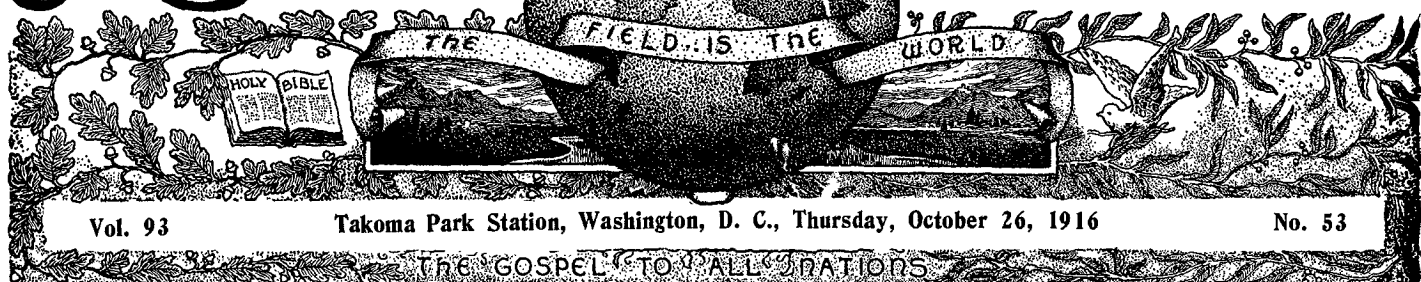


# The Advent-Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, October 26, 1916

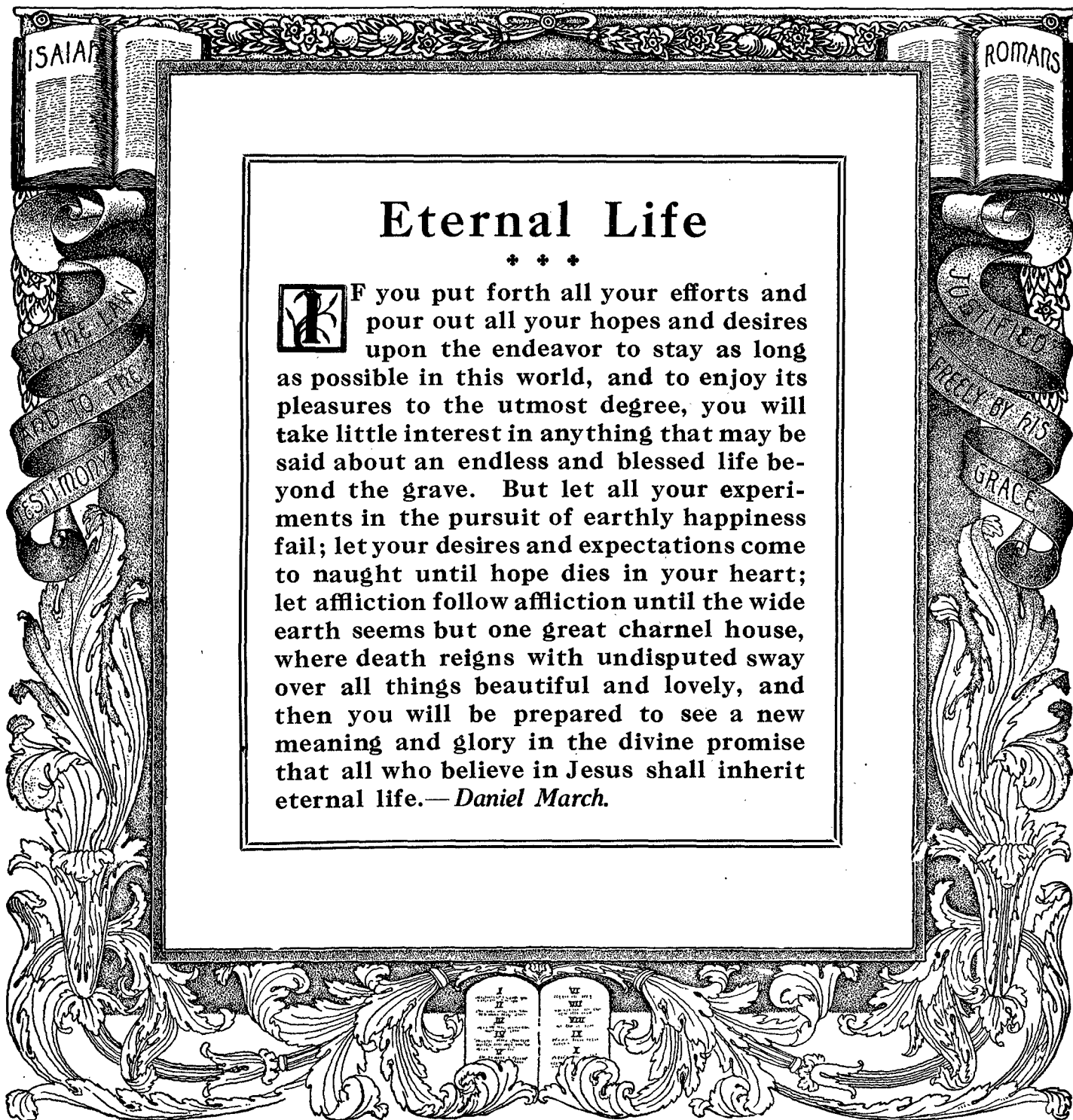
No. 53

THE GOSPEL TO ALL NATIONS

## Eternal Life

\* \* \*

**I**F you put forth all your efforts and pour out all your hopes and desires upon the endeavor to stay as long as possible in this world, and to enjoy its pleasures to the utmost degree, you will take little interest in anything that may be said about an endless and blessed life beyond the grave. But let all your experiments in the pursuit of earthly happiness fail; let your desires and expectations come to naught until hope dies in your heart; let affliction follow affliction until the wide earth seems but one great charnel house, where death reigns with undisputed sway over all things beautiful and lovely, and then you will be prepared to see a new meaning and glory in the divine promise that all who believe in Jesus shall inherit eternal life.— *Daniel March.*



## News and Miscellany

Notes and clippings from the daily and weekly press

— Figures recently made public show that more than 1,000 persons were killed and about 8,000 injured in automobile accidents in American cities since January 1.

— An experimental mail-carrying aeroplane service is to be established between Chicago and New York. It is expected that the aeroplane will leave Chicago at 6 A. M. and reach New York at about 4 P. M.—or ten hours, as against twenty-one hours now.

— The increase in wages throughout the country is much greater in dry States than in wet. Government reports covering a recent ten-year period show that in prohibition States wages were increased 103 per cent, in near-prohibition States 77 per cent, in partial license States 75 per cent, and in license States 61 per cent.

— Arrangements have been completed, at New Iberia, La., to operate a factory to make paper out of the refuse sugar cane stalks after the juice has been taken out. These stalks have hitherto been burned. Fine paper is made in Russia out of sunflower stalks. Paper is now so high that the results of the new factory will be eagerly watched.

— The "Gull Foss," a steamer of 880 tons, owned by the Icelandic Steamship Company, and flying the Danish flag, arrived at New York harbor a few days ago with a cargo of herring. This little steamer is said to be one of the first to come from that country since the time of Lief the Lucky. The prevailing high prices paid for foods of all sorts have brought great prosperity to the island.

— The estimated potato crop of the United States is about 318,000,000 bushels this year. This is nearly 46,000,000 bushels less than the estimate of a month ago, and is hardly enough to supply the needs of the people until potatoes grow again. Unless housewives exert great care in using only what they actually need, they will have to pay excessively high prices, and possibly go without before spring, experts say.

— Bids will be opened in Washington on December 6 for the construction of four battle cruisers for the United States Navy. They are to be modern wonders, greater in every respect than any other vessel now afloat. They are to be 850 feet long, have a displacement of 35,000 tons, a speed of from thirty to thirty-five knots, and are to carry ten fourteen-inch guns as their main batteries. Each vessel will cost at least \$20,000,000.

— What is likely to be the world's greatest proving ground for large ordnance is to be created in the southern part of New Jersey for the Bethlehem Steel Corporation. This concern is to purchase from the State of New Jersey 300 acres of timberland which is in the heart of the 20,000-acre tract that the corporation is to use for its testing shop. The site runs for about eighteen miles along the Great Egg Harbor River, and is much larger than the famous proving grounds of the Krupp concern.

— Sunday schools are becoming more and more recognized as an important department of the church. The population of North America is about 109,000,000. Of this number 18,000,000 are enrolled in Sunday schools, leaving 91,000,000 who are not in Sunday schools, and who are probably doing very little in the way of Bible study. In the United States there are about 12,000,000 children of school age in Protestant Sunday schools. The Roman Catholics have 1,310,000 children in 20,000 parochial schools, where they are trained in the religion of that church. It is said that there are 15,000,000 children of school age who are out of the Sunday school, and who are practically receiving no religious training. There are about 35,000,000 people over ten years of age in this country who are not members of any church.

### Military Training

ONE of the first universities to announce the organization of a military department is Harvard University. Secretary Baker of the Department of War has designated Capt. Constance Cordier to head the new department. Captain Cordier has now been appointed professor of the military science and tactics by the Harvard University. This course will be open to all students except freshmen, and will be counted as credit toward a degree. It is likely that Harvard will be followed in this plan by the other colleges throughout the country, giving the United States a well-trained reserve from which officers as well as men may be obtained in case of war. Surely to students of prophecy this should show the times in which we live.

### Justice Stands Afar Off

IN the fifty-ninth chapter of Isaiah we have a vivid word-picture of conditions before Christ's first advent. Among other things we are told that "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." We have long expected the same conditions to prevail before Christ's second advent. It is coming to be recognized that to obtain justice for the poor man is very difficult. Frequently a man who has a just claim for a small sum of money, refrains from taking his case to court because he knows that though his claim is just, it would cost him more to collect the debt than he would gain, even though he won his case.

It is well that a movement has recently been started by the board of justices of the municipal court of New York, which, it is to be hoped, may extend eventually throughout the whole country, and may reduce greatly the "high cost of justice." In New York a system is being provided

in which the justices may act as conciliators or as arbitrators, doing away with jury trials. The system provides that a dispute may be submitted to any justice in court to act as conciliator or arbitrator, and after his decision has been agreed upon by both parties, it may be entered by the clerk of the court in the court records. Without question such a plan will expedite the application of the principles of justice, and greatly lessen the expense. It will do much toward doing away with the complaint against the law's delays, yet it may have in it an element of danger, in that it will make unnecessary trial by jury in all but extreme cases.

The complaint against the delays of the law in other than suits for money, are also becoming more pronounced, and in many cases the people are taking the execution of the law into their own hands, with the result that there is great danger of an increasing rule of mob law. Something should certainly be done to help in the speedy execution of justice in serious civil suits or in criminal cases. When money is able to drag out a case against a rich man and free him from the punishment of the law by his being declared insane or by some other of the many ways of avoiding justice, one cannot but recognize that there is serious danger that justice will become so difficult for the poor to obtain that it may truly be said that "equity cannot enter."

## The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

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# The Advent REVIEW And Sabbath HERALD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 26, 1916

No. 53

## EDITORIALS

### Giving Glory to God, not to Men

ALL glory belongs to God. He is the source of every blessing and benefit. Every good and perfect gift comes from him. Every right impulse in the human heart is born of the Holy Spirit. The Creator gives power to get wealth. He has formed man's mind to think. He strengthens his hand to labor. And when man sold himself into the hands of an enemy and was hopelessly condemned to death, Heaven provided a way of escape, and Christ by shedding his own blood bought back again that which had been lost through the fall.

The Lord in the wonderful provisions of his grace permits his children to become partakers with him in his work. He intrusts them with his message of love to their lost fellows. He imparts to them his Holy Spirit, and uses them as his ambassadors to a fallen world. Oftentimes he is pleased to work through their humble efforts in most marvelous ways for the salvation of souls. How ungrateful is man, in the vanity of his selfish mind, to feel that the work has been accomplished through his ability or genius, or to view his achievement as did Nebuchadnezzar of old, who said, "Is not this great Babylon, that I have built?"

It is proper that the minister of Christ should report to his brethren that which God has accomplished through his efforts. The apostle Paul did this. The record states that Paul and his companions returned to Antioch, "and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14:27. But we must believe from the teaching of the apostle that in this report there was no self-glorying, no comparison of the success of his administration with that of Peter, of Andrew, or of John. In fact, he declares: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. . . . But he that glorieth, let him glory in the Lord. For not he that commendeth himself is

approved, but whom the Lord commendeth." 2 Cor. 10:12-18.

In the epistles of the apostle Paul, written under many varying circumstances and conditions to different churches, we find but little credit taken to himself for the success of his efforts. This same modesty characterized the work of the Master. How plainly he taught that the manifestation of true Christian greatness was in service for God, and that "he that is least among you all, the same shall be great." Repeatedly the proud, boastful, self-assertive spirit of the apostle Peter was rebuked.

The Scriptures represent the last days as being characterized by those who are "lovers of their own selves," "boasters," "proud," "heady, high-minded," etc. Against this spirit the last message warns, exhorting men to "fear God, and give glory to him; for the hour of his judgment is come." In that solemn hour when every motive of the heart and purpose of the life stands revealed, how vain will appear human glory and human glorying. How small will man appear in his own estimation and in the esteem of his fellows! The lofty looks of man will be brought low. Human pride will be humbled in the dust, and the Lord alone will be exalted in that day.

It is bad enough to see one human being give glory to another, but it is even worse to see poor, fallible man take glory to himself. Declares the wise man: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

We do not need to carry a great burden of anxiety over our reputation. If we have done well, we shall find that others, as a rule, will accord us our full measure of credit. The consciousness in our own hearts that we have the approbation of God will prove a satisfying reward. In any event, we can ill afford to cultivate the spirit of the boaster. Our boasting may be tactfully done, by suggestion and implication, rather than openly and broadly, but its intent will be none the less apparent. Our fellows may give respectful ear to our relation of our achievements; they may even recognize the merit and worth of what we

have done; but the very fact that we recognize it, and that we call it to their attention, and that we put ourselves in the position of boasting over it, or calling attention to it, unconsciously lowers us in their estimation.

There is no failing so odious in the sight of others as that of self-conceit. The overflowing hope of the optimist may amuse; the snarling, crabbed criticism of the pessimist may annoy; but the conceited boasting of the egotist disgusts and nauseates. His fellows recoil from his approach, and breathe a sigh of relief at his departure.

It is proper that we should recount the mercies of the Lord, speak of his goodness, and praise him for all that he has done for us and through us; but let us seek to do it with that spirit of humility that will not direct the attention of others to us as the object of praise, but rather to the One who has wrought through our feeble instrumentality, and in spite of our weaknesses.

We need to pray constantly to be delivered from the snare of self-deception and from the sin of self-conceit. We should pray for sanctified judgment, for good sense, for a proper estimate of ourselves, of our fellows, and of all life's relationships. When with Job we not only hear of God, but come to see him as he is, and our own unworthiness and weakness in startling contrast, like the patriarch we shall be led to exclaim: "Wherefore I abhor myself, and repent in dust and ashes." Let us seek to learn the lesson of true humility. To such the promise is, "He that humbleth himself shall be exalted."

F. M. W.

### Keeping Rank

ARMIES when on the move keep rank. Those who are enlisted in the army of the Lord should learn to keep rank. Concerning those who were victorious in the shaking time we read: "My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers."—*Early Writings*, p. 271.

Moved in "exact order," like soldiers. This is keeping rank. Those, then, who are finally overcomers in the struggle, and who are *not shaken out*, will move in *exact order*. They will believe in order, be willing to be directed by those whose responsibility it is to direct the work, and will *stay in line*. Others it seems will be shaken out.

The power of concentrated action, or keeping step, is well illustrated by the following:—

"I remember one October morning walking across an old smoke-begrimed bridge that spans the Ohio at Cincinnati. My eye was caught by a dingy sign in large plain letters nailed up in a prominent place. It simply said, 'Processions in crossing this bridge must break step.' That was all. But it was imperative. It was a law. The processions *must* break step. The same men might cross the bridge, in as large numbers, at the same time, but they must not keep step.

"The authorities knew perfectly well that for a body of men to march *in step*, every left foot set down at once, the impact of every right foot striking at the same moment, would so—I do not say, *add* to the force exerted—would so *multiply* the force exerted upon the bridge as to endanger its safety. The power of concerted action is immense beyond any power of conception. Every bit of power at command can so be brought to bear at one point with a force beyond any words to express.

"Our Master reverses for us the old bridge sign. Out from Pentecost rings this word: 'Let my followers all form in line, close ranks, and move out to a world conquest, and—*keep step*.' That command of his will make a winning force so great as to shorten up the world's present calendars, and shorten up the world's pain, and lengthen out the new life that will come to untold numbers through Jesus."—"Quiet Talks with World Winners," pp. 165, 166.

It is moving together, keeping rank, that Satan hates. He knows it means the defeat of his plans, and the final overthrow of his kingdom.

There are those who seem to be unable to keep rank. They denounce plans of concerted action, and call them tyrannical and papal. Being unable or unwilling to keep rank themselves, they seek to hinder others from maintaining a perfect alignment.

Among those who went forth with David to battle were: "Of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart."

1 Chron. 12:32, 33.

Among those who *kept rank* were those who understood the times and knew what Israel should do. Blessed knowledge! We believe that now, as then, to those who "keep rank" God will make

known what Israel should do. Our God is a God of order. Sin alone causes disorder and confusion. G. B. T.

### General Conference Committee Council

THE regular autumn council of the General Conference Committee opened October 11, in Takoma Park. The attendance at the opening from outside of Washington, was listed in last week's REVIEW. Others came in as follows: J. W. Christian, S. Mortenson, W. A. Ruble, M. D., P. E. Broderson.

The program agreed upon by the General and Division Committees is as follows:—

General Conference....9 A. M. to 12 M.  
North Amer. Division...2 P. M. to 5 P. M.  
Evenings, subcommittees or sessions as arranged.

The main business before the General Conference Committee at these autumn sessions is always the consideration of the calls from the mission fields and the making up of estimates and appropriations for the coming year.

#### Next General Conference

In joint session with the North American Division, the question of the time and place of the next General and Division Conference was considered. The regular time would be in the summer of 1917; but a year ago, on account of the war, it was agreed to postpone the session. It was felt, however, that this postponement should not continue longer than early in 1918. Invitations were extended by nearly all the Union Conferences, with suggestion of places for the conference and assurances of coöperation. Action was taken as follows:—

"That the next session of the General Conference and the North American Division Conference be held in Los Angeles, Cal., provided satisfactory arrangements can be made to hold the meeting in that city, beginning about the first of April, 1918."

#### Treasurer's Report

The treasurer, W. T. Knox, rendered financial reports of all General Conference operations, which were studied in detail. The comparative reports for 1914 and 1915 showed income and expenditures as follows:—

	FOR 1914
Income .....	\$643,556.03
Expenditure .....	632,130.16

Excess of income .....	\$11,425.87
------------------------	-------------

	FOR 1915
Income .....	\$734,276.89
Expenditure .....	734,276.89

	FOR EIGHT MONTHS OF 1916
Expenditure .....	\$397,368.90
Income .....	365,734.58

Deficit in operating .....	\$31,634.32
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The treasurer explained that there is regularly a heavy shortage in operating

the first eight months, inasmuch as the gifts for missions come in most liberally in the autumn season. To cover this shortage and carry the mission fields through, the committee each year sets aside a working capital, as appropriations are made.

