

No. 61 a special

# The Advent Review and Sabbath Herald



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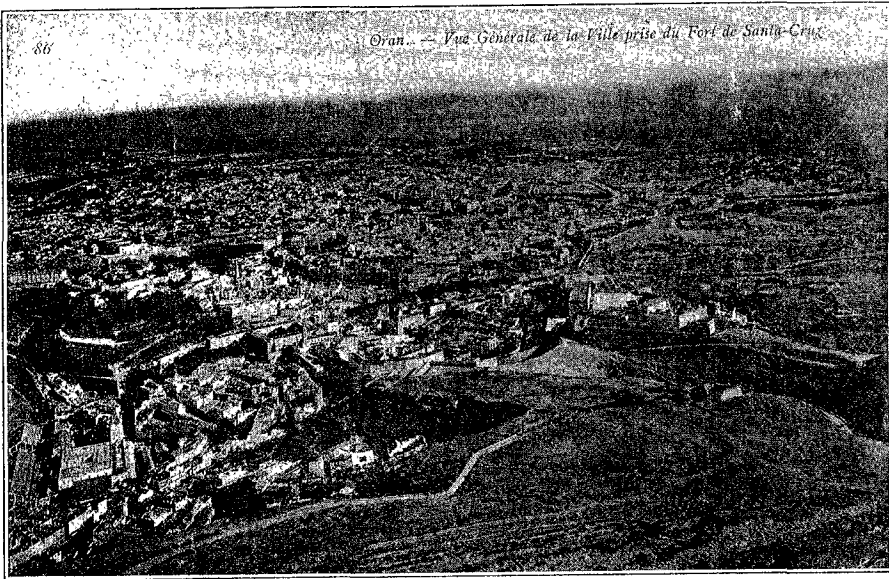
THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

86

Oran. — Vue Générale de la Ville prise du Fort de Santa-Cruz.



## THE CITY OF ORAN, ALGERIA

This city has a population of nearly ninety thousand. It is a fortified seaport, situated on the gulf of Oran, two hundred and sixty miles by rail from Algiers. The town is the commercial market for a large territory, and has a considerable trade with the Spanish coast. It was originally built by the Moors, and came under the domination of the French government in 1830. In this city Brother and Sister W. E. Hancock are endeavoring to hold up the light of truth. Read the interesting report which Brother Hancock presents in the World-Wide Field department of this number.

JUSTIFIED  
FREELY BY HIS  
GRACE

TO THE LAW  
AND TO THE  
TESTIMONY





## Note and Comment

### The Church Question in Politics

"Mr. Wilson and the Catholic Church"

IN its issue of October 28, under the heading quoted above, the *Morning Star* (Roman Catholic) of New Orleans printed a long editorial in which the President is severely taken to task for his treatment of Roman Catholics. Here is the gist of the whole matter:—

"Against the protests of the Catholic Federation, representing the 16,000,000 Catholics of the United States, beseeching the President not to recognize any government that would not guarantee religious liberty and freedom of worship in Mexico as they exist in the United States, Mr. Wilson recognized Carranza. . . . Mr. Wilson, true to his policy, as usual, paid scant courtesy, with no thought of regard to the demands of 16,000,000 Catholics in this country for justice to their suffering, persecuted brethren in Mexico. . . . Have Catholics a grievance? They have."

In closing, the *Morning Star* called upon "every Catholic and every earnest-thinking, true American non-Catholic" to consider this matter and to give his answer "in the only way in which an American can—at the polls on election day." It further added that "with one or two exceptions" its position is sustained "by every one of the two hundred and fifty and more Catholic newspapers in the United States."

Of course the purpose of the *Morning Star* and the other Roman Catholic papers has been to influence the Roman Catholic vote, and it is quite possible that many Roman Catholic voters were influenced by the appeals of their church papers.

What we wish to emphasize is this: Having been chosen to his high office in the face of the organized opposition of the Roman Catholic press, and its fervid appeals for his defeat, Mr. Wilson may certainly feel that he is not under the slightest obligation to pay any political debts to Roman Catholic office seekers, and he is in a good position to leave the church question entirely out of politics. We hope he will do this.

#### Praying for Soldiers and Sailors

A somewhat significant side light upon the present view of the relation between Christianity and war is cast by the discussion in the recent convention of the Protestant Episcopal Church upon the introduction into the prayer book of a prayer for soldiers and sailors. A brief reference to this matter in the *Christian Herald* of November 1 runs thus:—

"The proposed prayers for the army and navy were adopted only after momentous discussion in which the advocates of peace registered both a protest and a prophecy. The proposed prayer for the army asks the 'God of hosts' to stretch forth his almighty arm 'to

strengthen and protect the soldiers of our country, to support them in the day of battle, and in time of peace to keep them safe from all evil,' and closes with the petition that 'they may serve without reproach as having before them the vision of the risen Lord.' Dr. John Howard Melish, as spokesman of the opponents of the prayer, declared, according to the press, that its adoption would be an irreparable injury to the youth of the nation. He said he opposed the prayer on two grounds: first, that it had no vision, and second, that it was without sense because it asked for things that could not possibly be granted. He said it was impossible for soldiers to serve without reproach, and that we were asking God to grant something entirely without meaning, for war cannot be waged without reproach. . . . Dr. Melish proposed the following prayer for the army:—

"O God, who hast taught us to love our enemies and to do good unto them that hate us, bless our soldiers and sailors for their swift obedience and their willingness to answer the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country, with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag."

When put to a vote, however, the prayer proposed by the Revision Committee was carried.

#### The Papacy and the War

Every student of current history, especially if he views events in the light of prophecy, must have observed what appears like a concerted plan on the part of the representatives of Rome to secure fresh prestige for the Papacy as a direct result of the present distress of nations. Again and again has it been asserted that Benedict XV is of right the mediator between the warring powers, and that he must sit at the head of the table in the inevitable peace conference. Again and again has it been declared that this unprecedented world-trouble is a direct judgment of God upon the nations which either actively accomplished or passively coöperated in the spoliation of the Papacy in 1870, and that the demands of Heaven can be satisfied only by the restoration of the temporal power. Again and again has it been proclaimed through the world press that some great peace movement was about to be launched from the Vatican. Other equally important features of the campaign are not neglected. As the Papacy profited by the wreck of the Roman Empire in the fifth century, so it evidently hopes to profit by the wreck of nations in the twentieth century.

Among the indications of the Rome-ward trend of the Protestant nations is the appointment of representatives at the Vatican by some which had no diplomatic relations with the Papacy. Early

in the war the English government appointed Sir Henry Howard as a special envoy to the Vatican, and now that he has resigned, Count de Salis has been selected for this post. This action moves the *Evangelical Christendom* of London, the organ of the Evangelical Alliance, to a mild protest in the issue for September-October:—

"We were informed that Sir Henry Howard was appointed to congratulate the Pope on his election, and to act temporarily as minister. On his retirement another diplomatist takes his place, and the nation wonders what is the meaning of it all."

Another development in England is of interest. A new sort of religious spirit, engendered by the war, and especially by contact with Roman Catholics on the Continent, has found expression in the erection of wayside shrines, which, as viewed by a Roman Catholic writer, "smack' marvelously of downright 'popery.'" This step toward Rome is countenanced by the Protestant Bishop of London, "notwithstanding murmurs of 'idolatry' from Low Church clergymen." In commenting with evident satisfaction upon this new evidence of a revival of Rome's influence, *America* (Roman Catholic) in its issue of November 18 significantly says:—

"To behold the Protestants of England spontaneously adopting religious practices which were holy commonplaces with their Catholic forefathers, but which the dour and heartless 'Reformers' cast out as evil, is certainly full of significance. If one result of the present war is to prepare England to return to Catholic unity, it will be only another instance of the way God works out his high purposes through human suffering, and brings good out of evil."

History is the best interpreter of prophecy, but those who are looking for the healing of the deadly wound inflicted upon the Papacy in modern times, will have good reason to believe that the healing process is going on before their own eyes.

W. W. PRESCOTT.

THE REVIEW AND HERALD has been a regular visitor to our family for over fifty-seven years, and I have been a constant reader of this unequalled paper for forty-eight years. After Elder Joseph Bates brought the present truth to our family in 1859, I did not again see a Seventh-day Adventist minister for more than seven years; but the ministrations of this silent messenger kept the light of the Heaven-sent message blazing in our home; and listening to a short article (I think it was from the pen of Elder R. F. Cottrell) read to me by my mother, brought conviction to my heart, which led to my conversion. A kind sister in Christ paid for the REVIEW that came to our house for several years, as my mother did not have the money to pay for it.

F. D. STARR.



# The Advent REVIEW And Sabbath HERALD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 14, 1916

No. 62

## EDITORIAL

### Opening Doors

WHILE the war that convulses half of the world closes many fields to missionary operations for the time being, we can plainly see the hand of Providence swinging more widely open the doors of access in other parts of the world. A dispatch from Peking, China, some time ago, brought the following news paragraphs:—

"The Chinese government has concluded an agreement with the Siemens-Carey Company, of St. Paul, Minn., financed by the American International Corporation, for the construction of more than two thousand miles of railways. The probable cost of this work will be more than \$100,000,000, and construction will begin immediately. The engineers are already at work. This is the largest single railway contract ever signed by China. The lines specified will traverse the most productive parts of Shen-si, Kan-su, Hunan, Kwang-si, Kwang-tung, and Che-kiang, densely populated and rich mining and agricultural provinces."

Although these plans for opening up populous territories are the direct fruitage of commercial enterprise, we nevertheless see in them the working of Providence to provide means of quick access to all peoples in these days, that all may receive the closing gospel witness.

Further news from China, of deepest interest, comes in the report of the American Bible Society for 1915, which says:—

"In addition to the society's circulation in China (1,973,453) last year, the British and Foreign Bible Society circulated 2,660,000 copies,—more than one quarter of its entire output,—and the National Bible Society of Scotland, 1,578,000, making a grand total of 6,211,453 volumes distributed by the three Bible societies in China during 1914. Great indeed must be the influence of these more than six million copies of God's living Word distributed during a single year in awakened China!"

Thus by commerce and by all the direct gospel agencies, the way is continually preparing for the heralding of the message to all China, where live the largest number of the peoples who have not yet heard the gospel.

It is good to know how great a work has been done by those blessed agencies, the Bible societies, in this time of war.

The number of languages in which the Scriptures have been issued by the two leading societies during 1916 is given as follows:—

British and Foreign Bible Soc'y 497  
American Bible Society..... 164

As these two societies publish in many of the same languages, we cannot give the total number of languages for the year; but it is probably somewhat more than five hundred.

The copies issued, whole Bibles or Scripture portions, during 1915, were as follows:—

British ..... 11,059,617  
American ..... 7,150,911

Total copies..... 18,210,528

To this total should be added the many copies which were purchased by religious people directly from the printers of Bibles. Truly it may be said in a special sense of these last days: "The Lord gave the word: great was the company of those that published it." Ps. 68: 11.

In every quarter of the earth, and among nearly every tongue and tribe, these volumes of the living Word have been passing this very year. And wherever they are read, the Holy Scriptures are preaching the way of salvation in the Lord's own voice, and telling men of the soon-coming Saviour.

In this year, 1916, ten new tongues were added to the list of the Bible society. Six of these were dialects of Nigeria, in West Africa, in which the Gospel of Mark is telling the story of Jesus for the first time. And we remember that our own work is just planted in Nigeria, as Elder D. C. Babcock has been telling us in recent reports of wonderful blessings outpoured. Clearly God's providence is preparing the way for the "everlasting gospel" to reach every tribe and tongue in this closing judgment hour, as described in Rev. 14: 6, 7. Though the world resounds with the clash of arms, not for a moment are we to forget that God rules above all; and his purposes shall be fulfilled exactly according to the sure word of prophecy.

"God is working his purpose out,  
As year succeeds to year.  
God is working his purpose out,  
And the time is drawing near—

Nearer and nearer comes the time,  
The time that shall surely be,  
When the earth shall be full of the  
knowledge of God  
As the waters cover the sea."

W. A. S.

### The Needs of Special Classes

WHAT a medley of needs is presented by the church of God! What varied conditions are found among the believers! As our thoughts go out over the great world-wide field, we think of several special classes who need special help, and whom it is our privilege to hold up in prayer from day to day before the Father of all mercies.

#### The Shut-ins

First of all we think of the shut-ins, those who through physical disability are shut up in their homes, deprived of the benefits of public service and largely shut off from association with their fellow men. There are many such. Surely these should learn to find communion with the Master so sweet and satisfying that it shall make up for the loss of human association. It is their privilege to realize that God can sanctify their suffering and loneliness to their good, and through their ministry to the good of many others.

We have in mind, as we write, a sister who has been a shut-in for many years. But even though she is confined to her bed, there goes out from her life and room an influence which gathers with Christ, and many a weary heart has been lightened and cheered by her messages of love and by visits to her sickroom. And if all those similarly situated could realize that they still have a mission in the world, and that God is anxious to use them in their weakness in laboring for others, they would find joy and satisfaction even in their loneliness.

#### The Aged Ones

We think also of the aged and infirm; of those who have grown weary with life's burdens and have been compelled to step aside and watch life's busy activities pass by while they feel that their work is at an end. Particularly do we think of some of our aged ministers who are passing through this experience. Satan would tempt them with the thought that they have outlived their usefulness. But this is not true. God still has a work



for these aged ones to do. The cause of God and the younger members of the church still need their counsel and their prayers.

While they may not go out and labor in the heat of the day, it is still their privilege to speak brave, hopeful words to those who are in the forefront of the battle. They may hold up before God in prayer those who are doing work that they cannot do. By God's grace it is possible that they may accomplish more by their prayers than others do by their labors. And if, in the providence of God, they must abide by the stuff while others go forth to war, it is for them to learn that if they are faithful in their abiding, as others are in their warfare, they will share equally with their brethren. The men of David's company who in their faintness and weariness were obliged to stay by the stuff while the others went on in pursuit of the Amalekites, shared equally with their brethren. This was a law in Israel, a divine principle, we believe, which will be recognized in eternity.

#### The Scattered Sheep

And then we think of the isolated ones, those who by circumstances or environment are cut off from communion with their brethren and sisters. Many of these live in communities where deep prejudice exists. Their hearts long for association with those of like precious faith. They are denied the privilege of church worship. And yet, after all, these conditions need not discourage nor dishearten if they are rightly regarded.

The editor feels that it proved one of the great blessings of his boyhood days that he lived in such an environment; in a neighborhood where his mother and her children were the only Sabbath keepers; where he was the only Sabbath-keeping boy attending the district school. The very lack of social communion made communion with the Master more precious, and this may be the experience of every isolated believer today. It is not in the purpose of God that his children should gather around a few large centers.

In every age the believers have been dispersed abroad in order that they might stand in their several communities as light bearers. Thus it is that the message of God today gathers here and there. It sets men and women in solitary places, in remote regions, with the design that they shall erect the banner of truth and prove a savor of life to those in darkness. If the lonely ones can but recognize this high calling which the providence of God extends to them, and improve the opportunities which their isolation affords in rightly representing to those around them the truth, their experience will be made a blessing and a help in place of a hindrance.

#### Believers in Divided Homes

And then there are those living in divided homes. To this class particularly should our hearts go out in sympathy. We who have lived in divided homes, where only father or mother or wife or husband, or perhaps one or more of the children, were believers, and the rest maintained a spirit of opposition to Christianity, know something of the heartaches and feelings of utter loneliness which sometimes come into the life; of the longing for kind words and tender greetings and fellowship of soul which may be found in a united family. These tempted ones need our prayers.

We know of one sister living in isolation so far as other believers are concerned, whose husband knows not God. He is a slave to strong drink. Added to the trial of isolation in her neighborhood and in her home, is the abuse which she suffers from him; but she is suffering in the spirit of the Master, lovingly, patiently, and considerately. She is endeavoring to act the part of a true wife, of a faithful mother, hoping by the ornament of a meek and quiet spirit to commend to her unbelieving husband the gospel of salvation; so that by seeing Christ in her, he may be led to accept the Saviour.

We know of a young man who, in spite of the opposition of his parents, the ridicule and scoffing of his brothers and sisters, the persecution of his old-time associates, has taken his stand for God, and is endeavoring by a godly life to stand alone in the family circle, representing Christ to his loved ones, hoping thereby to win them to the Master. He knows that argument in behalf of the truth will prove of no avail. He knows it would be futile for him to attempt to urge the truth upon his parents or his brothers and sisters. The only thing left for him to do is to represent the truth in his life.

