when he met with the accident in which he lost his life, he was hurrying back to India to hold these meetings before the hot season. The journey down and back covered a distance of three thousand miles, and was made during the hottest part of the year, when traveling in India is extremely trying and uncomfortable, and is avoided as far as possible. Five months had

and Sister G. G. Lowry are in charge of the training school. For months all the workers had been looking forward to this occasion, and at the beginning of the Sabbath, when seventy-five workers, students, and believers joined in the opening service of the meeting, it was evident that all hearts were full of praise for answered prayer. From the first service, the Spirit of the Lord was present to bless and instruct.

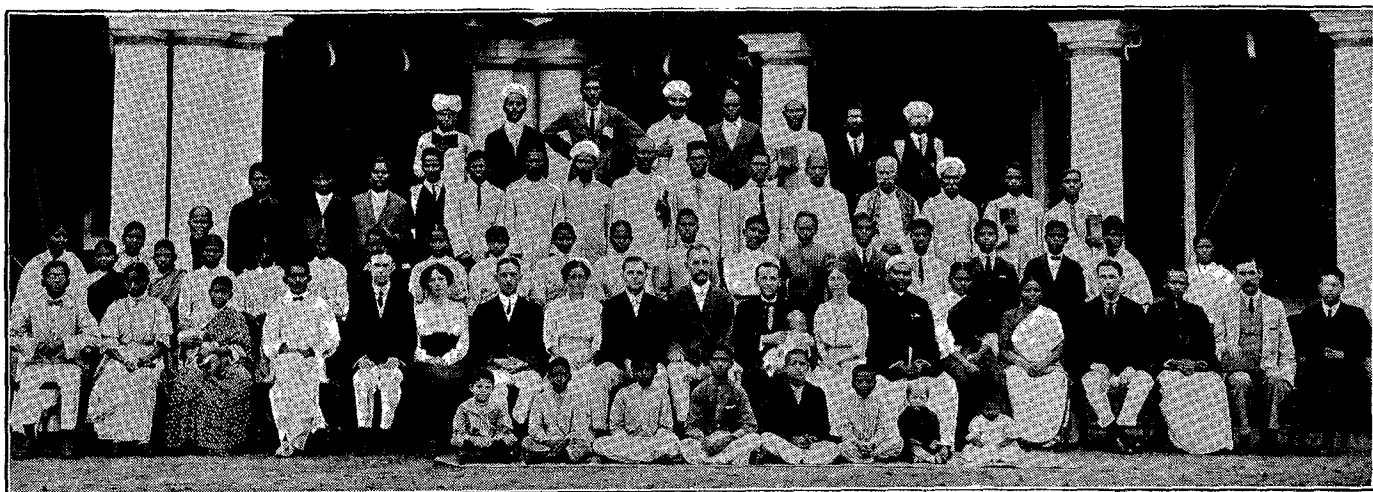
This gathering of workers and believers was particularly interesting from the fact that four languages were represented by those in attendance,—English, Tamil, Telugu, and Malayalam. These are four of the six principal languages spoken in south India. All the preaching and instruction had to be interpreted at least once, and much of the time two interpreters were engaged simultaneously. There were present rep-

tations, some to teach, and some to scatter the printed page. The bride and groom went to Travancore to start a station among the Malayalam people, and to take the oversight of the colporteur work just starting in that new field.

All in attendance at the meeting felt that it was a great blessing and help. Undoubtedly it was the best meeting ever held for our workers in India, and the meeting next year will be looked forward to with interest and pleasure. These annual gatherings afford a splendid opportunity for uniting the sympathies of workers and believers in the one great cause of truth, for developing and unifying plans of church organization and missionary endeavor, and for stimulating the zeal of the entire working force.

Workers attending the meeting from outside the mission were Brother A. W. Knight, the general canvassing agent, and Brother A. H. Williams, the treasurer of the Union Mission. The help and counsel rendered by both these brethren were very much appreciated.

The prospects for a large ingathering of souls in this mission were never more promising. Brethren V. E. Peugh and P. C. Poley are finding a large number



WORKERS AND BELIEVERS ATTENDING THE SOUTH INDIA GENERAL MEETING

elapsed since I had been called away from the local responsibilities of that field to care for the general work of the Union, and it was a pleasure to greet the workers in that mission again, and to find the health and courage of all good.

The Sabbath before the meeting began I spent with the church at Pondicherry, where Brother A. Devasayaham, our Tamil evangelist, and his wife, have been hard at work in a heathen and French Roman Catholic community. The Lord's blessing has continued with the work in that place, as shown in new converts to the message. After the usual Sabbath school in the morning, the ordinances of the Lord's house were celebrated, and in the afternoon I was privileged to baptize five persons, who were received into the church. There are still others at that place who are being prepared for baptism.

The meeting for the workers of the South India Mission was held May 26 to June 4, at Coimbatore, where Brother

representatives from Madras, Pondicherry, Tinneveli, Ceylon, Travancore, and the Telugu field. Although it was necessary for our European workers who were taking their vacation in the hills at this time, to break into their leave in order to attend, I was glad to see all present to share in the blessings of the meeting. On the last day of this spiritual feast I was happy to baptize fourteen new converts to the truth, seven of whom were people speaking the Malayalam language, from the native state of Travancore.

The morning following the close of the meeting, all in attendance witnessed a pretty wedding ceremony performed by Pastor Lowry for one of our faithful colporteurs and a girl from our training school, after which a company of seventy-five sat down to a Tamil wedding feast. By evening all had dispersed to various parts of the field, some returning to finish their furlough in the hills, some to evangelistic work in their sta-

of interested readers in Madras, some of whom have already taken their stand. Brother Asirvatham, our Tamil evangelist, is also meeting with encouraging success in his work. Very gratifying results have crowned the efforts of Brother and Sister Lowry in the school at Coimbatore, as evidenced in the conversion of some of the students, and the good grade of work done. This year there is a better attendance at the school than ever. Brother E. D. Thomas, our Tamil evangelist in charge of the work at Nazareth, has been greatly blessed in his ministry the past year.

Some advance stakes have been driven in recent months, consisting of one main station in the Travancore country, three outstations in the Tamil country, and one outstation in the Telugu field. Work is now going forward on two new quarterly journals, one for the Telugu and one for Malayalam people, and men speaking these languages are waiting to be trained for the colporteur work.

These two papers, together with other literature being prepared, will give us access with the truth to twenty-six million people, for whom nothing has been done heretofore.

I am glad to report that all the workers and believers in south India are united in spirit and purpose, happy in service, and strong in faith for what God can do for those who put their trust fully in him. Remember the work and workers in this mission in your prayers.

A Visit to the Indians in the Mountain Altitudes

(Concluded)

F. A. STAHL

AFTER a lunch which the governor provided and pressed us to partake of, he and the mayor of the town took us through some of the ancient mines, and then through the old Spanish church. This church is adorned most elaborately. On the walls are large paintings representing the birth of Christ, his work of healing the sick, etc. The pictures are really beautiful, and I forgot myself for a moment and started to explain to the people what each picture was meant to represent. It came over me that while these people had seen the paintings many times, they do not really know what they represent, as they have no knowledge of the Bible.

The governor and the mayor and others then bade us adieu, and we continued our journey. We took another way homeward, holding meetings with the Indians at different places. Everywhere we found the people interested, and I know that God sent his angel before us to prepare hearts to receive the gospel. At one place where we stayed overnight, the owner of the hut, a very hard-faced man, said, "We knew that the missionary from Plateria was coming to visit Peachacane." He did all he could to make us comfortable, and in the morning when I asked if our horses were safe, —I had heard that the country was infested with horse thieves,—he said, with a kind smile, "Yes, they are safe. I have been up most of the night watching them." We held a meeting with the Indians who gathered, and all were interested, and none more so than this hard-faced man. He asked me many questions, and when we prayed, he bowed to the very ground in deep reverence. As we departed, he asked us to return and teach them all. He would take no money for our entertainment and with tears bade us good-by.

I felt ill, and had a high fever. If it had not been for this, I should have remained longer. But it was well that I got back to the mission, as my illness proved to be typhoid fever. For four weeks my faithful wife nursed me. Today we are praising God for renewed life and health, and the privilege of continuing in this blessed work of bringing this saving truth to the people.

There are so many calls and openings that we do not know which one to an-

swer first. Here at Plateria we have a live church, and around us hundreds who ought to have personal work done for them. These do not attend the Sabbath meetings, being satisfied to reap the benefits of the mission without obeying the truth. They should have Bible studies at their homes, and we believe, by earnest work and prayer and the blessing of God, they would accept the truth, which they do not now understand.

Then there are the near-by villages, where formerly the people were our enemies, but now they send for us to come and care for their sick.

There is also that broken stone to be taken back to the Indian chief. It has been three years [now four] since we first visited him, and I have not been able to return to answer his earnest plea, nor has any one else been able to go. It is a five days' journey and one has to cross dangerous rivers.

At Taragguire, five thousand Indians want schools and instruction, according to a messenger who came to our mission and wanted to take us to the place at once. I was not able to go because of the work here, and he had to return alone, with a mere promise that we would visit them as soon as possible. This place is three days' journey into the high, cold mountains, and when we go we shall have to take feed for the horses, as nothing grows up there.

I have promised to return in May to Sepita with a teacher. Sepita is high in the mountains on the border of Bolivia. When I was there, I crossed and recrossed the line between Peru and Bolivia to hold meetings and treat the sick.

Then there is the call from the Quichuan Indians, three days' journey, their homes being situated on the plains, at a place called Caracut. Two Quichuan Indians came for weeks to our mission to learn the truth, but owing to the heavy rains we have not seen them for some time.

At Santa Rosa a Spanish gentleman and the justice of the peace have personally invited me three times to visit them and teach their Indians. This place is four days' journey over the high mountains, and also has no food for horses.

At Juli, which is only one day and a half away, we have been invited many times to start a work among ten thousand Indians. A lawyer said he would give us land for the mission. But we have not yet been able even to visit this place. This lawyer has been trying to get the president and other men interested in this work.

There is the whole region of Peachacane, that is waiting to learn the truth. This is the place mentioned in the first part of this report, where the governor is favorable.

Lake Titalaka, where for more than a year the people have been calling for us to teach them, is still waiting. Lake Titalaka is a small inland lake not very far from this mission.

What shall we do about these calls, brethren and sisters? True, it is God's work; but let us remember that God has

turned it over to us to do. Truly he will help and sustain us, but at the same time we must make every effort to do our part. The questions for every Seventh-day Adventist to ask himself are, "Am I doing all I can to help along the great work?" "Do I really believe that I am telling the people that the time of the end is at hand?" "Am I holding on to sons and daughters who should be out in active service for the Lord?" "Am I hoarding gold and silver that should be used to honor my God?" We who are out in the field are working beyond our strength. "You should not do so," I fancy I can hear some one say. But, brethren and sisters, we are forced along by the strong tide of need. The people all around are sin-sick as well as sick in body.

I had been ill with typhoid fever for four weeks. The third day I was up a man came to our door, begging and imploring that I go at once to Akora, a village four miles distant, to help a friend of his who was very ill. I told him I could hardly walk, I was so weak. "Oh, but do come!" he implored. I finally said I would go. Luciano got the horse ready, and I went. When I arrived at the house, I very nearly fell to the floor, I was so weak. But I was able to help the man and the people. You can see that I could not refuse this call. And so it is all the time. The words of that old Indian at Sepita keep ringing in my ears, "How can we learn the right way without a teacher?"

We are not unmindful of the faithful brethren and sisters, many of whom have given their all. There are many, we know, who are depriving themselves of conveniences to further the Master's work, and we thank them. May the great God bless you, and truly God will remember the faithful in that great day of the Lord.

Mission Notes

THE Gospels of Matthew and Mark have recently been translated into the Munchi, the vernacular of about 300,000 people in northern Nigeria. It is in the vicinity of this people that Brother D. C. Babcock is laboring.

WHILE we are glad for the reports of large accessions in the populous countries, we are equally glad to hear of progress in the sparsely settled regions, where the difficulty of searching out the waiting souls is yet greater, possibly. Elder Isaac Baker, of the North Honduras Mission, Central America, reports that in spite of their meager financial resources, they have felt compelled to engage a faithful brother to take up work in the interior, where last summer six adults were baptized, and where now twelve others are reported keeping the Sabbath. Thus over the remote trails of Central America the truth is making its way. Speaking of work among the Spanish, Elder Baker adds, "We had a good convention here in La Ceiba, and at the close baptized seven adults."



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.

Just a Smile

I. H. EVANS

Just a smile; but what a lifting
To a heart that's cold and dead!
It's so like a sunbeam drifting
Through a sky all gray and lead.
Just a smile! But O, what magic
To the soul in trial tragic,
To lure it back to hope again!

Just a smile! It costs the giver
Neither gold nor toil nor pain;
But it gladdens, like a river,
Desert wastes to flowers and grain.
Just a smile! O, glimpse of heaven!
Live with me, my soul to heaven,
And teach me man has heart that's kind.

Just a smile! Magician's story
Ne'er such wonders wrought and told;
For a smile turns earth to glory,
Changes dross to purest gold.
Just a smile, for friend and stranger,
Makes one think of Bethlehem's manger,
The Christ of hope and help and love.

The Real Victory

MRS. BOURNE sighed wistfully as she stood at the door of Garry's untidy room. The scene she had just passed through with her son had taxed her strength of will to the uttermost. As every mother and teacher knows, the act of disciplining another human being takes something out of the reserve store of force that is difficult to put back. A cataloguing glance around the room, with its tumbled, unmade bed, littered desk and window seat, bore evidence of the need for still further firmness with her son.

"Poor little fellow!" she thought, as she stripped the covers over the foot of the bed and opened the windows. "What rigid, inflexible lessons life has in store for him! And all I can do is to try to strengthen him, to make him learn that his tasks must not be put off without facing the consequences. I hate to have him lose even five minutes of the short afternoon sunshine to straighten his room, but it's the best way."

On this particular morning Garry had been unusually difficult. He came down to breakfast begging off from school. "I've got a headache and a pain in my side, and I don't feel well," he complained. His grandmother had openly sympathized. A threat of castor oil exposed the excuse as "five-minutes-after-nine sickness." Garry then pleaded to be protected from big Bill Snedden, who had threatened to "beat him up." Garry's mother explained firmly why she would not interfere in matters be-

tween one boy and another. Finally the truth came out. He hadn't done his home work! He had been reading a book. He would be kept in, and his relentless parent had packed him off to school with the unbelievable desire to have just that punishment administered.

It was Garry's early morning duty to make his bed and put his belongings in order. From the time he had had a room to himself, Mrs. Bourne had insisted on this point.

"Bed making isn't boy's work," the elder Mrs. Bourne said scornfully, when this requirement was announced. "You'll make a sissy of him, Adelaide."

"Boys at military schools have to make their beds," retorted Garry's mother. "There's nothing effeminate about a military academy or a naval training ship."

"Well, it's menial labor. I never allowed my son to do anything menial."

"You must remember it was easier, when Bruce was little, to get hired help, Mother Bourne," Adelaide tried to conclude the argument pleasantly. "Nowadays we keep one kitchen maid where you were used to a large staff; and by the time Garry marries, it looks as if there would be no domestic servants to be had. Anyway, it's good for him to be responsible for one definite duty."

She persisted in what she felt was the right discipline for her own children. As each one was promoted to a separate room, the care of personal possessions had to be assumed. Comparatively rare now were mornings like these, when one of the rooms was left untouched because of the inflexibility of the school hour. Her course of action was always the same. She simply closed the door on the disorder as she was doing at present, and confronted the offender with the unfinished task at half past three.

All her married life Adelaide Bourne had gone about, picking up things for her husband. Notwithstanding her adoration for Bruce, their instant comprehension of each other's motives and actions, their mutual interdependence and support in matters of the spirit, habits uncorrected in boyhood still clung to her husband in his maturity. She found her choice to lie between continual petty nagging and quietly straightening up what he had left about, as his mother had always done.

"He's a grown man," she decided. "I married him just as he was, for other

qualities, and I'm not going to attempt to make him over. It's too late to change him without spoiling the whole atmosphere of our home. He really doesn't mean to make work, but his habit is stronger than his powers of observation."

So she went on without comment, emptying ashes from his after-dinner coffee cups, rescuing neckties from beneath chair rockers, sorting and pigeon-holing letters and papers she found on the library table. She made up her mind that, whatever other faults her boys developed, no woman should have to put their dirty laundry away or straighten their bureaus and desks or scrub the wash basin after them. There was plenty of time between dressing and school for a child to put one room in order if some one else did the actual sweeping.

Grandmother Bourne was an old-fashioned housekeeper. Not to have every corner of one's house immaculate before noon was somehow a disgrace. She had always prided herself on being able to exhibit any room in her house to any visitor at any time. Adelaide's ways were past her comprehension.

She opened her door abruptly as Adelaide, coming from Garry's room, was going through the second-floor hall toward the sewing-room.

"Won't you let me make Garry's bed this morning?" she urged, as Adelaide opened up her sewing-machine. "It makes the house look so untidy," she added.

It was an old bone of contention between them. The question was asked and the same answer given every time the exigencies of the day forced one of the children to school without completing his or her task.

"I've shut the door, Mother Bourne. No one is coming here today; but even if there were, Garry must do his room himself."

"I could do it so easily," lingering with her hand on the closed door of Garry's room. "He never makes it right."

"O Mother Bourne," cried Adelaide almost impatiently, "when *will* you understand? Garry needs the discipline of having to do it himself. He's got to learn that putting things off won't do him any good. He's got to go through one trial after another till the lesson sinks in. It isn't half so important to have the room tidy as it is to have *him* go through the motion of *making* it tidy. Don't you, can't you see?"

"No, I don't. I think you're terribly hard on the poor little fellow. And some day he'll hate you for making his life just a round of chores. You can't make a boy a gentleman by giving him servant's work to do. You're the most unsympathetic mother I ever saw. He'll come home sick—you mark my word!"

Adelaide winced. She bent over her sewing-machine, tears of humiliation springing to her eyes. She wanted to snap back a stinging reply embodying her own ideas of the nobility of all willing helpfulness. Argument with Grandmother Bourne, however, was always

futile, and she went on sewing, the flood of words held heroically back.

The exertion of disciplining Garry was always exhausting to her. Why did it have to be complicated by the need of resisting the senseless interference of another will? It was a difficult problem. It simply meant a continual postponement of results with the boy, a succession of beginnings leading nowhere.

She was not afraid Garry would hate her. He was too fine for that. He might contest her ordinances; struggle to have his own way, openly defy her authority, as he had that time he played in the woods all day instead of going to school, but his love she would keep.

She was chiefly concerned on the present occasion as to what frame of mind Garry would be in when he got home. In spite of her determination that Garry must stay in after school and make up the lost work, she could not help feeling that an injustice beyond her control was somehow being inflicted on her boy. It lay in the necessity for any home work on top of the long school day. It was a question of the entire system of education as then conceived. There ought to be time enough in five hours to teach them, she was sure, without this additional burden that robbed the children of their pitifully few hours of out-of-doors activity. She was not at all certain that Garry wasn't getting more real education out of browsing in history, natural history, and literature than the virtuous little boys who never failed to do the examples assigned. Still—the teacher must be upheld—

"I believe I'll bring it up at the next parents' and teachers' meeting," she reflected. "Of course it's Garry's misfortune to be so far along in the school where the lessons are piled on, but there's something fundamentally wrong that ought to be changed. Poor little Garry; he's sure to come home today late and tired, cross as two sticks; and after all, it's not really his fault. It seems to me so many mothers' problems are dilemmas like this—issues where discipline must be enforced, but where something bigger and deeper lies underneath, all twisted and unfair."

She went on with the day's miscellaneous tasks, Garry's shortcomings and the various remedies for them uppermost in her mind. Garry was so much more complex than either Alice or Bud. In a way she believed he would have a much bigger future than either of the others, if she could but tender him the right mother-help.

Garry did not justify either his mother's or his grandmother's prophecies. With the strange perversity of childhood, he came home singing. His sweet little soprano voice had but lately found itself, or, rather, found its relation to his ears.

"Muddy! Muddy! Where are you?" he called through the house, abandoning the school bag in the middle of the hall. "What can I have to eat? I'm starving hungry." As Mrs. Bourne appeared, smiling, on the staircase, Garry rushed

up to her with a bear hug as devouring and conclusive as Bud's. "O Muddy, my composition was the best in the class! And I got a hundred in arithmetic."

"How about the home work?"

"Oh, I stayed in and did it. Didn't take me fifteen minutes. We've got a lot of home work for tomorrow, mother, so you be sure to remind me to come in at half past five and begin." As he talked, Garry was stuffing into his mouth the generous slices of bread and butter Mrs. Bourne had cut for him. There was a big red apple on the table, too. He put that in his pocket.

"You couldn't spare another for Bill Snedden, could you, mother?" he asked eagerly. "Bill's going to show me his cave—that is, if you'll let me go?"

Garry's mother smiled. "Then he didn't beat you up?"

"Oh, no—I guess he forgot all that talk. I lent him my penknife at recess, and got him interested in my carpenter things, like you said. Bill's a fine friend when you know him right."

Mrs. Bourne produced a second apple, holding it back almost imperceptibly, however. Before the words were formed, Garry had anticipated them.

"I'm going right up now to do my room, Muddy." He put up his face for a sudden impulsive kiss, and went bounding up the stairs.

"He won't do it thoroughly," thought his mother, glowing under the rare manifestation of affection, "but the *will* to do it is there now, and nothing else matters." In an incredibly short time Garry was down again.

"Now, may I go, mother? Nothing really takes long when you *want* to get it done, does it, Muddy? And oh, Muddy," turning back from the door and putting both arms around her neck, "I want to ask you something—as a favor. Please don't think you have to give me a dollar or any kind of present for my birthday next week, the same as you did for Bud. I've got tools and lots of things, and I'd *rather* you didn't spend the money till the house is all paid for!" A final hug and kiss, and Garry was tearing down the road waving his apples, two at once, at the waiting Bill Snedden.

His mother followed his lithe little form with glistening eyes. This, of course, was his inarticulate boy-way of saying, "I'm sorry about this morning." But to think that the child had paid attention to their anxious, half-veiled discussions of ways and means! That was his father in him, thoughtful, self-denying. She hugged his precious, unselfish words to her heart; they meant to her a priceless jewel in the treasure chest of the future for her first-born.

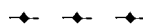
"The real Garry's as fine and sweet as his father," was her thought. "From me he gets this silly handicap—his tendency to glue his eyes to his books and let lessons and more important things go. And the school's to blame for much of this morning's stupid misery. There shouldn't be home work at all. The rest of him—the heedlessness and circuitousness and antipathy to the wash basin—that's just plain boy!" Mrs.

Bourne was hardly to be blamed if in her exultation of spirit over her boy she was tempted and fell. She slipped into Garry's room and remade the lumpy bed. She hung up the clothes that had been knocked to the closet floor in his haste to get his pajamas out of sight. She pulled the desk from the wall, and picked up the mass of papers that had fallen—or been thrown—behind it.

"Adelaide," came a querulous voice at the door, "where are you? I just wanted to tell you I saw Garry going off down the road a few minutes ago with that Snedden boy."

"Yes, I know, Mother Bourne; I said he could." Adelaide hastily put behind her the odd stocking she had fished from under Garry's bed. It was one thing to let Mother Bourne interfere with Garry's disciplining, and quite another to improve upon his handiwork unobserved.

"Well, I certainly don't see what you can be thinking of," snapped the older woman as she slammed her own door.—*Elna Harwood Wharton, in the Delinquent for September.*



Having What Others Have

WE all know that the desire to have what others have causes more ruin than almost any other social instinct. We must go where others go, we must do what others do, we must dress like others, we must eat like others, we must travel like others. How often we do things quite indifferent to our own tastes and wishes simply because others do them!

This tyranny of the notion of others is especially marked in a democratic society, where every one is striving to get up in the world, and to have his wife get up in the world, and to have her show it by dressing and entertaining as others do, or a little better.

Most of all are we anxious not to have our children in any way outdone by the children of others. If Maude next door takes violin lessons at five dollars a lesson, our Gladys must pay five, or six. If Maude's brother, Jim, has a motor cycle, our Tom also must have one. The process too often lands Gladys and Tom in the poorhouse, where, to be sure, they will find a good many others—only they are not the others we wish to imitate. Therefore, prudent and thrifty parents never tire of counseling their children, "Do not consider what others have. Govern your outlay by your income, and have only those things that you can decently afford. By far the most precious and least-imitable thing that others—a few others—have, is complete independence." Parents of that type often deny their children what they could easily afford simply to root out the everlasting disposition to copy the tastes and the expenditure of others.

The principle may be carried too far and cause huge unhappiness, that unhappiness of a child which is huge in its desolation, however trivial it may appear to those who are older and wiser. Do not let your child be servilely imitative

of others, but do not let him—and still more her—be odd, be different, be out of touch with his little world in those minor things that count more for success in life than many persons realize. When you buy a new toy or a new implement of sport, buy one that will be right, not one that perhaps costs a few cents less and that will be mocked at with the bitter mockery that children practice and feel. You were young once yourself. Go right back there and try to save your children some of the unnecessary misery that you felt. There will be enough necessary misery that you cannot save them.

As the main rule of life, having what others have is pitiful. As a correction for individual oddities and little tactless awkwardnesses, it is a most useful guide and not to be neglected.—*Selected.*

Be Sparing of Don'ts

ANNA L. PATTERSON

"MAMMA, I wish naughty was good, and good was naughty," said Lorcina one day.

"Why do you wish such a thing as that, daughter?"

"Then I could be good all the time," was the unexpected reply.

It dawned upon that mother that she had formed a habit of chiding and reproving her little girl for the many naughty things she did, without helping and instructing her to do the things she should, and that if she had spent more time in finding useful employment for her child, she would not have needed to censure her so often for her misdeeds.

Often Lorcina heard her mother say, "Don't do that," "You mustn't do this, it is naughty;" but rarely did she tell her the things she could do. It is as natural for us to do "naughty" things as for the sparks to fly upward; so naturally the uninstructed child found herself invariably inclined to do the things that mother called by that term.

Many mothers make the mistake of constantly chiding and scolding the children for their misdeeds, when the same time spent in training them in wholesome and useful employment would lessen the inclination to evil, and the heart of mother and child would be bound together with a purpose to do that which is right.

Early Lessons

MRS. BERNICE HENSON

FROM her babyhood I have tried to teach my little girl lessons of order and system, and I feel that so far I have been quite successful. I began by having a regular time for everything in regard to her care, such as feeding, nap, bath, and bedtime. She soon learned to expect and accept each thing at its appointed time, which kept her very good natured. As soon as she was old enough to have playthings, instead of allowing them to be strewn all over the house, I kept them together for her. When she began to walk, I taught her to pick up her play-

things, and put them away neatly at nap-time, bedtime, or before leaving the room to play outdoors. I also taught her to put away one set of playthings when through with them, before getting out another set.

Now at three years of age she puts away all her playthings, and takes good care of all her things. Yet she is full of life, energy, fun, and frolic.

In undressing her when she was a baby, I always straightened out her clothes, and hung them up or laid them neatly on a chair. When she was a year and a half old, I had with me a four-year-old niece, and I taught her to hang her clothes up neatly, and put her shoes in a certain place. Ethel begged to do the same, so I fixed some hooks low enough for her, and she has kept up the habit ever since. She also has a low hook for her coat and hat, and she gets these garments when she wishes to go outside, and hangs them up when she comes in.

A little over a week ago, when she got up from her nap, she put on all her clothes, and had them on right, before any one knew she was up. She has been dressing herself ever since.

A Smile

It was only a sunny smile,
And little it cost in the giving,
But it banished the night like morning light,
And made the day worth living.
Through life's warp a woof it wove,
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

—*The Open Air Smile.*

Mothers Before System

Too much system hurts little babies. Dr. Joseph E. Winters of Cornell University says so, and he is a high authority on children's complaints. It will comfort many persons to hear this man speak out. It is not only the bodies of babies which are starved. Too often another precious thing is quite destroyed. Babies and mothers were invented a long time before doctors and nurses. Centuries before modern science took to weighing infants before and after meals, there grew up, from the dependence of the child on the mother, a marvelous bond of sympathy. It is the helpless babe's only source of comfort, and it survives as the one consolation of many a woman in her old age. But too much "system" in raising babies destroys this fine product.

If a baby is always and forever to be left alone to "cry it out," according to the directions of the trained nurse, the seed of this sympathy is never sown. Wrapping a child's finger in antiseptic gauze is a safe and sane process, but it is the kiss that really cures. It is mother's understanding of "how it hurts" that makes wee Billy a brave boy. And just that way, even as little children, grown men sometimes want their mothers.

There is no substitute for this normal sympathy between mother and child, and

it is sure to be stunted, or may never grow at all, if orphan asylum methods—too much system—are permitted to interfere with their intimate personal relations.—*Selected.*

The Care of Irons

FIRST of all, the irons must be immaculately clean and suited to the article to be ironed. Irons come now in all sizes, for all purposes. Heat the irons slowly, but have them very hot before starting, even if they must be cooled later. Try them on a soft, clean cloth.

The ironing sheet also must be clean. For fine lingerie, cover the ordinary ironing sheet with thin material; for embroidery and lace, use a Turkish towel, pinned tightly around the board. To stiffen articles slightly without starch, rub them on the wrong side with warm water and borax.

To clean the irons, if starch sticks, rub them over fine emery paper, then with a little paraffin wrapped in muslin. If an iron becomes rusty, scrub it with hot water and soap, then rub it very lightly with lard. Wipe it carefully with absorbent cotton to remove all traces of the grease.

Never allow irons to get red hot, as it takes the temper out. Do not put a hot iron in water to cool it; stand it on one side for a few minutes.

It is unwise to put irons directly over the gas flame, as it spoils the iron. In the absence of a special device for holding them, use an asbestos mat.

When possible, colored goods should be ironed on the wrong side, then pressed on the right. This brings out the coloring. No wool underwear ought to be ironed, as ironing causes it to shrink.—*New York Sun.*

THERE seems to be no end to things that people do to make the hair thick and lustrous. We used to be told that "singeing" was a sovereign remedy to prevent falling hair, and very plausible reasons were given therefor. Now we are told that "singeing the hair ends, in order to prevent the fluid in the hair from escaping like sap from a tree, is based on an entire misconception of the hair's structure and nutrition. The hair does not contain any more sap than a whip; it is not nourished by any fluid in it, but by the blood plasma that reaches only the hair root. The hair above the skin surface is a spine of horn, which is even oiled from without, and singeing its tips has no effect whatever on either its nourishment or its growth. It is certain that singeing the hair is of no value in preventing its fall; in fact, the only value the procedure has is to the zealous hairdresser, who gets his little fee for doing it—unless it is worth a quarter to the seeker after hair to think he is doing something, even if he is not."

"SINCE God is love and God is illimitable, the true limit of love is to love without limit."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



He Will Come

He will come in the clouds of the heavens,
Enrobed in a garment of light;
He will come with the voices of trumpets,
And saints will rejoice in the sight.

He will come with the shouts of archangels,
His presence will lighten the east,
And the souls that have longed for his coming
Will enter with him to the feast.

He will come; and the dead will be yielded
From valley, and mountain, and sea,
And from death and its sorrowful shadow
Will those who have loved him be free.

He will come, he will come in his glory,
As Monarch and Saviour confessed;
He will come, he will come in his glory,
And take his beloved to rest.

— Jessie Brown Pounds.



Notes from the West Canadian Camp Meetings

THE last camp meeting of the season in western Canada was held at Kelowna, in the famous Okanagan valley, in British Columbia. The city furnished us a splendid site for our camp, in the park on the shore of Okanagan Lake. Before the meeting began, I had the privilege of visiting our people and churches in Glenemma, Grandview, Vernon, and Penticton.

Our brethren and sisters were of good courage, and their attendance was about the same as at the coast meeting in Nanaimo, Vancouver Island. We enjoyed favorable weather, and those not of our faith showed a fair degree of interest. No business meetings were held at the camp meetings, as the British Columbia Conference, which met last fall, adopted the two-year plan, and elected officers for that period. It has been decided to hold one central camp meeting in British Columbia next year, and have the conference session in connection with it.

On looking over my notes of the camp meetings this summer, I see that in the four provinces 1,725 persons attended the meetings, and 112 were baptized. More than \$12,500 was pledged for home and foreign work, and more than \$2,700 worth of literature was sold to our members for home mission work.

Altogether we can but feel that much good has been accomplished, and we thank God that we have had a part in the work.

C. F. MCVAGH.



Selling Our Large Books in the City

WHILE helping a brother colporteur in the city of Covington, the writer felt impressed to take a few orders for that good book, "The Great Controversy," and with his prospectus started in among the business men. At the first canvass two orders were taken; and in a furniture store a stirring canvass was given, and two orders for the half morocco binding were received; and after a strong canvass in a drug store, the drug-

gist said, "That sermon was worth \$3," and gave his order. The man was interested, and a desire was created for the good book, which will in all probability be read with an earnestness and enthusiasm that will cause the reader to glean from its pages the beautiful truths of which it is so full.

Our words are a savor of life unto life or of death unto death. Why give a lifeless canvass? The writer recalls a canvass which was given at an institute in North Carolina. After the colporteur had finished the canvass, which was for "The Great Controversy," I said to him, "Brother, did you feel the canvass?" He replied, "No." I said, "How then can you expect any one else to feel it?"

The trouble is so many are not in real earnest. Don't begin to canvass until you have a real burden for souls. Then put your whole soul into the canvass, awaken an interest, and hold it until you get the order. When working in the cities, begin with the merchants. If approached right, even the head of the firm or the manager will give you five minutes of his time. When as a traveling salesman the writer's work put him in touch with business men, he found that an audience could always be had if the salesman had confidence in his proposition or business. That confidence is what gave the salesman the necessary assurance. Now, my friends, the proposition we have, is the best that can be had, and why act as weaklings when handling such a work? Go to the people and show them that you have something of great value, and it is for them if they will have it.

W. H. GEORGE.



Revival in the River Plate Academy

THE annual meeting of the board of managers of the River Plate Academy held in the month of August of the present year, was one of rich blessing, and proved to be the means of a deep spiritual revival in the school and sanitarium. The occasion was one of special interest and importance. Evidences are numerous that the work in South America is taking on an intensity of activity which it has not known before. The Lord has shown himself ready to answer prayer abundantly.

We had been planning for months to conduct a series of special revival services for the young people in connection with our institutions. The opportunity came when the leading brethren gathered for the annual board meeting. A deep sense of our need of divine wisdom in dealing with the affairs of the school strengthened the longing for special help at this time, and all lent themselves with one accord to seeking the Lord with intense earnestness.

At the first meeting of the board it was decided to hold evening meetings for the public, at which special efforts should be made to help the young people who

had not already found the way of life. As far as possible, all business in connection with the board meeting was to be laid aside, and the members were to be present at the services. Elders O. Montgomery and R. T. Baer were asked to lead out in the meetings and to carry the principal burden of them. It was further decided that the first hour of the morning session of the board should be spent in prayer and consecration.

From the beginning, the deep movings of the Spirit of God were manifest, and a number of young people came forward to renew their covenant with God. After the people had left the meeting, it was suggested that the matter be taken to the Lord in special prayer, asking that he work mightily for us, that he follow the people to their homes and make effective the effort of the evening, and that he touch the hearts of those that were hardened. The workers who had remained and the pastors mentioned above gathered in a small room, and spent an hour or more in pleading with God for victory in the name of Jesus; the names of certain ones for whom work had been done but who had made little or no response in the past, were especially mentioned. These were again remembered in the morning prayer service, and also just before the evening meeting. The second evening the Lord came especially near, and the workers rejoiced to see all for whom they had prayed and many others seeking help. This was considered a victory, and a special answer to prayer.

The interest was followed up on the Sabbath. The special program which had been prepared for that day was postponed. In the afternoon an experience meeting was held, at which a note of victory was heard in each testimony. Some had taken their first step, many had renewed their covenant of consecration and sacrifice to God and to his cause, and all had obtained a new vision of their responsibilities and opportunities in the finishing of the work in this part of the vineyard.

The last night of the meeting six young people signified their desire to be baptized. Thus the Lord has already rewarded the effort put forth in behalf of our youth.

In Camarero there is, perhaps, the largest body of Seventh-day Adventist young people in South America, and they are here for the purpose of being trained for service in connection with this closing message. The Lord has shown himself merciful and ready to bless abundantly. The workers in our institutions are anxious to follow closely in his steps, so that many of these youth may be able soon to take their place in the forefront of the battle to help finish the conquests of the cross. To this end pray for the work here.

H. U. STEVENS.



"THE most glorious sunset sometimes follows the severest storm. Under the shadows and the gloom of adversity, therefore, never despair. But, with head erect, with a courageous heart, forward to the goal, in the firm conviction that the sun of success will smile upon you again. 'The blue heaven is larger than the clouds.'"



"The weight of a cross is known best to him who carries it."

Home Missionary Department

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

Our Ingathering Device

IN planning for our Harvest Ingathering campaign this year, it was decided to have a church-goal device. The Review and Herald art department was called upon to assist, and in good time everything was in the hands of the mailing department.

Our conferences were prompt in sending us a full list of the churches in their respective territories, and the work of inserting these thermometers in the cardboard mailing tubes, as well as addressing them, was duly completed. That this was no small undertaking can be appreciated by observing the accompanying



Mail Bags Filled with Harvest Ingathering Devices.

cut. Brother Twamley, who has charge of the mailing department and is seen standing by the pile of mail bags full of these devices, says this does not begin to represent all that we sent out. This is but one consignment. I am sure our people will be interested to know what a large amount of extra work our mailing department has done without a murmur. We believe that thousands of dollars more will be brought in as a result of this one aid alone, to say nothing of many other helpful features of the campaign.

We trust each church will set a definite goal, and indicate it right on the thermometer device. You will notice the \$ sign; here indicate the goal set by the church, then as the money comes in, make the mercury rise according to the amount raised in proportion to the church goal.

Be sure to place the thermometer in a prominent place, and from week to week mark the progress and encourage the workers. The largest amount reported to date from one individual is \$500. Elder F. L. Limerick, our home missionary secretary in Missouri, sent me the receipt for this amount, as passed in to the conference secretary-treasurer. We shall be glad to hear from any one relative to the campaign and its progress.

F. W. PAAP.

Personal Evangelism

THE great need of our church today is not more organization, but simply more fidelity on the part of each member to the duty of personal evangelism. The duty of preaching the gospel was never committed to a few men or to a special class.

Dr. Trumbull has dealt with this duty of every Christian man and woman, old and young, in his little book, "Individual Work for Individuals." Every member of the church should read this little volume. Here is its central message:—

"I determined that as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question, whether or not they would individually trust and follow Christ. The resolve I made was, that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and, if possible, meet it.

"That decision has largely shaped my Christian life work in the half century that has followed its making. I have not always been faithful in this sphere of Christian service, as, indeed, I have failed or lacked in every other sphere; but my resolve at this point has been adhered to as faithfully as any other resolve I ever made, and I have steadily grown in the conviction that it was a wise resolve. The more extensive and varied has been my experience, and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with the single soul.

"My experience came to be varied, but in every fresh phase of that experience the preëminent value of work for one soul at a time, over work for a multitude of souls on the same occasion, stands out as the truth beyond challenge or question. This was my conviction in the first days of my Christian consecration. This is my conviction today more positively than ever before. However others may feel about it, I cannot have a doubt on the subject. Winning one soul at a time usually results in the winning of a multitude of souls in the process of time. But addressing a multitude of souls, and urging them all to trust and serve Christ, may not be the means of winning even one soul to Christ, now or at any time."

The duty of propagating our faith rests upon every one of us. Wilberforce said, "If my faith is false, I ought to change it; if it be true, I am bound to propagate it." We believe our faith to be true. That conviction, with the constraining love of Christ filling our hearts, will prompt us to give the light to all who do not possess it. Propagation is a law of spiritual life. "The genius of Christianity is expansive." The religion that would spread among men must be offered by man to man.

This is the great need of the church today. We need more truly eloquent preachers in the pulpit, certainly, but the greater need is for more faithful witnesses in the home, at the office, on the street, in the shop. Our church membership would be doubled, and our problems would be carried a long, long way toward their solution, if every Adventist would make it his chief business to tell others about the meaning of the world's present situation and try to win them to Christ.

ERNEST LLOYD.

Missionary Volunteer Department

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

The Bible Year

Assignment for October 15 to 21

October 15: 1 Corinthians 5 to 8.
October 16: 1 Corinthians 9 to 12.
October 17: 1 Corinthians 13 to 16.
October 18: 2 Corinthians 1 to 3.
October 19: 2 Corinthians 4 to 7.
October 20: 2 Corinthians 8 to 10.
October 21: 2 Corinthians 11 to 13.

To Think About as You Read

October 15: The sacredness of the body temple.
October 16: Striving for the mastery.
October 17: Love never faileth.
October 18: The duty of cheerfulness.
2 Cor. 2:1.
October 19: The value of affliction.
October 20: The blessing of liberality.
October 21: "My grace is sufficient for thee."

Corinth

This rich, populous, and cosmopolitan city was situated about forty miles west of Athens, on an isthmus separating the Ionian and Ægean Seas. With its favorable geographical location, and its two ports, one on each sea, Corinth increased rapidly in commercial and military importance, and proportionately also in the luxuries and vices that too often follow an abundance of this world's goods.

In Paul's day, Corinth was not only one of the most important cities in Greece, but in the world. Through its gates surged the traffic of the East. To this great distributing center came merchants from the ends of the earth, seeking a market for their wares; pleasure lovers were lured thither by the call of the city's wealth and charm; and the idle and vicious of many lands, drawn then as now to any place where their hopes for personal gain by questionable means may be most easily satisfied, found in this splendid metropolis a rich field for their exploitation.

An unusual and remarkable feature of Corinth was the Acro Corinthus, a great mass of rock rising abruptly to a height of two thousand feet. It is said that a town was once built on the summit of this natural citadel.

The Church in Corinth

Corinth, "corrupt and contented," with its pleasure-loving population of heathen Greeks and Romans, bitterly prejudiced Jews, and indifferent travelers, might have been looked upon by many as a difficult field for sowing the gospel seed. But Paul, with the faith and fervor of a true soldier of the cross, visiting the city in A. D. 52, on his second missionary journey, saw in it an opportunity for profitable labor. For a year and a half he preached the word of life to Jews and Gentiles in Corinth, supporting himself meanwhile by working at his trade of tent making. During this time he wrote the epistle to the Romans, and other letters. Silas and Timothy visited Paul, and faithfully lent their aid to his efforts

to plant the standard of the cross in this influential city. Success attended their labors. Many were converted, among them the chief ruler of the synagogue, with all his house; and a church was organized. Later when Paul had gone to Ephesus, Apollos, an Alexandrian Jew, "mighty in the Scriptures," visited Corinth, and encouraged and instructed the believers.

First Corinthians

Apollos, who labored for the church at Corinth after Paul's departure, was a learned and eloquent man. Against his will, and greatly to his sorrow, some of the believers began unduly to exalt him and his labors. Others thought they were best showing their love and loyalty to Paul by giving him first place in their affections and regard. Still others exalted Peter's position. Divisions came in, and soon the church was about to split into factions. Some were saying, boldly, "I am of Apollos;" and others, "I am of Paul;" still others declared, "I am of Cephas [Peter];" and others, sensing the danger of exalting man, but not knowing how to stem the tide so strongly setting in, said, "I [am] of Christ." Thus the unity and harmony that should have prevailed, and that were so essential, were destroyed. The church was rent

by some high authority, had been attacking him with great violence and malice. Thereupon Paul wrote this sturdy epistle as a defense. It constitutes a magnificent picture of his strenuous life. The date was early in A. D. 58, and the place of writing was probably Philippi."—*Wells*.

"Paul was now full of faith and hope. He felt that Satan was not to triumph over the work of God in Corinth, and in words of praise he poured forth the gratitude of his heart. He and his fellow laborers would celebrate their victory over the enemies of Christ and the truth by going forth with new zeal to extend the knowledge of the Saviour. Like incense, the fragrance of the gospel was to be diffused throughout the world."—*Mrs. E. G. White*.

The Bible Year

DURING the present year more than thirteen hundred persons in the Southern Union have enrolled to read the Bible through. As I have talked with different ones at the camp meetings this summer, I have found that over fifty per cent of these are up to date in their reading.

The worst record of all in this picture is made by the conference church, and this is due to the inability of the secretary to get a reply from some who enrolled. Some who had their names recorded are not Adventists, but over eighty per cent of those whose names are on these charts have taken up the work in earnest, and are pretty well up to date. Throughout all the different meetings, the expression was heard again and again, "The Bible has meant more to me this year than it ever meant in the past." May God help us that his Word may continue to grow dearer to our hearts, so we may learn how to be of greater service to him.

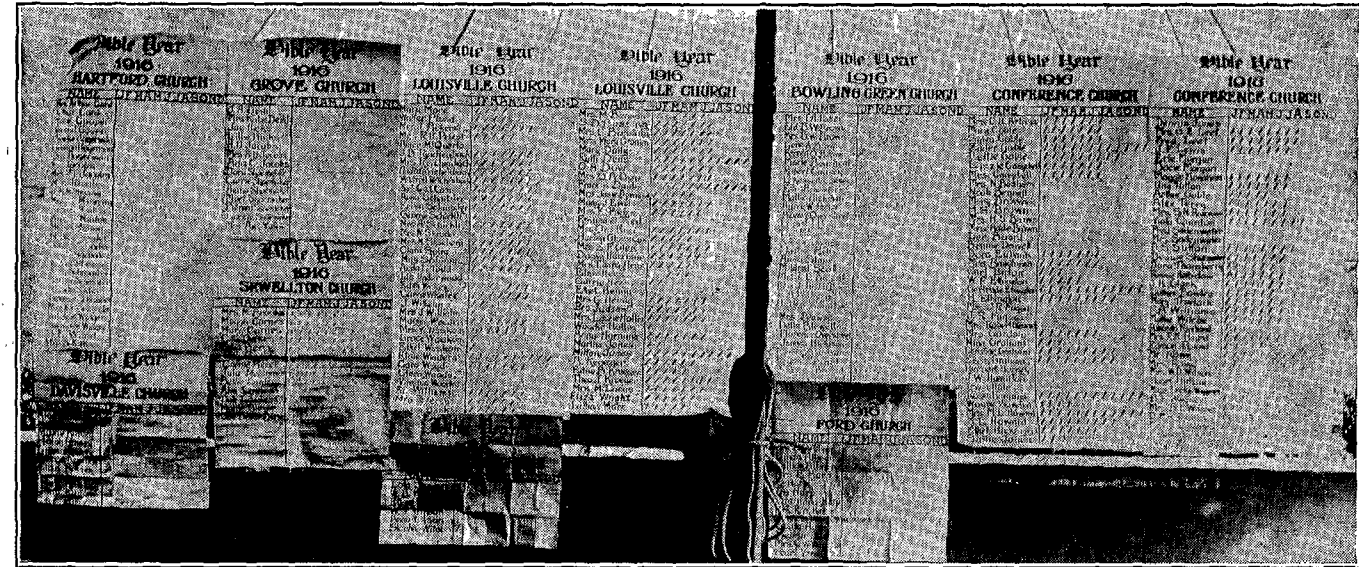
LYNN H. WOOD.

Educational Department

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

Walla Walla College

THE college opened September 13, and the first two days were given entirely to the work of registration. More care than heretofore was exercised in checking up



A PICTURE OF THE BIBLE YEAR CHARTS AT THE KENTUCKY CAMP MEETING

by bitter dissension and strife, and the work of the gospel was accordingly hindered. "Pride, idolatry, and sensualism were steadily increasing among those who had once been zealous in the Christian life."

Word of this sad condition was brought to Paul at Ephesus, by members of the influential family of Chloe, and also by a letter from the church itself, asking advice. The apostle's response to this situation was the epistle, so rich in Christian advice and counsel, so eloquent and persuasive and compelling, that bears the name "The First Epistle of Paul the Apostle to the Corinthians." It was written at Ephesus, toward the close of Paul's stay of nearly three years in that city, about A. D. 57, five years after the establishment of the church at Corinth.

Second Corinthians

"Forced from Ephesus by the riot, Paul went to Macedonia, where Titus found him, and told him of the effect of his first letter to Corinth. In the main his reproofs and injunctions had been heeded, but the Jewish party, reinforced

At a number of the camp meetings a Bible rally day was held, and many spoke with pleasure of what the Bible Year meant to them. Last year there were only fifty persons in the entire Union who succeeded in reading the Bible through. At the Kentucky camp meeting a picture was taken of the charts that were brought in from the different churches. Not all the churches had sent in their charts, but from those in the picture one could get a very good idea of the way the people are taking hold. Their names are enrolled on these different charts, much the same as on the Sabbath school record. Instead of the thirteen columns for the thirteen different Sabbaths, there are twelve columns for the different months of the year, headed "J" for January, "F" for February, etc. At the end of each month, if a person is up according to the assignments in the Morning Watch Calendar, he is marked "present" on the chart. This enables the conference to know the standing of the different members throughout the year.

students and getting their work arranged more fully in harmony with the published courses. The classes met for regular work on Friday. The enrolment at the end of the first week was two hundred and three, which is twenty-four more than a year ago.

Friday evening the regular devotional meeting was held. The chapel was nearly full. The Scripture lesson was upon the thought, "Whatsoever a man soweth, that shall he also reap." All were much interested in the exercises of the hour, and the service was a helpful one.

The church being too small to accommodate all in the Sabbath school, a college Sabbath school was organized, with a membership of approximately one hundred.

On Saturday evening the usual opening reception was given. The faculty members stood in the receiving line, and after all had been greeted a short program was rendered. An address of welcome was given by the president of the school, to which response was made by one of the senior students. This was fol-

lowed by words of greeting from a representative of each conference. During the several speeches the students from the respective conferences stood, so that all could see the representation. This was a new feature in the reception, and proved to be of marked interest.

The weather for the opening was ideal, conditions in general were favorable, and the outlook for an exceptionally successful year seems very encouraging.

E. C. KELLOGG, *President.*

NOTICES AND APPOINTMENTS

FOR SALE.—Two residence properties in Graysville. A portion of the proceeds from the sale of these properties has been donated to the cause of present truth. Those interested should address Cumberland Conference of Seventh-day Adventists, Room 31, Dead-erick Bldg., Knoxville, Tenn.

Preparedness!

Nor long ago President Wilson stood before Congress and delivered a message in which he urged military preparedness for peace. The conditions we as a nation are facing, and those we shall face at the close of the war, prompted the head of our government to deliver this message. It resounded from coast to coast, and from the Lakes to the Gulf, echoing and reëchoing in every town and hamlet throughout our land.

Since this message was delivered, another national political campaign has begun, and preparedness is one of the biggest issues in

pertains only to carnal matters. In the articles written especially for this issue, the writers have contributed some of the most interesting matter that has yet appeared from their pens. An attractive cover, selected photographs, and these splendid articles will make this Preparedness number one that will appeal to and interest all to whom it is shown. The following titles represent the leading articles in this number:—

Preparedness and Prophecy
"Prepare War"
The Source of National Strength
The Sanctification of War
Opening the Road to Constantinople
Mexico at Peace
Visible and Invisible Worlds
The Dawn of Modern Babylon

Demands for copies of this issue of the *Watchman* will doubtless be many, so we suggest that orders be sent in early. Order from your tract society, and call for the November Preparedness number of the *Watchman*. Be prepared to take a real preparedness message to a people who are unprepared.

Well Balanced

DID you ever analyze the make-up of the *Signs of the Times Magazine*? If so, you probably have observed that the editor's apparent policy is to provide his readers with as wide a range of doctrinal subjects as possible.



First and foremost, of course, he draws attention to those prophecies which apply to present-day conditions and events.

Examine a copy of the November (Capital and Labor) number, and you will find articles bearing on the Sabbath, the second coming of Christ, righteousness by faith, the false teachings of Christian Science and higher criticism, the incarnation of Christ, religious liberty, and the following great signs of our times: Heaping up treasures; depravity in dress; the great war; strife between capital and labor; pleasure, extravagance, lust; judgments of God, etc.

We have it on good authority that over fifteen hundred bodies of industrial workers have gone on strike since the first of the year. The relations between the employer and employee are becoming more and more acute, and the outlook for peace between capital and labor is most unpromising. It is therefore quite fitting that the November *Signs of the Times Magazine* cover illustration should symbolize the two great factions, and that considerable space should be given to the question. The article "A Great Calamity Averted" will make a deep impression upon the minds of many.

A well-balanced number that will do much for the cause of truth in your neighborhood if—well, if you circulate the magazine. Don't fail to give the matter further consideration at least. Price, 5 to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy. Tell your tract society secretary how many you can use.

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., standard 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.*

Obituaries

HENNEY.—Fred K. Henney was born in Council Bluffs, Iowa, July 12, 1898, and was drowned at Victor, Colo., Aug. 16, 1916. The sorrowing family are sustained by the hope of life beyond the tomb. G. W. ANGLEBARGER.

SAMPLE.—Catherine Jones Sample died in Oakland, Pa., Sept. 7, 1916, aged 84 years, 8 months, and 13 days. She was a consistent Christian, and endeared herself to her neighbors and friends by her readiness to assist in times of trouble. Four sons, four daughters, and one brother mourn. F. H. ROBBINS.

SCHNITZLER.—Elizabeth Katherine Kober was born in Louisville, Ky., Aug. 28, 1858. She was married to Dr. John F. Schnitzler in 1882, and was left a widow in 1908. Her death occurred Sept. 3, 1916. She is survived by one son and four daughters. She fell asleep in hope of a part in the first resurrection.

CHAS. E. ALLEN.

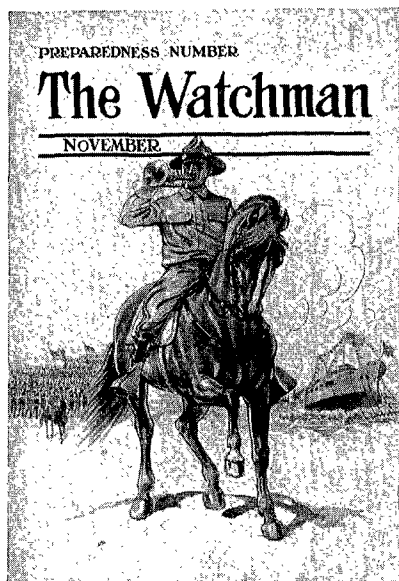
KILLEN.—Ada Bliss Killen, wife of Elder W. L. Killen, was born in Greenup, Ill., March 9, 1875, and died in High Point, N. C., Aug. 12, 1916. She was the daughter of Elder C. H. Bliss, of Peoria, Ill., and was reared in the faith of the third angel's message. Through her long illness she manifested a beautiful Christian spirit, and was fully resigned to the will of the Lord. Her husband, two daughters, and one son, her aged father, and two brothers are left to mourn. J. B. LOCKEN.

JOHNSON.—Henry H. Johnson was born in Norway, N. Y., March 31, 1829, and was instantly killed by a train, near his home, at Milton, Wis., Sept. 8, 1916. In 1884 he was married to Anna Mikkelsen, and one year later accepted the third angel's message and united with the church at Milton Junction. His wife, many relatives, and a host of friends mourn. He served his country during the Civil War, and officers of the G. A. R. Post assisted in the funeral services. H. H. HICKS.

HARDY.—Mrs. Lucinda Hardy was born in Lima, N. Y., Jan. 28, 1831. The family moved to Michigan in her childhood, and there the greater part of her life was spent. May 2, 1847, she was married to Thomas Hardy. To them were born eight children, three of whom died in infancy. Sister Hardy lived for a time in Denver, Colo., but later returned to Michigan, settling in Grand Rapids, where she died June 18, 1916. She united with the Seventh-day Adventist church in 1885, through the efforts of Elder A. Smith.

J. M. WILBUR.

GODFREY.—Elisha Godfrey was born near Halifax, Nova Scotia, April 5, 1821, and died in Vera, Wash., Sept. 4, 1916. He came to the United States in 1848, and until 1851 lived in Maine. Then he went to the gold fields of California, but later returned to Nova Scotia, and was married to Hannah Dunford. They settled in Wisconsin, and there were born to them three daughters and one son. After the death of his first wife, he was married to Alice Stephens, of Alma Center, Wis., and to them were born two children. Being left alone again, in 1898 he went to live with his daughter, with whom he spent the remainder of his life. He accepted present truth in 1874, and fell asleep in full assurance of a part in the first resurrection. A. M. DART.



this campaign. The word will be on the lips and in the mind of every American citizen between now and election day.

What an opportunity this affords God's people to deliver their preparedness message to the world! The people of the world are talking and thinking of military preparedness. Why not take advantage of this opportunity to give them a real spiritual preparedness message to think and talk about? Already this message of ours is sounding from coast to coast, but the time has now come when it should echo and reëcho in every town and hamlet until all the world has understood its meaning.

Thinking our people would appreciate something right to the point on this line, the November issue of the *Watchman* will come out as a special Preparedness number, brimful of the very best and latest articles, notes, statistics, and illustrations dealing not only with military preparedness, but with a preparedness that means more to the world than that which

THE HOME CIRCLE LIBRARY

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Christ Our Saviour	English, German, Danish, Swedish, Spanish, Dutch, and Chinese	.75
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Gospel Primer	English, German, Danish, Swedish and Spanish	.50
Gospel Primer No. 2	English, German, Danish and Swedish	.50
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These two prospectuses are now ready, and hundreds of our people should avail themselves of the opportunity to place this literature in the homes of the people. These are stirring times, and these books are especially adapted for circulation now — they have a message the people need.

TITLE	LANGUAGE	PAPER	CLOTH
The World's Crisis in the Light of Prophecy	English	.25	.50
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The Shadow of the Bottle	English	.25	.50
His Glorious Appearing	English, German, Danish, Swedish, Japanese, Spanish, and others	.25	.50
Our Paradise Home	English	.25	.50
The Vatican and the War	English	.25	.50
The Other Side of Death	English	.25	.50
The Christian Sabbath	English	.25	.50
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ORDER FROM YOUR TRACT SOCIETY

THE VITAL ISSUE

Briefly and simply stated, the Eastern Question is, What power shall control the territory along that natural waterway connecting the Black Sea and the Mediterranean?

"Access to, free passage through, or control of, the Mediterranean is the permanent objective behind the foreign policy of all the greater European powers. . . . It is an objective, however, that lies at the very industrial and commercial life of Great Britain and Russia; that is bound up with all the ambitions of Germany, and that underlies the industrial and financial aspirations of Italy and the Balkan States. For the Mediterranean is the greatest trade route in the world. It is the gateway from the Occident to the Orient."—Frederic C. Howe.

THE BONE OF CONTENTION

"Constantinople is the bone of contention between Christian and infidel, between Teuton and Slav. It is a stupendous drama that is being unrolled at the Golden Horn—a modern scene of the most vivid nature, with a background crowded with memorable figures and historic events. Whatever the climax, the tumultuous happenings of these current months stir the imagination of the world, and will powerfully affect its future."—Washington Post.

ENGLAND'S RIGHT-ABOUT-FACE

"After laying down millions in treasure and many thousands of lives in the Crimean War in 1853-1856, and after the immense and costly coups of Disraeli's statesmanship in 1878, it is now England herself who batters down the gates of Constantinople, in order that Russia may come in and possess it. Has there ever been so strange a right-about-face in the history of the nations?"—J. Chamberlain.

TURKEY TO PERISH BY THE SWORD

"It is not the Turkish people, it is the Turkish government, that has drawn the sword, and I do not hesitate to predict that that government will perish by the sword. It is they, and not we, who have rung the death knell of the Ottoman dominions, not only in Europe, but in Asia."—Mr. Asquith.

GOD'S PEOPLE DELIVERED

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book"—the book of life. Dan. 12:1.

Eastern Question

Present Truth Series
No. 22

This page is made up of the nine impressive paneled quotations which are set in bold type and used with other good illustrations in making this issue of the Present Truth Series the climax in the presentation of this leading question of the day. It contains the message due the world now. Thousands are being ordered. Millions will be circulated.

CONSTANTINOPLE A KEY-CITY OF THE EARTH

The roads of the European nations cross at Constantinople; and on that cross "the peace of Europe was crucified." The sword will never be sheathed until Constantinople, the Bosphorus, and the Dardanelles pass from Turkey into the hands of some other great power or combination of powers.

"Since its foundation sixteen centuries ago, Constantinople, by position and natural destiny, has been one of the key-cities of the earth. It has been many times attacked and twice conquered. Its second conquest, like its foundation, marked the end of an epoch and changed the history of the world. Its third conquest can do no less."—London Saturday Review.

WHAT DOES IT MEAN?

"Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious audience."—Springfield Republican.

Unquestionably this great war belongs to a series of epoch-making events which lead toward one great culminating event in the history and destiny of the human race.

"It is not in reality one event that has changed the world. It is a world-change that has culminated in a great event."—Dr. Hobhouse.

RUSSIAN HOPES

"The radiant future of Russia on the Black Sea is beginning to dawn near the walls of Constantinople."—Mr. Sazonoff.

"Constantinople and the strait must be Russian. Every other solution, whatever its nature, is impossible of acceptance by us, because every other would only make the position for us worse than it was before the war began. . . . Nothing less than the independence of Russia is bound up with this question of the strait."—Prince Troubetskoi.

HANDS WIDE OPEN TO CATCH THE PRIZE

"The real bone of contention in the present struggle is Constantinople. The day of the Turk in Europe is practically at an end. In the minds of rulers—kings, emperors, presidents, chancellors—and in the minds of the leaders of the armies, 'Constantinople' is probably the slogan sounded deep down in their hearts, and kept tightly bottled up in the backs of their heads. . . . There is the real impulse of the present war. Constantinople, a position of wonderful advantage, must fall into new hands, and all are wide open to catch the prize."—Los Angeles Times, Aug. 8, 1914.



WASHINGTON, D. C., OCTOBER 12, 1916

THIS week by steamship from New York, Brother and Sister A. G. Roth, of South Lancaster, Mass., are sailing for Cape Haitien, Haiti, having accepted appointment to the work in that French-speaking republic. We are glad to see these strong young workers entering that fruitful but needy field.

WE learn from South Africa that early in September Sister J. V. Willson and Elder and Sister W. H. Anderson were sailing for America by way of Australia. Sister Willson returns to this country following the recent death of her husband at Kimberley. Brother and Sister Anderson are returning on furlough, medical counsel having insisted upon an entire change of climate for Sister Anderson, after the years spent beyond the Zambesi.

Nor least among our schools is the General Conference Correspondence School. Its territory is certainly the largest of any of our educational enterprises. Prof. C. C. Lewis reports that the year's enrolment has listed students from China, Japan, Korea, the Philippines, Java, Singapore, West Africa, Orange Free State, Brazil, Argentina, Hawaii, Belgium, England, Scotland, all of the Canadian provinces, the island of Malta, and of course the United States.

By post card dated August 4, Brother F. F. Oster gives us another word from Persia. He says: "We were expecting to leave Tabriz on our return to Maragha ere this; but we shall delay a little time yet. This week there has been another general flight of the Christians from Maragha, on account of invasion by Kurds and Turks. Practically all the Christians fled in great haste. Great privations were endured. The Russians have the situation well in hand, though great fear still prevails. This makes the third general flight, besides numerous scares in which small companies fled. We really thought things were getting a little safer, but there is nothing to depend upon. We have been here now six weeks. Several have begun keeping the Sabbath." He reports all well and of good courage.

A MOST interesting communication comes to the Mission Board office from Brother V. E. Toppenberg, formerly of the Boulder-Colorado Sanitarium, a member of the mission staff in German East Africa, who writes from a British camp on an island in the Victoria Nyanza: "Finally, after two years of waiting, the way opens so that we can get in communication with the outside world." His letter, from which we shall later be allowed to print extracts, reports that he and his wife and little one are well. Brother and Sister Toppenberg, being citizens of a neutral country, were able to remain on their station near the lake when other stations had to be abandoned by the workers. In July, however, the retirement of the local officials and the excitement of war let loose native tribesmen to rob and kill, and Brother Toppenberg and his family made their way,

amid the peril and confusion, to the refuge of the advancing British lines, where they were kindly received. He hears that all the buildings of the mission station have been destroyed, and all their contents evidently looted. Let us pray God to protect the other missionaries in this region and their native Christian converts.

A Hospital for the Loma Linda Medical College

RECENT articles in these columns have presented the call that is now being made for means to establish the new hospital in Los Angeles, to be operated in connection with the College of Medical Evangelists, at Loma Linda.

The action authorizing this movement was taken only after the most careful study of the matter, with days of consideration and discussion. This attitude on the part of our responsible men was in harmony with the position they have ever held toward the Loma Linda work. Recognizing its necessities, they have from time to time endeavored to meet them as far as possible and consistent with our ability and the needs of the work in other places. Much thought and effort have been given to plans for this school.

In placing this new enterprise before our people, we do it with the thought that this hospital is a real necessity. The need of a strong training center for medical workers is emphasized the more as we view the needs of our mission fields, and note what is already being accomplished by this class of workers in these fields. No one finds more ready access to the homes and hearts of people than the medical missionary, and no one finds more opportunity to make practical use of his training. With hearts set on soul-saving, and with every effort bent to that one thing, such workers add many sheaves to the garner.

In our determination to press our gospel message to the ends of the earth in the Lord's appointed time, we must give earnest heed to the instruction we have had relative to the kind of work that must be done. We must plan for the strong development of those features that show good returns. Our dispensary work in mission fields is accomplishing a great work, and the results give encouragement for stronger outlay in similar enterprises.

These medical centers in mission fields must be manned by men and women whose hearts are in this message, and whose lives are devoted to making its furtherance the one thing before them. The work requires men and women who have been trained to it, and whose skill is secured in an atmosphere of loyal adherence to the truth and all its needs. We must depend upon genuine Seventh-day Adventists to push our work at the front. We must give proper spiritual fitness a place of paramount importance.

At the same time we must recognize that medical practice and nursing in mission fields call for the exercise of the very best skill and training possible. Maladies of grave character and great in number are to be treated. A few workers must care for many people. Facilities are limited, and conveniences are wanting. Tact and training must make up for much that is lacking. Emergencies on every hand must be met. We must prepare these workers as far as lies within our power to meet the varied needs of these fields, and to make their services as efficient as possible.

A. G. DANIELLS.

The Secret of Overcoming

I AM convinced that one of the real secrets of defeat in the Christian life is that we do not *hate sin* as we should. Temptation comes, in one guise or another, because there is something in the heart that responds to it, some wishing that yielding to the temptation were not wrong, some *hankering* after the evil thing. So we yield, and commit sin. Temptation itself is not sin; Christ was tempted. It is the *yielding* to temptation that is sin.

Christ "*hated iniquity.*" The apostle exhorts us to "*abhor that which is evil.*" Rom. 12:9. This is the secret of overcoming. We must *abhor evil*. We do not fellowship and keep company with those whom we dislike. We are not found walking the streets with them arm in arm. The thing we hate we shun; we let it alone. We have nothing whatever to do with it. So with sin. When we *hate* it, we shall separate from it.

The truly converted heart feels a spontaneous abhorrence of sin. The vile and evil suggestions which come from the flesh are repugnant, and will be spurned like the slimy, venomous coil of a viper. We loathe the sin, and flee from it. Here is where many fail, and are overcome by some temptation of the adversary. Instead of prompt rejection, they make some favorable response.

Suppose some dangerous and unprincipled villain comes to your home and seeks admittance. You recognize him as a scoundrel of the most depraved and degraded class, the ringleader of a band of cutthroats, and know that he is seeking your ruin and the destruction of others. It is one thing to shut the door in his face, bidding him depart; but quite another thing to invite him in, bidding him welcome, and expressing your pleasure at having such a man come and become your guest. It does not in any way compromise your character to have him come to your door unsolicited and knock for admittance; but your character is compromised when you invite him in, and make him welcome in your home.

So it is with sin. Temptations, evil thoughts, and wrong suggestions will come into the mind. If we repudiate them and put them away, we do not sin. But if we harbor them, are glad they have come, wish that yielding to the evil temptation were not sinful, we are overcome. Another writer has said: "Thoughts of evil become evil thoughts only when they are pleasing to us. Joseph had thoughts of evil suggested to him by the temptress. He could not help thinking about the sin; but he had no desire—it was abhorrent to him. Hence they were not *evil* thoughts. A Greater than Joseph, when tempted of the devil to make stones into bread in the wilderness, to cast himself down from a pinnacle of the temple, and to worship the devil, could not refrain from the mental act of thinking of these sins; but he did not dally a moment with the thought, but said, 'Get thee behind me, Satan.'"

Truly one important thing in overcoming sin is to hate that which is wrong, and *love* that which is pure and holy. Then, by faith in Jesus, through the Spirit we shall triumph. Our daily prayer should be that the Lord, through the indwelling power of the Spirit, will give us a new mind, created after the image of him who created us. Then we shall *hate* sin, and *love* righteousness, and from the fire of temptation come forth victors.

G. B. THOMPSON.