#### Unforeseen Demands

For the regular needs of the missions, each field makes out its detailed estimate, or "budget," for the coming year. As a plan for dealing with the larger items of unforeseen and unavoidable expense, not provided for in the budget, the following action was taken:—

"We recommend, That, from henceforth, we ask our superintendents of mission fields to include in their annual budgets only the items of regular expenses, leaving all unforeseen expenses and heavy items of transportation of workers to be adjusted at the time of their contraction."

#### Safeguarding Emergency Fund

For some years, in making appropriations, the mission fields have been provided with emergency funds for dealing with smaller emergency requirements. To maintain and safeguard the use of these funds the following action was taken:—

"We recommend, 1. That we place with our Division treasurers and such Union mission treasurers as may be decided upon, special deposits of money to be known as Emergency Funds, which shall be used, not for the local operation of the field, but for special service in the meeting of such unavoidable expenses as may present themselves from time to time.

"2. Each treasurer of emergency funds is to report from time to time to the General Conference treasurer full particulars as to why and how these funds are disbursed. When forty per cent of said money is expended, the detailed report is to be made out and sent with a request to the treasurer of the General Conference for the restoring of the emergency fund to its full or agreed amount.

"3. All payments from the emergency fund are to be made only with the approval of the local committee in each Division or Union concerned."

#### Calls for 1917

Calls for laborers in the mission fields were reviewed and referred to a committee on distribution of labor, as follows:—

Leaders in the book work: For Inca Union Mission, Bolivia, North Brazil, Minas Geraes (Brazil), Salvador, Venezuela, Korea, Malaysia, and India.

Superintendents: Northern Latin Missions, Venezuela, India provinces (three), Inca Union fields (two).

Ministers: South Africa, conference president; Cuba, two workers; Austral Union (South America), one; Brazil, four; Bolivia, one.

Teachers: South African Missions, two; Brazil, one; Lake Titicaca Indian Mission, five; Bolivia, one.

Secretary-Treasurers: For Jamaica, Brazil.

Bible worker: For Bombay, India.

Other calls have come in since the opening of the council, which will later be considered. How many of these calls can be responded to will depend not only upon laborers available, but upon mission funds available. Every call, however, represents pressing need. Writing from Lake Titicaca, Brother Stahl emphasized his plea for the five teachers:—

"I hope and pray that soon others will be on the ground getting their preparation in the language and experience. The thing that makes it a little hard up in these mountain wilds is the house question. Some will have to live in Indian huts for a while at least, as we did at first. I believe God is holding the ground for us. Every worker you send now, dear brethren, is worth more than five for each one that might be sent five years later. We must take possession now. There is a time for everything, and this is the time for advance in this Indian work."

So the council opens, as every council does, with the stirring appeals for extension and enlargement, and the problem of finding men and means to answer the calls.

W. A. SPICER,  
Secretary.

### Fall Council of the North American Division Executive Committee

THE regular fall council of the North American Division Executive Committee, scheduled to be held jointly with the General Conference Committee Council, October 10-24, opened with nearly all the members of the Division Committee present. A few other brethren connected with our publishing houses or with the Loma Linda medical school board were present at the opening of the council.

The council was preceded by a three days' council of members of the Loma Linda medical school board with members of the council present, concerning the future of the medical school, and how the work being carried forward in connection with this large enterprise can be made to advance the message in the best way. The plans for meeting the large indebtedness which has been allowed to accumulate in connection with this school, and to provide for the annual interest, as well as the many other problems in connection with the school, required much taxing study. We trust the prayerful consideration given by the board to the future of the school will be of benefit to the institution.

The abnormal and unprecedented rise in the price of printing material has created a most serious and difficult problem with which our publishing houses must wrestle. The situation is such that

careful study must be given to the devising of plans by which the large deficit facing our publishing houses may be met. It has been found necessary to increase the price of our books, papers, and magazines to meet, in part, the loss which will be sustained. The details of the arrangements made will at the proper time be placed before us by the Publishing Department and our publishing houses.

#### Rural Schools

There was received, from the offering taken in our churches during the summer for the rural schools in the South, approximately thirteen hundred dollars. It was voted that the funds on hand for the rural schools be divided equally between the Southern and the Southeastern Union, this arrangement being mutually agreeable to both Unions. This offering doubtless will be of material aid to these schools.

#### Publishing Department Conventions

The following recommendation was made in reference to the holding of conventions by the Publishing Department:

"We recommend, That three conventions for the Publishing and Home Missionary Departments be held, one in each publishing house territory, and that the dates be as follows:—

"Southern Publishing Association territory, Jan. 12-21, 1917.

"Review and Herald territory, Jan. 23 to Feb. 1, 1917.

"Pacific Press territory, Feb. 6-15, 1917.

"It is understood that the publishing houses will pay half the transportation of field secretaries, home missionary secretaries, and tract society secretaries attending; and that the publishing houses will entertain those attending these conventions."

#### The Next Quadrennial Session

As it seems best, for many reasons, to hold the quadrennial session of the Division Conference at the same time and place that the General Conference is held, it has been somewhat difficult to arrange definitely in reference to the time, on account of the terrible war which holds so much of the world in its grasp. After giving the question careful and prayerful study, it was, however, decided, as will be seen by the action published in the report by Elder Spicer, secretary of the General Conference, to hold the quadrennial session in 1918, beginning about April 1, in Los Angeles, Cal., provided satisfactory arrangements can be made for this large meeting in that city. Let all pray that conditions in the world may be such by this time that we may have a gathering of some of our fellow workers from all parts of the world at this most important meeting.

The council is in the midst of the session at this writing. These gatherings are yearly becoming of greater importance, and the problems which must be grappled with are more taxing. We

must increase our funds for the work abroad; we must provide for the liquidation of our debts; we must press forward the work in our large cities; we must win souls as never before. These and many other problems weigh on our hearts. Let all pray that the Lord will direct.

G. B. THOMPSON,  
Secretary.

### Donation for Our Work for the Colored People

FOR some years it has been customary in the territory of the Division Conference to have an annual collection for the promotion of the interests of the third angel's message among the Negroes in North America. This year the North American Division Committee has set apart Sabbath, November 18, as the day on which this donation shall be taken.

There are more than ten million Negroes in this Division Conference. Taken as a whole, we have reached but comparatively few of this intelligent, increasing, and interesting people. Perhaps no other race in the world has made such progress in intellectual growth and development as the Negro race since the abolition of slavery. The State and Christian organizations have established common schools, colleges, and universities for their training. These schools are filled with large numbers of their young people, who have shown marked improvement, both intellectually and morally, and constitute a great object lesson of human progress.

This people is a religious people. Many of them have implicit faith in the Word of God, are devoted and God-fearing, and often show a loyalty and devotion to the service of God that is an inspiration to all. Wherever the third angel's message has been proclaimed among this race by consecrated workers, many have accepted it.

We are in great need of additional educational facilities for the Negroes. Schools ought to be established in many places where there are communities of believers, so that their children can receive a Christian education; others ought to be helped to attend our training school at Huntsville, Ala.; church buildings must oftentimes be provided in sections where the believers are unable to provide churches for themselves.

The Division Conference is appropriating about forty-five thousand dollars. In 1917 more than this must be provided to carry on the work for this people; for their work is growing, and continually new laborers and new facilities must be provided. We therefore hope that our brethren will give liberally in response to this call. Of course, in addition to this a large amount of tithe is used in various sections of the country for the work that must be done.



Do not forget the date when this offering is to be taken,—Sabbath, November 18. Let all so plan, from now until that day, that each may have funds for a liberal offering. I. H. EVANS.

### The Bible and the Hittites \*

AMONG the peoples who are said to have lived in Palestine in the patriarchal age, according to the Bible record, were the Hittites. It was from Ephron, the Hittite, that Abraham bought the cave and the field of Machpelah. See Gen. 23:10. It was Esau's Hittite wives that were a grief to Isaac and Rebekah. See Gen. 26:34. The Bible also mentions the Hittites in the list of the peoples whom the Lord promised to drive out of the land of Palestine. The promise made to Israel was, "I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Ex. 33:2.

Some years ago the accuracy of the Biblical records concerning the Hittites was challenged by critics on the ground that there was no mention of any such people in any records outside of the Bible; the man is still living who first suspected that anything more could be known of the Hittites than the Biblical statements concerning them. Yet archaeology has now discovered proof of the accuracy of the Bible and of the historical existence of the Hittites. George A. Barton tells the story:—

"In the inscriptions of the Egyptian kings of the eighteenth and nineteenth dynasties there is frequent mention of a people called *Kheta*. In the inscriptions of Assyrian kings there is also frequent mention of a people called *Kha-at-tu*. Slowly, too, during the nineteenth century, rock-carvings, often accompanied by inscriptions in a peculiar hieroglyph, were found scattered through northern Syria and Asia Minor. The figures of gods and men on these carvings usually wore caps of a peculiarly pointed type and shoes turned far up at the toe. In 1876 it dawned upon Professor Sayce that these were all references to the Biblical Hittites. He proceeded to elaborate this view in two articles published in the 'Transactions of the Society of Biblical Archaeology,' Vols. V and VII.

"About the same time the Rev. William Wright independently started the same idea, and gave it expression in his book, 'The Empire of the Hittites,' 1884; second edition, 1885."

Since the people mentioned in these Egyptian and Assyrian inscriptions have been shown to be the Biblical Hittites, many further discoveries have been made of Hittite monuments and inscriptions. Professor Sayce was the first one to attempt to recover the Hittite language. In 1880, in the so-called "Boss of Tar-

kondemos," he thought he had found such a key to the Hittite language as the Rosetta stone had afforded to the Egyptian. This "boss" contained writing both in Hittite characters and in the cuneiform writing of Assyria. By comparison Sayce tentatively determined the values of a number of Hittite signs. His results were, however, of a rather uncertain nature, as the Assyrian characters were capable of being read in more than one way.

The work of Professor Sayce in the study of the Hittite inscriptions has been instrumental in turning the attention of many scholars to the problem of a proper decipherment of Hittite signs. Some of the chief men who have worked on this problem are Dr. Peiser, who published a book on the Hittite inscriptions in 1892; Professor Jensen, who published his method of solving the problem in 1894; Lieut.-Col. C. R. Conder, who, in 1898, published his investigations in a work called "The Hittites and Their Language;" and R. Campbell Thompson, who has made the latest attempt on a large scale to unravel the mystery of these Hittite inscriptions, and whose work appears in "Archæologia," second series, Vol. XIV, Oxford, 1913. A collection of tablets found by Professor Winckler at Boghaz Koi is about to be published by Ernst Weidner. Professor Friedrich Delitzsch, under whose general direction Weidner is working, has published (May, 1914) a study of twenty-six fragments of these texts, which is soon to appear. These texts defined Hittite words in Sumerian and in Assyrian. Thus Professor Delitzsch has been able to gain a vocabulary of about one hundred and sixty-five Hittite words, and to ascertain some facts about the grammar.

It would, therefore, seem that we are on the eve of a complete mastery of the secrets of the Hittite inscriptions. As to all that this may mean in the way of additions to our knowledge of ancient times, we cannot even surmise. It seems clear, however, that while the Hittite language resembles in some of its features our own family of languages, in others it has an affinity with the Tartar family. The pictures of Hittites as they appear in Egyptian reliefs also portray two distinct types of faces. One type resembles the inhabitants of Mongolia and China, having high cheek bones, oblique eyes, and wearing a cue. The other type is somewhat like the early Greek, with a clean-cut head and face. Though the Hittite inscriptions have not yet been deciphered, much of the history of the Hittites is now known through the mention of them in Assyrian and Egyptian records.

It is not the purpose of this article to go into a discussion of the history of this people, but only to point out the wonderful proof of Biblical accuracy which

has come to us within the last thirty years on one of the very points where the statements of the Bible had been challenged by critical skeptics. One cannot but be impressed with the manner in which the divine hand of Providence is bringing to light records long concealed in the earth, to substantiate beyond a shadow of a doubt the historical accuracy of the Bible. L. L. C.

### The True Source of Knowledge

IT is remarkable how much credence is now given to the sayings of Spiritualistic mediums and clairvoyants. This, however, is in accord with what we may expect in these last days. Mme. A. de Thebes, the well-known French clairvoyant and astrologer, who in 1913 predicted that the following year would be a year of great shedding of blood, has now predicted that the war is soon to end. She says:—

"I have predicted that the war will end this year, and I desire to say now, despite all circumstances and arguments to the contrary, that peace will be declared before the new year. And peace will come suddenly and unexpectedly. The roar of the guns will cease overnight, and the soldiers on both fronts will be called home to peaceful pursuits. Fate has so decreed it."

All lovers of peace would be glad to see the war end this present year, but we must recognize that Madame Thebes has no more means of really knowing the future than has any one else. The only way any knowledge of the future may be obtained is through the study of the prophecies of the Scripture. These seem to indicate that if we again have peace on earth, it will be for only a short time, in order that God's work may be finished, and his message proclaimed throughout all the world. L. L. C.

### Harmful Effects of the Movies

IN the past the detective story and the dime novel have been largely instrumental in fostering crime among the youth, giving them the wrong viewpoint of life and its duties. Recently the moving picture shows have become more powerful in their influence upon the young than have the storybooks. The following item from the *Washington Herald* of Thursday, September 21, is only a sample of many such cases:—

"PARIS, SEPTEMBER 20.—A boy of sixteen, employed as post-office clerk, was acquitted in court today of the charge of stealing money from letters to soldiers. His counsel pleaded that the crime was a result of the youth's attending the movies."

No man is so insignificant as to be sure that his example will not have influence either for good or for evil.—*Clarendon*.

\* In the preparation of this and subsequent articles we wish to acknowledge our indebtedness to Prof. George A. Barton's very interesting new book, "Archæology and the Bible," published by the American Sunday School Union, 1916.

## GENERAL ARTICLES

### Devotional Services Without a Preacher

WILLIAM COVERT

WHEN Peter and Paul were working for the Lord, preachers were few, and the field was large; so they planned for churches to conduct devotional services even when deprived of ministerial help. The instruction then given on this point was recorded so as to meet the need of God's people down to the end of time.

Christ is high priest for the entire church and people, and the new and living way into the holiest has been consecrated by him; therefore any one can go at any time and intercede with God for himself through the merits of Christ. No human priest is needed. The consecrated way, which is open to all through the sprinkled blood, is for all people all the time.

Since this ample provision is made for all, the apostle says: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience [the mental preparation], and our bodies washed with pure water [the physical preparation]." Heb. 10:22. When these personal preparations of heart and body have been made, we can render acceptable worship.

Yet we owe a duty to our brethren and sisters in the truth which can be fulfilled at proper times by meeting together for prayer and exhortation. The instruction says we should not forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the day approaching." Heb. 10:25.

The exhortations in these assemblies should encourage love and good works, and these exhortations are to be more earnest as we near the day of the Lord's coming. The need of this earnestness is seen when we study the statistics which tell of the progress of our work.

When the writer began to observe the Sabbath of the Lord forty-eight years ago, there were 4,475 Seventh-day Adventists in all the world. Then there were 32 ordained ministers and 159 organized churches, or an average of one preacher for about five churches. The statistics for the present year indicate that we have one thousand ordained preachers and four thousand church organizations. These figures show that the denomination could not furnish an ordained minister for more than one fourth of our churches.

Besides our individual churches, we have now many hundreds of places in the wide field which must be ministered to by our workers. Of course, in this count the licentiates, the Bible workers, and other helpers are not included. It

is evident that Seventh-day Adventists must have strong local help in their organized churches to maintain their standing, and to do the work which God has assigned to them. The work to be done by this people calls for earnest efforts from the lay members. Every one must faithfully do his part in proclaiming the third angel's message. Organization and training are indispensable to success in our work.



### The Spiritual Influence of Mrs. White's Labors

G. I. BUTLER

WE have mentioned various features of this movement in which Mrs. White's influence was very marked, and will now notice what we consider the most important feature of all. The intelligent reader, in reviewing the history of important religious movements, cannot fail to notice the declension in spirituality and religious zeal which has always characterized such movements. The history of the Jewish people furnishes abundant instances of this universal tendency.

The tendency of man, after his fall, was downward, till "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. The only hope of bettering conditions was to destroy the wicked race and begin again to populate the earth. Noah spent a hundred and twenty years in warning the people of the coming flood, but could save only his family of eight persons. Even after this terrible example of God's dealing with sin, how soon rebellion developed again!

What a wonderful spiritual movement, with all its miraculous evidences of God's power to deliver his people, was conducted under Moses! But what a rebellious people the Israelites proved to be! Only two of the original host went through to the Promised Land.

Many religious awakenings were of God, but all were followed by backslidings and apostasy. Christ himself came at last and opened up a new era in the plan of salvation. His apostles were filled with divine power. But in a generation or two the seeds of a great apostasy were springing up, and the Dark Ages followed.

Then came the great Reformation. But even the religious bodies growing out of it became persecutors, and religious apathy resulted.

The Methodist revivals were remarkable evidences of divine illumination, and were a blessing to the world. But how about the religious standing of the

great churches today? The large Protestant churches are nearly swamped in the guesswork connected with the theory of evolution, the tendency of which is toward infidelity. The Bible seems to be smothered in the house of its professed friends. The Mosaic history of creation is relegated to the background, and the accuracy of much of the Bible history is denied. What kind of religious bodies shall we have when the Bible itself is not believed to be the Word of God? Where then shall we go for religious authority in anything? These are mere glimpses at the religious declension that has figured largely in the history of our world.

We come now to a question which should be most carefully considered by every genuine Seventh-day Adventist. We know that God has been leading this people; that his Spirit mightily helped in laying the foundation of this work; and that the Spirit was with the early workers. Shall we as a people be able to resist this mighty current toward worldliness and worldly wisdom? If we are able to stem this current in these days of peril and apostasy, we shall be a wonderful exception. These last days, according to the Bible statements, are the most perilous of all. How is it with us as a people? Have we proved ourselves free from all the tendencies to worldliness, pride, selfishness, and unbelief that characterize other professed Christian churches?

Our membership is increasing, but are these members all thoroughly converted to God? A vast increase of numbers was seen in the age succeeding the apostles' labors, but the more they increased the farther they departed from God. The new converts brought in heathenish views and practices, till a great change was seen in the spiritual condition of the body. Will it be so with us? We are certainly in danger of a similar result. In our great zeal we are in danger of lowering the standard. From the first, the influence of Mrs. White's labors among us has been a wonderful source of spiritual uplift to this movement, for she always acted a leading part in the practical religion of this people. She attended many of the important meetings held by this denomination. She was looked up to as one who had important light from God. When attending our camp meetings, hundreds of which had the aid of her presence, she often led in the spiritual work of the meetings. She called the people forward for prayers. She gave much instruction in practical religion. She always took an active part in the prayer and social meetings, and when her health would permit, attended the early morning meetings. She was considered a most acceptable speaker during the active period of her life. On Sunday afternoons, when the largest crowds were present, she nearly always spoke with great freedom and power. Many times when she was speaking have we seen many persons in tears. It was not mere human eloquence that moved the people, but the tender, blessed Spirit of

God touching their hearts. She spoke always as one living very near to God. She often talked of things the Lord had shown her, and of the wonderful light she had received from heaven.

She often warned the people of the dangers of these last days. If worldliness and departure from the truth were in the camp, her earnest, soul-searching words were given in the power and demonstration of the Spirit. Her frequent articles in our papers were also a great factor in keeping our people true to the principles for which the denomination stands. The books she has written are a great help. Her small book, "Steps to Christ," is a very precious help to genuine religion. By reading that little volume, any person who is not a Christian can learn how to become one. The book has had a large circulation. It presents Christ as our glorious Saviour. God saw that the difficulties were so many, the condition of the world so unbelieving, its temptations so strong, and the power of Satan so great and deceptive in this degenerate age, that the people raised up to sound the last message needed the gift of prophecy as a special help to mold and prepare a church for the coming of Christ.

It remains now for us to follow carefully the instructions she has left. Every true Seventh-day Adventist will do as Joshua did—continually keep in mind the instruction received. We have a great work to do among the new converts. They should be thoroughly instructed in reference to the work of this servant of the Lord. They should be made acquainted with her writings. We greatly fear that this work needs to be more thoroughly done.

The work of the Spirit of prophecy in the remnant church is so completely interwoven with the experience of the message that it is impossible to separate them. In the progress of the message, the Spirit of prophecy has had a prominent part.

### Misjudging the Work of the Holy Spirit

E. HILLIARD

SOME of the Jewish priests and many of the common people had cherished the teachings of Christ, and upon the day of Pentecost were among the thousands who were converted in a day. They were all united, and the Spirit descended in great power, "and they were all filled with the Holy Ghost." (See Acts 2:4.) The message relative to Christ's resurrection and ascension was given in no uncertain manner. Every nationality heard in its own tongue the wonderful news of the risen Saviour. "Cloven tongues like as of fire" descended upon the heads of the believers, attesting that Jesus had broken the bands of death and had ascended to his Father.

This visible manifestation of the Holy Spirit was a great perplexity to many of the Sadducees, who believed in neither the Spirit nor the resurrection. "They were all amazed, and were in doubt, say-

ing one to another, What meaneth this?" Verse 12.

A spirit of inquiry was awakened in the minds of some, but "others mocking said, These men are full of new wine." Verse 13. What a terrible misjudging of the work of the Holy Spirit, shed forth in such great power to enlighten and save sinful men!

Is it not much the same today? Are not the plain teachings of our Saviour, which, if received into the heart, will eradicate prejudice, cast out malice, and bring peace and joy to the soul,—are they not rejected because preconceived ideas and the traditions of men are enthroned within?

All who yield to bigotry are under the influence of Satan. Such will misapprehend the truth of God and persecute its advocates. But the same Jesus who defended his people in the days of the apostles will care for his faithful followers to the close of time. All the demons of darkness, reinforced by sinful humanity, cannot overthrow the work of God, nor destroy one of his little ones; for the promise to his people is, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

St. Paul, Minn.

### Personal Ornamentation

O. A. JOHNSON

EVER since the fall of man there have been two classes in the world. One class have always tried to be loyal to God, and have sought to live in harmony with his revealed will. True humility has ever characterized these people, both in deportment and in dress. The other class have stood under the leadership of the "prince of this world." They have been influenced by his spirit in the development of character; selfishness and self-gratification have been principal traits in their character. In this respect they resemble their master, who was banished from heaven on account of selfishness. Eze. 28:17; Isa. 14:12-14.

It is evident that every habit or custom must have had a beginning. Every custom originating under the direction of God must of necessity be good and right, while every habit or custom coming to us from the people who have stood under the leadership of the "god of this world" (2 Cor. 4:4), may justly be questioned; and should such practices be reproved by the Lord, then, of course, it would be wrong to continue them. The fact that even some of God's professed people may have adopted habits or customs coming to us from the heathen, will justify no one in following their example. God's Word must be obeyed, and everything removed that is not in harmony with it.

#### Ornamentation

The adornment of the person with various kinds of jewelry, and the head covering with flowers, plumes, etc., now almost universal, had a beginning; but that beginning was not with the people of God. It had its origin in heathenism,

among the children of this world. The following brief extracts from reliable sources will establish that fact:—

"Fashions, however, varied. . . . Both sexes blackened the brows and lids of the eyes with kohl or stibium; cosmetics for the skin, and pastils for the breath, were used; the nails were dyed with henna; and crowns of flowers wound around the hair to augment female beauty. The ornaments worn by both sexes were nearly the same,—collars of rows of beads and chains of gold around the neck, armlets and bracelets of gold, inlaid with *lapis lazuli*, and turquoise round the arms, and anklets of the same around the ankles. Females only wore earrings, but both sexes loaded their fingers with rings."—"Ancient History from the Monuments; Egypt from the Earliest Times" by S. Birch, Introduction, p. 15, London, 1890.

The following from the same book, page 12, proves that the wearing of plumes arose from the custom of adorning the heads of idols with plumes, a purely heathen custom: "Of the human-headed deities, Amen-Ra wore two plumes of hawks' feathers, a disk, and a red cap; Osiris, a conical cap placed on horns and banded by ostrich feathers; Anhor, Onouris or Mors, four feathers." Heads of gods were also ornamented with snakes.

The following throws further light on this: "The whole tribe, therefore, was required to give up everything heathen; Rachel, her father's gods or teraphim; others the idols, which, it seems, they cherished; and those who had them, the earrings and the armlets used as idolatrous charms; and the whole, when gathered, were buried under the oak at Shechem." In a footnote we are told that the armlet was "worn to guard the person from magical charm; . . . earrings were worn for the same purpose. They were apparently engraved with magical characters or idolatrous signs."—"Hours with the Bible," Geikie, Vol. I, p. 337.

The preceding proves conclusively that personal adornment comes to us from heathenism. Every person with the least knowledge of the pagan nations of today, knows that the heathen adorn their persons very profusely with ornaments of every description. The object of these adornments was anciently to augment female beauty. As the custom of personal ornamentation or adornment, solely for the augmentation of personal beauty, comes to us from heathenism, it certainly is not to be followed by Christians.

#### Such Adornment Not Pleasing to God

The Bible classes outward personal ornamentation with heathen customs, and hence condemns it. When Jacob returned from serving his uncle Laban, to the land of Canaan, the Lord said to him, "Put away the strange gods that are among you, and be clean, . . . and they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was



by Shechem." Gen. 35:2-4. Here we see that the jewelry worn by Jacob's family was classed with their idols, and was therefore to be put away.

From Eze. 20:5-9 we learn that Israel had gone into idolatry before their exodus, and consequently had adorned themselves with jewelry. After their arrival at Mt. Sinai they used some of their jewelry in making a golden calf. Ex. 32:2-4. Afterward the remaining "bracelets, and earrings, and rings, and tablets, all jewels of gold," were given to the building of the tabernacle. When the Lord called upon Jacob to dedicate himself and his household to serve God, they laid aside all jewelry and all other personal adornments; and the truly converted in our day generally lay aside all kinds of jewelry, and dedicate it to some benevolent purpose.

In the days of Isaiah and Hosea, contemporary prophets (Isa. 1:1; Hosea 1:1), the Lord again rebuked Israel for their idolatry and for the wearing of jewelry, which was also a sign of their apostasy. Hosea says, "I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, . . . and forgat me, saith the Lord." Chap. 2:13. Here we learn that Israel put on jewels on the days she worshiped Baal. Such personal adornment is generally to draw attention to self, and is no more pleasing to God now than it was then. In Isa. 3:16-24 the various kinds of ornaments are named, and these the Lord says he "will take away" (verse 18), and punish his professed people for their pride.

In the New Testament we find Paul advising women not to adorn themselves with "gold, or pearls, or costly array," or with "braided hair" (1 Tim. 2:9), the extravagant braids anciently worn by women. Peter also speaks against such outward adorning. 1 Peter 3:3. These apostles found it necessary to warn their converts not to follow the custom of the world in personal ornamentation.

Now since the wearing of jewelry, plumes, artificial flowers, etc., for personal adornment comes to us from heathenism, and since it is not pleasing to God, every true Christian will, for the love of God and his Word, abstain from it, as well as from other practices originating with paganism.

"Whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4.

College Place, Wash.

### Ichabod

C. B. STEPHENSON

It was indeed a sad experience which caused Eli's daughter-in-law to name her son Ichabod—the glory is departed from Israel. The Israelites were at war with the Philistines, and Eli, the priest, anxiously awaited the outcome. He sat by the roadside so he would be easily

found by the expected messenger. Soon the messenger arrived with the sad word that the battle was lost, thirty thousand men were slain, the army of Israel was in utter confusion, and among the slain were Eli's two sons. The priest seemed to survive the shock of this information, but when the messenger added, "The ark of God is taken," it was too much for him. "He fell from off the seat backward, . . . and his neck brake."

Eli realized what the taking of the ark meant. He understood that God had thus signified that he would no longer fight for Israel. Because of their sins, he had given them over to their enemies until they should learn that he would not claim them as his special chosen people unless they lived in accordance with his will.

When the news of the death of her husband, and also of her father-in-law, reached the wife of Phinehas, she gave birth to a son, and when she was dying, she named the child Ichabod—"the glory is departed from Israel: for the ark of God is taken." 1 Sam. 4:19-22. The name of this boy would be a continual reminder of that sad day when Israel was beaten by the enemy and the ark of God was taken.

To Eli, the defeated army was evidence that God had forsaken his people because of their sins. God cannot protect even those who profess his name if they do not manifest his character. If he did, the people would be encouraged to continue in sin. With all of God's people, his law will be their delight. David said, "O how love I thy law! it is my meditation all the day." Again, "I delight to do thy will, O my God; yea, thy law is within my heart."

In the ancient sanctuary service, the ark, which contained the holy law, was kept in the most holy place. That which made the ark holy was the law which it contained. Paul said, "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. When this holy law is written in the heart of man, he, too, becomes holy. Heb. 8:10. To reject the law, then, is to refuse the holiness of God.

When a church repudiates the law, it is evident that that church cannot expect the blessing of God to rest upon it. A lawless church is an inglorious church. The place on earth most like heaven is where the principles of the law of heaven are the most nearly conformed to, and the place most unlike heaven is where the opposite conditions prevail; therefore God's church must have God's holy law as its rule of faith and practice.

The modern belief that the ten commandments were abolished, nailed to the cross, and therefore are not binding in this dispensation, is dangerous. It sends the ark away by choice, which is quite as bad as to have it taken by the Philistines. The result is the same,—Ichabod, the glory is departed. This Philistine error has taken the ark away, with the result that the church is becoming more and more like the world. The standard of heaven has been dis-

missed, and there is nothing to distinguish between the holy and the profane. Babylon is fallen. Rev. 14:8.

The world will soon find that it cannot ignore this holy command. It is far better to accept it than to send it away—away from the heart. It will come back again sometime. We shall meet it again in the judgment day. We should love this blessed expression of God's will, and, like Eli, grieve when we see men so conducting themselves that God must depart from them.

Salvation is an individual experience. No one can be saved by the experience of another. As the Lord must leave an apostate body, so will he leave the individual who rejects his law, and then the sad name must apply to him,—Ichabod, the glorious opportunity to be saved has passed. The death of Eli and of his daughter-in-law was associated with the departure of the law; so death will come to all who do not have the law abiding in the heart. We may have it written there by the Holy Spirit. The ark containing the letter may be taken away, but the law cannot be taken from the heart. It is our meditation all the day.

### Service for God

JAMES B. ANDERSON

WE are invited to affiliate with the greatest work the world has ever known,—the work of giving the warning message to a dying world. "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10:2.

The Lord wants workers that will be meek and lowly, that are willing to forsake the world and its pleasures; such workers he can use. You may say, I am willing to go wherever the Lord wants me to go, but I await the pleasure of the conference, as I shall have to be assured of a salary before I can undertake the work. Says the Master: "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?"

When the Lord sent out the disciples, he said: "Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes." Luke 10:3, 4. They went out according to the Lord's instruction, believing that they would not want for anything, and they were wonderfully blessed. So will God's children receive these blessings today, if they go out by faith, not doubting.

The Lord has a place for you. You may say, I have often prayed that the Lord would use me, but have never had a call to service. I would ask, Have you prayed in faith, and have you confessed all known sins? The Lord will

not answer our prayers if we cling to any known sin. If we put away all sin and believe with all our heart that our prayers will be heard, the Lord will never fail to answer if our petition is in accordance with his will.

When the prayer is answered and the call comes, the answer may not be just as we should like to have had it; but if we accept the answer and trust fully in Jesus, it will be just as we would have chosen if we had known all. But you may say, I fear my faith is too weak to permit me to step out. Follow the instruction given in "Testimonies for the Church," Vol. V, page 302: "Those who talk faith and cultivate faith will have faith." Let us cultivate more faith, so that when the call comes we may step out by faith and labor for the Master. He has promised us plenty of power to do the work if we will humble ourselves as little children and be led by our Saviour wheresoever he desires us to go.

Why look for positions from the world when we have such opportunities offered us in the Word of God? Look at the reward that is promised us,—a home, all our own for eternity, with no more sorrow or crying, where every one will be happy! Can you afford to miss this chance to work for Jesus?

Let us pray that we may have this faith that will secure us a place in God's service, so that we may be numbered among those who are working under a Master who has never failed, and whose love and care over his workers is so great that he takes them home with him after their work is over, to live with him through all eternity.

*Pacific Union College.*

### Personal Work

STEMPLE WHITE

IN order to help people, one must get in personal touch with them. In his ardent, self-sacrificing labor for civil reforms, Jefferson's sympathetic love led him to mingle with the people. In his advice to Lafayette he wrote, "You must ferret the people out of their hovels as I have done, look into their kettles, eat their bread, loll on their beds on pretense of resting yourself, but in fact to find if they are soft." Those men succeeded in their work.

Even so the "hunters" and "fishers" sent out today to finish the Lord's work, must ever keep close to the people, yet closer to God. An advertising man recently wrote, as quoted in *Current Opinion* for July: "The preacher who never rings doorbells during the week rarely ever rings the bell when he shoots in the pulpit on Sunday. That is why I rate that country preacher up in Vermont as a pastmaster. He not only knows every one, but he knows among just what mental neighbors in men's minds every sentence he says will have to lodge, and what obstacles it will have to pass to get in at all. So he always talked to us as one who had a feeling for our infirmities, mental as well as other kinds."

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's word unless the stewards of his grace enter their homes and point them to the higher way. But the hearts of those who do this work must throb in unison with the heart of Christ." "Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him."—*Gospel Workers*, pp. 187, 189.

Every member *may* and *should* be a worker for Christ. Each one can act a part. Before the material finds its place in the finished temple, it has received a personal touch. Let us do our part well.

### The Soul's Struggles and Victory

MRS. J. E. GREEN

"Nor this, not this, my Lord! Some other cross give me to bear. This one so heavy is, I cannot take it up. How can I see my idols shattered, and my fondest hopes destroyed? How can I lay upon the altar this one thing which I have loved and cherished above all other earthly treasure? Not this, not this, O Lord! Some other, any other cross, I would be strong to bear."

My soul thus cried in deep agony as I knelt at my Father's feet and prayed, "If it be possible, let this cup pass from me." Then I heard a voice so sad and low saying, "What meaneth this? Didst thou not give thyself to me to be molded and fashioned as I will? Hast thou not prayed, 'O make me, Lord, a vessel fit to be used by thee'? Hast thou not often said, 'O Father, let the fires burn up my dross, only let them consume me not.' Hast thou not laid on the altar thy life, thy friends, thy fairest name, thy dearest hopes, and all thy earthly store? Then why repine when I but take thee at thy word, when I but touch that which thou hast given to me? Thy heart is deceitful, and I only show thee how hollow are all thy protestations of loyalty to me. Thy words say, 'All—take all, dear Lord, as pleaseth thee.' But when I take thee at thy word, thou criest out, 'Not this, not that! some other thing, O Lord; but this I cannot bear.' I cannot purge thee from thy dross except I kindle the furnace fires. I cannot mold thee into form divine unless thou dost yield to the crushing, refining process that will remove nature's crude materials, that will not mix with heavenly things."

Then there passed before my sight a vision of the tears and bloody sweat my Saviour shed for me, and my soul cried out, "O Lord, forgive. I know I am vile; I know I am earth-bound; I know I have my idols; but take them, Lord. Take all, even to my good name. Take me, O take me, and make me like my

Saviour! Help me to follow in his footsteps until at last I shall reach his safe abode and see him as he is and be like him. O to be like him! O to see him as he is, not bowing 'neath the weight of sin and pain in Gethsemane, not dying on Calvary, but beautiful in glory now! And may I be like him!

Lord, lead thou me on. Help me to bear each cross, endure each trial, part with all I have for thee. Only lead thou me on.

*Madison, Wis.*

### The Spirit and Power of Elijah — No. 3

R. D. QUINN

THE nineteenth chapter of First Kings tells the sad story of Elijah's failure, and proves beyond question that he was a man subject to like passions as we are. On the night following his mighty triumphs of faith on Mt. Carmel, where he had stood alone against the wicked king and all the prophets of Baal and a whole nation that had apostatized from God, he arose and fled for his life before the threats of one wicked woman. "When he saw that, he arose, and went for his life." Verse 3. The story of his defeat is told in that brief clause, "When he saw that." As long as he kept his eyes upon God, he was invincible; but when he looked away from God and saw that woman Jezebel threatening him, "he arose, and went for his life." Terrified, he ran away to the desert, and requested that the Lord would take away his life.

Notwithstanding his cowardice, the Lord did not forsake his servant. Angels provided him food and drink, and he went in the strength of that meat forty days and forty nights, until he reached Mt. Horeb. This wild and rugged portion of Arabia had once before been the training ground for one of God's chosen servants. Ex. 3:1. And long after Elijah had finished his life work and gone home, it was for a time an asylum for the great apostle to the Gentiles. Gal. 1:17.

When Elijah had finally put a journey of forty days and forty nights between himself and the scene of his recent triumphs, he reached the mount of God, and crawled into a cave and lodged there. "And, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" 1 Kings 19:9. It would be well if God's children would always hear that same voice saying, "What doest thou here?" whenever unbelief has separated them from God, or the allurements of the world have enticed them into some pleasure resort or some questionable place of amusement.

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire:

and after the fire a still small voice." Verses 11, 12. God would teach Elijah that he would not always work through the elements, as during the years of famine, and those scenes that he had recently witnessed on Carmel's height. Doubtless Elijah was depending too much upon the miraculous and spectacular methods to restore his people to their allegiance to God, feeling that it could be accomplished only by some unusually striking manifestation of God's power. But these signs had failed, and he was now told that in these signs, in the highest sense, God was not—not in these, but in the still, small, gentle whisper of conscience, and solitude was the surest token that God was near him.

Life is filled with sharp and varied experiences. We think of Moses on the mount with God for forty days, and then his return to the plain and the golden calf; of Christ at his baptism anointed with the Holy Ghost, his Father proclaiming from heaven, "Thou art my beloved Son, in whom I am well pleased," and then his temptation in the wilderness; of Christ on the mount of transfiguration talking with Moses and Elias, and then down in the valley to meet the demon-possessed boy; of Elijah on Mt. Carmel, carrying into effect in one day the greatest program for God of which we have any record, and then, before the excitement and inspiration of that eventful day were over, fleeing, panic-stricken, at the threat of the wicked queen.

Elijah had doubtless concluded that because God was not any longer working as he did on Mt. Carmel, he was not working at all. However, that was not God's chosen way of saving Israel. There had been a more gentle and loving ministry going on that Elijah knew nothing about. The special message to Elijah was that the wind and the earthquake and the fire might pass before him, but God was not in them. But deep down in the heart of the nation, in the caves of Carmel, unknown to him, unknown to one another, were seven thousand who had not by word or deed acknowledged the power of Baal. In them God was still present. In them was the first announcement, often repeated by later prophets, of "an Israel within Israel," of a remnant within all the great movements for God. This remnant embraced the true hope of the future.

Elijah was now instructed to anoint Hazael to be king over Syria, and Jehu to be king over Israel, and Elisha to be prophet in his stead. We do not know just what time elapsed between Elijah's return from Arabia and his translation. Possibly it was about ten years. We catch only an occasional glimpse of him during those times. But again the old-time courage and faith had come back to him, and before his translation he was brought over the same ground, and tested again on the very same point where he had signally failed.

Ahaziah, who was reigning in the place of his father Ahab, had fallen down through a lattice in his upper

chamber, and was very sick. When he learned that Elijah was in the country and had prophesied that he should surely die, he sent for him, doubtless to do him harm. 2 Kings 1:2-9. There was just as much danger involved in his appearance at the court of Ahaziah, the son of Jezebel, who was still living, as there had been on a former occasion. Still Elijah went boldly down with the messenger through a crowded capital into the palace of his foes and announced to the king his doom. Verse 16. As he nears his reward, he no longer fears the wrath of man, for he is once more standing before his God, and is dwelling in the secret place of the Most High.

Before our final leave-taking of this wonderful prophet, let us remember that he was a man of like passions with ourselves, and the secret of his marvelous deeds was to be found, not in any inherent qualities that he possessed, but in the fact that he was filled with the Holy Ghost. It was by his consecration and faith that he "subdued kingdoms, wrought righteousness, obtained promises, . . . escaped the edge of the sword, out of weakness . . . [was] made strong. Women received their dead raised to life again." Is it too much to suppose that God will again give unto us the spirit and power of Elijah in the closing years of this generation? In fact, has God not always through all the ages shown himself strong toward those whose hearts were perfect toward him?

When D. L. Moody was a young man, he read somewhere that the world had yet to see what God could do through a man who was fully surrendered to him. Mr. Moody was greatly impressed with the statement; and although he had a very humble opinion of himself, he reasoned that he was a man, and if it was not so much a question of who it was if only the surrender was complete, he was willing to pay the price if only God would use him. His choice was made, and his unsurpassed record as an evangelist and soul-winner for nearly half a century shows what one man may do in one brief life if only he is willing to surrender absolutely and unconditionally to God. While Mr. Moody was a man of rare gifts and a born leader of men, yet the secret of his power was unquestionably due to the fact that he was a man full of the Holy Ghost and of faith.

"Ye shall receive power, after that the Holy Ghost is come upon you," Christ said to his disciples; and their lives from that time became a never-ceasing record of mighty signs and wonders done in the power of the Spirit. Stephen, we are told, full of faith and power, did great wonders and miracles among the people. Charles G. Finney was so filled with the power of the Spirit that as he entered a mill, the operatives fell upon their knees in tears before the mere presence of the evangelist before he had uttered a word. There is no limit to the usefulness of those who are willing to put self aside and live a life wholly consecrated to God. One has well said that "there is nothing the

church of today needs so much as spiritual power, and there is nothing that we can have so easily, if only we are prepared to pay the price." It is of no use to exclaim in despairing tones, "Where is the Lord God of Elijah?" He is here waiting to do as much now as for the illustrious saints of olden times.

"O for that flame of living fire  
Which shone so bright in saints of old;  
Which bade their souls to heaven aspire,  
Calm in distress, in danger bold!

"Where is that spirit, Lord, which dwelt  
In Abram's breast, and sealed him thine?  
Which made Paul's heart with sorrow melt,  
And glow with energy divine?"

"Is not thy grace as mighty now  
As when Elijah felt its power?  
When glory beamed from Moses' brow,  
Or Job endured the trying hour?"

"Remember, Lord, the ancient days;  
Renew thy work, thy grace restore;  
And while to thee our hearts we raise,  
On us thy Holy Spirit pour."

—Wm. H. Bathurst.

South Lancaster, Mass.

## The Cause of God

O. B. KUHN

THE plan of redemption has a broader and a deeper meaning than man's salvation. Its breadth and depth comprehend the vindication and justification of God's character. In the lives of men and women the principles of the divine government are to be revealed.

God is love. Love does not seek its own. It denies self for the good and happiness of others. The cause of God is the cause of love. His work always has and always will bring healing to suffering, afflicted sinners. God and the angels rejoice more over one sinner who repents than over ninety-nine just persons who need no repentance.

Thorough organization of the church, the successful operation of institutions, individual conformity to certain forms of worship and religious obligations are required, and are a part of the service and worship toward God, but in themselves they are not the cause of God. These may perish or be discontinued when the church militant becomes the church triumphant.

After rebellion and sin entered, God's character was questioned. Uncertain and vacillating service and worship were rendered. God might have destroyed all whom he had created, and have brought other beings into existence; but because of his love he would not destroy. He would save. He would win the hearts and minds of all who honestly trusted in him.

Jesus Christ,—the Son of God,—God in human form,—by courteously and lovingly ministering to afflicted sinners, revealed the attributes of God's character. In relieving pain, healing disease, raising the dead, freeing the captives, removing the burden of guilt, teaching right principles, and imparting motive powers of life, faith, hope, courage, and

love, he manifested to men the mind of God toward them.

The first object of his mission was to reveal to sinners the love of God for them. The second was to justify the divine requirements regarding obedience to the law, thus declaring that God did not ask of any, even the weakest of his creatures, an impossibility, nor make requirements which he himself was not willing to obey. The principles of God's government are an outgrowth of his own nature.

When sending out the twelve disciples, the Lord said: "As ye go, preach, saying, The kingdom of heaven is at hand." "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Thus they demonstrated to the people of their time that the kingdom of heaven was at hand, and this practical work constituted the greater part of their ministry. They preached but little, and the preaching they did was but an introduction to, a spiritual interpretation of, their practical labor for the people.

The church, as an agent of the Lord, is to witness for him, and to train men and women to be a blessing to the world. The great and ever-increasing needs of sick and suffering humanity cry out for the ministry of love. "The greatest want of the world is the want of men,—men who are true and honest in their inmost souls; men who cannot be bought nor sold; men who will call sin by its right name; men who will stand for right though the heavens fall."

Teachers are needed who will not be content with imparting mere technical knowledge, but who will inspire their students with principles of truth and right,—teachers who will not be satisfied with developing merely clever accountants, skilful artisans, successful tradesmen, or men of mere professional ability; but teachers who are constrained to develop men who will keep in touch with practical life and meet the real needs of humanity.

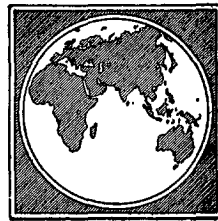
In addition to literary qualifications and a working knowledge of some profession or trade, a knowledge of health principles is necessary, if one is to be fitted to meet the responsibilities of his own life; much more those of a school, institution, or mission field. Workers are needed who know how to care for their own health and the health of others, workers who can give the simple treatments that do so much to relieve pain and remove disease. "Whether in foreign missions or in the home fields, all missionaries, both men and women, will gain much more ready access to the people, and will find *their usefulness greatly increased*, if they are able to minister to the sick."—"Ministry of Healing," pp. 145, 146. Workers are needed who can heal the sick as well as preach the word.

An unselfish life of earnest service to our fellows, having in view their temporal and eternal good and happiness, is the truest witness and most acceptable worship of God. It is the clearest exposition of the cause of God.

Shanghai, China.



## THE WORLD-WIDE FIELD



### The Beginning of Subscription Book Work in China

H. M. BLUNDEN

At the general meeting held in Shanghai, in 1915, the following action was taken:—

"WHEREAS, an urgent necessity exists for small subscription books to enable this field to enter upon self-supporting work with our literature; therefore,—

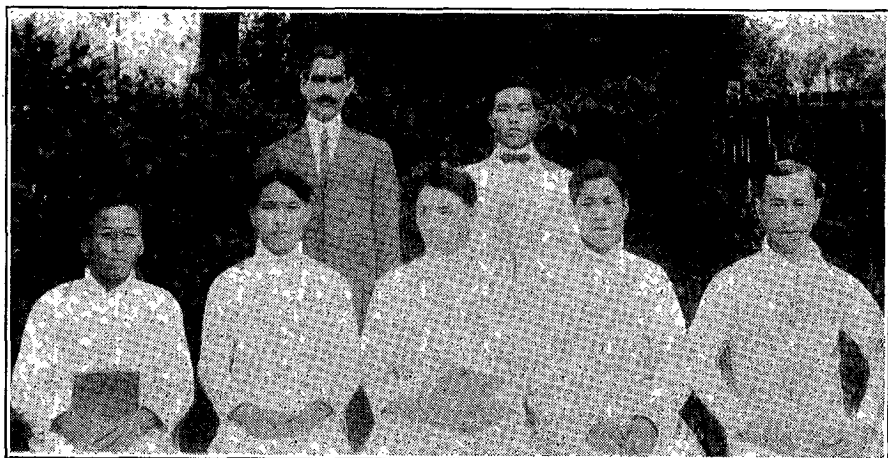
"We recommend, That immediate steps be taken to produce the necessary literature to build up a subscription book business."

In harmony with this recommendation, Dr. A. C. Selmon was asked to prepare the manuscript for a small book, "Health and Hygiene," to be our entering wedge in beginning this work. During the summer of last year Dr. Selmon worked hard to get this little book ready for the field as early as possible, and we certainly owe him a debt of

these boys, and it looks as if our first edition of three thousand will soon have to be duplicated. We are starting on a very conservative basis, until we know what we can do in book selling in China. It may be that later we can run editions of tens of thousands of our subscription books. We are fully expecting to do so.

Two of the colporteurs went into Che-kiang Province, beginning their work in the capital. In a little more than ten days they took over two hundred orders for the book, the majority in the best binding. They began with the highest officials, securing thirty-seven orders the first day, twenty of these being from the governor of the province. Their latest reports show them still doing excellent work.

One young man went to the city of Nanking, the capital of Kiang-su Province. He decided to secure the very best names in the city to head his list, and so started at the governor's palace.



FIRST GROUP OF BOOK WORKERS IN CHINA

These bookmen are having success equal to the same class of workers in the home fields.

gratitude for his earnest efforts in responding to this invitation. The first copies of this book came from the press about the middle of last June, when we were conducting a colporteurs' institute in the school at Shanghai.

Six young men were selected to begin our campaign with books. Two of these had had excellent success with our magazine, and four of them had had no experience as colporteurs. A special class was conducted for these six men, and we were greatly encouraged by the enthusiasm they manifested.

The book sells for 75 cents in paper, \$1 in board, and \$1.25 in cloth binding. In China it is quite customary for one making a contract with another to pay what they call "*ding chien*," or deposit money. We have taken advantage of this custom to make our work sure; so when an order is given, a deposit of 25 cents is made.

During the past two weeks we have been receiving our first reports from

This governor is one of the best-known men in China, and figured very prominently in the recent negotiations over the proposed enthronement of Yuan Shikai. He is now named as a probable candidate for the vice presidency. It was before this man that our colporteur gave his first exhibition, and as in the case of the governor of Che-kiang, it resulted in an order for twenty copies in the cloth binding, with a 25-cent deposit on each book.

Governor Feng then demanded that the colporteur leave with him the copy he was carrying. It was explained that this was a sample copy that the agent depended on to pursue his business, but it was no use to protest, and our canvasser had to part with his book, and wait several days till he could secure another copy.

For the first canvass given after securing his second prospectus, ten orders were taken, and for the first five days' work this young man took sixty-three

orders, sixty of which are for the best binding.

Two other young men without any former experience went to the province of Shantung, and during the first week secured about seventy orders, nearly all of which are for the cloth binding.

In central China one young man is at work in the province of Kiang-si. He began his work in the city of Kin-kiang, giving his first canvass to the president of the business men's club of that city, and secured from him an order for four copies in the best binding. This young man is averaging about seven orders a day.

If this beginning can be taken as evidence of what can be done with subscription books in China, we surely have a promising future before our book business in this vast country. What an army of book canvassers we can keep going if only we can develop them! We are careful in our selection, believing that the Lord requires a high standard of character of the men in this important branch of his work.

These books are being sold at a good profit to the publishing house, so that the development of this work will solve the question of self-support in our publishing work in this field.

Brethren, pray for the colporteurs in China. These young men face great dangers in carrying forward their work in this country, and should be constantly remembered before the throne of grace, that God's protecting care may be over them. We are thankful indeed for a part in this grand work.

## Pioneering Experiences in the Solomon Islands — No. 6

### Our First Visiting Experiences

G. F. JONES

LEAVING the pretty Rovian Lagoon and all its treacherous reefs and narrow, winding channels, we sailed once more into the open sea, and felt relieved from the constant strain of watching lest we at any moment run onto a reef or crash against a rock. Once outside, we relaxed, and watched with pleasure the lofty mountains of other islands, whither we were steering. We wondered what kind of people we should meet next. The flying fish flew away from us in confusion, and the porpoises seemed to play hide and seek with the ship, or to race with her. What a pity that the majestic scenery before us should be so marred with deeds of unrighteousness! The speed at which we were traveling soon brought us close to the land, and we entered a pretty harbor quite shut in from the open sea.

We could see no crowd of natives waiting either to welcome us or to kill us. As a rule, when they do not know the visitors, they are shy and stay back in the bush. That is just what they did this time. After a while, however, a shaggy, dirty-looking native came aboard, and we were able through our boys, who knew a little pidgin English, to ask where the chief and others were.

They feared that ours was a government vessel, so had scampered away. The native said they had gone hunting opossums. One by one they assembled on the beach when they learned we were missionaries, but the chief did not appear until the next day.

When he came, we met a sullen, forbidding savage. All the natives looked much like others we had seen, with long slit ears and scowling faces. We talked to them a long time, being unwilling to pass them by. When we finished and were ready to leave, they were not willing to allow us to do so, but the chief was still sullen and would not decide on our settling there. So I said that we would go away, and some day would return. At the time of this visit these people were just discarding their savage practices through fear of the government, the last in that district to yield.

The sequel to this visit occurred a few weeks ago, just two years afterward. A bright, intelligent police boy came up

I could not be there for three months at least, for I was obliged to go to Australia, and I had no one to send to them. So we parted with some sadness, but they were hopeful. Now I am on the steamer going to New Guinea, thence to Australia. Is it not sad that we cannot fill these openings? On account of the war our young people cannot leave Australia. What is to be done? Every day of delay makes it more dangerous to travel. Obstacles of international strife may have come to stay, or to block up the way of freedom. The signal to advance now can be clearly read. The only possible safe place is somewhere in God's work. "Haste thee, escape thither; for I cannot do anything till thou be come thither."

## Korea

MRS. W. R. SMITH

At the last spring council it was decided that we should leave Wonsan, and



THESE ARE THE KIND OF CHIEFS WE MUST FIRST WIN BEFORE WE CAN PLANT OUR MISSIONS AMONG THEM

to me at the government station and said in pidgin English, "My father say you come be mission now." I replied, "All right, Nomani, I'll be there." In a few days we reached the place once more, and met the people we had met two years before. But what a different meeting! They looked so happy and pleasant! Their minds were made up, and they were looking forward to a mission and a school and a missionary. They had it all planned. "This is where your house is to be," they said. "This is where the school is to be." We began looking at the places they pointed out, and stood with our arms around them, regardless of their skin diseases. They laughed and joked and called me, "Jouse." "You must come back at once," they said. I was very sorry to have to disappoint these dear savage friends of mine.

settle in Keizan, where Brother and Sister R. C. Wangerin have labored the past six years. We were to leave July 25, so on the twenty-third the Wonsan church had a farewell picnic in a grove by the sea.

The outing was made more enjoyable by the presence of a number of our foreign workers. Pastor and Sister C. L. Butterfield with their two children, Pastor and Sister H. A. Oberg, and Sister May Scott, who were having their vacation at Wonsan, spent the day with us. Several extemporaneous speeches were made, lunch was served, and all expressed themselves as having had a pleasant time. They said they wished to give us a present, but did not have it prepared. The next evening a committee of three of the brethren brought it to our house. It was a silver watch charm



in the shape of a Maltese cross with the Korean emblem in the center, and Chinese characters engraved on the ends of the cross. This was for my husband. My present was like it, only it was made into a brooch.

It was with no little feeling of sadness that we left the eastern coast where we had labored for seven years, and had learned to love the believers, not only of the Wonsan church, but all the companies scattered throughout that district.



### "Sir, if You Help Us, Then We Shall Be Saved; Otherwise Not"

L. J. BURGESS

CHOURKHULI is a large village in East Bengal, about twelve miles from our mission station at Gopalgunj. In that village there is a large Hindu school taught by two Hindu teachers. One of the teachers has had some instruction from our workers in times past, and the seed sown has not been entirely fruitless. We were pleased to receive a letter from him recently, in which he tells of the society he has formed for the benefit of the boys of the school. The following is a copy of his letter:—

"DEAR SIR: It is four or five months ago I write you describing our Namashudra Youth's Moral Reform Society. Also you show kindness by giving answer of our humble letter. We the members of our society were exceedingly glad to receive your hopeful letter.

"Nowadays we are very sorry, because we have fallen in great danger, and there is no one to help us. Some of our villagers have stood against us, and they frighten us that they would burn our society house where we meet and pray to God to save our society. Now they wish to boycott us. We are only boys; what can we do?

"Sir, if you help us, then we shall be saved; otherwise not. We know there is no one to save us but Saviour.

"Your brother in God,

"M. C. BISWAS."

We expect to visit this village in a few days and establish an outstation there.

Calcutta.



PASTOR G. L. STERLING writes from Mauki, Cook Islands: "A young couple here are attending all the meetings regularly, and showing much interest in the truth. . . . The father of the young man is also favorable, and expresses himself as quite willing that his son and daughter-in-law should unite with us, though he himself seems fearful of what others will say of him if he joins us. We are still working for him."



"God's way leads always into trial so far as sight and sense are concerned. Nature always will be tried in God's way."



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.

#### Jesus Knows

I do not think that I could bear  
My daily weight of woman's care  
If it were not for this:  
That Jesus seemeth always near,  
Unseen, but whispering in my ear  
Some tender word of love and cheer  
To fill my soul with bliss.

There are so many trivial cares  
That no one knows and no one shares,  
Too small for me to tell;  
Things e'en my husband cannot see,  
Nor his dear love uplift from me,—  
Each hour's unnamed perplexity,  
That mothers know so well,—

The failure of some household scheme,  
The ending of some pleasant dream  
Deep hidden in my breast;  
The weariness of children's noise,  
The yearning for that subtle poise  
That turneth duties into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace.  
I do not need to say one word,  
He knows what thought my heart hath  
stirred,  
And by divine caress my Lord  
Makes all its throbbings cease.

—Selected.

#### Teaching the Children to Help

MRS. B. P. FOOTE

It has been said, and truthfully, too, that during the first four years of a child's life, it learns more than during any succeeding four years. Therefore the early domestic training of the little ones is of great importance.

As soon as the baby can walk, or even creep, it can be taught to do little errands, such as picking up things that have fallen on the floor, closing doors, and carrying small objects from one room to another. True, the first time or two much patience will be required; for a child of that age does not understand readily. Some say, "Oh, but I can do it so much quicker myself!" Yes, certainly, you can do it quicker and much better; but where is the child's domestic training to come in, if you do all the household tasks yourself? Is it to be postponed until he has come to feel that all his time must be spent in play?

The habit of helpfulness is most easily cultivated at an early age; for very young children are usually more willing to help than are those who are older. Therefore it is essential that they be taught to enjoy their work, and that the habit grow with them.

In order to get the best results, it is necessary to cause the children, little or big, old or young, to feel that they are helping because they want to, and not because they are compelled to do so. Suggestions frequently bring better results than commands. Then, too, it is well to begin early to develop initiative. This will come only with knowledge and the feeling of responsibility.

Here is a somewhat incomplete record of the work of one seventeen-months-old baby for one day: Got up at seven o'clock; mamma dressed her. Had breakfast at eight o'clock. When sister got up, baby brought her shoes and dress. When baby came in from her daily outing, she closed the front door, and hung up her coat, sweater, and hood on her own low hooks. After her nap, she picked up soiled clothes after they had been sorted, and put them into the tub. Picked up the broom that had fallen on the floor, and put it where it belonged. Put the mending pieces into the box for mamma. Brought mamma's new shoes out of the bedroom. Picked up a spoon that had fallen on the floor. Brought the dog's dish in for his dinner. Shut the kitchen door. Got the hammer for mamma, and then put it back in place again. After having her hands washed, she carried some of the dishes from the pantry to the dining table. Got out the fresh fruit for dinner. Helped to carry a chair into the sitting-room; also ran several little errands to and from the other rooms. Had another outing in the afternoon, and hung her wraps up as usual when she came in. Went to bed at 6:30.

Do you wonder that when the mother of this child is sick, she wants her baby with her? Does it pay to spend a little time each day teaching the baby to help?

One little girl always wanted to "help;" and when she was only a year and a half old, she was allowed to wipe the spoons, knives, and forks, even though mamma had to wipe them after her. It was not long before she was able to wash and wipe the dishes very nicely. At the age of six she could do this work almost as well as any one, although of course not very rapidly.

A mother taught her child to help by making her feel that it was a privilege, a treat, to help mamma. When the child had been unusually good, she was told that she might set the table or wash the dishes, or do some other light work.

It will do no harm for little boys to learn to do housework, also, as there are sure to be times when such knowledge will be of great benefit.

Stories may be told which will help the children to understand how to work, and how to perform small tasks correctly. For instance, one child was somewhat careless about wiping the dishes; but after being shown the "tears" on the dishes that hadn't been wiped dry, she was very careful.

Instead of putting everything out of the children's reach, it is better to put things where they can reach them easily. Have hooks set low, so the shortest arms can reach them. It will take much time to teach the little ones when to touch some things, and when to refrain; but it will pay in the end. When mamma isn't feeling well, it will be very convenient if the children know how and where to get a clean towel or apron or dress, and are able to reach and put on their own wraps.

Encourage the children to dress themselves, and to do it quickly and neatly, by having a pleasant "surprise" for them occasionally when they do extra well.

A little special thought and attention given to teaching the children to help will reveal many ways in which they may be taught to enjoy helping, so that they may be a blessing to themselves and to others.

### Christian Dress

MRS. M. T. POSTON

In love for his people, the Lord has given them much light in regard to plain dress and what it is; but how much we appreciate and love that light is shown by our faithfulness in walking in it.

It is a principle of truth that as light is followed it becomes precious; while on the other hand, light rejected or neglected not only becomes darkness, but also an annoyance and a vexation whenever very much is said about it.

It is a sad fact that Seventh-day Adventists are departing from the simplicity and plainness of dress which characterized them formerly. Recently our of another denomination visited our church, and remarked afterward to our pastor's wife, "I attended your church last Sabbath. Your people do not dress so plainly as they used to; they dress now like the people of other churches."

In view of this condition, which is not limited to any one church, we may profitably ask, What do I need at this time—more light on how to dress plainly, or more willingness to walk in the light I already have?

One who has been long in our work was once asked why he did not do certain things. His reply was, "Because I love the Lord;" and this is the best reason in the world for wearing plain dress—because we love the Lord. When we love the Lord better than we love the world, shall we not love the kind of dress the Lord asks us to wear, rather than the foolish fashions of the world?

The requirement for plainness and simplicity of apparel, found in the Bible and often mentioned in the Testimonies, is not an arbitrary matter on the part of our heavenly Father; the instruction given is not merely for the exercise of authority, but to hedge against danger. For as surely as the love of money is the root of all evil, just so surely the love of dress works shipwreck to eternal interests; and as truly as covetousness is idolatry, so truly the excessive love of dress is idolatry.

Some mothers dress plainly themselves, but apparently feel that plain dress is not necessary for their children. The idea seems to prevail that the pure, straight principles of God's righteousness need modification according to some worldly standard before they are given to children. Such ideas should have no place in our lives.

An earnest sister, new in the faith and in her first love for God and his Word and the testimony of his Spirit, dressed herself plainly and began to dress her six-months-old baby so, but was led away by the example of other mothers, and soon had her clothed in the fashionable apparel of the world. Naturally, when the little girl was older, she loved dress, and later she chose a husband of the world, and became lost to the truth we love.

How early do children learn to love the adornments of worldly dress?—Almost from the cradle. "Give me the first seven years of the child's life, and you may have it after that," say some educators. These are the years when the most lasting impressions are made. Begin early and begin right to train the child in these impressionable and quickly passing days.

The mother who adorns the dress of her child in infancy is forming a habit she will hardly break away from in dressing it later, and is training into her child that which only God can take out, and that which, unless removed, means ruin to her loved one. "It is our duty to dress ourselves plainly, and to clothe our children neatly, without useless ornamentation, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin."

### Smiling

MARTHA E. WARNER

I ONCE knew a girl who wore a smile upon all occasions; it was "perpetual." Her mother spoke of it as "Maud's sunny smile," but the neighbors called it "Maud's perpetual grin." Really, the girl looked silly.

One day, hearing a remark to that effect, she began to study how she could look happy, and not smile. In her study, she came across this from Henry Ward Beecher:—

"A smile is a light in the windows of the face, by which the heart signifies it is at home and waiting. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either."

Today it is a pleasure to see the smile that lights the windows of that young

girl's face. So I would say to the young, If you want the corners of your mouth to incline up instead of down, cultivate a pleasant expression, have happy thoughts. Don't grin.

Clintonville, Conn.

### The Heart of a Queen

QUEEN VICTORIA was once visiting one of the large cities of England, where a choir of three or four thousand boys and girls was gathered on a great wooden platform to sing a song of welcome. The next morning after the queen had returned to her palace, she ordered a telegram sent to the mayor of the city. It had no reference to the civic formalities or public functions of her visit, but read: "The queen wishes to know, Did the children all get home safely?" No more momentous question can be asked by monarch, by nation, or by parents: Will the children reach home safely?—*W. N. Hartshorn.*

### Don't Let the New Baby Cry

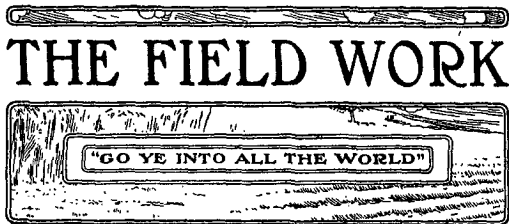
It is hard to realize that the tiny baby, lying all day long in its crib, and hardly able to lift its head from the pillow, is really doing more "work" than the mother who cares for it, or the father who toils long hours over his desk. Yet this is the fact. The baby's heart beats nearly twice as fast as an adult's; its lungs pump to correspond. Both, when the infant lies asleep, are working as rapidly as those of a grown person quite out of breath with running. All the little one's bodily processes go on at the same high speed.

The result is that while an ordinary adult, toiling at some sedentary vocation, does sixteen or seventeen calories of work each day for each pound of his weight, all normal infants do thirty. Some go as high as forty-five. They work, then, two or three times as hard as most of their elders.

One of the latest studies at the nutrition laboratory which the Carnegie Institute maintains in Boston, has shown that no small part of the baby's work is done in crying. An unhappy baby, wailing and tossing restlessly, may add as much as a fifth to the work which a contented child would do.

All this is sheer waste. Whatever energy the child expends in crying is just so much lost for growth. The food that he uses up in discomfort will never be used for anything else.

This matter is especially important during the first few days of life. Rarely during this period does any baby get enough food to keep him going. He has, therefore, to live in part on his own tissues, like a starving man. This is bad enough at best, but how much worse to let the newborn babe exhaust his little body still more by the hard labor of crying! By and by he may have to be let cry for the good of his soul; but for the beginning, "anything for comfort," lest the slender forces that should be getting the first grip on life be spent in useless pain.—*American Motherhood.*



## Camp Meetings for the Colored People in the South

THE South Carolina Mission camp meeting was held in Sumter, August 17-27. A very suitable location was secured in a prominent part of the city. There were about one hundred in attendance. The interest among those not of our faith was good, and frequently at the evening services the tent was crowded. A considerable number accepted the truth and were baptized. The meetings were deeply spiritual, and proved a great blessing to all who were present.

A spirit of harmony prevailed in all the deliberations. The report showed a splendid increase in tithes and offerings, and also in membership. Three new churches were received into the conference, with an aggregate membership of seventy-five.

Besides the local conference workers, Elders W. H. Branson and G. E. Peters, Sister Anna Knight, and the writer assisted in the services.

The Alabama camp meeting was held in Montgomery, August 24 to September 2. This was also quite well attended by the constituency, with an unusual attendance from those not of our faith. I was told there were twelve public-school teachers present at one of the evening services.

Progress was indicated by the reports of the departmental secretaries. Practically the same plans and resolutions that were discussed and passed in the conference were brought into the camp meeting, with such additions as were necessary to meet conditions peculiar to the mission. There was unity in all the business proceedings.

The president of the conference and the men in his department attended nearly every meeting. Elder T. B. Buckner and his coworkers are united in earnest efforts to build up the work in Alabama.

The Cumberland Conference Mission camp meeting was held in the historic city of Chattanooga, Tenn., September 7-17. Before the time of the camp meeting Elder H. N. Gemon conducted a course of lectures, creating quite an interest in the message. Elder R. W. Parmele, president of the conference, Elder G. E. Peters, Miss Anna Knight, and the local conference workers assisted in this meeting. There were about one hundred in attendance the last Sabbath. Donations to missions in the Sabbath offerings amounted to \$55. This was given in cash.

The camp was composed of twenty tents. The cafeteria tent was as nicely arranged as any I have seen. It was perfectly screened.

The regular business of the mission was conducted harmoniously. This was the first regular mission camp meeting held in this conference. All seemed very much pleased and benefited. It was indeed a training for better service. I am sure such meetings serve as a great unifying factor.

Earnest talks were given on general missionary work, on organization, etc., in all these meetings. Resolutions were passed pledging loyalty to the organization, and looking with disfavor upon any movement that tends to divide the body. All were convinced that the third angel's message is a divinely organized gospel movement; therefore to break with the organization is to disconnect from the message.

The last Sabbath will long be remembered in the Cumberland Mission. The entire congregation came forward to renew their consecration to God. Some who had withstood the truth for years testified that they could resist the Spirit of the Lord no longer, and surrendered to God.

Twenty-three united with the churches represented. Sunday morning nineteen were baptized in the Tennessee River, at a point almost directly under Lookout Mountain. This was a very solemn occasion.

Departmental reports showed an addition of one new church. In all, about fifty members, including those who joined at camp meeting, were received into church fellowship.

Mission camp meetings were held in North Carolina and in Mississippi. Good reports come from these meetings also. No doubt others will report them. With the Florida camp meeting, the series of camp meetings for the summer closed. We are thankful to our heavenly Father for what he has done for his people in all of these meetings, and trust that all will prepare to make the camp meetings of next year occasions of even greater blessing. Surely these meetings are ordained of God as one of the strong factors to unify, edify, and build up his people spiritually, and thus prepare them for what is coming upon the earth. C. B. STEPHENSON.

## The Central Union Conference

THERE are five conferences in the Central Union, and its membership is a little over eight thousand. Owing to the fact that the Western Colorado Conference was transferred last January to the Pacific Union, our Union does not show much gain in membership.

We have in our conference about one hundred workers, including the Union laborers, stenographers, and all who are on the pay roll. This number was for the summer campaign. Probably during the winter months this number of laborers will be lessened by twenty or more.

### Institutions

A large number of institutions are located in our territory; namely, four sanitariums, Union College, the Clinton German Seminary, and four academies. In addition to these we have the Christian Record Publishing Company, a printing establishment doing work for the blind.

The attendance in our schools, including the two colleges and the academies,

has increased about twenty per cent on the average during the past two years. Last year Union College had an increase in attendance of more than ten per cent over the previous year, showing the best attendance that we have had since the separation of the foreign department. The present year shows a larger increase than last year. The Clinton German Seminary has also opened with a large increase over last year, and there is an excellent spirit in both schools. Union College has prepared more than fifteen hundred workers for positions in the cause of present truth. These are now scattered in almost every country in the world. The present year is the twenty-sixth year of its operation. For twenty-five years of its history it carried a burden of debt. Two years ago it had an indebtedness of more than seventy-one thousand dollars, but at the present time Union College is free from any encumbrance of debt. The Northern Union Conference paid a little over eighteen thousand dollars of the indebtedness of the college, and the remainder was met by the Central Union Conference. Owing to the increase in the cost of living and the price of materials necessary to maintain a family of over three hundred, it will require very careful management to keep the school from running behind on our present basis of tuition.

The college is doing excellent work. The first Sabbath after school opened, about two hundred and fifty of the students united in a definite consecration to service. A large part of the College View church joined with the faculty and students in this definite surrender and consecration.

During the present year we have made some necessary repairs and improvements on the premises of Union College. The buildings have been repainted, and other necessary repairs have been made. We have erected a much-needed barn, at a cost of a little over four thousand dollars, and are now about to put up a milk house. We have raised \$2,775 in cash to pay on the barn, and have pledged enough to cover the rest of its cost; so there will be no indebtedness upon that building. This barn will be sanitary, and up to date in every respect. We hope to improve the herd of cattle, and to make them a real asset to the college.

During the past year over eight thousand dollars has been paid to students for labor in various industries conducted by the college. There is a printing plant, a farm and dairy, a laundry, and a bakery. The latter the college owns jointly with the sanitarium. The new bakery is perhaps equal to any in the denomination at the present time, and is doing quite a large business.

### Camp Meetings

We have conducted six camp meetings during the season, and these have been occasions where much of the Spirit of God was present. Two hundred and thirty-one have been baptized at these meetings, and about twenty-five thousand dollars has been raised in pledges to missions and other enterprises. Six young men have been ordained to the gospel ministry.

The first of August we were about twenty thousand dollars behind on our Twenty-cent-a-week Fund, but the conferences have been organized thoroughly for the Harvest Ingathering campaign. They are taking hold of this feature of missionary work with great vigor, and

we hope to come out with fully twenty cents a week per capita on the mission funds of our Union. Thirty-one tent efforts have been held during the summer, with fair results in most cases. More than one thousand believers have been added during the year.

#### Financial

A little over two years ago the indebtedness of the conference institutions in this Union had reached \$385,000. The last two years and a half this has been reduced to about \$160,000. The present indebtedness is divided among our various institutions, largely among the sanitariums. Debts to the amount of \$225,000 have been canceled. Union College has been freed from debt. Clinton German Seminary has paid about half of its indebtedness. The Boulder-Colorado Sanitarium has had its debt reduced materially, and other institutions have made good headway in lessening their obligations.

A little over two years ago we had \$118,000 indebtedness against the Central Union Conference Association. This has been reduced to less than ten thousand dollars. We are truly thankful for the progress that has been made in freeing our work from indebtedness, and we hope to see every dollar of encumbrance cleared from the Union at no distant day.

#### The Christian Record Publishing Company

This institution, doing printing for the blind, is located in College View, at the headquarters of the Central Union Conference, and it falls to our lot to have considerable to do with this printing plant, which is operated wholly in the interests of the blind. About nineteen tons of reading matter was sent from this office to the blind people of the United States and Canada last year. This is all sent free of cost to the blind, and the United States government, in view of this, permits us to send out this reading matter without postage.

A number have embraced the truth during the past year as a result of this effort for the blind. This year we have been compelled to purchase a new printing press, at a cost of about \$2,200. During the year 1915 the cost of operating the plant was only \$5,280. The North American Division assisted in this to the amount of \$1,694, and the remaining amount, with the exception of about \$900, was collected by solicitors. The first nine months of the present year, from January 1 to October 1, the expenses of the Christian Record Company were \$10,011.27. This increase of expense comes from increased cost of material, the purchase of a press, and additional work done for the blind. We have received in donations, including what the North American Division has appropriated to meet this, \$8,756.17, which leaves a deficit of about \$1,255.

#### Sanitariums

Our sanitariums have enjoyed a good patronage. Especially the Boulder-Colorado Sanitarium, which has had the best patronage it has had since it was founded. We have secured release from paying the taxes on this institution, which amounted to nearly \$1,400 annually. Some necessary equipment has been added during the year, including a good X ray and other needed appliances. We are hopeful, with the blessing of God, to see the work of the sani-

tarium at Boulder accomplishing what the Lord designs it should, as a factor in giving the message of Christ to the world. Our other sanitariums have made valuable improvements and repairs during the past year.

#### Our Book Work

Through God's blessing the Central Union has sold \$66,941 worth more books in the past two years and eight months than were sold in the three years preceding 1914. It is also encouraging to note that notwithstanding the big record of last year, the first eight months of this year show a gain of forty-six per cent over the previous year. If we reach the goal of one hundred thousand dollars, which we have set, we shall have made a gain of \$99,767 over the corresponding three-year period. This we have good reason to believe will be reached.

There is a revival of missionary effort in the Union. Every conference has its missionary secretary, and the churches are awakening to their opportunity of reaching those about them. Our workers are full of courage, and are anxious to see the work finished and Christ come, which will put an end to the long battle with the foe, and bring the triumphs of the King of peace.

R. A. UNDERWOOD.

#### Pacific Union Conference

THE Pacific Union Conference, whose territory covers the States of California, Arizona, Nevada, and Utah, and also western Colorado, made encouraging progress during the first six months of this year, as is shown by the statistical reports, and by word received from our laborers in the field. During this period 523 persons were baptized, and 112 others united with the church on profession of faith. These additions brought our total membership for the Union up to 12,362 on June 30, 1916.

Many of our people in this Union are paying on pledges, made some time ago, to lift our educational institutions out of debt; but this has not prevented an increase over 1915 in the various offerings. While our brethren and sisters in this field contributed mission offerings to the amount of \$9,011.58 during the first six months of 1915, they gave \$11,206.66 during the same period of 1916. The Sabbath school contributions amounted to \$20,387 for the first half of 1915, and to \$23,709.67 for the first half of the present year. Home mission contributions jumped from \$3,898.12 to \$9,095.90, and the tithe increased from \$85,465.75 to \$98,795.07, these figures being for the first six months of the two years, respectively. The increase in the sales of books and periodicals was about \$10,000; the sales for the first six months of 1915 having been \$33,795.39, and for the first six months of this year, \$43,351.81. The number of our Sabbath schools has been increased from 209 to 252, and our churches from 169 to 197. Our force of laborers has increased from 255 to 278.

Late last fall, Utah and western Colorado were united to form the Inter-Mountain Conference. The first annual meeting and encampment of the united field was held in Salt Lake City in August. Our brethren in the field seem pleased with the new arrangement, which makes the administration of the work in western Colorado easier, and

strengthens the work in Utah. This section, although in two States, lies west of the Continental Divide.

The camp meeting season in this Union Conference, which began May 25, with the encampment in Hanford, Cal., was a most blessed one. We feel that our people have been drawn nearer to the Lord as a result of the summer's meetings, that they have been helped to lay aside those things which hinder spiritual growth, and that they are willing to labor for the salvation of souls as the Lord may direct. One evidence of this was the earnestness with which our people cooperated on camp meeting field days in visiting homes, distributing announcements, and inviting the public to attend the meetings. Camp meetings were held at Hanford, Oakland, Stockton, San Fernando, Napa, and San Diego, Cal.; at Fallon, Nev.; Salt Lake City, Utah; Dolores, Colo.; and at Phoenix, Ariz.

Elders I. H. Evans, G. B. Thompson, A. O. Tait, and G. W. Reaser, Drs. P. T. Magan and A. W. Truman, Prof. M. E. Cady, and Brother Ernest Lloyd rendered efficient help at our camp meetings this season. Returning and departing missionaries also gave excellent help, among these being Elders R. C. Porter and R. F. Cottrell, who sailed from San Francisco August 1, on the steamship "China." Dr. Riley Russell gave valuable assistance at the Napa and San Diego meetings.

The missionary department of the work was ably represented throughout the camp meeting season by Brother Ernest Lloyd. Brother Lloyd, after spending a year at Pacific Union College, taking special work, resumed his work as missionary secretary in the Union Conference last May. He spent that month in the interest of the magazine work, organizing magazine bands among the students of Pacific Union College, Lodi Academy, San Fernando Academy, and Loma Linda Sanitarium. As a result, fifty-two of our lady students obtained an experience in selling magazines, and more than a score continued their work throughout the summer.

During the camp meetings the nine-o'clock hour was given to the home missionary and book work. The circulation of the *Signs of the Times* weekly, our message-filled tracts, and our small books, such as "Armageddon," "The World's Crisis," and "The Vatican and the War," received special attention. Of these books, from 1,000 to 3,000 were sold at each camp meeting, our people agreeing to dispose of them to their neighbors and friends.

Elder Reaser has given attention to various financial interests in the Union field, assisting in the collection of the pledges on the \$150,000 educational fund, and in other ways. His work has been well done, and is greatly appreciated. He has visited the various camp meetings during the season, and given assistance wherever possible.

Prof. M. E. Cady, our educational and young people's secretary, has fostered the interests of the church schools, academies, and the college. Prof. C. W. Irwin, president of Pacific Union College, attended most of the camp meetings, taking part in educational symposiums, and giving all information possible to prospective students. He was assisted in this work by Profs. G. W. Rine,

M. W. Newton, and H. A. Washburn. Prof. H. G. Lucas, principal of San Fernando Academy, represented that institution at the San Fernando and San Diego camp meetings, and Elder W. P. Dayton attended the Stockton camp meeting in the interest of Lodi Academy.

Our college and our academies have each had a good opening this year. The college has a larger enrolment than ever before. The new college building is in process of erection, but it is understood that work is being done only as fast as money is in hand to complete it. The building will cost, when finished, about \$25,000. It is expected that it will be under roof and weather-boarding before the winter rains begin. Repairs and improvements, made also at the San Fernando and Lodi Academies during the vacation, are proving of great benefit.

Our sanitariums at St. Helena, Glendale, and Loma Linda report a splendid patronage. A new concrete building has just been completed at the St. Helena Sanitarium, at a cost of \$23,000, this entire sum having been met from the earnings of the institution, so that the new structure will be dedicated free from debt. The new building is being used for offices of physicians, and for the ladies' and gentlemen's treatment-rooms. Paradise Valley Sanitarium suffered in patronage as a result of the floods of last winter, which cut off all railway connection between the institution and the outside world for about two months. Of late, needed improvements have been made, and a better patronage is hoped for.

More than sixty-five tent and hall efforts have been held in the Union Conference since the first of the year. Our faithful ministers, Bible workers, and lay members have coöperated to make each of these a success. From eight to twelve of these meetings are still in progress at this date, September 25. In the Central California Conference, fourteen efforts have been held this year, including those now in progress. Ten efforts were held in the Southern California Conference, ten in Northern California, six in the Northwestern California field, five in the California Conference, seven in Arizona, five in the Inter-Mountain Conference, and four in Nevada.

The colporteur work has made good progress under the leadership of Brother F. E. Painter. From time to time, the canvassers have reported orders amounting to \$100 a week. Exceptionally large sales have been made by Elder F. DeWitt Gautereau, who sold among the mining camps of Nevada \$640 worth of books in one week.

Thousands of persons have learned of our work through the newspapers since the first of the year. Brother F. A. Coffin, who is in charge of the press bureau in this Union Conference, reports that between January 1 and September 1 not less than 821 articles appeared in the secular newspapers, occupying 284 columns of solid type. These articles covered many phases of our progress and of the message for this time.

Several changes have been made among our Union Conference workers. Brother Claude Conard, who gave the Union efficient service as secretary-treasurer and auditor, has for some time had a burden to reënter the educational work, having had experience as a teacher in former years. He has, therefore, given up his work in the Union

Conference, and taken charge of the commercial department at the Pacific Union College. Brother B. M. Emerson, formerly secretary-treasurer of the Southern California Conference, has succeeded Brother Conard.

Another change was that made in the case of the religious liberty secretary. Elder W. F. Martin, who acted in this capacity the first half of the year, felt that with his burdens as president of the Southeastern California Conference he should not be able to continue to carry the additional responsibility of the religious liberty work.

For the rapid growth of the work, the prosperity of our institutions, and the unity of spirit on the part of our workers, we praise God. Much remains to be done. Thousands throughout the field, and especially in our large cities, are not yet, we believe, adequately warned of the dangers before us; and yet on every hand we see tokens that the work soon must be finished. With our conference presidents, our department secretaries, our ministers and Bible workers, as well as our institutional laborers, faithfully following the Lord's guidance, and with all our lay members at work for the salvation of the unsaved, we believe our part will be finished on time.

E. E. ANDROSS.

### The Florida Camp Meeting

I HAD the privilege of attending the first part of the Florida camp meeting, and I wish to tell the readers of the REVIEW some of my impressions of it. The general report will doubtless be given by others.

This was the largest camp meeting ever held in Florida by the white brethren. The colored camp meeting, held half a mile away, was also the largest of its kind ever held in the State.

The meeting was held on the same ground as last year, and when I saw more of our brethren present than last year, saw the orderly way in which the camp was laid out, and the nice array of the many new tents, my heart was filled with gratitude to God. I had attended the summer camp meetings in Massachusetts, in Buffalo, N. Y., and in Eastern Pennsylvania, and the fall meetings in White River Junction, Vt., and Foxcroft, Maine. These were all good meetings, but I was rejoiced to see that our meeting in Florida was the largest one I had attended this year.

My mind went back to the time when the Florida Conference was organized. It was a "little flock" indeed that gathered for that purpose—perhaps twenty-five or thirty in all. Yet we were glad at the time to see an organized work in Florida. The growth in this far Southern State has been gradual. The membership in 1915 was 1,001. The tithe for the same year was \$15,361.96, an increase in four years of nearly \$5,000. The Twenty-cent-a-week Fund in 1915 amounted to \$8,685.96. This was \$1,340.96 above the quota for the conference. One hundred and eighty-six persons were baptized in 1915, and the increase in membership for four years was nearly 400. I think the growth in Florida is greater than in any other Southern State.

The brethren and sisters are all of good courage, and harmony prevails throughout the conference.

The meetings were excellent, and the Spirit of the Lord was present from the

beginning. Elders F. W. Paap and J. L. Shaw were present from the General Conference. Their labors were much appreciated, and their instruction was most spiritual. The first Sabbath of the meeting the whole congregation arose and expressed their determination to press forward in the spiritual life.

The writer gave three discourses at the white camp meeting and five at the colored. His theme was the work of the Spirit of prophecy. The believers seemed to be impressed with the importance of the subject.

May God especially bless Florida, my home State.

GEO. I. BUTLER.

### The New Mexico Conference

THE annual session of the New Mexico Conference was held in connection with the camp meeting at Clovis. Owing to the drouth prevailing over the conference territory, the attendance was not so good as in previous years.

The camp was well located in the residential part of the city, and during the early part of the meeting the attendance from the town was good, and there seemed to be some real interest. During the latter half of the meeting, the rain came down in torrents. While this was a great blessing to the people in the State, it materially interfered with the attendance at the services.

The Spirit of the Lord was manifested in a marked degree. The people were able to return to their churches with hearts filled with hope and joy in God. The laborers showed an eagerness to seek the blessing that belongs to God's servants at this time, and they left the conference with renewed determination to press close to one another and to the Lord.

The president's report showed progress. Several church schools had been maintained in the conference, and some bright young people were preparing to enter the Junior College at Keene. Notwithstanding the fact that some of our people had left the State because of conditions unfavorable for agriculture, the conference has a membership of three hundred. One hundred and twenty-nine were added during the twenty-three months since Elder Coberly became president. The gain in membership for this year was forty-two. The conference and tract society have erected a neat office building in Clovis.

No change was made in the officers of the conference. Elder R. B. Coberly is the president, Brother L. J. Black is the treasurer, and Brother E. H. Wilcox is the field missionary agent.

The laborers who were in attendance during portions of the meeting were: Elder J. W. Christian and Brethren A. F. Harrison and W. L. Adams, from the Southwestern Union; and Prof. J. L. Shaw and the writer, of the General Conference and the North American Division Conference.

C. M. SORENSON.

"God will intrust to us higher responsibilities only as we faithfully perform those already waiting at our door, however little they may seem to us."

"Those who face the west can never see the Christ. His star is always in the ascendant."



## 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 }

### "Abide in Me, and I in You"

My heart lies open to Thy sun  
 As roses to the day;  
 Thy flooding graces overrun  
 Along the shining way.  
 I yield my weary life to thee  
 With passive lowliness,  
 As empty channels to the sea  
 Where eager surges press.  
 As waiting wires are strangely filled  
 By swift electric force;  
 As wintry, barren fields are thrilled  
 From life's triumphant source;  
 As air, and light, and heat rush in  
 Where doors are open wide,  
 O Saviour, to my soul of sin  
 Come, enter, and abide

And now with strengthening mercy fed,  
 O thou creative Christ!  
 Not all thy meat nor all thy bread  
 Has happily sufficed.  
 Transported by thy graciousness,  
 That thou wilt dwell in me,  
 My wakened powers boldly press  
 Henceforth to dwell in thee!  
 For thou art more than I can know  
 Within my narrow bound,  
 And I to thy far heights would go,  
 Thy deepest depths would sound.  
 With kindling eye and fervent heart  
 I leave my little home,  
 In all thy deeds to have a part,  
 On all thy ways to roam.  
 Out on the largeness of thy mind  
 My daring thoughts expand;  
 In thy wide reaches unconfined  
 I compass sea and land.  
 I do not faint, I do not fear,  
 On tireless wings I glide,  
 And height is home, and far is near,  
 When I with thee abide!

— Amos R. Wells, in *Sunday School Times*.

### The Bible Year

Assignment for October 29 to November 4

October 29: Ephesians 1, 2.  
 October 30: Ephesians 3, 4.  
 October 31: Ephesians 5, 6.  
 November 1: Colossians.  
 November 2: Philemon; Philippians 1  
 November 3: Philippians 2 to 4.  
 November 4: Hebrews 1 to 4.

#### Ephesians

The city of Ephesus, situated about forty miles from Smyrna, was chiefly celebrated for its splendid temple to the goddess Diana, regarded as one of the seven wonders of the world, and its immense theater, said to be the largest ever built by the Greeks. A thriving business in the manufacture of small, portable shrines to the goddess had been built up, as well as the preparation and sale of books of magic. During Paul's labors in Ephesus at one time, the believers brought to him their supply of these books, and burned them in a public place. "And they counted the price of them, and found it thirty thousand pieces of silver," or fifty thousand dollars.

Paul's letter to the Ephesians was written during the time of his first imprisonment at Rome, about A. D. 63. "There are no personal greetings in the letter, and so it is believed to have

been a circular one, intended to be passed around among several churches. It is an epistle of general exhortation and counsel, especially fitted to those that had lately come from heathenism, and were still exposed to its temptations."

#### Colossians

"This epistle was written by Paul, A. D. 62, while a prisoner at Rome, to the church at Colosse, one of the chief cities of Phrygia, in Asia Minor. It is not certain that Paul was ever himself at Colosse, but that being visited by Epaphras, the faithful minister and probable founder of the church there, and consulted by him on some important matters of doctrine, as well as receiving comfort from him, he wrote this letter, and sent it by the hands of Tychicus and Onesimus. The church at Colosse consisted of Jews and Gentiles, among whom some heretics and false teachers had found their way, and the special object of this epistle was to counteract their errors, as well as to establish the believers in faith and practice.

"After the usual salutation and an earnest prayer, the apostle enlarges in glowing language on the divine and mediatorial glories of Christ, and the believer's completeness in him. He then gives a solemn caution against the philosophical speculations and carnal ordinances set forth by the false teachers, who appear to have been speculatists, mere professors of Christianity, advocating angel worship, occult science, and keeping of feasts and fasts, and a false worldly humility and wisdom, thus endeavoring to combine the doctrines of Oriental theosophy and carnal asceticism with those of pure Christianity. He then points out the true source of spiritual life, even Christ, who is the church's living head; and after exhorting them to purity of walk, self-denial, constancy in prayer, the cultivation of peace and love among themselves, and giving sundry important practical directions in matters pertaining to domestic and social life, he concludes with affectionate commendations, salutations, and the usual benediction. Note especially the testimony of the apostle concerning the divinity of Christ."—Selected.

#### Philemon

This brief epistle, "the only one of Paul's letters which is of a strictly personal and private nature," was written near the close of the apostle's first imprisonment at Rome, to Philemon, a Christian of Colosse. This believer appears to have been "a man of means and influence, and of marked Christian character, warm sympathy, and large hospitality and beneficence." His slave, Onesimus, had run away to Rome, perhaps with some of his master's goods. Here he met Paul, and was genuinely converted. The apostle persuaded Onesimus to return to Philemon, and receive whatever punishment might be meted out to him. By his hand Paul sent the epistle to the Colossian believers, and this short letter to Philemon, in which he beseeches grace in behalf of "my son Onesimus."

The letter is "remarkable for its delicacy, generosity, and justice." In this letter Paul had peculiar difficulties to overcome; but in it he manifested "a degree of self-denial and tact in dealing with them which, in being equal to the occasion, could hardly be greater."

#### Philippians

Philippi, the chief city of eastern Macedonia, was named for Philip II, of Macedon, who wrested it from Thrace about 358 B. C., and made of it a fortified garrison. In 42 B. C. it came under the control of Rome. The emperor Augustus "transported Roman citizens to Philippi, and made it a 'colony,'—a miniature Rome, where Roman laws, customs, and language prevailed."

In answer to a divine call, Paul, in company with Silas, visited Philippi about A. D. 51 or 52, and through their ministry the first church in Europe was established there. In later years Paul twice visited this church. It is thought the second letter to the believers at Corinth was written at Philippi.

Paul's letter to the Philippians, like that to the Ephesians and the Colossians, was written at Rome during his first imprisonment A. D. 62 or 63. It was especially called forth by the thoughtful love of the Philippian brethren, who had sent Epaphroditus to Rome with gifts for the apostle's support. The epistle is "remarkable for its Christian joy and for the warm affection shown by Paul for the Philippian converts. The Philippian Christians are reminded that as believers in Christ they partake of a dignity and of privileges far more exalted than those belonging to them as Roman citizens, and are exhorted to live worthy of their heavenly citizenship."

## Educational Department

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

### Lodi Academy

ANOTHER school year has opened at the academy, and the attendance is encouraging. In the academic grades there are 96 enrolled, and in the lower grades 71. This is better than last year.

In industrial lines we offer agriculture, carpentry (four years), sewing, cooking, wickerwork, drawing, and wireless telegraphy. This last subject is offered for the first time this year.

We are gradually approaching the standards set by the council at St. Helena. Our science department is being added to each year, and last summer we spent over \$300 in new laboratory equipment. Our library is gradually growing, two hundred new books having been added the past year. The dormitories have been painted, and the academy building is being painted now. We now have fiber runners in the chapel aisles and hallways. This is a great help in keeping the building quiet. We are looking for and expecting a successful year.

J. H. PAAP.

### Mount Vernon Academy

A VERY encouraging report has come in from Prof. N. S. Ashton on the opening of Mount Vernon Academy. In his letter he says:—

"We have a very fine school this year. The school home is fuller than it has been for a number of years, being taxed to its capacity. Other students are coming, and we may have to place some of them outside the home. The class of students this year is especially good.

"We have now three more tables in the dining-room than we had at any time last year. The enrolment to date is 150, and a number of others are coming. We have fourteen students taking the eighth-grade work and one hundred and thirty-six above the eighth grade. Prospects for the year are bright." On account of the release of some teachers for the foreign field, it has been necessary to add two new teachers this year: Prof. Arthur Robbins for the science department, and Professor Miller for the music department. Principal Ashton reports that these new teachers are well received by the students, and are building up their departments with good success.

W. E. HOWELL.

## Medical Missionary Department

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

### Medical Missionary Effort in World-Wide Missionary Work

At our medical convention held at Madison, Wis., June 6-10, a paper bearing the above title was read by Dr. W. A. Ruble. The paper quoted at some length from an article in the *American Review of Reviews* for June, 1916, by M. Willard Price, on the remarkable openings for gospel labor that are presenting themselves in many countries. Dr. Ruble's paper, after giving this quotation, was as follows:—

"I cannot refrain from referring especially to one observation made by the above-quoted writer. He says, 'Perhaps the coming of the war and the revival at the same time are only a colossal coincidence. On the other hand, there is ground for the theory that the horrors and desolations of war have solemnized the world, and have had the effect of driving the people back upon divine security.'

"The 'colossal coincidence,' which neither this writer [M. Willard Price] nor the world recognizes, is the preparation of the world for its close and for the coming of the Lord Jesus Christ. This religious awakening is but another evidence that these great events are very near at hand.

"In connection with this acknowledgment of a religious awakening, it is interesting to consider some facts gleaned from our own medical workers in the field. Recently some report blanks were sent to representatives of the principal mission fields, asking for information regarding the value of medical missionary work in these fields, and the need of such workers there. One hundred and fifty such blanks were sent out. From these workers thirty-six reports have been received. The fields represented are: Argentina, Rhodesia, South India, the Natal-Transvaal Conference, Upper Egypt, Canary Islands, North Queensland, Argao, Cebu, Malaysian Mission, Victoria-Nyanza Conference, Maranatha Mission, North African Mission, Norfolk Islands, India Union Mission, Guatemala, Sao Paulo, Manchuria, Sierra Leone, North Basutoland, Papara, West Caribbean Conference, Cook Islands, North New Zealand Conference. Hungary, Cuba, Hawaiian Islands, Bahama Islands, Straits Settlements, China, Honduras, Lima, Peru, Lake Titicaca Mission, Ecuador, and Japan.

"Of these thirty-six workers, ten are medical missionaries. These report 8,993 religious services held, 542 conversions and baptisms, and 26,289 patients treated annually. In their fields there are in all: Medical missionaries, 22; dispensaries, 22; hospitals, 2; sanitariums, 3; physicians, 14; medical evangelists, 14; nurses, 44; missionary nurses, 46; other medical workers, such as undergraduate nurses, 20.

"In answer to the question, 'How many medical workers are needed in your field?' it was stated that there is an immediate need for 31 additional medical evangelists, 26 dispensaries, 2 sanitariums, 3 hospitals, 12 qualified physicians, and 34 other medical workers. Up to the time of this report, replies had been received from about one fourth of the workers in fields to which report blanks were sent. Therefore multiplying by four the calls already in for medical workers, the number needed immediately as called for by workers now in the field, would be: Sanitariums, 8; hospitals, 12; dispensaries, 104; physicians, 48; medical evangelists, 124; other medical workers, 136; or in all, 308 medical missionaries.

#### "TABULATION OF MEDICAL INSTITUTIONS AND MEDICAL MISSIONARY WORKERS

	Now in Field	Needed in 36 Fields Reported	Estimated Needs in 150 Fields
Dispensaries	22	26	104
Sanitariums	3	2	8
Hospitals	2	3	12
Medical evangelists	14	31	124
Qualified physicians	14	12	48
Other medical workers	112	34	136
Total m. m. workers needed			308

"It might be asked, What are we doing to supply the great demand? True, Loma Linda is doing something, but at the present rate of output it would take five years to meet the present demand, and by that time there may be no demand,—it may be too late. Already Japan threatens to close her doors to missionaries of any kind in a few years, and China is following close on her steps. Korea is considering such an attitude, and other heathen lands are not far behind in this same tendency. In so-called civilized and Christian countries of Europe the inconsistency of each contending nation's imploring divine help in destroying its enemy is so apparent that already the need of national gods is being intimated.

"In view of all these things, there can be not need of further urging as to the need of putting forth every effort possible to accomplish the work committed to this denomination with the greatest possible speed. May this convention mark the beginning of a full coöperation of the medical and evangelistical phases of this message in powerfully carrying the gospel of the soon-coming Saviour to the world."

"So we see the divine necessity for our close places. They are a needful discipline for the development of a faith that can walk before the unseen God in steadfast confidence and obedience, no matter what that may involve."

## Publishing Department

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

### Working with Christ

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath . . . done to me great things; and holy is his name." Luke 1:46-49.

I am so thankful that God has allowed me to be a colaborer with him, that I must write a few lines of my experience to encourage others. When I first accepted the message, I longed to tell others about it. I prayed God that he would give me some part in his work. I prayed morning, noon, and night; on the street, in the barn, in the house, and at my work. As I prayed, I studied the Bible. I soon found these words: 'He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men.' 1 Cor. 7:22, 23.

The Lord gave me a vision of the multitudes who are without the gospel, and I was moved with compassion for them. I said, "Lord, what wilt thou have me to do?" And he gave me a vision of the canvassing work. I am so glad that I was not disobedient to the heavenly vision. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great. Duty has become a delight, and sacrifice a pleasure.

"Rejoice in the Lord alway: and again I say, Rejoice." Although the work has brought trials and tribulations, I can say, as did Paul, "I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed."

I will now give some account of what God has done for me during my nine years' experience in the canvassing work. Not that I should glory, for I know that of myself I can do nothing. It is only through him that strengtheneth me. Phil. 4:13.

I have sold and delivered ten thousand dollars' worth of books in New Jersey. These have been "Bible Readings," "Daniel and the Revelation," "Coming King," "Practical Guide," "The Great Controversy," and "The Desire of Ages." I have slept in more than thirteen hundred homes, visited and talked with more than sixty thousand persons, and distributed thousands of pages of tracts; and as a result of my labors, souls are coming into the truth. See what God has wrought! I am an unlearned and ignorant man, but God "hath chosen the foolish things of the world to confound the wise; and . . . the weak things to confound the things which are mighty." 1 Cor. 1:27.

In closing, I want to say for the benefit of others who are thinking of starting in the work, Be sure to read these scriptures:—

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." "In the morning sow thy seed, and in the evening withhold not thine hand." "Cast thy bread upon the waters: for thou shalt find it after many days." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall

doubtless come again with rejoicing, bringing his sheaves with him.

I can truly say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name." Luke 1:46-49.

G. W. BLINN.

### New Canvassing Experiences

AFTER working some months in northern California and in Curry County, Oregon, I was forcibly impressed to visit towns on the Rogue River, in Oregon, and also in Del Norte County, California, and in several scattered country districts. This made a long, tiresome journey, but the Lord graciously blessed and heard the many prayers offered in my behalf by God's loved children scattered over the length and breadth of the land. I am so thankful that these dear ones remember me before the throne of grace in their petitions, for I know God does hear prayer. The fruits are in evidence. Of late in more than one trial and strait place I have seen clear cases of deliverance in answer to united prayer.

In closing up my summer's work it was not practical, on account of the long distances I must travel, to wait for a delivery time, so I decided to try a new plan in disposing of this last lot of orders,—the C. O. D. parcel post plan. In this way the people could set their own time for making payment. This was a new experience to me, but I ventured it, trusting in the Lord, and success followed. The first afternoon my orders amounted to \$15 (I worked with "The Great Controversy," "Practical Guide," and "Ministry of Healing"), and the next day my orders totaled \$46. It was marvelous how willing people were to pay a deposit on these C. O. D. books. Surely the Lord touched their hearts. Pray that a host may be won for Christ's kingdom, as a result of these efforts.

I am now anxiously awaiting the final outcome of this first real test I have made of the C. O. D. method. I have made it a subject of prayer, and it cannot fail. If any one who is interested in the working of this method writes to me, in care of the Pacific Press, Mountain View, Cal., I promise a brief reply. These are strenuous days. There is not half enough time to do the work which should be accomplished. By this C. O. D. plan much time can be saved, it seems to me, and one can pick up orders anywhere, in any section of the country, even if he does not plan to return.

WALTER HARPER.

"If you walk in providential darkness, stand still and wait to see what God is doing for you behind the clouds."

## NOTICES AND APPOINTMENTS

### Request for Prayer

A SISTER in Indiana asks that we pray for the healing of her husband, who is suffering from appendicitis.

### Address Wanted

A. E. KING, R. F. D. 2, Box 95a, Rogersville, Mo., is desirous of obtaining the address of J. Scoot Moore.

### 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.

H. B. SWARTWOOD, R. F. D. 1, Van Etten, N. Y.

N. J. Etheridge, R. F. D. 6, Box 89, Abilene, Tex.

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

D. A. Easton, Marceline, Mo. Continuous supply of all denominational literature.

J. F. Stenberg, Box 11, Newcastle, Wyo. Any denominational publications except the REVIEW.

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Signs of the Times* (weekly and monthly), *Life and Health*, and *Liberty*.

### An Exception to Our General Rule

OUTSIDE of property which has been donated to missions, and is handled by some department of the work, the REVIEW for some time has not made a practice of publishing business notices. It is said there are exceptions to all rules, and in counsel with a number of the brethren it seems that an exception should be made in the case of the business notice which appears in this column.

For long years Elder G. I. Butler labored as president of the General Conference and in other responsible positions in connection with this work. Literally worn out with his labors, he was compelled, in order to win back his health, to retire from the work and devote his time to physical labor. The extreme feebleness of his wife necessitated his going to the Florida climate. Here he secured a tract of land, and devoted his time to the restoration of his health and strength.

Last year at the Loma Linda council he spoke of his very earnest desire to effect the sale of his home in Florida, in order that he might be free to devote his remaining years to the advocacy of this message. It seemed proper to voice the burden of his heart in the columns of the REVIEW, and this was done at that time in a brief last-page note, but without bringing any relief to Brother Butler. We are led to make further announcement at this time of the property which he has for sale. He has not requested it, but we do it in order to bring relief to a greatly burdened pioneer in this movement.

We furnish the following detailed description for the reason that Brother Butler is not prepared to answer extensive correspondence regarding his home, and it is hoped that the details furnished will save him from the burden of answering needless inquiries. We regret that the courtesy of similar notice cannot be extended to others who have requested the favor. It is special consideration for our aged brother in his anxiety again to engage in this work, which leads us to make an exception in this instance. His description follows:—

#### "A Home in Sunny Florida"

"Desiring to be more free to do gospel work, I am offering for sale at a sacrifice my beautiful country home and valuable farm of 115 acres, two and one-fourth miles northwest of Bowling Green, on the Atlantic Coast Line Railroad.

"The dwelling is a ten-room house,—bath-room, four bedrooms, sitting-rooms, etc. A few rods from this house, there is a second house, with eight rooms; very comfortable,

and suitable for help or renters. Two large barns, small packing house, excellent for storing, etc. Near large dwelling is one of the finest wells in Florida, of pure, soft water.

"Very valuable orange and grapefruit grove of 12 acres, planted twenty years ago, and now in full bearing. Ten acres of excellent grove land could be easily planted to increase the grove.

"Also about 5 acres of the very best kind and quality of grafted pecans, rapidly coming into bearing. Pecans are fully as valuable per acre as orange groves.

"Upwards of 50 acres are fenced and in cultivation. Soil, much better than the average Florida soil. There are 20 acres of muck land,—muck, from one to eight feet deep. When drained, cleared, and cultivated, very valuable for gardening and truck land, requiring far less fertilizing than ordinary pine land. It can easily be drained.

"A nice spring pond near the barns, for watering stock. A fine stream of water flows across part of the place, affording facility for irrigation if desired. An excellent quality of hay readily grows on the place, sufficient to fill the barns.

"The place is excellent for raising horses and other stock. Ideal for poultry and bees.

"Two immense magnolia trees in front yard (I have never seen finer), with other ornamental trees; oak, chestnut, camphor, etc.

"The orange and pecan groves of 17 acres alone are cheap at \$10,000; but that we may be free to do ministerial work we are offering this entire place for the sum of \$10,000 cash.

"We heartily invite visits and personal inspection. Write to the owner at once, at 'Twin Magnolias,' Bowling Green, Fla.

## Obituaries

ROWE.—Violet Louise Rowe, infant daughter of William and Freda Rowe, was born Nov. 14, 1915, in Traverse City, Mich., and died after a short illness Sept. 8, 1916. The funeral service was conducted by the writer.

E. A. PIPER.

NELSON.—Etta Fay Nelson, infant daughter of Brother and Sister Edward Nelson, died in Hopewell, Oregon, Sept. 21, 1916. The sorrowing parents are comforted by the blessed hope of a resurrection morning soon to come.

H. G. THURSTON.

GORDON.—Essie Junia Gordon, infant daughter of Brother and Sister Gordon, was born Sept. 14, 1915, near Wray, Colo., and died at the same place Sept. 8, 1916, after an illness of two weeks. The thought of a soon-coming Saviour comforts the sorrowing family.

C. B. SUTTON.

SOUTHWARD.—Pauline Southward was born July 12, 1848, and died in Buffalo, N. Y., Sept. 20, 1916, after an illness of nine weeks. She had known this truth for more than twenty years, and fell asleep in hope of soon meeting her Saviour. Words of comfort and hope were spoken by the writer.

C. F. WOERTZ.

KEPHART.—Mrs. Jane Kephart was born Dec. 29, 1829, in Pennsylvania, and died in Cedar Rapids, Iowa, Sept. 28, 1916. The last forty-three years of her life were spent in Iowa, and for twenty-seven years she was a faithful member of the Seventh-day Adventist church of Atalissa. Three sons and one daughter mourn.

MRS. MINNIE SYPE.

SALISBURY.—Ara Salisbury was born in 1873, and died at the Mercy Hospital in Saginaw, Mich., as the result of an accident. Brother Salisbury accepted the third angel's message at the age of twenty-one, and three years of his life were devoted to the colporteur work. April 2, 1903, he was united in marriage with Miss Minta Gaspie, and to them were born eight children. Brother Salisbury loved this message, and was devoted to the cause of God. His wife and seven children mourn.

H. B. WESTCOTT.

(Lake Union Herald please copy)

**LINDOWER.**—Geo. F. Lindower was born in Brent, Ky., Oct. 2, 1885. He was married to Cenna Carner Aug. 29, 1903, and about seven years ago united with the Seventh-day Adventist church at Hamilton, Ohio. From that time until his death, which occurred Aug. 20, 1916, he was a consistent Christian. His companion and five children survive.

J. J. MARIETTA.

**NICKENS.**—John Ella Nickens was born near Port Vincent, La., May 6, 1904, and died Sept. 29, 1916. She gave her heart to God in the summer of 1915 and expressed a desire for baptism, but the rite was never performed. She is survived by her parents, two brothers, and three sisters. Words of comfort were spoken by the writer.

L. B. SPEAR.

**LABREC.**—Catherine R. Vankirk was born in New York, Jan. 12, 1840. Her first marriage was to Mr. Martin, and four of their six children are living. About fourteen years ago she was united in marriage with Mr. Labrec, and a few years later they were led to accept present truth. She fell asleep at her home, in Elma, Wash., Sept. 25, 1916, trusting in the Lord as her Saviour.

J. W. BOYNTON.

**COCHRAN.**—Charles K. Cochran was born in Silver Springs, N. Mex., Dec. 18, 1884, and died near Turlock, Cal., Sept. 19, 1916. A little over a year ago he gave his heart to the Lord, and fell asleep hoping for a part in the first resurrection. His wife, formerly Ella M. Wine, his parents, three brothers, and three sisters are left to mourn, but the hope of a glad reunion gives them hope and courage.

CLARENCE SANTEE.

**O'REILLY.**—Mrs. James O'Reilly, of Onaway, Mich., died Sept. 18, 1916. She was born July 18, 1869, in Montrose, Mich. At the age of twenty she was married, and her home was in Onaway for twenty-seven years, where she was well known and loved. Mrs. O'Reilly was reared in a knowledge of present truth. Her companion, four children, two sisters, and four brothers, with a host of friends, are left to mourn.

E. A. BRISTOL.

**PETERSON.**—Johannes Gustaf Peterson was born in Sweden, Aug. 20, 1865. He came to America with his parents in 1877, and settled in Rankin, Ill., where he resided until he moved to Battle Creek, Mich., in 1883. Under the labors of Elder A. O. Tait he accepted present truth, and was ever faithful to his religious duties. Brother Peterson was a quiet, retiring man, diligent in business, and ever ready to help those in need. Three brothers, one sister, and an aged mother mourn his death, which occurred Sept. 5, 1916.

W. J. BLAKE.

**SMITH.**—Olive Clarice Overton was born Jan. 5, 1886, and died at the home of her parents, in Oregon City, Oregon, Sept. 6, 1916. The early part of her life was spent in Redfield, Iowa, where she was baptized by Elder Luther Warren, at the age of thirteen. Later she went to the Dakotas, where she was active in missionary work. Coming to Oregon, she attended summer school at Walla Walla College, and there met Louis B. Smith, to whom she was married in 1915. Her husband, parents, four brothers, and three sisters survive.

H. G. THURSTON.

**DARLING.**—Mrs. Mary E. Darling died at the St. Helena Sanitarium, St. Helena, Cal., Sept. 5, 1916. She was born near Pittsburgh, Pa., March 28, 1842. When she was fourteen years old, her parents moved to Kansas. On Nov. 2, 1863, she was married to Orlando Darling. They lived in Lawrence, Kans., until 1874, when they moved to California. Four years later they accepted the third angel's message. Sister Darling loved the truth, and ever remained loyal to it. She was one of the helpers in the old Healdsburg College, and there endeared herself to many of the students. Her husband, one daughter, three sons, three brothers, and two sisters mourn.

C. S. PROUT.

**HARVEY.**—As the result of an accident, Mrs. Regina Harvey died in Bakersfield, Cal., Sept. 12, 1916, aged 65 years and 11 months. In 1894 she accepted the third angel's message through the labors of Brother J. A. Skinner in Albion, Nebr. Three years ago they came to California and settled in Bakersfield. She is survived by her aged husband and four married daughters.

E. H. ADAMS.

**VARRING.**—Henry E. Varring was born in England in 1860, and died in Seattle, Wash., May 18, 1916. He was a great sufferer for several years, but now rests in the blessed hope of a part in the first resurrection. His wife is left to mourn, but she sorrows in hope. His early life was spent in Australia, where most of his relatives still reside.

J. F. PIPER.

(Australian papers please copy)

**WATTS.**—Cora Gaines was born Dec. 5, 1886. At the age of eighteen she was married to Henry Watts, and to them were born three children. In 1909 she was converted and became a member of the Seventh-day Adventist church, remaining faithful until called by death Sept. 30, 1916. She is survived by her husband, two daughters, one son, her father, three sisters, two brothers, and a host of other relatives and friends.

P. C. HANSON.

**SORENSEN.**—Andrew Sorensen was born in Denmark, March 21, 1839, and died in Yorkville, Wis., Sept. 27, 1916. Coming to America in 1863, he settled in Racine County, and resided near Yorkville until his death. His companion and four of their seven children mourn, but they sorrow in hope. Brother Sorensen was a charter member of the Seventh-day Adventist church at Raymond, Wis., and remained faithful until death.

P. A. HANSON.

**MERICKEL.**—Charles P. Merickel was born in western Canada Feb. 10, 1829, and died at his home, in Mankato, Minn., Sept. 3, 1916. When Charles was ten years of age, his father moved to Summit, Wis., and there he grew to manhood. Feb. 1, 1854, he was married to Miss Erminia A. Goff, and in 1864 they came to Minnesota, settling in Blue Earth County, where they have since resided. The aged wife, six children, and many relatives and friends are left to mourn, but they sorrow in hope.

A. W. KUEHL.

**ROSSIER.**—C. B. Rossier was born near Gland, Switzerland, Aug. 28, 1830, and passed to his last earthly rest Sept. 17, 1916, at Bern, Kans. He came to America at the age of twenty-six, and in 1859 was married to Susanne H. Schaffter, in Mount Eaton, Ohio. Through study of the Bible he became convinced of the Sabbath truth, and in 1888 began the observance of the seventh day, faithfully keeping the commandments of God until his death. His wife, four sons, and six daughters mourn.

\* \* \*

**FENNER.**—Hiram A. Fenner was born in Macomb County, Michigan, Jan. 28, 1839. His parents were among the early settlers in that part of Michigan. When he was eleven years of age, the family began the observance of the seventh-day Sabbath. He was a consistent Christian. In early manhood he was active in educational work. Mr. Fenner married twice and was the father of thirteen children. His death occurred at his home, near Ithaca, Mich., Sept. 22, 1916. His companion, twelve children, and one brother mourn.

R. U. GARRETT.

**CLOUGH.**—Clarence M. Clough was born in Nunda, Livingston Co., N. Y., March 20, 1844. He was united in marriage to Miss Jennie Doolittle Nov. 15, 1886, and for some time they lived in Almond, N. Y., but in 1869 moved to Muir, Ionia Co., Mich., which has since been their home. At the age of thirty-five Brother Clough united with the Seventh-day Adventist church, and was ever faithful to the cause he loved. He died at his home Sept. 10, 1916. His wife and two children mourn the loss of a devoted husband and a loving parent.

W. I. BZEBE.

**THOMAS.**—Richard S. Thomas died suddenly at his home, in Liberty Center, Ohio, Sept. 19, 1916, aged 69 years and 7 months. At the age of seventeen he served his country during the Civil War. On Feb. 19, 1870, he was married to Sarah Melissa Stevens. Brother Thomas was converted in 1911, and at the time of his death was a faithful member of the Seventh-day Adventist church at Liberty Center. His wife and two children survive, and are comforted by the assurance that their loved one sleeps in Jesus.

H. H. BURKHOLDER.

**WOODBURY.**—Alfred C. Woodbury was born in Jefferson County, New York, Nov. 7, 1836. In 1860 he was married to Miss Mina Haggard, who died in 1905. In 1863 he accepted the third angel's message, and ever remained faithful. In 1907 he was married to Miss Anna M. Jensen. Brother Woodbury was a successful business man, and was always liberal in his support of gospel work. For a number of years his home was in Darlington, Wis. His death occurred in Beloit, Wis., Sept. 13, 1916. We are assured that he will have a part in the first resurrection.

P. A. HANSON.

### Elder Jacob Rottacker

ELDER JACOB ROTTACKER was born in Russia, near the Crimean Peninsula, in 1871. In 1889 the family came to this country, and settled in Milltown, S. Dak.

While a young man Jacob gave his heart to God and accepted the third angel's message, to which he remained loyal till his death, which took place in Grandview, near Armstrong, British Columbia, Aug. 31, 1916, closing an illness of two years and two months. We have reason to believe he will be awakened to life eternal when the Saviour comes. His wife and ten children mourn.

J. G. WALKER.

### Ingathering Work Helped by Present Truth Series No. 22

MANY of the Review and Herald employees on their Ingathering day took along a liberal supply of the new Present Truth Series No. 22, on the Eastern Question, and this helped in various ways in collecting for missions. Often, with it, an interest was created and a donation was obtained after the *Signs* had been presented. When a donation was refused, the solicitor offered the Present Truth Series free, with a brief explanation of its contents. This interested the people, and the interview, prolonged by questions they asked, resulted sometimes in quite a generous donation to missions. When the people were interested but too poor to contribute to missions, a copy of Present Truth Series was left with them. Some became so much interested in the Eastern Question number that they subscribed for the series for a year. Others gave their names for free literature to be sent them, and in various other ways Present Truth Series No. 22 helped in gaining an audience with the people, and in securing more and larger donations for missions.

#### What the Present Truth Series Is

The Present Truth Series will be two years old Jan. 1, 1917. During its short life, it has made a record unequalled by any other denominational paper. It has not only had a circulation of over four million copies, but has met with the hearty approval of all our people. It has earned the names of "The Denominational Periodical Skirmisher" and "The Gospel Pathfinder."

# PREPAREDNESS

Now is the time to prepare for a great missionary campaign in the circulation of our literature during the autumn and winter months. Message-filled literature is the kind of ammunition the soldiers of the cross should have in large quantities.

Our weapons of warfare are not carnal, but *mighty* through God to the casting down of strongholds. Many people have been wrenched from the power of darkness by reading a tract or other literature. Notice the following list of tracts, most of which have recently been revised. Many of them are illustrated. Please preserve this for future reference.

## Words of Truth Series

No. tract	ENVELOPE SIZE	No. in pkg.	Price each
1. The Coming of the Lord		100	\$ .00 1/4
2. The Christian's Privilege		50	.00 1/2
3. Jesus Died for You		50	.00 1/2
4. Challenge to Protestants		50	.00 1/2
5. Fundamental Principles of Seventh-day Adventists		25	.01
6. Candid Admissions		50	.00 1/2
7. How Esther Read Her Bible		50	.00 1/2
8. Some One Cares for Your Soul		50	.00 1/2
9. Prayer		25	.01
10. Back to the Old Paths		25	.01
11. The Law in Christ, or the Relation Between the Law and the Gospel		25	.01 1/2
12. Come; for All Things are Now Ready		25	.01
13. Looking unto Jesus		50	.00 1/2
14. Come, Lord Jesus		100	.00 1/4
15. The Benefits of Bible Study		50	.00 1/2
16. What to Do with Doubt		50	.00 1/2
17. If's and Why's of Baptism		25	.01 1/4
18. Sanctification, or Bible Conversion		25	.01
19. The Seventh, or One Seventh		50	.00 1/2
20. Should Not Christians Keep the Sabbath? (revised)		25	.01
21. Which Day do You Keep, and Why?		50	.00 1/2
22. Is the End Near?		50	.00 1/2
23. The Rest Day		25	.02 1/2
24. Ownership and Tithing		50	.00 1/2
25. Are Christians under Grace to Keep the Law?		50	.00 1/2
26. Tithing (new)		25	.01 1/2
27. False Hope of a Second Probation (revised matter and title)		25	.02
28. Hypnotism, What Is It?		25	.03
29. The Seven Last Plagues (revised)		25	.03
30. Destiny of the Wicked (new)		25	.01
31. The Sure Promises of God		50	.00 1/4
32. Can We Know?		50	.00 1/2
33. Is Sunday the Sabbath?		50	.00 1/2
34. The Day of the Sabbath		25	.00 3/4
35. The Third Angel's Message (revised)		100	.00 1/4
36. Heralds of His Coming		25	.01 1/2
37. Is Man Immortal?		25	.01
38. Winning of Margaret		25	.01
39. Spiritualism		50	.00 1/2
40. Second Coming of Christ		50	.00 1/2
41. Court Week in Heaven		100	.00 1/4

## The Protestant Series

No. tract	No. in pkg.	Price each
1. The Land of Promise	25	\$ .01
2. A Proposed Censorship of the Press	50	.00 3/4
3. The Attitude of Roman Catholics Toward Freedom of Speech	25	.01
4. The Roman Mass	50	.00 1/2
5. Ancient and Modern Babylon	50	.00 3/4
6. Ancient and Modern Idolatry	25	.01
7. Scripture and Tradition	50	.00 3/4
8. The Roman Priesthood	25	.01
9. The Sacrifice of the Mass	25	.01
10. Papal Indulgences	50	.00 3/4
11. Immaculate Conception of the Virgin Mary	50	.00 1/2
12. Papal Infallibility	25	.01

## Religious Liberty Leaflets

No. tract	No. in pkg.	Price each
1. Principles Too Little Understood	50	\$ .00 1/4
2. Sunday Laws	50	.00 1/2
3. Logic of Sabbath Legislation	50	.00 1/2
4. The Civil Sabbath	50	.00 3/4
5. Civil Government and the Church	100	.00 1/4
6. Religious Liberty—What Eminent Authorities Say	50	.00 3/4
7. The Church's Greatest Need Today	100	.00 1/4
8. Church Federation	50	.00 3/4
9. Limits of Civil Authority	100	.00 1/4
10. A Vital Question—Is the Sabbath a Civil Institution?	50	.00 1/2
11. What are Works of Charity and Necessity?	100	.00 1/4
12. "Backward States"	50	.00 1/2
13. Alexander Campbell on Moral Societies	25	.01 1/2
14. William Lloyd Garrison on Sunday Laws	50	.00 1/2
15. Sunday Mail Reports	50	.00 3/4
16. Why Sunday Laws are Wrong	50	.00 1/2
17. Religion in the Public Schools	50	.00 3/4
One of each, postpaid		.10

## Bible Students' Library (Revised)

No. tract	No. in pkg.	Price each
1. Without Excuse	50	\$ .00 1/2
2. The Manner of Christ's Coming	25	.01
3. The Temporal Millennium	25	.01 1/2
4. We Would See Jesus	25	.01
5. Waymarks to the Holy City	25	.01
6. The Great Day of the Lord	25	.02 1/2
7. Signs of the End	25	.01
8. What is Done Away in Christ?	25	.01 1/2
9. "Under the Law" or "Under Grace"—Which?	25	.01
10. Ceremonial and Moral Laws Distinguished	25	.01
11. A Perfect Law	50	.00 1/2
12. Perpetuity of the Law	25	.01
13. The Way to Christ	25	.01
14. The Sufferings of Christ	25	.02
15. Spiritualism: Its Source and Character	25	.01
16. Should Christians be Members of Secret Societies?	25	.01 1/2
17. Topical Bible Studies	25	.01 1/2
18. Bible Baptism	50	.00 1/2
19. Answers to Queries on the Eastern Question	50	.00 1/2
20. Jewish	50	.00 1/2
21. Thoughts for the Candid	50	.00 1/2
22. Tormented Forever and Ever	25	.01
23. The Rich Man and Lazarus	25	.01
24. Why Not Found Out Before?	50	.00 1/2
25. The Seal of God and the Mark of the Beast	25	.02
26. The New Testament Sabbath	25	.01
27. Who Changed the Sabbath?	25	.01
28. Elihu on the Sabbath	25	.01
29. The Christian Sabbath	25	.03
30. Sabbath in the Greek	50	.00 1/2
31. Russellism, or the Coming of a False Christ	25	.02
32. Physiologic Signs of the Times (in preparation)		
33. One Hundred Bible Facts	50	.00 1/2
34. The Privilege of Prayer	25	.01

## Life and Health Leaflets

No. tract	No. in pkg.	Price each
1. Alcohol and Disease	50	\$ .00 1/2
2. Liquor and Poverty	50	.00 1/2
3. Counting the Cost of Alcohol	50	.00 1/2
4. Is Alcohol a Food?	50	.00 1/2
5. The Cure for National Intemperance	50	.00 1/2
6. Patent Medicines	50	.00 3/4
7. Simple Treatments for a Cold	50	.00 1/2
8. Some Effects of Tobacco Using	50	.00 1/2
9. Pointed Facts about Tobacco	100	.00 1/4
10. Pure Air in the Home	50	.00 1/2
11. Autointoxication	50	.00 1/2

## Life and Health Series

No. tract	No. in pkg.	Price each
1. The Tobacco Habit	10	\$ .02
2. Tobacco Using	25	.01 1/2
3. Diet and Endurance	10	.03
4. Chronic Constipation	25	.01 1/2
5. Medical Use of Alcohol	50	.00 3/4
6. Camp Sanitation	50	.00 3/4
One of each, postpaid		.10

## Signs of the Times Leaflets

No. tract	No. in pkg.	Price each
1. The Sure Word of Prophecy		
2. Prophetic History of the World		
3. Second Coming of Christ		
4. Signs of Our Times		
5. The Sanctuary		
6. The 2300 Days		
7. The Law of God		
8. The Sabbath of the Bible		
9. The First Day of the Bible		
10. Who Changed the Sabbath?		
11. The Great Threefold Message		
12. The Seal of God and the Mark of the Beast		
13. Church and State		
14. Life and Immortality		
15. The Great Judgment Day		
16. The Home of the Saved		
100 in package		\$ .10
1 pound (about 18 of each)		.40

PRICES 10 PER CENT HIGHER IN CANADA. ORDER FROM YOUR TRACT SOCIETY.





WASHINGTON, D. C., OCTOBER 26, 1916

WE wish especially to call the attention of our readers to the article by Elder Evans, on page 5. We feel certain that the plea there presented for a liberal donation on November 18, to help forward the excellent work of our Negro Department, will meet with a cordial and generous response.

SINCE our last issue Elder and Mrs. A. G. Daniells and Elder and Mrs. W. T. Knox have left Washington for the West, preparatory to sailing within the next few days to attend meetings in the Far East. We have the promise of articles from both these brethren for the columns of the REVIEW, and know that our readers will follow with interest the visits they will make to various mission fields. Their coming will be greatly appreciated by the brethren in the Orient, who deeply feel the need of counsel in the difficult problems which they face.

WE have omitted to make record of one departure for the mission fields. On October 7, Brother and Sister J. W. Cole sailed from New York for Buenos Aires, South America, Brother Cole having accepted a call to act as stenographer and office assistant in connection with the South American Division Conference. Sister Cole was formerly Miss V. E. Johnson, of the Pacific Coast. They had planned on another year of school work, Brother Cole in the Washington College, Miss Johnson in the Pacific Union, but consented to forego the school work in view of the urgency of the need in South America.

ELDER R. T. BAER, president of the Argentine Conference, in South America, writes as follows: "I want to tell you that we greatly enjoy the visits of the good old REVIEW AND HERALD; and though we do not receive it every week as we did in the homeland, we appreciate it still more when it does come. Sometimes two or three come at once, and they seem like letters from the folks at home. We are having good experiences, and the Lord is preparing the way before us. Two new churches have recently been added to our conference, both organized in 1916. One is in Buenos Aires, and the other in La Plata, where the South American Division Conference was organized."

MANY of our readers must have seen in the newspapers the account of the hurricane in the Danish West Indies, which, according to the report of the American consul, left half the people homeless and nearly all in destitution. The General Conference received a cable from Elder E. C. Widgery, superintendent of our work in this region, saying: "Devastating hurricane. Great distress. Church partly demolished. Help needed." The General Conference Committee Council authorized the treasurer to cable \$500 to Elder Widgery, made up by special appropriations from the General Conference, the North American Division Conference, and the Pacific, North Pacific, Northern, Lake, and Columbia Unions.

ANOTHER important General Conference Council meeting is over. The brethren have returned to their fields of labor. Many important questions affecting the work throughout the entire world field were considered. A partial report of the actions taken by the Council is printed in this number. Further reports will be given next week. This little time spent together, although filled to overflowing with taxing labor, was one of pleasure and brotherly communion. As these workers, all of them occupying positions of great responsibility, return to their fields to prosecute the work, let us remember them in prayer that God may give them wisdom and strength for their labors. We are glad that the church militant will soon become the church triumphant; that the crowns of rejoicing will supplant the crosses of trial and tribulation. Let us labor faithfully, inspired by this blessed hope.

WRITING from Ilorin, Northern Nigeria, West Africa, Elder D. C. Babcock says: "The Lord is giving daily victories in this field. Never before, in all my thirty-eight years' experience in this message, have I seen so much of the working of the Holy Spirit. Our workers are few and inexperienced, but the message moves forward. Truly we can say, as did the apostles, that souls are daily added to our numbers. I have just organized a church of eighty-one members at Ipoti, and there will be about that many more baptized in the near future at the same place. At another station fully fifty have accepted Christianity, given up their idols, and are preparing for baptism. Here where we are, near Ilorin, more than three hundred have given up their idols and embraced the message we love. An outbreak of smallpox has made it necessary for us to close our native meetings and Sabbath school temporarily. Last Friday the chief and head man came to me and asked if I would not allow them to come to Sabbath services at the mission church. The request was granted, and more than three hundred were present. Pray for us."

THE following word has just come from Brother W. E. Hancock, who has been laboring for some time in Oran, Algeria: "We are glad to be able to report a continued increase of interest, and steady progress in the work in and around Oran. Almost every Sabbath meeting is attended by newly interested persons. We have a Sabbath school with a membership of twenty-five. Six members have been added to our church since the beginning of the year, and eight persons will probably receive baptism before the close of 1916. We have adopted the plan of giving weekly instruction to the candidates for baptism on the different points of faith and on the duties of church members, for some months before they take this step. We find that it works well for those who have just come out of Romanism. For such converts there is a double work to be done,—that of removing the rubbish of error upon which their former hope was founded, and that of building their faith on the true and firm foundation of the gospel of Christ. The prospects for the work in the city of Oran and its vicinity are most encouraging." A full report from Brother Hancock will be presented later.

THIS week four missionaries are sailing from San Francisco by the steamship "Venezuela," for China. Elder and Mrs. S. A. Nagel and family return after furlough. They will resume their work among the Hakkas, in south China. Two new workers accompany them, Brother and Sister A. J. Wearner, both nurses of the St. Helena Sanitarium. They have spent the last year at the Pacific Union College. The work among the Hakka people has been seriously interrupted by the breaking down of the health of workers in that region, and we are thankful to see reinforcements entering the field.

THE Mission Board has been glad to receive a post card once again from one of the missionaries in the former territory of German East Africa, with whom communication has been restored by the advance of the British forces into that region. The post card is from Brother E. Kotz, one of the pioneers in our missions in this region. His communication, which was passed by the political officer, comes from Kihurio, the head station of the South Pare Mission field, of which Brother Kotz was superintendent. He writes, under date of August 24: "I am glad to be able to tell you that we are all well. Brother Poenig is prisoner now at Bombay. Please subscribe for me to the REVIEW AND HERALD and Signs Magazine. We have heard nothing from our churches for a long time. I should be glad to hear concerning my dear mother and brother."

### Harvest Ingathering Campaign

WE are now in the third week of this mighty, united annual effort in behalf of this ever-increasing world-wide movement. Very definite plans have been laid, and in the main are being carried out. The results are gratifying. Our Union Conference home missionary secretaries write us that wherever the individual pledge cards are signed and the Ingathering device used,—the thermometer,—the best results are obtained.

While the month of October is the time appointed for this united effort, many—and we trust all—will continue to prosecute this work till the close of the year. Every family should have the privilege of reading this very effective medium, and of contributing to the evangelizing of the world.

Four conferences in the Eastern Canadian Union have already reached their quota on the Harvest Ingathering campaign.

Very interesting reports are coming in from the whole field. Some who had signed to raise \$25, went out and reached \$30 in one day. The General and North American Division offices, as well as the Review and Herald office closed down for a day, and all went out into the field to engage in this important work. Very gratifying results were obtained.

Elder Bellah, of the St. Louis church, says: "You can count on our church's raising at least \$5 per capita. We may not accomplish this all during the month of October, but we shall continue our work."

We trust every believer will put on the armor and go forth to the warfare. Now is the time. This great message and this particular effort call upon every believer to do his duty.

F. W. PAAP.