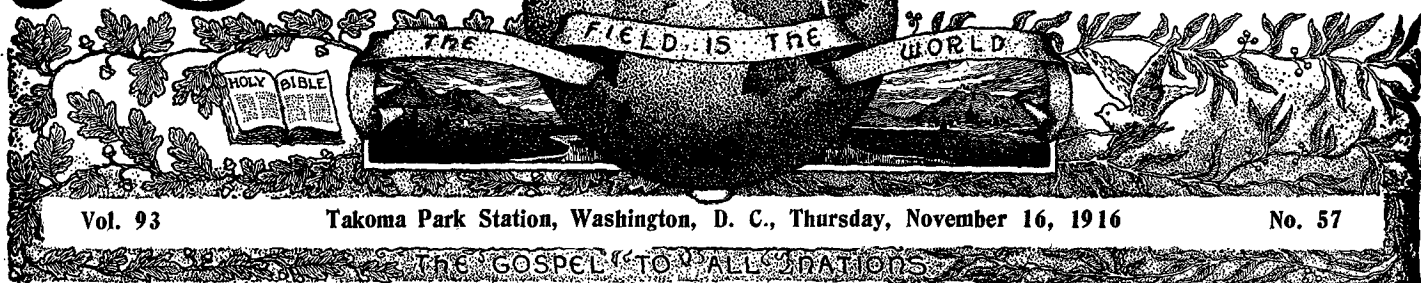


The Advent Review and Sabbath Herald



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Takoma Park Station, Washington, D. C., Thursday, November 16, 1916

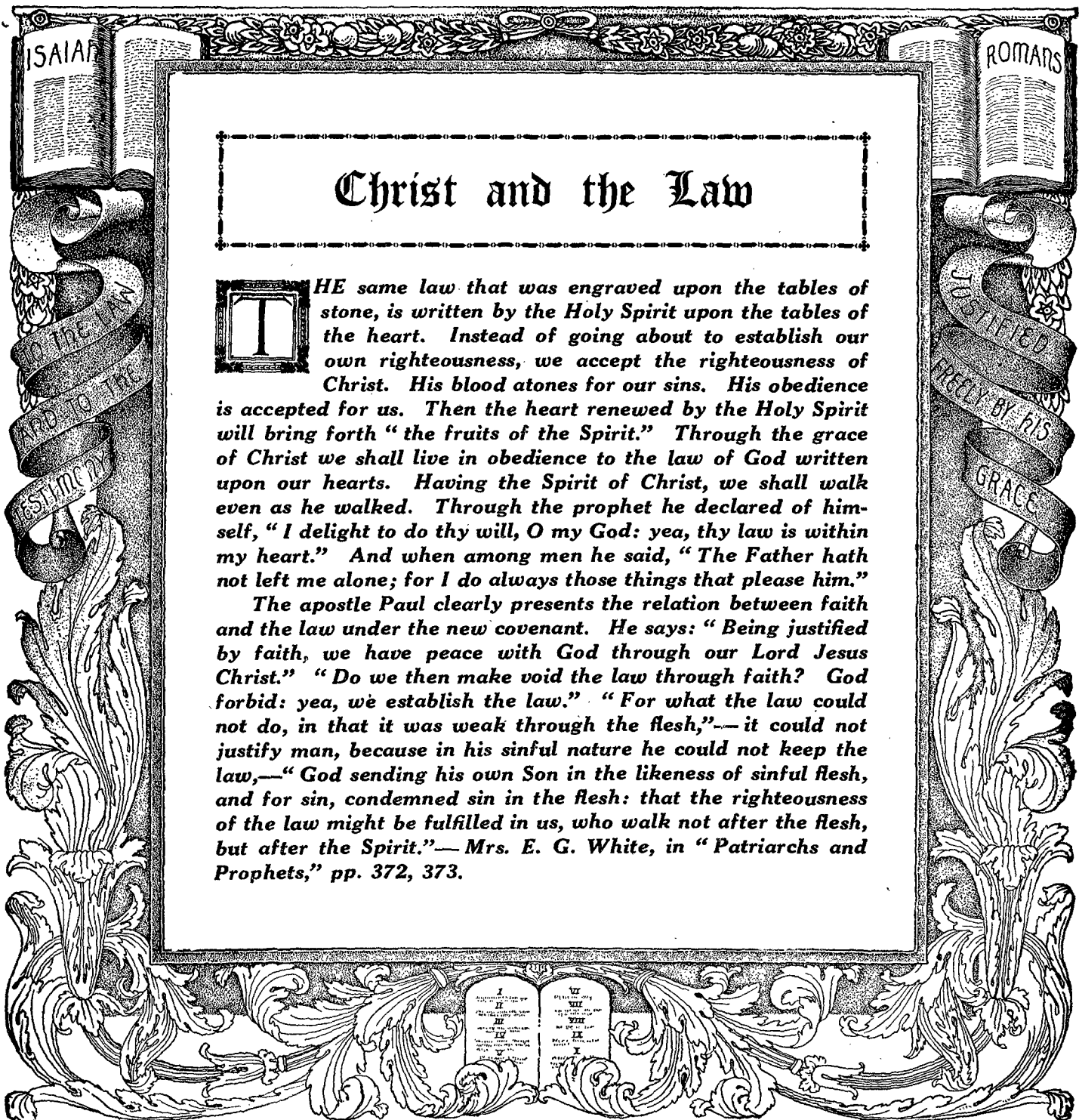
No. 57

THE GOSPEL TO ALL NATIONS

Christ and the Law

THE same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." And when among men he said, "The Father hath not left me alone; for I do always those things that please him."

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"—it could not justify man, because in his sinful nature he could not keep the law,— "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Mrs. E. G. White, in "Patriarchs and Prophets," pp. 372, 373.



Poetry

The Time is Short

1 Cor. 7:29

I SOMETIMES feel the thread of life is slender,
And soon for me life's labor will be wrought;
Then grows my heart to other hearts more
tender—

The time, the time is short.

A shepherd's tent of reeds and flowers de-
caying,
The night wind soon will crumble into
naught;
So seems my life, for some rude blast de-
laying;
The time, the time is short.

Arouse, my soul! the long-lost time redeem-
ing;
Sow thou the seeds of better deeds and
thought;
Light other lamps while yet thy lamp is burn-
ing—

The time, the time is short.

Think of the good thou mightst have done
while brightly
The sun to thee life's choicest seasons
brought;
Hours lost to God in pleasures passing lightly,
The time, the time is short.

Think of the drooping eyes thou mightst have
lifted
To see the good that Heaven to thee hath
taught,
The unhelped wrecks that past life's bark
have drifted—
The time, the time is short.

Think of the feet that fail by misdirection,
Of noblest souls to loss and ruin brought,
Because their lives were barren of affection—
The time, the time is short.

—Anonymous.

Ingathering

Matt. 9:37

LULA PHIPER MC CALISTER

LIST to the pleading and call of the Master,
Who'll work in my vineyard? I'll richly re-
pay.

The fields are all white, and the harvest is
ready.

Who'll enter the service and work while
he may?

Arouse, ye that slumber, for day is fast pass-
ing,
And night, when none labor, too soon will
be here;

Just gather the grain that already has ripened,
And then will the Master of harvests ap-
pear.

Go gather them in from the lanes and the
alleys,
The sheep that are straying, the lambs that
are mine;
Go tell them the Shepherd in mercy is wait-
ing,
With love manifold and with pity divine.

Go gather them in from the dens of foul
gambling,
Where they barter their souls for the things
that decay;
Convince them that riches are laid up in glory
For all who'll believe and accept them
today.

Go gather them in from the halls where
they're dancing,
Where lost is respect in frivolity's whirl,
Where deaf ears are turned to each fond par-
ent's pleading,
And homes are forsaken for things of the
world.

Go gather them in from the dives of the ale
house,
Where children are sold for the price of a
drink.

Where crimes are enacted, and wives are
made homeless;

Go teach them a better way; help them to
think.

Go gather them in from the homes of dis-
honor,

Where vows are forgotten and lights are
turned low,

Where lives have been wrecked for the pleas-
ures that perish;

Go help to reclaim them; go, laborer, go!

Go gather them in from the hate of the races,
Where each strives and plans that his
brother may fall;

Go teach them that God from one blood made
all nations,

And he is the infinite Father of all.

Go gather them in from the beast and its
worship,

Where thousands in ignorance bow at its
shrine;

Go give them the word that is rightly di-
vided,

And teach them to keep God's command-
ments divine.

Go gather them in, and let none cease to labor,
For thousands are lost by neglect and re-
pose;

Go gather them in; haste to tell the glad story
Before the blest day of salvation shall close.

With voice, tongue, and pen let the message
be carried,

With power like Paul's may the story be
told,

Till all countless peoples who now sit in
darkness,

Shall see the glad light and haste into the
fold;

Till China shall waken,—those millions who
slumber,—

And Africa pleadingly stretch forth her
hands;

Till isles of the sea and caves in the moun-
tains

Shall sing and rejoice at Jehovah's com-
mands;

Till India sees that her gods have no power,
And temples are reared to the God that's
unknown;

Till idols have vanished, and nations, rejoic-
ing,

Shall see heathen kneel at Jehovah's great
throne.

Our God does not force nor compel us to
labor,

For angels most gladly this call would obey;
But sinful men surely should count it an honor

To labor together with Jesus today.

O, joy will be great when we each have been
gathered

All safe in the kingdom when life's course
is run,

To rest at the feet of the Master forever,
And hear those blest words, "Faithful serv-
ant, well done."

Then let us go forth to each task that's as-
signed us;

With faith that's unflinching let's work for
the Lord;

Let's gather our sheaves and then bind them
up quickly,

For Jesus is coming to bring our reward.

With blest harps of gold and with robes of
pure whiteness,

We'll rest evermore on heaven's fair plain;
And sing earth's glad song to the wonder of
angels:

"All glory to Jesus, the Lamb that was
slain!"

— — —

"We get our mete as we measure,
We cannot do wrong and feel right,

Nor can we give pain and gain pleasure,
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robin and wren,

But always the path that is narrow
And straight for the children of men."

The Ministry of Sorrow

ELIZABETH CORNELL MARTIN

At night when the shades are fast falling,
And the sun is far down in the west,
When the stars all above me are shining,
And I linger a moment to rest,
I think of the day that is ended,
Of the sorrows and joys and the pain,
How I long to have nothing but sunshine,
And never the clouds nor the rain!

But then, as I think of the great men,
Of the sorrows they bore all the years,
And the cares, and great trials and sadness,
The bitterness, pain, and the tears,
I know that their lives were thus measured,
For the Father in heaven must know
How much sorrow each one of his children
Must have ere in beauty he grow.

Ah, yes, that is why he sends sorrow!
To make us more perfect and true,
To smooth off the hard and rough places,
And make us all shining and new;
For those thus made lovely and holy
Are the ones whom the Father hath loved:
He sent them the trials to mold them
And fit for his kingdom above.

The Plodder's Petition

LORD, let me not be too content
With life in trifling service spent—
Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little thoughts, to suit
A shriveled mind.

I do not ask for place among
Great thinkers who have taught and sung,
And scorned to bend

Under the trifles of the hour;
I only would not lose the power
To comprehend.

—The Independent.

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

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TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 16, 1916

No. 57

EDITORIALS

Keeping Silent

It is not easy to master the tongue. "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

The gift of speech is a blessing beyond computation. What could compensate one for being struck dumb, and never again being able to utter a syllable? This wonderful gift from God should be used to bless and heal, not to wound and bruise.

How cruel sometimes are our words! They darken homes, and wound those we love. In a moment of vexation we utter words which hurt and do violence to the tender, loving sensibilities of some soul.

"I hastily opened my lips
And uttered a word of disdain,
That wounded a friend and forever
estranged
A heart I would die to regain."

And the saddest of all is that the spoken word can never be unsaid. Money lost may be regained. A mansion burned to the ground may be rebuilt. The flowers of spring fade, but there will be more. The sun may be hidden behind a cloud, but it will shine again. But the word spoken in haste or in anger can never be recalled, though it be repented of in scalding tears.

We may think it is only doing what is just in return for wrongs, fancied or otherwise, to make one smart under the whip of words. But a few brief days may see the one whom we have lashed with our tongue silent in death. How sorry we shall then feel, and wish the harsh, wicked words had never been spoken. It has been well said that a minute of holding the tongue is worth an hour of explanations.

It is marvelous how some persons chatter on incessantly through the day. They are seldom awed into silence, and then for only a short time. They spread gossip, peddle slander, tattle, and backbite, without remorse of conscience, and often at the same time profess to be the followers of the meek and lowly Nazarene.

We can learn much from Christ about holding the tongue. He thought and meditated much, but said little. He who

knew all things was silent much of the time. What a model for us all!

There is something about the scantiness of the Bible record of Jesus' words during the first thirty years of his life that, as we reflect upon it, grips and impresses the soul. He might have talked. He could have unfolded the profound mysteries of the heavens, in endless phrases and in words which would have taxed the lexicographers of all ages. He could have talked about scientific problems in a way that would have astonished the scientists and philosophers of all ages. He could have told all about the origin of the stars and systems of worlds, for he lived in the times of their creation. The whole field of knowledge was at his command. He was master of it all. He knew every mystery, and understood all knowledge. How impressive, then, is his silence!

He knew that Judas was a thief. He sat in silence while the treason of one of his disciples was ripening. He did not disclose the failures and weaknesses of the false disciple to the others. When he said that one of them should betray him, they all asked, "Is it I?" He had not aroused their suspicions by throwing out hints about Judas. What a lesson for his followers!

When arraigned before the tribunal of an earthly court, though the greatest judge of all, he was silent in the midst of insult. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23.

When being nailed to the cross by those whom he loved, and while yielding up his life to save sinners, he endured all in silence. When taunted by the rabble, as he was suffering on the cross, no bitter words or complaints fell from his lips. Instead, in his dying agony he breathed a prayer for his murderers.

With such an example before us, it is well to remember that God is in heaven and we on earth, and to let our words be few.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

G. B. T.

An Old-Time Sabbath Witness

In the sixth edition of Pagitt's "Heresiography, or a Description of the Hereticks," published in London, in 1661, there are given some facts regarding Mrs. Trask, a Sabbatarian witness, which had not appeared in earlier editions. In this supplement, prepared by a hand other than that of the original author of the book, the "gentle reader" is informed that further information has been furnished by those having personal knowledge of the experiences of Mrs. Trask, "who lay prisoner in the Gatehouse many years for keeping the Jewish Sabbath and for working on our Lord's day."

Readers of the "History of the Sabbath" will recall the fact that John Trask, the husband, was put in the pillory at Westminster, and then whipped from Westminster to the old Fleet prison, where, after a time of imprisonment, he yielded his convictions and was released. His wife, however, maintained her faith to the end. Her case interested influential religious people. One of these wrote to her:—

"Your long imprisonment comes oft into my mind. Much have I thought how I might do you some little good; but to effect it my weak capacity could never find out. Your constant suffering would be praiseworthy were it for truth; but being for error, your recantation will be both acceptable to God and laudable before men. I hope you are not so stupid and obstinate in your opinions that you will therefore continue in them because you once held them."

The writer went on to urge her to consider the great good she could do by mingling among other women if she would only give up the Sabbath, urging many of the arguments against the Sabbath which we hear nowadays. We can well understand that in those dark times, when witnesses to the Sabbath were few, and there was no great movement on to cheer the hearts of those who were standing for the truth, it took a stout faith in the Word of God to resist soph-

istry and ridicule and hold on to the truth. This appeal to Mrs. Trask to turn from heresy, and to resign all understanding to the true church, was dated the day after Christmas, 1634.

Another person interested in Mrs. Trask wrote an account of her imprisonment as follows:—

"Mistress Trask lay fifteen or sixteen years a prisoner for her opinions about the Saturday Sabbath, in all which time she would receive no relief from anybody, notwithstanding she wanted much; alleging that it was written, 'It is more blessed to give than to receive.' Neither would she borrow, because it was likewise written, 'Thou shalt lend to many nations, and shalt not borrow.' So she deemed it a dishonor to her Head, Christ, either to beg or borrow.

"Her diet for the most part during her imprisonment, that is, until a little before her death, was bread and water, roots and herbs; no flesh nor wine nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon she had of such prisoners as did employ her sometimes to do business for them. But this was only within the prison, for out of the prison she would not go. [The reader will understand why she would not go out of the prison; because there was no release for her except by the recantation which was urged continually upon her by those who could not understand her loyalty to God and his holy law.]

"So she there sickened and died. She charged the keeper of the prison not to bury her in church nor churchyard, but in the fields only; which accordingly was so done. And in her person we see expressed to the life not only the strange and inflexible obstinacy of a perverted spirit, but also the miserable and unhappy condition of all heretics, worse than that of other common transgressors.

"So there was an end to her sect in less than half a generation. 'Tis true, it begins of late to be revived again; but only faintly. The progress it makes is not observed to be much, so that of all those gangrenes of spirit with which the times are troubled as yet it spreads least; and therefore 'tis hoped a short caveat (such as this is) may suffice against it." —Pages 196, 197.

In this supplement yet another testimony is quoted from one who evidently felt somewhat more kindly toward this prisoner for the faith of Jesus. This writer says of Mrs. Trask:—

"She was a woman endued with many particular virtues, well worthy of imitation of all good Christians, had not error in other things, and especially a spirit of strange unparalleled opinionativeness and obstinacy in her private conceits spoiled them. She lived at Fleetbridge, and there taught children to read. She would teach them only five days in the week; for upon Saturday she would not teach them, because she esteemed that the Sabbath day, and upon Sunday (which is the Christian's sabbath) I suppose she durst not.

"And unless parents would cause their children to come precisely at seven of the clock in the morning, and send them their breakfasts at nine, she would not teach them.

"Her price was fourpence a week, and under that she would not teach; yet if any of their parents were poor, she would sometimes send them somewhat of the price back again; as she would likewise do at times when she thought that for some scholars she deserved not so much. This she professed to do out of conscience, as believing that she must one day go to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interests.

"She taught a son of mine who had only learned his letters in another place, at the age of four years or thereabouts, in the space of nine months so that he was fit for the Latin, into which he was then also entered.

"She had a maidservant of her own opinion, who helped her to teach, and their course was never to receive above their fixed number of children, so that by reason thereof sometimes in two or three months' space a child could hardly be admitted into their school.

"At last, for teaching only five days in the week and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the English Church. Here she lay until the Parliament called November the third, 1640, dissolved that prison, after which she was carried to Gatehouse, where she continued to her death."

Just where Maiden Lane prison stood it seems difficult to determine. But the Gatehouse prison was obliquely across the street from Westminster Abbey. Doubtless during the long years of her imprisonment she often watched the throngs pass in and out of that ancient church. Churchmen of the period considered it not at all inconsistent with their worship of God to shut up in prison one of his children whose only offense was that she kept the fourth commandment, which Sunday by Sunday was repeated in the service across the street, accompanied with the prayer, "Lord, have mercy upon us, and incline our hearts to keep this law."

This writer repeats the assertion that Mrs. Trask would neither beg nor borrow. He says:—

"She would eat her own bread, she said, meaning what she earned by sweeping some rooms of the prison and helping some certain prisoners, which, with an annuity of forty shillings at the most, was all her maintenance. She ate no flesh, nor drank wine, but water only, for many years together. She lay prisoner about sixteen years."

The writer says that in visiting her toward the end of her life, he found her very ill, and at last persuaded her to accept from him ten shillings, only with the understanding that it was to be returned to him later. She had one of her own friends with her, upon whom she relied to make good the promise in case she failed, for this writer says:—

"Her nurse, one of her own opinion, was not less careful to return me the money; for coming back to London, the

poor woman rested not until she had found me out and delivered back the ten shillings. Although she were a poor woman, and had a poor lame child, I was yet not able to fasten half a crown upon her so much as for the child, so little do they value earthly riches." —Pages 209-211.

This is the picture of fidelity to God that comes to us in the pages of this old book. Somewhere through all the centuries the Lord has had his witnesses to the Sabbath truth for which the apostles stood in the New Testament times. In the dark days of old they saw not what we see,—the dawn of the Sabbath reform movement, the lifting up of the standard of God's holy Sabbath, after it had been trodden underfoot through centuries. But the old-time witnesses were loyal to what they saw. They heard the commandment of God in his own Holy Word, they saw the example of Jesus, and in loyalty to him they followed in the path of righteousness, no matter at what cost, and no matter though they stood alone against a frowning world.

W. A. S.

A Steadying Faith

THAT the world's outlook is anything but encouraging or reassuring must be evident to every student of the times. With the ravages of war ruthlessly consuming the products of peace, with the high and increasing cost of living, with the growing racial and class hatred and bitterness, with the intensifying misunderstanding between capital and labor, and with the disintegrating elements at work in the social and religious life of every nation, there is not very much in the outlook at the present time to afford hope or satisfaction.

There is needed, as the editor of one of our exchanges emphasizes, "a steadying faith;" a hope in God which reaches out and grasps the realities of the divine promises. It will take more than a faith in creeds or in a system of doctrines to hold the followers of the Master loyal today. Nothing less than a personal and living experience in God will hold in the stress and storm of the world's great crisis. As another has said, we must gather strength from the weakness of others; warmth from their coldness; courage from their cowardice; loyalty from their treason. The one who stands must stand as did Elijah, alone with God, conscious of his abiding presence, of his spiritual guidance.

Heaven will shake us loose from every human influence, so that if all men forsake the Master, we shall stand true and faithful. But standing in this integrity, in this Christian independence, will not develop a spirit of aloofness from our fellows. As never before, Christian believers need to come into personal touch with one another. Each needs the sympathy and encouragement which can

come only in Christian fellowship. But this fellowship will not take the place of greater fellowship with the Elder Brother. Indeed, there can be Christian fellowship only as it centers in Christ; there can be Christian unity only as his Spirit becomes the unifying power in the heart of every believer. Let us seek for that steadying faith which can be found only in a daily, living, growing experience in the Lord Jesus Christ.

F. M. W.

Archeological Light on the Old Testament

BESIDES confirming the accuracy of statements found in the Pentateuch, archeology has shed light upon many of the other historical books of the Old Testament, upon the prophetic books, and even upon the books of the New Testament. Indeed, as we pass from the earlier times recorded in the first five books, to the period of the kings, the monumental references to the events recorded in the Bible narratives become more numerous. In the words of James Orr:—

"The names and doings of the kings, and events narrated in Scripture, like Shishak's invasion, Mesha's rebellion, the fall of Samaria, and captivity of Israel, Sennacherib's invasion, are inscribed in the contemporary records of the peoples or rulers concerned. Sometimes additional information is imparted. We learn that Shishak's invasion extended to the cities of Israel and Judah (Cf. 2 Chron. 12: 3, 4, which enlarges the account of 1 Kings 14: 25, 26); that Jehu paid tribute to Shalmaneser II, king of Assyria; that Ahab fought, as an ally of Ben-hadad, at the battle of Karkar, in the end of his life (Cf. 1 Kings 20: 34; 22: 1)."—*"Bible under Trial,"* p. 135.

Before 1843 Sargon, the king of Assyria, mentioned in Isa. 20: 1, was unknown to history. Accordingly many critics considered him a myth. Strangely enough, the first Assyrian exploration made by Botta in 1843 brought to light the ruins of the great palace of this very Sargon. The distinguished explorer, Hilprecht, tells us:—

"There never has been roused again such a deep and general interest in the excavation of distant Oriental sites as toward the middle of the last century, when Sargon's palace rose suddenly out of the ground, and furnished the first faithful picture of a great epoch of art, which had vanished completely from human sight."—*"Explorations in Bible Lands,"* p. 87.

Sargon has now become one of the best-known of Assyrian kings. He was the father of Sennacherib, and final conqueror of Samaria. In the palace discovered by Botta there has been found the portrait of Sargon, and the annals of his reign, including the very siege of Ashdod mentioned by Isaiah.

In the fourteenth verse of the eighth chapter of Ezekiel, the prophet tells of

hearing, when he had been brought in vision to the northern gate of the temple, women weeping for Tammuz. A Babylonian poem has been found which tells of the yearly descent of Ishtar, the goddess of love, to the underworld, to her beloved Tammuz, who had died. The poem ends with the words:—

"On the day of Tammuz, play for me the lapis lazuli flute, play the Santu-flute with it,
When the wailing men and women play with it,
Let the dead return, let them smell incense."

The wailing alluded to in this poem is without doubt that spoken of by Ezekiel. Another poem has been discovered in which there are recorded the very words of "a lament over Tammuz." (See Cuneiform Texts from Babylonian Tablets, etc., in the British Museum, part 15, 18.)

The book of Daniel has been a special subject of attack by the skeptical critics who assign to the composition of this book a very late date. They have offered numerous objections to the historicity of the book. We can notice only a few of these. Many of the objections offered arise from mere lack of confirmatory proof of the Biblical statements. This method of reasoning is unsafe, as is shown from the fact that until the discovery of archeological proof of the existence of Belshazzar, some critics argued that the book of Daniel showed its inaccuracy in calling the last king Belshazzar, when history showed that the last king was Nabonidus. Several inscriptions of Nabonidus have now been found in which he speaks of a son, Belshazzar, whom he associated with himself as joint ruler in the latter part of his reign.

An objection has been offered by critics to the statement that "Darius the Median took the kingdom." It seems probable, however, from the inscriptions which we find, that Darius the Mede should be identified with Gobryas, whom Cyrus appointed satrap of Babylon.

One of the most striking discoveries of recent times is the description which Cyrus gives of his own account of the taking of Babylon. After giving the credit of the campaign to Marduk, king of the gods, he says:—

"He [Marduk] caused him [Cyrus] to enter Babylon without war or battle. He preserved his city, Babylon, from tribulation; he filled his (Cyrus's) hand with Nabuna'id, the king who did not fear him. All the people of Babylon, all of Sumer and Akkad, the princes and governors, prostrated themselves under him and kissed his feet. They rejoiced in his sovereignty; their faces shone. The lord, who by his power makes the dead to live, who from destruction and injustice had saved them, altogether they blessed him in joy; they revered his name.

"I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of

Cambyases, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; an everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace in Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace, Marduk, the great lord, moved the understanding heart of the people of Babylon to me, while I daily sought his worship."

In this the statement that Cyrus makes that he entered Babylon without war or battle, and that the city of Babylon was preserved from the tribulation of a long siege, is an interesting comment on the prophecy recorded in Isa. 45: 1:—

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

It would seem that this prophecy was fulfilled by the opening of the gates of Babylon to Cyrus by traitors to the Babylonian king, so that it proved true that the gates were not shut against him, and Babylon was taken without a siege.

While archeological discoveries have illuminated many passages of the Scriptures, their confirmation of the historical trustworthiness of the book of Daniel is especially important as an answer to those critics who would explain away the prophecy of Daniel by the theory of its production in the days of the Maccabean age.

L. L. C.

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what your require; it may be good like mountain air to brace up your character.—*Lord Avebury.*

God educates men by casting them upon their own resources. Man learns to swim by being tossed into life's maelstrom and left to make his way ashore. No youth can learn to sail his life-craft in a lake sequestered and sheltered from all storms, where other vessels never come. Skill comes through sailing one's craft amid rocks and bars and opposing fleets, amid storms and whirls and countercurrents. Responsibility alone drives man to toil and brings out his best gifts.—*Newell Dwight Hillis.*



THE SERMON



Personal Sacrifice Necessary to Win the Kingdom of God*

TEXT: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 24-26.

THIS scripture introduces the thought I should like to dwell on a little while to-night, and that is that every man whom Christ calls to himself, who goes through to the kingdom of glory, will be compelled, as it were, by the circumstances that surround him, to make personal sacrifices for the kingdom of God. This scripture declares very plainly that no man will be able to obtain the kingdom if he does not take up his cross and follow the Master; for Christ does not lead any of us into paths of pleasure, self-honor, and self-exaltation; apparently he always leads his followers away from these things, so that the children of God are continually going away from the natural inclination of the carnal heart. When they start to serve the Lord, it seems as if the call of God was for them to leave the things they love, to forsake the things that their natural heart would cling to, and to go in an opposite direction from that in which the natural bent would lead them. So the follower of Christ can never come to a place where the service of God will not entail on him self-sacrifice, self-abnegation, and the forsaking of his natural inclinations.

Christ makes the statement, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." It is a paradoxical teaching. These statements are placed in contrast to make an impression. If you think you save your life to serve self without God, you really do not save it; you lose it. That which you reckoned to be of great worth, which you counted as worth more than life, has proved your ruin. It is always a loss instead of a gain when you go contrary to the will of God.

How many times in the study of the lives of men who have lived before us do we find that some who have actually given their lives for God and given up everything in this world that they thought of any value, have received more honor than they could ever have hoped to gather to themselves in this world, and besides, they have the promise of the life to come.

I think of men like Judson, Carey, Moffat, Livingstone, Taylor, Morrison, — men who actually chose a life of service, and devoted all they had to the glory of God, abandoning everything in this world. They absolutely cut every tie

that bound them to this earth. They never expected any glory or honor on earth, nor that their names would be mentioned in history. Yet it was because they took this path of self-denial and gave their lives to God, that not only has there come to them the promise of the life to come, but there has been given them a name among men that they could never have hoped to obtain in any other service that they could have rendered.

I think of Paul, who apparently, as far as human knowledge would have reasoned in his day, espoused the most unpopular and hated cause on earth. He despised and forsook all the honors that were his by inheritance and education, and engaged in the most unpopular service. He thought, of course, that his name would never be known in the days that were to come; and yet that very service brought to him more honor and renown among men on earth than it would have been possible for him to attain if he had most zealously followed worldly pursuits, and lived with his Jewish people, according to their religion. If he had been crowned emperor of Rome, there could have been nothing in his life that would have measured in importance with this life of humility that he chose.

So it is true in a double sense that men who forsake this world and give themselves a living sacrifice to God, do not really lose their lives. To human reasoning it is true they do lose their lives. Their friends turn against them, and become their enemies. They lose riches; they lose applause. But on the other hand, they are gainers. I believe that from the day when Christ spoke these words, there has been no person who has fully followed Christ and believed in him with all his heart but there has come to him more, even in this life, than was possible for him to attain had he chosen to follow the world. In addition to this, he has had the promise of the life to come. Christ promises such not simply what they would naturally get in this world, but life eternal in the kingdom of God. No man forsakes father, mother, wife, or child, or houses or the material things of this life, but he receives in this present time a hundredfold more than he could have obtained by himself, — father, mother, brothers, sisters, houses, lands, — and in the world to come, eternal life. No man can make me believe that it does not pay every one to take his stand on the Lord's side and remain loyal and true to him, letting him fulfil his word. The promise is fulfilled in the life of every man and woman who fully follows the Lord.

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Strange that Christ should raise that question! and

yet he knew well the human heart. He knew that we are tempted to love money, and that the very sacrifice and self-denial demanded of the followers of Christ will seem more than we can bear. He tries to reason with us, and in such a sympathetic way he puts the question to every man, "What is a man profited, if he shall gain the whole world, and lose his own soul?" That is to say, Christ addresses us like this: Suppose you can make money and get rich; suppose the world offers you opportunities that appeal to you, and promises you great reward if you serve it faithfully; what will it profit you if you obtain that reward and lose your soul? You can have the wealth of the world only during this life.

It would be a big temptation to most of us tonight if we knew that we could make one hundred million dollars in our lifetime. It would almost stagger a man to be sure of that. But Christ says, That is not all. Suppose you could go beyond that and gain the whole world; were you to get it all, what would it profit you if you lost your own soul? Sometimes, while engaged in the activities of life here in this world, you feel that you would do almost anything to get riches or fame or honor, or persuade the people of the world to recognize your ability. What shall it profit you? When you come to the day of reckoning, and are asked to settle your account with God, what would you give of the things of this life to have your soul right with him? Did you ever hear of a man about to close his career who would not part with everything he had gained in this world if he could have a clear record above?

Some men will sell their souls for sin. They say, "Let me have the satisfaction of my passions and appetites. I will not bring myself under control." They are on the highway to destruction. Others claim to love the Lord, and do love him some, but they hold on to their sins. They give up some things, to be sure; but they do not make a full surrender. They go on in a half-hearted way, hoping against hope, saying they are trying to be Christ's. Although they know that an evil disease is destroying their life, they will not abandon their pet sin, — the weak thing in their life, — and finally they conclude they cannot gain the victory. That passion, that appetite, which has held control, makes them its slaves, when they could be God's freemen if they would. They let that passion dominate their lives until they lose all hope of the kingdom of God.

Some sell their hope of eternal life for the honors of this world, but O, what a weak exchange that is! To sell the prospect and promise of eternal life for what men may think, for the honors, the flattery, the praise, or the social prestige that men may give if one will follow the paths of sin, — there cannot be a more losing exchange than that. Public favor and popularity is all as fickle as the wind. The honors of today will not last, they will all be blown away tomorrow.

Christ presses the question, "What shall a man give in exchange for his

* Sermon by Elder I. H. Evans at the medical convention in Madison, Wis., June 6, 1916.

soul?" Shall he abandon all the honors of the world, which are vanity? Shall he say, There is nothing in this world of any benefit to me? All will eventually come to this conclusion, some when it is too late. We must reap the fruit of our doings.

A man's salvation, of course, does not depend upon works alone. No man can work out salvation for himself by making a great sacrifice. There has to be an abandoning of the world, and there must come into the soul and life a living faith in Jesus Christ as the Son of God, before any man can be saved.

God is not going to save us because of our professions. He is not going to save me because I am a minister, or another because he is a doctor. God is not going to save any of us that way. There is only one way that we can find salvation, only one way for every man and woman here, and that is for us to bring our poor, unworthy, undeserving lives to God, and give them gladly as a freewill offering, laying them upon the altar of service to be consumed in God's way, as he will, and then believe in Jesus Christ as the divine Son of God, who saves from sin. If you and I could go out and work with all wisdom and diligence, continuing as long as we live, we could not earn salvation. It must come through the personal exercise of living faith in Jesus Christ. There is no other way.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. That is a very strong declaration. We can never be saved as a denomination. You and I can never go to heaven simply because we are Seventh-day Adventists and belong to the church. We must have personal faith in Jesus Christ. I must have faith, regardless of any other man or woman in the whole world. This faith must be yours in the same way. No man has the power to take our faith from us; but we may lose it. We may abandon our faith, and refuse to give our life to God, but no power can compel us to do it.

If you and I get to heaven, we shall have to go as poor, undone sinners who have been lifted up and saved through our faith in Jesus Christ as the Son of God. Everything else will fail us ultimately. If you say that works will count in your salvation, and that you trust in your godly life to earn salvation, I bring to you the word of God: "Not of works, lest any man should boast."

But you say, "Why not abandon myself to sin, then?"—No, you cannot do that. You must give your life unreservedly to Jesus Christ, you must believe in him with all your heart; then you will know that Christ has taken upon himself your deliverance from sin; that he himself has paid the penalty for the sins you have committed, and answers for your life, giving to you his own life as a free gift; and you will take it by faith in him.

It will never do for a man to drift on with this denomination, saying, "I have great confidence in it, and in the doc-

trines it holds; for I know it has the truth." My brother, you will not go to heaven that way. You must give your life to God freely and willingly, for him to use and consume as he will. You must believe in his Son Christ Jesus as your Saviour. All your hope must be in him. Christ Jesus is your Saviour. If heaven is ever yours, it must be through faith in Christ.

God seldom gives any of us what we expect and plan for in this life. Again and again he seeks to teach us that our life does not consist in the "abundance of the things" that we possess. He would repeatedly impress on us that there must be a complete abandonment of our lives,—a giving of ourselves to God to be used where and as he will, while we trust him for salvation.

It is a wonderful thing for a man to come right up to the Lord and say, "Lord, I give my life back to thee, with all that there is in me. I am thy free agent to do thy will wherever thou sendest me." And yet we must live that life, not simply a year or two years; we must hold ourselves a living sacrifice to the end of our days. That is what God wants. When he says, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God," he is only trying to encourage us to hold on to the end.

I am more and more convinced that we must abandon all idea that our righteousness counts with God. It is of no worth. You may say, "I am a great deal better than my fellows." I do not think we are good judges of ourselves. We do not know what we are. You may say, "Other men do things that I cannot tolerate." But you do not know the depths from which God has lifted them. You do not know about the passions that surge in their hearts, over which they have battled for mastery. Therefore you are not to look at your brethren. Your only wisdom is to say, "I am going to serve God with all my heart, and be true to him and believe in Jesus Christ his Son." Otherwise you will make shipwreck of your faith.

Often I read Matthew's statement: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 21-23.

It seems wonderful to me that Christ would take some of the very things that we prize the most highly and use them to illustrate the lesson he desires to enforce. The power to cast out evil spirits is a wonderful gift. It is surely a great thing for a man to feel the impressions of the Holy Spirit upon him, and to open his mouth and speak words that relate to the future, to utter prophecies in the name of the Lord. Thus God spoke through Elijah, Elisha, Jonah, and Eze-

kiel. He gave them visions of the future ages,—of God's dealings with the world and his people. Those were wonderful experiences. And yet Christ says that some will stand up before the bar of God and say to him, "We have prophesied in your name, and it came true. In your name we have cast out devils. In your name we did many wonderful works. You surely must remember me; I am Dr. So-and-so," or "I am Pastor Blank." And then those awful words, "I never knew you," fall from his lips. Think of that!

Here is a demoniac, a man possessed of the evil one. You lift your hand and command the unclean spirit to come out. It obeys, and the man is restored to his right mind. If I had that power tonight, you would almost bow down and worship me; it would be so marvelous.

"And in thy name have done many wonderful works." Yes, you have done works that have astonished men. You have gone into the sickroom, and knelt at the side of the sick one in prayer. Then you have anointed him with oil, and he has arisen at your command. All this and more you have done; but listen to what the Master says: "Depart from me, ye that work iniquity." How strange! It does not matter who one is,—doctor, preacher, or nurse,—only, the higher the position the greater the opportunities and the greater the responsibility. He says, Away! You never forsook your sins. All your service was a pretense. You fooled everybody, but you were never anything but a pretender. All the time, while you were working those miracles, your heart was filled with sin. You were a hypocrite; you were not genuine. There was something wrong in your life." Brethren, I do not want those words to be spoken to me. I want to put away my sins, through the mercy and help of God, and have the blood of Jesus Christ atone for them. Let us hold steadily on to our faith in Jesus Christ.

There is nothing that the church can do for us that will save us. Yet the church is of God. The truth of the third angel's message is of God, but that can never save us unless we abandon sin. And you can do that only through Jesus Christ your Saviour. When you close your life record, then, O, then you will want Jesus Christ as your Friend!

It will pay well while here to have a settlement every day with God. Never let a night go by without settling your account. Keep your "title clear" to the "mansions in the skies." Has some one crossed your pathway, and aroused your natural resentment? Fix up every day's work with God before you sleep. Say, "Lord, take my poor soul and save me from sin." God will do it. Then you will have joy in his service. Then you can go out into the service of the day, and work with a glad heart, and everything that you thought was sacrifice and self-denial will be joy.

It is the easiest thing in the world to give up worldly pleasures when once your heart has been touched with the love of God, and you live for God and

the future, and not for the present. The sacrifice that the Bible speaks of is only in the mind; for when one has given his life to God, and abandoned sin, then all heaven comes with its precious promises, all the eternal riches come flooding his soul, and he says, "How could I ever have been so foolish as to think it was hard to serve God?"

It seems to me that there is only one reasonable course for us to take, and that is to abandon everything in this life for the kingdom of God. You say, "It means poverty." I answer, The Master was poor. You say, "It means self-denial." I answer, No greater sacrifice than Jesus Christ made for us. He had all that heaven possessed, yet he abandoned it, and came down to this earth and tasted death for every man.

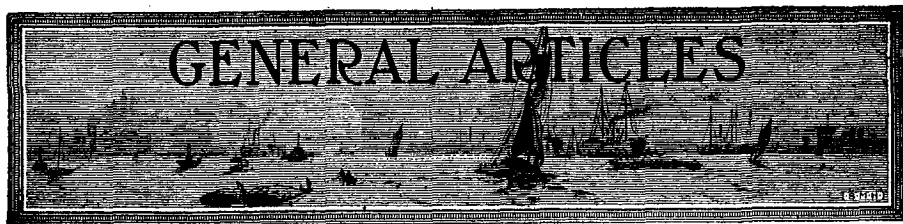
There will be something of satisfaction in eternity to have been a sharer with Christ in his sufferings,—to have tasted self-denial, to have abandoned this world and all its pleasures, and all the things that would hold us here, for Christ. He calls for us to abandon ourselves to the kingdom of God, not with longing hearts ever looking toward our earthly possessions, as Lot's wife did; but to set our faces as a flint Zionward, and to travel the road the Master trod, with a determination that we will lead as many men and women to Christ as we can.

I like the story of that young man who had gone down to the seashore, where there had been a great wreck on some rocks in the ocean, and toiled so self-sacrificingly to save others, pulling one and another, and another, and another, out of the water, until he brought nine persons out of the ruin. His friends said to him, "Now you have done all you can do. You could have done no better." But he looked out and saw another man on the wreckage. He fought his way out again, and saved this man. Then he got another, and another, and another; and again his friends tried to get him to abandon his work. Pretty soon he looked out and saw another. He plunged in and brought another, and a second, and a third. Then he had no more strength. In the night, in his delirium, he cried out, "O, couldn't I have done better? O, if I had saved just one more—one more! Did I do my best?"

That is a good example for us as Christians. Let us every day put the question straight to our own hearts, "Have I done my best?" and tomorrow be ready for the same service. That is the only thing that is going to give us lasting joy.

May the Lord help us to believe in Jesus Christ as a personal Saviour, believe that he died for us, so that we may have our own salvation assured through faith, and then give our lives to save others. May God make that the burden of every heart, for Jesus' sake.

"THRIFT of time," said Gladstone, "will repay you with usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and moral nature, beyond your darkest reckonings."



The Place Where I was First Forgiven

"THERE is a spot to me more dear
Than native vale or mountain,
A spot at which affection's tear
Starts gratefully from its fountain.
It is not where kindred souls do dwell,—
Though that is almost heaven,—
But where I first my Saviour found,
And knew my sins forgiven.

"Hard was my toil to reach the shore;
Long tossed upon the ocean.
Above me was the thunder's roar,
Beneath, the waves' commotion.
Darkly the pall of night was thrown
Around me, fraught with terror.
In that dark hour, how did my groans
Ascend for years of error.

"Sinking and panting as for breath,
I knew not help was near me,
And cried, 'O, save me, Lord, from death;
Immortal Jesus, save me!'
Then quick as thought, I knew him mine.
My Saviour stood before me,
I saw his brightness round me shine,
And shouted 'Glory! Glory!'

"O sacred hour, O hallowed spot,
Where love divine first found me!
Wherever falls my destined lot,
My heart shall linger round thee.
And as I rise from earth to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven."



A New Creature in Christ Jesus

DANIEL NETTLETON

"IN Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

I remember distinctly the time and place of my conversion. It was on my father's old homestead in Nebraska, and it was so real and impressive that, although it occurred over forty years ago, it is as fresh and interesting to me as if it took place but yesterday.

I was a sinful, unsaved youth, about to enter upon my chosen life work. I read and believed the Bible, had a reverence for religion, and a desire in my heart to be a Christian, but I had not surrendered to God.

I attended a Methodist revival held in our district schoolhouse, and was deeply convicted of sin and of my great need of a Saviour. The night before my conversion I had gone forward and knelt at the "mourners' bench." There I made a public confession of my sinful condition, and expressed my desire to be a Christian; but I did not find the Saviour and deliverance from sin in the public meeting. I went to my home, very sad and with a deep sense of my sins. I slept but little that night. Early the next morning I sought the Lord as did Nathanael, alone under the trees in secret prayer. And as the Lord saw Nathanael under the fig tree and made him "an Israelite indeed," so he saw me, and

heard my prayer for forgiveness and deliverance from sin. I believe a real change took place in my heart and life at that time and place.

As I went from that place of secret prayer, I walked out into a new world. All my plans and purposes for life were changed. Incarnate love had taken hold of me and claimed me for its own. All nature took on a new aspect. The fields, the trees, the river, the sunlight, the deep blue sky,—all seemed to be praising God. But the change was in me. I was "a new creature." Paul says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17), and so it was in my case.

Since that glad day I have sinned and failed many times, but I have learned that as I received Christ Jesus the Lord, so I am to walk in him. The only remedy for sin is to confess the sin and then to believe that the blood of Jesus Christ cleanses us from all sin.

That which makes absolutely necessary this being "born again," this passing from death unto life, is the fact that we are all born in sin. We are "dead in trespasses and sins," and "by nature the children of wrath." Jesus said to the unbelieving Jews,—and all unbelievers are like the Jews in this respect,—"You are of your father the devil, and the lusts [pleasure] of your father ye will do." David knew this, for he wrote, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Therefore he prayed, as we must and will pray if our hearts are cleansed from sin, "Create in me a clean heart, O God; and renew a right spirit within me."

By nature we are not subject to God, for, as Paul says, "the carnal mind is enmity against God: for it is not subject to the law of God," and, "in me (that is, in my flesh,) dwelleth no good thing." "We know," he says, "that the law is spiritual: but I am carnal, sold under sin." Realizing his wretched condition, he cries out, as every poor sinner who would be saved cries, "O wretched man that I am! who shall deliver me from this body of death?" Then as he beholds by faith "the Lamb of God, that taketh away the sin of the world," he exclaims with joy, "I thank God through Jesus Christ our Lord." David illustrates his deliverance from sin in these words: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." When we have a similar experience we shall sing,—

"O the cleansing blood has reached me.
Glory, glory to the Lamb!"

We cannot educate ourselves or our children unto this blessed life of faith, for it is written: "The just shall live by faith;" "ye are all the children of God by faith;" "ye must be born again." "That which is born of the flesh is flesh," said Jesus, "and that which is born of the Spirit is spirit." Neither can it be obtained by observing the forms of religion. There is such a thing as "having a form of godliness, but denying the power thereof." I have observed images of men and women in show windows. They have the appearance of real men and women, but they lack life. So it is with those who have only the form of godliness; they do not have the life and power of God. We must come to the Fountain of life, and drink of the living water. And of those who drink of that water Jesus says, I "shall be in him a well of water springing up into everlasting life."

There is a difference between an artificial reservoir or cistern and a babbling, sparkling, flowing fountain of living water, and so there is a distinction between a cold, formal professor of religion and a real living, loving Christian. O brother, have you drunk at the living Fountain? Is this a real, living experience in your life? Our inability to change from a sinful to a righteous condition is taught us by our own experience and by the Word of God. Sin is something more than an act. Back of every sinful act is the sinful nature that prompts the act. It is this sinful nature that must be changed, and when it is changed, we shall be partakers of the divine nature.

In the seventeenth chapter of Numbers we read that God made Aaron's rod to bud, blossom, and bear almonds in a single night. It was just as easy for God to make Aaron's dry rod bloom and bear almonds, as it is for him to make a tree blossom and bear almonds. He can, if we give ourselves to him, make our lives, sinful though they may have been, to bear the fruits of righteousness. This truth is beautifully illustrated by the following incident:—

An old wire-covered door stood against the wall of a house. Its wood was warped by the weather, its hinges were rusted and broken, and it had been set aside as good for nothing. But the honeysuckle found it, and crept silently up and up, spreading its green fingers lovingly over rusted wire and rough framework, until finally the whole door was hidden in a lacework of green. Then the blossoms began to appear, bursting into white and gold and sweetness, until the old door was a mass of beauty. Some one found it just before Children's Day, and marveled at its beauty. Suddenly the inspiration came to cut off the vine at the roots and carry the old door into the church. There it leaned against the pulpit wall next to the choir. No one looking upon that mass of lovely green leaves and white and gold blossoms would have dreamed the foundation was an old chicken house door. It was glorified and made fit for the house of the Lord.

That is the way Christ may come into our lives, covering all their ugliness and uselessness, and glorifying and beautifying them. It was not the glory of the old frame or the rusted wire, even had they been new and fresh, that shone in the church that day. It was the glory of the life that had come to dwell upon it, and twine about it, and interlace every portion of it, and blossom in beauty upon it. That is what Jesus will do for you and me if we let him come into our hearts; and when he does this for us, our song will be that of Isaiah: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61: 10.

O, I am so glad we do not have to wait till we go to heaven to be made righteous and happy! God can make us both righteous and happy in this present sad and sinful world.

Here is one of God's exceeding great and precious promises to every believing soul; "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 26, 27.

"The Lord is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to coöperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven." And then when Jesus comes, these saved, transformed children of God shall be caught up to meet their Lord, and so shall ever be with him.

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steepes of light.
'Tis finished, all is finished,
Their fight with death and sin;
Open wide the pearly portals
And let the victors in."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

Port Townsend, Wash.



He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance, for truth is a thing of habit rather than of will. You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.—F. W. Robertson.

"Keep Yourselves in the Love of God"

T. E. BOWEN

"YE, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

In this scripture there are four very definite things laid out for us to do:—

1. "Building up yourselves on your most holy faith." Rotherham's translation puts it, "Upholding yourselves with your most holy faith." This seems to give the idea, for we are to build upon the one foundation which has already been laid for us—Jesus Christ. That foundation is sure and cannot be moved. It is a living rock, and our character building must be upon this one foundation. The building material is our "most holy faith," drawn from and based upon that which God has done for us and has promised to do for us, as revealed in the Word.

It is incumbent upon us that we build. With our spiritual tools we are to work out our own salvation by building for eternity a character structure after the pattern shown us in the Christ-life. A foundation laid, and left with no work done upon it looking toward completion, is a disgrace to the builder. So we must build, and keep at it, and each must build for himself.

2. "Praying in the Holy Ghost." To pray in the Spirit means much. It is more than saying our prayers. To pray in the Holy Ghost is to pray according to the mind and purpose of Jesus concerning us. And this means prayer that *will be answered*, for Christ will listen to every prayer in the Holy Ghost. And "if we know that *he hear us*, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5: 15. There will be no asking amiss, therefore, to those who actually learn to pray "in the Holy Ghost."

3. "Keep yourselves in the love of God." How can we do this? Perhaps we can best see how by looking at some things we are not to do. About the quickest way to fail in keeping in the love of God is to indulge freely in evil speaking, backbiting, jealousy, envy, and the like.

To "keep yourselves in the love of God" will mean also to keep yourselves in love with the brethren; for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a world of heart anguish would be shut out if we were truly thus to "keep" ourselves "in the love of God!"

4. "Looking for the mercy of our Lord Jesus Christ unto eternal life." What does "looking for mercy" mean? We know of no like expression made in connection with the coming of Jesus. Rotherham puts it: "Awaiting the mercy of our Lord Jesus Christ unto life."

Every one of us must be saved in the day of his coming through the exercise of Christ's mercy toward us. It is written on the first table of stone, "*Showing mercy* unto thousands of them [generations] that love me, and keep my commandments."

If it is true that all who are saved in the day of his appearing are saved through the merciful kindness of our God, surely it behooves us to be *very* merciful one to another *now*, in our associations with one another. And very likely the bestowal of God's mercy in that day will have some connection with the question whether or not we have shown mercy to those who may have injured us, or to those who need to have compassion and mercy shown them, as in Christ's stead we seek to pull them "out of the fire" in our efforts to save their souls.

In these days of special stress, when the waves of temptation surge about us, let us not forget to build "with" our "most holy faith," to pray "in the Holy Ghost," to "keep" ourselves "in the love of God," and to look for and hope in "the mercy of our Lord Jesus Christ" when he comes to give "eternal life" unto all those who are found so doing.

Take Time to Commune With God

E. HILLIARD

No other has ever been so overburdened with work as was Christ when he was here among men. The hours of the day, from early morning until the shades of night darkened the earth, were spent in healing and teaching the multitudes. Yet our Saviour found time to commune with his heavenly Father. It was through the channel of prayer that he was enabled to accomplish so much.

Christ might have retired after the day's work was done, and excused himself from spending in prayer the hours needed for rest; but often his burden for souls robbed him of the hours that nature required for sleep. He well knew that without his Father he could do nothing. John 5:30. Before he began his day's work, and long after its close, he communed with God, that he might be a blessing to the poor and afflicted. While those he healed were sleeping soundly, he was pleading with God that their hearts might be melted in gratitude, and that they might accept him as their Saviour.

The Jewish nation had so long and so sedulously followed the traditions of their fathers that their hearts were not prepared to appreciate the Saviour's efforts for the salvation of their souls. Is it not largely so among God's professed people today? Have not theories of human invention taken the place of Bible truth? Preconceived ideas and pride and prejudice are holding many in the bondage of sin. So little time is spent in communion with God that the evil propensities hold sway, and real piety is on the decline.

Some Seventh-day Adventist families have abandoned the family altar. Others have family prayer now and then, as time will permit. The many daily cares and duties that crowd upon the occupants of the home and the farm shut out the angel of peace, and there seems to be no connection with heaven. Of course such do not think that they can accomplish more by rushing to their day's labor without God, but being hurried and overpressed, they seem to forget that much more would be accomplished by spending a little time each morning in the study of God's Word, and in asking his presence to lighten the burdens of the day.

Nothing else is so strengthening as the Spirit of God. It enlightens the mind and imparts physical power, and can be had for the asking. Why should we rush away to the field to save time, and accomplish less by not having God with us? Why should one deny his faith by saying, "Without Christ I can do nothing," and then hasten to the plow without him? Why declare to the world that we are followers of him who had not where to lay his head, and then live a prayerless, world-grasping life? If such would candidly reflect on their prayerless, barren life, they would not claim to be Christians.

Trying scenes are just before the people of God. The prophecy recorded in Revelation 12 and 13 is soon to be fulfilled. A universal Sunday law will be enacted and enforced through the union of the religious element with the civil power. The prayerless families that encroach upon the early hours of God's holy Sabbath will yield their faith unless a change is wrought in their lives. Some excuse themselves by saying, "We have so much to do that we cannot begin or end the Sabbath as we know we ought." This excuse will never stand in the test before us. We are living in a time when the Saviour's words, "Take heed to yourselves, lest at any time your hearts be *overcharged* with . . . cares of this life," have specific application. The Lord through the Spirit of prophecy has said:—

"In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to load yourselves down with heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have so much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with him who was meek and lowly in heart."—*Special Testimonies for Our Ministers*, No. 1, p. 59.

When the cares of life are allowed to crowd out family prayer at the beginning or close of the Sabbath, "you may well be alarmed for your soul." Sabbath keepers who have large dairies, herds of young stock, sheep and fowls to feed and care for until the sun that marks the beginning of the sacred day has long sunk to rest, are certainly being

overcharged with the cares of this life. This can be avoided without pecuniary loss and with great spiritual gain.

"Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things."—*Testimonies for the Church*, Vol. VI, p. 356.

Again we read:—

"Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified."—*Ib.*, pp. 356, 357.

Why not heed this good instruction? Will any of us allow ourselves to be overburdened with the cares of this life to the loss of the soul? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

St. Paul, Minn.

The Divine Guide

ALLEN MOON

JESUS the Son of God said of himself: "I am the way, the truth, and the life." He was the exemplification of the *way* that had been provided,—the way brought to light through Moses and the prophets, whose words the Son had inspired. He was the *truth* regarding the way of life; he was the fountain of truth. To all mankind he was the *life*, and by following the way of life revealed by him and in him, all might attain to the life that was in him. He was an infallible guide in all that pertained to the realm of divine truth.

When about to depart from earth, the Son of God made it known that provision had been made for a substitute, in the person of the Holy Spirit, who was to come from heaven to earth, and to remain. Although the Spirit is invisible, yet to those who receive him "as seeing him who is invisible," he becomes all that the Son himself would be.

Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. Like the Father and the Son, the Holy Spirit is not limited in knowledge; "for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10.

In the very nature of things, the Saviour's promise of the guidance of the Spirit cannot be of universal application, for not all men love truth. Not all are going the way of truth, not all can realize the need of a guide; even as it is written, "The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." John 14:17. They cannot receive, neither can they know, the divine Spirit, because he is not perceived by the natural senses. Not even the princely among them ever

knew him, and therefore they were ignorant of all the deep things he had power to make them know. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2:9, 10.

The Spirit of truth, in revealing truth to man, is not dependent on man's natural senses, but reaches him through the inner man by his own means. But so effective is his work that Paul, one who was under the guidance of the Spirit, said: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. 2:7. God ordained, or appointed, the Spirit's office work. This resulted in glory to the apostles and prophets, who consecrated themselves to God for service so completely that the Spirit could put them in possession of this hidden wisdom, and enable them to speak it in accordance with the Spirit's revealing.

The work of the Holy Spirit in revealing truth is performed for the individual, and not for families or churches collectively. All God's effort on man's behalf is for the individual. So the Lord said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. God's promises are to the believers. His Spirit will guide his believing children. He cannot guide the unwilling, even though they may be identified with his people.

God has provided only one sure guide for his children. That guide is the Spirit of truth, and the Word of truth, which is the Word of God. These two agree in one. The Saviour said of the Spirit which he would send: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14. The Son of God is the word, or expression, of God. The Spirit searches for the deep things of God at the mouth of the Son; hence the words of the Saviour, "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." The things to come which he shows to his children, are first spoken by the Son. Thus the Spirit of truth continues the work begun by the Son of God for his children on earth.

The early church of Christ relied only upon this sure and safe guide. Since that time the church has been beset by many would-be guides in human form. Some of these have claimed infallibility, and others have claimed the possession of various gifts of the Spirit; but all were in conflict with the word of truth, which is a sure evidence that they themselves were not following the divine Guide.

The Holy Spirit uses agencies in the accomplishment of his work. He makes use of human agents, and we are admonished to esteem them highly for their works' sake. But though used by the heavenly Guide, these servants are

only human. David, one of the most famous of the Spirit's agents, said, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. David did not claim to have spoken *for* God, but the *Spirit of the Lord* spoke, using lips of clay. David's will had been surrendered, and he was in the Spirit's hands for service. He was the instrument for the Spirit's work.

Other men of note, as Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and Solomon, were instruments through whom an infallible and enduring work was accomplished by the Spirit of Christ, which was in them. But no infallibility attached to the instrument used. *He* might fall away and become false, as was the case with Solomon, who, although honored by the Lord, turned aside from following the true Guide. Paul said: "Be ye followers of me, even as I also am of Christ," but nowhere in the Word of God does he instruct his children to look to any man as a guide in divine truth.

Takoma Park, D. C.

Practical Lessons from the Life of Elisha — No. 2

R. D. QUINN

ELISHA had stood the test of fire. When Elijah was swept from his side by the chariot of God, he was able to stand unharmed amid that devouring fire. He had submitted to God's refining and purifying process, and could therefore endure the revelation of his actual presence. The following lesson drawn from nature illustrates this spiritual truth:—

There is a certain rock, called bitumen, used in Dalmatia for building purposes. It is said to be porous and filled with pitch. When the natives have constructed their homes with this material, they set them on fire, and all the inflammable substance is quickly burned up, leaving a beautiful white structure that ever afterward is fireproof.

Elisha had passed through the ordeal, and having complied with the conditions, he claimed the promised blessing, in these words: "My father, my father, the chariot of Israel, and the horsemen thereof." "And he saw him no more." Elisha had fulfilled the condition; he had seen Elijah taken up to heaven. That was enough: the blessing was his. As Elijah swept heavenward, his mantle fell from him, and Elisha took hold of his own clothes and rent them asunder. Then he took the mantle of Elijah and went back to the Jordan, and said, "Where is the Lord God of Elijah?" "When he also had smitten the waters, they parted hither and thither: and Elisha went over."

Possibly Elisha did not realize that any particular change had come over him, yet the sons of the prophets immediately recognized it, and said, "The spirit of Elijah doth rest on Elisha." "And they came to meet him, and bowed themselves to the ground before him."

From that time, Elisha's miracles were twofold those of his predecessor. God

had sent one chariot of fire and horses of fire to take Elijah home; but later, when Elisha and his servant were shut up in the little town of Dothan, which was surrounded by the Assyrian armies bent on destroying Elisha, at the prophet's request God opened the eyes of the young man, "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

The Bible is essentially the book of life. Its pages teem with the sayings and doings of men while they lived, but contain very meager details of their death. Elijah and Elisha, however, did not take their departure from among men without leaving in their parting testimony the secret of their wondrous lives. We have already noted how Elisha sought and obtained the mighty anointing of the Spirit at Elijah's translation. Now we come to the close of the long and eventful career of Elisha. Surely his farewell words will likewise have in them a message for us.

"Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof"—the very same words that Elisha had uttered nearly sixty years before, and with which he had claimed and secured the promised blessing. The obvious mission of Joash to the side of Elisha at his death was that he might receive through the intercessions of Elisha the very same blessing that Elisha had obtained at the time of Elijah's departure. And forthwith Elisha brings his test to bear upon the king.

"Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

Elisha had asked for great things, and received them, but Joash "smote thrice, and stayed." His vision was small, and his deliverance and blessing were in proportion to his faith. Alas, that there should be so many more Joashes than Elishas! We are too easily satisfied. It would be pleasing to God if we made the very highest demands upon him. We dishonor the Lord when we show a lack of faith in his power and willingness to help us.

South Lancaster, Mass.



THE WORLD-WIDE FIELD



A Living Witness

N. H. POOL

UPON a former visit to British Guiana, there was an interest reported among the Indians far up the Berbice River, at a place called Kimbia. On my first visit to that place, I found a church so far completed that we held our meetings in it. Then the Indians began to talk about a mission house and a school and a teacher, and promised to build a mission home. At present they have the material all on the ground, and with the assistance of Brother Henry Beck, have a fine house well under way.

On my last visit to Kimbia, I learned how the interest started. The accompanying picture is a photograph of the mother of several of the members. Catherine Daniels has been blind for many years. She does not know her age. While she has the appearance of being quite old, yet with the exception of her sight, she retains all her faculties, and gets about and assists herself very well. She remembers many things of the past, but the one event that made the most lasting impression on her mind was the falling of the stars. She does not remember how old she was at that time, but when I questioned her, this is the story she told me:—

"I had a baby boy about two years old. My husband and I were out on the river fishing. A little after midnight the sky began to appear strange, and it seemed to us that all the stars began to fall to the earth. We were much frightened, and hurried home to tell the others. We thought the end of the world had come. We dared not go to bed, but sat and watched them till the scene all faded away in the morning light.

"Since I heard at the Bootooba Mission that it was a sign that God had given the people to let them know that Christ was soon coming back to the earth, I have had a desire to see him."

As I sat and talked with that dear old sister, I found a secret desire stealing into my own heart, and I prayed that those blind eyes might be opened to see the Lord come in glory.

As we were about to leave Georgetown recently, it was again our privilege to meet our self-supporting missionary, Brother Fred Hope, who for some time has been following the opening providences of God, and doing what he can to carry the message into the interior among the gold diggers.

God has blessed his work in many ways, and this time he reports a new church building, completed and dedicated, at a place called Pigeon Island. The men began to say among themselves: "It is not right to let Brother Hope live the way he does. We should

build him a church and a place in which to live." And as they talked, they also planned and gave, and in a short time they had money and material enough for the church. Then all lent a hand and began to build, and in a few days they had a place of worship, and a room adjoining for Brother Hope to live in.

Now we are praying that the Lord will give wisdom and grace that a strong company may be raised up there to form another way station for messengers to the great interior.



First Impressions

THE friends here at home will be glad to read a few lines from the large party of new recruits who have arrived in the



Catherine Daniels, of British Guiana, who saw the falling stars

Orient. The following are some of the expressions called forth as this our largest band of missionaries yet sent out reached the populous East:—

"The size, character, and strength of the headquarters [at Shanghai] deepens the impression that our work has taken substantial root in these lands. We see no reason why we shall not enjoy making our home in this land, and working for and among these people for whom our Saviour died.

"It was cheering to meet so large a number of strong, earnest workers as were gathered here for counsel from widely separated fields. We felt very grateful for the comfortable rooms and good food in waiting when we arrived.

"The next thing about which we are now anxious is that we may quickly learn the language and hasten into active service. We greatly desire to live in close daily touch with God. 'There is no limit to the usefulness of the one who,

putting self aside, makes room for the working of the Holy Spirit upon the heart.' J. G. WHITE AND FAMILY."

"We came to China because the great need of the Orient was God's call to us. But the real greatness of that need we little realized until we reached Japan. We sensed it a little as we gazed from a roof in Tokio upon the shops and houses stretching away for miles, and guessed at the thousands they held. A feeling of awe came over us, and we trembled as a new realization of the stupendous task set before God's people flashed upon us. On arriving in Shanghai our comprehension of the needs of the Orient broadened. However, we know that we are still unacquainted with the Orient's great need, and know little of the difficulties that lie before us in attempting to do our small share to help supply that need; yet we long for battle, and anxiously await the onset. We can say that we find a better country and better conditions than we expected.

"E. J. AND MRS. URQUHART."

[Brother and Sister Urquhart were invited to go on to southern Korea, where they are now stationed, to help carry forward the work laid down by Brother and Sister Wangerin.]

"In view of the vast throngs of people in Asia without a knowledge of God, our lives had been surrendered to a field so needy. For months we had planned, studied, and prayed about our work in China, and with a good deal of interest and enthusiasm had looked forward to the time when we should actually be in the land of our adoption. As our boat 'China' anchored and we gazed upon the land, nothing but hope and thanks filled our hearts,—hope, because we could see in verdant nature the tokens that the Creator had been in this land before us and this seemed a pledge of his power to bring the gospel to its inhabitants; and thanks, because our trip had been so pleasant and without accident. We were filled with a deeper desire than ever to work for these bright-looking, earnest-faced people. The throngs we passed on our way to the compound, surely made us realize that we had a great work before us, and also deepened the impression that it can never be done in our own strength.

"LYMAN AND MRS. BOWERS."

"During the short month that we have been en route to our new field of labor we have been impressed by the many wonderful sights, and with the greatness of our Creator and our own helplessness. Our feelings are well expressed in the following verses: 'Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?' 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.'

"God does not leave us in our helpless condition, but gives us this precious promise: 'Fear thou not; for I am with thee; be not dismayed; for I am thy God:

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"As we grasp by faith these blessed promises, we take courage, and expect great things from God.

"H. B. AND MRS. PARKER."

"Thanks to God-fearing workers and associates who love the truth we hold so dear, the idea of being missionaries had so permeated us that when asked for definite reasons why we came to a foreign field, we had to stop and think. To be specific, we have given ourselves for missionary work because of the gospel commission of Matt. 28: 18-20. The love of Christ impels us, and all that we are or hope to be is dedicated to this work.

"The reason why we have come to China instead of remaining in the homeland is because of the great need and opportunity here. We believe that this is the time when Christianity should call out the reserves, and tap all the resources of men, money, and prayer for the evangelization of this, the largest in size and population of any heathen field. Judging from what has been accomplished, and from the many calls still unanswered, we believe that the means lavished upon China's redemption will yield large returns.

"As we enter upon our work, we do so with a sense of our own helplessness; but our eyes are upon God, and we are trusting him to endow us with his Spirit and give us a fitting for successful service. Like one of old, we cry unto God: 'It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude.'

"M. G. AND MRS. CONGER."

"The divine plan of missions which was inaugurated when God called Abraham to go into a far country, and which he tried to develop in stubborn Israel until that nation rejected the Saviour, and which was then placed in the hands of twelve men, who, faithful to their charge, laid the foundation of early Christian missionary work, gives us the assurance that this work is the greatest thing for individuals to engage in, provided they follow the example set by the Master Missionary. As surely as success attended the work of Peter, Paul, and others, so surely, we believe, will success attend the labors of those who, following the guidance of the Holy Spirit, seek to save souls for Christ.

"Our first glimpse of Chinese life made us realize how much these people need the news of salvation. The fact that they are so completely in the darkness of heathenism has the encouraging prospect that the farther away from God they are, the deeper in sin and degradation we find them, the more manifest will be God's power in their behalf, and the higher he will be able to lift them.

R. J. AND MRS. BRINES."

"When I stepped out of the ricksha in front of the houses in the mission compound in Shanghai, a friend remarked, 'You are in China at last.' After a

glance about me, I replied, 'It looks more like a bit of transplanted America.' Of course I know that all China is not like the Shanghai compound, but I am sure it will not be hard to think of China as home, and of the Chinese as brethren.

"H. O. AND MRS. SWARTOUT."

"China always seemed to be the land of greatest need. Today we are satisfied that the need of China is greater than we ever anticipated, and to have the opportunity of laboring for these people is indeed a joy. Our idea of hardships in this field has vanished. It seems that our pathway lies in pleasant places. While we expect to meet great difficulties, our help is sufficient. It is God's work. He will not forsake it. Why should we?

"C. E. AND MRS. BLANDFORD."

"China has been so well pictured in articles and books, that our feelings on arriving are of increased interest, rather than of surprise, at many of the conditions existing here. But there are so many things that must be seen before they can seem real,—the swarms of tired, toiling men struggling along the roads with their great burdens, to earn their pittance; the many crushed and bound feet; disease on every hand entirely neglected. And above all, the task of reaching these people with the gospel seems immensely greater than ever before.

"On the other hand, the transforming power of God seen in the earnest Christians already rescued from heathenism, is a taste of what we may expect the Lord to do in the future. We can but thank him for a connection with his work in this needy field, and reconsecrate our lives to his service.

"DR. J. N. AND MRS. ANDREWS."

Pioneering Experiences in the Solomon Islands — No. 9

In the Marovo Lagoon

G. F. JONES

OUR first mission in the Marovo Lagoon is located on the island of Marovo, in about the center of the lagoon. In the northern part of the island are gathered the few remaining stray tribes. Here Brother and Sister Nicholson are working. A large native schoolhouse has been built, which also serves as church. The mission house is native built, but it has an iron roof; and recently a board floor has been put in. Previously we had only the earth for a floor. The Marovo people love everything that is *hope*, which means sacred, or sanctified. So a holy day—the Sabbath—is very acceptable to them. They love to attend the Sabbath meetings, and will come in their canoes a distance of from two to ten miles to do so.

Some have tried to intimidate them, and prevent their joining us, by telling them that we had so many things *hope* in our teachings that they would not be able to eat anything they liked nor do anything they wanted to do. They replied: "And you teach us to eat every-

thing. You are very dirty Christians. We don't want you." Their weapon against us was turned back against themselves.

These Marovo natives who first met Christianity a few months ago, are now as eager to follow the light as they were before to hunt heads. Most of them will compare favorably with members in the homeland. So quickly are they developing that even now in the Sabbath school one will take the review and go through the entire lesson, emphasizing interesting points, and another will offer prayer. Several are able to assist in these ways. They seem to take to the Bible as to a long-lost friend. Their aged people say that their ancestors had the Holy Book long ago. This agrees with the story from the German New Guinea natives, that over sixty years ago they were looking for the return of their holy King of ancient days who had promised that he would come back again some day. They all believed that the time had arrived, and they were waiting and looking for him. But one day they saw a strange-looking craft passing their coasts, something they had never before seen. They concluded it was their great King returning, and they hastily prepared dainties for him, and they themselves lined up on the shore. When this enormous canoe puffed out smoke, and fired a cannon, they concluded that it must belong to the evil spirit, and not to the Holy One they were expecting, and they fled back into the bush. They had no one to encourage them to hope on and to prepare to meet their King. That strange thing those natives saw for the first time was a Russian man of war, an emblem of the era of war that must precede the coming of the Just One.

We are doing all we can to train our Marovo young people, that they may be able and willing to carry the truth to these poor lost sheep in the uttermost parts of these islands. Soon there will be a rich harvest of souls. One poor native who helped us build the Marovo Mission just before he died, said: "Take my family. They belong to the mission." All the natives say that this man never said one cross word to his wife. This testimony concerning a heathen shows us that the Holy Spirit is teaching the savage righteousness.

For about a year a young man in Peking, who had become acquainted with the truth through reading the Chinese *Signs*, has been corresponding with the editor of that paper, asking for further light. At Peking he was language teacher for the American ambassador. A few weeks ago he came to the office at Shanghai, where he is now employed as a language teacher. He is personally acquainted with Li Yuan-hung, the president of China, and has written to him, sending him samples of the magazine, and telling him of our work here in Shanghai. Thus the chief executive of China is having his attention called to the truth.



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.

The Rainbow Pledge

WORTHIE HARRIS HOLDEN

THE drifted gold of the sunset,
The morning's roseate hue,
The purple haze in the distance,
The high arched dome of blue,
Are bits from the scattered rainbow
That circles the earth for you.

And yonder the golden city
With rainbow foundation stands,
And spanning his throne the Almighty
A beauteous rainbow commands,—
A pledge that continual mercy
Is tendered to you from his hands.

Portland, Oregon.

Self-Improvement

Now that the long evenings have come, bringing relief from the summer's heat and the cessation of some of the activities of farm and shop, there is opportunity for most fathers and mothers to take a little time for self-improvement. By this is not meant the spiritual help that should come to each of us in the reading of the Word of God, in meditation, and in prayer. These are primary, and must take the leading place in every successful Christian life. No desire for self-improvement, no social duty, no labor, however pressing, should hinder parents from daily reading the Word and from other spiritual exercises.

It is of another matter that we wish to speak at this time. Often it is a real relief to mind and body, as well as an inspiration and uplift, for fathers and mothers to take a little time for mental improvement. One cannot devote himself wholly to the grind of daily toil without shriveling in soul. Not that any duty in life is humiliating, but the heart of man needs something besides the daily routine, it matters little what that routine may be, to ennoble his life and elevate his ideals.

How Reading Helps

Of all the varied means of self-improvement there is no other so beneficial and at the same time so widely available as reading. One who acquires a taste for reading carries a key of happiness which the world cannot take from him. Sir John Herschel said: "If I were to pray for a taste which would stand by me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills however things might go amiss and the world frown upon me, it would be a taste for reading."

The gifted statesman and author, Disraeli, declared that "the delight of opening a new pursuit or a new course of reading imparts the vivacity and novelty of youth even to old age."

"Think what reading, if it is well ordered, can do for us," says Amos R. Wells. "It introduces us to the best and wisest and strongest of all the past and present, and tells us more about them than their closest friends could know, sometimes more than they knew themselves. It renders us participants in all the stirring scenes of human history, admitting us to the council chambers of kings, the cabinets of presidents, the consultations of great generals. It gives us the inestimable advantages of travel, transports us instantly to the pampas of Brazil, the steppes of Russia, the forests of Alaska, or the Strand of London. It carries us where only the most fortunate and courageous explorers have gone, and gives us in an hour the experience of years. It admits us also to the secrets of nature, and familiarizes us with the high designs of the universe. Carried safely in its paper canoe, we float backward on the stream of time, see antediluvian monsters along the banks, pass amid forests of strange foliage, and watch new continents arising from the deep. Lifted on its paper wings, we fly to other worlds, . . . consort with the comets and the meteors, and grow at home in Orion and the Pleiades."

We May Choose Our Book Friends

To form a taste for good books is to keep the best company, and have it when we choose. Neither social disadvantages nor lack of wealth can deprive us of this intellectual communion with the great minds of all time; for few are so poor that they cannot have a few choice volumes. "As friends and companions, as teachers and consolers, as recreators and amusers, books are always with us, and always ready to respond to our wants. We can take them with us in our wanderings, or gather them around us at our firesides. In the lonely wilderness and the crowded city, their spirit will be with us, giving a meaning to the seemingly confused movements of humanity, and peopling the desert with their own bright creations."

Books are among our most precious inheritances, and we should prize them as such. "They are a guide in youth and

an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things; compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation."

Now is the Time

The long evenings of fall and winter afford a favorable opportunity for profitable reading, and parents as well as the younger members of the family should improve this time to the best advantage. It is wonderful what a little application can do in enlarging the vision, and bringing hope and cheer to the performance of life's daily tasks. Recently a young woman, who is teaching school and doing heavy work, wrote me that she is devoting her spare time to the study of birds. She really enjoys this nature study so much that it gives her even greater satisfaction in the performance of her school duties.

Many fathers and mothers could, by planning a systematic course of reading during the present autumn and winter, widen their acquaintance, enlarge their mental capacity, elevate their standards, add to their happiness, and gain an immeasurable enrichment of mind and heart. Suppose one were to devote an hour a day during the four months from November 20 to March 20 to good reading, that would make one hundred twenty hours—fifteen days of eight hours each, or a little over two working weeks! If one can read ten pages in an hour, he will be able to read during this time about twelve hundred pages. That would be three or more good, substantial books. Many will read more.

Wise Use of Time

Economy of time is essential for success in any undertaking, especially in carrying out a plan for self-improvement; but such economy will pay large dividends. Gladstone said: "Believe me when I tell you that thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings." Yet in how many homes the precious hours of the long fall and winter evenings are practically wasted! Idle conversation, gossiping about the neighbors, story-telling, foolish games, and other things steal away the golden moments, and self-improvement is neglected. Of all spendthrifts he who squanders time is most to be pitied; for time "is the stuff that life is made of."

Naturally, the reading hour will have to be planned for, and it will require resolution and self-discipline to keep it free for this purpose. "Allow no exceptions" is a good rule to lay down as a safeguard to the time set aside for self-improvement. Not all who receive the benefit from the reading will need to lose the entire time from other duties. The husband can read aloud while the mother is

mending or doing other hand sewing; and often the husband can work at some quiet task while the wife reads.

Not only are the hours spent in this way an inspiration and a source of happiness to the parents, but they are a help to the children. Many young people get the idea that father and mother are behind the times. Often this is because they never hear discussed at home the subjects which are more or less constantly brought before their attention at school. When their parents show themselves familiar with the facts of history, enjoy excursions into the wide field of nature study, and keep up with the trend of present-day events, children are quick to ask father and mother for help on the questions that puzzle them, and to show a proper respect for their opinions.

The Choice of Books

What shall we read? How, among so much that is good, shall we choose the best? Certainly there is a wide field to select from, and one has need of good sense in making the choice. Not all will receive the same help from reading the same books. Emerson says: "The profit of books is according to the sensibility of the reader." Much depends upon our education and special need.

In general it may be said that books of history, biography, missions, and travel offer a wide field for entertainment and instruction. Books of nature and science, books dealing with the problems of home or farm or school, and books of poetry will be the choice of many. Books on meditation, prayer, and the Bible and its characters, and books relating to special epochs or movements in religious history, will appeal to others.

Two very simple and satisfactory rules to govern the choice of reading have been laid down by D. H. Martin: "(1) Read standard books—those that have stood the test of time; (2) read only elevating books—such books as will stimulate your mental powers, and elevate your morals."

Shall we not set apart a definite time for daily reading?

MRS. I. H. E.

The Little Foxes

WORTHIE HARRIS HOLDEN

If we should see a great giant-enemy, Goliath, stalking down the path to the very threshold of our doorway, what should we not do? We should summon all our courage, strength, and wits to protect our own. But the great enemy of your home and mine comes in more insidious ways. It is the little foxes that spoil the vines,—these tender vines of God's own planting.

Deceit is of Satan. He is the father of it, from the beginning. In these last days especially, deceit permeates every stratum of society.

I see a father and mother who are church members. They are telling their daughter to crouch down so the conductor on the railway coach will not notice her size and age. The act is success-

ful. Later these parents mourn the fact that their girl has given up the faith, and is out in the world. They "tried so hard to bring her up in the way she should go."

A mother is urging her children to endeavor to pass old street-car transfers. The conductor may not notice. They must have a nickel in reserve, however, in case he refuses to accept.

Father shows the son and daughter how to put large potatoes on the bottom and top layers of the sack, and how to arrange the best berries on the top of the box.

"Mrs. Brown is coming up the walk, mother."

"Oh, I wish it were any one else!" the mother replies. The children look on in astonishment as Mrs. Brown is greeted, "I am simply delighted to see you!"

Outside a place of forbidden amusement a father hesitates. Assuring himself that there is no one in sight with whom he and his family are acquainted, he enters, followed by his son.

But why make a list of so-called "white lies" and "worldly-wise" deeds?

From the mothers and fathers of the Bible we may learn much. Behold Rebekah, who has taught her favorite son obedience, and inspired in him a longing for divine favor. She is ambitious to have him receive the blessing. God has promised, but Rebekah yearns to see its fulfilment. She does not trust Jehovah and bide his time, but plans to take matters into her own hands. Watch her plot the deception. Jacob has scruples against it, but his mother's counsel finally prevails. She exults in her triumph, but only for a moment. Both she and her beloved Jacob suffer from self-reproach and condemnation. Rebekah to her old age is deprived of the comfort of her son's companionship.

We all earnestly desire to stand with the overcomers, of whom it is said, "In their mouth was found no guile ["no lie," R. V.], and we want our children there with us.

Recently I heard a brother tell how he was out walking hand in hand with his little boy. "Look, papa!" cried the child, "I am walking in your shadow!" That is the way they usually walk, these children of ours.

Only the Holy Spirit can enlighten our eyes to see the scope of God's commandments; and if we seek for it with all our hearts, God will give us more abundant grace to keep them in every detail, and finally to be found faultless "before the presence of his glory."

Renewing the Kitchen

L. A. HANSEN

OUR kitchen was not a room that would make an attractive workshop for the housekeeper. The walls were an ugly dark blue, and were scaling badly. The woodwork was of a cheap yellow-ocher color, and the floor was rough and splintered.

A kitchen may be an object of beauty and pride, so that it may be shown to visitors with as much pleasure as any other part of the house. The woman who spends a considerable part of her time there is more likely to enjoy her work if the surroundings are agreeable.

The walls of this kitchen were first scraped with a broad putty knife; but a better instrument, with a blade about three inches wide, may be obtained at the ten-cent store. Then a coat of lead paint was given to fill the pores, though a coat of glue size or cheap varnish would have answered. Next came two coats of a flat paint, of which there are several good brands on the market. We got white paint and tinted it with chrome green and chrome yellow. The yellow gives life to the shade, and avoids the hard blue appearance of green. The shade is a soft one, very restful.

The woodwork was painted with lead paint, thinned with turpentine for quick drying. Chrome green without yellow made this harmonize with the walls, but gave a little different shade. A little varnish might have been added if some gloss had been desired.

The floor seemed a hopeless job, but turned out fine. First, the cracks were filled with crack filler. We found this should not be allowed to stand more than twenty-four hours before being coated, or it would get brittle and come out. Two coats of brown paint, made by mixing burnt umber and burnt sienna ground in oil, were next given. The second coat had some floor varnish in it. Then we sandpapered. Next came a coat of floor varnish, a waterproof brand, colored with a little umber and sienna to cover spots that appeared after sandpapering. To make the floor still better, we gave it another coat of varnish, not much of the last coat being required to cover.

For want of suitable wall space, a kitchen cabinet could not be used. Wall space that was unused was utilized for cupboards and shelves. A cupboard over the table takes the cookbooks, small kitchen tools, and jars for salt, sugar, and flour. Cup hooks are used for the can opener, mixing spoons, egg beater, and other utensils that will hang up. A set of shelves by the range holds the stove vessels, with hooks under the lower shelf for skillet, frying pan, etc. Another cupboard is for dishes, and a small one in the corner serves for a medicine cabinet. All these are painted white, with enough varnish in the last coat to give what is called an "eggshell" finish, and are smooth enough to permit washing, and yet are not glossy.

A nickeled cup holder at the sink and a towel rack on the door are convenient, and look well. Two or three pictures (yes, why not?) help to make the room cheery. As we have no greasy cooking, we can use a nice rug or two. The old kitchen chair was also given a coat of white, but this has made it so pretty that it is spoiled for standing on. We must get a small chair stepladder. Now it is a delight to work in the kitchen, and a pleasure to keep it neat.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Life Sketch of David Paulson, M. D.

DAVID PAULSON was the third child of Jorgen and Carrie Paulson. His parents were both born in Denmark, and came to the United States in the year 1863. They first settled on a farm at Raymond, Wis., about sixteen miles northwest of Racine. There were six children in the family, five boys and one girl. It was at Raymond that David was born, Oct. 27, 1868. He was forty-seven years, eleven months, and eighteen days old at the time of his death, Oct. 15, 1916.

When he was only six years old, his parents journeyed west to what was then the frontier of civilization. They settled on a farm twenty miles north of the little town of Vermilion, Clay Co., S. Dak., and with them David passed through all the hardships incident to pioneer life.

In 1867, while yet in Wisconsin, Mr. and Mrs. Paulson were converted to the Seventh-day Adventist faith, under the labors of the late Elder John G. Matteson, so it may be said that David was born in the belief of the near advent of the Lord. When but a child of tender years, he was of a deeply religious turn of mind, having a firm belief that the providence of God would provide for all his needs.

At eight years of age, he attended the first camp meeting ever held by the Seventh-day Adventists in Dakota. This was at Sioux Falls, and Elder and Mrs. James White were present. Their earnest labors made a deep impression upon David's heart, and before the meeting closed, he was baptized.

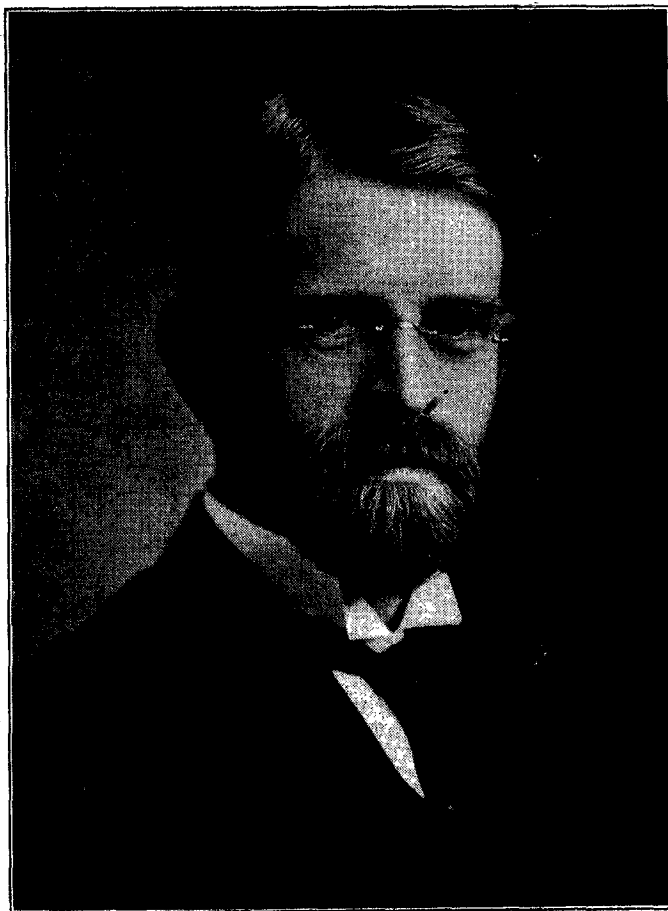
In 1888 David attended a camp meeting at Mitchell, S. Dak., where he heard Prof. W. W. Prescott, then president of the Battle Creek College, deliver a stirring address upon the subject of Christian education. That sermon filled him with a great desire to attend college. Through the kindness of his brother Nels, the way was opened for him, in the fall of 1888, to leave home and go to Battle Creek, where he entered the Seventh-day Adventist college.

In the summer of 1890, he was graduated from the academic course in the Battle Creek College, and in the autumn of that same year he entered the sanitarium as a medical student. One year was spent in that institution, and in the fall of the next year he entered the College of Medicine of the University of Michigan, at Ann Arbor. His senior year's work was taken at the Bellevue Medical College, New York, from which he was graduated as a Doctor of Medicine in the year 1894.

Dr. Paulson was united in marriage with Dr. Mary Wild, Dec. 15, 1896. After spending a number of years in earnest work in connection with the Battle Creek Sanitarium, he connected with the work in Chicago, and acted a prominent part in the extensive medical missionary work which was carried on in that city. Here, in the course of changes which took place, he succeeded to the editorship of the *Life Boat*, of which he con-

tinued in charge till the time of his death.

In the month of March, 1904, he became deeply impressed that God would have him found a sanitarium in one of the suburbs of Chicago. The late Mr. C. B. Kimball nobly assisted him in this project by placing a part of what is now the Hinsdale Sanitarium property at his disposal. With his wife and a few faithful helpers, Dr. Paulson began work in a barn on the Hinsdale premises. This barn was altered and rebuilt so that it made a fairly comfortable though very humble home for the first few patients, and in that lowly place was begun the work of the Hinsdale Sanitarium, and



DAVID PAULSON, M. D.

here was laid the foundation for the institution as it now is.

The Hinsdale Sanitarium soon became known as a place where not only good scientific medical work was carried on, but where also earnest prayers were offered to God in behalf of the sick. To this many men and women are able to bear testimony. A few weeks before Dr. Paulson died, one noted Chicago surgeon remarked to the writer, "There has many a man and woman been brought to Hinsdale to die whom Dr. Paulson has prayed back to life." He was ever solicitous for the spiritual welfare not only of the patients, but of the nurses and institutional laborers.

About ten years ago Dr. Paulson became president of the Anti-Cigarette League, aiding Miss Lucy Page Gaston

in her noble work. He traveled extensively, lecturing upon the cigarette evil and on other health and temperance topics.

Dr. Paulson was never strong or robust. His entire life was a battle against a naturally frail constitution. He always knew and thoroughly understood that Providence had not endowed him with any great degree of physical strength or endurance. His life battle was fought in the face of physical infirmities.

February 14 of this year he was taken very ill with a raging fever and a profound toxemia. He did not make the recovery that his friends hoped he might, and even after the acute condition had subsided, other symptoms began to develop. He was loath to quit his post, but finally agreed to spend a while resting with some of his friends in the sunny Southland, at Madison, Tenn. He improved slightly and returned home, and in the month of June went to Boulder, Colo. The salubrious climate of Col-

orado was beneficial to some extent, but the altitude affected his heart, and he desired to return to the scene of his love and labors at the Hinsdale Sanitarium.

After this he rapidly grew worse, and on September 24, accompanied by his wife and his brother Julius, he went to Asheville, N. C., where it was hoped that the mild climate might be of material benefit to him. For a while he seemed to rally, but then a change came, and he sank into the final and fatal decline.

Even these days in the valley of the shadow were not without their rays of comfort and of hope. Many earnest seasons of prayer were held for the doctor by his friends, all of which brought peace and blessing to his heart. Old friends, some from among the noted of earth,

journeyed hundreds of miles to visit the sufferer in his humble cottage.

On the afternoon of Sunday, October 15, he quietly yielded his life into the hand of the kindly God whom he had so faithfully served, and to whose fold he had been the instrument of leading so many souls.

A great life has passed away, and while now we see through a glass darkly and cannot fully understand the providences of the One who keepeth Israel and numbers the very hairs of our heads, our hearts blend together in the words of one of the greatest of Bible characters, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

P. T. MAGAN, M. D.

Southeastern California Conference and Camp Meeting

THE Southeastern California camp meeting was held in San Diego, Cal., from August 3 to 13. This was preceded by the conference session, which began the evening of August 1. San Diego is the largest city in this conference. The Panama-California exposition was in progress during the meeting, and it was feared at first that it might interfere with the attendance at the meeting; but from all that could be seen, it had no effect whatever upon either the attendance or the interest at the camp. There were about two hundred tents pitched on the ground, and the number of our people in attendance ranged from twelve hundred to fourteen hundred. This was the first conference session held since the organization of the Southeastern California Conference.

From the first, the Holy Spirit was present, and a remarkable unity was manifested among the delegates and people assembled, so that the larger part of the business was out of the way before the camp meeting began. Not many changes were made; most of the officers and committeemen were reelected. Aside from the choosing of the officers, the most important item of business transacted was the organization of a tract society for the conference, and the preliminary steps to the formation of a legal corporation.

The report of the conference showed a healthy growth for the first year. During 1915 two hundred and seventy-eight persons had been baptized. The amount of tithe paid during the year was \$36,928.40, a per capita tithe of \$20.18. Fifteen church schools have been conducted the past year.

At the camp meeting, the following workers were present: I. H. Evans, from the North American Division; E. E. Andross, E. W. Farnsworth, G. W. Reaser, J. O. Corliss, M. E. Cady, Ernest Lloyd, F. A. Coffin, C. W. Irwin, A. O. Tait, and F. E. Painter, from the Pacific Union. In addition to these, Drs. Newton Evans and P. T. Magan, with other medical workers, represented Loma Linda. During the camp meeting, the Pacific Union Conference held its session on the ground, and we were favored with the presence of the brethren of the committee. These, with the home workers, constituted a strong corps of helpers for the meeting.

The campers on the ground, and those who attended from the outside, manifested a deep interest, and it was evident that they came for the purpose of seeking the Lord. At the early morning meetings, both in the pavilion and in the young people's tent, large crowds would assemble, and were ready to pray and bear their testimonies. The meetings throughout the day were also well attended, and a deep interest was manifested in the word preached. The evening services were largely devoted to a consideration of the different phases of the message. Elder I. H. Evans occupied the eleven o'clock hour. His valuable instruction was gratefully received, and had a strong molding influence on the hearts of the people.

It was a common remark on the camp ground by those who have been a long time in the message, that this was the best camp meeting they had ever attended. This should be so. As we near the end, the Lord is ready to pour out his

Holy Spirit upon his people to fit them for speedily finishing his work in the earth. Twenty-five were baptized at the close of the meeting. These have united with the various churches from which they came. A deep interest was also shown by the people who live in the neighborhood of the camp meeting.

Although the expenses of the meeting were very heavy, they were largely met by donations and pledges. The people left the ground much encouraged, and it is evident that the meeting was a great uplift to the work in this field. We feel glad for the manifest tokens of the Lord's blessing with us, and we consecrate ourselves anew to his work.

W. F. MARTIN.

Little Rock Camp Meeting (Colored)

THE camp meeting at Little Rock, Ark., has been a record-breaking one for this people and State. Several tents were pitched in an ideal location, and all of them were occupied, and more were needed. The attendance was larger



G. A. ROBERTS AND BELIEVERS, JAMAICA

than at previous camp meetings, while those not of our faith paid great attention and made more earnest inquiries relating to present truth than ever in the past. One who camped on the ground with us, accepted present truth, before leaving.

No one could begin to estimate the blessings gained from the presence of the Lord through his Holy Spirit. Testimony from the Spirit of prophecy bearing directly on the color line, which has worried so many minds, was read. This vital question needed some attention at this time, since Satan has overturned the faith of some and was undermining others through the influence of those whom he has already caused to look with favor on his way of securing freedom. It was a time of refreshing. Hearts, touched under the influence of the Spirit, renewed their consecration to the Lord and his cause, and vowed to stay on the advent platform till the work shall triumph.

We did not have all the help we had expected, but with Elder Thomas Murphy, of Texas; Elder W. E. Baxton, president of the conference; Brother M. G. Haynes, secretary and treasurer of the conference; the State canvassing agent; and the writer, our work had a fair representation in this part of the State. As a result of the good work, six were added to the faith by baptism, and four others decided to keep the Sab-

bath. At the close of the camp meeting, the writer was left in charge of the work, to develop the interest.

In tone, spirit, pledges, and attendance of both our own people and those not of our faith, this exceeded all camp meetings of the past. For this we lift our hearts in gratitude to God. With one voice all agreed this had been the best camp meeting ever held in the State.

METHUSELAH JONES.

The Growing Church of Kingston, Jamaica

WE show herewith a picture of some of the people recently baptized by Elder G. A. Roberts, pastor of the Kingston (Jamaica) church. There were forty-three candidates in all. The occasion was given a special write-up in one of the city newspapers.

This was the third large baptism of the present year, making a total of ninety-six baptized. Another baptismal class of seventy-five members is now receiving instruction. The present mem-

bership of the church is about five hundred.

These candidates are thoroughly instructed in all points of our faith before baptism. A number of persons of strong influence are being reached. The revival spirit has reclaimed many backsliders. The church has well-laid plans for uniting all the members in missionary work.

As Brother Roberts is a trained nurse, he is prepared to do medical missionary work, and to instruct the church members how to give treatments. This kind of work is doing its part in reaching the people. Brother Roberts has been in Jamaica only since the first of the present year, but he has had several interesting experiences in connection with his medical work.

L. A. HANSEN.

The Colored Work in Chesapeake Conference

It has been so long since a report of the colored work in this conference has been sent in, that perhaps the readers of the Review have wondered what was being done in this field. We have been very busy. June 26 we went to Wilmington, Del., to revive the work there with a tent effort. Four weeks were spent in that city. This was not really long enough to do justice to the effort, but we were able to create an excellent

interest to be developed by the local worker. Several signed the covenant to keep the Sabbath, and some additions to the church have been reported.

We next pitched the tent at Cheswold, Del., about forty miles below Wilmington, where we have had a church for at least fifteen years. This church needed to be awakened. The tent was pitched in a beautiful grove, and from the first we had an excellent attendance of interested people. The second Sunday of the meetings the choir from our Baltimore church visited the tent. The people in Cheswold surely enjoyed the singing, and the choir did much to advertise the services. We spent five weeks there, and have baptized five as a result of the tent meetings. There is a splendid interest, and I go to Cheswold as often as I can leave Baltimore. Brother Mosley is doing splendid work in Cheswold in his effort to prepare candidates for baptism.

Baltimore was not neglected while the two efforts were being conducted in Delaware. Every Sabbath I returned to that city, and as a result of my labors and that of Brother Cox, our faithful Bible worker, thirty-three earnest believers in the coming of the Lord were baptized September 17.

Our church in Baltimore is growing fast. The days are too short for us to get in the amount of work necessary to keep up with the progress of the church. For the month of September \$97.85, our offerings to missions, was sent to the conference treasurer, besides nearly \$200 in tithe. Our offerings for the support of the local work are good, and the Sunday night attendance is fine. The church is too small, the seating capacity of three hundred being taxed to its limit.

We have in the church splendid school-rooms nicely equipped for teaching the industrial branches, as well as for class studies in grades from one to eight. Next year we hope to add grades 9 and 10 to the regular course of studies. We have several students from neighboring States, and others are writing for admission to the school. The first day forty-four students enrolled, and as soon as the quarantine is lifted prohibiting younger pupils from entering any school, we expect to see at least seventy-five take up studies in the above-mentioned grades. We are more than encouraged with the beginning; and with experienced teachers in charge, we are sure that it will be the aim of this school to turn out creditable workers for the cause.

For information regarding the school address the writer, at 1714 Druid Hill Ave., Baltimore, Md.

GUSTAVUS P. RODGERS.

Minnesota

BLACKDUCK.—Seventh-day Adventists are quite generally commented upon for their zeal. As a people we feel, however, that we are not doing all that we might do. We know that we have not accomplished all that we might have accomplished in the past. What is worst of all is the fact that we have failed to save many of our own children and young people. We have been forced to witness the heart-rending spectacle of Adventist young people dropping off the narrow path to the world below. Why this terrible loss, and what is the remedy? One

reason for the loss is this: We spend too much precious time sowing the seed, and not enough time reaping the ripened grain. Too often by far we spend our time marching up and down the Lord's great harvest field sowing the precious seed into soil that is already supporting a bounteous crop of matured wheat, white for the harvest; and from timidity, embarrassment, lack of time, or from some other insufficient reason, we do not make any effort to induce a soul to take a definite stand at a definite time, and thus fail to bring a golden sheaf into the Lord's great glorious storehouse.

As the leaders of our young people's societies have been calling our attention to these important facts, we decided to hold a special consecration and reconsecration service here at Blackduck, a few Sabbaths ago. Among us were several children who had just come to the age of accountability, and a few considerably older, who as yet had never taken a definite public stand for the Saviour. The older church members all felt the urgent need of reconsecration in the service of the Master. Accordingly the leader set the day for the service, and conferred with several members of the church as to ways and means of making the proposed service a success. As a preparatory step, the children were carefully instructed in regard to the importance of the soon-coming time of special consecration. They were even informed of the exact purpose of the meeting, and an effort was made to impress them with their personal need and responsibility and the importance of making an early choice.

At the appointed time the officers met to invoke the power of the Holy Spirit in this time of need. They then opened the service, trembling betwixt hope and fear. The leader gave a short exhortation on the text, "Suffer little children to come unto me." After a few words of counsel by other members, an opportunity was given for all who would to take their first public stand for the Saviour. Imagine the unspeakable joy of those parents present at seeing every child of accountable age rise to his feet.

Who will be the next to try the special consecration service and receive the Lord's richest blessing, the conversion of the children in Israel?

B. H. PALMER.

Our Literature Doing Good Work Among the Jews

WE are indeed grateful to God for every encouraging omen we see in the work among the Jewish people. While it seems at times that the work goes hard and moves slowly, we are sure that the Holy Spirit is at work among the lost sheep of Israel, and that God will certainly vindicate his word which he has spoken concerning these people. The servant of the Lord has said:—

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth. . . . Many by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save."—"The Acts of the Apostles," p. 381.

We know that if our people will take particular interest in the Jewish people, God's salvation will be revealed to them. (See "The Acts of the Apostles," p. 381.) God will work in a mighty manner to have the Jews "recognize Christ as the Saviour of the world." "The message of mercy and hope in Christ is to come" to these lost sheep; and the Lord has told us that the way this is to be done is by our publications; for through our literature "access could be gained to a class that otherwise could not be reached." Certainly the Lord has made the way clear to us, and if we follow in the way he has mapped out, we are bound to have success.

Many encouraging letters have come to us from Jews, from those not of our faith, and from our own people, assuring us that there is a growing interest on the part of many who have read and are reading our literature. The last magazine that was issued, "The Old Candle on a New Candlestick," was in such great demand that we published two editions, fifteen thousand copies in all; and then the demand was greater than the supply.

In the city of Milwaukee, Wis., some of our brethren and sisters evidently put copies of the magazine in letter boxes belonging to Jews. A short time ago I received a letter from which I quote the following:—

"Some five or six weeks ago, your pamphlet in Yiddish, 'The Old Light and the New Light,' with a candlestick shown on the outside of the front page, was slipped into the mail box of a Jew . . . with whom I am acquainted. He said that the same pamphlet was left in the mail boxes of other Jews near there.

"I cannot read Yiddish, and at present am not in close touch with any Jew who reads Yiddish and also speaks English sufficiently well to give me a clear translation of the book. But thus far I have been led to believe that in this pamphlet you are proving from the Scriptures themselves that Jesus must be the true Light of the world."

"Three Jews have had the reading of this copy, and each speaks of it as very interesting. . . . Have you other literature in English or Yiddish that you are distributing among God's chosen people?"

The writer of this letter is not one of our people, but is interested in the Jews. He is anxious to have us send him literature to give to them, for from his long experience in dealing with this people, he finds that it is literature that is interesting to them. And what literature can interest the Jews like Seventh-day Adventist literature?

A short time ago I received a letter from one of our brethren who is circulating the magazine among the Jews. He says: "I have been working here in — for a few weeks, and am enjoying my work in bringing the message of truth to the Jewish people. I have been talking with hundreds of them. . . . Many are willing to listen, and even like to argue about the message. I have sold many magazines among them, and am leaving my address, so that they may write to me if they want more literature.

and am trusting God to do the rest. I received the fifty magazines, and have sold nearly all of them. I should be glad to have one hundred more copies."

In another letter this same brother writes: "I hope that you have received the letter which I sent you a few days ago, asking you to send me, as soon as possible, one hundred Yiddish magazines. . . . I am almost out of Jewish literature. I am also taking some orders for the book, 'Patriarchs and Prophets.'"

In another letter he writes that he has entirely run out of literature, and asks that the new magazine be sent to the addresses of the Jews. They are so anxious to get the literature that many have paid him in advance. This shows that the Spirit of God is certainly working upon the hearts of some, and is creating in them a desire to read this message.

We are glad to announce to our people that some weeks ago the North American Division Conference Committee recommended to the Pacific Press Publishing Association that they undertake the publishing of a Yiddish magazine. The Pacific Press brethren accepted the recommendation, and have published the first number, which is devoted to the present European war. It is nicely illustrated, and very attractive. We feel sure that this magazine, the *Messenger*, will appeal to the Jews.

There is a good article in this issue giving an interesting account of the rise and progress of Seventh-day Adventists, and their mission in telling the world the requirements of God concerning his law as well as his gospel. Several cuts in the magazine show the headquarters of our work, one of our publishing houses, a sanitarium, and a school. We believe that with the blessing of God, as our people go to the Jews and tell them that this magazine is issued by a Sabbath-keeping Christian people who do not eat swine's flesh, who believe in all the Bible, including the writings of Moses and the prophets, who keep the Sabbath from Friday evening sunset to Saturday evening sunset, many Jews will be glad to take this magazine, and will have awakened in them an interest in our work and in this truth.

The new magazine is ready for circulation. Send your orders direct to your tract society, or to the Pacific Press Publishing Association, Brookfield, Ill. With each order of magazines shipped, will be sent an outline of the magazine, so that each person may know what the paper contains.

The writer will be pleased to learn of any interesting experiences our people may have with the Jews, and he will be glad to help in any way should questions on the Scriptures arise.

We trust that our people will rally at this time to the work of circulating this magazine among the Jews. We are sure that the sooner we place our literature in the hands of this people, the more openings we shall find among them for further labor. Pray for the lost sheep of Israel, and do all you can to bring to them the light of the third angel's message.

F. C. GILBERT.

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IDLENESS is only the refuge of weak minds, and the holiday of fools.—*Ches-terfield*.
◆ ◆ ◆

If you don't scale the mountain, you can't view the plain.—*Chinese Proverb*.

An Appeal for Help for Our Colored Work

THE appeal of Elder C. B. Stephenson in the REVIEW of November 2 for the work among the colored people, touched a tender chord in my heart, and I desire to impress upon our people the importance of this branch of our work. Abolition of slavery in the United States has resulted in there being now ten million free colored people in this country. Their ancestors were wild, idolatrous Negroes, but many of the present generation are educated Christian people. Many of them are easier to reach with the truth of God than are the white people, and they are more religiously inclined. The atheistic, the infidelic, the evolutionary, and the "higher criticism" ideas, so freely permeating the white race these days, are not so readily received by this people. As a rule they accept the Bible as the Word of God, and are quite easily reached with the truths of the message when they are properly presented.

In our missionary efforts we are working in the very wilds of Africa, and reaching many of those heathen tribes. I greatly rejoice at this success, and wish to see that work continually advanced; but here in America, at our very doors, are ten millions of people who are much more easily reached, as it costs far less to bring the truth to them. Then they are far higher in the scale of civilization; they can read our books and papers, and our ministers can teach them the truths of the gospel. Elder Stephenson, the superintendent of the colored work, forcibly places before us their very great need of help, and we ought to give it careful thought, and respond by a generous offering, that these important wants may be met.

Never can I forget the anxiety of the servant of God for the success of our work for the colored. During the last years of her life she frequently made appeals for it. In the six years of my presidency of the Southern Union Conference, composed of nine great States, I was in constant correspondence with her, and was in perfect harmony with her appeals and efforts. I earnestly encouraged this work. During that time great and constant efforts were put forth to build up the Huntsville school, and an orphanage for colored orphans was built. In a recent visit to the school I was made glad to see that it is prospering; it is surely a success. But there is desperate need of help in starting church schools where the children can be educated.

I am so thankful that Elder Stephenson is the superintendent of the colored work. He is a Southern man, and the colored people get along better under the direction of a man reared in the South. Being brought up together in the same community, they know each other better. He is a man of tender heart, and is deeply interested in the prosperity of the colored work.

Dear brethren and sisters, there are precious, noble souls among the colored people who are greatly devoted to this blessed truth. Read again Elder Stephenson's appeal. The present time is really a crisis. We have not been doing our whole duty toward these people. They have been receiving but very little attention in many places. Men who have gone out from among us because, as I

suppose, they were really not of us, are busying themselves in working upon the sympathies of the colored people, seeking to make them feel that we care little for them and treat them with little consideration. This is not true. Our people have desired to see the colored work prosper. But their tremendous efforts to keep our foreign missionary work properly supplied have possibly resulted in not caring sufficiently for the work nearer home.

Let us all help by a generous gift to the colored work on November 18. The time is near at hand. Let us carefully consider this important matter. Let us help this unfortunate people in their efforts to advance the work of God.

GEO. I. BUTLER.

Field Notes

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EIGHT adults were recently baptized at Sheyboygan, Wis.

THE baptism of four persons is reported from central California.

W. F. HILLS reports the baptism of eight persons at Santa Cruz, Cal.

ELDER H. E. REEDER reports the baptism of ten new believers at Goodhope, Mo.

A COMPANY of eleven members was recently organized at Tekoa, Wash., in the Upper Columbia Conference.

SEVEN persons have accepted the truth at Falls City, Nebr., as a result of tent meetings recently held at that place.

FROM Ontario comes the report of the baptism of two converts at Hamilton, and of ten who united with the West Toronto church. A new company has been organized at Windsor.

ELDER T. B. WESTBROOK and those associated with him in the tent effort just closing in Denver, Colo., report the baptism of twenty-seven persons, and a class of fifteen who will soon go forward in this rite.

ELDER L. V. FINSTER reports the third baptism within three months at San Pablo, P. I. He says: "At this time forty-one persons were buried with their Lord in baptism. This makes one hundred and seventy-one who have been baptized in this place as the result of our tent meeting, and still there remains a good interest. We feel to praise the Lord for the success that he has given our native evangelist, Brother Bibiano Panis, and his coworkers."

IN Burma, with a population of ten and one-half million, there are about three hundred believers in present truth. One means of reaching the people with the truth is a quarterly paper issued in Burmese, called *Kin Soung*. One man nearly seventy years of age received one of these papers. He read and reread it, and wanted more copies. He was given a tract on the nearness of the end, and has now read it so many times that he has almost committed it to memory. Since learning the Bible teaching on the Sabbath question and the second coming of Christ, he is telling these truths to his friends. He is now asking for baptism.

Missionary Volunteer Department

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His Will be Done

"His will be done," we say with sighs and trembling,
Expecting trial, bitter loss, and tears;
And then how doth he answer us with blessings
In sweet rebuking of our faithless fears.
God's will is peace and plenty, and the power
To be and have the best that he can give,
A mind to serve him and a heart to love him,
The faith to die with and the strength to live.

It means for us all good, all grace, all glory,
His kingdom coming and on earth begun;
Why should we fear to say, "His will"—
his righteous,
His tender, loving, joyous will—"be done"?

—Annie Johnson Flint, in the
Sunday School Times.

The Bible Year

Assignment for November 19 to 25

November 19: Luke 23, 24.
November 20: Acts 1 to 3.
November 21: Acts 4 to 6.
November 22: Acts 7, 8.
November 23: Acts 9, 10.
November 24: Acts 11 to 13.
November 25: Acts 14 to 16.

To Think About as You Read

November 19: What the risen Christ means to me.
November 20: He will come again.
November 21: The effect of being with Jesus.
November 22: Reviewing God's dealings brings strength.
November 23: "Lord, what wilt thou have me to do?"
November 24: God is able to deliver.
November 25: Am I ready to endure persecution?

The Acts of the Apostles

"This book derives its name from its being a record of the ministry and actions of the apostles. It gives the history of the progress and spread of the gospel in Judea, Samaria, and the uttermost parts of the earth. It may be considered as introductory to the epistles and supplementary to the Gospels, especially to the Gospel by Luke; for the narrative is carried on continuously from the one to the other.

"The early part of the book records the transactions of the church when it was composed exclusively of Jewish converts; afterward when comprising Gentile as well as Jewish believers, while the largest portion of the book comprises that period when the members of the church consisted mainly of Gentile heathen converts to Christianity. Although the name of the author is not absolutely mentioned, there is no doubt the book was written by Luke, the physician, about A. D. 63. It comprises the history of about thirty-three years, from the ascension of our Lord to Paul's imprison-

ment at Rome. It is not to be regarded as a complete record of the church during that time, but rather a narrative of facts, illustrating the reality, power, and divine origin of Christianity. The doctrines enunciated are in perfect harmony with the important truths revealed in the Gospels and amplified in the epistles, the whole forming a most valuable and instructive record of sacred church history.

"The style of this book is very forcible, fresh, and graphic; the events are narrated in a clear and dignified manner; the peculiarities of each speaker are well preserved, and the Greek, in which the whole is written, is much purer than most of the other books of the New Testament. Notice especially the account of the outpouring of the Holy Spirit; Peter's discourse, and the formation of the early church; Stephen's address and martyrdom; the vision of Peter by which the Gentiles were to partake of the blessings of Christianity; the conversions of Saul of Tarsus, the Philippiian jailer, and Lydia, typically considered; the wonderful results of Paul's ministry and labors; the tenderness of the apostle's address and conduct at Miletus, his powerful eloquence before Felix and Agrippa, the graphic account of the shipwreck, and the unshaken confidence of the apostle amid all his dangers and trials in the faithfulness of the Lord and Master, whom he delighted to honor and serve."—J. Anderson.

Paul, Apostle to the Gentiles

Saul, afterward called Paul, was born at Tarsus, the metropolis of Cilicia. It was distinguished for its culture in letters and philosophy, being at one time the rival of Athens and Alexandria.

Paul was a Jew, of the tribe of Benjamin; but along with this position, he received from his father, so it is supposed, his Roman citizenship. Though in an alien city, surrounded by the seducing influences of heathenism, and subjected to the allurements of pagan culture and philosophy, Paul was carefully taught the religion of his fathers. He was, to use his telling phrase, "a Hebrew of the Hebrews."

Paul's father was a Pharisee, and according to the strict rules and laws of this dominant party of the Jews, Paul was brought up. "At a suitable age he was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished rabbi of that age. It does not appear that he was in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learned the art of tent making, in accordance with the general practice among the Jews and their maxim, 'He that does not teach his son a useful handicraft teaches him to steal.'"

Besides being the possessor of a liberal education according to Jewish standards, Paul seems to have been a master of the Greek language, and familiar with its literature. But all this, with all worldly honor and position, he gladly counted loss for the cause of Christ. He seems to have been the first "to regard Christianity in its true light, as a universal religion. While others were for Judaizing all those who embraced the new religion, by imposing on them the yoke of Mosaic observances, it was Paul's endeavor to break down the middle wall of separation between Jews and Gentiles, and show them that they were all 'one in Christ.'"

It was the dissolute Nero, relentless persecutor of the early Christians, who "pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be condemned to torture, he was sentenced to be beheaded. . . . Few spectators were allowed to be present; for his persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the presence of death."

Publishing Department

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

Printing in India

THE readers of the REVIEW know we have a printing office in India. Many know it is in Lucknow. But a printing office may be anything from a box of type and a hand press to a ten-story building with four thousand employees.

Come, let us spend ten minutes in our Lucknow printing office. All is on one floor, in one large room built for a printing office. The superintendent's desk is raised so that he can overlook the whole shop from where he sits.

On the right we see seven Indians at work at type cases. Three are Mohammedans, three Hindus, and one is a Christian. All these are on English work. One is setting a tract, "Who Changed the Sabbath?" two are setting on the next *Herald of Health*, a monthly magazine; and the others are making up pages and distributing type. Do they understand what they are setting?—Not a word. It is purely a matter of setting what is just before them; so you'd better be careful what you write on the "copy." But do they set clean proofs?—Oh, as clean as the average in any shop.

Who is the man sitting in the midst of four cases? That is our Bengali compositor. He is correcting page proofs of a leaflet, "The Home of the Saved," of which we shall print ten thousand for free distribution in Bengal.

And the three men at work in the far corner? One is setting the closing pages of a two-hundred-page book of Bible readings in Marathi, for use over on the Bombay side. The other two are at work on our Hindi quarterly magazine, of which we print fifteen hundred for use in north India.

See the man sitting there by the door on the far side of the room, directly in front of us? He is writing Urdu on a stone, from which we shall print on the lithograph press the quarterly magazine in Urdu for use in north India. The Hindi and Urdu magazines contain the same matter, but the one is printed from type for Hindu readers, and the other in Urdu (or Persian) script for Mohammedan readers.

Now look in the far corner on your left, and see our oil engine, which runs by means of Standard oil—kerosene. The engine has done long but not very faithful service, for it is very cranky

about starting, and frequently goes on strike. Some day it will be displaced by an electric motor.

This way from the engine is the litho press for Urdu work. Next is an old drum-cylinder press that has turned out tons of work in days gone by, but which is now a bit loose-jointed. However, it is still able to help when we need a lift. Next to it is a newer drum-cylinder press, upon which we rely for the daily output. Facing these three presses are two job presses and a good stitcher.

In the near left corner is the paper cutter, and between it and us is our latest piece of machinery—a type caster.

On a slightly raised platform in the center of the room sit, cross-legged, the two binders and the boys who fold the printed sheets. What are they folding now?—Some Urdu Sabbath school lesson books for north India.

And these two huge parcels beside us are Marathi magazines ready to be sent to Bombay for the colporteurs; and that box by the door contains five thousand Bengali magazines just completed for Bengal.

In all, the shop has 22 workmen: 12 Mohammedans, 7 Hindus, and 3 Christians. They work eight hours a day, six days a week, and get, on an average, about five dollars a month; nor are they underpaid.

So this is our India printing office.

WALTER S. MEAD.

OBITUARIES

STANTON.—Miss Blanch Stanton was born near Russell, Warren Co., Pa., May 7, 1855, and died in Kingwa, Oct. 16, 1916. She was a member of the North Warren Seventh-day Adventist church for about twenty-five years. One sister and four brothers are left to mourn. The writer spoke words of comfort from Rev. 14: 13. L. N. WILLIAMS.

WILSON.—David Munro Wilson died at the home of his son, July 13, 1916, aged 76 years. Thirty-five years ago he received the third angel's message through the ministry of Elder D. T. Bourdeau, and from that time until his death he did everything possible to assist in its promulgation. He sleeps in hope of a part in the first resurrection. WM. C. YOUNG.

ROGERS.—Thomas H. Rogers was born in Michigan, and died in Seattle, Wash., Aug. 10, 1916, aged 45 years. He accepted present truth less than two years ago, and fell asleep full of trust and hope. Although a great sufferer, he was always patient and considerate of others. We felt assured that he will have a part in the first resurrection. J. F. PIPER.

SUTTON.—J. J. Sutton was born in Coshocot County, Ohio, in 1831, and died at his home in Coshocot, Ohio, Oct. 22, 1916. While he never united with the church, yet several months prior to his death he gave his heart to God, and fell asleep with hope of a part in the first resurrection. His aged wife and several children are left to mourn. G. C. QUILLIN.

CUSHING.—Mrs. Electa Cushing was born in Peacham, Vt., and died Oct. 9, 1916, at Dixville, Quebec, aged 87 years. Sister Cushing learned of the third angel's message thirty-eight years ago from Elders Rodney Owen and D. T. Bourdeau, and this blessed truth was ever after the inspiration of her life. She rests by the side of her husband, awaiting the call of the Life-giver. WM. C. YOUNG.

PETERSON.—Nils P. Peterson died Sept. 29, 1916, in Provo, Utah. He was born in Sweden, June 12, 1830, and came to Utah in 1879. For twelve years he was a member of the Seventh-day Adventist church. He is survived by his aged wife, one son, and one daughter. M. A. HOLLISTER.

WRIGHT.—Mary Luella Wright was born in Jefferson, Iowa, Feb. 26, 1882. She accepted present truth sixteen years ago, at the Oakland (Cal.) camp meeting, and till the end of her life continued a faithful member of the church. Her mother, one sister, two brothers, and three children mourn their loss. CLARENCE SANTEE.

HALEY.—Daniel S. Haley was born in Ireland, Sept. 25, 1856. He united with the Seventh-day Adventist church in Wilmington, Del., Oct. 23, 1887, and remained a faithful, highly esteemed member until his death, which occurred Sept. 1, 1916. His wife and two children mourn, but not as do those who have no hope. M. C. WHITMARSH.

COOLIDGE.—Sept. 27, 1916, Mrs. Jane Coolidge, a native of Pennsylvania, died at Healdsburg, Cal., aged 89 years. She came West in 1870, and for many years was a firm believer in the third angel's message. She sleeps in Jesus, awaiting a part in the first resurrection. Two children, a son and a daughter, are left to mourn. C. H. HINCHAY.

BANNISTER.—Rachel S. Bannister died at her home, in Hoquiam, Wash., Aug. 19, 1916. Sister Bannister had been a member of the Seventh-day Adventist church for twenty-eight years, and died in hope of a part in the first resurrection. Words of comfort were spoken from Isa. 33: 17. We laid her away to rest until the call of the Life-giver. F. M. OLIVER.

LANGTON.—Sarah M. Langton died Feb. 1, 1916, aged almost 83 years, trusting in the fulfilment of the promises of God. She was a member of the Seventh-day Adventist church for thirty years, and her home was always open to those who needed assistance. She is survived by two sons and a daughter-in-law. Funeral services were conducted by the writer. O. S. HADLEY.

FERGUSON.—Linnora Ferguson was born in Osceola, Ark., Nov. 1, 1896, and died at her home in Kansas City, Mo., Oct. 5, 1916. At an early age she gave her heart to God, and about two years ago became a member of the Seventh-day Adventist church in her home city. She remained faithful until the last. She is survived by three brothers and one sister. J. W. OWENS.

DAVIS.—Laura Belle Davis was born in Boonville, Mo., Oct. 5, 1900, and died Sept. 18, 1916, at the home of her parents in St. Louis, Mo. In October of 1912 she was baptized by Elder U. S. Willis and united with the Seventh-day Adventist church, ever remaining faithful. Her parents, two sisters, and three brothers mourn. J. W. OWENS.

BOWER.—William Thomas Bower was born Oct. 4, 1831, in the State of Ohio, and died at his home in Hotchkiss, Colo., Oct. 15, 1916. Early in life he gave his heart to God and for many years led a quiet Christian life. On coming to Colorado a few years ago he cast his lot with the Seventh-day Adventist church at Hotchkiss, remaining a faithful member until called by death. W. M. ANDRESS.

PARFITT.—Marilla A. Turner was born in Wheatland, Kenosha Co., Wis., April 24, 1851. She was united in marriage to Henry Parfitt June 24, 1868, and to them were born ten children. About thirty-five years ago Sister Parfitt embraced the third angel's message, and to the day of her death rejoiced in the hope of a soon-coming Saviour. She fell asleep in Jesus, at her home, in New London, Wis., Oct. 5, 1916. The last seventeen years of her life she endured great affliction, but an unwavering faith in God sustained her. E. F. FERRIS.

NELSON.—Wilbur D. Nelson was born in Ashford, N. Y., Dec. 9, 1849, and died at his home near West Valley, N. Y., Sept. 26, 1916. At the age of eighteen he accepted present truth, and was a charter member of the West Valley Seventh-day Adventist church. He is survived by his wife, one son, one daughter, and a large circle of relatives and friends. He sleeps in hope. L. N. WILLIAMS.

BICKNELL.—Mrs. Emma E. Bicknell was born Sept. 1, 1867, and fell asleep in Jesus at her home in Cincinnati, Ohio, Oct. 15, 1916. She was married Oct. 1, 1885, and her husband, one son, and two daughters, mourn the loss of a patient, kind-hearted companion and mother. She accepted the truth about three years ago, and fell asleep with the assurance of life beyond the tomb. J. H. BEHRENS.

DE LEON.—Genicy De Leon was born in Lake Charles, La., in 1858. During her childhood she came with her parents to Waco, Tex. In 1900 the light of the third angel's message came to her, and from that time until her death, which occurred Oct. 11, 1916, she was a faithful commandment keeper. She sleeps in the blessed hope of life eternal. Two sons, three daughters, and one sister survive. THOS. MURPHY.

WATERS.—Samuel Waters was born Aug. 4, 1861, and died at his home in Baltimore, Md., Oct. 16, 1916. He first heard the truth for this time at a tent meeting conducted by Elder C. B. Haynes, and at that time his wife and other members of his family accepted the message. Later he received baptism and united with the Seventh-day Adventist church in Baltimore. He leaves his companion and five daughters to mourn. A. S. BOOTH.

CRANDELL.—Hiram Crandell was born in Castleton, Canada. He accepted present truth in Knapp, Wis., about thirty-four years ago, and was a faithful supporter of the cause of God. He was married to Elizabeth Palmer at Beaver Dam, Wis., June 23, 1864. His death occurred in Downing, Wis., June 7, 1916, just seven weeks after his wife fell asleep. Two daughters mourn. MRS. HATTIE BUSHEY.

COOKE.—Jerusha Fownes died at her home, in Hopewell Cape, New Brunswick, Sept. 28, 1916, aged 73 years. Her first husband was Capt. William H. Robinson, and to them were born five children. Four years after his death she was united in marriage with Joseph Cooke. Their three children died in infancy. Sister Cooke was a charter member of the Hopewell Cape Seventh-day Adventist church. She was baptized over twenty years ago by Elder G. E. Langdon. Two daughters and her husband mourn, but with the assurance of the blessed hope of life eternal. GEO. H. SKINNER.

PACKHAM.—William J. Packham was born in Cowra, New South Wales, Australia, in the year 1877. In 1897 he was converted and united with the Seventh-day Adventist church. He was led to accept present truth through reading "The Great Controversy." Thirteen years ago he came to Sanitarium, Cal., and in April of 1907 was married to Mrs. C. Franklin. Sept. 16, 1916, he was struck by an automobile as he stepped from an electric car in St. Helena, Cal., and died several days later from injuries received. We believe that he will have a part in the first resurrection. S. T. HARE.

ANTHONY.—Sarah Jane Bickham was born in Philadelphia, Pa., Nov. 3, 1834. She was married to John Anthony Jan. 21, 1864. To them were born one daughter and three sons. In 1873 she became a charter member of the Seventh-day Adventist church at St. Helena, Cal. Ten years later the family moved to Healdsburg, and here, in 1892, her husband died. For the past nineteen years Sister Anthony has made her home with her daughter at Sanitarium, Cal. Her life was one long sermon for God. She fell asleep at the ripe age of 81 years and 11 months. She is survived by three sons and one daughter. S. T. HARE.

STRUBLE.—Lucretia Grinnell was born in Orleans County, New York, and died at her home, in Mount Pleasant, Mich., Sept. 27, 1916, aged 73 years and 11 months. She leaves her aged companion, Joseph A. Struble, one son, and three daughters. She was truly a mother in Israel, having cared for many orphan children in her home. She fell asleep in hope of a part in the first resurrection.

C. A. RUSSELL.

ZWEMER.—Lula Ethel Zwemer was born July 30, 1890. At the age of seventeen she experienced conversion, and during the summer of 1915 she attended a series of tent meetings conducted by Elders C. L. White and M. H. Searns, which led her to embrace the truths of the third angel's message. Through a long and painful illness she was always cheerful and patient, and fell asleep in Jesus at Holland, Mich., Sept. 2, 1916.

J. M. HOYT.

CHURCH.—Emma Lucinda Beach was born Aug. 17, 1867, in College Springs, Iowa. In 1885 she, with her parents, accepted present truth and united with the Seventh-day Adventist church in Clarinda, Iowa. In 1901 she was united in marriage with Thomas Church, and they made their home in Pleasant Hill, Mo., where she peacefully fell asleep in Jesus on Oct. 13, 1916. Her husband and five stepchildren, her parents, and one brother are left to mourn.

D. U. HALE.

PHELPS.—Lydia Griffin was born at Scranton, Pa., in 1841. In 1860 she first heard the third angel's message at Mauston, Wis. The next year she was married to Elder H. F. Phelps. Soon after their marriage the family moved to Minnesota, where for many years they labored earnestly in behalf of the truth of God. Her death occurred at Minneapolis, Aug. 22, 1916. Four sons and one daughter, three sisters, and many other relatives and friends are left to mourn. GEO. M. BROWN.

WHITELOCK.—Mary Alice Cole was born in Ripon, Wis., Aug. 2, 1853, and early in life she learned to love the Saviour and consecrated her life to him. Sept. 19, 1875, she was united in marriage with T. C. Whitelock, and to them were born one son and four daughters. The family lived for a time in Hutchinson, Minn., and later returned to South Dakota, where she quietly fell asleep in Jesus. Her funeral was held Sept. 1, 1916. She awaits the call of the Life-giver. H. M. HIATT.

CALKINS.—Mrs. Lera Grace Calkins was born in Arcadia, Nebr., Dec. 18, 1890. July 21, 1909, she was married to Howard Calkins, in Gaston, Oregon. Soon after this they moved to Nashville, Tenn., where she assisted her husband in starting a self-supporting school on Hawk Ridge, twelve miles from Nashville. She was baptized in Salem, Oregon, twelve years ago, and died faithful to the message. Her husband and two children are left to mourn her death, which occurred Oct. 2, 1916.

LESLIE LITTEL.

BLISS.—F. Frederick Bliss was born in Lansing, Mich., in 1856. He accepted present truth at the camp meeting held in Sedalia, Mo., in 1905. He labored for some time with Brother Clifford Howell at Daylight, Tenn., and at the close of the General Conference held in Washington, D. C., in 1909, he connected with the Religious Liberty Department. Later he engaged in city mission work. His death occurred Oct. 2, 1916, and he sleeps in the hope of soon meeting a Saviour whom he loved to serve.

REUBEN MARTIN.

CARMAN.—Maria Louisa Potter Carman died at her home, near Pottersville, Mich., Sept. 20, 1916, aged 87 years and 6 months. She was the devoted wife of Brother John F. Carman, who, in his ninetieth year, with a son and three daughters, is left to mourn. Brother and Sister Carman accepted present truth under the preaching of Elder J. B. Frisbie in 1854. Their pioneer home became the stopping place of those who in early days proclaimed the third angel's message. Our sister rests from the labors of an eventful, active Christian life, and we feel confident that she will have a part in the first resurrection.

L. T. NICOLA.

HEFFNER.—Henry Heffner was born in Hanover, Germany, Oct. 15, 1833. He came to America at the age of twenty-two years, crossing the Atlantic in an old sailing vessel, the "Merrimac," sunk by Lieut. R. P. Hobson during the Spanish-American War. Jan. 22, 1867, he was married to Amelia Sidenfaden, and to them were born ten children. Seventeen years ago Brother Heffner accepted present truth, and he fell asleep near Eagle, Idaho, Oct. 26, 1916, trusting in the Saviour, whom he faithfully served.

T. G. BUNCH.

VEZAIN.—Alex Vezain was born in Vetre, France, Aug. 25, 1831, and died in Ottawa, Ill., Oct. 24, 1916. He is survived by an aged wife, five sons, one daughter, and two sisters. Brother Vezain became a charter member of the Seventh-day Adventist church in Ottawa twenty-six years ago. He was very faithful in attendance at services, and during the past summer, at the age of eighty-five, he learned to read, and took great delight in reading and in selling our good literature. The funeral service was conducted by Elder J. C. Harris.

E. A. DUNN.

HERRON.—Missouri T. Herron was born of French Huguenot parents, on March 28, 1827. She was married to John Herron in 1855, in Brookston, Ind., where she continued to reside until rendered helpless by an accident two years ago. After that she made her home with her daughter in La Fayette, Ind., where she died Sept. 24, 1916. Through the efforts of Elders J. M. Rees and J. S. Shrock she was led to accept present truth in 1887, and remained a faithful member of the church in Brookston until her death. She was left a widow in 1863. Three of her six children and several stepchildren survive.

W. A. YOUNG.

COMINS.—John S. Comins, and his wife Celestia Comins, died at the Battle Creek Sanitarium, the latter on October 1 and the former on Oct. 3, 1916. For some time they had been in failing health, their lives of arduous toil having exhausted their vitality prematurely. Over a year ago Brother Comins suffered the loss of his sight from cataract. An operation performed at Ann Arbor failed to restore his sight, and his indomitable spirit seemed to give way before this affliction. Recently his wife's health failed, and they went to the sanitarium for care, but in less than ten days both had passed away. They were people of sterling qualities, of unflinching integrity to what they thought to be right and duty. Brother Comins was for years identified with the conference committee in New England. They moved to Battle Creek about eighteen years ago, and had charge of the Haskell Home for Orphans for some years. Recently they have been living on a fruit farm near Battle Creek. Mrs. Comins was a woman of true Christian principles. As husband and wife they were inseparably united, and under the strain of his great loss Brother Comins's mind gave way and he joined his beloved in that sleep that knows no waking till the voice of Jesus shall call them forth to immortality. They were buried in Northfield, Mass., near their old home.

GEO. C. TENNEY.

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. Geo. Bercha, R. F. D. 2, Herrick, S. Dak. Continuous supply, except REVIEW.

J. B. Chumley, Box 20, Fort Myers, Fla. Continuous supply of *Signs of the Times* (weekly and monthly), *Watchman*, *Life and Health*, and *Instructor*.

Edward Quinn, 7 Denwood Ave., Takoma Park, D. C., *Signs* (weekly and monthly) and *Watchman*. Also names of interested persons, for use in missionary correspondence band work.

Request for Prayer

AN isolated sister in great trial requests prayer for the deliverance of herself and children.

They Cannot be Lost

FROM men and women in different parts of the country, we are receiving many interesting letters in regard to the Present Truth Series. We quote two which came in the last mail:—

"I picked up a copy of the REVIEW AND HERALD on the street,—Extra No. 22, the Eastern Question,—and found it such an interesting and comforting address to the children of God that I should like to get more copies for distribution, if possible, so herewith inclose twenty-five cents for a number of them, or a few copies of the regular issue."

Others Think It Worth While

"I was present at the tent meeting in Philadelphia, and heard Mr. A. G. Daniels deliver a lecture on the Eastern Question. I have a copy of his lecture, and wish you to send me one hundred copies to distribute to my relatives, children, and friends, and to others. It is a well-gotten up lecture of facts, and I should like every one to read it."

Found People Ready

THERE is today an investigative spirit and an impressive power working upon the hearts of humanity that is not recognized even by believers who do not freely mingle with the people, offering, through our literature, the great message now due the world. Some are discovering the existence of this spirit and power through their efforts in the circulation of the Present Truth Series, as the following letter reveals:—

"I received your letter today, and also the thirty copies of the Present Truth Series. On going out a little while among my friends, I found the people ready to take the papers, so I am sending for one hundred more. Wishing to get the order in the early morning mail, I send stamps, as I cannot get a money order. Please send the one hundred copies of No. 22 at your earliest convenience, and oblige."

Appointments and Notices

Property for Sale — Donated to Missions

EIGHT hundred acres in Logan County, Colorado, northwest of Sterling, on main traveled road. Excellent land, in a good section of eastern Colorado, a portion in crop. Some improvements on land. Well stocked with horses and a few cattle. Price, \$12,000, half cash, remainder terms. A portion of proceeds pledged to missions. Colorado Conference Seventh-day Adventists, 1112 Kalamath St., Denver, Colo.

Missionary Volunteer Post Cards, Printed in Colors

Send a Helpful Message to a Friend

These post cards furnish spaces for the address and a message on one side, and give practical quotations in prose and poetry on the other.

In an age like the present, when the attention is absorbed by pleasure and business, but little thought is given to spiritual matters. The possibilities for doing helpful missionary work by distributing these post cards, thus calling attention to the serious side of life, is unlimited.

The last edition is printed in colors, making very neat and attractive post cards.

Some of the titles are:—

Seven Rules for Christian Growth.
God Cares; Do We?
Take Life as You Find It, But
Don't Leave It So.
Where'er the Path May Lead.
Blest Be the Tongue That Speaks
No Ill.
Character Is the Great Harvest of
Life.

Price, for dozen\$.10
Price, for 10070
Price, for set of 1715

Religious Liberty Post Cards, Assorted Colors

Principles of Religious Liberty Illustrated

Cartoons and illustrations are often studied when the principles represented by them would be overlooked if set in type. The cartoon in the daily paper first attracts the attention, and often makes a more lasting impression than the editorial or news item.

Cartoon post cards are especially appropriate in these days of the post card fad, and are carrying their message to many who might otherwise never receive it.

We print herewith the titles of these cards:—

Turning to Caesar.
Religious Legislation Darkens
the World.
Religious Bondage.
Religious Despotism.
A Reign of Terror.
The Modern Church.
Sunday "Sabbath" Observance.
The Object of Sunday Legisla-
tion.
Territory of Religious Affairs.
Sapping the Foundations.

Single Set\$.10
Five or more sets, each05

The Struggle for Religious Liberty in Virginia

A Documentary Volume of Great Interest

"The Struggle for Religious Liberty in Virginia" is a timely book containing much valuable information. It considers religious liberty as "the natural right of every soul to worship God according to the dictates of his own conscience. It does not make it a matter of indifference what a man believes or how he acts, but it places all on the same footing before God, the only Lord of the conscience, and makes us responsible to him alone for our faith and practice." This kind of religious liberty is what our forefathers fought to preserve, yet their followers of the present generation, through lack of knowledge, are fast losing a proper conception of its sacredness.

This book traces the struggle for religious liberty through three periods: Before the Revolution; during the Revolution; after the Revolution. It cites the important part taken in this great movement by the leading characters of the times.

It is a thrilling work of a practical nature. 227 pages, plain cloth binding, \$1.25, postpaid.

SEND ALL ORDERS THROUGH YOUR TRACT SOCIETY

"AMERICAN · STATE · PAPERS"

This splendid volume of 800 pages is the most complete, reliable, and up-to-date information on Sunday legislation that has ever been issued. It is a compilation of valuable documents which acted a very important part in the history of our country during its colonial and national existence, and shows how Sunday laws which have come to be known as the "blue laws" have operated in bringing persecution upon honest, upright citizens.

In order to make it possible for every reader of the *Review* to secure a copy of this valuable book, it has just been REDUCED IN PRICE from \$1.25 to \$1 a copy.

In these days of Sunday agitation when such strong efforts are being made to induce Congress to make national Sunday laws, every reader of the *Review* should be informed with reference to the nature of these laws, and their operation.

Remember the price for this substantial, cloth-bound, 800-page book, postpaid, is now only \$1. Ten per cent higher in Canada.

SEND ALL ORDERS THROUGH YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., NOVEMBER 16, 1916

By a slip of the pen, the writer of a notice on this page last week referred to the week of prayer as December 9-16. The date is December 2-9, as indicated in the Week of Prayer Readings.

BROTHER H. B. STEELE, manager of the New England Sanitarium, reports this item regarding the work of that institution: "The bookkeeper's statement shows liabilities and notes payable accounts reduced \$12,000 during the five-months' period, April 30 to September 30. Reach \$300 mark Harvest Ingathering today [October 18]. Freshmen class completed their goal of \$100."

IN response to a call from the General Conference Committee, Elder J. A. Leland, of Texas, has joined the staff of the Mexican Mission, and expects this month to visit points in northeastern Mexico, where we have members. Elder Leland has labored previously in Spanish-speaking countries, and has a command of the Spanish language. While in Texas he has labored more or less for the Mexicans on this side the border.

A JOYFUL anniversary is reported from the republic of Salvador. Brother John L. Brown, writing October 24, says: "Just one year ago this month Mrs. Brown and I arrived in the republic of Salvador. We found neither Adventists nor friends to greet us. Now we have just celebrated the first anniversary of our arrival by the baptism of fourteen believers, and the organization of our first church, with nineteen members. Elder J. B. Stuyvesant, of Guatemala, came to help us in this service." May the good work in Salvador continue to increase.

A RECENT letter from Elder C. B. Stephenson tells of his visit to our school at Huntsville, Ala. He found those at the school busy gathering the crops. He says: "I saw seven hundred bushels of sweet potatoes in a pile just harvested from three acres on our farm. We expect to gather thirty bales of cotton from thirty-five acres. The corn will yield between eighteen hundred and two thousand bushels. The dormitories are almost filled with students, and fifty others are expected. This is the largest enrolment for October in the history of the school. Cotton is selling at a good price, which makes it possible for the students to attend school. The outlook is bright."

IN a personal letter to this office Brother Walter S. Mead speaks as follows of his work in India:—

"Here we are in India. Four years have gone, and in spite of trying circumstances, such as climate and other conditions, God's loving-kindness grants us an average degree of health and strength. In our evangelistic work the Lord has permitted us to see many sincere souls take of the water of life, and rejoice to follow the Saviour in a new and living way. At present we are busy in the printing office at Lucknow. It is not our choice, but we strive to do our work each day as unto the Lord, and then we confidently ask his blessing."

THE Australian Record reports the departure from Australia in September of Miss Deva Thorpe, to engage in teaching in the Tonga Islands.

WRITING from Holland, Elder J. Wibbens gives a good word concerning the colporteur work in that country so close to the war area. He says: "During the year ending June 30, 1916, our colporteurs sold fifty per cent more than the previous year. Is that not splendid? The amount was \$8,800." It is surely an encouraging increase in such a time.

An Appreciative Letter

KENILWORTH, CAPE,
Aug. 25, 1916.

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

DEAR BRETHREN: We have just received word from the South African Union Conference that you have been good enough to donate \$600 to us, \$375 being to help in the cost of enlarging our building, and the rest to be applied toward our new wire stitcher. We wish to thank you very much for this liberal donation. We can assure you that we appreciate, more than words can express, the kindness shown toward us by you. Our stitcher is running nicely, and we are very well pleased with the work it does.

We are hoping to have our building enlarged this coming summer, so that we may have room to carry on our work better and be able to accommodate more students. At the present time nearly £30 a month is paid for outside help, when this work could just as easily be done by our students. It is our intention to divert nearly all of this to student labor.

We are certainly thankful that we have such an industry connected with our school; it is proving a help to us financially. We have just finished the binding of "Early Writings" in the Dutch language. Most of this work has been done by an outside bookbinder, whom we employed for the time. We are planning to have all such work done by our students.

Assuring you again of our gratitude, and wishing you much success in your work, believe me to be,

Your brother in the message,
E. M. HOWARD.

Harvest Ingathering Notes

FROM Ohio: "We are having most encouraging success. One sister received \$60 for one paper. We have several who have set goals of \$100. Some of the churches reached half their goal in two weeks. This gives an idea of how the work is going."

A sister in Wisconsin writes: "While here with my sister, the Ingathering campaign has been taken up by this church. Seeing the territory is large, almost unlimited, I thought I would do what I could while here."

"The way I usually do is to go with some one who would like to go out, but feels timid about meeting the people. We drive through the country, taking some route that leads to a distant village. After canvassing every house on the road, we also canvass the village."

"Yesterday a sister went with me who had never taken part in the Ingathering campaign until this fall. We rode fourteen miles through a new country, so we

often found the houses far apart. But we made friends almost everywhere we called, and scarcely one refused to help. Some places the lady was alone, and had nothing to give, as her husband had the pocketbook. As a rule, we received a quarter, for we were fortunate in getting started with that amount. In all day there were only five who gave less, and most of these gave all they had in the house. That road had never been canvassed before, but I am sure that whoever goes next year will receive a kind welcome. Each of the two days I have been out we collected about five dollars."

From Calgary: "In Alberta we are making an earnest effort to increase the flow of money by means of the campaign. At a recent meeting of the Calgary church it was voted to set our goal at \$175, or \$5 a member. This seemed a very high mark at first, considering that only \$3.50 was collected by this church last year; but the members have all taken hold, and thus far we have received \$140 on the goal, and some of the members are just starting to work. . . . We find our success in private homes. Yet in spite of all the calls that are being made, we are having more success than in any previous year. Over in the conservative English city of Victoria, on the coast, two of our workers collected \$102.28 in four days. It was thought that of all places on the continent no funds could be collected there, but the brethren were happily disappointed. . . . Somehow, there has a spirit taken hold of this movement this season that has not been manifested before. I cannot account for it—only by the fact that God is mightily at work upon the hearts of the people, and success is due alone to the influence."

The Offering on November 18

As the day approaches when the offering for the work among the colored people draws near, would it not be well for all to plan definitely to have their donations ready when Sabbath, November 18, arrives?

The Division Conference appropriated more than \$50,000 for the work among the colored people in 1917. There were not sufficient funds in sight for this work; but it was suggested that we urge our people to make a liberal offering, and raise from \$15,000 to \$20,000.

This means that every church elder must bring this collection to the attention of the church on this occasion. No one can be a faithful leader in these last days, when events are crowding one upon another with such rapidity that we can scarcely keep pace with the definite fulfillment of prophecy, unless he leads his flock into the field of service, and urges upon them the spirit of sacrifice.

There are nearly 11,000,000 colored people in the United States. Our work among them is showing splendid growth. From every standpoint, the number accepting the message is most encouraging.

These people who come to us are poor in this world's goods; they need educating, and much help. We must provide schools for their children, and church buildings, where some of the most needy congregations can worship; and we must help to extend the message among those not of our faith.

We believe we shall have a liberal offering on November 18, and all that we shall receive is greatly needed.

I. H. EVANS.