These two cases are illustrative of many to be found throughout our ranks, and this class as well as the others may find, through the grace of Christ, great blessing in their environment. Perhaps the Lord in his wisdom sees that it is necessary for them to meet this opposition in their homes in order to develop strength of character. It is possible that this opposition in some cases arises from failure on their part to use good judgment. It may be that they have not acted wisely; that they have taken a course to unduly prejudice those who know not the Lord. Such should carefully review their experience and seek for divine wisdom that they may know when to speak and when to keep silent. They should seek with their loved ones as close a union as possible in every relationship of life, without sacrificing principle. They should be careful not to make their re-

ligion offensive. They should be wise in urging upon others the claims of the Lord Jesus. Let their preaching be done in living rather than in talking.

#### Anxious Fathers and Mothers

And there are many other classes in the church who need special help. The anxious fathers and mothers who are earnestly praying for the conversion of children outside of Christ, the heavy burden bearers in this work,—our conference presidents, ministers, and Bible workers, the men and women who are going from door to door selling our publications, the managers of our institutions, the teachers in our schools, the physicians and nurses in our sanitariums,—these all need our prayers and special help from God for their particular duties.

Let us remember the great and varied needs of our brethren and sisters. Let us hold up in prayer the tempted ones, those who are suffering trial and affliction. And as we pray for them, the Lord will graciously respond, ministering to them his blessing, and in return blessing us even as he blessed Job when he prayed for his associates. We must not live unto ourselves, but seek to bear one another's burdens. In doing this we shall fulfil the law of Christ.

F. M. W.

#### Christmas

THE annual holiday festival of December 25 is almost here, when many millions of dollars will be expended in the various festivities,—in gormandizing and in making presents to friends and relatives. Many children will be deceived, as usual, with the falsehood concerning Santa Claus.

It seems proper to inquire into the origin of a festival which has such a prominent place among the holidays of the world. Is it really a memorial of the birth of Christ, or is it of heathen origin?

While carols will be sung and sermons preached concerning the nativity of Christ, we find, on investigation, that the festival comes from heathenism rather than from Christianity. That the day is not of divine appointment is very evident. The Scriptures nowhere intimate that the birth of Jesus is to be commemorated by the observance of a day. McClintock and Strong's Cyclopedia says:—

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source."

The Popular and Critical Encyclopedia says:—

"The first records we find of the observance of this day are in the second century, about the time of the emperor Commodus."



The New Schaff-Herzog Encyclopedia, while approving the custom of celebrating the birth of Christ, admits the heathen origin of the day, as follows:—

"How much the calculation of Hippolytus had to do with the fixing of the festival on December 25, and how much the date of the festival depended upon the pagan Brumalia (December 25), following the Saturnalia (December 17-24) and celebrating the shortest day in the year and the 'new sun,' or the beginning of the lengthening of days, cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence. The recognition of Sunday (the day of Phoebus and Mithras as well as the Lord's day) by the emperor Constantine as a legal holiday, along with the influence of Manicheism, which identified the Son of God with the physical sun, may have led Christians of the fourth century to feel the appropriateness of making the birthday of the sun of God coincide with that of the physical sun. The pagan festival, with its riot and merrymaking, was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit or in manner."

This same authority, writing concerning the pagan cult "Mithraism," says:—

"The diffusion of Mithraism and of Christianity in the Roman world was from the same direction, at about the same time, and its propaganda, popular rather than philosophic, was carried to the same class of people. In theory, ritual, and practice, Mithraism parodied or duplicated, after a fashion, the central ideas of Christianity. The birth of Mithra and of Christ were celebrated on the same day; tradition placed the birth of both in a cave; both regarded Sunday as sacred."

Other authorities substantially agree with the above. A reason why December 25 is not the probable time of Christ's birth is indicated by the Encyclopedia Britannica, ninth edition, in the article on Christmas day. It says:—

"A festival of the Christian church, observed on the twenty-fifth of December, in memory of the birth of Jesus Christ. There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem."

The International Cyclopedica (old edition) agrees with this, and says:—

"Christmas not only became the parent of many later festivals, such as those of the Virgin, but especially from the fifth to the eighth century, gathered round it, as it were, several other festivals, partly old and partly new, so that what may be termed a *Christmas cycle* sprang up, which surpassed all other groups of Christian holidays in the manifold richness of its festal usages, and furthered, more than any other, the completion of the orderly and systematic distribution of church festivals over the whole year. Not casually or arbitrarily was the festival of the nativity celebrated on the twenty-fifth of December. Among the causes that coöperated in fixing this period as the proper one, perhaps the most powerful was that almost

all of the heathen nations regarded the winter solstice as the most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these."

It is clear from the historical authority cited that Christmas, like Sunday, is among the heathen relics which are found in the church, and are observed and revered by professed Christians as well as by the world. At the annual return of this pagan festival, now just upon us, millions of dollars will be wasted which should be devoted to a better and more helpful purpose. Certainly we should not take that which we ought to give to the cause of God, and use it upon ourselves. We have no disposition to outline duty for others, but in this time of festivity, when the whole world is given over to feasting and pleasure, we should act in harmony with the great principles of light and truth which God has committed to our trust.

G. B. T.

### The Way to Knowledge

Do you wish to know the truth of any doctrine? Though Christ taught as none other has ever taught, he gave us the real key to all knowledge of divine truth when he said of his teaching, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Now this may seem to involve a difficulty, but the solution is not far to seek. As J. H. Jowett says in a sermon printed in the *Christian Herald*:—

"Here is an apparent paradox. 'If any man will do his will, he shall know.' Yes, but our ignorance may center upon the very will we have to do. The will of God itself may be the unknown quantity, and how can we walk the hidden and unknown way? 'If any man will do his will, he shall know.' But I must know the will before I can do it; and how if it is just here that the darkness gathers? Surely light must come before achievement, or achievement itself can never be born. And it is just in this difficulty that the Revised Version comes with its gracious aid. In the old version the difficulty is presented with very obtrusive baldness: 'If any man will do . . . he shall know.' The Revised Version lays the difficulty to rest. It takes us a step farther back, away to the preparatory conditions before any deed is yet accomplished. 'If any man willeth to do . . . he shall know.' Back from doing to willingness to do! We are led from the realm of conduct to the region of character, from finished deed to primary aspirations. 'If any man willeth to do his will.' I do not know his will as yet; my feet are stayed; I see no track across the moor. But am I willing to follow the light when the light appears? Are my feet ready to tread the way whenever it emerges clear from the surrounding waste? How sets my will? 'If any man willeth to do . . .

he shall know.' And so the primary condition is not a moral act but a moral attitude; it is not initially a finished product but a preparatory mold; not an achievement, but a 'frame' of mind by which all achievements are determined. It is not something done, but a readiness to do. 'If any man willeth to do his will, he shall know.'"

So many times we hear persons say, when urged to accept some point of doctrine taught in the Bible, "I do not see that the matter is important," or, "The reason is not entirely clear to me." Without in any way questioning the honesty of the doubt which may be in the mind of some as to the claims of the seventh-day Sabbath, we wonder if sometimes an unwillingness to live up to the light which has shone on their path in reference to this and other matters, may not explain the dearth of divine blessing which they may be experiencing in their souls.

Every ray of light must be followed if greater light is to come. In the words of Dr. Jowett:—

"Our text makes one thing plain, and we shall do infinitely well to hear it; that sunrises are not for those who neglect candles, and that we need never expect to enter into the illumined recesses of sacred truth if the condemnatory light of despised lamps is shining in our rear. 'If any man willeth to do his will, he shall know,' and we are pathetically and tragically foolish if we are seeking the knowledge by any other road. The way to firm, fine perception, and therefore to the rich unfolding of truth and glory, is not through metaphysics, or by the towering aspirations of philosophic Babels, but by the humble commonplace road of reverent moral obedience. . . .

"In our quest for God and truth we must therefore see to it that there are no smoking lamps, and we do this when we firmly set ourselves to do the will we know. There are whole continents of spiritual truth lying back in twilight and night, but there is a fringe of revelation in the foreground, glimpses of our Lord's will which leave us in no manner of doubt. Let us begin with the will we know, and through it move on to the unknown. But when I say 'the will we know,' I mean all the will we know. We are not to choose a candle here and a candle there, and reject and ignore the rest."

Shall we not resolve to neglect in the days to come no ray of light which God may have caused to shine across our pathway, and in this obedience to study God's holy Word daily for a greater and still fuller revelation of his will for us personally? Only thus can new spiritual truth be discovered. "This willingness to do his will, whether I find the clear revelation in the sacred Word or in the private oratory of my own conscience, gives to my life the requisite atmosphere in which all sacred truth is to be discerned. To be willing to do his will, and to do it, gathers into the life a certain air of refinement which is the only congenial medium for the discovery of spiritual truth."

L. L. C.





# THE SERMON



## Supping with the Lord\*

TEXT: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

It matters not how many years we have been members of the church, nor how much striving we have had, I think we shall all admit, as did Paul, that we have not already attained, neither are we already perfect; and today, perhaps as never before, God is seeking to get us to listen to the words of our text as if it were addressed to us each personally, and to sense it so keenly that all barriers will be broken down—his Spirit have free course to run and be glorified in our lives, so that at his coming we shall be found "in his likeness."

We are not only in "the time of the end," but it seems that we are at the critical period of that time. Surely there is a crisis before the world. The nations are facing it. It is felt in politics, in society, and perhaps as emphatically in the religious world as anywhere; and the great question with us is not alone, How does the Seventh-day Adventist denomination stand as related to this situation? but, *How do I stand?*

In the study of our text it is my desire to bring each one of us, myself included, to consider this matter individually and with a clearer view than heretofore. I purpose to make a word-for-word study of the text.

The first word is "*Behold*." This means "see, look, give attention." It is an emphatic call. Jesus Christ in it is saying, "Sisters, stop," in the midst of your cooking, your dish washing, your ironing, your house cleaning, "see, give attention." It says, "Brothers, stop," in your plowing, in your sowing, your reaping. It says to blacksmith, carpenter, grocer, banker, yea, to every man and woman in every walk of life, "Stop long enough to *see* and appreciate that the eternal God is calling."

Whom are we to behold?—"Behold, I—" Not a tramp begging a meal or old clothes; not a peddler anxious to get our money; no, not a friend even, who has come to make an evening call; no, not even an earthly dignitary, coming to do us honor. Has any governor or senator called at your door lately?—No, they do not come; but there is *One*, before whose dignity and worth, whose might and power, the potentates of earth pale into nothingness,—he comes.

My brethren and sisters, Jesus Christ once went from door to door, from village to village. Poor, and often despised, and with a consciousness that he would finally be rejected and crucified, he continued knocking at the doors of high and low, rich and poor, churchman

and sinner. And now "this same Jesus" from high heaven comes to the same classes, and keeps coming. Behold—he is astonished!

"Behold, I *stand*." Our Saviour and Redeemer is very busy. Every day with him is a "busy day." "All heaven is astir." But Jesus takes the time to come to my door, to your door, and *stand* there. Will you try to consider the eternal patience of our Lord? How long has he been standing, waiting for us? Is he waiting yet? How long will he stand and wait? For some he has waited thirty, forty, fifty, sixty, seventy years. His locks are wet with the dews of midnight in his vigils for poor lost souls. If you are hesitating, can you not hear him cry to you, "Behold, I stand waiting"?

"At the *door*." What is this door? You may say, It is the door to the heart, to the church, etc. But let us consider what we mean by the word "door." I come to your home, and I find there a door. It is closed. I will describe it as something which stands or hangs between you and me. If I come in, it must be taken out of the way. Then the "door" of our text must be that which hangs or stands between Christ and us, between his life and our lives; something which must be drawn, turned, or put aside before we can commune with him. I believe we must all agree that there is and can be but one such impediment, and that is sin. The man or woman who is cleansed from sin and rejoicing in the salvation of God, has passed the sorrows and misery of the "shut door" condition.

"I stand . . . and *knock*." Disappointment, sickness, bereavement, loss of property, sudden calamity to ourselves or others, loyalty of others under severe trial, even a little kindness shown,—these and a thousand more are means, not brought by God, but used by him to call our attention to his waiting presence.

"If any *man*." The term "man" embraces all members of the human family, both male and female. God does not make selections. He does not say, "I will knock at this door, but not at that." He does not go to the good-looking, the well-dressed, the rich, the educated, the cultured, to the neglect of those in the humbler walks of life. God is no respecter of persons. "God so loved the *world*." Jesus comes to the world, and in pity faces the sins of every one of us,—sins that are barring the way to our heart of hearts. He is waiting and knocking, knocking and waiting.

"If any man *hear* my voice." Nothing short of imbecility or utter incapacity should keep any soul from hearing his voice. In the days of Elijah, the prophet found that God was not in the wind, nor

in the earthquake, nor in the fire, but in the "still small voice." Elijah could hear the voice. Many today are made conscious of it by the twinges of conscience, and by the many evidences of divine providence. But many are unable to hear the quiet pleadings of the Spirit, and to them God is speaking by the cyclone, the flood, the hurricane, the tidal wave. He is speaking in the awful earthquake. He is speaking through the clash of great armies in Europe; through the millions of men killed in cold blood, or crippled for life; through the millions who have become widows or fatherless as the result of this, the worst war of all history. He is speaking through the unrest of the financial and labor world. He is saying to all who have ears to hear, "These are the signs that the end is near, and there is little time in which to get ready. My child, can you, will you, hear my voice?"

"And *open* the door." Some claim this to be an act entirely our own: I must, you must, open the door, then Christ will come in. I wish to tell you, my brother or sister, that you and I cannot of ourselves open the door, for we cannot remove sin. With many there is much rubbish in the way. They are in some back room, tied down upon a bed of habit. The only way they can open the door is to cry to him who stands waiting, "Lord, *come in*."

A few weeks ago I was in bed because of a surgical operation. I could not get off the bed. Our sitting-room was between the front door and my bedroom. People came to that front door and knocked. It was the only entrance to our rooms. If I did not want callers, I kept still; but if I really wanted them to come in, I called out, "I cannot come to the door, I cannot open the door, but *come in*." At once the door opened, and they came to my bed in the back room, and I was comforted.

I come to your home and knock, and you say, "Come in, Brother Place." How many times I have heard these words! and how many times I have been thrilled by the warm welcome in the tone of voice! Instantly I feel perfectly free to take hold of that impediment which we call the door, and come in.

Oh, how many dear souls are tugging away at the rubbish at the door! How many are trying so hard to clean house! How many are trying to break the chain of habit, and get in shape to enter the church, to have Jesus come in! Many might be named Martha. Trying to get a good dinner for their Lord—oh, what an endless, impossible job it is! Our best is but "filthy rags." Christ's voice comes to us down the ages, "Mary hath chosen that good part, which shall not be taken away from her." How often we forget the words of the Lord, "Without me ye can do nothing"! "It is God which worketh *in* you both to *will* and to *do* of his good pleasure."

What, then, shall I do? is the question of many. I answer, Just say, "Lord, I want you to come in. I would gladly open the door, but I am way back in this

\*Sermon by Elder A. E. Place, at Morgan Hill, Cal., Aug. 27, 1915.



dark room, torn and lacerated by the enemy and chained to my bed of sin. But, Lord, I *will* to do thy will. O blessed Lord, come in and heal me. Save me from the evil one. Save me from myself." And just keep crying this till you are free. It may take crying. It may take some fasting. But Jesus will reach you, cut your bands, heal your wounds, put the blessed peace that comes with divine victory, into your soul. Then he will be your peace as long as you will let him.

"And *sup* with him, and he with me." This must mean that he comes to sit at our table and eat with us. Most wonderful words! But again, like Martha, we cry, "There is nothing in the house fit for the Lord. Oh, what a table is ours!" Do not worry, troubled soul. Jesus can eat with publicans and sinners; and though not customary among men, he furnishes the best part of the meal. He sits at my table, and, blessed be his name! he sets before me his forgiveness, his peace, his perfect righteousness. Before the meal is over, I cry, "Lord, abide with me forever."

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee."

"Satan has long reigned on the altar of my heart. Take thou his place and reign supreme forever, and by thy grace I will ever be thy loyal subject."

He will take the throne, and will lead us on to victory after victory. By constant faith and submission to him who sits there as our blessed King, we are finally prepared to sit with him on his own throne in glory, where no door will ever be shut.

### Bound Up with Christ

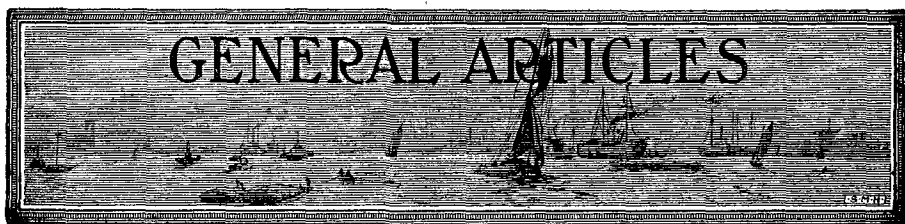
J. M. HOPKINS

IN Volume VII of "Testimonies for the Church," page 9, we read: "When you accepted Christ as your Saviour, you pledged yourself to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption."

Paul says we are "laborers together with God;" "workers together with him;" united, "bound up," with infinite strength; "bound up" with infinite wisdom; "bound up" with infinite love; "filled with all the fulness of God;" "complete in him;" for life and death a part of the great plan of redemption. What a calling! what a privilege! what a glory! what an opportunity! what an inspiration and incentive to faithfulness in duty! what an assurance of final success and triumph!

Roseburg, Ore.

WE never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—  
Frances Power Cobbe.



### Every Christian's Work

MRS. E. G. WHITE

(From the REVIEW of Feb. 28, 1893.)

"WATCHMAN, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished?

The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others.

Careful instruction should be given that will be as lessons from the Master, that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner.

What can we expect but deterioration in religious life when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate; and men and women unemployed will become as tools that rust from inaction.

Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves.

In our large churches, . . . there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means.

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work.

Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will coöperate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts.

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will pre-occupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church.

When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion.

While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master.



But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not seek in vain.

If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a Minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding.

(To be concluded)

### A Short Sermon

H. A. ST. JOHN

"UNTO the angel of the church of the Laodiceans write." Rev. 3:14. This solemn and important message that John was bidden to write is the last of a series of seven messages to the church in the Christian dispensation; hence the Laodicean message is addressed to the church of Christ on earth just before the close of probation. It is addressed to the remnant church, and when believed, received, and fully heeded, it will cause a mighty shaking among them. The obedient will come forth from that shaking purified, and they will arise and shine.

In a short time the whole earth will be morally shaken and illuminated by the closing gospel message of the third angel, as given by the remnant church. When that work is completed, there will soon follow another mighty and literal shaking of the heavens and the earth by the voice of God. This last shaking will remove mountains and islands out of their places, and destroy all cities and habitations of man. So terrible will be that last shaking that the ungodly, who have rejected the last call of the last message of mercy, will in great distress cry to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

All the hopes of the ungodly are centered in this world, and when these hopes are dashed to pieces, the wicked will cry

in despair, asking that their lives be cut off also. Their destruction is at hand then, but it will not be by the earthquake, but by the brightness of the coming of the Lord in all his glory, which immediately follows.

Reader, be admonished to heed the Laodicean shaking message. Be awakened and aroused to put off lukewarmness by zealous repentance. Then you will be prepared to stand on the Lord's side in the shaking message of the third angel. When that shaking is finished, you will be protected and preserved during the third and last shaking, and at its close you will be gloriously delivered from a ruined world by the coming of the Lord, and will join the mighty host of glorified saints, who will go with Jesus to the heavenly home prepared for them.

Sanitarium, Cal.

### The Nearness of the End

MRS. CARRIE K. BUTCHER

As a people claiming to believe in the soon coming of Christ, do we really sense as we should the solemnity of the times in which we live? Are we carefully heeding the admonition to "watch . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"? Luke 21:36.

The assurance grows doubly sure that the end is near. The signs are increasing, look where we may,—in the political, the social, the physical, and the religious world. The awful calamities on land and sea, the increasing wickedness in our cities, the hatred and cruelty of the warring nations, all tell us that this old world is rushing on to her doom with lightning speed. We know it from what we can see; we know it from the "sure word of prophecy." We see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. And yet, strange to say, men and women are talking and planning for a time of universal peace.

Many of the nations of earth are engaged in deadly combat, resulting in the most terrible destruction of life and property this old world has ever known. On the other hand, peace conferences and federations assure us that the time is near when wars will cease, and peace and prosperity will be restored to the whole earth. But what does the Lord say of these last days? "When they [the people] shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. Isaiah says, "If they speak not according to this word, it is because there is no light in them." So, though the people say peace and safety, the Lord says "sudden destruction."

How little time is left us to get ready for that solemn time, and to work for the salvation of men and women around us! As we see the war spirit spreading, and note the anger of the nations and the terrible things coming upon the earth, we can but question, Where are we in

the stream of time? Are the watchmen on the walls of Zion falling in with the peace-and-safety cry? or are they giving the trumpet a certain sound? "Watchman, what of the night?"

Fort Worth, Tex.

### Educated Ability

W. A. GOSMER

THAT education alone will not qualify one to do the work of God, must be apparent to all who have a knowledge of the workings of Christianity. That God is not dependent upon the learning and the wisdom of men to carry forward his work, has been demonstrated through all past time; but that he has employed men of liberal education and mental discipline far more effectually than those of meager qualifications, has likewise been demonstrated. As it is true that God can use only the qualifications and endowments which men possess, so it must be equally true that he cannot use what men do not possess. A lack of proper qualification, therefore, limits one's usefulness in proportion to the lack of development and training of one's faculties. We conclude, then, that education and mental culture united with the power of the Holy Spirit place men on vantage ground, and according to their attainments, make them efficient in the work of God.

In proof of this, we cite the labors and the experiences of the apostle Paul. After his conversion, his former training, received from the greatest educators in his nation, was turned to splendid account. We follow him to Athens, one of the great citadels of learning at that time. His heart filled with the love of Christ, he makes his way to the court of the Areopagus, well knowing that there he must meet a concourse of men of high intellectuality and culture. He is not ignorant of the religion of Greece, of its literature, its art, or its wisdom; therefore he is able to meet on their own grounds the sages and philosophers of Mars Hill.

Paul stands up to speak for Christ. His heart's desire is that these refined idol worshipers shall receive a knowledge of the true and living God, and of Jesus Christ, whom he has sent. The Holy Spirit indites the word spoken. As Paul "matches logic with logic, philosophy with philosophy, science with science," showing unmistakably that the Ruler of the universe is a God not made with hands, the scholars before him realize that in learning he is far from being a novice. His philosophy is profound; his arguments are unanswerable.

Strong in his knowledge of revelation and of science, Paul stands unawed and confident before that assembly of the worldly wise. With sanctified ability and judgment he adapts his teaching to the character of his hearers,—a thing impossible but for his learning. The shafts of divine truth are being driven home by the Holy Spirit. In some hearts the darkness of heathenism gives way before the light of the gospel;



the hitherto unknown God is making himself known through his servant. As a result, "Dionysius the Areopagite, and a woman named Damaris, and others with them," are converted and believe the gospel.

Thus the training which qualified Paul to stand before men of great mental attainments was the means, under God, of obtaining for him a hearing before the supreme court of Athens. Had he not so skilfully adapted his teaching to the occasion, it is very doubtful whether the Athenians would have given him audience to the conclusion of his discourse. He was "all things to all men." To kings and to slaves, to aristocrats and to the common people, to learned philosophers and to ignorant men, he made known "the unsearchable riches of Christ." He went forth boldly, knowing that he was master of the situation among any people and in any place. Consequently he could say, "In labors more abundant," for doors were open to him that would have been closed to men less qualified. The education which enabled him to labor acceptably for the higher classes of society, was certainly no hindrance to him in his endeavors to reach the people in the common walks of life. Thus he was enabled to approach all classes of men; and because of this, his life work stands forth as a marvel of Christian activity and achievement, unparalleled in the history of the church.

It may be argued by some that Christ chose unlearned fishermen to be his disciples. This is true, but it arose from the very necessities of the situation, since the learned Pharisees and scribes, incased in an armor of self-righteousness and independence of God, could not be successfully approached with the gospel. Resting wholly in their position as teachers in Israel, in their attainments, and in their self-sufficiency, they were far from God, and farther still from being enlisted in his service. To such an extent was this true that the question was asked, "Have any of the rulers or of the Pharisees believed on him?" This obduracy on the part of the educated men of that time is well illustrated in the case of Paul. He had to be stricken to the earth with the light from heaven; and smitten with blindness, before he could be brought to acknowledge Jesus to be the Messiah. But once having surrendered himself to God, he became, as we have seen, the mightiest of the apostles, and the most able defender and propagator of the faith in his day.

The question involved in the choosing of the disciples was not one of capability, but of necessity, for God cannot coerce the human will. The choosing of unlearned fishermen was only an illustration of the principle that God will use humble instruments in his service, to the exclusion of those who might do a greater work, but who cannot be used because they will not.

The lesson applies not only to the days of Christ and the apostles, but in a special sense to our own time, when educa-

tion and educational facilities occupy so large a place in the affairs of men. This is preëminently an age of mental culture. Scattered over all the land are men and women of trained minds and cultured intellects. Especially in the large cities are there many brilliant clergymen, physicians, lawyers, statesmen. There we find the wealthy, the educated, the exclusive. Among these are aching hearts, hearts unsatisfied with the glamour and the tinsel of earth. To these the tidings of the last great message would be welcome. There is no doubt that if rightly approached, some would accept the message, and, in turn, be the means of reaching still others.

But "how shall they hear without a preacher?" It is to be earnestly hoped that this question will weigh heavily upon the hearts of our young people everywhere. What a great work might now be accomplished among the higher classes of society by consecrated hearts and trained intellects! May the Lord of the harvest raise up many from among our young people who will become spiritually and mentally qualified to labor with patience, faith, and courage for the salvation of men and women in the higher walks of life.

Denver, Colo.

### An Impressive Dream

GEO. O. STATES

Just before the close of the old year and the ushering in of the new, I had been intensely interested in reading in the REVIEW of the wonderful progress the message is making in all parts of the earth.

After retiring, my mind dwelt on the fundamental principles of our faith and the certainty of the final triumph of the message. I thought of some of the words given this people at the very beginning of our work, and of the mighty angel which would unite with the third angel, and give power and force to the message.

Of the power resting upon the people of God at this time, we were told: "I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message. . . . The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom. . . . A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends, so that they dared not, neither had they the power, to hinder those who felt the work of the Spirit of God upon them. . . ."

"Servants of God, endowed with power from on high, with their faces lighted up and shining with holy consecration, went forth to proclaim the message from heaven. . . . God's people were strengthened by the excellent glory

which rested upon them in rich abundance, and prepared them to endure the hour of temptation."—"Early Writings," pp. 277-279.

In my dream I was apparently entering a large city church which was well lighted. There were three brethren in the pulpit. One was just reading a hymn, and as he did so, there seemed to rest upon the congregation a solemnity such as I had never experienced.

Then one of the brethren prayed, and the impression that prayer made upon the congregation was wonderful. It seemed that the very doors of heaven were opened and showers of blessing were resting upon God's people. Then the other minister arose, and in a quiet voice read his text, and began to give the message with a power I had never experienced.

Very soon I felt impressed to step out of the church, and on doing so I found an elderly man standing just outside, apparently listening to hear every word. I walked up to him and taking him by the hand said, "What are you doing here in the cold? Why don't you go in and sit down where it is more comfortable?" He looked at me in surprise, and pointing to his poor clothing, said "I am not fit to go in there. I am a wicked man; I drink whisky, swear, and use tobacco." I replied, "You are just the one we are after. Now come in and have a seat." We took a seat in the rear, and as the servant of God preached the word with the power of the loud cry, it took effect upon the congregation, and there was weeping in all parts of the room. My friend was impressed, and tears came to his eyes.

At the close of the meeting many took him by the hand and said, "I am real glad you are here." He said, "I had begun to think that religion was all an empty show, but now I know you people have the truth, and I want to be a Christian, and be ready for the coming of the Lord, which I know is right upon us."

I was indeed happy, and on awaking I felt deeply impressed as I thought of how many there are among our people who, like myself, because of sickness or the infirmities of age, are not able to go forth in a public way to give the message. These still can go out and hunt up poor souls and bring them in where they can hear this blessed truth. It is not always the great things we do that count, but the Lord can take the little things we do in weakness and in infirmity, and make them count in the work of eternity.

Cedaredge, Colo.

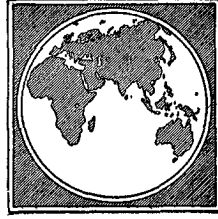
THE spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—*Dr. Channing.*

If sinners entice thee, consent thou not.—*Proverbs.*





# THE WORLD-WIDE FIELD



## Oran, Algeria

W. E. HANCOCK

SINCE the beginning of the year 1915, the interest in and around Oran has been more promising than at any previous time. On our arrival we began work among the Spanish-speaking people. This was entirely a new work; and considering the conditions that exist in this town, which is a mixture of many nations and languages, we feel encouraged to see even a little progress.

The company, which on our arrival consisted of two faint-hearted believers, has been increased until now we are six, after having lost two by death; and we expect to add three or four others in the very near future. In Oran itself the interest has increased, and there is an interested company in a town about twenty-five miles distant, which gives promise of a harvest of souls. This company was found by our only colporteur. It is another example of the importance of the canvassing work in pioneering a new field.

We feel doubly encouraged to report that the canvassing work proves to be a success in this field, even in time of war. In the month of April we made a venture which proved to be a happy one. Before that time we had been receiving each month one hundred copies of the *Signs of the Times* in Spanish, and felt that we were doing well to sell even that number in time of war; but the one hundred were sold so easily that we decided to try one thousand, which we also sold, and afterward ordered two or three hundred more of the same number, with many back numbers of the first three months of the year. Since that time we have ordered regularly four or five hundred copies a month. This venture gave courage to one of our Spanish brethren, of Mostaganem, to take up the canvassing work, beginning first with papers, tracts, and small books.

Recently Brother H. A. Robinson, director of the canvassing work in Spain, came over and gave us much-needed help. Since then this Spanish brother has been able to do considerable with the large book, "Guia Practico," while continuing work with papers, tracts, and small books. During the last month and a half more than three hundred francs' worth of these large books have been sold and delivered. This shows that the work of God is hindered by neither war nor hard times.

One interesting feature of the condition of our little company is that, in spite of the trying times we are experiencing, our tithes and offerings have increased. To be sure, neither are large, for the income of our brethren and sisters is

very, very meager. Some of them are without employment a good part of the time, and some have no income. Other societies here wonder that we are able to get any contributions among the Spanish population. To my certain knowledge there is no other society which asks or receives contributions for the support of its work in Oran; on the contrary, they are constantly giving help to needy members. We are thankful that our brethren are beginning to learn that "it is more blessed to give than to receive." I think the same report can be given for our members throughout this field. There has been a marked increase in tithes over that of any preceding year.

Our interest is constantly enlisted in the Moslem work, which, in this field, as well as in practically all others, is an untouched problem. We have been able to do but little in the study of the language, as we have to work in Spanish, and also some in French, which leaves us but little time to make progress in a language so difficult as the Arabic. Then, too, the missionary, in order to work successfully for Moslems in this field, has to learn two languages in one, — the spoken language, which is a patois of the classic, and the classic, — in order that he may study successfully the Arabic literature. Doubtless we should have already been engaged, to a considerable extent at least, in this work if the war had not come. We were under appointment to go to Morocco when the war broke out. In God's own time we hope to be able to enter this large untouched field.

With this great problem laid upon our hearts, we commend ourselves to God's direction, asking at the same time to be remembered at the throne of grace by the readers of this report.

## Interesting Chinese Statistics

W. C. HANKINS

IN making up our report for the past year, we were much interested in some of the statistics, for they were evidence to us that the Lord has set his hand to make a short work in the earth. The year 1915 was our tenth year of mission work in the province of Fukien. During the years 1914 and 1915 we trebled our membership. Each year we gained as many members as we had had at the end of the previous eight years, 1905-1913.

The financial gains were also of interest. In 1914 our Sabbath schools donated \$88.75, but in 1915 they gave \$210.54, being considerably more than twice as much as was given the year previous. In 1914 the total offerings to missions amounted to only \$118.62, while

in 1915 they were \$521.21, or more than four times the previous amount. In 1914 the total receipts from the field, not counting foreign tithe, rents, exchange, etc., amounted to \$1,501.95, while in 1915 they came to \$2,968.26, or nearly one third of the amount required for running the station.

In one place we have a boys' school, with an enrolment of more than one hundred students, all of whom pay their own board, and pay such good tuition that the whole school is run at a very slight loss. This school has already furnished us about thirty church members, so we consider this slight loss as being well made up.

Our literature work is almost self-supporting. Our colporteurs work on a commission without any salary, and some of them are making better wages than some of our older evangelists. One man made nearly thirty dollars one month, and did not work more than half the time, as he attended a general meeting that was in progress. This was very good wages indeed for this country.

While the statistics here given may not seem large to our people in the homeland, yet when we consider that ten years ago there was only one baptized church member in the whole province, it seems very encouraging to us. The fact that these poor people, with an average salary of about one tenth that earned by the ordinary wage earner in the United States, have given an average of seven cents gold each a week in donations alone, besides a tithe of their earnings, may cause some of the more favored in the homeland to pause and consider whether they are giving as much in proportion to their blessings as are some of these poor Chinese people who have been so recently rescued from heathenism.

Amoy.

## Pioneering in the New Hebrides

EARLY in 1916 Brother C. H. Parker wrote of further advance into new heathen cannibalistic territory. At that time he was entering the larger island of Malekula, adjacent to Atchin. Brother Parker is now in Fiji, but the following letter continues the story of his getting over into the Big Nambus tribe farther inland on the large island. He writes: —

"Our work is steadily reaching out to other places, and now we are building a new mission station thirty miles from here, around the coast of Malekula, which will be but a resting place for two or three months, when we shall go on a distance farther, and ten miles inland (rather upland, for it is about four thousand feet to the table-land above), where we have a most favorable opening among the Big Nambus people. They are the most numerous, most savage, most cannibalistic, and most warlike of all the tribes on Malekula. We would go right away if it were possible to put a worker there. It is very hard to get suitable young men for such mission fields as this and the Solomons. A young man was obtained, but the New Zealand gov-



ernment would not let him come, on account of the war. Now we shall have to break up our forces here, and let my fellow worker fill the Matanavat station, preparatory to going on and making the Big Nambus his field of operation a little later. It will make greater burdens for each of us to bear, and we shall have to combine as much as we can.

"Matanavat is the place where Satan tried to check our work by rousing the bush tribes to lay in wait for me several months ago. We have felt urged on from above, and now Matanavat has turned to us, and several of the bush tribes around it are calling us to labor in their towns. Matanavat has been the key in the Lord's hand for opening the door to the Big Nambus.

"While I have been building at Matanavat, a tribe only a short distance away threatened Matanavat with destruction, and the missionary with death. The Matanavat people delegated six of their men to stand guard over me during the night. These slept in my eight-by-ten-foot room with me. When I went down to bathe in the sea after dark, a man stood guard on the beach. The people intend that no harm shall come to me if they can help it. What a change! We praise the Lord for it.

"This people have now finished a twenty-four-by-thirty-six-foot church building, which we hope soon to dedicate. Just now the work is very hopeful.

"It is hard for us to leave the work here and go back to Fiji to take up work there again. But the brethren of the Australasian Union have voted to form Fiji into a conference, and they ask me to act as its president. There are better men than I for such a position, but then I believe that my brethren in council are guided by the Spirit of God, and God has his reason for taking us away from the work here and placing us back in Fiji. We bow our heads in submission, and rest in the blessed assurance that he has sent us.

"We expect to leave in two months' time, reaching Fiji about the first of July, when that mission will be organized into a conference.

"Pastor A. G. Stewart, who is superintendent of the Fiji Mission, takes my place here. He is in Sydney now, and will reach this island the latter part of next month."

### Niue Island

S. W. CARR

[This island, widely separated from others, is situated ten degrees east of the Fiji group and five south of the Samoan Islands.]

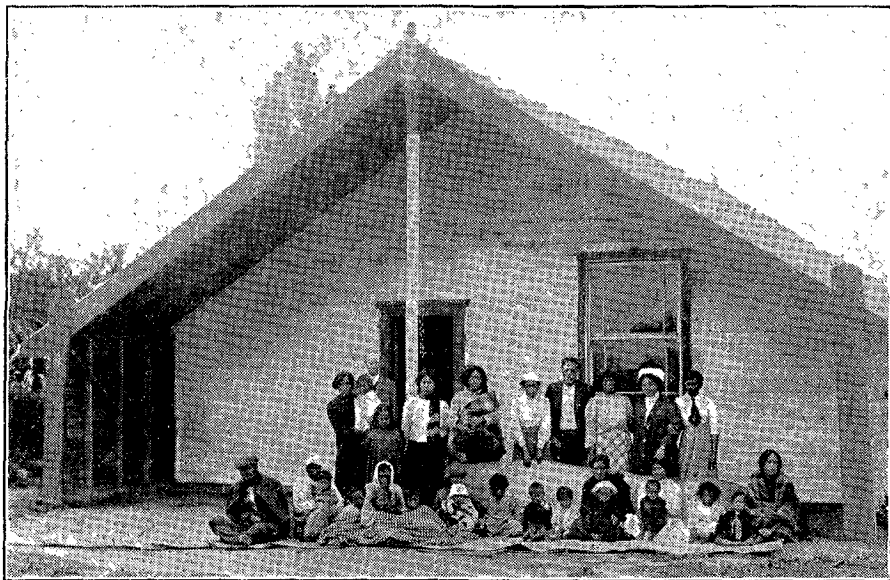
OUTSIDE of the usual schooner service between here and Auckland, New Zealand,—a boat running every seven weeks,—a passing ship is a rare event. So when "Sail ho!" was heard recently, all ran to see what it was. It proved to be the "Resolute," a four-masted timber vessel bound from America to Melbourne. The flag signal read, "Help needed at once." So the resident com-

missioner and doctor immediately went out the two miles to her. They learned that through the refusal of the crew of seven men to work, the captain, his wife, and a native of St. Helena had been sailing the ship alone for thirty-one days under short canvas. The month of bread-and-water diet, however, had had a salutary effect on the crew, who were persuaded by the commissioner to resume their duties.

"Sail ho!" was again heard four days later, and this time it proved to be the steamer "Talune," from Auckland via Fiji and Samoa, bringing back a number of the returned Niue soldiers who had left here ten months ago for the front, via New Zealand. They had proved unequal to the great strain of modern warfare, and a large per cent of them were

of the countries, Salvador is quite mountainous. Many of its mountains are extinct volcanoes, and there are one or two that are still active. The land is very fertile though of volcanic origin. Lava rock is everywhere in abundance. Many small geysers may be seen along the coast.

The capital, San Salvador, is a city of sixty-five thousand people. It is quite modern in appearance, and has a university. Its commerce is largely with the United States, and consists of exported coffee and imported foodstuffs and dry goods. Here it is that our work is started. In November, last year, my brother, John L. Brown, came from Spain to Salvador. He did not intend to begin public meetings at once, but as soon as it was known that the Adventists were in town, he was besieged by many



A GROUP OF SABBATH-KEEPING MAORIS IN NEW ZEALAND

This building is characteristic of those used for communal and religious purposes.

in the hospital all the time. The remaining eighty soldiers are expected soon. Then all the one hundred and fifty will have returned, except fifteen who died of sickness. Some of them were for a short time in France in the trenches.

Among the latest to join our Sabbath schools is a native teacher and two students of the government English school. They also attend a weekly Bible study, and have begun to keep the Sabbath. The total membership of our three Sabbath schools is now twenty-seven, but not all of these are Sabbath keepers. Those who are nominally so, have yet much to learn. Two have lately given up tobacco, and others are trying to discard the filthy weed, which is used here almost universally by all classes.

Pray that we may continually lean hard upon the Lord, and that the honest in heart may be won for the truth.

### In San Salvador

HENRY F. BROWN

THE little republic of Salvador has the smallest territory of any of the six Central American countries, but its population numbers almost two million, it being second only to Guatemala. Its coast is very low and damp, but, as are the rest

residents to explain the difference between his church and theirs. He received requests for information from towns sixty miles away. My brother was therefore compelled to hold public meetings against his own will. He had rented a house with a large room suitable for public services, but as soon as the Catholic bishop learned of the meetings through the reports in the daily papers, force was brought to bear on the owner of the house; and at the expiration of the time for which the building was rented, my brother was compelled to vacate. He had by this time a little group of interested persons, who came to the new location, and now form his permanent congregation.

At the time of my visit he was occupying a neat little hall with a seating capacity of about fifty. This was filled the night I spoke to them. One believer has become a colporteur, and gives promise of success. Another is studying to become a Bible worker.

Such is the beginning of our work in this Spanish American country. In about eight months there have been won between twenty and thirty who are now prepared for baptism. The prospects are fair for a permanent church in the capital of this republic.

*Tegucigalpa, Honduras.*





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.

### My Dear Little Girl Who Died

MRS. J. C. BROWER

As I open my book and turn its leaves,  
My mind from the present flies,  
For I see a flower drawn by childish hands,  
With leaves of a wondrous size.  
And I think of that eve, not long ago,  
When she drew it by my side;  
And my eyes grow dim, and my heart aches  
sore,  
For my dear little girl who died.

Her dollies stare with unseeing eyes  
From their place in the cozy nook,  
And the *Little Friend* unopened lies  
By the side of the Sabbath Book.  
The story hour is a lonely hour,  
Full of longing and tears and pain  
For my happy child with her eager mind  
Who can never come back again.

Oh, many the tales that I long to tell  
In response to her eager pleas,  
"Tell me a story, or read me one,  
From the Bible, mother, please."  
I miss her warm little form, close pressed,  
Her golden head near mine,  
As we read and talked of the home above,  
Where such wondrous glories shine.

But a day is nearing, a long, glad day,  
When the Lord himself will come  
To gather his jewels from far and near  
To their peaceful, blessed home.  
Then the angels will bring to my waiting arms  
My darling, my love and pride;  
And never again she'll be borne away,  
My own little girl who died.

### Patience with the Love

THE poem, "My Dear Little Girl Who Died," printed at the head of this page, was written by a mother whose little daughter died as the family were on their way to Chile last February. Out of her loss and sorrow, this mother says:—

"I counsel mothers to seek patience, and to appreciate the prattle of the childish lips; for the loneliness is intolerable when the children are gone."

Long ago the apostle wrote, "Ye have need of patience;" and surely there has never been an hour since these words were penned when the need of this particular grace was more manifest than now. For we live in those "perilous times" described by Paul,—times when sin in varied forms lifts up its brazen head, when temptation besets the children and youth on every hand, and when "perplexity" knocks alike insistently at the door of palace and cottage. Four times, in five short verses, speaking of these very days, James exhorts to this grace: "Be patient therefore;" "Be ye

also patient;" "Take, my brethren, the prophets, . . . for an example . . . of patience;" and, "Ye have heard of the patience of Job."

Parents need patience, fathers as well as mothers; for there is no other place where this grace shines with so clear a light, or where its influence is so conducive to winning and saving human souls, as within the four walls of home. Much else may be lacking, many of the things we have come to consider as essentials may even be spared, if the mother maintains under all circumstances a spirit of serenity and poise, and the father is calm and just, quick to recognize effort and slow to criticize mistakes.

Most parents love their children—that goes without saying. They give up their time to working for them; they deny themselves needed rest and the leisure for self-improvement, that their sons and daughters may have advantages which they themselves never enjoyed; often they even sacrifice their lives for their children; yet how few, how pitifully few, really exercise the grace of patience in their daily contact with these young lives! For it is the nature of youth to demand, unconsciously but none the less insistently at first, and more and more insistently as the years pass. Some one must meet these demands—the father at his daily toil, the mother in the home. And there are so many wants to satisfy, so much to teach, such a staggering list of necessary things to be crossed off the calendar every day, that human patience often gives way under the strain, and scolding and fretfulness come in.

Patience is defined as enduring affliction and loss, suffering with resignation and without complaint. Patience is a habit of mind, "the ornament of kingly souls." It is one of the crowning Christian graces, a fruit of the Holy Spirit, like faith, love, joy, and peace. It can be acquired and cultivated, as can other virtues; for we are commanded to follow after "love, patience, meekness."

To be patient, one must first of all have a contented heart; he must be resigned to his lot, and with good cheer undertake the tasks he has to perform. Patience does not indicate indolence, indifference, or irregularity. It may, indeed, indicate the very opposite. One thing it does stand for, and that is self-control.

Even heathen and pagans have possessed this grace to a remarkable degree.

The Stoics taught patience as the highest attainable virtue. By precept and example Socrates showed that patience could be obtained, and a state of mind maintained that would make man content with his lot. Epictetus, when under torture, smiled at his tormentor, and addressed him calmly and reasonably.

It takes a resolute will to be patient under provocation. When hot, fiery words are uttered, we must not retort in kind; when our cherished plans are frustrated and our suggestions ignored, we must not allow ourselves to feel hurt; when coldness and neglect wound our soul, we must be the more careful not to wound others.

It takes strength to be patient,—the strength that comes to those who take time to wait on the Lord for the renewal of that spiritual force that alone can withstand the constantly repeated bombardment of those little annoyances which, too trifling to consider when taken one by one, bring complete defeat and consequent discouragement to many a woman before her day's work is over. Happy are those who have learned the secret of going often aside "to let a cool drop of heaven's dew" fall into their parched and weary hearts, and who know by experience the refreshing of those moments which enable them to take up the load and carry it cheerily a little longer.

Patience is not an easily won grace. Like all rare and valuable things, one must pay the price. And the time to pay is now, while the children are little and your hands are full; while the older ones are pulling away from the home ties, and only your love and gentleness perhaps can hold them,—now, while things seem hardest, is the time of all times to be patient. It is easy enough in retrospect to be sorry for impatience, but regret will not undo the past. And it is easy to be happy and cheerful and kind when everything is moving along smoothly, but there is no special help in such an example.

As the diamond, pure and precious, is formed by the pressure of rocks and by great heat, so patience is the grace of those who pass through troubles, who know sorrow and distress and pain, and who yet rely on God's help for strength to meet all cheerfully. To such "tribulation worketh patience," because it drives them always closer and closer to their Helper.

"Let us be patient; let us keep  
Our watch fires faithful as God's stars,  
Whatever storm or shadow mars  
The breadth of life's uncertain deep.

"Let us be patient; let men trace  
No frown, no insincerity,  
In skies of ours, that all may see  
God's Spirit in his child's calm face."

MRS. I. H. E.

### The Home Background

It is a providential thing that the question of the sort of home background which our children shall have is as much within our control as it is vital. And yet there is no axiom the truth of which



is harder for us to realize. Our instinct is to cry out that, what with enormous rents, high prices for clothes, domestic help unattainable, and hard times hovering ominously near, nothing is more tragically out of our control than the home background. But the fact remains, apprehended by us in our better moments, that, with some few exceptions, the real essentials of a sane, wholesome, active, and happy life for the children lie easily within our reach. There are, of course, families in the congested portions of city tenement districts who cannot command the conditions necessary for proper moral and physical child life and child growth, and there are some other families who are prevented from providing the right background by confirmed ill health or desperate misfortune; but it is safe to say that ninety-nine out of every hundred of us can, by taking thought (the right kind of thought), provide our children with the essentials for normal and healthy growth to their full stature.

By all means, therefore, let us take thought, but first let us be sure that we are taking "the right kind of thought." Let us clarify our minds as to our real purpose; let us question ourselves seriously about the home we are providing for our children. What ought we to furnish them if we are not to fail in our duty toward them? In the case of infants under a year, modern science, good doctors, and sensible trained nurses, all banging together at our hard heads for the last twenty years, have given us a big lift up out of the abysmal confusion of mind which afflicted the views of our grandmothers on the subject of babies. We know now that if we happen to have plenty of money, time, and strength, it is all very well to amuse ourselves by embroidering the baby's petticoats and trimming the little caps with ribbon, but that these fascinating occupations have nothing whatever to do with the welfare of the child, and are simply done to please ourselves. We now know that the baby needs and must have clean milk,—absolutely clean milk,—sterilized nursing bottles, and warm feet,—conditions which can be supplied as well in a Gypsy encampment as in the palace of a king.

But in the case of older children we have not as yet so clearly in our heads the equally vital difference between the essentials of moral and intellectual life and those trimmings and embroideries of existence which our own vanity is always driving us on to obtain for our boys and girls. We do not with sufficient vividness understand that for them the essentials are not handsome nurseries, clothes in fashion, expensive schooling, well-to-do playmates, a plethora of toys, a succession of costly "amusements," or a life of physical ease,—all conditions which, luckily for the children, are out of the reach of most of us.

The real essentials, which any of us can have by taking thought, are peace and harmony among the adults of the family; an atmosphere of purposeful, cheerful industry and clear-sightedness

toward the children; and for them a life of intellectual freedom and physical activity. Now these conditions can be secured in a little five-room house, in any moderate-size American town or village, or in the country, as easily as in a millionaire's mansion. Self-indulgence and laziness certainly can be discouraged more easily by the example of adults who expect, as a matter of course, to do a reasonable amount of real work themselves, than by any amount of verbal exhortation or "manual training" in an atmosphere where the adults expect, as a matter of course, to do nothing but what pleases them.

It is only fair to admit that these right conditions are not easily to be secured anywhere in the world. They are possessions too precious to be gained without effort. But the fact that they can be secured by almost any of us who is willing to put himself out enough to secure them, throws on us the blame if our children grow up without having experienced these inestimable blessings. Inestimable blessings they are, and their absence is an inestimable handicap. They are desirable for adults, but for children they are essential, just as fresh milk, clean dishes, and warm feet are good for adults, but vitally essential for babies. To be sure, some babies do worry along on fly-infected milk and filthy nipples, but they grow up into adults with ruined digestion and lowered vitality. So in a home where irritability reigns, where the adults practice self-indulgence as consistently as their incomes will allow, and deal justly with the children whenever they happen not to feel too tired and nervous to do so, the children do grow up somehow; but they grow up with warped and crooked moral natures, into one or another of the various life failures so tragically common.

Everything else is of less importance for children than the color of the home background. The family can live on oatmeal porridge three times a day, the children can go with holes in their stockings, and with uncombed hair; the house can be unswept, the beds unmade; the mother can dress in a cheap print wrapper—any of the dreadful things we usually think of as "impossible" are infinitely better for the children's moral health and present and future happiness and usefulness than a mother constantly scolding to let off the steam of her bad temper, or repressing unjustly the innocent activities of her children.—*Dorothy Canfield Fisher.*

### The Party for Marjory

"ANOTHER tumbler broke itself today," Clara announced cheerfully. Clara's attitude toward the kitchen mishaps for which she was responsible seemed that of a serene and wholly disinterested spectator.

"O Clara," Mrs. Fields cried reproachfully, "that's the third in two weeks."

"Yes'm. And the handle came off the sugar bowl this noon."

Mrs. Fields dropped into a chair. Tumblers broke easily, she knew, but the sugar bowl! And she had been trying so hard to save three dollars to give Marjory a little party on her birthday! Marjory had never had a party of any sort in all her eight years.

"How many tumblers are there left? Five?" she asked.

"No'm, they's only four," Clara responded, with unimpaired good humor.

Mrs. Fields made a little gesture of despair. They might have gotten through the month with five, but they could not do with four, as Jack's mother and her own sisters might drop in at any meal.

"It—it doesn't seem fair!" she cried to herself. "Jack works so hard, and we get along on so little! It's dreadful to have your happiness depend on a few dollars. I don't see how I can do it—I couldn't give Marjory a party, and not have the table pretty."

She went upstairs, and counted over the little hoard she had saved with so much self-denial. She heard a door slam downstairs, and the sound of eager footsteps coming up.

"Mother! mother! Lottie Pritchard's come home with me, and may we have a party, and a lump of sugar apiece in the water? And a piece of bread cut in little squares?"

"And two pieces of gingerbread," Mrs. Fields added.

Marjory danced happily about the room, and then flung ecstatic arms about her mother's neck. "It will be lovely!" she cried. "I think parties are the nicest things!"

The eager steps flew downstairs again, and presently Mrs. Fields heard voices under her window. She looked down at Marjory's little table set with two odd saucers, one cracked cup, and one cup without a handle. Marjory was stirring the sugar for Lottie's "tea," and her voice rose happily through the soft air:—

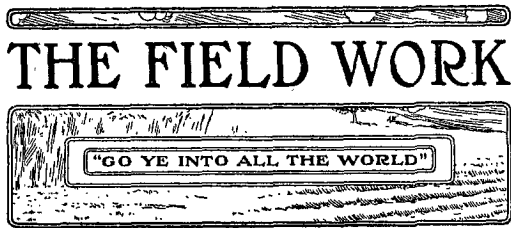
"I'm giving you the cracked cup 'cause it looks nicer, but you'll have to be careful. I can't have any more to play with till Clara breaks one the right way—usually she breaks them all to pieces, you know. She doesn't remember about me. But mother says it isn't dishes and things, it's loving that counts, and this cup is very full of loving."

Lottie took the cracked cup carefully. Her small face was full of delight. "That's why I like your house," she said. "It's full of lovings."

With a sudden gesture, Mrs. Fields closed the old purse. And she had thought that Marjory's party depended on money!—*Selected.*

"THE cause of lack of communion with God is summed up in this—disobedience. Another may take away my substance or my life, but cannot spoil me of my communion with God; if I lack this, I am myself the thief and the robber."





### A Destructive Hurricane

ON Monday, October 9, the Danish West Indies, Tortola (a British possession), and other smaller islands were visited by one of the most destructive hurricanes within the memory of their inhabitants. Incessant showers and a high wind had marked the breaking of the day, and the wind had increased in velocity with every hour, until afternoon, when the signal gun, fired by order of the government, assured us that a hurricane was at hand. We therefore made doors and windows as secure as possible, and prepared for the crisis, trusting in the protection of our heavenly Father. Soon the storm was at its height. Trees were unrooted, and the roofs of houses were blown away like feathers, by the fearful wind. Many houses were completely wrecked or pushed off their foundations.

About six o'clock in the evening there was a sudden calm, and the wind shifted to the southwest; but it gathered reinforcement as it returned, and the buildings and trees that had been weakened by the first gale were destroyed by the second. At St. Thomas large steamers were driven ashore, while cargo boats and smaller craft were wrecked or went down with all on board. About midnight the wind gradually subsided, leaving desolation and ruin behind.

All vegetation is destroyed on St. Croix, but notwithstanding this our suffering is much less than that on the neighboring islands of St. Jan, St. Thomas, and Tortola. On the islands a number of persons were lost. Our chapel was damaged some by timbers falling from a neighboring house, but it has already been repaired.

While there is great distress on every side, our people are all safe. We feel grateful to our heavenly Father for thus protecting us, and claim his promise for continued help. Only those who have made God their refuge and strength will be able to stand when fiercer storms, hurricanes, and earthquakes shall rock this old world in the days to come. Let us be among that number.

F. HALL.

### Western New York

It was my privilege, in company with Elder K. C. Russell, to meet the faculty and students of the Fernwood Intermediate School, at Tunesassa, November 16. This school is located in the southwest corner of the Western New York Conference. I found about thirty students in the school. All were of good courage, and interested in their studies. A new dormitory is nearly finished, which will enable the school to accommodate about fifty students. The entire plant, I was informed, is worth about \$12,000, and is entirely free from debt. This is certainly very encouraging. This intermediate school is about two miles from the railroad, and affords a very quiet place in which students in this and adjoining conferences can secure an edu-

cation that will prepare them to pass on to schools of higher grades.

The following Sabbath and Sunday Elder Russell and I spent with the church at Elmira, N. Y. Some were present from other churches. This was a very pleasant occasion to the writer, as it afforded an opportunity to meet some I had known years ago when laboring in this State. The Lord greatly blessed in the meetings held. The church members are all striving to be faithful. As we dwell on the certainty of the message, new courage and a renewed determination to be faithful came into all our hearts. The members of the conference committee were present at this meeting, and among other things, planned for aggressive work to be carried forward in the city to strengthen and build up the church.

The last night of the meeting the church was well filled, and some who are not now with us expressed a determination to keep the Sabbath, and to become identified with this message.

G. B. THOMPSON.

### The Value of Individual Work

THERE are many of our people who can hold Bible readings with their neighbors. This is a very important branch of missionary work, and brings good results, for by this means the worker comes into personal touch with the people, and he can present the sacred truths of the Scriptures. He can urge them to read and study for themselves, and God will water the precious seeds of truth and cause them to grow in honest hearts.

Some hesitate to do self-supporting Bible work, thinking they are not well enough qualified. But if they would begin, God would crown every humble effort with success, and they would develop into strong men and women for Christ.

Much patience, perseverance, and consecration are necessary to prevent one from becoming discouraged when first beginning, but many times the best results are seen from the humblest work. The influence of the Holy Spirit always accompanies the worker for Christ while the truth is being presented. Often the truth is more effective when given at close range around the fireside than when presented to large audiences. After the resurrection, the Saviour told the disciples to go and teach; and this is the best work a person can do. One can accomplish much good by sitting down in the homes, and letting the people ask questions. Then in a humble manner the Bible may be opened and scriptures read which will turn the current of their thoughts, and find a way to their hearts.

I am pleased to say that I have seen the results of such faithful self-supporting Bible work, in what has been done by Sister H. W. Martin, of Kushequa, Pa. She worked for some time among her neighbors, and finally the interest demanded some public preaching. I had

the privilege of holding a series of meetings there last month, and as a result of Sister Martin's work and the meetings, nine have begun to keep the Sabbath, and a number of others are deeply interested. We expect to see some of them take their stand for the truth in the near future. Sister Martin has a nice little Sabbath school of about fifteen.

I hope that others will follow her example by engaging in Bible work until such an interest shall be aroused as will make it necessary to send a minister to hold public meetings to help bind off the work. From now until the end of time, we must stand ready for service. We should lose no opportunity to make known to needy souls the unsearchable riches of Christ. If we fail to do our duty, the word of life may never be presented to them in a way that they will accept it. At such a time as this we dare not say, "I pray thee have me excused."

F. H. ROBBINS.

### God Always Sends His Messenger

THE Lord always sends his messenger to give warning to the faithful ones before he brings destruction on a nation or people. He gave Noah, Jonah, and John the Baptist a message that they might prepare the way of the Lord. In Mark 1:2 we read, "It is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

But what are the messengers to do? In Jer. 16:16 the Lord says, "I will send for many fishers, . . . and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Why is it necessary for the Lord to send his messengers to fish and hunt them from all quarters of the earth? In answer, Luke 1:77 says, "To give knowledge of salvation unto his people by the remission of their sins."

Therefore it is the duty of every Seventh-day Adventist to enlist in active service to help carry the knowledge of salvation to every nation, kindred, tongue, and people.

But how are they to work? We find an answer in "Testimonies for the Church," Vol. VII, page 140: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

Some say that the Bible does not speak of the publishing work, and therefore they are not altogether in harmony with it. Let us see just what the Bible does say regarding the publishing work. In Isa. 52:7 we read, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

A man is called to the colporteur work just as truly as the minister is called to the ministry, and when we dissuade him from taking up that line of work, we are striving against the Holy Spirit. "One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field."

Today God is sending his messengers forth to prepare the way for Christ's second coming, making known unto his



people the plan of salvation; and now the question is, Who will enlist in the great company of messengers to carry the last message that will ever go to this, a dying world? God forbid that any should refuse.

J. W. SILER.

### North India

RECENTLY I spent two or three weeks visiting our mission stations in north India—at Lucknow, Najibabad, Rai Bareli, and Chelusain in Garhwal. Near the latter place we visited another location where we have been offered a school and land for a mission station.

The young man who came into the truth from Hinduism in the Garhwal Industrial School is canvassing for Urdu and Hindi literature during his vacation, and is doing well. In fact, he has the best record of any man we have yet sent out, territory being considered. He attends the Lucknow training school, and has two years more there; then he expects to go back to work for his people.

This year we are very hopeful of having at least four pupils from north India in the Lucknow school. This will enable us to prepare workers who will be able to take their places with our European staff in leading out in the work. The training school is what we have long needed.

Brother and Sister R. P. Morris have been in Mussoorie since the middle of April, and Sisters Kurtz and Mitter have been at the Najibabad station. The work has progressed, though somewhat handicapped, and the village work is developing well among the heathen. In a village where less than a year ago there was much opposition to hearing of Christ, the prospects seem good for real results. Brother and Sister Morris are doing good work. Brother Morris has recently had an operation for appendicitis, but is now recovering.

At Rai Bareli Brother C. C. Belgrave is working hard to accomplish something definite in the town and surrounding villages. The situation so developed that we felt it was best to allow him to put up a mud schoolhouse and residence for the teacher in the village of Jhakrasi. This is nearly complete, and work begins there soon. Brother Belgrave is preaching, both in the villages and in the town, and some are interested. He hopes for results before the end of the year.

Brother and Sister Floyd Smith are settled in Garhwal now. Brethren Smith and Blue went with me on the trip to look up a new location. It is in a village named Bhagrakhal, sixteen miles from our present location. There is a fine community of villages near, and the people have asked us to take the school there. The school is conducted in a building that cost seven hundred rupees, and they offer us two acres of land in connection with the place. It is to be deeded to us free, and we are to have entire control of it, with the privilege of building a worker's house so as to make a local station of it. With more than thirty villages within a mile or two of the place, it will make a good center, and these villages can be worked in the winter with added effectiveness, when the school at Chelusain must be closed on account of the cold, and the teachers and the European worker are free to work elsewhere. It is still undecided whether we take the school or not.

This trip was a trying one in some ways. We started in the early morning from our present school, and following a long spur of the ridge, dropped down to the river bottom. When we were two or three miles from the school, a heavy shower came on, and we sought shelter in an old building. Then we hastened on to another village, where unfortunately the people, being Brahmins, were afraid of sahibs and refused us shelter. So we had to find shelter under a mango tree when the next downpour came, and from that time till the end of the journey, about four in the afternoon, we were soaking wet.

When we reached a village near the new place, a Brahmin pundit who is in our school invited us to lunch in his place, and we had a chance to dry out some, the sun having come out about that time. Then we went over to the school. Business kept us there the next day till nearly ten-thirty, and we then started back, returning by the main road, but climbing to it up a spur which rose two or three thousand feet above us. We had barely reached the top when the monsoon storm broke again, and we fared worse than the day before. Not till we reached the school at Chelusain did we get rid of the water-soaked garments that had hung round us for over seven hours. But with the walking we did not suffer any ill effects, and were happy through it all. Needless to say, however, we welcomed dry clothes and a good bed that night.

On the return trip I had a good visit with Brother M. M. Mattison at Dehra Dun. He is making good progress with the language, and this fall will be prepared to carry full responsibilities in the work. When he passes his examinations, we shall have three persons in charge of stations who have a knowledge of the language. Brother and Sister Smith are busy studying Hindi in Garhwal, and I hope to see them pass the examinations next spring and join this number. I look forward to the future with courage; for to have workers who can, with the blessing of God, face the people and tell them the gospel in their mother tongue, will mean much.

S. A. WELLMAN.

### Field Notes

ELDER C. G. BELLAH reports the addition of thirteen members to the St. Louis (Mo.) church.

ELDER J. M. HOYT reports the baptism of four adults at Grand Haven, Mich., and five at Loon Lake.

ELDER W. H. SAXBY, writing from Healdsburg, Cal., reports the baptism of eight persons in that vicinity.

FIFTEEN persons, ten of whom were young people, were baptized at the close of the Wyoming camp meeting.

ELDER E. W. WOLFE reports the baptism of thirteen at Cresco, Iowa, where a new church building was recently dedicated.

A SABBATH school of ten members has been organized at Patchogue, Greater New York. Twenty-five new members were received into the Brooklyn church on a recent Sabbath. Twenty-three received baptism.

A NEW church has been organized at Mount Pleasant, Ark., with a membership of fifteen. Eight were received by baptism.

ELDER B. H. SHAW reports that during the last six months eighteen members have been added to the Kansas City (Kans.) church.

ELDER W. C. YOUNG writes from Quebec: "Nine persons were buried in baptism after a short series of meetings held at Sutton Mountain."

ON a recent Sabbath fifteen persons received baptism at the Ashfield church, New South Wales, Australia. A number of others are preparing to take this step in the near future.

SIX persons have been baptized and seven new members added to the church at Zenith, N. Dak. More than seventy were baptized at the close of their recent conference camp meeting.

A SABBATH school of seventeen members was organized a few weeks ago at Bonesteel, S. Dak. Six new believers have been baptized at Huron, and five new members were added to the church at Watertown on a recent Sabbath.

FIVE persons have recently received baptism at Fairgrove, Mich. A new Sabbath school has been organized at Elkton, and Elder W. D. Parkhurst reports eighteen adults baptized and seventeen new members received into the Jackson church.

ELDER F. A. DETAMORE writes from Borneo: "We met out under the trees by the side of a brook and studied for a time, after which ten were buried in baptism. A number of others are keeping the Sabbath, and we think that another company will soon be ready to follow in this rite. Several of these converts have ability to make workers in the Lord's cause, and it was arranged for some of them to go to the training school at Singapore to get a preparation for teaching the truth."

SISTERS B. Miller and Florence Shull conducted a most successful Bible institute of three weeks' duration at Shanghai. At the close thirteen Chinese women were admitted into church fellowship by baptism. Had sickness not prevented, there would have been several others baptized. These dear sisters are untiring in their efforts to reach the women of China, and their efforts are not without results. Last year a good class of women were baptized, all of whom are remaining faithful, and some are making excellent Bible women.

IN the mountain province of Abra, in the northern part of Luzon, there lives a large pagan tribe who have always resisted the efforts of the Catholic Church to convert them to that faith. They are raw pagans, worshipping stones. Four times a year they gather at certain places and offer a pig in sacrifice to these gods. Last month Pastor R. E. Hay and Brother Leon Rhoda visited a Tinguian who has accepted the truth, and held some meetings with the people of the town. Now they are calling for some one to come and teach them the truth.



## Medical Missionary Department

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

### The Progress of Prohibition

PROHIBITION is fast scaling the ladder of progress. Once before it neared the topmost rung, but was forced from its high place by the Civil War. Now for more than half a century it has been endeavoring to regain and transcend its former place. Its phenomenal success in this effort is today a cause of rejoicing to all right-thinking people.

Its last masterly stroke was to fell nearly six thousand saloons at one blow, besides destroying many breweries and distilleries. This it did when Michigan, Nebraska, South Dakota, and Montana, on November 7, joined the prohibition ranks. Twenty-three of our forty-eight States have definitely decided for State-wide prohibition; and two others, Utah and Florida, have recently elected governors and legislatures committed to the passage of dry laws. With these two in the prohibition ranks, more than one half the States of the Union will have outlawed the liquor traffic. There are others following so hard and fast upon the example of these that it would seem to be but an easy task now to secure the thirty-six States necessary to ratify an amendment to the Constitution for national prohibition.

But the twenty-five States now committed to State-wide prohibition—Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Iowa, Kansas, Maine, Michigan, Mississippi, Montana, Nebraska, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Virginia, West Virginia, Washington, Florida, and Utah—do not represent the full strength of the prohibition movement in this country; for by means of local option, liquor is excluded from a large part of most of the other States. There are thousands of towns and villages in wet States that are dry through local option. There are but four States—Nevada, Pennsylvania, New York, and New Jersey—that have failed to enact during the last decade advanced temperance legislation. Minnesota claims to have just elected a house committed to dry legislation; and though prohibition in Missouri lost out in the recent election, her second largest city outlawed the liquor traffic, taking to herself the honor of being the largest city in the country that has voluntarily gone dry. With Alaska also now dry, considerably more than three fourths the area of continental United States is dry territory, and sixty per cent of the population live in prohibition territory.

Nearly one half of the 2,123 newspapers listed in the American newspaper directory refuse liquor advertisements. This fact marks a significant advance in prohibition sentiment. Big business has not only espoused the prohibition cause, but is leading in the campaign against the liquor traffic. The year 1916 has done much toward completely divorcing from the traffic the press, the church, school, state, industry, big business, medicine, everything but itself and politics.

The continued victories for the prohibition cause give great inspiration to temperance workers in the effort to attain their goal—National Prohibition by 1920. The *New York Times* recognizes the remarkable advance of the prohibition cause in the various States, but uses this very success as an argument against national prohibition, thus: "The wonder grows why the agitation for prohibition by a federal amendment is kept up when State prohibition has made such remarkable conquests." These very conquests prove the chief incentive to increased agitation for national prohibition. The States that have experienced remarkably beneficent results from outlawing the liquor traffic, are solicitous that the whole nation enjoy equal prosperity and happiness. There is no reason for not believing that what is good for the State is equally good for the nation.

The general optimism of the temperance forces of the world is voiced by the Hon. J. Frank Hanly, in the closing words of a recent editorial: "Nineteen sixteen will go into history marking a milepost in the progress of the American people on their journey to nationwide prohibition. There is sunlight upon the mountains! The day is about to break upon us!"

FANNIE DICKERSON CHASE.

### The Simla (India) Hydro-Baths

OUR work in Simla opened this season with a very marked providence, in making available for our use what is perhaps the most desirable and best-adapted building for medical purposes in this station. This gave us courage to attempt greater things for God; and the results thus far obtained, after five months, indicate that our hopes were not misplaced.

The work is recognized as being on a medical missionary basis, and my patients know that I am also the pastor of the Seventh-day Adventist church. This opens the way to speak freely of religion and present truth.

The records of the past three months show that the institution is appreciated by those high in government circles. We have treated three generals, seven colonels, four majors, six captains, one lieutenant, one judge, two members of the viceroy's council, two members of the legislative council, two consul generals, two government department heads, and other officials.

Many wounded officers from the Mesopotamian front have been sent to Simla for convalescence. Among those coming under our care have been several with badly wounded arms and legs. The consequent atrophy of muscles, neuritis, and ankylosis presented rather a discouraging outlook at first, but by persistent work we have been able to restore a marked degree of functionation, and some have been so far restored as to return to active service.

#### The Location

Simla is located in the Himalaya Mountains, at an altitude of seven thousand feet; the eternal snows are in full view the year round. This is the summer headquarters of the government of India and of the Punjab government, and therefore is a station of the first magnitude.

During the eight months of hot weather, thousands come to Simla to es-

cape the heat of the plains, and some come to seek health. Among the latter the Simla Hydro-Baths is winning a reputation as an important means to the desired end.

#### The Institution

The building we occupy has two stories. The upper floor is used as resident quarters for the workers, and offers accommodation for several in-patients. The ground floor is equipped as treatment-rooms. We have as patients, Europeans, Indians, Christians, Mohammedans, and Hindus.

On the same floor a large room is appropriately fitted up for a chapel. Here our church services are held, and each Sabbath there may be seen at the service some who are attending the treatment-rooms as patients during the week.

Our landlord, who is a devout Mohammedan, when shown the chapel, expressed his appreciation thus: "Many persons have lived in this house, but none have ever set apart a room exclusively for God."

Two weeks ago I baptized five persons as the result of this season's effort, and indications give promise of others who are seriously considering this step.

Two years ago we organized a Good Health League, which now has a membership of one hundred and fifty, belonging to the various races and religions. The league has done a good work in popularizing modern ideas of health and temperance in the Indian community. The basis of membership is as follows:

#### Declaration of Membership

"I am a total abstainer from alcohol and tobacco, and desire to learn and to follow the perfect way of life in all that pertains to health and purity."

H. C. MENKEL, M. D.

A STRONG stand on the liquor traffic was taken at the recent Protestant Episcopal General Convention, which was held in St. Louis, Mo. A resolution adopted by the house of deputies placed the church on record as favoring "such action in our legislative assemblies as will preserve the interests of temperance and the repression of the liquor traffic." The action was an outgrowth of a memorial asking the convention to record itself as favoring nation-wide prohibition, submitted by the Church Temperance Society through Francis Lynde Stetson, of New York. The church, as such, never before took this specific stand relative to the liquor traffic.

DURING the past few weeks a group of men of national prominence have organized an immense society for the relief of French war orphans. While the endeavor will be directed from this country, there will be a Paris committee working in coöperation. The aim of the new society is nothing less than to raise a fund of \$130,000,000, and already the organizers themselves have subscribed more than \$125,000. Furthermore, they have pledged themselves to provide the expenses of operation as long as may be necessary during the fifteen years for which the society has been incorporated. The new organization is to be known as the American Society for the Relief of French War Orphans.



## Educational Department

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

### The Prospering Hand of God in Our School Work

LIKE the season of nature in the plant world, the harvest time of our schools is in the autumn. With the hay and corn crops securely stored in barns, and with the gathering of the golden corn and many-hued apples and the juicy vegetables in progress, we reap in joy that fruitage of the summer's sowing which is of infinitely greater value—the harvest home of our boys and girls.

The time was when we had no such citadels of moral refuge during the educational period, as are our schools. Till thirty years after the 1844 movement, the need of such institutions was not recognized, and no schools were built. When present truth entered a new household, the children continued going to the secular schools, as did the writer during the first twelve years of his education, and until seven years after the message reached his heart and his home. We were taunted with our religion, while being taught at school the same things as unbelievers, and left with only such a modicum of Christian instruction as was afforded by the Sabbath school.

Little chance of service was held out to us other than to find a place for ourselves in the workaday world about us. Some went into commercial work, some stayed on the farm, some engaged in teaching the same things they were taught in the day school, and in the same way, as did the writer. Some drifted aimlessly. Enough were attracted into the world and lost to the truth to offset largely the increase of converts to the faith. The denominational leaders were wearing themselves out in their arduous labor, and dropping out of the race, with few recruits to take their places or to fill the new openings in a progressive work.

Then came the message, clear and strong, "Educate, educate, educate our young men and women of promise to go forth as laborers into the harvest field." In response to this message our first college was established in Battle Creek in 1874. This was followed by our first two academies, at South Lancaster, Mass., and Healdsburg, Cal., in 1882; two more colleges, Union at Lincoln, Neb., and Walla Walla, at Walla Walla, Wash., were opened in 1891 and 1892 respectively; and finally the Washington Missionary College was established in 1904. The school at Healdsburg had already been made a college. Young men and women of maturity were pressed into these schools and sent out as laborers.

Again came the message, equally clear and strong, "The children are being neglected. Establish schools to save and instruct them." Simultaneously, in the later nineties, local schools and academies began to spring up everywhere, until today we have some fifteen thousand boys and girls from the homes of believers, under daily instruction in Christian schools of these two classes.

More than this, the school began to be recognized as an important factor in pioneer missionary effort, especially in heathen lands. In Africa, in the Far East, in the islands of the sea, this idea has grown until we now number more than ten thousand students receiving instruction and training in Seventh-day Adventist mission schools. At home also, in our own Southland, pioneer schools of this mission type are doing a service of no mean extent and value. There are now some thirty of these, with the Normal and Agricultural Institute at Madison, Tenn., as their training school.

Youngest to join our sisterhood of schools is the new College of Medical Evangelists at Loma Linda, Cal., where one hundred or more of our most capable young men and women are being educated for that branch of our denominational effort which has been called "the right arm of the message."

Under the blessing of God, therefore, our total educational enrolment of all kinds has reached the gratifying number of about thirty-two thousand. Comparing this result with the time when we had no school at all, and bearing in mind the fact that the last twenty years of our seventy-two years of denominational history have witnessed the addition of at least nine tenths of this grand total, we can echo feelingly and intelligently the sentiment of that first electrical message which flashed from the wires of Morse's triumph, "What hath God wrought!"

If we do our duty in giving these schools the support they need to bring the work up to the highest grade of efficiency,—moral and financial support, especially in the form of student patronage and facilities,—who can say what God will accomplish through them in the few years that yet remain for the finishing of the work?

W. E. HOWELL.

### Educational Work for the Australasian Union Conference

DURING the last six weeks I have had the privilege of visiting our schools in the Australasian Union Conference. My first visit was at the Oroua Missionary School, at Longburn, New Zealand, an intermediate school doing about ten grades of work. It is situated very pleasantly in a prosperous district, from which it gets its name. This school has one of the neatest school buildings I have ever seen. The ladies' dormitory is at one end of the building, and the gentlemen's at the other, the kitchen, dining-room, and schoolrooms being in the central part of the building. It is planned in accordance with a number of school buildings which we have in the United States. The dormitories accommodate thirty-five or forty students. This seems to be quite sufficient, as a number of our young people in New Zealand are attending the Australasian Missionary College at Coorabong.

Brother Joseph Mills, the principal of the Oroua Missionary School, and his associate teachers, are succeeding in conducting a school which is a credit to the educational undertakings of the denomination. The school has a good name among our people throughout the two New Zealand Conferences. We hope that as our work grows in New Zealand, the accommodations of the school will be found too limited, and

that additions will have to be made to permit of a larger enrolment of students.

While in New Zealand I visited two of the church schools. They are conducted after the order of our schools in America. The grading, however, is somewhat different, as in Australasia the school year is longer than in America.

I next visited the Australasian Missionary College, which is about seventy-five miles north of Sydney. I had the privilege of being present at the closing exercises, when fifteen students were graduated. This school is located on a farm of about one thousand acres. One hundred and thirty acres have been cleared and are under cultivation. The soil has been brought up to an excellent condition, so that good crops are produced. This region is subject at times to droughts, but an irrigating plant makes possible the irrigation of about twenty acres, thus insuring some of the important crops. The school has about twenty horses and forty or fifty head of cattle, counting the young stock.

In connection with the school is a large food factory, employing quite a number of students. There is also a printing plant, which prints not only publications in English, but also in four native languages. Among the other industries are carpentry, painting, and electrical work. There is also a good blacksmith shop, connected with which are turning lathes. Here is made a large portion of the machinery used in the food factory. In fact, it is the aim to provide for all the needs in keeping up the school plant.

There are about fifteen or twenty buildings, large and small, on the place. Considerable fruit, such as oranges, peaches, apples, quinces, and grapes, is raised. There is an apiary connected with the school.

This school, established in 1894, has graduated one hundred and seventy-one students. Of these almost forty have been laboring at some time in our island fields, or in China, Japan, or other foreign countries. A large proportion of the graduates are engaged directly in gospel work. In addition to these there are scores who have not been graduated from the school, but who have received that instruction which enables them to do gospel work.

Steps are being taken to strengthen the work of this school, so that it will more fully meet the demands of the field. This school now occupies a very important place in the work of the Lord, as it is the leading training school of the Asiatic Division, and from it there must go scores of young men and women to these great heathen lands. It is thus connected with the darkest portion of the world. The managers of the school realize the responsibilities which are thus laid upon them. The sturdy class of young men and women in the school also witnesses to the fact that God is here preparing an important contingent of his great army of Christian workers.

This last year the school has had the largest enrolment in its history, totaling two hundred and twenty. The prospects for the coming year are very encouraging, in spite of the fact that war conditions exist. It is gratifying indeed to find the work of God prospering in the midst of adverse conditions.

The Australian government assumes a very kindly and liberal attitude toward



our work. Our young men are exempt from military drill on the Sabbath and from combatant service. They are being permitted to serve in noncombatant corps. While conscription is enforced, action has been taken by the government exempting students in theological schools from army service. This will greatly help our leaders in preparing young men and women for service in the cause of God.

This school, so long known as the Avondale School for Christian Workers, has had great influence in our educational work. Sister White was here at the time of its establishment, and from this place were written those inspiring Testimonies which have so greatly influenced our educational ideals and achievements. The managers of the school are laying broad plans for the future, to lift and strengthen its intellectual standards and to make it in every way a strong school for the training of men and women for a vigorous part in the closing work of God.

We are certain that the high ideals which have been upheld in this school in the past will be maintained, and will affect its work and the work of our schools throughout the world.

FREDERICK GRIGGS.

### Broadview Swedish Seminary

THE Swedish Seminary has just entered upon the most promising year of its history. It is now free from debt, and has been able to raise a substantial improvement fund besides. The present enrolment is the largest it has ever enjoyed. Principal G. E. Nord says in a recent letter:—

"You have undoubtedly heard that our school has been dedicated free of debt. The Lord has helped us in securing the \$150,000 to lift the debt, and \$6,000 extra for improvements. We are just about to put up a 10,000-gallon tank for water.

"On Monday night after the dedication, the Swedish workers present, with the faculty, students, and friends from Chicago, pledged more than \$1,000 toward electric lights.

"At the end of the first week there were about forty students above the eighth grade. We have only two who are taking work below the eighth grade at the present time, and our enrolment is now over sixty. We are still looking for quite a number to come. The opening this year was more encouraging and pleasant than in any previous year."

### Southwestern Junior College

NOVEMBER 16 was a good day for the teachers and students of the Southwestern Junior College. For some time they had been planning to go out with the Harvest Ingathering Signs, for they felt that they also wanted a part in this work. A large supply of papers was ordered. While waiting for them, almost all the teachers and at least seventy-five of the students were organized into small bands, each band having one of the teachers as its leader. Thus just as soon as the papers came, all were ready for the effort.

Keene is not near a large city, so the church there has not the advantages some of our other large churches have. It is out in the country, away from the

cities, and for this reason the Keene church and the college have a very poor territory to work. There are about four hundred and fifty members in the church, and one hundred and forty-two students in the college, and it is quite a problem to find territory for so many in a campaign like this. However, they wanted a part in this effort for missions, and so arrangements were made to take the teachers and students to near-by towns in automobiles, wagons, and carriages.

This well-organized band of happy workers left Keene early on Thursday morning. Prof. W. E. Nelson, the principal, took his company to Alvarado. One or two other companies also went to the same town. Others left for Cleburne and near-by towns. In the afternoon all came back with good reports. Many papers had been handed out, and almost \$50 received.

We are glad that the Lord is blessing our school, and that there is a good spirit among the teachers and students.

DAVID VOTH.

## Missionary Volunteer Department

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

### The Bible

UPON thy Holy Word, O Lord,  
The weary ages rest;  
Upon their aching heart is poured  
This balm of Gilead blest.

Upon this firm foundation set,  
Thy church doth stand, O Lord;  
Its sword, its crown, its life, is yet  
Thine everlasting Word.

O heart of Christ, thy boundless love  
In this thy Word doth beat;  
Still o'er thy head appears the dove,  
The nail prints in thy feet.

Thou answer to all human woes,  
Thou guide of every life,  
Thou tower of refuge from our foes,  
Thou armor strong for strife;

Thou fount of living waters free,  
Thou voice of Holy Ghost,  
Still daily let me live with thee,  
Until I join heaven's host.

—Selected.

### The Bible Year

#### Assignment for December 17 to 23

December 17: Revelation 6, 7.  
December 18: Revelation 8, 9.  
December 19: Revelation 10, 11.  
December 20: Revelation 12 to 14.  
December 21: Revelation 15, 16.  
December 22: Revelation 17, 18.  
December 23: Revelation 19, 20.

#### The Revelation

If one book could be called more important than another in the whole canon of Scripture, surely it would be "the Revelation of Jesus Christ," given to him by God himself, "to show unto his servants things which must shortly come to pass." It is the Revelation; not the Hidden, the Secret, the Mystery. Its purpose is to show forth, not to obscure.

In the original Greek it is called the Apocalypse, which means "the removal of the veil; the unveiling." In the face of all this, it is surprising to find this book often referred to as "sealed;" but the Lord himself, knowing that this very thing would be said, gave this instruction to his servant: "Seal not the sayings of the prophecy of this book: for the time is at hand."

Of the book of Revelation, Elder Uriah Smith says: "Scenes of glory surpassing fable are unveiled before us in this book. Appeals of unwonted power bear down upon the impenitent from its sacred pages in threatenings of judgment that have no parallel in any other portion of the Book of God. Consolation which no language can describe is here given to the humble followers of Christ. . . . No other book takes us at once and so irresistibly into another sphere. Long vistas are here opened before us, which are bounded by no terrestrial objects, but carry us forward into other worlds. And if ever themes of thrilling and impressive interest, and grand and lofty imagery, and sublime and magnificent description, can invite the attention of mankind, then the Revelation invites us to a careful study of its pages, which urge upon our notice the realities of a momentous future and an unseen world."

John, the beloved disciple, and the writer of the Gospel and epistles that bear his name, was "the penman employed by Christ to write out this Revelation for the benefit of his church." It was written while John, who had miraculously escaped martyrdom, was banished by the emperor Domitian to the isle of Patmos, "a rugged and barren island in the Aegean Sea, twenty miles south of Samos, and twenty-four west of Asia Minor." From this inhospitable, lonely spot, "where Domitian thought he had forever extinguished at least one torch of truth, there arose the most magnificent Revelation of all the sacred canon, to shed forth its divine luster over the whole Christian world till the end of time."

### Our Slogan

#### A Morning Watch Calendar for Every Seventh-day Adventist

##### A Morning Watch Circle

Not long ago a friend said to me: "I think the Morning Watch is the most important work that the Missionary Volunteer Department is doing. You can never know how the observance of the Morning Watch is influencing the lives of young people who come within the circle of my observation."

Numerous letters have come in this year (and in fact every year) saying: "The verse for the day always seems to fit my needs exactly." Workers have found the texts as grouped in the Morning Watch Calendar just the help needed when called on to give studies or to conduct worship. Many timid young Christians have found the Calendar a friend to suggest to them good thoughts for the social meeting. In these and other reasons lies hidden the secret of the marvelous growth of the Morning Watch circle. Each year a larger number of us find the little Calendar so helpful to daily living that we would not be without it.

In 1908 the General Conference Mis-



sionary Volunteer Department sent out the first Morning Watch Calendar. It was printed in the English language only, and about six thousand copies were sold. But in recent years, aside from a large English edition printed in this country, which has reached a circulation of 55,000, England and Australia have printed for their own use. For 1917 Australia is planning an edition of 20,000. Now the Calendar may also be obtained in German, Spanish, Chinese, Japanese, and Korean. Yes, the Morning Watch circle has grown till Christians in all lands are enjoying its benefits.

If you are not a member of the Morning Watch circle, will you not join it now? Come and let us learn together how to begin the day with God. Spurgeon says: "He who rusheth from his bed to his business, and waiteth not to worship, is . . . as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of God before the heat of the wilderness and the burdens of the day begin to oppress us." Then shall we not thank God for the Morning Watch, which is leading thousands of Christians, young and old, to begin the day with God?

The Calendar for 1917 is based on the Psalms, and is brimful of choice selections from that matchless collection of sacred Hebrew songs. Your tract society will send you one of these Calendars for five cents. Get it, and let it remind you daily of your morning appointment with God, that in quiet communion with him you may learn the secret of living the victorious life.

MATILDA ERICKSON.

### ◆ ◆ ◆ The Asiatic Division Conference A Gospel Opportunity

THE progress of the gospel movement has ever been marked by eventful happenings. National conditions have arisen which, with a proper turn, have given great impetus to evangelical work. World events have made history for God's cause. Crises among men have been turned to greater advantage for soul-saving. The trend of time has shaped openings for the entrance of the gospel. Doors of opportunity for the Christian church in its foreign missionary work are opening wide in nearly all non-Christian lands. Conditions, as never before, are favorable for the evangelization of the people of heathen countries. This means an open mind and a receptive attitude on the part of the people.

Especially is this true of the nations of eastern Asia, of India, Burma, Malaysia, the Philippines, Japan, Korea, and China. Marvelous changes and developments have recently taken place among these peoples. They are seeing a great awakening in every phase of life. A new vision of life has come to them in their contact with Western ideas. Moving out of their beaten tracks of thirty centuries, they are now endeavoring to build on a new foundation.

The present, therefore, is a period of reconstruction. These people are changing their forms of government, their systems of education, their economic and industrial policies, their social relations, and their religion. In rebuilding they are discarding much of the old for the new.

It is this that makes the present the hour of opportunity for God's last message. The most important part of this reconstruction work is the religious,—the turning away from idolatry, with its debasing superstition, to the elevating, uplifting worship of the living God and the Saviour of men. It is the Christian religion that gives Western civilization its excellence, and this is understood to a greater or less degree by these non-Christian peoples. They understand, in some measure at least, that the adoption of Western ideals and standards for a new national life, means the rejection of old religions for the new.

That this situation is the hour of opportunity for Seventh-day Adventists to do great things for Christ and for millions of lost souls for whom he died, has been recognized by us. We are endeavoring to embrace the opportunity, and to this end have taken some steps of far-reaching importance.

#### The Organization

At the Autumn Council of the General Conference Committee, held at Loma Linda, Cal., Nov. 5-21, 1915, the Asiatic Division in its present form was organized. A memorial addressed to the committee had come from representatives of the vast mission fields of the Far East, asking for an expansion of our foreign mission policy to meet the existing conditions of the fields. Petition was made that a Division organization be created that would give a more direct and efficient administration of affairs in this vast mission territory of immense populations and many large and difficult problems.

The boundary lines of the Asiatic Division are about as follows: Starting at the Persian Gulf, they run north between Persia and Afghanistan to Turkestan; thence east along the northern boundaries of Mongolia, Manchuria, Korea, and Japan, to the international day line in the Pacific; then south and west so as to include Australia and such islands of the Pacific as are under the supervision of the Australasian Union Conference; thence north to the place of beginning. This territory covers a vast stretch of land and sea. Its population numbers upwards of ten hundred millions—two thirds of the human race.

#### Formation

As the Asiatic Division now stands, it includes what was formerly the smaller division of the same name, also the India Union Mission and the Australasian Union Conference. The general problems of the former Asiatic Division and of India are practically the same. The plans for pushing evangelistic work, for the production and circulation of literature in the many vernaculars, for the education, direction, and support of native workers, are the same throughout these great non-Christian countries. How to break through the wall of Hinduism, Buddhism, Confucianism, and Mohammedanism, is a problem that taxes the wisdom of all alike.

Australasia was included in this Division because of the great help that field would be able to render in giving counsel, and in supplying young people and funds. In a number of ways Australasia is closely attached to the Asiatic world. She and India are both British. Her island field in the west touches the eastern boundary of the former Asiatic Di-

vision. Her northern territory skirts the southern boundary of the East Indies. Her problems in carrying the message to the people of her widely extended island mission fields have many things in common with other parts of this new continental Division.

The organic connection of Australasia with the Asiatic Division will be a constant stimulus to its membership to do its utmost for the finishing of the work. This Union Conference has already rendered excellent service by pioneering the East Indies and the Philippine Islands in evangelistic work, in the sale of literature throughout the field, in the gift of funds, and in sending experienced workers to Malaysia, China, Japan, and India. Years ago, when starting our school in Australia, it was pointed out that that field would send workers to other fields. The Union now is in a condition to render far greater service to the vast territory with which it is connected under the new organization, and it is rising splendidly to its opportunity to give help, and responding generously to the calls made on it for men and means.

The Asiatic Division Conference is composed of six Unions, as follows: The Australasian Union Conference, the India Union Mission, the Northeastern Union Mission, the North China Union Mission, the South China Union Mission, and the East India Union Mission.

The Division has its department secretaries and its executive committee. The officers are: President, R. C. Porter; vice-president and secretary, J. E. Fulton; treasurer and auditor, H. W. Barrows.

The departments and respective secretaries are: Publishing, C. E. Weak; Sabbath School, Mrs. C. N. Woodward; Educational, S. L. Frost; Medical Missionary, A. C. Selmon, M. D.; Missionary Volunteer, S. L. Frost; Home Missionary, H. M. Blunden.

The executive committee is composed of the officers, Union presidents, department secretaries, and two or three conference presidents.

Thus we have effected a strong organization of the work in this vast territory, similar to our organizations of America and Europe. We may confidently expect that what has been done in these other countries through organization and efficiency will be accomplished in the countries of the Asiatic Division.

#### General Conditions

Nearly all these teeming millions are heathen. They are intensely religious, but they grope in the darkness of superstition and idolatry. To a very large extent they are without education. They are far behind modern civilized life, and their transformation and uplift present a tremendous task. In many respects this is unquestionably the most difficult field in the world to evangelize. But this work must be done, and we have put our hands to the task.

We have already entered the largest and most important divisions of this great field. Though it seems but a small beginning, our work is already beginning to tell. Our cause is deeply rooted and permanently established in all the places we have entered. The number of people in all these countries who have already accepted the message, their consecration to it, and their eagerness to join us in the finishing of the work, are con-

(Continued on page 22)



## Publishing Department

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

### The Summary

THE readers of the REVIEW will be glad to see, from the accompanying summary, that the hand of the Lord has again been manifested in behalf of our colporteurs throughout the world-wide field. The foreign fields present a full report this month, nearly every one of them showing a gain over October a year ago.

Most encouraging reports continue to come in from all parts of the world, indicating that the Lord's providence in a special way is going before the workers and giving success to their efforts.

We now have forty publishing houses and branches throughout the world, and all are kept busy producing and distributing literature proclaiming the third angel's message. This reading matter is now being prepared in ninety languages, and the call of the hour is for those who will devote their lives to its circulation. Intensity from beneath is taking hold of every earthly element. Why should not intensity from above take hold of God's people and stir them to greater service?

W. W. EASTMAN.

### Comparative Summary of Foreign Periodicals

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

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

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

April, 1915, 418,884 copies, value \$10,001.06; April, 1916, 365,373 copies, value \$11,086.68.

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

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

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

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

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

October, 1915, 410,917 copies, value \$10,454.20; October, 1916, 379,671 copies, value \$10,042.66.

### How the Message was Introduced in the Island of Haiti

Nor long before his death, Brother Henry Williams, our first Sabbath keeper in Haiti, wrote a letter to this office, in which he told how the truth reached that island.

In the year 1880 a royal mail steamer from Southampton, England, called at the port where Brother Williams lived, and gave some of our literature to the

### Colporteurs' Summary for October, 1916

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
ATLANTIC							
Maine	7	369	\$ 745.75	\$ 923.35	1110	\$ 111.00	\$ 147.50
N. New England	9	815	703.65	582.80	160	16.00	31.60
Massachusetts	12	597	535.00	685.00	904	90.40	184.40
S. New England	4	275	343.25	294.25	410	41.00	240.50
New York	9	178	220.50	1713.70	585	58.50	158.10
W. New York	5	530	849.03		110	11.00	160.50
Gr. New York	9	579	494.70	705.68	3597	359.70	396.90
Totals	55	3343	3891.88	4904.78	6876	687.60	1319.50
COLUMBIA							
Ohio	23	2489	2299.45	2305.78	1940	194.00	901.70
Virginia	6	565	1007.45	918.80	500	50.00	122.80
Chesapeake	6	430	799.85	793.20	723	72.30	101.00
W. Pennsylvania	15	1215	1511.65	777.00	510	51.00	69.00
E. Pennsylvania	8	556	528.00	188.10	2079	207.90	217.40
Dist. of Columbia	5	69	328.00	489.69	95	9.50	54.10
West Virginia	6	751	1072.15	787.35	180	18.00	59.10
New Jersey	6	313	247.80	181.75	815	81.50	60.00
Totals	75	6388	7794.35	6441.67	6842	684.20	1585.10
LAKE UNION							
Indiana	24	1733	1272.75	2067.95	131	13.10	12.50
S. Illinois	13	1385	1347.25	2370.50	90	9.00	68.70
N. Illinois	5	626	637.71	522.50	390	39.00	117.50
S. Wisconsin	6	654	501.90	130.20	1694	169.40	56.90
N. Wisconsin	7	302	118.25				
N. Michigan	2	346	569.00	152.05	26	2.60	10.00
W. Michigan	3	140	100.70	295.85	5051	505.10	73.20
E. Michigan	11	553	469.65	308.15	1524	152.40	110.80
Totals	71	5739	5017.21	5847.20	8906	890.60	449.60
EASTERN CANADIAN							
Ontario	2		197.60	1856.60	737	73.70	194.00
Quebec				36.00	100	10.00	9.00
Maritime				216.45	250	25.00	10.00
Newfoundland				41.75	200	20.00	
Totals	2		197.60	2150.80	1287	128.70	213.00
SOUTHERN							
Louisiana	11	1196	183.05	150.90	671	67.10	33.70
Alabama	13	1109	616.00	408.55	227	22.70	103.50
Kentucky	14	1552	1822.85	1956.15	350	35.00	10.50
Mississippi	19	1478	528.57	297.00	120	12.00	86.90
Tennessee River	9	755	597.05	965.80	280	28.00	213.80
Totals	66	6090	3747.52	3778.40	1648	164.80	448.40
SOUTHEASTERN							
Cumberland	6	718	556.50	1375.00	300	30.00	22.00
Georgia	16	2327	1472.41	1139.35	370	37.00	66.00
North Carolina	12	1433	1014.16	789.86	202	20.20	147.60
South Carolina	7	669	366.55	510.86	185	18.50	30.00
Florida	6	265	496.45	1001.30	495	49.50	76.60
Totals	47	5412	3906.07	4816.37	1552	155.20	342.20
SOUTHWESTERN							
Arkansas	20	1447	789.95	696.20	75	7.50	2.50
Oklahoma	26	1502	900.25	588.85	907	90.70	100.70
W. Texas	8	508	233.90	155.55	225	22.50	23.50
S. Texas	27	1459	231.25	248.60	462	46.20	118.40
N. Texas	27	1414	497.90	467.75	884	88.40	45.60
New Mexico	3	400	308.40	462.70	55	5.50	5.00
Totals	111	6730	2961.65	2619.65	2608	260.80	295.70
CENTRAL							
Missouri	8	953	1636.30	1083.40	355	35.50	41.50
Colorado	3	201	288.85	425.90	215	21.50	68.80
Nebraska	5	841	1112.85	1658.55	125	12.50	14.50
Wyoming	2	227	308.00	529.50	65	6.50	3.50
Kansas	10	1306	1348.35	1643.55	568	56.80	82.70
Totals	28	3528	4694.35	5340.90	1328	132.80	211.00
NORTHERN							
Iowa	6	580	733.75	841.10	2560	256.00	299.10
Minnesota	5	602	674.10	581.95	1600	160.00	166.00
South Dakota				121.70	390	39.00	43.00
North Dakota	2	136	342.70	68.25	865	86.50	69.60
Totals	13	1318	1750.55	1613.00	5415	541.15	577.70



PACIFIC							
California	1	99	\$ 105.75	\$ 686.65	1862	\$ 186.20	\$ 294.30
Central California	2	118	143.10	145.25	210	21.00	83.50
N. California	5	439	461.50	511.80	617	61.70	32.10
N. W. California	3	256	402.85				
S. California	2	169	256.90	17.50	1654	165.40	297.60
S. E. California	4	168	242.00				
Inter-Mountain	3	265	234.30	526.30	135	13.50	17.80
Arizona					250	25.00	1.50
Totals	20	1514	1846.40	1887.50	4728	472.80	726.80
NORTH PACIFIC							
W. Oregon	4	330	470.30	613.60	760	76.00	74.50
S. Oregon				197.20	101	10.10	14.50
S. Idaho	2	298	342.65	658.55	433	43.30	22.30
W. Washington	3	224	371.75	411.85	1552	155.20	156.30
Montana				1680.25	325	32.50	22.00
Upper Columbia	4	408	526.85		125	12.50	25.00
Totals	13	1260	1711.55	3561.45	3296	392.60	314.60
WESTERN CANADIAN							
Alberta	2	131	129.26		34	3.40	3.00
Manitoba	4	470	449.24		670	67.00	57.90
British Columbia	4	346	433.86		430	43.00	102.80
Saskatchewan	2	106	260.00		737	73.70	67.50
Totals	12	1053	1272.36		1871	187.10	231.20
Foreign and Miscellaneous					8764	876.40	520.50
Subscription List					46876	4687.60	4057.40
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	95	6850	9922.65	10557.43	3832	484.45	1977.42
British	19	2171	1602.55	1311.25	113348	2300.02	3647.77
Scandinavian	119	16916	11808.95	8977.05	9424	573.07	226.54
Latin	12	1199	883.89	388.81	7375	272.47	33.00
East German	56	7827	3218.71	1903.72	93560	2337.60	1816.87
West German	52	7229	2921.35	2430.77	101731	2327.55	1658.34
Danube	13	1718	576.83	290.28	960	25.07	
Central European	58	1814	2912.92	1824.25	28268	988.94	635.39
Canary Islands	1	113	27.54	70.56			
South African	23	1292	2249.28	1252.56	1425	108.86	62.56
India	5	263	481.84	300.92	8020	180.06	
Korean			497.00	22.89	8310	207.75	119.22
Japan			25.58	119.67	2918	118.62	136.64
Philippine	28	2084	1530.52	693.20			36.62
Hawaiian	2	187	504.65		500	45.00	
Guatemala	1	92	80.15	71.00			
Salvador	1	10	26.20				
S. Honduras	2	361	1656.50				
Porto Rican	9	682	929.09	823.10			
Cuban	7	228	564.60	436.50			
West Caribbean	5	220	474.70				
Brazilian	14	2866	2126.02				
Austral Union	21	1465	1305.40	1666.85		73.20	103.83
Totals, foreign	543	55587	46336.92	33140.81	379671	10042.66	10454.20
Totals, N. Am.	513	42375	38791.49	42961.72	101997	10199.70	11292.70
Grand Totals	1056	97962	\$85128.41	\$76102.53	481668	\$20242.36	\$21746.90

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	143,185.26
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	96,001.38
Oct.	81,367.89	70,219.70	84,015.90	60,357.25	76,102.53	85,128.41
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1914	1915	1916	1914	1915	1916
Jan.*	152971	170760	177107	211040	150880	151,297
Feb.	242627	134619	222479	171451	152273	153,309
March	224757	341059	154019	164860	130465	111,833
April	162027	183280	98217	174182	123027	101,997
May	168934	158114	117917	142040	98174	
June	189897	159635	154701	143190	107229	
Totals				2147976	1909515	

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

agent to distribute. Thinking the minister would be the most interested in religious literature, the agent handed it to him. The minister distributed it to his congregation, and Brother Williams, being a member of that church, received a portion of it.

He says the first tract he read was on the Sabbath question, and it convinced him that he was keeping the wrong day. He then gave it to his wife, who, after reading, was likewise convinced, and together they decided to keep the Sabbath. Brother Williams was engaged in business at the time, and he notified his customers that after that week he would not open his shop any more on Saturday, and that every one must get what he wanted not later than Friday evening. The people were very much displeased, and threatened to withdraw their patronage, and as usual where new truth is introduced, sought to make a great deal of trouble for those who were conscientious enough to obey their convictions of truth. But this did not shake the faith of Brother and Sister Williams.

From addresses found on the literature, Brother Williams wrote to our headquarters, then in Battle Creek, Mich., to secure more literature, and was encouraged by letters received from the brethren. For a number of years he and his wife were the only Sabbath keepers in the republic of Haiti, but by faithfully distributing literature and by living consistently, others were led to join them. All remained faithful to the truth, and in 1905, Brother W. J. Tanner, the first Seventh-day Adventist laborer to the island, was sent there from Jamaica. Brother M. N. Isaac, who at present is the leading native licensed preacher in Haiti, came into the truth through the literature that Brother and Sister Williams distributed. Brother Williams lived to see nearly three hundred baptized believers in that island. In the closing paragraph of his letter, he says:—

"I praise God that I have been spared to see the message spread so far in Haiti, and to be able still to do some work in the vineyard of the Lord at my advanced age [then 74 years]. The Lord has seen fit to permit my life companion to rest, and I am left alone, without a relative,—with no one to cheer me on my pilgrimage, except Jesus, who is closer to me than a brother."

Thus our pioneer agency, the printed page, as in many other fields, was used of God to plant the truth in this republic, so often torn by revolution; and though his servants who first received the truth have been laid to sleep, many others have embraced the message, churches have been raised up, and a growing work has been established.

W. W. EASTMAN.

ELDER J. J. IRWIN, reporting a visit to some of the churches in the North Wisconsin Conference, says: "At Zeba we have a church of Chippewa Indians, and so far as I know this is the first church organized among this tribe. They joined in a new consecration to the service of God, and are taking hold of the work in a good, substantial manner." Several weeks ago Elders J. A. Swenson and A. W. Erickson, of this same conference, began meetings at Knox Falls. Already twelve have begun the observance of the Sabbath, and others are deeply interested.



## The Asiatic Division Conference

(Concluded from page 19)

vincing evidences to us that thousands more in these lands are waiting for the light; and that when the earth is reaped, there will be a great harvest of rejoicing souls redeemed from the terrible heathenism in which these people are now groping. We have abundant assurance of what can be done in soul-winning endeavor among peoples living in darkest heathenism.

A. G. DANIELLS.

## Our Ministers and the Morning Watch

A MINISTER'S usefulness is measured by his power to win souls. Soul-winning ability comes from God, through prayer. Every true minister, then, keeps a daily appointment with God, and many have learned that the first hour of the day is the best. Isaiah learned this more than twenty-six hundred years ago. He said: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

Every minister, too, knows that success in the Christian life depends upon prayer; that it is absolutely necessary for every Christian to form the habit of prayer; that "time must be redeemed from things temporal, for meditation upon things eternal."

Every minister may not yet know the great value of the Morning Watch Calendar in forming this all-important habit. Thousands of our people, young and old, in Europe, Africa, Australia, South America, India, China, Korea, and Japan, as well as in North America, are finding it so. A Bulgarian Red Cross nurse writes of the blessing its use has brought to her. A sister writes: "The verses of the Morning Watch are an inspiration to me, every one fitted for the day's experiences and trials." A gray-haired brother, a business man and church deacon, told of the blessings he had received in following the plan, and especially of the great benefit derived from "that verse which so many of our people throughout the world are reading and meditating upon at the same time."

We wish to suggest that every minister make it a part of his business for 1917 to see that every new convert, and all the members of churches which he visits, are supplied with the Morning Watch Calendar. There are many people who desire it, but, because it is small, neglect to order it. If the minister has a package of Morning Watch Calendars when he comes, the people are very glad to buy them.

How often we hope and pray that the people will retain the blessings which they receive through our ministry! Is there any better way of helping to do a permanent work than by introducing the Morning Watch? M. E. KERN.

## A Word to Church Elders

WE confidently expect that our ministers will follow the suggestions made in the preceding article. But it may be far into the year before a minister reaches your church, and then his supply of Calendars may be exhausted. Do not wait. Send to your tract society for a

quantity of the Morning Watch Calendars at once. No greater success could crown your efforts than to secure the observance of the Morning Watch on the part of every church member.

### Responsibility of the Society Leader

The Morning Watch is a Missionary Volunteer idea, and of all persons the Missionary Volunteer leader should be an observer of the Morning Watch and a promoter of the plan. The leader should carry this matter upon his heart, and not rest till the whole church has had a chance to hear about the plan and to procure the Calendar.

After consultation with the proper officers, let a good supply be ordered for the church. Order plenty, and always plan to keep a few on hand. Plan with the church elder for him or you to present the Morning Watch to the entire church. Also take it up with the Sabbath school officers, and ask the teachers to take it up with their classes. (What can be more fitting than that the Sabbath school teacher should present each pupil with the Morning Watch Calendar before the new year?)

In the society the Morning Watch will, of course, be considered at the third meeting in December. But do not stop with that. Keep it before the members until every one possible has been persuaded to secure the Calendar and to adopt the plan. If you know the Morning Watch by experience, your personal testimony will count for much. With your officers, plan a regular Morning Watch campaign, and work and pray for definite results.

So far as possible, every older church member, every child who can read, and every young person should have his own Calendar and keep it in his Bible. Even after the efforts mentioned in the previous paragraphs have been put forth, it may be well to canvass the Seventh-day Adventist homes. See that each person in your church is invited to obtain a copy of this little daily reminder to help him in his personal devotions. Of course, those who canvass the homes or present the Calendar in the church should know from their own experience that the observance of the Morning Watch really does help one to live the victorious life.

Ask your society members and others to use the Morning Watch Calendar as New Year greetings to friends in other churches. Plan to use a large number in this way. Last year one Union Conference sold 2,000 Morning Watch Calendars to the public.

Do your best with the Morning Watch Calendar. Begin now to plan and work.

### Ordering

The price of the Morning Watch Calendar is five cents a copy. Inasmuch as all the texts are from the Psalms this year, we recommend that individuals secure also a pocket edition of the Psalms. The price is five cents. Order both from your tract society. M. E. KERN.

## Have All the Arguments

FREQUENTLY our workers with the Present Truth Series write just a word of their experiences in connection with the circulation of the series. The following is received from Alberta, Canada:—

"If I begin really to tell my experience, I may not know where to stop. My

banker says, 'I have been watching you people for years, and I am much interested in your interpretation of the prophecies.' I sold him three copies in the best binding of 'Daniel and the Revelation' and one of 'The Great Controversy,' and received his subscription for the Signs and for some small books. He also gets the Present Truth Series regularly.

"Another man twenty miles from town says, 'I read those papers, Present Truth Series, through several times. My wife is reading them yet. I asked her if she wasn't ever going to quit. She said she didn't feel like it.' Another man says, 'I thought the Adventists were fools down in Minnesota a few years ago for thinking the nations would fight. Now I see I didn't know anything.'"

"A Methodist preacher gave me one dollar for missions, and said, 'I am certainly in harmony with your health principles from a Christian standpoint.' Still another said, 'You people certainly have all the strong arguments.'"

"I am not a regular worker. I only canvass among my neighbors and in my own town. I feel a great burden to do more, but it is hard for a farmer to do much missionary work. I am trying to sell out. I am sure I should love the book work."

## Watching for Opportunities

PREPAREDNESS is the national slogan today. It ought to be that of the church—not prepared to kill men, even in self-defense, but armed with the printed gospel, to be prepared to save men's lives. The following report reveals the preparedness appropriate for Christians having this special message:—

"A few weeks ago I was in Harrisburg delivering apples and potatoes, for which I had taken orders previously. I had some of the Present Truth Series with me, as usual. It was raining quite hard. In one house the lady and her husband asked me to sit down after I carried the potatoes in. I was glad for the rain, as it gave me a chance to talk present truth to them, and to give them a few of the little papers. I always take advantage of an opportunity like this. I try to improve the time, even if I have only a few minutes. This man and woman were very much interested. They said they were Sunday school teachers and general church workers, and were so glad to get these little papers, and wanted the rest of them. I told them I would bring them later. As I left the house, the lady said, 'Something told me the other day when you were soliciting orders that you were a Christian, and we are very glad for the opportunity to converse with you upon the Scriptures.'"

"I visited recently a Dunkard minister, and having my papers with me, I asked him if he would like to examine them. He gladly accepted them, and finally, one day after I had given him No. 12, 'The Judgment,' he said to me, 'I am making notes in a special book from that copy of the Present Truth Series, and do you know, I am studying and preaching on that subject at the present time? I consider it a message from God, meat in due season.' He also bought a copy of the textbook by Johnson. He is very much interested, and is studying the truth faithfully."



OBITUARIES

**BATES.**—Fred Alfred Bates, of Waterville, Quebec, Canada, departed this life Oct. 22, 1916, aged 54 years. He leaves a wife and five children to mourn their loss. Nine years ago Brother Bates accepted the third angel's message, and he sleeps in the hope of a part in the first resurrection. Wm. C. Young.

**MERICKEL.**—Abie Ruth Merickel was born in Medo Township, Minnesota, May 8, 1880, and died in Mankato, Minn., Oct. 25, 1916. Her consistent Christian life was an example to all who knew her, and she sleeps in the hope of soon meeting her Saviour. Her mother, four sisters, and one brother are left to mourn. A. W. Kuehl.

**PROCTOR.**—Sarah J. Proctor died suddenly Sept. 16, 1916, in Healdsburg, Cal. She was born in Eldorado County, California, in December, 1852. Over twenty-one years ago she embraced present truth, and remained faithful until the close of her life. She sleeps in hope. The funeral service was conducted by Elder J. A. Stevens. W. H. Saxby.

**HILL.**—Elmer D. Hill was born Feb. 28, 1871, in Shelby County, Ohio. Later he moved to Osborne County, Kansas, where he peacefully fell asleep at his home, near Downs, Oct. 28, 1916. For several years he was a member of the Hill Agricultural Academy Board, and was always deeply interested in the welfare of the school. Words of consolation were spoken by the writer. W. D. MacLay.

**JARNAGIN.**—Mrs. L. C. Jarnagin was born Sept. 24, 1838, in Roanoke, Va., and was instantly killed in Greenville, S. C., being struck by an automobile while returning home from church. About thirty years ago she accepted present truth in Morristown, Tenn., but the last fourteen years of her life were spent in Greenville. She was a woman of great devotion, strong faith, and exceeding liberality. Carlyle B. Haynes.

**CONGER.**—Arthur W. Conger was born Nov. 26, 1888, and died Oct. 10, 1916. In January of 1913 he was converted and united with the Seventh-day Adventist church in Rochester, N. Y., of which he remained a faithful member until the close of his life. For more than two years he was an invalid, but was earnest in missionary effort, doing what he could for the cause of truth. He is survived by his parents, four brothers, and one sister. J. Milton Jackson.

**BOYD.**—Mrs. Ruth Campbell-Boyd died Oct. 11, 1916, at the home of her daughter, in La Fayette, Ind., after an illness of three years. In 1874 she was married to Howard Brooks. To them were born three children, who are still living. A few years ago she was united in marriage with Nelson Boyd, who survives. Sister Boyd accepted the third angel's message in Michigan, under the labors of Elder J. O. Corliss, years ago. Her Christian experience grew brighter in her declining years, and she awaits the consummation of "the blessed hope." W. A. Young.

**BROWN.**—Lemina Alderman was born near Richmond, Va., May 5, 1822. A member of one of the pioneer families in the Middle West, she was married at the age of nineteen to Richard Brown, who later founded the town of Brownville, Nebr. One son and seven daughters were born to them. The family moved to California in 1876, and were living in Humboldt County when they accepted present truth through the reading of tracts. They moved to Healdsburg in 1900, and soon afterward the husband and father died. During her long residence in Healdsburg Sister Brown was a faithful representative of the truth she professed, and she fell asleep in Jesus, at her home in that place, Oct. 9, 1916. J. Adams Stevens.

Improved "Life and Health"

THE health interests of Seventh-day Adventists date back to the very beginning of this movement. The founders of our work were identified with a propaganda of health principles which has become of world importance in its scope and meaning.

One of the features of this health propaganda has been the establishment of a score or more of leading health institutions in this country, and as many more abroad. These all follow the same method of rational treatment.

Sensible reform measures, advocated a half century or more ago, and generally indorsed by popular acceptance today, bear witness to the value of these health principles. In bringing these principles to the attention of the world, *Life and Health* is the chief exponent.

An editorial staff is being formed with a view of making *Life and Health* more definitely a medium of the organized health and temperance movement back of it. