

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, November 9, 1916

No. 56

THE GOSPEL TO ALL NATIONS

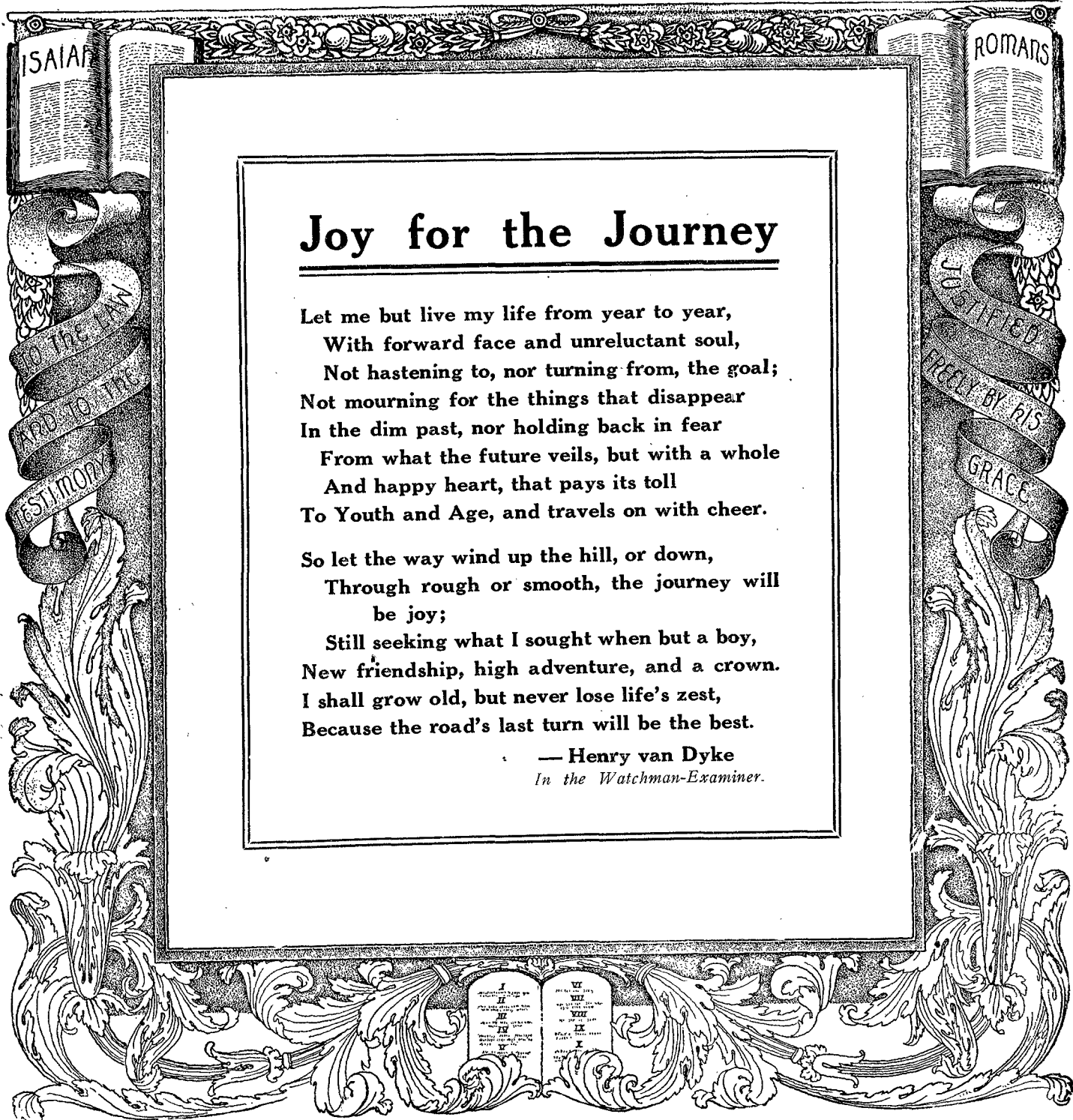
Joy for the Journey

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill, or down,
Through rough or smooth, the journey will
be joy;

Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

— Henry van Dyke
In the Watchman-Examiner.



Current Attention

Here and There in the Daily Press

To the student of current history in the light of Biblical prophecy, there are many items of interest which appear from time to time in the daily press. We shall here call attention to only a few of these.

In the Physical World

Many are the calamities occurring in this old world of ours which newspapers bring to our attention. Recently there were recorded earthquake shocks, felt throughout Georgia, eastern Alabama, and eastern Tennessee. The report from Birmingham, Ala., was that the severest earthquake in the history of the city had taken place at two minutes past four on the afternoon of October 18. While the material damage done by these shocks was inconsiderable, great excitement was caused, and thousands of persons poured out from the office buildings and downtown structures. An afternoon performance in a theater was interrupted while the audience rushed for the exits.

Within a few days the news of a great storm on Lake Erie has been recorded. One ship foundered in the storm, and its entire crew of twenty-one persons perished. The captain was the sole survivor. When he was rescued, he was able only to tell where his ship had sunk, and that the crew had been lost. Then he became unconscious as a reaction from his long fight for life.

In the Political World

A striking statement has been made by President Wilson. He declared, "This is the last war of any kind that the United States can stay out of, and the business of neutrality is over." This means much as a statement from one in President Wilson's position. We can indeed look for the United States to be involved in the next great war, which, according to Scripture, will probably be the last great war, the war of Armageddon.

Many are beginning to worry as to the conditions of the world after the end of the present war. Baron Sakatani, of Japan, who had come from an economic conference in Paris, when asked as to the effect of the closing of the war upon industrial and financial conditions throughout the world, said:—

"The destruction of so much wealth is certain to make a profound impression upon every country. No one can escape it. A period of financial and industrial depression is ahead. Just at what time no one can be sure, perhaps, but it is inevitable. Whatever measure of prosperity some countries may enjoy at this time, is no reason why they should retain it in the years to come, when other territories will be groaning under terrific burdens. Such a condition is impossible under the modern international interlacing financial interests. It goes without saying that every country should take measures against the coming of just such a period of depression, according to their wisdom."

The editorial comment of the *Post* of October 2, is that "experience abundantly justifies this forecast."

The position is taken by J. D. Whelpley, author of "The Trade of the World," in an article in the National Sunday Magazine Section of the Wash-

ington (D. C.) Sunday *Post*, October 22, that the end of the war will mark the beginning of a great trade war in which the American manufacturer will meet new conditions. He says:—

"When the American manufacturer ventures forth again to meet his former European rival on neutral ground, he will find an even more formidable antagonist than before, for the European trader will have behind him a government more willing to cooperate, a people keener for his success, and a competitive power largely increased by what was learned in time of war as to how things could be made quickly, cheaply, and out of home-found materials, or practical substitutes for what was formerly imported and considered as essential."

In the Religious World

The Protestant Episcopal Church, in its recent general convention, adopted in the House of Deputies, for the first time in the history of the church, a prayer for the dead. Heretofore such prayers have been found only in the ritual of the Roman Catholic Church. This is surely a striking proof of a tendency Romeward among Protestants.

The entrance of religion into the curriculum of the public schools is still a mooted question. Before a meeting of the board of education in Washington, D. C., a hearing was given to two widely opposed factions. On the one hand, it was argued that the recent decision of the board sanctioning the custom of hanging the ten commandments on the walls of schoolrooms, and including the reading of the Bible as a part of the school work, was a direct violation of the Constitution of the United States, which provides for separation of church and state. On the other hand, the fact was pointed out that religion was closely connected with the original foundation of what most of our higher students are learning, and that a very serious condition is resulting among American young people because of lack of religious training. How glad we should be that we have denominational colleges where our young people may receive religious education under Christian teachers!

Many of the sermons preached in popular pulpits have little of the old-time gospel in them. They are more concerned with social-betterment problems, and sometimes even with problems of a purely intellectual or political nature. The subject of a sermon recently given in a church in Washington was, "The New Sovereign Race: Shall It be German, British, or American?" On the following Sunday night the pastor proposed to give the first of a series of sermons on home life, the subject for the first one in the series to be, "How Much Does It Cost to Furnish a Home for Two?" The newspaper announcement said, "The furniture and fittings will be in the church, and a practical demonstration given of the cost of furnishing a modest home for newly-weds."

Due to legal restrictions placed upon those desiring to practice as physicians,—a restriction which requires them to pass an examination in diagnosis.—Christian Science healers have found legal difficulty in pursuing their practice, and the New York County Medical Association was instrumental in convicting one of the healers of breaking the law. The case was appealed, and now the court of appeals has handed down a

decision recognizing the right of Christian Science healers to practice, even though not qualified as physicians to do so. It seems that in the New York medical license law there is an exemption containing a clause saying that its provisions shall not prevent the practice of the religious tenets of any church. It is under this exemption that the higher court reversed the decision of the lower court.

In the Social World

Strike riots continue in New York City and other places. On one occasion it is reported that a crowd of women took part in what was one of the most serious riots since the beginning of the strike on the street-car systems of that city. Many of the rioters carried babies in their arms.

In Bayonne a pitched battle occurred October 12, between the employees of the Standard Oil Company and the police. One person, an innocent bystander, was killed. Another man will probably die, and several others were hurt. The militiamen were called out, and with the police endeavored to establish order, but the situation continued so serious that the Bayonne Business Men's Association announced its purpose to close their stores during the continuation of the strike.

Even to the little island of Porto Rico the strike epidemic has spread. The employees of the largest railroad on the island went on a strike October 16, demanding a twenty-five-per-cent wage increase. The report on October 17 was that only mail trains were running.

In Calgary, Canada, as a result of a pitched battle between the soldiers and the police, the barracks of the mounted

(Concluded on page 21)

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"

Issued Each Thursday by the

Review and Herald Publishing Association

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT TO ANY INDIVIDUAL.

TERMS: IN ADVANCE

One Year \$2.00 Six Months \$1.00
Three Months \$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

The Advent REVIEW And Sabbath HERALD

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 9, 1916

No. 56

EDITORIALS

Laboring for the Heathen at Home

THE church of Christ cannot prove true to its profession and its divine calling unless it feels a genuine burden for the great multitude of unsaved in heathen lands. To but few, comparatively, is given the privilege of putting forth labor for these multitudes in darkness, but it is our privilege to send our representatives, and then to hold up their hands in prayer and by financial support. Thus we may have a part in their labor. If we are not privileged to labor for the heathen in other lands, we may labor for the heathen at home. In the sense in which we use the word "heathen" we find many representatives of the class in so-called Christian lands.

The one who, in America, has no saving knowledge of Jesus Christ is quite as much in need of help as is the one who, in the lands of heathen darkness, is ignorant of Christ. There may be some of our neighbors, perhaps members of our own households,—husband or wife, father, mother, or children,—who are thus in need. Do we carry for these unconverted ones the same burden of heart that we carry for those in the great regions beyond? Do we plead with God for their salvation? Do we seek, by representing Christ's character in our lives, to cooperate with the blessed Spirit in bringing about that salvation? These are considerations well worthy of study, particularly at this time of special seeking of God.

Some who have companied with us in the past may have strayed away. Perhaps they have become discouraged or disaffected, and their minds are now filled with doubt and unbelief. Some of these persons feel that no one cares for their souls. These surely are worthy subjects of labor.

If we really desire to work for God, to minister to some one who needs help, his Spirit will anoint our eyes so that we may see more openings for labor than we can possibly fill. Often we fail to see avenues for doing good because we have no desire to walk in the leading of the Lord. Let us pray for the spirit of labor, for the anointing of the Holy Spirit for service, and for spiritual vision to recog-

nize God-given opportunities. We shall not be disappointed in receiving answers, and our labor will not be without results.

Archeology and the Pentateuch

THE Mosaic origin of the first five books of the Bible, commonly called the Pentateuch, was one of the favorite points of attack of the skeptical critics of a few years ago. The objection they commonly offered was that writing was not known in the time of Moses. The recent archeological discoveries have fully vindicated the accuracy of the Bible in its references to the use of writing at the time of the exodus. Not only has the official correspondence of the kings of Egypt of the eighteenth dynasty been discovered, but also a Babylonian code of laws inscribed under the first dynasty of Babylon, over two thousand years before Christ. This code is known as the code of Hammurapi (or Hammurabi). The discovery of this code shows that long before the time of Moses, codes of laws were engraved on monuments for public use.

Among a certain class of higher critics there is a tendency to explain the historical persons and events of the Old Testament as the outgrowth of primitive myths, and not as real persons who lived and did the things recorded of them by the Scriptures. Archeology is doing much to place a check on this too prevalent practice. There are so many points in the records of the Pentateuch to whose trustworthiness archeology has borne witness that it will be possible for us to consider only a few.

The tenth chapter of Genesis, verses 8-12, affirms the existence of Babel and other cities before the existence of Nineveh. It also states that Assyria was colonized from Babylonia, and that the founder of the Babylonian civilization was not a Semite, but Cush, a descendant of Ham. Each of these statements, though disputed till the time of the archeological discoveries in Assyria, has now been confirmed by the monuments.

In the twenty-second verse of this same chapter, Elam is spoken of as the oldest son of Shem. The fact that the inhabitants of historical Elam were Ar-

yans, not Semites, offered a basis for the higher critics to question the historical accuracy of the Bible. On this point, Rev. James Orr, in "The Problem of the Old Testament," quotes Dr. Driver as saying:—

"It is true inscriptions recently discovered seem to have shown that in very early times Elam was peopled by Semites, . . . but the fact is not one which the writer of this verse is likely to have known."

Dr. Orr then adds the pertinent remark:—

"The curious fact is, however, that he *did* know it, while modern scholars did not. Is it not more likely that Dr. Driver's theory of the writer's age, and of the extent of his knowledge, is wrong?"

In the Biblical accounts of Abraham's sojourn in Egypt, and later of Joseph's life there, we find mention of customs, manners, and history which are now being proved remarkably accurate in all their details. The more archeological study has brought back to us the Egypt of that day, the more one is impressed with the wonderful fidelity of the Scriptural account which is so accurate as to make it necessary to grant that the writer of the account was fully acquainted with Egypt and her customs.

Even the points in the history of Joseph which were formerly challenged, have received clearest illustration or confirmation from the monuments. Critics have objected that the grape was not cultivated in Egypt, that flesh was not an article of diet, that the picture of the freedom of the women was in conflict with Oriental privacy, and that the story of Joseph's elevation was unparalleled. Records have now been found of a story bearing a striking parallel to the story of Joseph in the house of Potiphar. Other records found at Tell el-Amarna in the winter of 1887-88, contain two letters written by a Semite named Dûdu, who held a position at the Egyptian courts similar to that which Joseph held. In 1891 an inscription was found cut into a rock between the island of Elephantine and the first cataract, which records a seven-year famine in the land of Egypt. Though it may be questionable whether this is a record of the famine which occurred in the days of Joseph, it at least shows the occurrence of such famines in Egypt.

Much careful study has been bestowed on the geographical data included in the story of the journey of the children of Israel as they left Egypt. The remarkable accuracy of the Biblical accounts of this journey has been commented upon by every investigator of importance. Many of the places mentioned have been identified, and the very objections offered by some that the route was so barren that such a large company as the Israelites of the exodus could not be supported, only confirms the Bible account of the feeding of the children of Israel by manna rained down from heaven. Had there been food for them from natural sources, it would not have been necessary for God to perform the daily miracle of giving the manna to his people.

Egyptian history as a whole has been greatly illuminated by the archeologist. Among these records of the Mosaic period let us consider three of the most striking:—

In 1881 a gallery was discovered a few miles from Thebes, in which were found thirty-nine mummies. These proved, on investigation, to include among them practically all of the great kings and queens of Egypt of the eighteenth and nineteenth dynasties, besides many of other dynasties as well. Without doubt we have among these the mummy of the Pharaoh of the oppression, and probably also that of the Pharaoh of the exodus. The presence of this latter king is explained by the supposition that if he were personally present in the Egyptian army which was drowned in the Red Sea, his body must have been recovered and mummified, as would be expected among a people who considered this last rite so absolutely essential.

In 1887 a discovery was made at Tell el-Amarna, located about one hundred and eighty miles south of Cairo on the eastern bank of the Nile. Here about three hundred inscribed tablets were found, forming a part of the official correspondence of two kings of the eighteenth dynasty—Amenophis III and Amenophis IV. The remarkable fact about this correspondence is that the tablets were written, not in Egyptian hieroglyphics, but in Babylonian cuneiform. Much light is thrown on the state of Palestine during the time of these kings.

In 1896 an Egyptian monument was found in which the name Israel occurred. Though the explanation of this inscription is not without difficulties, it is striking to find the people of God actually mentioned in the records of old Egypt.

There are many other statements in the Holy Scriptures to whose accuracy no archeological discovery has borne witness, yet as further investigations are made, doubtless many more Biblical statements will receive the illumination

which the discovery of these inscriptions affords. The discoveries which have been made already, have afforded many minute confirmations of the historical, geographical, and ethnographical data in the Bible. To such a degree has this been true that the open-minded, unprejudiced student can but recognize that the theories of the higher critics who assign mythical or a late origin to so many of the writings of the Old Testament, must be discarded, and we must receive the Pentateuch for what it purports to be,—a genuine account of the events of the past.

L. L. C.



General Conference Committee Council

Second and Concluding Report

USUALLY the two most important items dealt with in the autumn council are the appropriations to the mission fields for the next year, and the answer to calls for laborers.

In last week's REVIEW, Elder W. T. Knox, the treasurer, reported the appropriations made. As stated in that report, the estimates submitted by the fields had to be cut down by over \$90,000, in order to bring the estimated expenditure within reach of the estimated income. Most of the cuts were made in the calls for funds for opening new territory or stations, the deferring of school enterprises, and here and there reducing the number of additional workers.

While the council regretted the necessity of denying many of the requests, it was glad that the appropriations as voted made provision for a yet enlarging work the coming year.

Distribution of Labor

We do not report the names of individuals invited to the fields until time is taken for correspondence with all concerned. However, the council gave invitation to seven new workers for India, three for the West Indian Union, two for the North Latin Mission, two for South Africa, two for the Austral Union, South America, three for the Brazilian Union, and two for the Inca Union Mission, besides listing calls with the Publishing Department for leaders of the book work in Korea, Malaysia, Salvador, Venezuela, Peru, Bolivia, and for the vernacular work in India. Provision was also made to add three workers not yet found to the Lake Titicaca Indian Mission, another worker for the South African missions, and two or three yet to be found for the Asiatic Division.

All this is planned for with the assurance that the churches will keep the mission funds flowing in during 1917 to the full average of sixteen cents a week per member, the North American Division having voted to lift the weekly average one cent for 1917. The mission fields

understand that all this hope of advance depends upon the home churches' seeing that the average of sixteen cents a week per member is maintained week by week and month by month.

West Indian and North Latin Publishing Work

For several years study has been given to the question of strengthening and extending the circulation of publications in the fields bordering on the Gulf of Mexico and the Caribbean Sea. Further consideration was given to this question during the council, which was attended also by the representatives of the publishing houses in North America, and the following action was taken:—

"WHEREAS, There is an urgent need for the consolidation and building up of the book and periodical work in the West Indian Union and Northern Latin American Mission fields; therefore,—

"We recommend, 1. That the Pacific Press Publishing Association be invited to establish a branch publishing house in the West Indian Union or Northern Latin American Mission field territory, at such place as may be decided upon in counsel among the members of the West Indian Union Conference Committee, the Northern Latin American Mission Committee, the Pacific Press Board, and the General Conference Committee.

"2. That the Pacific Press Publishing Association take over such portion of the present Watchman Press and Mexican publishing house equipment as may be agreed upon by the General Conference and the Pacific Press Board, and at such valuation as may be decided upon by the General Conference auditor.

"3. This publishing branch shall supply literature in all languages to the entire field, and may print or import such English and foreign periodicals, tracts, and books as may be needed in the field.

"4. That the branch office shall absorb custom duties to each field up to, but not exceeding, ten per cent, also consular fees and freight charges to society offices, or to agents on railway or steamship lines, provided such shipments weigh five hundred pounds or more; freight, but not consular fees, to be paid on shipments of one hundred to five hundred pounds.

"5. That this branch office allow the same discounts to societies, missions, and laborers as are outlined in the recommendations of the General Conference Publishing Department; and shall also pay one half of the salary and expenses of the union field missionary secretary.

"6. That the West Indian Union missionary field secretary supervise the book work in the Northern Latin American Mission territory until such time as it shall seem best to appoint a union secretary for that field, the General Conference compensating the West Indian Union for the time he spends in their service.

"7. That the book work in each conference and mission field be managed and controlled by the local committee, with a field secretary in charge.

"8. That the following be the local advisory board: The branch office manager; president of the West Indian Union; superintendent of the Northern Latin American Mission; Union field missionary secretary; president or superintendent of the local conference or mission in which the office is located:

and two other resident members, to be selected by the foregoing and approved by the Pacific Press Board.

"9. That it is understood that the Pacific Press Publishing Association will turn over this branch office to the local field if requested to do so by the General Conference, on such terms as may be agreed upon by the General Conference, the Pacific Press Board, and the local fields."

Thirteenth Sabbath Offerings

During the council Mrs. L. Flora Plummer, secretary of the Sabbath School Department, made a report of the results of the Thirteenth Sabbath Offerings, which have come to be so large a factor in the supplying of means for the mission fields. The report is as follows:—

1912

Cities of India	\$ 7,674.33
Selukwe Reserve, Africa	12,680.64
Mission homes in China	12,379.82
Schools in South America.....	10,854.42

1913

Korea and Philippine Islands..	10,924.01
Medical work in India	12,807.78
Transportation of 150 missionaries	17,615.29
Four enterprises	13,503.86

1914

Training school for China....	17,491.65
Year's advance in Japan	18,637.62
Inca Union Mission.....	17,145.00
War-time call	21,792.06

1915

Malay Missions	21,258.23
Spanish - American Mission fields	22,443.39
African missions	20,155.03
Manchuria, East and West China	25,097.40

1916

Philippine Islands	23,305.10
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"Thus," as the secretary of the department said in presenting the report, "passing the hat seventeen times has brought \$285,765.63 to missions."

Training of Missionaries

With the demand for workers to carry this message quickly to all the world, it has ever been recognized that every one of our schools is to be a training center for recruits. Concerning this matter the following action was taken:—

"WHEREAS, We recognize the need of acquainting the young people in our schools more fully with our missionary work, and of encouraging a still larger number to enter the work at home and in foreign lands;—

"We recommend, 1. That, when possible, the Mission Board place in our various training schools a missionary on furlough, under furlough pay, to spend, if possible, one year in the school, promoting missionary work, and perhaps teaching or studying some.

"2. That the General Conference men closely connected with the Mission Board make more frequent visits to our colleges, spending a week or more in placing foreign mission interests and problems before the students, and giving opportunity for personal consultation with young men and women who are interested.

"3. That our young people be encouraged to complete their education in our own schools, and to keep their eyes continually on the field, planning to enter immediately some branch of the cause on leaving school.

"4. That presidents and other laborers in our various conferences in the training school territory keep in close touch with the development of their young men and women in school, with a view to having some definite place to offer them as soon as their course is finished, thus making the field a more active participant with the school in developing new workers.

"5. That we urge our school men and visiting brethren to keep before the young men in our colleges the sacred and high calling of the ministry, and before the young women that of the Bible work; and further, that definite instruction in both lines be provided in the school in addition to what visiting brethren may contribute."

Thus again the autumn council bore witness to the unity of the work in all the world, the older fields planning to develop resources of men and means for the pushing of the work in mission lands. It is realized that the work in the home-lands, as we call the older bases, can be finished only when the message has been carried to all peoples abroad. On the other hand, the interests of the work in the regions beyond demand that the work in the older fields be kept vigorous and strong.

W. A. SPICER,
Secretary.



Autumn Council of the North American Division Conference

THE autumn council of the General and Division Conference committees closed October 20, a few days earlier than was originally planned. A number of very important matters were considered. The following actions taken are of general interest:—

Harvest Ingathering

It was arranged to use the *Watchman* for the year 1917 in the Harvest Ingathering campaign. The Southern Publishing Association has recently enlarged its plant, and is well equipped to do this work, maintaining the same high standard of workmanship seen in the periodicals used in the past. We ought to plan to place a million copies of this magazine in the homes of the people in the next campaign.

It was also voted that the Harvest Ingathering paper be issued in the Italian, Hungarian, Roumanian, and Bohemian languages.

Appropriations for 1917

Atlantic Union	\$18,200
Columbia Union	13,300
Eastern Canadian	8,646
North Pacific Union	1,000
Southeastern Union	17,950
Southern Union	17,201
Southwestern Union	8,028
North American Foreign Department	13,616

North American Negro Department	\$42,468
College of Medical Evangelists..	10,000
<i>Christian Record</i>	4,000
Clinton German Seminary	1,000
Swedish Seminary	1,000
Danish-Norwegian Seminary ...	1,000

Twenty-cent-a-week Fund

The following actions concerning the Twenty-cent-a-week Fund were passed:

"1. That we appropriate sixteen cents of our returns on the Twenty-cent-a-week Fund to the General Conference for foreign missions during 1917.

"2. That one fourth of all returns above sixteen cents, up to and including twenty cents, be appropriated to Loma Linda; and that the remaining three fourths and all above twenty cents revert to the Union."

Statistical Report

A financial statement of conferences and institutions for the year 1915 was presented by the statistical secretary, H. E. Rogers. The report showed that for the North American Division, the total assets are over \$7,323,346.72; liabilities, \$3,459,647.54; net worth, \$3,863,699.18. The net operating gain during 1915 in the Division was \$580,709.63, the donations being \$644,615.39, or \$63,905.76 more than the net operating gain. The report as a whole contained some very encouraging features.

City Work

Some study both before and during the council was given to the work of bringing the message before the people of our large cities. The following preamble and recommendations were adopted:—

"Owing to the rapid fulfilment of prophecy pointing unmistakably to the nearness of the end, it behooves this people, and especially the workers representing this movement, to use all diligence in winning souls to Christ, and to proclaim the third angel's message in all its fulness, that many may be prepared against that day of wrath. To accomplish this end, we suggest the following as our working policy for 1916-17:—

"1. That every church member be drafted into active service in giving the message to the world, and be encouraged to undertake to win at least one soul to Christ this coming year.

"2. That every laborer under conference pay be earnestly urged to undertake a stronger and more active soul-winning campaign than ever before; and that those who are unable to succeed be advised to take up self-supporting work.

"3. That all departments and administrative boards be encouraged to prosecute more vigorously the work in their lines of endeavor, and whenever possible, to assist in the above-mentioned efforts.

"4. That all possible encouragement and support be given strong public efforts to reach the unwarned communities in our cities.

"5. That greater use be made of the public press; and as far as possible, that its power in proclaiming the truth for this time be utilized.

"6. That every possible encouragement be given to local conferences to continue this work, and that it be strengthened, as far as workers and finances will permit.

"7. That we encourage the formation of strong evangelical teams, either by local or union conferences, or both, as conditions will permit, the same to undertake stronger evangelical efforts in the larger centers of population than we have hitherto been able to conduct.

"8. That it be clearly understood before an effort is undertaken in this larger way, that adequate financial support shall be provided.

"9. That each company of workers include one or more good speakers, a good musical leader, a press agent, an advertiser, a business manager, Bible workers, a leader to look after the distribution of literature, and other helpers as may be thought advisable. These workers may be supplied or their work combined according to the ability of the conference to finance the effort.

"10. That the medical work be more fully connected with our city work, and that nurses be trained to become efficient Bible workers to engage in city efforts.

"11. That these efforts be so conducted that they shall be educational, training younger workers, and encouraging and helping less successful workers, to the end that they may be able to obtain larger results in their work.

"12. That the Division Conference fully cooperate with these efforts in Union and local conferences, by helping to secure strong workers, and by assisting financially as far as possible.

"13. That whenever a committee has taken action to hold one of these larger evangelistic efforts, care be used not to begin unless all arrangements are fully made beforehand, such as completing the contract for renting the main auditorium and the auxiliary buildings, selecting the literature, making the press contracts, arranging for the stereopticons, etc., so as not to be hampered in the effort after opening.

"14. That such workers be selected to constitute the company as will be congenial and adapted to work in full cooperation and harmony; and that much prayer and seeking of the Holy Spirit be engaged in, that the enemy may not injure the effort in any way by bringing in disunion.

"15. That plans be laid early in the effort to retain a sufficient force of competent Bible workers to follow up all the interests that may be awakened."

Sustentation Fund Credentials

For several years there has been some perplexity as to who should grant credentials to those who are on the Sustentation Fund. In order that there may be uniformity in this matter, and that faithful laborers may not be embarrassed in receiving their credentials, the following plan was recommended:—

"Since no uniform plan seems to be followed in granting recognition to laborers receiving support from the Sustentation Fund,—

We recommend, That in December of each year, the secretary of the North American Division Conference furnish the president of each Union conference with a list of all such laborers, and that the Union conference in which they are

located issue credentials or licenses to all who are entitled to recognition; and further,—

"That in the Year Book all such laborers be listed as not active, or as superannuated."

Home Missionary Statistics

The following action was taken in reference to the gathering of conference missionary statistics:—

"Voted, That where conferences have not made other arrangements, the reports of the church missionary work be collected and recorded by the tract society secretaries."

Relation of Foreign and English Churches

The following recommendations defining the relation between our foreign and English churches were passed:—

"1. That all our laborers, English and foreign, encourage the young people among the Swedish, Danish-Norwegian, and German nationalities to attend the seminary conducted especially for their own people, with a view to becoming laborers in their native languages.

"2. That we spare no means possible to strengthen the work among the various foreign nationalities in this country, both by the ministry and by our efforts to circulate reading matter prepared in their own tongues.

"3. That we organize companies and churches in these various languages as rapidly as believers are able to maintain a congregation, in order that they may extend the message especially among their own nationalities.

"4. That we encourage the building and maintaining of suitable church buildings as rapidly as possible, with the provision that no debt be created in so doing."

Church Order

The following suggestive plans concerning church order for the North American Division were recommended:

"WHEREAS, There are some questions of church order, in regard to which there has grown up a difference of opinion, because of the passing out of memory of actions taken long ago by the General Conference, we offer the following as a suggestive plan to be followed in church order:—

"1. That the church officers be elders, deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent and secretary, Missionary Volunteer leader and secretary, with such additional officers as may be called for on account of the size of the church.

"2. That the elders, deacons, and such other persons as may be chosen by the church constitute the church board.

"3. That these officers be elected by the church on the following plan:—

"That the church appoint a committee on nominations, or authorize the church board to make such appointment, to suggest to the church names for these offices; that the vote of the church elect the officers, and that they serve for one year in all cases except the Missionary Volunteer officers, who shall hold their offices for six months.

"4. That officers requiring ordination be ordained as soon after the election as possible; that they do not administer the ordinances until they are ordained.

"5. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him as elder, except where the conference committee under special circumstances deems it advisable to instruct him to go to another church.

"6. That if he be reelected, or properly elected elder of another church, his ordination shall stand good. He need not be reordained.

"7. That in case of his removal to another conference, the fact that he has acted as elder over one church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there be any doubt, inquiry should be made of the officers of the conference from which he came, to ascertain whether he filled the office acceptably, and if he has been faithful to his church covenant, he need not be reordained.

"8. That all offerings taken in the church be handed each week to the treasurer, who shall keep an account of them; that the treasurer remit all foreign and general offerings to the conference treasurer at the close of each month; that he pay over to the missionary secretary the offerings for the local missionary work; that he disburse the church expense fund as he may be directed by the church board.

"9. That all expenditures from the expense fund and the poor fund may be considered by the church board and authorized before being made.

"10. That members be transferred on the following plan:—

a. That letters of transfer received from other churches, and requests to join on profession of faith, as a general rule, be presented to the church one week before being acted upon.

b. That members transferring be received only by letters of transfer sent direct from the church clerk issuing them to the clerk of the church to which they wish to be transferred; that personal applications from members for letters be made to the clerk of the church which they wish to join.

"11. WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,—

"We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside; and, further,—

"We believe it would be advisable, in cases where members do not report to their church for a period of two years, that after due efforts have been put forth by the home church, their names be dropped from the church record.

"12. That we discourage the disbanding of churches in order to discipline unfaithful and troublesome members; but urge that the Bible plan of dealing with unworthy members be followed; that by patience and love, many prayers and earnest entreaties, we put forth untiring and persevering efforts to reclaim those who may have lost their spiritual perception; and that in cases where, after following the plain instruction laid down by the Master, members refuse to re-

spond to the efforts put forth, they be disfellowshipped by vote of the church.

"13. That before a church is organized, those expecting to join be carefully and thoroughly instructed in all matters of doctrine, and in the relation which should exist between members; that the organization of churches be effected in counsel with the executive committee of the conference; and that, if possible, the president of the conference be present and assist in the organization."

Women's Auxiliary Committee

"Voted, That we express to the Women's Auxiliary Committee our sincere thanks and deep appreciation for the earnest and efficient work that it has done in securing funds for the hospital at Loma Linda; and that, as we hope to realize from the offering taken October 14 sufficient funds for the erection of the hospital, making the work of the auxiliary committee no longer necessary, it be understood that the Women's Auxiliary Committee is therefore discontinued."

There were many evidences of the guiding hand of God in the council. Elder A. G. Daniells left before it closed to enter upon his journey to the Asiatic Division field, and Elder W. T. Knox left immediately after the close of the council. We should not fail to remember these faithful laborers in our prayers. And let fervent prayers ascend to God for his blessing on the work here in the homeland, from which large sums of money must be continually gathered, and many workers selected, for the needy fields abroad. G. B. THOMPSON,

Secretary.

Mightily Shaken

WITH Moses as a chosen human leader, the Lord started in Egypt a movement to lead Israel into the Land of Promise. Though this exodus movement was divinely started and divinely led by the pillar of cloud and of fire, many lost their faith in it, and failed to realize the fulfilment of the promise. That they were mightily shaken through unbelief and rebellion, is set forth in the awful pronouncement of the Lord after the murmuring of the Israelites, when they were discouraged by the report of the unfaithful spies:—

"The Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses,

they shall fall in this wilderness." Num. 14: 26-32.

This scripture contains a warning against the sin of unbelief. Israel rebelled against God, and rejected those whom he had chosen to lead in the movement he had started. But notwithstanding the terrible results to individuals, the nation that God brought out of Egypt went into Canaan. He did not abandon it and start another. Although men "famous in the congregation, men of renown," men who were "princes of the assembly," rebelled, and led others with them into darkness, so that at times the "whole congregation" wept and murmured and wished they had never started from Egypt, and were ready to stone their leaders; yet in spite of all this, the work of God moved on, and those who in the face of difficulties kept their faith and stayed with the movement, went into the Promised Land.

All this we are told is "written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. In the last days, just before the coming of Christ, the Lord will have another movement, of which the exodus movement from Egypt was in many respects a type. The Lord will lead again through human instrumentalities, as in days of yore. We have been warned that similar experiences will come in this message. Many will fail to allow the sanctifying power of the message to purify their lives, and will consequently lose their way. They will begin to doubt the message, either as a whole or in part. They will lose faith in the Testimonies, cavil about health reform, or become disaffected over something else.

One step in unbelief prepares the way for the next. Those chosen by the people to stand in responsible places will be subjected to the fire of cruel and unjust criticism, and be blamed for hindering the progress of the work. Some will stop paying an honest tithe because they conclude, from some false report, that the tithe fund is not used as it should be. Instead of paying tithe from principle, they pay it when things are run according to their ideas. Instead of knowing what is truth, and that the message they have espoused is from God, when some false brethren come along with something called "new light," though it is hard to be understood and if believed will obscure the light already received, these faltering ones become uncertain about everything, think perhaps they have followed some cunningly devised fable; and they drift down the stream, out of the light, out of sight, into the night, and conclude that the message is a failure, and finally give it up altogether.

There will indeed be a "shaking time." "My attention was then turned to the

company I had seen, who were *mightily shaken*. . . . The numbers of this company had lessened. Some had been shaken out and left by the way."—*"Early Writings," p. 271.*

Here is another startling statement of the same kind:—

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—*"Testimonies for the Church," Vol. V, p. 136.*

The "great proportion" of those who now appear to be true Christians will, when tested, be found wanting. This shows that no mere theory of the truth will suffice. The message must do its work in the heart. Sin must be given up. We must be anchored to the truth, built up in Christ.

Here is another statement:—

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*Id., p. 81.*

"Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." Though there is the appearance of wheat, when tested it proves to be only chaff. Half-hearted believers will accept strange and new doctrines which lead away from the old landmarks of the message. Wolves in sheep's clothing will do a baneful work. Even of our own selves will men arise, speaking perverse things, and the weak-kneed and unbelieving will gather around them. The cares of the world and the pleasures of life will choke the word in many hearts, and the less sacrificing, easy, popular side will be chosen.

As in the exodus movement, "men of renown," "princes of the assembly," will give up the truth. "*Many a star that we have admired for its brilliancy, will then go out in darkness.*" Not a few, but many! How sad this seems! Again we are told:—

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been

sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—*The Great Controversy*, p. 608.

When the storm strikes us, only those who are rooted and grounded in Christ will stand. All others will be swept away. "Men of talent and pleasing address, who once rejoiced in the truth," will give it up and lead others astray. All along, in the history of this message, men of talent have given it up, and while seeking to show that the Spirit of prophecy was not true, have themselves taken a course which fulfilled some of its predictions.

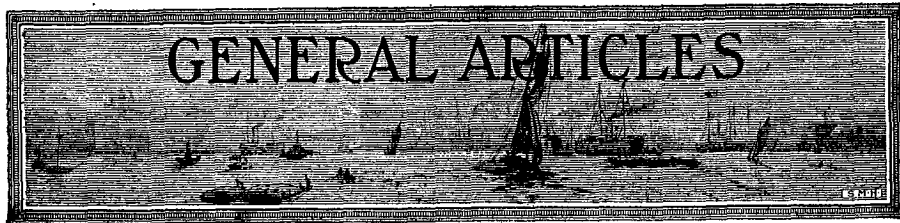
We call attention to these things, that as a people we may be reminded that though many may give up the truth, some of whom we have admired for their brilliancy, it is still God's precious truth, and is sure to triumph; and that we may be admonished by these things to put away all sin from the heart, and in humility lay hold with unwavering trust upon the enduring promises of God, and stand secure upon a firm foundation, amid the tempest and stress of the final conflict.

G. B. T.

You may not be able to pray an eloquent prayer, as men understand eloquence; but you can pray an earnest, acceptable prayer to God. The mother hears, and understands, and delights in the cooings of her babe in the cradle. She pays just as much attention to its little beginnings to talk as she does to the great rollicking boy, who can rattle off language as fast as his mother can listen and catch it. So our heavenly Father hears our first efforts to talk with him. Our efforts, feeble as they seem to us, he hears and answers.—*Christian World Pulpit*.

AFTER the poor labors of the day are over, my heart still cries, "God be merciful to me a sinner!" I am deeply sensible that daily, hourly, and momentarily I stand in need of the sprinkling of my Saviour's blood. Thanks be to God, the fountain is always open. O what an anchor is this to my soul!—*Lady Huntingdon*.

"THE place honors not the man, 'tis the man who gives honor to the place."



The Cloudless Skies of Heaven

L. D. SANTEE

"Son, go work today in my vineyard."
Matt. 21:28.

FOLD not your hands in idle rest,
Slumber not till a brighter tomorrow,
Earth is burdened with hearts oppressed,
Hearts that break in their ceaseless sorrow.
Labor and pray with a trust sublime,
For unto each soul are duties given;
And those who toil mid the shades of time,
Shall rest 'neath the cloudless skies of heaven.

Weary not when the work is hard,
Tears and toil are the lot of mortals;
Christ shall give you a rich reward
When he opens the pearly portals.
Toil for the Master, and soon you'll stand
Mid the white-robed throng, with your sins forgiven;
And long in that holy, happy land
Shall you rest 'neath the cloudless skies of heaven.

Stand not idle so near the prize.
Earth is full of sorrowful weeping.
Duties await thee. Arise! arise!
Waste not the precious hours in sleeping.
Valiant, then, for the Master stand,
While the sword of the Spirit cuts clean and even;
And soon on the shores of the better land
You will rest 'neath the cloudless skies of heaven.

Shadows shall fade in an endless day.
Sighs give place to a happy voicing,
Sorrow and sadness shall flee away,
While the ransomed return with glad rejoicing.
Man shall be changed to angelic birth;
Death shall be banished, his fetters riven;
And all of the pure, the meek of earth,
Shall rest 'neath the cloudless skies of heaven.

Practical Lessons from the Life of Elisha — No. 1

R. D. QUINN

THE close of the career of Elijah is the beginning of the career of Elisha. It was on the way from the wilderness to Damascus that Elijah had found Elisha plowing with twelve yoke of oxen, and had stripped off his own mantle and cast it upon the shoulders of this wondering youth. Elisha immediately accepted the prophetic call, and "went after Elijah, and ministered unto him." 1 Kings 19:21.

A few years passed by, and Elijah was fitted for translation, and Elisha was prepared to become his successor. The time had come when there was to be enacted one of the sublimest scenes in sacred history—the time "when the Lord would take up Elijah into heaven by a whirlwind." His days of wandering and conflict were now over.

For the last time he journeyed from Gilgal to Bethel. Only one faithful disciple was with him, the son of Shaphat, who, after the manner of Eastern attendants, stood by him to pour water on the

hands of his master. At each successive halt the faith and resolutions of Elisha were put to test. "Tarry here, I pray thee," Elijah said, "for the Lord hath sent me to Bethel . . . to Jericho . . . to Jordan." But in each instance Elisha's answer, "As the Lord liveth, and as thy soul liveth, I will not leave thee," expressed his unalterable and unshaken purpose to trust in his master and in his master's God.

Not even the sons of the prophets, who met him with the mournful message, "Knowest thou that the Lord will take away thy master from thy head today?" could deter this devoted servant from seeing with his own eyes the last moments, and hearing with his own ears the last words, of the prophet of God. "And they two went on." They went on alone from those high table-lands, descending all the way to the banks of the Jordan. "And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan." The aged Gileadite could not rest until he again set foot on his own side of the river.

"Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee." Only one gift was in Elisha's mind to ask for: "I pray thee, let a double portion of thy spirit be upon me."

Elisha knew what he wanted. He had not many requests to make—only this one thing. He knew if that divine gift could be secured, it would bring all other blessings in its train. He held on perseveringly, and his faith was rewarded. O that the church of God today had but this one request to make: Lord, let a double portion of thy Spirit come upon us! What marvelous changes would be wrought! What sweeping sacrifices would be made! What an entire change would be experienced in our lives and labors! As many as are possessors of houses and lands would sell them, as upon a former occasion, and bring the price of the things sold, and lay it down at the feet of the Lord's ministers. With the gift of their possessions would also be the gift of themselves and their children to God for service. There would be another such scene as was witnessed in apostolic times, when the church was scattered abroad, and went everywhere preaching the word.

Elijah recognized that his colaborer had asked a hard thing. Nevertheless, he said it would be granted on one condition: "If thou see me when I am taken from thee, it shall be so unto thee; but

if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof." Elisha had fulfilled the one condition of receiving the blessing: "If thou see me when I am taken from thee, it shall be so unto thee." And Elisha saw him taken.

One has well said, "There was nothing arbitrary in this demand. And it would have been hardly possible to have devised a more complete criterion of the spiritual condition of this eager aspirant. To see the transactions of the spirit world requires a spirit of no ordinary purity, and of no ordinary faith. No mere mortal eye could have beheld that fiery cortege. To senses dulled with passion or blinded by materialism, the space occupied by the flaming seraphim would have seemed devoid of any special interest, and bare as the rest of the surrounding scenery. Perhaps there was not another individual in all Israel with heart pure enough, or spiritual nature keen enough, to have been sensible of that glorious visitation. Had we been there, we should probably have been unconscious of anything, save the sudden disappearance of the prophet. But since Elisha saw it all, it is clear that his passions were under control; his temper refined; his spiritual life in healthy exercise; and his whole being of such an order as to admit him into the foremost rank of the spiritual world, without risk. Such must we be, by the grace of God, ere we can aspire to possess or wield similar powers."—*Meyer*.

"I indeed baptize you in water unto repentance," said John; "but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." The prophet Isaiah had declared that the Lord would cleanse his people from their iniquities "by the spirit of judgment, and by the spirit of burning." The word of the Lord to Israel was, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." To sin, wherever found, "our God is a consuming fire." In all who submit to his power, the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the angel, exclaimed, "I have seen God face to face, and my life is preserved." Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while wilfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed "with the Spirit of his mouth," and destroyed "with the brightness of his coming." The light of the glory of God,

which imparts life to the righteous, will slay the wicked."—*The Desire of Ages*, pp. 107, 108.

South Lancaster, Mass.



Testimony of Others

E. T. RUSSELL

It is a source of pleasure to most people to know that others hold the same opinion on theological questions as themselves. I have been highly gratified, in reading Christian (Disciple) publications, to find that they so nearly agree with the teachings of Seventh-day Adventists, not only in regard to the proper mode of Christian baptism, but also in regard to the unchangeable character of the law of God. In fact, some of their publishing houses issue large charts containing the law of God, the ten commandments which were spoken and written by Jehovah. This is strong presumptive evidence of their high appreciation of these sacred precepts, as they are evidently placed in that form to be taught to their children.

The readers of the following quotations will at once appreciate the soundness of the positions taken by the leading authors of the Disciple Church:—

God's Law Must be Kept

"The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. *Both must be kept.* The divine law has never been repealed. This decalogue is the basis of human law, 'the common law' the world over."—*The Christian Sunday School Teacher*, June, 1887.

"The words were written by the finger of God; but the tables were not less surely fragments hewn out of the rock of Horeb. Hard, stiff, abrupt as the cliffs from which they were taken, they remain as the firm, unyielding basis on which all true spiritual religion has been built up and sustained. Sinai is not Palestine; the law is not the gospel; but the *ten commandments, in letter and in spirit*, remain to us as the relic of that time. They represent to us, both in *fact* and in *idea*, the granite foundation, the immovable mountain, on which the world is built up, *without which all theories of religion are but as shifting and fleeting clouds*; they give us the two homely, fundamental laws, which all subsequent revelation has but confirmed and sanctified: the law of our duty toward God, and the law of our duty toward our neighbor."—*Student's Quarterly*, second quarter, 1887.

The Sabbath a Memorial of Creation

"Heaven left not this fact, the creation, the basis of a thousand volumes to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the language spoken by mortals. An institution too, which, notwithstanding its demand, not only of the seventh part of time, but of the seventh

day, in uninterrupted succession was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."—*A. Campbell*, in "*Popular Lectures*," pp. 283, 284.

"The humblest pillar in honor of the dead has 'In memory of' inscribed, either in fact or by circumstances, upon its front; and so reads the fourth principle of the *everlasting ten*, *Remember* that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh day; wherefore, remember the seventh day, to sanctify and hallow it."—*Id.* p. 284.

God's Law Cannot be Changed

"Either the law remains in all its force, to the utmost extent of its literal requirements, or it has passed away with the Jewish ceremonies. If it does not exist, let us abandon a mock observance of another day for it."—*The Christian Baptist*, by *Alexander Campbell*, Fifteenth edition, p. 44. *St. Louis Christian Publishing Company*.

The Sabbath Cannot be Changed

"But," say some, "it was changed from the seventh to the first day." Where? when? by whom?—No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance, or respect to the reason, can be changed. It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*—I think his name is Dr. Antichrist."—*Id.*

"When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. There may be great and little sins as to their temporal relations and consequences; but when he against whom every sin is committed, and that divine and holy law which is violated in the least offense, are considered, we must say with the apostle James, 'He that offendeth in one point is guilty of all.' It may be the veriest peccadillo on earth; but in heaven's account, one sin would ruin a world, as it has done; for he that keeps the whole law and yet offends in the least point, is guilty of all. He that said not a jot or tittle of his law shall fall to the ground, he that magnified his law and made it honorable, will suffer no person to add to, to subtract from, to change, or to violate a single point with impunity."—*A Debate on the Roman Catholic Religion*, between *Alexander Campbell* and *Rt. Rev. John B. Purcell*, p. 204. *Christian Publishing Company*, 1883.

Change Proved

"It is clearly proved that the pastors of the church [Catholic] have struck out one of God's ten words, which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."—*Id.* p. 214.

Rev. Clark Braden, a minister and an author, and ex-president of one of the Western colleges of the Disciples, said in the *Christian Standard* of Sept. 26, 1874:—

"Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by any religious press. Advocates of the observance of the first day stultify themselves by taking contradictory and inconsistent positions."

In order to be in harmony with the teachings of the founder of that church and with the teachings of other leading men, as set forth in the preceding quotations, there is only one thing our Christian brethren can do and be consistent, and that is to keep the whole law, not desecrating or omitting one jot or tittle; and if they should do so, in that respect they would be one with us as a people keeping the seventh day. As they have rejected sprinkling, which was instituted by the Catholic Church, and practice immersion as taught in the Scriptures, why should they not reject the Sunday, an institution established by the same church, and observe the seventh day enjoined by "the fourth principle of the everlasting ten"? As it is part of that law of which Christ has said that not a jot or tittle shall fall to the ground, "he that magnified his law and made it honorable will suffer no person to add to, to subtract from, to change, or to violate a single point with impunity;" no, not even if it were changed by "Dr. Antichrist"!

The Best Diet for Man

H. W. MILLER, M. D.

MAN was not created with an appetite for flesh foods. Eden was harmonious and peaceful. There were no carnivorous beasts in the beginning. God did not purpose that man or beast should prey upon his fellows, taking life to sustain life. In Eden restored, as pictured by Isaiah, "the wolf . . . shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." We are also told that "the lion shall eat straw like the ox." So we must conclude that a flesh diet will not be provided for those who are to inhabit the city of God. There we shall partake of the fruit from the tree of life, and an ample variety of food will be provided.

The heavenly Father created man in his own image, and assigned him work in the care of his garden home. His body was equipped with the necessary organs of digestion and respiration, of secretion and excretion; and a diet of

fruits, grains, and nuts was provided for his sustenance. No one knew so well as the God who made man, the powers and resources of the human body, and just what foods were needed that man might attain the highest physical, mental, and spiritual development.

In departing from a vegetarian diet man has rendered himself physically unfit to fulfil God's purpose for him. Sin filled the human heart with hatred, and man lost his dominion over the beasts of the field. Today he is afraid to go unarmed where animals enjoy freedom in their native state, for, though once herbivorous, they, like man, have become carnivorous.

So far as God's plan in creation is concerned, we find no recommendation of a flesh diet, and the human race is gradually coming to recognize that the divine plan is the best. Science has come to the aid of reason in this matter, and the majority of people in the world today do not, as a rule, eat meat. They have become convinced that a meat diet is not essential to the highest physical or mental development.

People in the Orient are vegetarians, not from choice, perhaps, as much as from necessity, and their physical endurance is unequalled. The Chinese, on a diet consisting almost wholly of unsalted rice, develop wonderful muscle. Men tow a boat on the river, walking from sunrise till sunset. At night three or four of them will crawl into the bottom of the boat, lay boards across to make it practically air tight, and lie close together until morning, breathing and rebreathing the same air. This would put an ordinary man out of commission, but the Chinese are fresh for another day's journey, and their muscles are like iron. Remember their diet is a bowl of rice several times a day, as they can obtain it. I have seen coolies push wheelbarrow loads of from three to four hundred pounds twenty or twenty-five miles in a day, and they ate only a few raw pancakes or steamed wheat biscuit.

Now these people have to do the work that we require of animals in this country, and it would be impossible for them to subsist on a flesh diet and do this work. They cannot afford to keep animals and feed them; they would be shocked at the idea of feeding an animal good wheat, and then killing it and eating its flesh, obtaining only one third of the nutrition they would get from the pure grain. What an expensive way to get nutrition! What a waste! China is economical—the most economical country in the world. Flesh foods average only from twenty to thirty per cent nutrition all told, while from good wheat we get eighty-five per cent—almost three times as much. The cereal and vegetable and fruit diet is surely the more economic plan.

Now let us note the mental power and sustaining nerve force resulting from a nonflesh diet. The Orientals are deep thinkers. You have doubtless noticed the high forehead of these races. The head, as a rule, measures more in proportion to the weight of the body than in

our race. These Orientals possess the power of concentration to a finished degree. Their schools open at sunrise and continue until sunset. They memorize whole books—the hardest kind of mental effort. Their persistence is marvelous, their energy unailing. In tests the scholar must write whole chapters, or if he wishes to obtain a high degree, whole books, without an error or the omission of a single character. Would students in our colleges and universities be able to pass such a test?

Hygiene has more or less to do with the question of deciding whether a vegetarian or a flesh diet shall be adopted. Science is today bending every effort to secure the prolongation of human life, and to this end the medical profession is doing its utmost to instruct laymen in the laws of hygiene. We have quarantine laws, segregating those suffering from certain contagious diseases. We have pure food laws more or less rigorously enforced, regulating the sale of foods. Most of us can choose the good from the bad in fruits, vegetables, and cereals. The senses of smell and taste come to our rescue. But a steak may be teeming with tuberculosis germs, cholera germs, typhoid germs, cancer germs, etc., and not one of us can tell it. A microscopic test is required to determine this, but no pure food inspector can test every piece of meat presented for sale. A large per cent of the finest appearing herds of cattle are infected with one or more of these diseases. We would not eat their flesh if we knew they had a certain disease, and the point for emphasis is *we do not know*. The eating of diseased meat is responsible for many of the ills of man, among the most virulent of which are tuberculosis and cancer.

A wealthy man may say: "I will have a healthy herd of cattle. I will hire a veterinary surgeon; have individual stalls, and see that the mangers are scientifically cleaned; feed pure food—clean corn, wheat, bran, and grass. Then I know I shall have pure meat."

But this is a mistaken idea. While the animals may be disease-free, their flesh is filled with poisonous wastes from tissue breakdown, and no food containing these impurities can be considered pure.

Another point: Meat decays very rapidly, and even if that of which one partakes is perfectly fresh, after it is eaten decomposition may take place in the intestinal tract, and cause Bright's disease or other disease of the kidneys. This is why we advise persons thus afflicted to abstain entirely from a flesh diet. Appendicitis is often caused by meat eating. Rheumatism, arthritis, gout, and other diseases are frequently the result of a flesh diet.

Thus we see that science and experience prove that meat is not a necessity of diet. Why, then, should we risk health, and life itself, by partaking of flesh, when nature has provided us an abundance of wholesome, nourishing foods, easy of digestion, and productive of physical and mental strength?



THE WORLD-WIDE FIELD



Homeward Bound

PETRA TUNHEIM

It is with great joy that I board ship to return to my field of labor in Malaysia, the country that is so dear to my heart. My thoughts have been there much of the time during this year's furlough. Not a day have I failed to pray for the dear ones, and for the advancement of the blessed work among the millions of heathen. How happy I am as the boat is speeding along, plowing its way through the angry billows, for soon I shall again be with my children in Christ, who are as dear to me as are her children to a loving mother.

After this year's change in the bracing climate of America, I feel that I am going back to take up my work again with renewed energy and strength, and that I shall be able to render more efficient service in consequence. Best of all, however, has been the spiritual upbuilding I have received during my stay. I feel much nearer to my dear Master than ever before. God and his Word are precious to me. To have the Lord for a companion insures success in the work, for he never fails. My courage in him was never better, nor my faith stronger to continue in the work until it is finished.

I must now bid you in America all farewell. Where I have visited, all have been very kind to me. It has been hard to say good-by. But the parting will not be for long. Only a few more struggles, and the conflict will be over. Let us work with greater energy and faithfulness than ever before, that we may hasten the work to its final consummation. Christ wants to finish the work; finish "the account," the margin says. Rom. 9: 28. He wants to finish the work on earth and the accounts in heaven. How it would stir us could the veil be lifted and we behold all heaven active in this final struggle; how the ministering angels, with greater speed than ever before, are hastening to assist. Jesus is longing to come to take his children home. Let us all be ready!

Pioneering Experiences in the Solomon Islands — No. 8

More Calls and Openings

G. F. JONES

WHEN calls to open missions come to us from various tribes, they bring us joy; but they also bring perplexity, for we know not how to supply the workers. Yet we cannot send the petitioners back without giving them some hope. Three young men from the Marovo Lagoon came one day to ask us to start their mission without delay. We had pre-

viously visited different places in the lagoon, and among others the place where these young men lived. They were very urgent that we should come soon and wanted us to go back with them. They had already cleared land and chosen sites for our house and for the school, but we could not leave the work at Viru Mission until some one came to relieve us.

The delay was not long, however, for the Australasian Union Conference sent us a man and his wife, who soon learned the language, and we were free to go. After a rough trip on the open sea we came into the calm waters of the Marovo Lagoon. This large lagoon cannot be excelled for grandeur of scenery. It is almost one hundred miles long, and is dotted with many beautiful islands. On one side, stretching to the north, is the large island of New Georgia, with its grand mountains and towering peaks. A number of large rivers, swarming with alligators, flow into the lagoon.

and feasted on your limbs." There are not many of them left, but they are true and earnest. Some of the young people are nearly ready to be used as teachers in our outstations, although they have known the truth so short a time.

What a blessing our little "Advent Herald" boat has been, carrying us about in search of these neglected but waiting people. We need a few more motor boats and several more white workers before we can accomplish the work intrusted to us in these islands, perhaps the darkest in the world. We cannot say No to these people when they say Come, whether they be many or few. We dare not send them away empty.

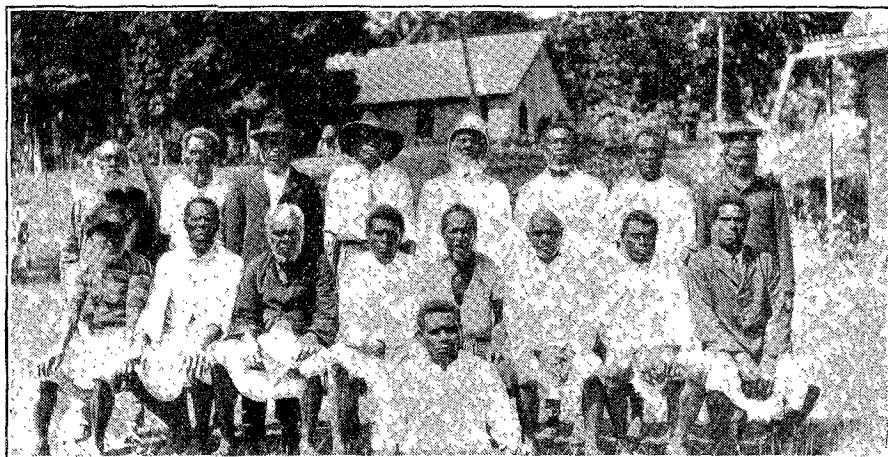
The unhealthy climate enervates our workers, and the same amount of work cannot be done here as at home. Yet the harvest is ripe; the laborers few. The Lord sent those three young Marovo men to Viru to say, "Come quickly." But since then others have come from other places with precisely the same request.



Malaysia

F. A. DETAMORE

Not long ago Brother B. Judge returned to our field from Australia, and I went with him to visit Battakland. He will remain in Padang for a time; then



ALL CHIEFS OF SOLOMON ISLANDS, AND CANNIBALS

No one dares do anything until these men give their consent. They are vain when dressed in white men's clothes.

A trip up this lagoon in a launch is a never-to-be-forgotten pleasure. For almost sixty miles to the north of this lagoon not a single person is living. On the way one passes a pretty islet on which once, only a short time ago, there lived four hundred people, but natives from another place made a raid on them one night and killed them all. This is a sample of the history of the Solomon Islands.

The Marovo people were the most savage raiders in all the group. What are they now? The remnants of these tribes are now humble worshipers in our Seventh-day Adventist missions in the lagoon. They sing our advent hymns, pray, and love the truth. One would find it hard to believe that some of these were once daring head-hunters and cannibals. They said, "If you had come here some time ago, we would have had your head

it may be that he can go on up into Battakland to engage in school work. We hope that a good man will be sent from the homeland who can also be stationed there. This will afford opportunity for counsel.

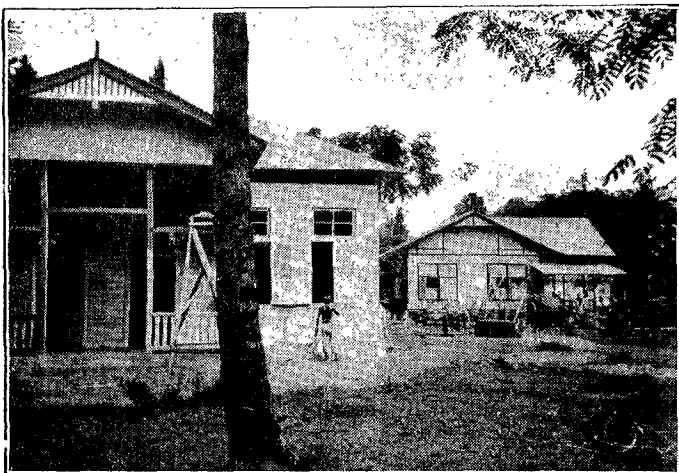
Many in that great field are calling for the truth, and quite a number are trying to obey it, and are asking for baptism. One Sabbath keeper who lives at Taroetoeny is teaching a school of more than sixty pupils. He teaches both Malay and Battak.

Brother Immanuel Siregar has a school of about one hundred students, and employs several teachers. Just now he is under arrest for holding meetings on Sabbath, and he may be fined or deported. The last I heard, nothing had been proved against him, but he had not yet been permitted to return home from Siboga, where he was taken for trial.

At several other places we had frank talks with the officers, who seemed to welcome us to their sections to open schools, though they said we were not likely to get permission to teach the Bible for some time. But that is sure to follow sometime, if once we get into the country. People came by the score and promised to attend school if it was started, and they will pay regular tuition. So you see this is the most practical way for us to get into that country. The native people will pay the bills, and our mission will not have to meet the expenses of the teachers. One capable

attend the regular board meetings of our sanitarium and school at Puiggari. We traveled by boat on the beautiful Parana River, and the trip was made in twenty-seven hours. Elder J. W. Westphal, president of the South American Union Conference, was present, and called the meeting to order August 10. The Lord greatly blessed in the board meetings, and very definite plans were laid for both the sanitarium and the school.

It was planned that Elder Montgomery and I should hold meetings for the students and our people in Puiggari. These meetings were attended with much of



FRONT VIEW OF SCHOOLHOUSE JUST ERECTED AT PADANG, SUMATRA, WITH MISSION HOME COTTAGE IN REAR

man in charge could develop a large work; he could use many young people as teachers, and the school would be self-supporting. I am fully convinced that we should make a wise beginning, and keep our eyes on a high mark, working to it as Providence opens the way.

We have one cottage and a schoolhouse completed at Padang. They are certainly a credit to our work. Under the same contract another cottage will be built for a teacher. We have bargained for land at Batavia, Java, and shall begin to build soon. The money has come for securing our headquarters at Sandakan, British North Borneo, and Brother G. A. Thompson and I will soon go to help in the selection of a place.

Last Sunday we had baptism here in Singapore. Ten of the students in the training school were baptized. All are preparing for the work. Three are from Celebes, and received the truth from Brother I. C. Schmidt in Batavia. They desire to see the truth carried to their people in Celebes. We are all of good courage in the Lord.

General Meetings in the Argentine Conference

ROSCOE T. BAER

SINCE my last report we have held general meetings in all our churches in the province of Entre Rios. This province lies between the Parana and Uruguay Rivers, and is one of the most productive of the Argentine provinces.

I left Buenos Aires August 8, in company with Brethren O. Montgomery, W. H. Williams, and G. E. Hartman, to

Others came forward, filling up all the space around the platform, to seek a loving Saviour who was willing to forgive their sins and to accept them as his own.

This work for the youth touched our brethren and sisters living in the vicinity of these institutions, and at the last meeting, when the invitation was extended to the church members to reconsecrate themselves to the Lord, there was a quick and willing response, and such a precious season I have not seen for some time. The whole community was stirred by this manifestation of God's wonderful power.

At the close of the meetings several signified a desire for baptism. Prof. H. U. Stevens and Elder W. W. Wheeler cooperated with us, and their help was appreciated. The members of the school faculty and of the sanitarium board were invited to meet with the Union Conference Committee, and plans were laid to follow up the work that was begun. I was cheered to see the teachers rally to this work of leading the youth toward a deeper Christian experience.

August 18
Brethren West-

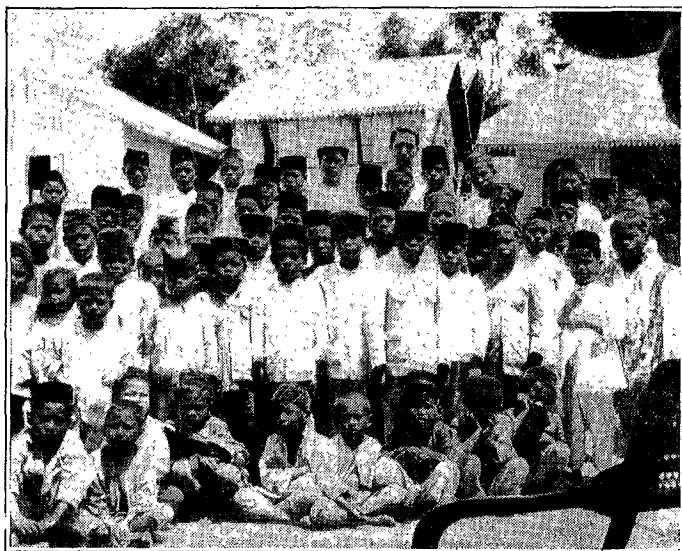
phal, C. F. Neumann, G. Block, and I began a general meeting for the church at Crespo. This church has a membership of one hundred and thirty. The church school building is used for church services, but this would not accommodate a general gathering, so we were obliged to pitch a tent. The Lord blessed this meeting, and every member renewed his covenant with the Lord. There are a great many young people in this church, some of whom were in need of spiritual help. The Lord came very near to them, and when a call was made for all who would give themselves to Christ and volunteer for service, many of the previously indifferent ones responded.

At the business meeting good reports were given by the treasurer, the clerk, the missionary secretary, and the Missionary Volunteer Society leader. The Crespo church had paid into the conference more than six thousand pesos in tithes, besides the Sabbath school offerings. All the reports showed progress in the work, and we are sure that even better reports will be rendered next year. Church officers were elected, and plans were laid for a strong work to be carried on by the members of the church.

We devoted one day to the consideration of home missionary work, and this proved to be one of the best meetings we had. Large orders for literature were taken, and a capable church missionary leader was selected in order that the work might be carried on according to the usual departmental plans.

We left Crespo August 22 for a general meeting at Segui. On the way we held two meetings at the home of Brother Foggle, who lives in a Catholic community. He invited some of his neighbors to the meetings, and one family became interested in the message and asked us to their home. There they told us that they had received light by attending just two meetings. These people were ready to receive the truth.

The next day we held meetings with the company at Segui. A few years ago there were nearly one hundred members living here, but of late the majority of these have moved to Viale. At Segui



SCHOOL TAUGHT BY ONE OF OUR MEMBERS IN BATTAKLAND, SUMATRA

we have a church school with Brother Schubert as teacher. We were glad to find our brethren at this place faithful, and doing what they could to give the light to those around them.

Two days later we went to Viale, where we found the brethren making preparations for the meetings. Here we have a church of one hundred members. There is a large church school building, and an excellent school is being taught by one of our sisters, who received her training in our school in Puiggari. So many of the brethren had gathered for the meeting that here also we were obliged to pitch a tent in order to accommodate them. The weather was ideal; on Sabbath we had a real revival. Some who were scattered out over the country and who had grown cold and indifferent, gave themselves anew to the Lord.

We followed the same plan here as at other places, and held a business meeting for the church and heard the reports for the year. The tithe of this church seemed small in proportion to the membership, and this gave us an opportunity to speak on the question of the tithe. Some arose and confessed that they had not paid tithe for one, two, and three years. These all promised with tears that they would be faithful in the future in returning to the Lord his own. Officers were chosen for the year, and the work was placed upon a more substantial basis. A missionary convention was held, in which our people were taught how to work for their neighbors. Tracts and small books were ordered, and an earnest work was begun for the winning of souls. On Sunday there were forty wagons on the church lot, and these wagons were loaded with people who were anxious to hear the word of God. The close of the meetings found the brethren and sisters greatly rejoicing in the Lord.

August 28 we started for Galarza, where we have a church of forty members. The Lord was with us here, and the brethren were revived and expressed a strong desire to triumph with this message. Sabbath was marked by a special revival service, and many hearts responded to the call for consecration. In the afternoon a very interesting social meeting was conducted. I think it was one of the best social meetings I have ever attended. Surely the Lord was present in great power.

The next church we visited was at Urdinarrain, where we have a membership of nearly one hundred. We drove all day to reach this place, and the sun was just setting when we arrived at the home of Brother Schimp, who is elder of the church. We held several meetings here, with splendid results. The reports rendered were encouraging, and everything indicated that the Lord was at work. We have a very good church school in operation at this place, with an enrollment of forty pupils. Brother Block is in charge of this school. He has a diploma from the government, and is therefore a recognized teacher. The school closed half of each day during the meetings.

On Tuesday, September 5, I was invited to speak in the small village of San Juan, where our Missionary Volunteer Society had been doing missionary work. I was surprised to find a congregation of three hundred people in attendance, of whom only about thirty were our own people. I spoke to them on the second coming of Christ, and so great was the interest manifested that we made definite arrangements for the meetings to be continued.

It appeared to me, as I gave close study to the various needs, that the time had come for us to move quickly and finish the work in this field. Argentina is ready for the message. There are more than eight million people who must hear it. Many openings for new work present themselves, but the laborers are few. I am greatly encouraged over the prospects for a progressive move for the work in the province of Entre Rios.



A Case for Christian Courtesy

"O PEGGY, dear, there's a big home mail here, and you have a dozen letters besides a bunch of papers and magazines!" To Peggy, just in from a hot afternoon at school in China, this was very good news. She was not slow in claiming her portion of the American mail on the table in the hall.

In her study she read with great delight the messages from her dear ones at home, a cheering one from a beloved secretary of her board, an amusing Round Robin from some classmates, etc., and two lovely notes of thanks from the Junior Endeavor Society in which Peggy had grown up, and to which several months before she had sent a long letter about the "Children in Blue."

There was one which she left to the very last. It bore an unfamiliar handwriting and a strange postmark, that of the city of X. Very brief its contents were: "Will you kindly send our society a letter which we may read at our meeting on April 10?"

"April 10," exclaimed Peggy excitedly; "why, this is March 9, this very day! Oh, if only those at home who want letters would give us time, at least three months from the request to the day of the expected receiving! Well, that fast Japanese mail via Formosa is my only chance. Yet how can I do it tonight with two home letters which must be written, and my lessons for the girls, all the countless interruptions, and prayer meeting besides!"

Peggy stinted the dear home folks by five pages, she went late to prayer meeting, and unprepared to her classes. But the letter, neatly typed and registered,

was dispatched by the ten o'clock steamer next morning.

Three months later, Peggy was looking over her letter record. "Yes, that society in X surely received that article long ago, and by this time I should have had some acknowledgment. Certainly I deserved a gracious 'Thank you.' Even if it were on a post card, I'd be so glad to see it."

But Peggy never heard from her letter. Her associates told her of the many times this had happened to their special contributions, and one who had given many beautiful years of blessed service in that far-away land said, "Peggy, as you grow older, you will realize that Christian courtesy is becoming strangely rare."

Are you among those who forget to return kindly thanks for the help you receive from the letters of your missionaries, yes, and for the assistance of your board secretaries in the way of literature and advice? or are you happily among those who remember to say "Thank you"?—*The Missionary Review of the World.*



Jamaica

N. J. AALBORG

WE are glad to present to the readers of the REVIEW a picture of our little



CHURCH RECENTLY BUILT AT MARCH TOWN, WESTERN JAMAICA

church at March Town, in the interior of Jamaica. After laboring hard under tropical skies, the believers here are worshipping in a neat little church which is a monument to our message in that part of the country. A debt of only a few pounds sterling remains on the building. Special meetings were held there June 26, when the corner stone was laid. Brother and Sister E. C. Boger were with us on that occasion, and we gave a stereopticon lecture. The people came in, filling the church and yard. We hear that since then there are many interested ones, who are anxious to learn more of the precious truth.

We are now in Montego Bay with Brother Boger, in the fourth week of a series of interesting tent meetings. The attendance has been good, many earnest, thinking people being present. We are of good courage in the work of the Master.



NOTHING is troublesome that we do willingly.—*Jefferson.*



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.

To My Mother

I do not build a monument
Of carved white marble for your sake,
That only those who pass may read,
And only those memorial make.

My life must be the monument
I consecrate in your behalf;
My charity must carve your name,
My gentleness your epitaph.

Above this record I engrave,
No drooping figure there must be;
Straight-shouldered Courage, starry-eyed,
Must mark this scroll of destiny.

And may some fragment of your strength
By God's great mystery fall on me,
That through this monument of mine
May shine your high nobility.

— Selected.

Mother Problems

Nor a day passes over the heads of most mothers that does not bring its perplexities. The little active bodies require such constant service in the matter of food and clothes, it often seems as if there is no time to give sufficient attention to the equally active little minds, and the proper cultivation of the eager little hearts. How shall Henry be taught neatness, the spendthrift Philip be led to realize the virtue of thrift, heedless Anna learn thoughtfulness, clumsy-fingered Ruth gain deftness, and selfish Lucy acquire the grace of sharing? Again, how shall the children's natural tastes and talents be wisely directed? How shall the unworthy be uprooted, and the good and true be set in its place? How shall the "punishment be suited in every case to the offense"? These are a few of the many questions that constantly arise, but only a few. In addition to the general problems of diet and health and education that all children need alike, each individual child, as every mother knows, furnishes its own peculiar problems.

"Women in general—but chiefly mothers," says the *Forecast*, "are the 'raisers' and 'crop handlers' of the largest, most valuable, most expensive, and most difficult crop in the country. What happens to this crop between birth and sixteen years of age is, chiefly, what women do to it, or at least do not prevent. For the first five thousand days of the years of the life of each generation, the race is fed, dressed, undressed, washed, combed, cuddled, kissed, praised, blamed, led, driven, coaxed, taught, spanked, bossed, and otherwise 'brought

up' by women—women mothers at home, women teachers at school."

We wish Our Homes department could be, even more than it has been, a real help to mothers, especially to isolated mothers, those who do not live near libraries, who are unable to buy the new books on child training and culture, and who perhaps could find little time to read even if they had them. No doubt there are many such mothers who would like to ask questions if they were sure of receiving sympathetic and helpful suggestions in a friendly letter, or through Our Homes department. Believing this to be true, we therefore invite all mothers who would like to avail themselves of such help as this department can offer, to write freely of their questions. These will be answered—not always by the same person, but by some one chosen because of special fitness to deal with the problem under consideration. Such questions and answers as are of general interest will be given from time to time in these columns, others will be sent directly to the mothers.

One or two suggestions as to this correspondence may avoid delay and disappointment. First, be sure to state your question clearly. Second, write your name and address plainly, and inclose a two-cent stamp for return postage. Third, address the letter to the editor of Our Homes department.

A Boy of Mechanical Bent

The following question was recently received by the Mothers' Normal Department of the Correspondence School:

"My boy is of decided mechanical bent. From the time he could sit alone, a small wheel or bit of machinery was fascinating. Now the greater part of his conversation is concerning gasoline engines, threshing machines, and automobiles. He knows far more about the working parts of these things than I do, and he continues to ask questions I cannot possibly answer. I've explained as well as I can the reason why the lower wheel on my sewing machine is larger than the hand wheel. He is always studying how he can make some new device on an automobile when he is older. He studies the catalogues, and asks me to buy him a small steam engine, and wonders if he couldn't fix it to run his little wagon. When he was three, he asked for a threshing machine for a Christmas present. He is five now.

"How can I train this natural inclination into proper lines? It might at least keep him out of mischief, and make him happy and busy if I knew how to turn it to account.

"His father is dead. We live alone on a small country place near my parents. His grandpa has a small gasoline engine that runs the washing machine and wringer, pumps water, runs the separator, etc., so he has opportunity of seeing something of these things.

"Mrs. G. S., South Dakota."

Those in charge of this department of the Correspondence School sent the following answer to this perplexed mother:

"It is a matter for great thanksgiving that your boy has such a keen, active mind. He stands a much better chance of being so busy his mind will stay clean than do the children who grow up dawdling about, and asking, 'What can I do now?'

"There is a metal toy on the market, called the 'Erector.' The simplest outfit costs one dollar. Then one may add to it an electric motor and accessories on up to twenty-five dollars. The toy consists of metal wheels, girders, screws, burrs, and everything to make bridges, trains, hand car, trestlework, etc.

"The only trouble is, this question will probably arise, 'If I encourage my boy's love for machinery, will it not be likely to lead him into the work of the world?' Without doubt there is danger, but so there is in whatever he may study or do. It would seem too bad to make your boy unhappy by trying to crush out this natural love for machinery. Better encourage it, but all the time pray for him, and try to impress upon him the thought that we should use all our powers to the glory of God. Occupy his mind and body with happy play, useful work, and proper education. Sometime God may call him into another field of effort. If not, constantly teach him that he should use this God-given endowment in the cause of present truth. We have many institutions where knowledge and skill in regard to machinery are absolutely necessary. Train him to prepare himself for one of these positions, but do not say much about it at present. Just keep before him the general thought of using his powers in the service of God."

We hope the mothers in "our homes" everywhere will regard this department as belonging to them, and will be free to bring to it not only their questions and problems, but also the results of their own experience in all matters pertaining to the home and its inmates. Send us your own plans for teaching and helping your little ones, and tell us the results of carrying them out. Your methods may be just what some other mother needs to help her over a hard place.

MRS. I. H. E.

A Question of "Rights"

"MOTHER, why can't Polly help me fill the wood box this morning? You know I'm going to play Indian with the other fellows at nine, and it's getting near nine now. Can't she help me?"

"Mother, haven't I got a right not to help him? I want to get the playhouse fixed up before Lulu comes over, and I can't stop to bother with the wood!"

Mother's pretty brown eyes looked down into two other pairs of brown eyes, both rather indignant and tearful.

"Why, yes, Polly," she said, after a moment's pause. "I suppose you have a right not to help Junior. The wood box is his work, and you've finished all your own morning chores."

Polly's brown little face mirrored a flash of self-satisfaction, while Junior's gloomed visibly. Cousin Jane, who had been visiting mother since day before yesterday, sympathized with the lad, and wondered a little at mother.

"It seems to me," mother went on reflectively, "that it isn't exactly a question of rights. Suppose that yesterday, when Mr. Jones wanted father to help him get in that hay which the shower threatened to spoil, father had said, 'No, I have all I can do at home.' It would have been true enough."

"It would have been awful mean," pronounced Polly, emphatically. "There was nothing father'd just got to do for himself."

"And yet he had a perfect right to refuse, if he wanted to do so," said mother.

Polly's face fell a little.

"You see," went on mother, "father thought what he should like, if he were in Mr. Jones's place—the golden rule, you know. So he went beyond his rights, to do a favor. Now, in this case, suppose you, Polly, wanted Junior to help you do the dishes so that you could get ready to go to ride with him and father. He would have a *right* to refuse, because washing dishes isn't his work; but how would you feel about it—and him?"

A long, long pause: Presently Polly's bent head lifted, and she whirled on her heel determinedly.

"Come on, Junior!" she cried. "We've got to hurry!"

They clattered out of the sunny kitchen, and mother turned smilingly to Cousin Jane, whose expression was slightly disapproving.

"It seems to me," said the latter, "that I never in my life heard so much about 'rights' from children as I have since I've been here. 'I've a right to do this; you've no right to do that.' It gets on my nerves, and I should think it would on yours, Kate."

"Upon what better foundation can we build the structure of a child's responsibility to himself and to society than that of his own rights and those of others?" queried mother.

"Yes, but you see how it works. It makes them disobliging. See the way Polly was going to do, when she ought to have wanted to help her brother!"

Mother's smile broadened.

"It's no use, Jane, for either of us to pretend that we were youthful angels when we were children. Do you remember that when you finished your 'stint' of apple paring or picking over beans at grandfather's long before I did,

you wouldn't help me? Child nature is about the same, whether it shows itself in ourselves, as we look back, or in our children. The difference is, you didn't voice your rights, and Polly did.

"The only way a family in which there are children can preserve peace and order, is to insist upon the observance of one another's rights—the right to have one's own playthings, the right to one's share of the goodies, the right not to be compelled to give up to the demands of the most selfish child because that is the easiest way to avoid trouble. This is the lesson of social accountability—a respect for the rights of others, whether friend or foe. Isn't the home the best place to learn it?"

"But they harp so upon it!"

"Of course! They've come to recognize their rights and demand them, but they haven't gone the step farther which teaches them to yield some of them when it is kind to do so. But they must *have* their rights before they can actually yield them. If I had simply forced Polly to help her brother, without the little talk we had, her sense of right would have been wounded, he would have felt that she ought to help him whenever he demanded it, and neither one would have recognized her compliance for what it really was—the gracious waiving of a right in order to do a favor. Now, I think, they do. Polly feels magnanimous, Junior realizes that it is to her, and not to me, that he owes the favor, and will be inclined to return it in kind, some day. Isn't this really the better way, even if it is a bit the longer?"

Cousin Jane looked thoughtful.

"I do believe it is!" she admitted.—*American Motherhood.*

A Cultured Woman

THE other day in the country I was visiting some friends who were living the simple life, and were rather "roughing it" for the summer. Such people always have a good time, because they bring the good time with them.

A young woman was visiting them, one who has traveled much, and who has seen considerable of the world in other countries; but if any girl ever "fitted in," this girl did.

Although accustomed to all the good things of life, she was unspoiled; and her attitude toward those about her spoke louder than words as to the inside culture that was hers.

She could not be comfortable herself unless everybody around her was comfortable. She was cordial and gracious to strangers, and she made you feel at once that you had known her a long time.

Consideration is the fundamental principle of the kind of culture this girl has. Nothing seemed too much for her to do to give pleasure, and she seemed to get pleasure in doing it.

She is the kind of person you want to invite to your house, because you know she will be "no trouble." She is the kind of person who has no foibles

and fancies that she is always thrusting upon you. She takes things as they come, and meets them.

She does not make one feel her superiority, because of her advantages. She thinks meekly, and therefore will always grow.

She has a kindly attitude toward every one she meets, and immediately puts all at ease, whether housemaid or honored guest.

I could not help reflecting that here was genuine culture, not the kind that you spell with capital letters, and that you put on a pedestal, something you think you can never reach; but the real thing itself.

It is good to behold. I have seen it in many a young woman of poverty, and in many a lowly laborer. It is not a matter of society, but a matter of self; not a matter of book learning, but an appreciation of life. It need not be born, but it may be acquired by keeping in close touch with the golden rule.—*Selected.*

Good Neighbors

* * *

Good neighbors are very desirable wherever we go. The story is told of a man who was moving, and who stopped to inquire directions of a stranger. "And what kind of folks live in M?" he asked, finally.

"What kind of folks lived in the town you are leaving?" was the quick counterquestion.

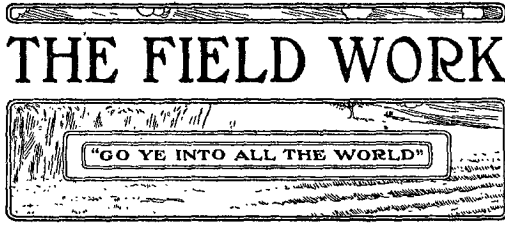
"Well, they were a mean lot, take them through and through,—a mean, stingy, ornery lot," was the answer.

"That's just the kind of folks that live in M, you'll find," said the stranger, and passed on.

And this is only another way of saying that if we wish to live among pleasant people and good neighbors, we must take pains that at least *one person* who lives at our house shall be a pleasant person and a good neighbor.

It costs to be a good neighbor—not only in lending things one would rather not lend, and taking time to be friendly and interested in the affairs of others when we would much rather contemplate our own, and preserving an unruffled brow in the face of the depredations of other people's chickens and dogs and thumping boys and noisy girls. It costs time and effort and love. It costs planning and sharing and praying. It costs all the hard-won fruits of unselfishness.

But there are many acts of neighborliness that cost little. If your neighbor's stock is seen by you in his fields of grain, tell him at once, or take time to drive them out. In this way you may win your neighbor. Visit your neighbors, tactfully talk with them upon religious subjects, give them religious literature, invite them to see you. Above all, pray for your neighbors, ever remembering that the more prayer there is in a neighborhood, the less likelihood there will be of gossip and unkindness.



A Double Dedication

OCTOBER 4 and 7 were epoch-making dates in the progress of our foreign work in this country.

On October 4 the International Branch of the Pacific Press Publishing Association was dedicated at Brookfield, Ill. Elders R. A. Underwood, L. H. Christian, I. H. Evans, E. T. Russell, Charles Thompson, G. F. Haffner, S. Mortenson, P. E. Broderson, and other leading workers were present to participate in the various exercises.

Elder Evans made the principal address. He spoke of the millions of foreigners in this country, and of the urgent need of preparing message-filled literature in many different languages. He placed particular emphasis upon the point that Christianity, rightly understood, breaks down the barriers of race and nationality, and unites all in Jesus Christ. He also emphasized the fact that our various conference presidents owe the same debt of service to the foreigners within their borders that they do to those who speak English. All should seek for that divine grace that will set them free from racial prejudice.

Steen Rasmussen gave a very inspiring account of the progress of the message among the many nations represented in this land.

Brethren C. H. Jones and H. H. Hall reviewed the history of the work of the International Publishing Association, and explained why the institution had been located in a good new building in Brookfield, a beautiful suburb of the city of Chicago.

H. C. Childs, treasurer of the Pacific Press, made a financial report of the institution. Although it had cost more than \$40,000 to build and equip the institution, the bills were all paid.

Elder E. T. Russell, after a few remarks concerning early experiences in the work of providing literature for the foreigners in this country, offered the dedicatory prayer.

Brother S. N. Curtiss has accepted the call to act as manager of the institution.

In a round table discussion in which many took part, it was agreed to recommend the bringing out of about seventy-four new tracts in fifteen different languages. "Bible Readings for the Home Circle" is to be translated into three additional languages.

When we contrast the extent of the work among the foreigners twenty or thirty years ago with what it is today, when a well-equipped publishing house is required to meet the growing demand for foreign literature, we see something of the rapid advancement of the message among all peoples.

But it is not alone in our publishing work that great progress is made. Our educational work is also developing with equal strength. It does not seem so long ago since we had but one college,—the one at Battle Creek, Mich. A little later Union College was established in Nebraska, with Swedish, Danish-Norwegian, and German departments. But

soon this was outgrown; and to meet the demands of our advancing work it has become necessary to provide separate schools in this country for each of these nationalities.

In 1910 about eighty acres of land was purchased in Broadview, a suburb of Chicago, as a site for a Swedish Seventh-day Adventist seminary. This institution is about three miles from the International Publishing Branch, and but a few miles from the Hinsdale Sanitarium.

By making some changes in buildings already on the ground, Prof. G. E. Nord and his associates were able to open school in September, 1910. It was interesting to listen to the story of the struggles of those who labored to establish this important institution.

The large dwelling house on the estate was converted into rooms for the girls; an addition was built to provide more rooms and a chapel. Barns were converted into dormitories for the boys, recitation-rooms, and offices for the president and the bookkeeper.

But despite these meager facilities a good class of young people were attracted to the school, and it grew. One new building has been erected to provide a home for the faculty, but other buildings and improvements are greatly needed. An adequate water system should be provided, and there is also a crying need for a good up-to-date sewerage system. The growing patronage of the school makes these improvements an immediate and urgent necessity.

In starting this school some debt was incurred, but Elder Christian and others were strong in the belief that we should not contract such debts, and that the institution should not be dedicated to the Lord till all these obligations were met. So, although the school was started in 1910, it was not dedicated until Sabbath, Oct. 7, 1916.

The dedication was an important occasion for our Swedish brethren. Many of those who attended the dedication of the International Publishing Branch remained to attend the exercises at the seminary. Elders Svenson, Mortenson, Hoffman, and Anderson, as well as several workers from the Danish-Norwegian field, were present. The exercises began on Friday evening and lasted through the Sabbath and the following Sunday.

The dedicatory address was delivered by Elder Christian, president of the Lake Union Conference. His message impressed those present with the importance of pressing our educational work, so that our young men and women may be fittingly trained to give the world the message of Christ's coming. He emphasized the fact that to avoid discouragement and hindrances we must keep our schools free from debt and on a sound financial basis. And most important of all, there must be a spiritual atmosphere that is surcharged with the strong impulses of our sublime and solemn message to the world. Following

Elder Christian's address, Elder S. F. Svenson offered the dedicatory prayer.

The school is making good use of its eighty acres of fine land. There is a good herd of cattle and a fine flock of well-kept hens. Vegetables and other products of garden, orchard, and field seemed, through the industry of the farmer, to be stored in abundance for the winter.

But the best part of it all is the fine class of earnest, active young men and women who are well started in their work in the school this year. It was an inspiration to observe their activities and to think that their sole purpose in life is to serve the great cause of the Master in this generation, and to prepare the world for the Lord's coming. It is a great privilege and a pleasure to assist in supplying the needs of such a worthy institution as our Swedish school at Broadview, Ill. A. O. TAIT.



The Wyoming Camp Meeting

THE Wyoming conference and camp meeting, held at Bridgeport, Nebr., received much of the blessing of the Lord. From the first there was manifested on the part of all a deep yearning for a closer walk with God; and the Saviour fulfilled the promise made to those hungering and thirsting after righteousness.

Each department of the work was represented and received its share of study, and plans were laid which will mean advancement in the work of this conference.

The workers present in addition to those connected with the Wyoming Conference were: Elders R. A. Underwood and J. H. McEachern, Profs. H. A. Morrison and C. L. Benson, and M. E. Ellis.

The ordination service was a very impressive one, when Brethren Paul Curtis and W. A. Long were set apart for the sacred work of the gospel ministry. A special sense of the obligation resting upon those set apart to this sacred work seemed to rest upon all present, and a renewal of consecration to the finishing of this great work in this generation was made.

The special consecration service the last Sabbath was marked by the deep movings of the Spirit of God. Sins were confessed and consecrations were made which we trust will result in a deeper work of grace upon the heart of each one present. Surely the Lord drew near to his people.

Sabbath afternoon fifteen persons were buried with their Lord in baptism. Ten of these were young people whose lives we trust will be spent in the work of carrying the saving message to a lost world in the last generation.

The attendance the first Sabbath at the Sabbath school was 97, and the donation was \$93. The second Sabbath the attendance was 189, and the donation was \$200. The total donations for missions were more than \$1,000. The book sales amounted to more than \$300.

The last day of the meeting a temperance rally was held. The people of the village took part in this meeting, and showed a real interest in the cause of temperance.

The present conference officers were chosen to serve the coming year: N. T. Sutton, president; Asa Smith, secretary-treasurer; F. C. Clark, field missionary

secretary; J. M. Fletcher, Missionary Volunteer, educational, and Sabbath school secretary. The executive committee is as follows: N. T. Sutton, Asa Smith, E. H. Curtis, H. A. Fish, and J. M. Fletcher.

The president's address contained the following items of interest: Conference membership, 570; number of churches, 25; Sabbath school membership, 775; number of Sabbath schools, 42; Sabbath school donations, \$2,390.13; church schools, 6, with an enrolment of 67; students in Union College, 24; Missionary Volunteer societies, 5, with a membership of 105; book sales (1915), \$7,723, and for the first six months of 1916, \$6,070; tithes (1915) \$10,956.54, and for the first six months of 1916, \$7,938.07—a gain of \$2,545.70 over the first six months of 1915.

The Lord is certainly blessing the work in the Wyoming Conference.

W. W. RUBLE.

◆ ◆ ◆
The Florida Camp Meeting

THE Florida camp meeting was held at St. Petersburg, a city of 12,000 people, located midway of the State, on Tampa Bay. The grounds were well selected, being conveniently located in Woods Park. Sixty tents were pitched, and some found rooms in surrounding houses. The evening meetings were well attended by people from the city, and the attitude of the press was very favorable.

The Spirit of God was present in the meetings. There was a general turning to the Lord on the part of all, both old and young. Some who were cold and indifferent gained definite victories. The idea of personal service for the Master was strongly emphasized, and met with a good response.

The report of the conference president, Elder W. H. Heckman, was encouraging. A spirit of unity pervaded the business proceedings. Those receiving baptism in 1915 numbered one hundred and eighty-six. Five new churches, three white and two colored, were received into the conference. Although business interests in the State have been dull during the past year, affecting some of our people seriously, the tithe for 1915 exceeded the tithe of the previous year to the amount of \$733.52. The Florida Conference carries a good record on the Twenty-cent-a-week Fund. The amount over for the previous year was \$1,340.96.

The response to the calls for mission offerings was liberal. Unconditional offerings, including both cash and pledges, for foreign missions amounted to over \$3,000, besides about \$2,000 conditional. Approximately \$2,000 in cash and pledges was donated to the new training school at Ooltewah, Tenn.

Special attention was given to the Harvest Ingathering campaign, and a portion of one afternoon was spent in house-to-house solicitation. Many interesting and helpful experiences were the result.

A colored camp meeting was held in St. Petersburg during the same time that the white camp meeting was in session. One hundred and twenty of our people were in attendance. The evening services were especially well attended by those not of our faith, and good attention was shown.

In addition to the local conference laborers, F. W. Paap, W. H. Branson, C. B. Stephenson, B. M. Heald, and the writer were present, and shared in the burdens and blessings of the meeting. Elder Heckman was reelected president of the conference for the ensuing two years.

The workers in the conference are of good courage. The outlook for the work the coming year is excellent. At the close of the meeting both workers and church members expressed themselves as determined to work with still greater zeal and determination to make known the truth to others.

J. L. SHAW.

◆ ◆ ◆
Missouri

MARCELINE.—I am an old man, seventy-four years of age, and am poor in this world's goods, but I thought a report of my efforts in missionary work might encourage some prosperous younger person to engage in similar labor.

In starting my work I first secured ten of our good denominational books, and subscribed for small clubs of the *Instructor* and *Little Friend*. Visiting

me to do some work in preparing the hearts of the people for the reception of the third angel's message.

I ask the prayers of God's people for the success of this work. The harvest surely is ripe. We praise God for past blessings, and pray that he may bless us more abundantly in the future.

D. A. EASTON.

◆ ◆ ◆
The Upper Columbia Conference

It has been my privilege to visit fifteen churches and to meet about sixteen hundred of our people in this conference. Although my stay was only from September 19 to October 2, a period of two weeks, we held twenty-seven meetings. Elder J. J. Nethery, president of the conference, had arranged such a splendid program that we never missed a train nor an automobile connection.

It made no difference whether we had an appointment in the forenoon, afternoon, or evening, we always found our people assembled at the place of meeting. It was harvest and threshing time,—the busiest season of the year,—but this did not keep any one from attending the services. Even strangers came in their



A GROUP OF INTERESTED READERS FOR WHOM BROTHER EASTON IS LABORING

from house to house, I found those who were interested in the meaning of present-day conditions. With such persons, who were willing to read, I left one book for two weeks, then returned for it, and left another. Many wished to study further into different religious questions, especially those relating to the prophecies.

I made a portable blackboard, and a brother and sister, who are well informed on history and Bible topics, take turns going out with me, giving prophetic lectures in the evening. We have an interest in three towns, and more than one hundred and twenty-five persons are studying with us. I use the papers in working for the children. They are always eager to get them, and I could use many more. I could also use more papers in my house-to-house work for the older people than I am able to provide.

The people are hungry for the word of life. While I am old, unlearned, and, like Moses, slow of speech, yet I am so glad the Lord has opened the way for

working clothes to hear the message for this time. The Lord blessed in the presentation of the word.

The conference is wrestling with heavy problems, but a united effort will accomplish the desired end. The Lord has blessed our people with abundant crops, and has given their sons and daughters a willingness to assist in harvesting that which heaven has bestowed. We believe that they will in return remember God's cause, and help to their utmost ability.

The work in this conference is advancing. Personally, we enjoyed our work among the churches very much, and pray that God's choicest blessings may rest upon the workers and the churches.

J. T. BOETTCHER.

◆ ◆ ◆
"THE most glorious sunset sometimes follows the severest storm. Under the shadows and gloom of adversity, therefore, never despair."

Publishing Department

Colporteurs' Summary for September, 1916

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

Prayer and the Gospel Colporteur in Japan

THAT the Lord is using the colporteur and the printed page in Japan the same as in other parts of the world, can be seen from the following interesting experiences, as related in a letter from Brother H. Stacey, who has charge of our book work in that country. He says:

"One Sabbath morning, about four months ago, a stranger walked into our mission church on the Tokio compound. This man had been a Christian for a number of years, and had been engaged for some time in colporteur work for a Bible society. Two years ago he attended a few meetings where our people were conducting a tent effort, and became interested. He immediately began studying our literature, and at the time referred to came to headquarters to tell us of the stand he had taken, requesting that he be permitted to work in the same territory where he had been canvassing for Bibles. He left the compound next day loaded with literature, and is now one of our most faithful workers.

"A few weeks ago I visited him at a town where we have one believer, an old lady. That evening this sister invited in three young men with whom she had been studying, and the colporteur studied and talked with them for several hours. We feel sure that one of these young men will soon take his stand for the truth. He is a member of another church, and the only objection he raised was the certain loss of his position if he were to keep the Sabbath. To this objection the colporteur related an experience that made us all feel doubly sure that the Lord is waiting in these heathen lands to respond to the call of faith. I will give the experience as nearly as possible in his own words:—

"A few weeks ago I was canvassing up in the mountains. One day I worked from early morning till late at night, and sold only five papers which brought in twenty-five sen. Of this amount I was compelled to spend twelve sen for lunch. The remaining thirteen sen was far from sufficient to secure accommodation for the night, and I worked on till eight o'clock without further results. As there was no other help at hand, I decided to go to the Lord. Withdrawing from the road several feet, in the darkness I poured out my petition to God. On returning I could see some one standing in the road, and was confronted with the words, "You are a Christian; you have been praying to God to help you find accommodation for the night. I am only a farmer, but you are welcome to come right along with me."

"The colporteur told us he knew this was an answer to his prayer, so he followed the farmer to his home. On entering the house, the first thing he noticed was a Bible on the table, and the way was soon opened to have some studies."

Notice, that while the colporteur was praying, the Lord sent the answer to his prayer. It is prayer that gives success. It was when working the more difficult sections of the country, "the moun-

UNIONS	Books			Periodicals				
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915	
ATLANTIC								
Maine	5	138	\$ 198.50	\$ 461.85	756	\$ 75.60	\$ 248.80	
N. New England	10	449	602.10	200.45	755	75.50	51.90	
Massachusetts	11		571.70	710.45	3590	359.00	355.90	
S. New England	8	401	484.30	180.80	665	66.50	289.40	
New York	6	557	640.90	879.30	756	75.60	249.70	
W. New York	8	385	241.25	396.55	100	10.00	196.80	
G. New York	11	478	442.85	553.05	3260	326.00	438.90	
Totals	59	2408	3181.60	3382.45	9882	988.20	1831.40	
CENTRAL								
Colorado	5	423	542.25	730.30	175	17.50	92.70	
Kansas	7	1022	897.40	1514.50	695	69.50	89.90	
Missouri	12	1572	1685.00	1077.15	435	43.50	109.80	
Nebraska	6	936	1343.00	1240.30	300	30.00	22.50	
Wyoming	4	136	304.50	289.00	60	6.00	10.00	
Totals	34	4089	4772.15	4851.25	1665	166.50	324.90	
COLUMBIA								
Ohio	21	2031	1599.85	2120.85	3510	351.00	976.80	
Virginia	9	700	800.00	881.50	1425	143.50	198.00	
Chesapeake	7	748	960.20	1082.75	370	37.00	73.20	
W. Pennsylvania	16	996	1067.85	1379.15	1260	126.00	139.10	
Dist. of Columbia	3	136	501.90	309.10	1415	141.50	53.20	
W. Virginia	9	546	276.90	980.30	315	31.50	52.80	
E. Pennsylvania	8	717	930.20	669.25	4140	414.00	441.90	
New Jersey	6	436	583.92	284.20	1460	146.00	172.80	
Totals	79	6310	6720.82	7707.10	13895	1389.50	2107.80	
LAKE UNION								
Indiana	13	944	774.35	1408.25	575	57.50	65.10	
S. Illinois	21	1826	1881.20	853.00	325	32.50	121.70	
N. Illinois	6	761	663.41	689.84	100	10.00	152.20	
S. Wisconsin	10	663	386.60		1081	108.10		
N. Wisconsin	10	517	413.60	333.80	262	26.20	181.50	
N. Michigan	8	309	110.05	132.60	731	73.10	52.60	
W. Michigan	9	490	357.95	587.35	7937	793.70	72.50	
E. Michigan	24	1013	585.05	1243.40	5835	583.50	212.60	
Totals	101	6523	5172.21	5248.24	16846	1684.60	858.20	
EASTERN CANADIAN								
Ontario	3		342.30		1120	112.00	314.20	
Quebec	4		311.25		60	6.00	19.50	
Maritime	1		75.00		200	20.00	15.00	
Newfoundland					600	60.00		
Totals	8		728.55		1980	198.00	348.70	
SOUTHERN								
Mississippi	10	431	780.35		285	28.50	100.40	
Kentucky	14	1386	1364.45	2381.50	387	38.70	38.40	
Alabama	16	969	774.75	627.65	1066	106.60	63.50	
Tennessee River	8	679	829.35	1440.10	1505	150.50	157.40	
Louisiana	13	961	1500.80	453.25	550	55.00	27.50	
Totals	61	4426	5249.70	4902.50	3793	379.30	387.20	
SOUTHEASTERN								
Cumberland	10	958	748.00	1935.18	655	65.50	55.50	
Florida				282.45	741	74.10	84.50	
Georgia	12	1034	1458.05	1315.00	728	72.80	48.20	
North Carolina	13	1473	1692.40	2236.15	1523	152.30	199.00	
South Carolina	8	969	1471.10	670.80	1760	176.00	51.40	
Totals	43	4434	5269.55	6439.58	5407	540.70	438.60	
SOUTHWESTERN								
S. Texas	19	1402	145.65	635.10	150	15.00	40.20	
N. Texas	29	1857	1092.50	428.00	237	23.70	153.70	
Oklahoma	20	1016	2570.50	1052.20	1276	127.60	61.10	
Arkansas	17	1097	1050.55	184.75	860	86.00	45.70	
W. Texas	17	728	372.55	500.85	725	72.50	5.50	
New Mexico	5	186	391.55	322.40	433	43.30	.10	
Totals	107	6286	5623.30	3123.30	3681	368.10	306.30	
NORTHERN								
North Dakota				908.00	801	80.10	111.60	
South Dakota	4	165	189.50	427.25	140	14.00	32.30	
Iowa	6	552	888.65	529.85	3100	310.00	313.80	
Minnesota	6	466	451.80	1140.73	3056	305.60	533.50	
Totals	16	1183	1529.95	3005.83	7097	709.70	991.20	

PACIFIC

Arizona	1	116	\$ 367.50	625	\$ 62.50	\$ 5.00
California	3	168	202.00	\$ 361.20	2225	222.50
N. W. California	4	350	519.35			
Central California	4	60	234.45	277.65	60	6.00
N. California	6	360	480.10	662.90	170	17.00
S. California	3	287	534.60		1106	110.60
S. E. California	3	302	365.85	1530.75		
Inter-Mt.	5	487	634.10	672.02	100	10.00
Totals	29	2130	3337.95	3504.52	4286	428.60

NORTH PACIFIC

W. Washington	4	175	292.70		1261	126.10
W. Oregon					300	30.00
Upper Columbia	3	159	267.25		50	5.00
S. Idaho	4	218	274.00		238	23.80
S. Oregon					217	21.70
Montana					25	2.50
Totals	11	552	833.95		2091	209.10

WESTERN CANADIAN

Alberta	6	1368	1246.30	225.75	152	15.20
Manitoba	6	1060	1003.40	350.00	932	92.20
British Columbia	3	556	575.10	386.05	555	55.50
Saskatchewan	8	1132	1858.90	844.50	1456	145.60
Totals	23	4116	4683.70	1916.30	3095	309.50

Foreign and Miscellaneous Subscription List

	7078	707.80	271.10
	31037	3103.70	3782.80

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	90	8043	9755.48	9295.92	4681	1034.98	1755.23
British	26	1067	660.95		97868	1985.91	
Scandinavian	133	25299	17930.48	13889.23	25515	1664.06	282.41
Latin	11	1031	672.35	281.70	4306	154.01	149.79
East German	62	6323	2526.71	2100.40	73729	2056.70	1542.36
West German	60	6322	2820.85	1982.92	85731	2011.36	1787.51
Danube	11	1707	495.98	168.68	962	25.14	
Gen. European	53	5550	2611.62	1502.72	22780	813.83	1488.10
Canary Islands	1	88	15.21	30.78	19	.34	
South African	24	1277	2782.44	725.16	1278	81.46	87.06
India	5	296	545.12		7040	180.14	
Korean			18.29	27.96	4436	110.90	62.52
Japan		288	18.59	192.81	4272	179.53	309.31
Philippine	27	326	947.41	298.87			48.32
Hawaiian	2	217	821.35		500	45.00	
Guatemala	1	158	187.76				
Salvador	1	126	171.00		50	3.25	
N. Honduras			103.29				
Jamaica				108.25			180.00
Porto Rican	6	512	814.89	512.70			
Cuban	10	463	965.95	720.00			2.60
Colombia	1	120	63.75				
Brazilian	26	2670	1527.37	920.90			
Austral Union	26	1585	2341.11	1524.63		44.72	153.30
Totals, foreign	576	63468	48797.95	34283.63	333167	10391.33	7848.51
Totals, N. Am.	571	42457	47203.43	44081.07	111833	11183.30	13046.50
Grand Totals	1147	105925	\$96001.38	\$78364.70	443000	\$21574.63	\$20895.01

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	143,185.26
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,304.70	96,001.38
Oct.	81,367.89	70,219.70	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1914	1915	1916		1914	1915	1916
Jan.*	152971	170760	177107	July	211040	150880	151,297
Feb.	242627	134619	222470	Aug.	171451	152273	153,309
March	224757	341059	154019	Sept.	164860	130465	111,833
April	162027	183280	98217	Oct.	174182	123027	
May	168934	158114	117917	Nov.	142040	98174	
June	189897	159635	154701	Dec.	143190	107229	
Totals					2147976	1909515	

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

tains," and when human resources had apparently failed, that God was sought, and relief came through prayer. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Thus the Lord will use the consecrated colporteur in carrying the gospel message to the most remote sections of earth, and hasten on the glad day.

W. W. EASTMAN.

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.

February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.

March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.

April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.

May, 1915, 595,740 copies, value \$18,200.94; May, 1916, 196,084 copies, value \$6,803.98.

June, 1915, 215,051 copies, value \$7,974.76; June, 1916, 349,164 copies, value \$10,731.82.

July, 1915, 561,531 copies, value \$11,627.60; July, 1916, 451,581 copies, value \$12,985.33.

August, 1915, 451,249 copies, value \$11,301.47; August, 1916, 197,383 copies, value \$6,073.76.

September, 1915, 220,832 copies, value \$7,848.51; September, 1916, 333,167 copies, value \$10,391.33.

Our Colporteur Work for September

ANOTHER month has passed, and again the Lord has manifested his blessing upon the colporteurs in their work throughout the world, as shown by the accompanying summary. These figures represent many thousands of homes that have been visited by these consecrated workers, and through the aid given them by the Holy Spirit and heavenly angels, thousands have purchased books containing the last message of mercy to a perishing world. No doubt many will accept the light contained in these books, and the faithful colporteur who has sown the seed will meet the reward of his labor in the kingdom of God.

The report shows a gain of over \$17,600 for the world-wide work. While the gain in the homeland is small this month, it is encouraging to see the progress that has been made in the Australasian, Scandinavian, Latin, German, Central European, Danube, and South African Unions, in the countries of the Orient, and in Central and South America.

The work of the colporteur has proved to be a most effective agency as a pioneer in the mission field, and most urgent calls are coming to the Mission Board for leaders who can train the native forces for this work.

While wars and troublous times are increasing, the work of the Lord moves on to its final conclusion with accelerated pace.

W. W. EASTMAN.

Massachusetts Conference Colporteurs' Institute

THE recent colporteurs' institute held during the Massachusetts Conference, October 5-15, was a grand success. The meeting was held in Tremont Temple, Boston, and was attended by twenty-five colporteurs. Although there are usually a few who do not stay by the work, we hope to secure a large number as permanent canvassers. We greatly appreciate this addition to our force at the present time, for a number of our very best canvassers entered South Lancaster Academy this year, and we have felt the need of securing others to take their places.

The institute drew together a very consecrated class of workers, and we believe that these will stay by the work. Brother V. O. Cole, field agent of the Atlantic Union Conference, was with us each day during the institute, and his timely messages of instruction were much appreciated by those in attendance. Brother Cole's kind, sympathetic spirit in dealing with the canvassers and in assisting them at the institute, won the heart of each worker.

Brother E. R. Numbers, State field agent, worked untiringly giving instruc-

Of those in attendance at the institute, fourteen are to be located in various parts of the Greater Boston field, and during the coming winter the plan is to hold weekly meetings with the workers. Others who were present will be distributed among the cities throughout the State of Massachusetts. Brother Numbers informs us that the prospect is good for the best winter Massachusetts has ever seen in the canvassing work.

J. K. JONES.

Home Missionary Department

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

A Test of Faithfulness

IN studying the history of religious organizations, it is interesting and profitable to note the different tests imposed upon the members in the early days of most of the large denominations of the present time, and to see the gradual change made in these tests as the de-

history of that denomination, ought we to have a lower standard than they, when we have a greater message, with perfected facilities for printing and circulating, and a public educated to reading?

If the Methodist Church has lost some of its old-time zeal in the circulation of its literature, is there not danger of our following their course as we increase in numbers and public prejudice diminishes? If it was necessary in the beginning of the Methodist Church for the ministers and lay members to be faithful circulators of their printed message, can our privilege and duty be less? Should we not follow their worthy example, by making the circulation of our literature by our ministers and lay members a test of faithfulness? D. W. REAVIS.

Missionary Volunteer Department

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

The Bible Year

Assignment for November 12 to 18

- November 12: Luke 9, 10.
- November 13: Luke 11, 12.
- November 14: Luke 13, 14.
- November 15: Luke 15, 16.
- November 16: Luke 17, 18.
- November 17: Luke 19, 20.
- November 18: Luke 21, 22.

You Have Time

Compare Luke's Gospel with that of Matthew, noting differences.

Write a list of the miracles and parables mentioned in each Gospel.

Make a list of references to proper Sabbath observance.

The Life of Jesus

"It pleased God to have the earthly history of our divine Redeemer written by four different men, two of whom belonged to the inner circle of companionship of our Lord, Matthew and John, who were numbered among the chosen twelve; and two of them, Mark and Luke, were ardent believers, though not numbered among the twelve apostles. Thus we have two witnesses from within and two from without that distinguished band, all bearing united testimony to the same great facts concerning our Lord."

— Starr.

Luke and His Gospel

Of the personal history of Luke very little is known. He is thought to have been a native of Antioch, a Jewish proselyte, and by profession a physician. By Paul he is called "the beloved physician," and we know that he was the friend and companion of the great apostle to the Gentiles. Luke's own writings contain "the least possible reference to himself, yet we cannot doubt that he was eminently useful to the early church by his learning, judgment, fidelity, and even his medical skill." The "most excellent Theophilus" to whom Luke inscribes his Gospel, is supposed to have been "a Gentile of rank and consideration, who came under the influence of St. Luke or under



COLPORTEUR INSTITUTE IN BOSTON, MASS.

tion and securing rooms for the canvassers who attended the institute. Brother Numbers has been very faithful, and is building up a strong work in this field.

The writer was glad to have the privilege of conducting a Bible study each morning during the institute. These studies dealt with various phases of the message, and from the expressions of those in attendance, each one left the institute greatly encouraged by these morning talks. We are planning to mail to each colporteur who was present a set of these studies for his use in the future.

These workers go forth to handle such books as "The Great Controversy," "Daniel and the Revelation," "Bible Readings," and "The Coming King." We are glad to see them handling books that deal directly with the message, and that have won so many souls to this truth.

nominations grew in numbers and popularity.

In the early days of the Methodist Church, Wesley measured the faithfulness of preachers and of lay members by the part they took in the circulation of Methodist literature. Wesley knew that religious fervor and aspiration, even in his day, was strengthened by religious reading, and that the Wesleyan's faith was fed and nurtured by that which the printed page furnished. He knew the Methodist faith could be grounded, and attain sufficient strength to withstand the bitter attacks of those early days, only through the influence and power of the Methodist press.

If the printed page was the strong arm of Methodism in Wesley's day, what a tower of strength our literature should be in this advanced age of printing! If the circulating of Methodist literature was a test of faithfulness in the early

that of St. Paul at Rome, and was converted to the Christian faith."

"Luke commences his Gospel in classical style, and then describes the narrative of Christ's birth and the circumstances connected therewith, the particulars of the infancy and youth of our Lord, the preaching of John the Baptist, and the baptism of Christ. He next recounts the discourses, miracles, and actions of the Saviour during the whole of his ministry; and he gives a full account of the last journey to Jerusalem, included in which are all the particulars connected with the passion, death, resurrection, and ascension of the Lord Jesus Christ.

"The style of Luke's Gospel is elegant and finished, more complex in structure and varied in character than Matthew's or Mark's, possessing many peculiarities in diction, and containing comparatively few quotations from the Old Testament. The chief characteristic in this Gospel is its universality; the message delivered by Luke is not so much for Gentile or Jew as for man generally, and hence he dwells much on the tender solicitude of our Lord for the outcast and the lost. Note especially the many instances of contrasts occurring, the accurate and distinguishing use of medical terms, the beautiful hymns of praise and adoration recorded, the important parable of the prodigal son, the prophetic discourses concerning the overthrow of Jerusalem and the second advent, and the description of our Lord's ascension into heaven."

◆ ◆ ◆
"But for a Moment"

"But for a moment" this weight of affliction,
"But for the moment" this darkness and gloom;

Then the bright morrow
Which banishes sorrow,
Morning of bliss, past the tomb.

"But for a moment" this bond of restraining,
"But for a moment" this trial and care:

Then the glad waking
Where heaven is breaking;
Newness of life, "over there."

"But for a moment" this day of aloneness,
"But for a moment" this pathway of grief;

Then the clear shining
Through silvery lining;
Then the sweet hour of relief.

"But for a moment" the walk in the garden,
"But for a moment" the pain of the cross:

Then the unfolding,
The joyous beholding;
Golden the days, without dross.

— Selected.

◆ ◆ ◆
Missionary Work of the Highest Order

THE president of the West Virginia Conference, in his annual address, said: "The two Missionary Volunteer Societies in Parkersburg and Charleston are missionary societies indeed. They have done missionary work of the highest order. The Parkersburg society is going to near-by churches, rendering programs and assisting in evangelistic services, that the talent in these other churches may be provoked to good works. The Charleston society has done commendable work this summer in assisting in the evangelistic work in that place. May the Lord give us more such societies speedily."

Surely these societies have set a good example. Let us all be about our Father's business. M. E. KERN.

Medical Missionary Department

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

Hilo, Hawaiian Islands

WE find so much to do in this city that we have not yet found time to answer the many good letters that we have received from the homeland. We are the only workers in Hilo, and there is so much work to do that we are unable to meet the many calls that come to us.

One of the little boys in our Sabbath school refused to go to his grandmother's on a vacation because he did not want to miss one of the lessons. We are giving Bible readings at three places in Olaa, several miles in the country. The outlook is very encouraging. A number are convinced of the Sabbath, and are trying to keep it. One is a school-teacher, a very refined lady. The principal of the same school is convinced of the truth, but is finding it harder to yield. She has subscribed for our papers and buys our books. We always receive a hearty welcome at the home of one old lady, who tries to show her appreciation by giving us fruit when we call.

As we become known, the people are beginning to discover the object of our work, and some opposition is arising. Acting on the advice of the priest, one lady burned her \$5 copy of "The Great Controversy," which our canvasser had sold her. But this is only an evidence that the Lord is using us, for which we are thankful. It is much easier to carry on our Bible work in the country than in the city.

We are also giving treatments five miles out of the city. The people seem to appreciate our treatments, and we have some of the most influential persons in town on our list. As the way opens, we talk with them on religious topics and give them literature. The richest man on the island is a regular reader of the *Signs of the Times*, and believes in the soon coming of Christ.

We are very much in need of some papers in the Filipino language for our jail work.

We took a trip recently with friends up to the volcano and watched for a while the boiling lava. The lake has risen until it is only five hundred feet below the surface. It is burning, sissing, and throwing out rocks—a most wonderful sight. In some places the banks are sliding into the crater.

While we write, the city is all astir preparing for a big civic convention.

We are still praying for some one to come to help in the medical work, so we can give more of our time to the spiritual interests. Remember our work in your prayers.

MRS. ROBERT McKEAGUE.

Here and There in the Daily Press

(Concluded from page 2)

police were wrecked and set on fire. The city was reported, October 12, to be practically in the hands of the soldier mob.

The *Post* of Sunday, October 8, reported the town of Augusta, Kans., to be in "a state of near anarchy, with gam-

blers and bootleggers reaping a harvest, and the spirit of old western border days prevailing." The town's police force was dissolved, and the marshal resigned after a narrow escape from a mob of several hundred men.

Prohibition still continues to be a live question, and for the first time in the history of the Protestant Episcopal Church, a resolution was placed on record as favoring "such action in our legislative assemblies as will preserve the interest of temperance and the repression of the liquor traffic." Even in the Roman Catholic Church there is a growing sentiment in favor of prohibition. The church officially has taken no position, but the opinion of the Catholic bishop of Great Falls, Mont., is that of many Catholics:—

"Although the Catholic Church has at all times and in all places advocated Christian temperance as one of the four cardinal virtues, still she has not promulgated any formal declaration or canonical pronouncement on the subject of prohibition.

"It requires no proof to show that the traffic in intoxicating liquors is the crying evil of the day; that it is the most deadly enemy, the vampire of society; therefore its suppression cannot be wrong.

"Prohibition is a Christian principle. It is not against reason or morality, and it does not impose on personal liberty. On the contrary, it teaches prudence and self-control; it frees the public from intemperance, which is the most tyrannical slavery, and frees them from the danger of falling victims to this Juggernaut of mankind.

"Even as a negative and material virtue, temperance provides bread and clothing to the toiling masses; it brings peace and happiness to their families. On the other hand, we all know that King Alcohol, the greatest menace to success and happiness, closes the door of opportunity, paralyzes energy, brings disease, and is seldom prescribed by the best educated family physicians.

"Those who advocate prohibition are messengers of peace and patriotism, and are fighting a bloodless battle for humanity."

Vice continues prevalent, and every few days there is some discovery of conditions prevailing in the society of the great cities of the world, such as should startle the optimist from his delusion that the world is getting better. Though France is involved in the present awful war, yet it has been necessary to form a police system to wipe out the opium dens in the *fashionable quarters of Paris*. The police are reported to have found palatial resorts fitted up in the most luxurious style for the use of opium parties of society men and women.

In New York City, according to a report dated October 19, a woman committed suicide the day before. The only reason which her husband, who was the foreman of a large dyeing establishment, could suggest for the suicide, was that his wife smoked as many as thirty cigarettes a day, was an inveterate coffee drinker, and had recently been ill. It would doubtless surprise many of our readers to know how many women are cigarette fiends.

In the great city of Chicago one of the most horrible of vice disclosures occurred recently. Seven men fought a revolver battle over the "sale of a

woman for \$200." One of the men was shot to death, and another probably fatally wounded.

Surely it takes no prophetic eye to see that the times in which we live resemble those which immediately preceded the flood. Even in the things which we see all about us, let us recognize the prophetic picture which shows that we are in the days when His coming draweth near.

L. L. C.

OBITUARIES

HENNAGE.—A. Cornelia Hennage was born in Westmoreland County, Virginia, April 15, 1845, and died Sept. 27, 1916, near Rockville, Md. She began the observance of the seventh-day Sabbath in 1898, and later became a member of the Seventh-day Adventist church, continuing faithful until her death. Funeral services were conducted by the writer.

H. W. HERRELL.

POND.—Amanda Evelyn Ritchie was born in Warren County, New York, Dec. 17, 1834. With her parents she crossed the plains by ox team in 1846, and Dec. 11, 1851, was married to J. E. Pond. To them were born ten children. Sister Pond heard the third angel's message preached by Elders J. N. Loughborough and M. E. Cornell in 1873, and from that time was an earnest witness for the truth of God. For thirty-six years she was a widow, and death claimed six of her children. She fell asleep at her home, in Napa, Cal., Sept. 8, 1916.

J. ADAMS STEVENS.

Appointments and Notices

Publications Wanted

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

Mrs. A. M. Brock, Box 54, Provençe, Okla.

Mrs. Fred Klotz, 803 W. 16th St., Cheyenne, Wyo.

M. W. Moss, Gravette, Ark., *Signs*, *REVIEW*, and *Instructor*.

Elijah Taylor, 100 E. 30th St., Austin, Tex. Continuous supply. Only papers of the present year can be used.

He Was Impressed

It is a particularly encouraging story, the one concerning the president of a large corporation, one of our faithful sister canvassers, and the *Signs Magazine*. This man of affairs saw a copy of the paper two years ago in a Philadelphia business office, and was greatly impressed by it. Ever since he has wished to subscribe for it. Happening to overhear our sister give a canvass, he loitered near until she was through, and then addressing her said, "I have just been waiting to get that magazine. What is the subscription price?"

Thousands of other thinking men and women are looking for the *Signs Magazine*. They are interested in the message which it gives in such varied form. Some like one thing, some another. Surely every need and

taste will be served by the December number, the contents of which follows:—

Saved from Sore Judgments. T. E. Bowen.
Christian Science. G. B. Thompson.
The Coming World State. Geo. McCready Price.
Apostles and the Sabbath. W. F. Martin.



Importance of Christ's Coming. M. N. Campbell.

Review of Europe's Tragedy for the Month. Editor.

The Ancient Sanctuary and Its Lessons. S. N. Haskell.

Martin Luther and Church and State. C. S. Longacre.

Jesus the King. Geo. W. Rine.
Spiritual Growth. A. G. Daniells.

Yosemite, the Wonderful. L. A. Reed.
Christmas. Editor.

How many can you use? And by the way, are you on the *Signs Magazine* subscription list? Write your tract society secretary.

A Letter from a King

A FEW days ago the Review and Herald received the following letter from one of the kings in Africa:—

"SIR: Please can I have a copy of your *Instructor*, and let me know how I can subscribe in the future for a constant supply?"

"Hoping to hear from you soon, I remain,

"Yours truly,
"_____"

How this ruler came in touch with the *Youth's Instructor* we have no way of knowing. He no doubt has seen a copy somewhere, and has recognized it as a valuable young people's paper, and therefore wishes to obtain it regularly.

The *Youth's Instructor* is far in the lead when we compare it with any other paper published for young people. Any person who is old enough to understand the articles which appear week by week in the *Instructor*, and who does not have or read them, is missing a great deal of that which is worth while in this life. A yearly subscription costs but \$1.25. Any tract society will be pleased to handle this business.

Sounds of a Going

THE following paragraphs illustrate how many people feel concerning the Present Truth Series:—

"Mr. _____, a friend of mine from the Isle of Pines, West Indies, sent me a copy of Health and Temperance Extra No. 19. The statistics are so important that I inclose one dollar, and will thank

you to send me two hundred. I will distribute them where they will do good."

"One of your subscribers lent me a copy of your Extra No. 22, in which I have been much interested. Inclosed please find check for a supply of this number for my friends."

"One of your papers has fallen into my hands. I should like a bunch of Extra No. 15, 'Who Changed the Sabbath?' I want to give them to all my friends and neighbors. Inclosed find remittance to pay for the papers I am ordering."

"Please send me two hundred copies Present Truth Series No. 22. A little later our church will place a copy of this number in every home in our city."

Our Oldest Readers

MRS. S. T. BELDEN.....	60	years
D. T. Shireman.....	58	"
Smith Sharp.....	56	"
John M. Wilson.....	51	"
Mr. and Mrs. T. D. Wallar....	46	"
L. M. Witter.....	44	"
Sarah Prosper.....	42	"
H. E. Simkin.....	40	"

What They Say

"I have been a constant reader of the REVIEW for fifty-one years. I could not get along without it."

"I do not know how I could get along without the REVIEW."

"For fifty-eight years the REVIEW has come to my home. It is a most welcome visitor. I do hope that every believer will have it come to him. Its pages are filled with the truth for these times."

"I have been a constant subscriber and reader of the good old REVIEW for forty-two years. Nearly all that time it has been my only preacher, as I have been one of the isolated members. I could not have lived the message without it."

"I have regarded myself as a life subscriber to the REVIEW for a long time. Years ago we used to subscribe for five years at a time, so I inclose my check for a five years' subscription. One year is altogether too short a term for a 'lifer.' All Adventists, whether in America or in foreign fields, should have the REVIEW all the time. It is the one link that unites all as one people, and keeps us in touch with headquarters."

"It was in 1860, about the time that Lincoln was first elected, that my father subscribed for the REVIEW. I chanced to go to the post office and receive the first number that came. I well remember the look of it and some of the articles that it contained. I have missed reading but few copies of it since then, and for years I have read *all* that each copy contains. I cannot take all our periodicals, but I expect to take and read the REVIEW to the end. I do not know that there is anything that I have a greater burden for than to see more people reached by the REVIEW and more of our members induced to subscribe for it."

"The first five dollars that came into my hands after I accepted the truth I sent for the REVIEW, a prophetic chart, and a hymn book. I do not think we have been without the REVIEW six months since then. Oh, there are so many things for which to praise the Lord! We cannot enumerate them. I can say from the heart, praise the Lord for the Spirit of prophecy that has piloted us thus far."

Signs of the Times Leaflets



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

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

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

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

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

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

Signs of the Times Leaflets

NO.

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, unbroken\$.10
 1 pound, unbroken (about 18 of each) .40

Ten per cent higher in Canada



ORDER OF YOUR TRACT SOCIETY



WASHINGTON, D. C., NOVEMBER 9, 1916

WE learn that the difficulties of mission work in war time in East Africa have left but one worker in the Abyssinian Mission. Sister H. Steiner, wife of the superintendent, is alone at the Asmara station.

THIS week Brother Leo K. Chang is sailing from San Francisco, to engage in the work in the Hawaiian Islands. Brother Chang was graduated from Union College a year ago, with the highest esteem of teachers and associates. Of Korean birth, he will labor especially among the thousands of Koreans in the Hawaiian group.

THE recent General Conference Committee Council invited the Pacific Press to establish a branch at some point in the West Indies, to serve the publishing needs in Central America, the northern part of South America, and the islands. Brother H. H. Hall, of the Pacific Press, is planning to attend the meeting of the West Indian Union Committee in Trinidad.

WE note that in the round of Asiatic Division meetings Elder R. C. Porter, president of the Division, attends the meetings in India, Burma, Malaysia, and south China; while Elder J. E. Fulton, secretary of the Division, takes the northern round of meetings, beginning with the Philippines, and continuing through Japan, Korea, Manchuria, and north China.

OUR youngest school to date is the Battleford Academy, located at Battleford, Saskatchewan. The neat announcement which has come to hand states that the school will open November 1. It is in charge of Prof. C. B. Hughes as principal, with Mrs. C. B. Hughes, Claude Degering, and H. W. Clark as additional teachers. We hope that this institution may prove a source of real strength to the cause in the Northwest, and that many young men and women will go out from its doors as faithful workers in connection with this movement.

FROM every quarter good reports come of the progress of the Harvest Ingathering campaign. We are glad that this is a campaign in which young and old may engage. A young sister in Iowa writes that she worked only two days, and gathered more than fifteen dollars. Doubtless many others could bear similar testimony as to the good results of their visits to friends and neighbors. We earnestly hope that every member of the church will have a part in the Harvest Ingathering work, both for the personal benefit which would be received and for the help it would give others. The blessing of God acts and reacts upon the one who seeks to give, as well as upon the subject of labor.

By the entry of Roumania into the war, and the extension of the zone of conflict into the Transylvanian border, new regions have been involved, where probably fifteen hundred of our Sabbath-keeping brethren and sisters reside. Thus yet other churches and families will know the distresses and hardships of war time. We are sure these believers will be remembered in the prayers of those who live afar from the lands torn with strife.

WE must report the sad news of the death of Mrs. R. B. Thurber, wife of Elder R. B. Thurber, of Burma. On account of his wife's illness, Elder Thurber was compelled to bring his family to America early this year. Sister Thurber received every care, but, unable to rally, fell asleep on the eve of the Sabbath, October 27, at Takoma Park. Only a few days before her death she spoke of her work in Burma, saying: "I love the people in Burma, and should like to go back there and work for them again." Our sympathy is with Elder Thurber, the four children, and other sorrowing relatives. Sister Thurber was a faithful missionary, and her grave, though in Michigan, will stand as a memorial to her love for souls in Burma. Elder Thurber is a member of the faculty of Emmanuel Missionary College, at Berrien Springs, and will continue his work there.

The Week of Prayer

THE week of prayer comes a little earlier this year than usual, December 9-16. Last week's REVIEW contained the readings, and copies of it were mailed by the Mission Board, regardless of the regular subscription list, to isolated Sabbath keepers, church elders and leaders, schools, publishing houses, sanitariums, physicians, nurses, and conference workers; also a few extra copies were sent to each conference office. An edition was printed earlier to supply South Africa, India, and the British Union Conference. From those printed first, a supply was sent to mission stations, so that all workers in foreign lands might receive copies.

We suggest that care be taken in preserving last week's REVIEW, that when the week of prayer comes, you will have the readings.

T. E. BOWEN.

Offering for the Negro Work

THE annual collection for the work among the Negro people has been appointed for Sabbath, November 18. At no time since the work was started among this people has the need for a good offering been greater than at the present.

Labor put forth to extend the message among the Negro people is attended with excellent results, not only in the Southern States, but in some of the large centers of population in the North, and a splendid class of people are accepting the truth. Some strong churches are being developed. In proportion to their means, these are as faithful in paying their tithes, and as liberal in their offerings, as are our churches in any part of the field. I attended a colored Sabbath school recently in one of our city churches where forty dollars was given at the thirteenth-Sabbath collection.

Here is a people among us, numbering about ten million, who speak, write, and understand the English language. We are to carry the message of the coming

Saviour to them. A good beginning has been made, and hundreds are already obedient to the truth. But it is only a beginning. We must plan for a greater work than in the past. Through lack of means we have been unable to do many things that should have been done, and as a result the progress of the work has been retarded. We must plan for a stronger educational work, and to strengthen our evangelical efforts.

The Huntsville school is doing a good work in training workers, and all the properly trained and consecrated pupils from this school should be set at work to carry the message to their own people. But to strengthen the work and to build up those phases of it which we have been compelled for lack of means to postpone, will require a more liberal offering than in the past.

There is need at this time of a large offering. Plans are being perfected to strengthen our work in some of the large cities containing a large Negro population.

It would greatly help in forwarding the message among the colored people if a liberal offering is given at this time. All can give something, and thus enable those wrestling with the problem of this work to make advance moves. Church officers in every church and workers throughout the field should bring this subject before the churches and scattered believers, and urge a liberal offering.

G. B. THOMPSON.

Harvest Ingathering Campaign

WE are in the midst of our Harvest Ingathering campaign for missions, and from every section of the field interesting, profitable, and blessed experiences are being reported. It is very evident that larger sums are being collected than ever before. The general public are manifesting a liberal spirit. If every believer in this great world-wide movement possessed the courage, force, energy, and perseverance that the present situation demands; if all revealed those positive traits of character that give power to do something,—the spirit and energy that kindle enthusiasm,—we should demonstrate the limitless possibilities of this simple yet effective plan.

In a letter from Elder G. H. Skinner, he says: "There is an experience gained in this work that cannot be obtained in any other way, and those who fail to get this experience are missing much."

This is in harmony with a statement found in "Ministry of Healing," page 500: "Many become inefficient by evading responsibilities for fear of failure. Thus they fail of gaining that education which results from experience, and which reading and study and all the advantages otherwise gained, cannot give them."

Already 886,672 copies of the Harvest Ingathering Signs have been sent to the field, not including over 30,000 in the foreign tongues. The publishers expect to have to print more than 1,000,000, and are making preparation to do this.

If we could only know how these papers will be read and appreciated by thousands of people in the different sections of the field, it would stimulate us to greater activity.

In this ministry we find that the connecting link which binds us to God and to our fellow men is the law of service.

F. W. PAAP.