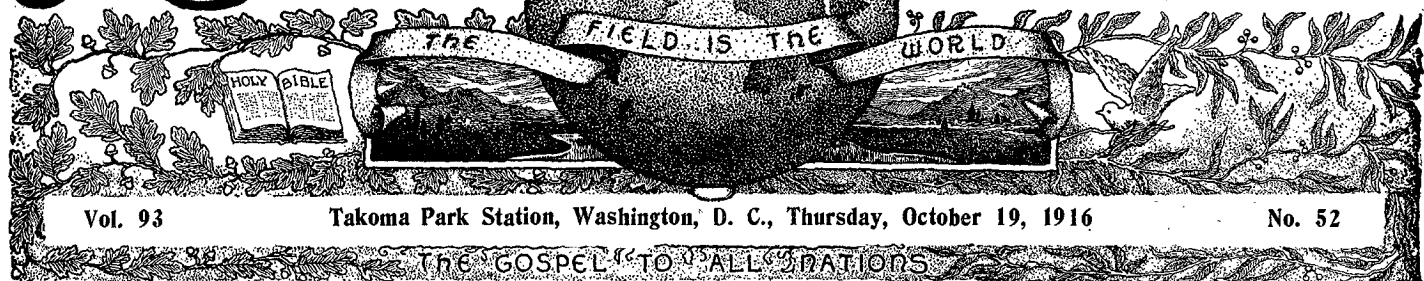


# The Advent Review and Sabbath Herald



## Just Wait

R. HARE

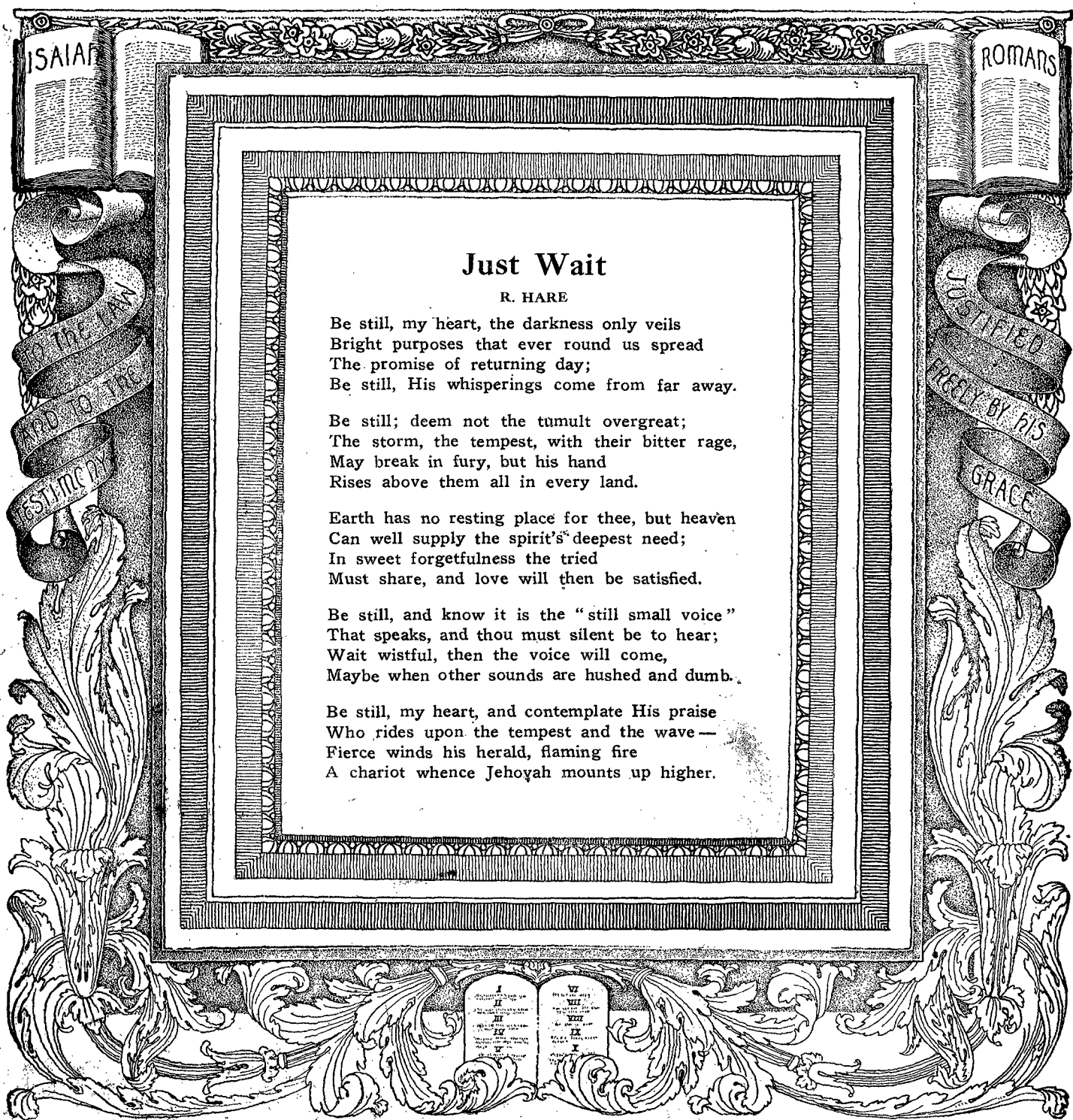
Be still, my heart, the darkness only veils  
Bright purposes that ever round us spread  
The promise of returning day;  
Be still, His whisperings come from far away.

Be still; deem not the tumult overgreat;  
The storm, the tempest, with their bitter rage,  
May break in fury, but his hand  
Rises above them all in every land.

Earth has no resting place for thee, but heaven  
Can well supply the spirit's deepest need;  
In sweet forgetfulness the tried  
Must share, and love will then be satisfied.

Be still, and know it is the "still small voice"  
That speaks, and thou must silent be to hear;  
Wait wistful, then the voice will come,  
Maybe when other sounds are hushed and dumb.

Be still, my heart, and contemplate His praise  
Who rides upon the tempest and the wave—  
Fierce winds his herald, flaming fire  
A chariot whence Jehovah mounts up higher.



## Special Mention

### The Los Angeles Hospital

THE time is drawing near for the collection for the hospital. I am sure almost every one has heard of The Ellen G. White Memorial Hospital that our sisters have asked to have a part in.

Now that the fourteenth of October is the day set apart for every one to help, let not one of the sisters be wanting, *old or young*; all should be able to give something.

I think of the great general who, on the eve of a great battle, said, "England expects every man to do his duty." The Lord expects every woman in the Seventh-day Adventist ranks to do all she can to help put up this building for the care of the poor and afflicted, where they may be given the last message of mercy. A great many may never hear of this message in any other way. Come, sisters, shall we not put our shoulders to the wheel and lift all we can? Let us sit down and commune with ourselves, and say, "Heart, how *much* shall I give?"

MRS. G. A. IRWIN.

### The Door of the City Work

THIS is a door that many have been seeking. Some say it takes talented speakers to hold large audiences; others say if advertising is done properly, an ordinary speaker can carry on the work. Large sums of money have been expended in renting expensive halls and in paying for extensive advertising, and yet the results have not been satisfactory.

Christ has left us an example that we should follow in his steps. He drew large crowds. Whether by the seaside, in the country, or in the temple, the people thronged to listen to his gracious words. What element in the Saviour's work was the strongest in drawing the crowd—his gracious words, or the medical missionary work which he did? The lepers that had been cleansed, the blind that had received their sight, arrested the attention of the masses; and because of this work, thousands wished to hear the words spoken. No human being can speak as Christ spoke, for the Divine Record says, "Never man spake like this man." Neither can humanity heal all who present themselves, as Jesus did. But he left the example for us to follow. He gave a perfect pattern, and we should take it as our guide.

Seven years ago the servant of the Lord, in the large assembly tent at the General Conference, delivered the following message: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. *This work is the door through which the truth is to find entrance to the large cities.*"—"Testimonies for the Church," Vol. IX, p. 167.

Can a new impetus be given to the medical missionary work while our medical workers receive their education in worldly schools, where the aims set before the students are wealth, worldly fame, and the praise of men?

Much thought has been given and many prayers offered that the best methods might be used in advancing the work in our large cities. The statement is very plain: "This work [medical missionary work] is the door through which the truth is to find entrance to the large cities." Why not believe it and begin

to work according to God's plan? Why not quickly equip our medical school "so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician" ("Medical Evangelistic Library," No. 6, p. 31), and then fill the school with a band of earnest workers, and train them to do the work to which God calls them?

A great work must be done in a short time; the Lord of the cities has given instruction how we may enter them. Precious souls, time, and money will be saved by following the instruction he has given. Many may say they cannot see how the medical work can be "the door through which the truth is to find entrance to the large cities." Jesus told the sorrowing sisters of Lazarus, "Thy brother shall rise again," but Martha could not comprehend how one dead four days could rise again. "When the Lord is about to do a work, Satan moves upon some one to object. 'Take ye away the stone,' Christ said. 'As far as possible, prepare the way for my work.' But Martha's positive and ambitious nature asserted itself. She was unwilling that the decomposing body should be brought to view. The human heart is slow to understand Christ's words, and Martha's faith had not grasped the true meaning of his promise."—"The Desire of Ages," p. 633, trade edition.

The stone at the door of the city work is a lack of properly trained workers in the line of work which God says will "find entrance to the large cities." Let us as a denomination arise and by our liberal offerings equip our one medical school so that workers may be properly trained to carry forward the work in our large cities.

The Lord says, "Take ye away the stone. . . . As far as possible, prepare the way for my work." When we do our part, God will fulfil his word, and the large cities will be reached with the message. It may be that from many of them, like Sodom of old, only a very few will be gathered; but they will rejoice throughout eternity that we rescued them from great darkness.

Let us as we decide what our offering will be for The Ellen G. White Memorial Hospital, which is being built to better equip our medical school, ask the Lord to help us roll away the stone from the door of the work in the great cities. Think of the millions in the cities waiting for light! Let us quickly prepare the facilities, that an army of soul-winning medical workers may be trained to do the work God has said should be done.

May God help us to take away the stone, and as far as possible prepare the way for the work to be done in the Lord's appointed way.

MRS. S. N. HASKELL.

### Heaping Together Treasures

MANY indeed have been the plans by which men have in recent years gained great fortunes. Almost every day sees a fortune made or lost in Wall Street Board of Trade. One of the most spectacular cases, however, of these operations occurred recently when two men bought up wheat to such an extent that they finally had 5,000,000 or more bushels. This they held until the terrific heat in the Northwest, and the rains, fol-

lowed by chinch bugs and drought, made a great drop in the wheat production for the year. Jim Patten and Arthur Cutten still held their wheat until last month after the government reports showed a world shortage. The price of wheat rose. Only the two men were able to sell, one netting \$1,000,000, and the other \$1,250,000.

In belligerent countries many are taking advantage of the war conditions to gain wealth for themselves. In Italy speculators had stored up 10,000,000 eggs, holding them for such a time as the price might rise, so as to enable them to make a fortune on their investment. It became necessary for the government to seize these eggs and sell them publicly at two cents each, which was only half the market price. The government hoped in this way to aid in reducing the cost of living, which is estimated to have increased twenty-five per cent during the last six months. It is surely lamentable that in countries which are suffering untold miseries from war and all that war brings, there should be men desirous of making fortunes from the poor by cornering the necessities of everyday living. This method of accumulating fortunes by increasing the price of the necessities of life, which must be bought by the common people although they have less means with which to pay now in war time than in the past, is truly a sign of the greed which is becoming the prevalent motive in the commercial world.

## The Advent Review and Sabbath Herald

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the Seventh-day Adventists

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which was once delivered unto  
the Saints"*

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# The Advent REVIEW And Sabbath HERALD

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

VOL. 93

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No. 52

## EDITORIALS

### The Presidential Election

THIS country has entered upon a period of political discussion and consequent excitement. Probably not since the days of the Civil War has a Presidential election been more earnestly contested than the election this year will be. The contending parties have nominated excellent men as candidates. The canvass is unusually free from personalities, but great issues are involved, and there will be aroused in the discussion much bitter animosity and strife.

It is but natural that every citizen of the commonwealth should be interested in those questions which affect to a greater or less extent the prosperity of the country. Perhaps it is right that all should feel thus concerned, provided the interest in the governments of earth does not eclipse the interest which should be felt in the government and work of God. Sad indeed would it be were the temporal to supplant the eternal in the devotion and regard of any soul.

As to how Seventh-day Adventists should vote, or whether they should vote at all, is a question for every individual to determine for himself. If one of conscientious convictions desires to exercise his right of franchise, then it is his privilege to do so. On the contrary, if any one from a like motive entirely refrains from all part in the affairs of state, this likewise is his privilege. I may determine my duty, but it is not for me to act as conscience for another. I may judge myself, but it is not right for me to stand in judgment of the motive of another.

Where the question of prohibition is before the people, we have received plain, definite counsel to cast our influence by voice and pen and vote on the side of temperance reform. We are, however, definitely warned to guard ourselves against being carried away with the spirit of political discussion.

But whether it is right or wrong to take part in questions of this kind, there certainly can be no question in any mind as to the relative value of civil questions as compared with questions relating to the work of God and the salvation of souls. The earthly should not supplant the heavenly, nor the human be regarded

paramount to the divine. The children of the kingdom should be careful that the spirit of political excitement, discussion, and debate does not fill their hearts and minds to the exclusion of the spirit of grace. Of this there is great danger. The representatives of God's work in the earth should ever keep in mind that the Lord is soon coming, and the world is to be warned of its impending doom. The long battle between truth and error is soon to be consummated, and this earth and our age are to witness the final scenes. We shall be participants in those scenes.

We stand in this conflict either for or against the rule of the Prince of Peace. To stand stiffly for the truth; to lift up the crucified and risen Saviour; to manifest in our lives the principles of the gospel of Christ,—this is our work as Christians. It transcends in importance every other issue which the world has ever seen. If we realize the greatness of the work and the dignity of our high and holy calling, the Book of God will have more attraction than the newspaper reports of political speeches and conventions. The words of God will appeal more sensibly than words of any political orator. Prayer will not become distasteful, nor the service of God a lifeless, meaningless ceremony. If the trend of our political interests and alliances is to lessen our love for God and our labor for souls, then better, far better, sever such relations than permit ourselves to be drawn away.

Our workers, particularly, should be careful in their teaching and personal work among the people to guard against the spirit of political discussion. They cannot become partisans in the world's strife and maintain that influence which should accompany their high calling as ambassadors of the heavenly government. Against the exercise of this spirit the servant of the Lord gave definite warning to our ministers in a communication addressed to the General Conference of 1896, and printed in No. 8 of "Special Testimonies for Ministers and Workers." She says:—

"Would we know how we may best please the Saviour? It is not in engaging in political speeches, either in or

out of the pulpit. It is in considering with fear and trembling every word we utter. Where the people assemble to worship God, let not a word be spoken that shall divert the mind from the great central interest, Jesus Christ and him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, 'Preach the word.' . . .

"I was surprised as I saw men who claimed to believe the truth for this time, all excited in regard to matters—which relate to the Lord Jesus and eternal interests?—No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in. . . .

"When the speaker shall in a haphazard way strike in anywhere, as the fancy takes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God."

We are coming into times of great unrest. It matters little to Satan as to the means he employs to divert our minds from the great work which God has committed to us, provided only he can accomplish his purpose. If he can fill our hearts with the spirit of partisan politics, with feelings of unwarranted sympathy for some of the participants in the great war, or with the spirit of antagonism against others of the warring nations, so that our hearts shall become charged with the spirit of the contestants, he is well pleased. Let us guard against his specious devices.

It is necessary for us to keep in touch with the great world events. We must do this in order to recognize the fulfillment of prophecy and where we are in the great stream of time. But let us seek to view the happenings of this world from the perspective of eternal things, from the standpoint of God's great eternal purpose, and not from the standpoint of worldly statesmen and politicians.

Let the work and the truth of God and their interests be the great central truth and the all-absorbing purpose of every follower of Jesus. Then we may be assured that every other question in our consideration will assume its proper and consistent place and relationship.

F. M. W.

## Twenty-five Years

GOING through some old papers, evidently, Brother C. C. Crisler, of California, came across the program of study of the foreign fields presented in the *Home Missionary* just twenty-five years ago. He sends us a few pages torn from the old number, writing on the margin as follows:—

"Here is the China symposium as arranged a quarter of a century ago. Not a line could be given of our work in China save that of our duty to become acquainted with the field in order that we might intelligently spread its needs before the Lord in prayer."

Twenty-five years ago the foreign department in the above periodical corresponded to the Second Sabbath Reading. Concerning the proposed review of the fields, month by month, it was then declared:—

"We want to get so acquainted with the great fields that we can spread their needs before the Lord in prayer, as Hezekiah spread out Rab-shakeh's letter in the temple."

It is encouraging to look back to that milestone of twenty-five years ago, and consider how the work has spread under the blessing of the Lord during these swiftly passing years. Then, never a word could be said of our work in China. But we know the brethren and sisters were praying for that great field. In the program of study at that time was printed Dr. Guinness's trumpet call for China's millions, two stanzas of which are as follows:—

"O church of the living God,  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
Is it naught that one out of every three,  
Of all the human race,  
Should in China die, having never heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful sound,  
The voice of thy brother's blood?  
A million a month in China  
Are dying without God!

"O speak not of the noble few  
Who the gospel sickle wield,  
And reap some sheaves with weary hand  
On the edge of the harvest field;  
For beyond their utmost efforts  
Four hundred millions lie,  
And a thousand preachers were all too few  
To reach them ere they die.  
But hear, O, hear ye for yourselves  
The voice of your brother's blood!  
A million a month in China  
Are dying without God!"

As we read the appeals of twenty-five years ago, thank God we do not now find ourselves related to China in just the same way. Today we have among China's millions a membership of nearly two thousand, with over three hundred and fifty workers, Chinese and foreign, engaged in the service, with publications spreading through the field by many thousands each month. Pitifully small this little force is as compared with the vast field; but still we thank God for the change that has come. We are there, in the midst of China's needs.

Twenty-five years has indeed made a difference in the scope of our mission work. At the week of prayer season twenty-five years ago we were hearing of the first voyage of the "Pitcairn." Elder I. J. Hankins was the one minister in South Africa; and it was stated that three canvassers had doubtless just begun work in South America. This year South America was organized as a division conference, with a membership of 4,903. Appeal was made that week of prayer for funds to help Europe in starting institute work for the training of laborers. Today the European Division lists its gospel laborers as numbering 1,253.

Twenty-five years ago our total membership in all the world was 31,665. A number equivalent to more than half of that total membership were baptized into the faith of this message last year. Then, the membership in lands outside of the United States was 3,427. Today, the membership outside this country is 59,144.

One other item witnessing to increased activity in missions may well be noted. In 1891, the total funds for missions were \$61,325. Last year, the report shows \$872,667 contributed by all our fields for mission work in the regions beyond.

Notwithstanding the great work before us, we may well thank God and take courage for yet more earnest service as we see how rapidly the Lord is leading the forces on.

W. A. S.

## The Resurrection Already Past

ONE instance of apostasy and disaffection in the apostolic church is stated in the following words:—

"Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:16-18.

There were leaders in this apostasy—Hymenæus and Philetus. The Hymenæus here mentioned is doubtless the same one referred to in 1 Tim. 1:20, where with him is associated another leader named Alexander. Hymenæus being first mentioned in each instance, it is reasonable to conclude that he was the leader in propagating the errors which they were seeking to bring into the church.

The damaging effect of departing from the truth and becoming an advocate of some error is very clearly and forcefully stated in this connection. The "faith of some" was overthrown. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." Verse 19. Shipwreck is a strong figure. It is al-

ways a sad picture to see a great ship, which left some port under full sail, with passengers and valuable cargo and with the well wishes of those on shore, lying crushed and torn upon some rock-bound shore, with loss not only of the cargo, but of the lives of passengers and crew.

That the error which was here taught and received into the heart greatly blinded the spiritual perception is evident from the statement that they not only lost their faith in God, but "put away" a "good conscience" as well. Their moral perception seemed to be deadened by the apostasy, to what extent we do not fully know. It is stated however that Hymenæus and Alexander were "delivered unto Satan, that they may learn *not to blaspheme*." Verse 20. The conclusion is warranted therefore that while claiming to be the promoters of additional light for the church, and naming the name of Christ (2 Tim. 2:19), they were at the same time blaspheming God. It is not to be supposed that they got so far from God as this all at once. Departure from God is a gradual process. Doubtless they began to misstate the truth; to prevaricate in various ways. The teaching and conclusions of their former brethren were ridiculed and misrepresented. Their motives were denounced, and untruthful reports circulated. Having put their conscience to sleep, they could misstate, prevaricate, and falsely insinuate without being bothered by any conscientious scruples. If their attention was called to the fact that, either intentionally or otherwise, they had not stated the facts correctly, they had no conscientious misgiving, and made no efforts to correct that which did an injustice to their former fellow laborers. The darkness which surrounded them deepened, and they finally reached that place in their experience when it is said of them that they blasphemed God, whom they claimed to worship. This is the sad lesson before us of those who failed to "depart from iniquity," lost their spiritual eyesight, and began the work of sowing error among former brethren.

But what was the heresy being taught? It was "that the resurrection is past already." Going back to the time when this heresy was taught, we can see how they could build up an argument that looked plausible, and was calculated to deceive the unwary. We read, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:50-53.

Here was a *partial* resurrection. These resurrected saints, we are told, went into the city of Jerusalem, where the Roman guard had spread their lying report about the theft of the body of Jesus, and "appeared unto many." It must have been somewhat startling and disconcerting to have a stalwart resurrected saint appear before some proud Pharisee judge or accuser of Christ, and state that Jesus had come forth from the tomb, and as direct proof claim that he himself had been resurrected. We are told there were "many" such witnesses, and they were seen by many. These could not be bribed. Later they ascended with Christ.

Now, when the heresy that the resurrection is past already was taught in the days of Paul, no doubt some were living who saw these resurrected ones and conversed with them. These stood up, and confirmed the heresy taught by Hymenæus and Philetus, saying they knew these brethren were teaching the truth, that the resurrection *had* already taken place, for they had seen in the city of Jerusalem some of those who were resurrected. This was a strong heresy. It was a counterfeit with a semblance of the truth. There had been a resurrection. The failure to distinguish between a *partial* resurrection and the *general* resurrection at the last day, and the acceptance of these words of men who had seen something, instead of the plain teaching of the *Word* of God, laid the foundation for a heresy which wrecked the hopes of some.

The lessons which may be drawn from these experiences of the apostolic church should be carefully studied. Satan is still in the field destroying souls. Every error and device used to delude and ensnare and beguile souls is being brought to the front in a last mighty effort to destroy God's people. He hates the remnant people, and centers upon them his fiercest assaults. False teachers will be used to confuse and mislead today as truly as in apostolic days. Truth mixed with error will be taught in the name of Christ and set forth as advanced light. There will be circulated counterfeits so nearly like the genuine that only those who have their eyes anointed with eyesalve will be able to distinguish the true from the spurious. If possible, even the very elect will be deceived. These things "are written for our admonition, upon whom the ends of the world are come." Our only safety is in keeping the heart clean, in studying the Word diligently, and in prayer.

G. B. T.

### The Wonderful Book of God

TRULY the Bible is a wonderful book. Its sublime utterances take hold on the soul as do the words of no other book. Other books become antiquated, but not

the Bible. Men write books on various subjects, and in a few years others produce writings on the same subject far in advance, and previous writings are out of date. But the Bible is never out of date. Its words are equally true in all ages. When men have established, as they think, the fact that some statement is historically inaccurate, the spade of some explorer digs up a tablet, and the Scriptures of truth are found to be correct.

Men advance theories concerning science, and others come along with theories which devour these as fast as they are born. But the Word of God stands the acid test of all time and of all theories. While men are floating rudderless on the sea of speculation, wondering what is coming to pass, those enlightened by the Word, casting aside vague and uncertain theorizing, are guided by a sure chart and compass.

"O holy Book of truth divine!  
Eternal as thy Maker's name;  
Through countless ages of decline  
Thy glowing truths have stood the same."

Skeptics have done their worst to destroy the Scriptures, but at no time in the history of the world were so many copies of the Bible, in so many different tongues, being circulated. On one occasion when some skeptics were railing at the Christian religion and the Bible, James Russell Lowell said to them:—

"When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views."

The Bible has stood and will ever stand impregnable against all the assaults of its enemies. There is, of course, a reverent criticism to which it is proper to subject the Scriptures. This has to do with authorship of writings, the date of manuscript, and correct translation. But though infidel criticisms may impeach the Word of God, and throw uncertainty over all it contains, and seek to rob man of the hope which it holds out, not only for this life, but for the life to come, it cannot take from the world the light and influence of God's Word. It is much to be regretted that in addition to the infidels, and unbelievers, and free-thinkers, and deists, and atheists, and skeptics, and agnostics, who have rejected the supernatural inspiration of

the Scriptures, we have come to a time when there must be added higher critics, who are professed Christians, but are sowing doubts regarding the authenticity of much of the Bible. But the Bible will withstand the assaults of all. God's Word is here to stay. Heaven and earth may pass away, but God's Word will remain, to bless and enlighten the world. A writer states it in this way:—

"If men should try to put it away from us, they would be obliged first of all to get rid of all the copies in all the languages—there are 160,000,000, say of the Old and New Testaments in one book and in portions of the Book. You must have all these piled together in a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible.

"Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible."

"You must then go to the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced. Not until then have you destroyed the Bible."

"Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible."

"Have you done it then?—No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the Book, to let not a trace of it be discovered, you must pass from gravestone to gravestone and with mallet and chisel cut out every name that is Biblical and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible."—"Another Mile," pp. 28, 29.

"Word of the everlasting God,  
Will of his glorious Son,  
Without thee how could earth be trod,  
Or heaven itself be won?"

G. B. T.

BEFORE you can get religion into any one else, you have got to have a contagious case of it yourself.—*Henry Sloane Coffin.*

"REFORMS always begin within. Those who ignore this are like the sick man who puts his medicine in a side pocket."

"THE more religion one has himself, the more he is apt to see in others."





## THE SERMON

### "Let Both Grow Together" \*

TEXT: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

THE Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hard-heartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift.

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that he who reads the heart sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as a judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to

God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling heart to uproot one and tear down another; for this is most solemn work.

In criticizing and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,—appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am in the faith?" If upon careful, prayerful examination of ourselves, we discover

\* Mrs. E. G. White, in REVIEW AND HERALD, Jan. 3, 1893.

that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others?

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool."

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren.

Jesus has not placed man upon the judgment seat; for he knew human nature too well to give men the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares who were worthy of their sympathy and confidence, and would pass by others who deserved to be dealt with in a decided manner.

When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works.

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren.

All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the

church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We have great need to search the Scriptures that we may be representatives of Christ, and act our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or allow their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world: for its members deceive and cheat and bear false witness; so the world's say-so in this matter of who shall be admitted into church fellowship, should have no weight with us.

There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of the life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God.

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." We are not required to criticize, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat.

The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the Great Teacher:

"Nay; lest while ye gather up the tares, ye root up also the wheat with them."

There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest long-suffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope.

And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church. Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battle ground, where they have become discouraged, and through manifold temptations have fallen into the very sins of which they were accused.

Let the words of Christ be carefully studied, "Let both grow together until the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,—sins of a far

more aggravated character than that into which she had been betrayed; for her accusers had induced her to sin, that they might lay a snare for Christ. And they who heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last."

Those who are most guilty of wrong are the first to see wrong; therefore let every church member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." . . .

The spirit that instigates accusation and condemnation in the church, which results in uprooting those who are looked upon as evil-doers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things.

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true.

Satan himself is the sower of tares; but even though he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven.

How does heaven look upon such things? With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God! Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in

that great day by that Man whom God hath ordained; for he hath committed all judgment into the hands of his Son.

The time is at hand when the judgment will sit, and the books will be opened, and every one will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they have not a saving knowledge of Christ! Today many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life.

Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects.

This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

The words of Jesus tried his heart, for he had an idol there—the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ by precept and example.

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not

asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich.

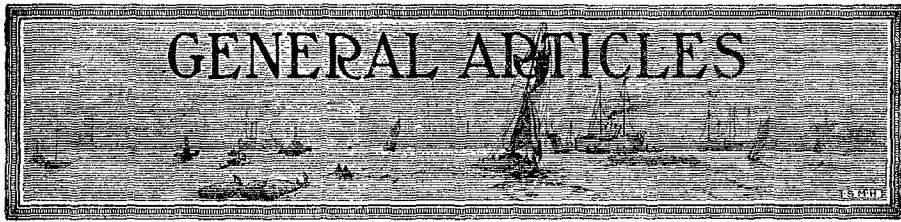
The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor.

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all and in all.

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares.

Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully onto the side of Christ. But while the church is to separate itself from evil-doers, to come out from among them and be separate and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern . . . between him that serveth God and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner.





## Right Where You Are

J. M. HOPKINS

"To his servants Christ commits 'his goods,'—something to be put to use for him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in coöperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons," pp. 326, 327.*

All believers in Bible lore know that the Lord has always raised up men, both in the church and in the world, to fill certain important places in his work, in his great plan. These are often termed "men of the hour." They are men specially called and fitted for the particular occasion. Noah (Genesis 6), Moses (Exodus 2), Jeremiah (Jer. 1:1-10), Cyrus (Isa. 45:1-6), John the Baptist (Matt. 3:1-4), and Paul (Acts 9:10-16) were among them. And the number might be increased indefinitely.

That God takes the most intimate cognizance of all his people is another blessed assurance. Acts 10:1-8; Psalm 139. He knows just where each one is, and what he is doing. To every Christian these are happy truths.

We know, also, that the Lord sends his servants into different parts of the world as missionaries—men specially called and sent.

But that God designates the place of labor for every one of his faithful children may not be so apparent to all. Is it true that the Master has stationed you, my brother, my sister, wearing the toiler's humble garb, with toil-worn hands and scarred, crooked fingers, and lowly lot,—did the Master put you just where you are? We may be poor and unlearned in the eyes of the world, and even in the church often made to feel our insignificance. Is it true that our Father has stationed us just where we are for a purpose? Yes, it is true. Please read again the quotation from "Christ's Object Lessons." "Each has his place in the eternal plan of heaven. Each is to work in coöperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

My poor toiling brother, and weary, worn sister, that means that you and I are just as truly called as were Moses, Cyrus, or Paul. Right where you are in that lowly cabin, separated from loved ones, maybe disowned and deserted by those you love; maybe alone among strangers; you may have this assurance. You may have had unfortunate reverses, but, brother, do not be discouraged.

Your heavenly Father knows all about it, all about those mistakes you have made and are so sorry for. If you are fully surrendered, and consecrated, and sanctified, however humble and lowly your lot may be, know that God put you right there for a purpose. That is just where he wants you to live, to toil, to shine for him by living out the principles of his Word before your family, before your neighbors and associates.

Roseburg, Oregon.

## Music and Song

MRS. S. W. SISSON

"MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

In this wonderful psalm of praise we catch a glimpse of the spirit of joy which comes to us in our lives with Christ. We are to serve the Lord with gladness. We are to come into his presence with singing. Joy is manifested in the lives of those walking "in the paths of righteousness."

What a mighty song was that of Moses! Imagine the wonder of the children of Israel when, as they approached the Red Sea, its mighty waters separated and rolled up on each side, and they passed safely over. What fear they must have felt as Pharaoh's hosts pursued, and they thought of their fate when once more in his power! But as the hand of God drew aside the waves of the sea, and let his children walk over on dry ground, so he closed the pathway to Pharaoh and his hosts. God furnishes the safe path for our feet today, if we listen to his voice and choose his path. Was it not fitting that Moses should lift up his voice in song and praise, and exclaim, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him"?

Nor was Moses alone in this praise to the Most High. The prophetess Miriam also lifted up her voice, accompanied by the tones of the timbrel, and sang, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." In those days of fierce warfare, it was an occasion for great rejoicing when an enemy was captured; and so we find the prophetess

Deborah singing praises unto the Lord. Her song of praise closes thus: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might."

One of the most remarkable pictures in the Bible is that of Saul, the first king of God's chosen people. As we think of him, we see his brow overcast with gloom and his courtiers trembling before the gathering tempest of his evil spirit. All the kingly attributes have departed. "Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." 1 Sam. 16:15, 16.

The scene changes. We see again the green slopes of Bethlehem, dotted with the flocks of Jesse. The tender shepherd lad faithfully performs his allotted task; and as he tends his father's sheep, he beguiles the hours with sweet music. Messengers are sent, bidding Jesse send his youngest son to the court of Saul. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." Verse 23.

Thus we see that far back in history the ministry of music had a recognized place because of its soothing influence.

Nor was music absent from the temple service, for there was, we learn, a chamber set aside for the musicians. "All the congregation worshiped, and the singers sang, and the trumpets sounded, and all this continued until the burnt offering was finished."

The apostle Paul, in writing to the Ephesians, gives this advice: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And to the Colossians he writes: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

As it was in the days of the patriarchs and in the days of Paul, so it is today. We cannot sing our sacred songs without also feeling their influence. Who can sing "Trust and Obey" without having a greater desire to trust and obey? Or who can sing "A Friend in Jesus," unless he has indeed found a friend in him?

Can one doubt the divine mission of music when he reflects upon the supreme power which enabled many a dying martyr to lift his song of praise to God as he faced the awful death in the arena at Rome in the days of Nero? Surely God has given us music for a purpose. Listening to the "Hallelujah Chorus," we seem to catch a glimpse of the joy of the angels.

"Music can be a great power for good: yet we do not make the most of this branch of worship. The singing is

generally done from impulse or to meet special cases; and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Testimonies for the Church,* Vol. IV, p. 71.

Tampa, Fla.

## The Spirit and Power of Elijah — No. 2

R. D. QUINN

"It came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. . . . And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18. Then Elijah called for a great convocation of all Israel and of all the false prophets, on Mt. Carmel, that a test might be made of the rival systems of worship, and the God that answered by fire was to be acknowledged the true God.

The prophets of Baal chose their bullock and laid it on their altar, and cried aloud and cut themselves with knives from morning until noon, and from noon until the time of the evening sacrifice, saying, "O Baal, hear us." But "there was neither voice, nor any to answer, nor any that regarded." Then Elijah said unto all the people, "Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. . . . And he put the wood in order, and cut the bullock in pieces, and laid him on the wood." Elijah was triumphant in the midst of that unbelieving host. He was more than conqueror. When all was ready, he called three times for four barrels of water to put on the wood and the sacrifice. By his mighty faith he even piled up difficulties in the way of God. Instead of trying to make it as easy as possible for his prayers to be answered, he soaked the wood and the sacrifice and filled up the trench around about his altar with water.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." God more than met Elijah's faith on this occasion. Not only was the sacrifice consumed, but also the wood and the stones and the dust, and the very water that was in the trench.

Immediately following this remarkable demonstration of God's power, Elijah took the false prophets down to the brook Kishon, and slew them there. There was no compromise with sin. That was the secret of his power. This is where King Saul had failed in his war with Amalek. God had told him to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15: 3. But Saul spared Agag and the best of the sheep. Some one has aptly remarked that if we save our Agags, when we would be at our best in some great crisis (as when Samuel went out to meet Saul) there will be the bleating of the sheep and the lowing of the oxen just when we would have them keep still, and it will be to our utter chagrin and undoing.

"Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. . . . And Samuel hewed Agag in pieces before the Lord in Gilgal." 1 Sam. 15: 32, 33. Let us slay utterly, and give heed to the admonition, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 14.

We are reminded just here of that significant passage in Joshua 17: 12, 13, where it is said that the children of Israel could not drive out the inhabitants of those cities, "but the Canaanites *would* dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out." The whole story of their subsequent failure and captivity is told in that one brief sentence, "The Canaanites *would* dwell in that land." But they had no kind of right to dwell there. They were dispossessed. The cup of their iniquity was filled up, and God had said, "I will drive them out." But they *would* dwell there; that is to say, they wanted to, and so Israel let them; a compromise was formed, and Israel did not utterly drive them out.

Let us apply these same principles to our spiritual warfare. Have there not been in all our lives all these years those besetting sins of fleshly lusts that *would* dwell with us, and in some instances have held their own, notwithstanding we have known that they had neither part nor lot with the soul redeemed by Jesus Christ? Let us not condemn too strongly ancient Israel, lest we condemn ourselves. Surely the words of Joshua are as applicable to us as to them: "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" Joshua 18: 3.

Returning again to the scene of Elijah's triumph over the prophets of Baal and their false system of religion, we find him saying to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." What was it that Elijah heard that to him was a sound of abundance of rain? Surely it was not the rumbling of the great thunderstorm that was soon to break upon them. For after this he went up on top of the

mountain and cast himself down on the ground, and prayed seven times before there was seen even a cloud as large as a man's hand. 1 Kings 18: 42-44. The preceding verses tell us that when all the people saw the manifestations of God's power in the consuming of the sacrifice, they said, "The Lord, he is the God; the Lord, he is the God." Their hearts had been turned back to God again. This to Elijah was the sound of abundance of rain. The apostasy of the people of God was the thing that had shut up the heavens, and their return to God was the only thing that would open them.

And so it is in our own day. If we are walking in dry places, it is because we have departed from God. If we would enjoy the copious showers of the latter rain, we must repent of our backslidings and turn again to God with all our hearts. Then we shall receive largely of his Spirit.

South Lancaster, Mass.

## The Laodicean Message — No. 3

W. S. CHAPMAN

THE people who are to have a part in the closing work of the third angel's message will be a truly converted people having a deep sense not only of the importance, but of the vast scope of the message.

"The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time."—*Testimonies for the Church,* Vol. IX, p. 154.

They will be a people with an eye single to God's service, having an overmastering burden for souls, and an intense longing for a convincing power to attend their work. We read:—

"A deeper and wider experience in religious things is to come to God's people. Christ is our example. If through living faith and sanctified obedience to God's word, we reveal the love and grace of Christ, if we show that we have a true conception of God's guiding providences in the work, we shall carry to the world a convincing power. . . . Through the faith that his people exercise in him, God will make known to the world that he is the true God, the God of Israel."—*Id.*, p. 274.

To perfect such a people he tests them over and over again, "until his servants are so humbled, so dead to self, that, when called into active service, their eye will be single to his glory."—*Id.*, Vol. IV, p. 86. For this people the Laodicean message is to accomplish four things: Bring them to a realization of their backslidings, lead them to a zealous repentance, bring Jesus into their hearts, and enable the latter rain to fit them for giving the loud cry.

Much misconception exists as to when and why the latter rain is to descend upon God's people. The impression seems to be quite general that the latter rain is the power which is to cleanse the people from sin, in preparation for giving the loud cry.

Cleansing from sin is an individual work, and under the gospel God has but one method through which it is to be accomplished,—by repentance and confession,—bringing pardon and acceptance, changing the position of the sinner into that of a child of God. This is a work to precede the bestowal of the latter rain. The former rain fell upon the disciples after they had so cleansed themselves that they stood before the Lord blameless in his sight. The former rain was the power of God given to enable them to accomplish the work they had to do. So it will be in the bestowal of the latter rain. God will thus strengthen his saints after their conversion, for their final work, then seal them for eternity.

In the conversion of this people the putting away of sin comes first. To this end the servant of the Lord said, "Every church needs a clear, sharp testimony, giving the trumpet a certain sound."—*Id.*, Vol. VI, p. 375.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing, or power of God, comes only on those who have prepared themselves for it by doing the work which God bids them; namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Id.*, Vol. I, p. 619.

"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.

"As a people professing to be reformers, treasuring the most solemn, purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."—*Id.*, Vol. V, p. 147.

This testing work is for eternity. None will be left in the ranks but those

who are going through to the kingdom. In 1870 the servant of the Lord made this statement:—

"I have tried in the fear of God to set before his people their danger and their sins, and have endeavored, to the best of my feeble powers, to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved,—not because they could not be saved, but because they would not be saved in God's own appointed way."—*Id.*, Vol. II, p. 445.

Few stood the test in Christ's day. "Christ sifted his followers again and again, until, at one time, there remained only eleven and a few faithful women to lay the foundation of the Christian church."—*Id.*, Vol. V, p. 130. It will be a "remnant" who finish the work. Rev. 12:17.

However, few as they will be comparatively, their work will rouse the world. The day is quickly coming, indeed has begun, when the public estimation concerning Seventh-day Adventists will undergo a decided change:—

"Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence. . . . The lawmaking powers will be against God's people. Every soul will be tested."—*Id.*, p. 546. "A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heartfelt prayers. Let every one of you, from henceforth, make your life beautiful by good works."—*Id.*, pp. 129, 130.

"The crisis will be reached when the nations shall unite in making void God's law. The days will come when the righteous will be stirred to zeal for God because of the abounding iniquity."—*Id.*, p. 524. In vision the servant of the Lord saw this uprising:—

"Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*Id.*, Vol. IX, p. 126.

In another vision the servant of the Lord saw the saints of God laboring in the closing work of the message. In describing the scene, she says: "The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account

of their own transgressions. . . . The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. . . . While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."—*Id.*, Vol. V, pp. 474-476.

St. Petersburg, Fla.

## Tithing

CHRISTIAN people declare the Bible to be their only rule of faith and practice, yet in the matter of Christian finance many have ignored its plain teachings, and have tried every substitute that man has devised. As a result, every department of Christian activity is suffering for lack of funds.

The Old Testament contains the best system of church support ever devised. God has revealed no other financial plan than the payment of the tithe as an expression of our debt to him, and freewill offerings expressing our love and gratitude.

God's laws are universal. They apply to all times and all places. They are equally binding upon the Gentile and the Jew, the Roman and the American, the African and the Chinese. These laws do not create duties, they define them. They are the very essence of justice, kindness, and good will toward men. The more we study them, and the better we understand them, the more fully do we realize that they are enacted for our best good and highest development, physically, morally, and spiritually.

The great God, our Father, who created us, who loves us, and who understands what is best for us, asks for one seventh of our time and one tenth of our income. . . .

It is a well-recognized principle of law that when a law has once been in force, and the conditions which called it forth still exist, the law is binding till it is repealed. The law of tithing has never been repealed, and was never in greater demand than at the present time.

The law of the tithe, like the law of the Sabbath, was not instituted for the benefit of others, but for ourselves. God does not require the tithe just to keep the treasury full, but to win us from selfishness and covetousness, which were the bane of the church in both the Old and the New Testament times.

In the ten commandments covetousness is ranked with theft, murder, and adultery. Paul classes this sin among the vilest of sins. In writing to Timothy, Paul warns him against the sin of covetousness, saying, "The love of money is the root of all evil: which while some coveted after, they have . . . pierced themselves through with many sorrows." Judas, being covetous, betrayed our Lord for thirty pieces of silver, then went out and hanged himself.

The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when

there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

The Bible designates two sources of revenue, tithes and freewill offerings. The tithe is the Lord's, whether we keep it or pay it to him.

The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt. God has no need of our money, for all is his; but he requires his share just to remind us that we are in partnership with him. Just as the tribute money paid to Cæsar was a recognition of his authority, so the tithe is the recognition of God's interest in every dollar we receive.

God has furnished us all the capital, has given us health, strength, and opportunity to use it, has allowed us ninety per cent of all the profits for ourselves; but in our selfishness we have overlooked the fact that he has reserved one tenth for the express purpose of financing his kingdom on earth.

We all acknowledge that God has placed on this globe a kingdom called the kingdom of heaven. Is it conceivable that he has brought such an organization into existence and has never thought about financing it, but has thrown it out into the world a waif to be sustained or neglected as men see fit?

If God does not require the tithe to be paid into his treasury, then it follows that the kingdom on earth has no financial foundation at all; it is just left to our impulse and feeling in the matter. Where the tithe system is ignored, a few devoted members give liberally, but the majority do little if anything to carry on the work.

The church is poor, the Sabbath school is without sufficient supplies, the missionary societies are hampered; all the benevolences of the church languish, because God's people either spend the tithe on themselves or scatter it over a wide list of charities.

The tithe is not for any and every good cause, but is sacred to the great purpose of the extension of the kingdom at home and abroad.

The church, the bride of Christ, should be the dispenser of religion and a ready source of help to the needy. Instead she is a beggar. Her frantic efforts to raise money are distressing. Her credit is poor; her revenue uncertain; her debts are multiplied. Until her membership return to God's financial system, she must always be a beggar appealing for alms.

God is not honored by the money given at church fairs, bazaars, and suppers. He is honored only by the voluntary offerings of his people. The world does not read the Bible, it reads Christians, and judges Christianity by its followers. Concerts, oyster suppers, and all such "catch-penny methods" are belittling to the church, dishonoring to God, and contemptible in the eyes of the world. The church wrongs the world by courting it for gain.

The usual deserters of wife and chil-

dren are the nonsupporters of their families. It is easy for a man to desert his family when he is not supporting them; he feels little responsibility; he knows he will not be missed. The Christian who gives little or nothing to the cause of Christ finds it easy to evade his responsibility, and also finds that any excuse will do for nonattendance at church and Sabbath school.

The best evidence of the divine origin of the church is that it is able to stand such methods of support, and that it still survives.

Imagine the President of the United States and the Committee of Ways and Means sending out little jugs and barrels with slots in them, mite boxes, buttons with their pictures on them, to catch pennies to meet the fiscal needs of the government of United States.

Imagine the different States and counties holding fairs, festivals, apron sales, concerts, and ice cream socials, with women asked to cook and sew, that each community might get enough money to pay its regular expenses. Such methods would disgrace any State or county, they are belittling and shameful. Yet this is the way many Christians are trying to finance the kingdom of God on earth.

The kingdom of God is more glorious than all earthly kingdoms; its purposes and appointments are all harmonious and dignified; its scope is world-wide. It has a greater work than any nation ever had to do, with tasks more delicate than any civil government ever considered, with conquests to make more extensive than any earthly king ever dreamed of.

The tithe system is the only one spoken of in the Bible. It is worthy of God, of Christ, and the nature of the kingdom. Its history is dignified. It is found in the law, the prophets, and the gospel. It has God, Abraham, Jacob, Moses, and Reformers and prophets of the Old Testament, and Jesus and the apostles of the New Testament as its indorsers. In the words of Bishop McCabe, "Other systems may succeed, God's cannot fail."

Tithing establishes equality among God's people. The smallest weekly offerings of the poor are just as highly valued in God's sight as the large gifts by the rich. No excuse can free a man from his obligation.

Tithing leaves no ground for excuse. It has the fullest regard for the man of limited income, and simply asks that he tithe as he receives.

He who gives when he has little will give more when he has much, for the principle and the habit have been established.

The rich often find it a severer test of their loyalty to tithe out of a large income than the poor do out of a small income.

Tithing compels system in finance, and saves its cost by cultivating thrift and economy. Another effect is that a man conducts his business in a different spirit; and with a loftier motive his companionship with God becomes more real.

No one should wait for his neighbor to act, but each one, realizing his per-

sonal responsibility to God, should begin at once to tithe his income. The faithful among the Jews tithed everything, even the garden seeds, mint, anise, and cummin.

Tithe your sales, tithe your wages, tithe the milk, eggs, and butter, the sheep and cattle; tithe your income from every legitimate source.

If the tithe is the Lord's, what shall we do with it? Why, pay it to him as soon as possible, and get our unworthy hands off of it. The spent dollar is the one that is hard to give to God. . . .

"How much owest thou my Lord?" If you have been honest with every one but your Creator; if you have failed to pay your tithes; if you have money and property that rightly belong to the kingdom, ask God to guide you in making the restitution. Ask him to give you the love and the courage without further delay to use "in the service of the King." God will respect you for an honest Christian, and you can respect yourself.

Many Christians lack the training and the ability to make good preachers or missionaries, but they may share in this great work by supporting the workers, and also have a share in the harvest that is to be.

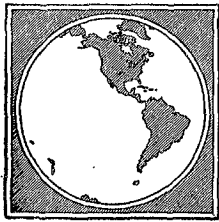
After all, the highest compensation from tithing is spiritual; when you have paid your tithe, your mind is free from all doubt on the subject, and your heart is free to engage in other forms of Christian service.

All of God's promises are conditional. When you are living right before God in other matters, and are paying your tithe cheerfully and regularly, you know you are doing your duty, meeting the conditions, and can rely on the promise.

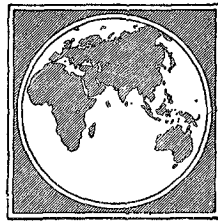
"Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:14.—*C. Vernon Fox, M. D., in leaflet by Methodist Book Concern.*

### Floods

THIS present year has witnessed many floods in different portions of the world, and they still continue. From the public press of last month we learn that the waters of the Nile reached such a high level that it was necessary for the government to enforce the decree of 1887, which empowers the government to call on any able-bodied man to assist in work for the protection of threatened regions, under penalty of imprisonment or fine. Within a day or two of this word from Egypt, news comes of a flood in China, inundating an area of seven thousand square miles, and rendering a million persons homeless. The lamentable thing in this case is that the flood has occurred in the very region in which the American Red Cross Society had already spent \$600,000 for flood protection, and where a \$30,000,000 loan was being used in reclamation work which was postponed by the war. Thus even the poor Chinese suffer because the European war made the flood-protection plans impossible to carry out.



# THE WORLD-WIDE FIELD



## Coimbatore, South India

G. G. LOWRY

I AM sure the readers of the REVIEW would be made happy if they could have the privilege of visiting the training school at Coimbatore, and of seeing the class of earnest boys and girls who are here preparing themselves for service in the Master's vineyard. Thirty-five students are enrolled this year. Most of these have been converted and baptized. A number of those who have not yet publicly taken their stand for the truth are planning to be baptized soon.

One of the boys who has just come to us from the Malayalam field came to me a few days ago and said: "Sir, ever since I came to this school, I have felt that there is something in this mission that I have not seen anywhere else. Although I am a born Christian, yet I never felt the need of a Saviour until I came here. My sins seem like a great burden upon me, and I want to get rid of them in some way. I cannot sleep sometimes for thinking of my sins." I gladly taught him how he could be freed from sin. He will be baptized next month.

Our Sabbath school and young people's society are doing active work. Almost every day some of the boys are out with tracts and papers, visiting and talking with the people of the town. We also give them two or three days' leave each month for missionary work. On these days we usually go out in a group to the surrounding villages to preach and do colporteur work. We have good experiences with the people. There are always some who are interested in what we have to say, and with such we leave literature that will increase that interest.

We feel that there is a bright future for the work in this part of India. At present we have workers in three of the six language areas of South India, and are publishing literature in four of these languages. The message is finding its way into the dark corners of the field through our literature. Much larger results would be seen if we had workers to follow up the interests thus created. It is to supply this great need that the training school at Coimbatore is maintained. As the students go out from this school into the work, their influence and effort will surely be seen in souls saved.

Several persons in the homeland are supporting students in this school, and I wish to say for their benefit that I believe they could not make a better investment. The students whom they are supporting will soon be out in the field doing aggressive work for the Master. There is room for many more such students in the school, but because of the

lack of means we have to turn down the many applications which come to us from time to time. It costs only about forty dollars to support a boy or a girl for a year in the school. Are there not others who would be glad to pay the expenses of one or more students in the school until they are ready to go out into the work?

*Coimbatore, South India.*

## Pioneering Experiences in the Solomon Islands — No. 5

Seeking Where to Begin

G. F. JONES

MANY cannot understand what it would mean to start for a group of islands whose inhabitants were reputed for their fierceness, to have no knowledge of the navigable areas of the islands, to know no particular place where one could make his home, and to be landed among these strange people. This was our experience in entering the Solomon Islands. It seemed a risky undertaking, and the Australasian Union Conference evidently thought so too, for they were willing to supply us with everything we thought we needed—a good substantial motor vessel, a portable house, etc. They were anxious to know the outcome of this soul-hunting expedition, and they drew a breath of relief when in less than three weeks from our landing, we were able to report that we had actually begun clearing for the mission grounds. Their many earnest prayers were fully answered.

It was five o'clock in the evening when we started on our wonderful trip, searching for a location. We had no fears, but were full of joy and expectation. The wind was fresh, and caused our little vessel to cut the waves as it plowed proudly along on the mission her name indicates—"Advent Herald." After about two hours of this kind of sailing we entered a narrow channel, and with land on both sides there was no more rough sea. It was now night. For many miles we sailed under shelter of the land, with its odor of sweet tropical plants wafted across to us. The air was cool and pleasant, and everything was quiet except our high-tension engine, which was forcing us along rapidly. For four hours we sailed along near the land, but I have been told that not one native lived at any point where we passed. I have since learned that many a long sea trip has to be made to reach the different tribes. In some places we had to go slow or stop; bends had to be rounded and reefs avoided. Then we sailed up a very narrow channel of the sea, like a narrow canal; and when we got through it, we were in one of the

loveliest of lagoons. We could go no farther that night, for we were now in the midst of shoals and dangers; so we dropped anchor close to a pretty, small island, and thanked God for the safe and pleasant first trip in the night, and in waters to us then unknown.

We had entered the Rovian Lagoon, a large lagoon studded with pretty islets; the water is a bright green in some places, and in others a deep blue. The next day we continued our voyage. We steered clear of all green patches, and chose the deep-blue channels for safety. Two hours' sailing brought us to a trader's home and store, and close by was the headquarters of the Methodist Mission. Though this mission has been located here among the four or five hundred inhabitants of the lagoon for about fifteen years, not all the people have joined the mission. During our stay of one night in this lagoon I had the pleasure of getting these interested in our mission.

The trader in the Solomons is like all traders. They are generally seafaring men of a daring and adventurous nature. There is nothing they like better than to make a raid on the natives for the least offense, and kill as many as they can. As a rule they hate missionaries, because, they say, they are hypocrites. So they do all they can to prejudice the minds of the natives against missionaries. But the trader and all the others befriended us, gave us reliable information, and welcomed us everywhere. "This is the Lord's doing, and it is marvelous in our eyes."

That same evening we sailed a little farther up the lagoon with a new crew borrowed from our friend the trader, and anchored close to a small island for the night. Some canoes, filled with natives, came off, and after a while we sang some of our good old advent hymns to them. They, in turn, sang their native airs. There seemed to be a mutual understanding between us that we were their missionaries, and they belonged to us. This was a heavenly binding, true and lasting. The old chief, who for years had resisted other missions, was that night conquered and won, and has been our stanch friend ever since. This was our first contact with the natives of the Solomon Islands.

## "We Acknowledge This Book as God's Book"

T. E. BOWEN

OVER in Madagascar, according to a report published in the August number of the *Bible in the World*, the people reverence the Bible. And this is true not only of the people on this island. Missionaries more and more are learning that the people regarded as heathen, whether in China, India, Africa, or in the islands of the sea, have a high regard for what the Great Book says.

We quote the following incident concerning the Malagasy Christians in Madagascar:—

"It is interesting," says James Sibree, D. D., "to see what deference our



Malagasy Christians pay to the authority of the Scriptures. One of my brother missionaries had occasion to reprove rather severely a village congregation in his district for certain conduct which he considered very reprehensible; so a day was fixed on which he was to go and meet the people and show them in what they had been wrong. On coming to the little chapel, he found the members all assembled, and before commencing the meeting the native pastor stood up and said: 'We know, sir, that you have come out here to reprove us for that in which you think we are blameworthy.' Then, pointing to the open Bible on the pulpit desk, he said, 'We acknowledge this book as God's Word; and if you can show us clearly from the Bible that we are wrong, we will confess our fault and try to amend. If you can give us only your own opinion, well, we will argue it out with you, for you are a man like ourselves, and you may be mistaken. But prove us to be at fault by this Bible, and we will submit to your reproofs.' That pastor in a little village thus showed a manly independence which we can admire, but yet acknowledged the Book as 'the judge that ends the strife.'"

We suppose the foreign pastor was able from the open Book of God on the pulpit desk to show those people their error; and most likely they acknowledged their wrong, and corrected their ways. But suppose, just for a moment, that he could not have found one word in that open Book to condemn their doings; what then? Would it not have been true that in such a case the people of that little chapel were entitled to their opinions equally with the pastor?

The reason Seventh-day Adventists in all their mission work teach the sacredness of the seventh day is shown in the fact that this is the day that that open Book proclaims throughout all its sacred pages to be the Sabbath of the Lord our God.

### Mission Notes

IN writing from the Solomon Islands on July 18, Sister D. Nicholson says: "We are finding our time fully occupied with the Marovo Mission and the new missions in which we must take some interest. We are of good courage in our work, and are looking forward to receiving help shortly."

BROTHER L. V. FINSTER, writing August 2, said that their new college building, which is being erected upon their mission grounds in the suburbs of Manila, was progressing nicely, and that they hoped to have the roof on in about ten days. It is in this building that the training school for the Philippines is to be opened. Brethren Irving Steinel and O. Sevens, who went with the large party which sailed August 1, are to teach in this school. God is blessing the efforts put forth to train our native young people in every land to join with us in giving the last message in all the world.



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.

### Children All

THE pink little fingers are strong and brown  
That clung so tight to their mother's gown;  
The dear little pattering, stumbling feet  
Race all day in the field and street;  
The nimble tongue like a mocking bird's,  
Lisps no longer in baby words;  
But a little child, at the heart is he,  
As home he runs to his mother's knee.

The brave young shoulders are squared and strong  
To carry burdens and right the wrong;  
His back is sturdy and soldier-straight;  
Never it bends to fear or fate.  
Bright and buoyant and brave and free—  
Where is the child at the mother's knee?  
Ah, home he comes from the heights of will!  
Her tallest boy is her "baby" still.

Out in the world we fare, elate,  
And fling our challenge to time and fate;  
We are young, we are strong, we are glad, we are gay,  
And we scoff at the cares of the toilsome way;  
But the tempest gathers, or fortune stuns—  
"Like as a mother" the promise runs!  
Children at heart, with our hurts and harms,  
We long for the Everlasting Arms!

— Anna B. Bryant.

### Parental Responsibility

T. E. BOWEN

LAX family government is one of the characteristics of the last days. Petted and indulged children are making life in many a home miserable. And the individual home is not alone the sufferer. The evil spreads, affecting many lives outside. On the other hand, a well-ordered home, where the children are respectful and obedient, radiates blessings near and far. It becomes a little oasis in the desert. The parents may hold no official honors, but heaven regards them among its valued treasures.

Petted and spoiled children will not be admitted into heaven. Its harmony and peace would be marred. Writing to a minister and his wife whose one child had been indulged until she was "guilty of acts of disobedience and passion" as many times in a day as her will was crossed, the Lord's servant said: "Your child will never see the kingdom of God with her present habits and disposition. And you, her parents, will be the ones who have closed the gates of heaven before her." Why this terrible condition? Mark well the reason: "In your blind and foolish fondness, you have both surrendered to your child. You have allowed her to hold the reins in her tiny fists, and she ruled you both before she was able to walk."

No doubt this is not an isolated case, or the Lord would not have caused it to be written out. It was written, that it might be known how God regards this unsanctified child-rulership over parents. Instead of parents using the mature judgment God has given them in wisely ruling their households, they become the subjects, sitting by and allowing the reins of government to remain in "tiny fists." These fists may be small at first, but by and by they become larger; and then these parents wake up to see that that which seemed "cute" at first, develops into a lordship which makes their lives miserable indeed.

God wants us to love our children. He expects us to protect and care for them. It is the overindulgence, the failure to correct their imperfections, the failure to restrain and lead them into obedience, that the Spirit reproves.

I once knew the mother of a large family who carried a strap fastened to her waist; and as the result of its often severe use, the repeated wail of the culprit, accompanied by the angry voice of the mother, was frequently heard by the neighbors. Her children did not respect, love, nor obey her. To beat her children into submission and compliance was not truly "commanding" her household after her.

Again, I knew the only child in another family. He had been left quite largely to others to bring up, as the mother was called to the "larger work" of governing a school. This child's voice might be heard nearly every night in a stubborn, wilful cry, as his wishes had been crossed in some manner. Perhaps his parents were guided by the modern maxim, "The child's will must not be broken;" but during some fit of such stubborn, angry crying, the medicine of a tough little switch properly applied, not heeding the cry, would have been the very remedy to administer, and would have served to guide, bend, and direct the tender will of this three-year-old son into such shape that people might live with him in peace. To let such a disposition strengthen is a crime. And the responsibility to subdue it rests at the door of the parents. They have no greater task than this. "Do not feel that your own little one is more precious in the sight of God than other children." This, however, is exactly what all over-indulgent parents think, and herein lies the secret of their failure.

The Father in heaven has given parents an example to follow. He sent his only begotten Son into the world. He was not spoiled in his bringing up. He learned obedience. He was permitted to suffer real hardships. He toiled as other young men must toil to help their parents. His path was rougher than that of any other. But did not the Father love him? Ah! his love was seen in all the experience he gave his Son. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Children trained from early childhood in the way in which they should go, will not depart from it, the Book says, in after-life. Moses, Samuel, Timothy, and others are examples left us of such training. This training began in infancy. Many fail by not beginning soon enough. God never designed that the reins should be in "tiny fists," and parents be ruled by their children before the little ones are able to walk.

### A Criticism of Critics

MRS. B. F. FOOTE

You are all familiar with the old saying that "people who live in glass houses shouldn't throw stones." But for a little while I wish to throw some stones against criticism, and to throw as hard and as straight and as often as possible. Perhaps I should add that most of the stones that I shall throw are those which have already struck me with more or less effect. In fact, the very first one struck me so forcibly that as soon as I get through writing this article, I am going to turn over a new leaf and try hard never to criticize anybody again. Here it goes, and I hope it will make a deep impression: "To criticize others requires less brains than almost any other effort."

And here is another that sank in deep when it first struck me: "What a world of gossip would be prevented if it were only remembered that a person who tells you of the faults of others intends to tell others of your faults!"

Turn that around a little now, and apply it in this way: Next time you find yourself criticizing some one, just look into the eyes of the one to whom you are speaking, and realize that he is thinking after this fashion: "Well, now, I wonder what he is going to say about me when he gets around behind my back!"

Here is another "stone:"—

"There is so much good in the worst of us, And so much bad in the best of us, That it ill behooves any of us To talk about the rest of us."

Another that is worth remembering: "Unspoken criticisms are like your own sword in your own sheath; but after you have said them, they are like your sword in the hands of another." I well remember one person who used to come to me and talk about others, and when I would indicate in any way that I agreed with her, she would go and tell the person

talked about that I had said the things she had told me. It was quite a lesson to me when I found it out.

When tempted to find fault with others, it is well to remember that by so doing we reveal our own character. The Bible makes this very plain in the following words: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." When we talk about the faults of others, we become partakers of their faults; for if we know that they are making mistakes, and do not try to correct them, we are as guilty as they.

Talmage says: "There is only one person worse than a whisperer; and that is the man or woman who listens without protest. . . . An ancient writer declares that a slanderer and a man who receives the slander ought both to be hanged,—the one by the tongue and the other by the ear."

Some time ago I saw a description of the "cancellation" game. This is the way it is played: Whenever a person says something derogatory of another in your presence, try to say something good about the person criticized, thus canceling the impression that might otherwise be left by the unfavorable remark. To illustrate: There is a story of an old woman who was in a company where the minister was being criticized very severely. When she was asked her opinion, she replied that the poorest preacher she ever heard could preach so much better than she could live that she never felt like criticizing any of them.

There is one kind of criticism that is perfectly proper, and the more of such criticizing we do, the better. That is self-criticism. The following is to the point:—

"Just stand aside, and watch yourself go by.  
Think of yourself as 'he' instead of 'I.'  
Then pick flaws; find fault; forget the man  
is you,  
And strive to make your estimate ring true.  
The faults of others then will dwarf and shrink,  
Love's chain grow stronger by one mighty link,  
When you, with 'he' as substitute for 'I,'  
Have stood aside and watched yourself go by."

We should excuse much in others, but nothing in self. There is a story of two Chinese families,—one rich, the other poor. The poor family was very happy, and the rich family was just the opposite, always having trouble. The rich man went to the poor man's home one day, and asked how it was that they were always so happy. "Oh," said the poor man, "we all try to take the blame for everything that goes wrong. For instance, if one of the children is carrying a dish to the table, and stumbles over the footstool that another has left in the middle of the floor, breaking the dish and spilling its contents, the one will apologize for having left the obstruction in the way, while the other will say, 'Well, it was my fault; I ought to have been watching where I was going.'" Then the rich man said, "Well, well, it

is just the other way in my home. Each one blames some one else for everything that goes wrong."

Criticism is condemned in no uncertain terms in "Christ's Object Lessons." There the writer says: "Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted."

The *Western Recorder* gives a very pointed sentence on this thought, as follows: "If we would pray for the preacher as much as we criticize and cauterize him, there is little doubt that his ministry would be far more effective."

Now, here is the last stone I intend to throw; and I hope it will break up into enough pieces to strike every one who has ever said anything about any one that he ought not to have said, and strike so hard that if the temptation ever comes again, the memory of it will help each one to resist. It is really a precious stone, a gem:—

"If you your lips  
Would keep from slips,  
Five things observe with care:  
To whom you speak,  
Of whom you speak,  
And how, and when, and where."

### The United States Public Health Service Asks, Do You —

FAIL to keep yourself physically fit?  
Wash your face carefully, and then use a common roller towel?

Swat the fly, and then keep a pile of garbage in the back yard?

Maintain a polluted well, and then complain about the undertaker's bill?

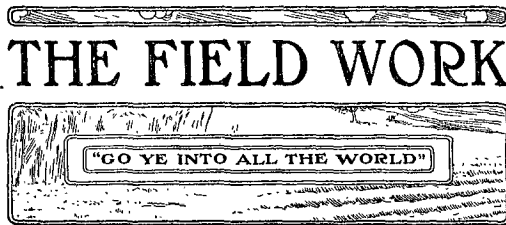
Think screening is too expensive, and then blame your malaria on the climate?

Carry a fine handkerchief, and then forget to cover your mouth when you cough?

Go to the drug store to buy a toothbrush, and then handle the entire stock to see if the bristles are right?

THE color of ginghams, percales, etc., may be "set" by soaking them an hour in a brine made of cold water and salt. The addition of a tablespoonful of alum, dissolved in a little boiling water, is also recommended.

NEVER pack the kitchen range full of coal, but leave a space of at least two inches below the lids. This will give the maximum heat, and at the same time preserve the life of the range.



### The Ohio Camp Meeting

THE fifty-fourth annual conference and camp meeting of the Ohio Conference was held in the city of Newark, August 17-27. The location was a beautiful one. Mound Park is noted for the large prehistoric mound it contains. This mound is in the shape of a horse-shoe, and is exactly one mile in circumference, measuring in the line of the center of the top of the mound. No one knows definitely by whom, or for what purpose, these great mounds were constructed. They are very interesting to students of history in this time, and they indicate a remarkable outlay of labor and engineering skill.

The meeting was well attended by our own people, and the attendance of those not of our faith was exceptionally good. The reports given indicated a most encouraging gain in the various departments of the work. Two hundred and sixty-seven persons were added to the membership of the conference during 1915. This did not include the number brought in after the close of the conference year as a result of the efforts made preceding that time. It was reported that ten strong tent efforts were conducted during the summer season of 1916. Eight of these were large city efforts, involving heavy expense, but giving promise of a large number embracing the truth.

The city work in the State of Ohio is receiving earnest attention. It was made evident that the executive committee is giving such attention to the problem of working our cities as the present conditions require. Instead of conducting one large, expensive effort, facilities and laborers have been provided by which three efforts have been carried on in the leading cities of the State at the same time.

It is encouraging to know that a favorable response to the urgent needs of the times is seen in the tithe receipts. In 1910 they amounted to \$32,337, in 1915 they reached \$44,137, and the tithe receipts for 1916 will be \$50,000. The mission offerings for 1910 were \$10,602; in 1915 they reached the sum of \$23,993, a gain of \$13,391, or 126 per cent. In the Sabbath school work, it was seen that there has been a gradual gain in interest, in general efficiency, and in offerings to missions. The Missionary Volunteer work of the Ohio Conference is making good progress. The general educational work and the church school work also gave an encouraging showing.

In our literature work, including the subscription book work, the Ohio Conference has made an excellent record. To indicate the advancement made in this important branch of the cause in Ohio, we give the results of the business done in 1910, which amounted to \$17,893, and in 1915, which reached \$38,854. This gives us a gain of \$20,960, or 117 per cent. The business in this department in the year of 1916 will doubtless pass far beyond the \$40,000 mark. It was interesting to hear the reports rendered by

the heads of departments, and to hear from those who had been out in the field engaging in the various lines of work.

The Lord's blessing was enjoyed in a special manner throughout the meeting. Excellent help was provided from the General, Division, and Union Conferences. Profs. W. W. Prescott, M. E. Kern, and C. S. Longacre, from the General Conference; Elder J. W. Hirlinger, Profs. B. G. Wilkinson and C. L. Stone, Drs. D. H. Kress and H. W. Miller, and Brother C. V. Leach, from the Union Conference; Brethren L. W. Graham, J. W. Mace, J. L. McConaughy, representing our publishing work, contributed much to the success of the meeting. All the ministers and workers of the Ohio Conference were present, each one contributing his share to the general uplift of the meeting.

As a result of the Lord's special blessing, a large number responded to a call to reconsecration to the Lord's work, and there were some new conversions. Before the close of the meetings, a few of those attending the services from the city took their stand to obey the truth. Twenty-five were baptized, and quite a number will be baptized some time later at their home churches.

There was a liberal response to the general calls that were made for funds, such as the foreign mission fund, the Washington Missionary College fund, and the Ohio city and tent fund. All that was pledged and paid in cash in response to these calls, including the amount received preceding the camp meeting, on the Washington Missionary College fund, approximated \$18,000.

It was felt that in the splendid messages that were presented and in the important recommendations that were adopted, the Spirit of the Lord was present in a special manner to bless and revive his people.

The election of officers resulted in only slight changes from the preceding year. The workers and believers returned to their homes and fields with a renewed determination more earnestly to prosecute the work in the great State of Ohio.

E. K. SLADE.

### The Inter-Mountain Conference and Camp Meeting

THE first session of the Inter-Mountain Conference was held in connection with their annual camp meeting, in Salt Lake City, Utah, August 17-27. At the time of the last autumn council of the North American Division Conference, held at Loma Linda, Cal., it was recommended that this new conference be formed by the uniting of the Western Colorado Conference with the Utah Conference. Soon after this the initial steps looking toward this union were taken at a joint meeting of the committees of the two conferences, held at Grand Junction, Colo., and attended by Elder E. E. Andross and Brother Claude Conard, representing the Pacific Union Conference. At that time Elder E. A. Curtis was

elected president, and Brother J. F. Gaster secretary-treasurer of the new conference.

The membership of the conference thus formed is approximately seven hundred and sixty, and about one third of this number were in attendance at the meeting at Salt Lake. The territory of the conference is so great in extent that it was scarcely to be hoped that a larger percentage of the membership could meet at any given point.

During the conference session the same executive officers who had served since the organization of the Inter-Mountain Conference were reelected, and the only change in the conference committee was the election of Brother H. C. Holloway, of Salt Lake City, to take the place of Elder W. M. Adams, who has been transferred from Utah to the Northwestern California Conference.

At the evening meetings there was an encouraging attendance on the part of the public, who manifested deep interest in the subjects presented. Elder M. A. Hollister and a group of associate workers had just held a series of meetings on the same grounds, and the camp meeting formed a fitting conclusion to the effort. Doubtless the Mormon population in the inter-mountain section of the United States are as difficult to reach with the threefold message as almost any other class of people in the country. They attend our meetings, but they seem content to remain Mormons when the meetings are over. However, there are exceptions to this rule, for we have some excellent people who have come out of the Mormon Church.

On the part of our own people, the Salt Lake meeting, like all the ten camp meetings held thus far in the Pacific Union Conference the present season, was characterized by an ardent desire for deeper spirituality, which we take as an indication that we are living "when the times of refreshing shall come from the presence of the Lord," which just precedes the coming of the Redeemer back to our world to gather his people home.

During the first three days of the meeting, Elders I. H. Evans and E. E. Andross were in attendance and took the leading part in conducting the meetings. Nearly all our people reconsecrated themselves to the Lord, and to their numbers were added fifteen who received the ordinance of baptism.

Other visiting laborers who were in attendance a portion or all of the time were Elders N. P. Neilsen, H. S. Shaw, and A. E. Place, Brethren F. E. Painter and Ernest Lloyd, and the writer. Brethren Painter and Lloyd took an active part in furthering the work of their respective departments.

A spirit of harmony prevails among both the laborers and the rank and file of our people in the Inter-Mountain Conference.

In order to make it possible for others of our people to enjoy the benefits of a camp meeting, another gathering was held at Dolores, in southwestern Colorado, September 13-19. The town of Dolores is in almost the same altitude above sea level as the summit of the Sierra Nevada Mountains at the point where the range is crossed by the Southern Pacific Railway, or about 7,000 feet above the Pacific Ocean. However, the weather was delightful during this meet-

ing, but after the tents were safely packed away, a rainstorm drenched that section of the State.

While the attendance was much smaller than at the Salt Lake meeting, the company of isolated brethren and sisters greatly enjoyed the rich blessings of the Dolores meeting. This meeting followed a summer tent effort conducted by Elder J. T. Spriggs and his wife. An interesting incident of the meeting was the acceptance of the truth by two brothers aged respectively sixty-five and sixty-nine years. They expressed a desire for baptism.

Brother Orno Follett, who has been spending some months in northern New Mexico to regain his health, was with us at the Dolores meeting, and reported that under the direction of our North American Division Conference, he had been making a thorough investigation of the southerly portion of the territory of the Inter-Mountain Conference, and that as soon as a suitable location can be secured the Division Conference will look with favor upon the idea of establishing a suitable mission station for beginning work for the numerous tribes of Indians of western America. It is probable that in the near future this long-neglected work will be inaugurated, and that the first station will be established among the Navajo tribe, which numbers about thirty thousand. These are located on a large reservation in the northwest part of New Mexico. We are sure that our people generally will watch this movement with keen interest.

We believe that all left the Dolores meeting with a deeper consecration of their lives for service than they have hitherto known, and with greater determination to share in the glorious triumph of the remnant church.

G. W. REASER.

### Colored Camp Meeting in Cumberland Mission

THE first camp meeting to be held in the Cumberland Mission proved a spiritual awakening to the believers who attended. The date of the meeting was set for September 7-17, and the camp was pitched on a large lot in the western part of Chattanooga. There were sixteen family tents, besides the dining tent and the large pavilion. About fifty campers were on the ground from Chattanooga, Knoxville, Bakewell, and Morristown, Tenn.; Huntsville, Ala.; and Nashville and Dalton, Ga.

The Spirit of the Lord was manifested in a marked manner during the meetings. Elder C. B. Stephenson preached several sermons on Faith, and the Lord used these to impress hearts. Other workers who gave much help and instruction were Elder R. W. Parmele, the president of the conference, Elders B. M. Heald and G. E. Peters, Sister Anna Knight, Prof. C. J. Boyd of Oakwood Manual Training School, and Brother L. L. Lawrence, the field missionary agent.

The closing day of the meeting was one of rejoicing. Eighteen persons were baptized in the waters of the Tennessee River. In all, twenty-five were added to the several churches as the result of the tent and camp meeting.

The Spirit of the Lord was present to help us enjoy the spiritual sermons, and the believers gave liberally to the cause of missions. Fifty-five dollars was given to the foreign fields through the Sab-

bath school the two Sabbaths of the camp meeting.

On leaving, many expressed the thought that surely it was good to be here, for the Lord was in this place. All the believers are determined to work energetically for the Harvest Ingathering campaign.

H. N. GEMON.

### Minnesota

DULUTH.—In 1909, under the efficient labors of Elder C. M. Babcock, the English-speaking brethren built a very neat house of worship to which they could invite their friends. The building was dedicated to God by Elder R. A. Underwood, president of the Northern Union Conference, assisted by Elder S. E. Jackson, the Union Conference president. Marked progress was also made later under the faithful labors of Elders A. V. Olson and B. C. Haak.

In 1913 I went to Duluth to succeed Elder B. C. Haak, who was called to the South American field. We began Bible Chautauqua tent work at once in the very heart of the city. These meetings continued for thirteen weeks, during which time the seed was sown and watered by the church members and tent workers, including our only experienced Bible worker, Miss May Jensen. The Lord blessed our efforts with a doubling of membership the first year, and with an increase in tithes and offerings of over \$1,100. It was God who gave the increase.

We are in the third year of service here, and not only has every Sunday evening's discourse been reported for the press on Monday, but much of our Bible Chautauqua weekly lectures were kept before the reading public. By using this greatest of all mediums to reach the masses, we are continually learning that people of various faiths, especially in northern Minnesota and Wisconsin, are eagerly following these articles. Some who are members of the church here and in Superior, Wis., first learned of our work through the daily press.

Last December fire greatly damaged the rear end of our church building. The third day after the unexpected calamity, the insurance having been adjusted, the church decided at a special business meeting to build again in the early spring. It was also voted to enlarge the building in order to meet the demands of a growing membership.

All had a mind to work, and God blessed us as certainly as he did his people in Ezra's day. Business men opened up their purses, and at a cost of about \$2,600 the enlarged building was finished and dedicated to God September 10. Elder Charles Thompson preached the sermon, and Elder G. W. Wells offered the prayer.

In a few minutes that day, \$200 was subscribed in pledges. Two and three columns of reading matter, with cuts of the church, appeared in the *Saturday Herald* and *Sunday News Tribune*. Elder Charles Thompson delivered another powerful sermon on Sunday evening, not only to a large audience in the church, but his talk was read by thousands the following day, for it was published in an abridged form in the *Herald*.

We are holding a series of meetings in the church, and several interested persons are coming to the Sabbath services. The Sabbath attendance is beginning to tax the capacity of the building. We

hope to follow up this deep interest by visiting the homes of the people, and we expect to see a number take their stand for the truth.

STEMPLE WHITE.

### How to Reach Our Neighbors and Friends

BEING awakened from a state of indifference in the matter of the circulation of our literature through reading "Testimonies for the Church," Vol. IX, pages 61-63, and keenly realizing that it was my privilege to be a collaborer with God through personal effort in the circulation of our message-filled publications, I felt sure our publishing houses had done their part, and had printed in the Present Truth Series the best series of articles on Bible truths ever published. I liked the one-topic plan, with four large illustrated pages devoted to one subject, the whole written in plain and impressive language so each subject can be easily understood by any one.

The series appealed to me, and an impelling desire to go out and give them to the people came over me. There was a street near my home with about the number of houses on it I thought I could visit weekly. I started out with the object of winning at least one soul to Christ this year.

Choosing the morning as the time to distribute literature, as the people are more likely to be at home at that time, I went to the first house, rang the bell, met the lady frankly, and told her the object of my call—that I was giving away a series of Bible studies. Then I passed the paper to her as if I fully expected her to take it, and explained to her at the same time that I was going to visit her weekly until the whole series was given away, and that I was doing this as home missionary work, giving the papers absolutely free, but mentioning, however, that if at any time the people felt free to give me something to help the good work along, it would be appreciated, and would be used in buying more literature. I assured her she would find the papers interesting and helpful, and that I would be along next week at about the same time of day. After thanking her, I hastened on to the next house.

All on that street, except one, took my papers. This one questioned me, and revealed signs of prejudice, but I said to her, "If you do not care to continue these after carefully reading them, I will discontinue them at any time you say."

Upon my second trip, I asked the people if they had read the papers, and if they liked them. Many showed a real interest in them. One lady said, "My husband and I took our Bible and carefully searched all the texts used in your paper, and found them to be all right; but he said we ought to find out what these papers are before we go any farther." I explained to her how our church was organized into bands for doing real missionary work at home: how we had also formed a prayer band, a Bible workers' band, a ladies' sewing circle, and a literature band, and that we take up offerings among ourselves to pay for the literature, but we feel sure others will be glad to help us if we give them opportunity. Promptly she replied, "Why, yes, I should like to help you."

Another lady said, "I have several small children, and I can't get out to church, so I study your papers on Sun-

days." At another door a man said, "This is — literature, is it not?" "No, sir," I replied; "it is published by Seventh-day Adventists." Then he added, "The Adventists are a fine people, and I am sure I shall enjoy their papers."

On my third visit, I asked a lady how she was enjoying the Extras. She said she liked them very much, and that they cause one to think seriously, and that she was reading every word of each paper.

Of another I asked, "Are you reading the papers?" Her reply was, "Oh, yes! and they are very good. When I finish them, I send them to the trenches, so the soldiers are getting them too."

We may never know in this world how much good these Extras do. It does one good to meet people, and to give them our truth-filled literature. I am beginning to get much interested in the fifty homes I visit weekly. The people are becoming friendly and are asking questions. Today I lent "Steps to Christ" to a lady who showed signs of interest. She has given me twenty-five cents on two occasions.

Another person asked me what I thought about the war, and if I thought we should have peace even after this war is over. In reply I showed her the little book, "Armageddon," and said it would give her the desired information based upon the Bible; that I could not let her have this copy as I was delivering it to another person, but that I would bring her one the next time I called. She readily gave me her order.

At another home I was asked some questions about the beasts in the seventh chapter of Daniel. In answer to the questions, I told them about a book in my library that explained the books of Daniel and Revelation verse by verse, and that it would be a pleasure to lend it to them. They asked if my book was like this one, and showed me one of the — set. I said, "No, indeed!" They said, "Your papers seem to be so different. We understand them, and they are causing us to study our Bibles. We shall be pleased to read your book, and feel it is very kind of you to let us take it."

Another asked me who published this literature. I promptly answered, "The Seventh-day Adventists," and then the lady said, "Well, I am sure you people must be Bible students."

At another home I was asked to bring my wife and spend the evening, as the family desired to have a talk on some special Bible subjects.

As I delivered a copy of the Present Truth Series to a lady last week, she said, "Wait a minute. I have something for you today." She handed me a dollar bill. I asked her if she meant it all for me. "Why, yes, indeed," she said. "I read your papers, and then send them to a friend." The same day a lady gave me twenty-five cents, making in all one dollar and a quarter, enough to pay for the Present Truth Series for six visits. I have secured from the people more than enough to pay for the literature. I am sure this work could be carried on extensively, and made self-supporting.

One of my readers told me she always wanted to understand the Bible, but that everything seemed a mystery to her. I told her my wife gave Bible studies, and that she understood the Bible quite well, and asked her if she would like to have my wife come once a week and spend an hour studying the Bible with her.

She replied that she would never be a Seventh-day Adventist, but she would like to know the Bible. "Very well," I said, "I will have my wife call on you, and arrange to give you studies." Since that time they have had many studies, and today the lady is keeping the Sabbath, and attending our church. She visited us in our home a few days ago, and said the thing that really impressed her was our faithfulness in coming to study with her.

These experiences are written with an earnest desire that they may encourage others to take up house-to-house work, and to join with the great army of workers who are giving the third angel's message through the circulation of our literature.

JOSEPH CAPMAN.

## Missionary Volunteer Department

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

### If He Should Come Tomorrow

If I were told that Christ would come tomorrow,

That the next sun  
Which sinks, should bear us past all fear and sorrow,

Care and pain,  
All the fight fought, and all the journey through,  
What should I do?

I do not think that I should shrink or falter,  
But just go on  
Doing my work, nor change, nor seek to alter  
Aught that is gone;  
But rise, and move, and love, and smile, and pray,  
For one more day.

And lying down at night for a last sleeping  
Say in that ear  
Which hearkens ever, Lord, within thy keeping,  
How should I fear?  
And when tomorrow brings thee nearer still,  
Do thou thy will.

I might not sleep, for awe; but peaceful,  
tender,  
My soul would lie  
All the night long; and when the morning  
splendor

Flashed o'er the sky,  
I think that I could smile, could calmly say,  
It is his day.

— Selected.

## The Bible Year

### Assignment for October 22 to 28

- October 22: Romans 1 to 3.
- October 23: Romans 4 to 7.
- October 24: Romans 8, 9.
- October 25: Romans 10 to 12.
- October 26: Romans 13 to 16.
- October 27: James 1 to 3.
- October 28: James 4, 5.

### The Epistle to the Romans

"This epistle was written by Paul (A. D. 58) from Corinth, and sent by Phebe from Cenchrea to the Christian church at Rome, then the metropolis of the world. The members of this church consisted of heathen who had embraced the gospel, and Jews who, with many prejudices unremoved, believed in Jesus as the Messiah. It is most probable that

Christianity was first introduced at Rome by some of the strangers who received the gospel at Jerusalem at the time of Pentecost, and who on their return to Rome proclaimed the glad tidings of salvation. Certainly there is no warrant for supposing that Peter first carried the gospel to the imperial city. The apostle, hearing of these important matters from Aquila, Priscilla, and others, was naturally desirous to visit Rome; but being prevented from doing so, he wrote this lengthy and magnificent epistle, in order to instruct the converts in the great truths of the gospel, to strengthen their faith, already well known throughout the world, and to correct certain misapprehensions which arose mainly through the diversified character and position of those who composed the church at Rome.

"The Jewish believer hesitated to regard the uncircumcised Gentile convert as on the same footing with himself, and the Gentile believer was too ready to look contemptuously on the ceremonial scruples of his Jewish brother in the faith. Hence the apostle's design is to show that all the rites and ceremonies of the Mosaic law are abrogated by the gospel dispensation, and that the blessings of salvation are open equally to all, whether Jew or Gentile. This epistle is the most full and systematic of all the apostle's writings, and partakes greatly of the character of a formal discussion of the important matters contained therein. . . .

"The style of this epistle is eloquent, logical, forcible, magnificent, sublime. The apostle warms with his theme; he urges the claims of the gospel of grace, anticipates objections, successfully combats with and demolishes them; he fearlessly proclaims the sovereignty of God, the perfect security of the believer, and finally loses himself almost in a climax of peroration, the like of which, for fervid grandeur, is scarcely to be found even in the Scriptures themselves. Note especially the account given of the moral depravity of mankind in general; the exhaustive arguments concerning justification, sanctification, election, divine sovereignty, and the assured eternal safety of the believer in Christ; the earnest exhortations to a pure, separate, fruit-bearing life, and the commendation of all the graces of personal and social kindness and forbearance."—J. Anderson.

### The Epistle of James

"This epistle was written by James, the son of Alphaeus, a near kinsman of the Lord Jesus, A. D. 61, from Jerusalem 'to the twelve tribes which are scattered abroad.' James was a man of eminent piety and integrity of character, hence his surname of 'the Just.' He appears to have resided permanently at Jerusalem, and soon after the death of Stephen he had charge of the church assembling there, and presided at the apostolical council, as recorded in Acts 15. He was put to death in the year 62.

"This beautiful epistle appeals to the whole Jewish nation, believers and unbelievers, and its design is to correct several errors into which the Hebrew Christians had fallen, especially in relation to the doctrine of justification by faith; also to cheer and encourage those who were heavily tried; and further, to warn the ungodly Jews, and excite them to repentance toward God and faith in the Lord Jesus Christ. This epistle is therefore general, or catholic, in the



strictest sense of the term; it is without the customary apostolical salutation and benediction; it appeals to the godly and the ungodly, and is applicable to any and every age. A due consideration of these facts will help to the right understanding of many statements otherwise difficult to comprehend. . . .

"The style of this epistle is earnest, forcible, outspoken, often abrupt, full of solemn questions and imperative commands; very sententious, bearing some analogy in this respect to our Lord's Sermon on the Mount. Note especially the unconditional promise of the gift of wisdom to all who ask; the prominence given to the grace of patience; to the necessity of good works, as evidence of the reality of faith; and to purity of heart and life; also, the efficiency of prayer, the allusion to the second advent, and the blessedness of seeking to save souls from death. The word 'perfect' occurs five times in this epistle."—*Id.*

## Publishing Department

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

### Our Books and a Jew in Old Spain

ALTHOUGH the high cost of living here is daily becoming more unbearable; although bakers are striking for more pay, and the people are clamoring for a reduction in the price of bread, an article which all families consume five times a day; although the industrial workers are organizing themselves and striking against the encroachments of capital, still the work of the Lord moves forward. During the first six months of the present year we have sold and delivered more than 17,000 pesetas (\$3,400) of literature in this field. This amount is a little less than the sales during the same time during the preceding year, possibly because our men concentrated their work almost wholly in the smaller towns, which at first were thought not worth working with the large books. Now some are doing as well as they have done in some of the large cities, or better. One hundred per cent deliveries are not at all infrequent in these places, as well as in some of the large cities which are being reworked in a more systematic way than was done the first time.

After leaving several hundred papers as well as more than a hundred copies of our large books in Oran, Algeria, Africa, and its vicinity, Brother Lopez has come to Spain, where he expects to work until better conditions are established after the war.

We have had many experiences while going from city to city trying to point all whom we could to the Lamb of God, telling them of his soon coming to the world again, and of the signs which show that this event is near. In Seville, the city of *auto-da-fé* fame in Inquisition times, I met a young man who is a Russian Jew. For several years he had lived in New York City. Having won a scholarship in an art institute of that city, he is making a two-year painting trip through Europe, at the expense of the institute. I found him a self-satisfied, care-free person without faith and without God in the world. When we became acquainted, we began to talk freely

of religion, and he read with pleasure copies of our papers lent to him. One Sabbath we had a talk which lasted two hours, and from this talk he seemed to learn that our heavenly Father is not a tyrant as he had thought, but a loving, kind God, who would have all men to be saved. After prayer, he said that some of the words he had heard brought tears to his eyes, and that he felt benefited. We continued studying, and he decided to have a Bible of his own, as I had to take mine with me when leaving for work in another city. He appreciates his Bible very much now, having found an excellent introduction to it in the book, "The Desire of Ages," which I lent to him. He is now reading "The World's Crisis," and will probably soon start on "Daniel and the Revelation" or "The Great Controversy." We pray for the conversion of this young man, who, we believe, might be a great help to our work among his people.

There is plenty of work here for those who will answer the Master's urgent call for men to help in the whitened harvest. Will you answer the call, or persuade some one that should to do so?

H. A. B. ROBINSON.

### The Colporteur Work in Africa

REPORTS coming from South Africa indicate that the same success is accompanying the colporteurs there in the sale of our books as in other parts of the world.

From a recent letter received from Brother G. C. Jenks, field missionary secretary of the South African Union, we quote the following:—

"With but few exceptions, we find the people glad to read our literature, for it gives them far more light than they are able to receive from any other source. . . . You may judge for yourself how readily the people buy our books when I tell you that in the thirty-five hours I was actually with the men in the field our sales amounted to \$580. But the thing that makes our hearts glad is to see the way the work is coming up from month to month. Every month during the past year has shown a decided increase over the corresponding month of the previous year, and now comes our July report, with twenty-five colporteurs in the field, their sales amounting to \$2,863.90, the largest record made in Africa for over six years."

A live interest is being taken in this work on the part of the students and faculty of the Claremont Union College, and a colporteurs' band is being conducted, from which it is expected that a goodly number of the students will go into the field to sell our books at the close of the school.

The greatest difficulty now experienced by our brethren in Africa is to get the books as fast as they are needed to fill orders.

Brother Jenks speaks of the opposition on the part of some against our books, but instead of its proving a hindrance, it has served only to arouse the people's interest and to increase the sales. Thus it is all over the world. The Lord of light is sending his compelling message into the highways and hedges, and none can stay his hand.

W. W. EASTMAN.

## Educational Department

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

### Opening Days of Emmanuel Missionary College

THE opening week of Emmanuel Missionary College for the year 1916 will long be remembered as marking an epoch in the history of this school. When the dominant tendency of the times is to rely on material power and prosperity, when the very foundations of our social structure are giving way, when the so-called Christian nations are "rattling into barbarism," it seems especially fitting that an institution which stands for spiritual culture, and whose motto is "First things first," should devote the first week of its school session very largely to spiritual matters.

Away from the noise and bustle and other distracting and corrupting influences of city life, close to nature "in all its beautiful forms," majestic trees, green grass, waving fields of corn, orchards and vineyards,—Emmanuel Missionary College students enjoy special advantages for communing with the God of nature.

The first day opened auspiciously with the largest number enrolled in the history of the school. The preliminary work of classifying and organizing was well along, and lessons were assigned, so that the regular work of the school could begin the second day. A large per cent of the old students were present, and aided materially in making the opening days a success.

During the first full week of school, the chapel hour each day was used in setting forth God's ideals for a Christian school, the difficulties usually met in reaching those ideals, and the only means of attainment—the total renunciation of sin, the taking of Christ into the life, and the full reception of the Holy Spirit.

By Friday night all of the two hundred and thirty students present, with the exception of three or four, were ready to take their stand on the Lord's side. "That vesper service brought courage and joy to the hearts of teachers and students alike. After the meeting, students were heard to remark, 'Was not that splendid?' Old students said, 'Why have we not had an opening week like this before?'"

At the present writing, the end of the second full week of school, there are enrolled 249 above the eighth grade; 35 are freshmen, 25 are sophomores, 28 are juniors, 16 are seniors, and three are taking special advanced work.

We are more than gratified with the results of our opening week, and all, both teachers and students, are starting in with the determination to make this the banner year of Emmanuel Missionary College. W. H. WAKEHAM.

### The Oakwood Manual Training School

THE past year has been an exceptionally good one at the Oakwood School, our training school for colored workers, located in Huntsville, Ala. The enrollment in the training department was 108. In addition, 80 children came to us from

the neighborhood; these were students in what we term our mission school. These children are taught by the girls from the normal department of the training school, but their normal instructor spends considerable time with the student teachers in their classrooms. She discovers their weaknesses and endeavors to correct them. This plan gives our teachers an opportunity to gain experience while yet under the tutorship and care of the training school. They are thus better qualified to go out into the distant fields for service after they are graduated, and the benefit that our institution has thus become to the neighborhood, greatly magnifies its work in the eyes of the neighbors.

The teachers' institute was conducted at the school June 6 to July 19. Thirty-two teachers were present and received great help and inspiration from their work.

At the close of the regular school year in June, eleven were graduated. Three finished the ministerial course, two the Bible workers', four the nurses', and two the secretaries' course. And these students will go forth from the institution to enter places of responsibility in the work.

One of the graduates came to our school three years ago from the island of Haiti. He had received a fair education in the French schools of the island before coming to Oakwood; but when he appeared in my office, he could not speak one word of English. I observed he could speak some Creole, and as there was another young man in our school who understood Creole, I called him in, and through this interpreter was enabled to communicate with Mery Abel, the young man from Haiti. He came with a definite aim, and remained three years with us. When with us, he worked awhile in the tent factory. Elder A. F. Prieger, the superintendent of his field, now calls him back to that island, expecting him to take the lead in the first tent effort for the colored people of Haiti.

Seventy-five per cent of our colored workers are students from the Oakwood School. Many of our graduates are having remarkable success in attracting large congregations to their tent services and in winning souls in different parts of the land.

The Lord has blessed in the industrial department of the school the past year. About five thousand dollars' worth of tents were manufactured at our little tent factory during the tentmaking season this year. Our printing department, in addition to the publishing of our little paper, *Gospel Herald and Oakwood Bulletin*, is securing a number of jobs from the merchants in Huntsville and elsewhere.

We have splendid crops on our farm at this writing,—thirty-seven acres of good cotton, which we are just beginning to pick; ninety acres of corn in the shock; and good fields of sweet potatoes, sorghum, and peanuts. Our hay crop was heavy. A good crop of watermelons has been marketed. We have at present more than four hundred thoroughbred fowls on the place. A fine herd of spring calves can be seen running in the orchard.

Oakwood is a place of variety. The students in this school come in contact with the farm, with its herds and fowls, with its great oaks, living cedars, and flowering shrubs; then, too, they have the privilege of associating with students

called together from every State in the South, and from the islands beyond; and lastly, the privilege of associating with Christian teachers who have had long experience in schools that are promoting the cause of Christian education.

As another school year now begins, our prospects were never brighter for a successful year's work. In our travels in representing the work during the summer, we have found our constituency interested in the school and its welfare. Never before have the eyes of our colored people been turned toward the institution with such confident expectation. They are sending us their very best young men and women this year. An able writer has said that it is the exceptional men and women of the colored race that are going to do the most in behalf of the race. It is the exceptional boys and girls that we desire to have come to our school, that they may in turn become the men and women who will have a great part in this closing work of calling the attention of the ten million colored people of this land to a soon-coming Saviour.

We are glad for the interest which the North American Division Conference as a whole is taking in this great work. For all that has been accomplished in the past, we are indebted to a sympathizing constituency whose philanthropic hearts have beat in unison with the great movement to serve in behalf of the uplift of those of fewer opportunities, those who since time immemorial have been hewers of wood and drawers of water for their more favored brethren.

C. J. BOYD.

### An Encouraging Experience

THE struggles which many of our people pass through in their endeavors to educate their children in the Christian faith, are not simply interesting, they are very touching. The following report from one of our schools in North Carolina will be read with interest, and can but awaken a sympathetic chord in the heart of the readers. This report is taken from a letter written by the teacher, Miss Myrtle Maxwell:—

"About thirty-four years ago a few families accepted the truth here at Banners Elk, N. C. They built a little church in which they worshiped until about three years ago. At that time they built a nice new church and added a schoolroom. There was an older church organization, but the first Seventh-day Adventist church building in North Carolina was here.

"For years the little church has struggled along. Sixty-five young people have grown up from the families who first comprised the little church. Of the sixty-five, two have entered the work,—Elder Stewart Kime and his sister, Mrs. U. D. Pickard. As for the others, most of them married outside of the church and are in the world. It is a sad story, but it is true. But some one asks the reason. Listen, I will give you one reason. Only two years ago the first school was started.

"When the school opened, the schoolroom was not completed, so the teacher taught about three months, or half the school term, in the church, without a desk or a blackboard. The children, when they wrote, sat on the floor, or kneeled, rather, and rested their paper on benches. At the end of five months

the school funds gave out. The school was in an unsettled condition, and had it stopped then it is doubtful whether it would ever have revived. The teacher was getting a salary and her board. She 'boarded around.' Her sister was with her, and she paid \$5 a month for her sister's board. Rather than see the school stop, the teacher offered to teach the other month for her own and her sister's board. At the end of the month things had taken on a different aspect, so that there were prospects for a school another year.

"The educational secretary made a visit to the school and gave some wise advice. Plans were made for the next year's work. The secretary thought it would be a good plan for the teacher to secure a house, and board some children of believers who lived too far to walk to school. The teacher was undecided about staying, but wanted to do what the Lord would have her do.

"There was only one available house in the neighborhood. The owner had twice refused to rent to people of our faith, because of prejudice. The teacher told the Lord if he wanted her to stay, to make it known by giving her the house. She went to see about the house, but had not made known her mission when the owner asked, 'Are you going to teach the school next year?' She replied, 'I don't know; I want to keep house, and it all depends upon whether I can get a house.' The owner replied, 'Why, you may have our vacant house.' She not only had the house, but had the owner's little boy in school, and the next year, two cousins of his besides.

"Last school year the teacher boarded five pupils, besides one of the older resident students who helped with the work. It was a strenuous life for the teacher, with work from five o'clock in the morning till eleven o'clock at night many times. Of course, the children helped all they could, but the oldest of the five was only twelve years old. The children made rapid progress. It was indeed refreshing to hear each child offer a prayer at worship. They did not neglect their secret prayers, and learned to love to say them. Some of these children had never said a prayer before coming to the school. Two of the little girls went home and taught the younger children of the family to pray. One little girl, in writing back to the teacher after school closed, opened her letter thus: 'I didn't forget to say my prayers.'

"There were eighteen in school the first year, and twenty-six was the average attendance the second year.

"As the people in this section raise no crop for which they receive cash, it is difficult for them to secure much money. Nearly every family has its own little home, and raises practically all it needs for food. The teacher allowed the parents to pay the children's board in provisions, since she would have had to buy them anyway.

"There were five rooms in the house, but one was not in condition to be used, so they had only four. One room served as kitchen and dining-room, another room was used as a sitting-room, and there was one bedroom downstairs. The two boys slept downstairs, and the four girls and the teacher slept in the one room upstairs. They passed through the winter with only twelve small panes in the windows, the broken windows being nailed up.

"Eight miles away is another church, but the families live so far apart it would be impossible to have a church school there. Two children from this church attended our school last year. These were the two boys who boarded with the teacher. There are many other children in that church who ought to be in school. Five miles in another direction are some Adventist families who cannot have church school privileges unless they send their children to our school. There are six children of school age there, and three of them were part of the teacher's family last year. The little girls went home occasionally to see their parents, generally walking the entire distance home and back.

"What we need is a place where we can have a garden and an orchard; it would be a great help. Last year the teacher charged three dollars and a half a month for board for each child. It is needless to say she did not come out even on that account. The teacher received twenty-five dollars a month, house rent (which amounted to one dollar and twenty-five cents a month), and fuel. Remember, it is only a six months' school. She hired one of the school-girls to help with the work, and boarded her and paid her two dollars a month. If there had been any means of having a garden patch or two and an orchard, she could have made expenses. And if a cow had been donated, it would have been still better. But you say, 'Why not charge more for board?'—Because the people cannot pay it. Wouldn't it be nice to have a house where they would have enough room, too? The house they occupied last year was a quarter of a mile from the school.

"There is some property for sale which would meet every present requirement. It lies opposite the church. On the place are two houses, two barns, three orchards, and two or more springs. There are seventy-six acres of land, about sixty of which are cleared. Part of the land is quite steep. It is a grazing farm. It can be bought for three thousand dollars. The location of the place is just what we need. However, we do not need the whole place at present. The brethren think two thirds of it could be obtained, perhaps. If we could in some way raise \$1,000 and get one third of the place, it seems as if we might succeed. The church here is going to meet next Sunday to see what can be done. I don't know how much they can do, as there are no wealthy members. Our need is the most eloquent appeal we can make. If it is God's will for us to have the place, I pray we may. If it is not his will, I pray we may not get it.

"We want to try to have eight months of school next year. We certainly shall appreciate anything that can be done for us."

The spirit manifested in the establishment and conduct of this school, if brought into every one of our churches where there are at least six children, would establish many more church schools than we now have. This is the time of year when we must give careful consideration to the establishment of our church schools. Definite plans should be laid so that there shall not be a financial loss. It is well at this time for our people everywhere to unite in earnest prayer for God to specially bless in our school work of all grades.

FREDERICK GRIGGS.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The Carnegie Endowment for International Peace reports that America has so far contributed nearly \$29,000,000 for the succoring of war-stricken Europe through the sixty relief societies that are now operating.

—The Illinois Central Railroad is to build a new terminal structure at Chicago, at a cost which may reach \$20,000,000. It is hoped to make the building a notable part of the civic landscape, as was done with the station at Washington, D. C.

—It is said to be the intention of Japan, as soon as the war in Europe is over, to reopen the question of the status of her citizens in this country. The Japanese did not regard the matter as settled when the negotiations conducted about two years ago came to a deadlock.

—While steaming along the coast from Marshfield, Oregon, to Seattle, Wash., the large steamer "Congress," owned by the Pacific Coast Company, was destroyed by fire a few days ago. In response to wireless calls for help, boats in the vicinity went to the assistance of the "Congress," and succeeded in saving all the passengers and crew, numbering about 420 persons. The loss of the ship is estimated at \$1,250,000.

—Nearly 1,500 acres of onions in the vicinity of McGuffey, Ohio, have been burning for a number of days. As the fire gained headway, troops from the Ohio National Guard were ordered out to aid in subduing it, but their efforts availed little. It is predicted by onion growers that the fire will continue to burn most of the winter, as the soil to a depth of three feet consists mainly of onion-top peat. The crop of this year has been totally destroyed.

—Tasmania, formerly known as Van Diemen's Land, with an area of 26,000 square miles and a population of 300,000, is considered an extremely fine body of land. It was once a penal colony, but it is now a great sanitarium, having an unusually healthful climate. It has an extensive sheep-raising industry, for which it is well adapted. Practically every kind of precious stone known and every mineral is found in its mines. The harbor at Hobart, the capital, is said to be the finest natural harbor in the world, having a depth of seventy feet of water.

—New York City faces a milk famine. The farmers have struck. The big distributors of milk in the city have in the past had contracts with the dairymen, but these expired September 30. The Dairymen's League, with a membership of about 15,000 farmers, and controlling 300,000 out of 350,000 cows in New York State, has decided to raise the price of milk during the next six months, rendered necessary, they contend, by the increased cost of production. City dealers refuse to recognize the league or to have any dealings with it, and much suffering is reported from the more crowded sections of the city on account of the shortage in supply.

—Following the recent resignation of Premier Okuma of Japan, the emperor has requested Lieut. Gen. Count Seiki Terauchi, former minister of war and also former resident general in Korea, to organize a cabinet in succession to the ministry of Marquis Okuma. This in the minds of many marks the end of a long and intense struggle between the bureaucratic forces and the advocates of a representative government for Japan, bringing defeat to the conservative faction.

—Great simplicity marked the opening of the Chinese Parliament under Li Yuan-hung, the new president, who succeeded Yuan Shi-kai. Li, members of his cabinet, foreign advisers, and important officials attended without bodyguard. It is significant that the president and other prominent Chinese wore conventional European morning suits and top hats, which have been recognized as the proper garb for state functions. The president's address, after taking the oath of office, promising strictly to observe the constitution of the republic, drew attention to the importance of reconstructive work which must be introduced at once. He expressed the hope that the legislators in performing their sacred duties, would manifest "perfect impartiality and nonpartisanship," so as to make "China a country ruled by laws."

—The members of the Naval Consulting Board, twenty-four in number, and representing the foremost scientific societies of the country, became a legalized branch of the general government and a part of the navy last week when the oath of office under the provisions of a recently enacted law was taken. Thomas A. Edison is chairman of the board. These scientists, chosen by the membership of the various societies, become officers of the government. They receive no salaries, and Congress has limited the appropriation for actual expenses to \$25,000, regarded as barely sufficient to maintain a secretariat. The organization of these scientists into an official body is designed to provide a direct link between the navy and the engineering resources of the nation in a manner that will place the industrial forces directly behind the navy in time of war.

—The annual meeting of the International Committee of the Y. M. C. A. was held at Atlantic City last week. Large plans were made for next year's work. They contemplate an expenditure aggregating \$4,500,000. The plans are of world-wide scope. The Y. M. C. A. has founded schools and missions along the Texas border, where American troops are stationed, and \$500,000 is laid out for the work there. Already there are nearly forty schools, with 155 secretaries as instructors in Spanish, electricity, science, and many other branches of study, for the benefit of the soldiers. The work along the border costs approximately \$1,000 a day. In Europe, where there are 10,000 workers, the budget calls for nearly \$2,000,000, or four times the amount spent in the war zone last year. From the eastern border of Switzerland to central Russia there are about 250 Y. M. C. A. graded schools and colleges. Their enrolment is nearly 3,250,000 men. More than \$1,000,000 will be spent in the industrial department in this country. It is reported that the erection of more than one hundred new buildings is contemplated.

—Unless the tide of immigration should again set in before long, the Southland bids fair to be brought face to face with serious economic conditions. The shortage in the Northern labor market, due to the sharp falling off in the number of immigrants, is resulting in strong appeals being made to colored men of the South by large employers of labor in the North. Thousands of Negroes are being brought North, and the South is beginning to feel it. The shift that is taking place is drawing attention with no little force to the large place that the Negro fills in the life of the South.

## NOTICES AND APPOINTMENTS

### Requests for Prayer

A CANADIAN sister desires prayer for healing from rheumatism.

A sister in South Dakota asks prayer that faith and happiness may be restored to the hearts of her sister's family.

A sister in Oregon writes: "I earnestly ask your prayers that the serious trouble which threatens our family may be averted."

From Wisconsin a brother writes, requesting that we unite with him in prayer that he may be freed from heart and nerve trouble.

### Addresses Wanted

MRS. NORMAN, 6340 Sixty-fifth Ave., N. E., Seattle, Wash., desires to find her sister, Miss Kate Dishamp, a nurse from the Battle Creek Sanitarium.

### Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. A. J. M. Young, Oconomowoc, Wis.

Mrs. Lydia B. Sweney, 1210 John St., Albuquerque, N. Mex.

Mrs. W. J. Walter, 370 South Main St., Fond du Lac, Wis.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

Mrs. A. L. Gallian, Arapaho, Okla. Continuous supply of papers and tracts.

R. S. Greaves, S. D. A. Mission, Waterloo, Sierra Leone, West Africa. *Signs of the Times* (weekly and monthly) and *Watchman*.

B. H. Palmer, Blackduck, Minn. *Little Friend*, *Instructor*, Sabbath School Quarterlies on the life of Christ, and *Signs of the Times*.

Mrs. J. Weeks, Chilliwack, British Columbia, Canada, *Signs of the Times* (weekly and monthly). *Watchman*, *Life and Health*, and *Instructor*.

## Obituaries

STATES.—Fred William States was born in Delta, Colo., and died in Weiser Hospital, aged 21 years. He was a member of the Cambridge church, and fell asleep in full hope of a home in the earth made new. His parents, three sisters, and four brothers mourn, but not without hope. H. L. STATES.

SWOPE.—Mrs. Jennie V. Swope was born near Foxville, Md., April 17, 1886. Six years ago she was married to Wilford Swope, and together they embraced present truth. She died Sept. 3, 1916, and was buried in Washington County, Maryland. We trust that she will have a part in the first resurrection. J. O. MILLER.

ALLEN.—Mrs. Blanche Allen was born Sept. 6, 1878, and died at the home of her parents, in Napa, Cal., Sept. 15, 1916. She accepted present truth about twenty years ago, being baptized at Silverton, Oregon. She was left a widow three years ago. Six children, her father, mother, five brothers, and six sisters mourn. H. E. LYSINGER.

LEWIS.—William Addison Lewis was born in Farnham, Richmond Co., Va., in 1843, and died at the home of his daughter, in Arlington, Va., Sept. 10, 1916. He was a member of the Seventh-day Adventist Church for thirty-six years, and was a firm believer in the second coming of Christ. He bore his last illness with Christian grace and patience. R. E. HARTER.

GLANTZ.—Edward Arthur, infant son of Brother and Sister Wm. Glantz, died at his home, near Culbertson, Nebr., Sept. 21, 1916, aged 20 days. The father, mother, one brother, and two sisters mourn the loss of the little one, but they know that if faithful they will meet him again when Jesus comes to gather his children home. Services were conducted by the writer. E. L. COOK.

WOOD.—Silas Edson Wood was born in Milton, Rock Co., Wis., in 1840. In 1861 he joined the Eighty-third Regiment of Pennsylvania Volunteers, and served his country for three years. About thirty years ago he accepted present truth. He fell asleep at his home, in Hartford, Ky., Sept. 14, 1916, resting in the saving power of God. His wife and other relatives mourn. B. W. BROWN.

BAIRD.—Mrs. Effie Baird was born near Hartford City, Blackford Co., Ind., March 14, 1864, and fell asleep in Jesus Sept. 7, 1916. Her husband, two daughters, two stepdaughters, three sisters, and one brother mourn. Our sister accepted the third angel's message in 1905, and became a member of the New Hope Church, of Eaton, Ind., remaining faithful until called by death. U. S. ANDERSON.

BEAMES.—Sarah Peasley was born near Rising Sun, Ind., Sept. 6, 1834. She was united in marriage with James B. Beames, of Burlington, Iowa, Oct. 1, 1855, and to them were born seven children. In 1869 Sister Beames accepted present truth, and for forty-seven years was a faithful member of the Seventh-day Adventist church. Her death occurred in Scandia, Kans., Sept. 20, 1916. Her husband and three children mourn. B. L. HOUSE.

HOUGH.—Ellen Harlow was born Dec. 13, 1847, in Watertown, N. Y., and soon after her parents moved to Virginia. She was an only child, and began to teach school at the age of fifteen. Later she was married to William Y. Hough, and became a devoted wife and mother. The family moved to California in 1896, and one year later she heard and accepted present truth. Sister Hough was an earnest Christian, and the third angel's message became very precious to her. She died in Glendale, Cal., Sept. 17, 1916. Four children mourn, but they are comforted by the blessed hope of a soon-coming Saviour. J. O. CORLISS.

BROOKE.—Kiser Brooke, son of Colonel and Sister J. P. Brooke, of Alpharetta, Ga., died at a private sanitarium in Atlanta, Ga., Sept. 30, 1916. He was born Feb. 3, 1897. At the Georgia camp meeting held in 1911 he was baptized and united with the Seventh-day Adventist church at Barnesville. He fell asleep in the glorious hope of a part in the first resurrection. His death is mourned by the devoted parents, three sisters, and three brothers. J. RUSSELL MITCHELL.

WALTON.—William Walton was born March 1, 1861, and died in Albion, Erie Co., Pa., April 26, 1916. He was a charter member of the Conneautville Seventh-day Adventist church, and in 1901 was elected elder. Following this he served as elder of the Edinboro, Meadville, and Albion churches. He was ever faithful to the cause he loved. His wife, one daughter, and three sons, also his mother and four brothers, mourn, but their sorrow is lessened by the hope which they hold for a future reunion. W. F. SCHWARTZ.

DOUGLAS.—Edwin A. Douglas died at his home, in Red Cloud, Nebr., Aug. 30, 1916, aged 80 years and 8 months. In 1862 Brother Douglas enlisted at Burroak, Iowa, in Company D of the Thirty-eighth Iowa Volunteers, and served for three years in the army. He saw much hard service, including the siege of Vicksburg. In 1886 he moved to Red Cloud, Nebr. In 1887 he accepted the third angel's message, to which he remained faithful until his death. He leaves his wife and many friends to mourn. The funeral service was conducted by the writer. E. L. COOK.

PARSHALL.—William Parshall was born in Rose, N. Y., Aug. 31, 1835. In 1857 he was married to Melissa J. Loop, of Michigan, and to them were born eight children. In the spring of 1875 he accepted present truth. His companion died in 1895, and he was later married to Mrs. Flora Wagner, of Ithaca, N. Y. His one great desire was to live to see the soon-coming Saviour in the clouds of heaven; but the Lord saw fit to lay him away, and he died at the home of his daughter, in Battle Creek, Mich., in the eighty-second year of his age. Three sons and four daughters survive. W. J. BLAKE.

### "Far in the Lead"

"I HAVE had the privilege of being connected with one of the largest libraries in this part of the country during the past three years, and I fully appreciate the fact that our *Youth's Instructor* is far in the lead," writes a Sabbath school worker who was comparing the *Instructor* with other journals for young people.

The *Youth's Instructor* is the second oldest paper published by Seventh-day Adventists. It has been a great factor in helping our young people to form correct ideals in life, to have a desire to serve God and to be of service to humanity.

Another interested in young people says, "From time to time I have met young men and women who have given me their personal testimony that the *Instructor* has steadied them through temptations."

There are, however, some of our young folks who are deprived of the weekly visits of the *Instructor*. These are missing much of that which would be a great help to them in life. It would be well if parents and others in every church would look about and see if there are any who do not have this best of young people's journals. The price of the *Instructor* is but \$1.25 a year, single subscription; and it is cheaper yet if several come in one wrapper. Your conference tract society will be only too glad to receive your orders, or give further information as to quantity rates.

# Signs of the Times Leaflets



A SERIES of 16 Bible studies on various subjects, condensed for busy people; printed on single sheets, each having an ornamental heading.

Many will read a small leaflet that is right to the point, who, because of a limited amount of time or for other reasons, will not read a long Bible study.

The demand for small, inexpensive leaflets testifies to their value in creating an interest in our literature, and in encouraging a desire for a more complete and comprehensive treatise.

Signs of the Times Leaflets were gotten out with special reference to these various requirements, and are admirably suited to the purpose for which they are intended.

A supply should be found in the home of every Seventh-day Adventist, to be used as opportunities occur. All classes of workers can make use of them to most excellent

advantage. Because of the condensed style of the leaflets, the variety of subjects treated, as well as their pleasing appearance, they are an essential addition to the equipment of a tent or hall effort, and solve the problem of expense, when large quantities of literature are desired for free distribution.

## Signs of the Times Leaflets

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WASHINGTON, D. C., OCTOBER 19, 1916

A LETTER just received from Dr. C. H. Hayton, of the Stanborough Park Sanitarium, Watford, Herts, England, says: "We have had the best patronage this summer that we have had since the institution was opened. We are all well and of good courage, and intend pressing on until the consummation of all things."

We have received from Sister M. E. Wilbour, Box 452, Humble, Tex., an earnest appeal to assist her in finding her son, who left home several weeks ago. He is twenty-one years of age, 5 feet 7 inches tall, weighs 135 pounds, has light complexion and hair, with blue eyes. He is suffering from a nervous breakdown. Any information regarding his whereabouts will be gratefully received by his mother.

We learn that the Australasian Union Conference, at the request of the Asiatic Division, has released one of its strong laborers, Pastor W. W. Fletcher, to take the superintendency of the India Union Mission. During the interim since the loss to the field of Prof. H. R. Salisbury, the general interests of the mission have been looked after by Pastor J. S. James, who has for years had charge of the work in South India. During this time the workers have rallied courageously to keep the work moving, and good reports of progress have come from the India Mission during this year.

A LETTER from Brother B. L. Morse, secretary of our missions in British East Africa, reports the workers fairly well. Owing to the troubled conditions in East Africa, the missions are not able to resume their work, though all are hoping that resumption of missionary activity will be possible very soon. He adds: "It is cheering to hear that you are able to send so many new workers to Asia during these times. It is marvelous how the funds for the extension, as well as for the maintenance of the present work, come in." The growth of the whole work in the mission fields is remarkable, yet it is only what we should expect when the command, "Go ye into all the world," is remembered.

We have previously heard from our first South African mission station, Solusi, how the rain came in the midst of drought as the workers met from day to day to pray to the Lord for delivering mercies. Now, after the harvest time, the superintendent, Brother W. C. Wals-ton, writes: "You will be glad to hear that we have all our indebtedness on the Solusi Mission paid except about \$400, and this we shall be able to pay within the month. We shall be glad to sing the jubilee song, and hope to keep out of debt. With a thousand bags of corn in stock and prices high, I think we shall be able to do so." During former bad years, this mission had been repeatedly obliged to cut down its school work in order to meet current accounts.

WE are glad to meet Elder William Steele, superintendent of the Porto Rican Mission, who is in America for a short time, and has run across to the council. Porto Rico reports a good number of baptisms during the current year, which evidently will prove the most successful year of soul-winning in our mission history there.

It is the aim of our association to have the REVIEW delivered to all subscribers in the United States and Canada so they can have it to read on Sabbath. We have received word from some of our subscribers in the far West that they do not receive their REVIEW until the night after Sabbath or until Monday. Heretofore it has been our plan to deliver the REVIEW for far western points to the post office early Monday morning. Now we are mailing the REVIEW to subscribers west of the Rockies on Friday afternoon. While this means only advancing one day from a manufacturing standpoint, it means three days earlier delivery by the Post Office Department. We hope by making this change that all subscribers in the far West will have the REVIEW to read on Sabbath.

THIS week, by the steamship "Sierra," from San Francisco, a party of missionaries set sail for South Africa. They are Elder and Mrs. U. Bender and two children, and Professor and Mrs. H. G. Patchett. These workers sail by way of Australia in order to avoid the submarine zone, which makes the Atlantic route less safe than formerly. Elder Bender was appointed at the autumn council a year ago to the superintendency of the new Rhodesian Union Mission, which includes Nyasaland and all Rhodesia north and south of the Zambezi. Elder Bender is released from the presidency of the Montana Conference in order to accept this call, and will receive a hearty welcome in South Africa. For years he was president of the West Indian Union Conference, returning to the States for a change after a long time in the tropics, and he now goes out again into the mission fields. Heretofore the president of the South African Union Conference, whose headquarters are at Cape Town, far to the southward, has had to take oversight of these northern missions. Professor and Mrs. Patchett have been connected with the Beechwood Academy, in Indiana, and are released in order to respond to the call for help in the Claremont Union College, South Africa.

WRITING to Brother E. R. Palmer, of the Review and Herald, Elder W. B. White, president of the South African Union Conference, expresses his great appreciation for the donation made by the Review and Herald Publishing Association to assist in the publishing work in South Africa. He also expresses his appreciation of the efforts of Brother Palmer in assisting them to secure paper stock at less rate than it could be obtained in the open market. Speaking of a visit which he had just made to some of our outlying mission stations, Brother White says:—

"During this trip we penetrated into some very dark country. We rode behind a donkey team for more than one hundred miles into a country where the white face is seldom seen. Our work has a little start in that region, and we are laying

plans to carry it forward, but broader plans must be laid than have hitherto been in operation. It is a large reservation, and heathenism here is in full flower. We must put a white man here, and build a good house for him.

"For the first time in my life I reached a place where I could hear of no white settlements ahead, no cities, no towns, only blank, dark heathenism. It is a country that is infested with wild game of every kind. Two nights where we camped, the lions kept the woods ringing with their roaring. There are also wild elephants and other large game. Giraffes frequent the country along the rivers, and their tracks can be seen everywhere. I should like to have stayed down there through the dry season for a vacation, but was obliged to return home. We are now building a good house on the reservation, and shall locate there one of our best Matebele workers."

Brother White reports the health of himself and family as good. God is abundantly blessing the work in that important field. They look forward with pleasure to the help which Elder U. Bender will render them as superintendent of the work in Rhodesia and Nyasaland.

### "How to Live" Wanted

THE Medical Department of the General Conference desires to secure two copies of "How to Live," by Mrs. E. G. White. Any one having a copy to spare should notify us, stating price asked.

L. A. HANSEN.

### The Autumn Council

As we go to press, the autumn council of the General Conference and the North American Division Conference is opening at Takoma Park, Washington, D. C. Two or three days prior to the opening of the council, members of the board of the Loma Linda Medical College met for the consideration of the business of that institution.

We note the following in attendance at the council from outside of Washington: Elder and Sister S. N. Haskell, Elders Geo. I. Butler, R. A. Underwood, E. E. Andross, W. H. Branson, L. H. Christian, M. N. Campbell, C. W. Flaiz, G. F. Haffner, C. F. McVagh, Chas. Thompson, S. E. Wight, R. D. Quinn, B. E. Miller, C. B. Stephenson, A. O. Tait; Brethren C. H. Jones, S. N. Curtiss, H. G. Childs, H. H. Hall, R. L. Pierce, M. F. Knox, Steen Rasmussen, G. H. Curtis; P. T. Magan, M. D., Newton Evans, M. D., E. A. Sutherland, M. D.

In both the General Conference and the Division a large amount of business awaits attention at the autumn council. It is at this time that the calls are made by the fields for workers and for appropriations to meet the demands of the enlarging work. The North American Division has many missionary needs to be fostered within its territory, and all the mission fields under the General Conference have sent in their calls both for appropriations and for laborers. Field by field these calls will be considered, and decisions reached as to general plans for the year 1917. As we mingle with the brethren at the council, we find them bringing in very encouraging reports as to progress in all parts of the field. In our next number we shall expect some reports from the council.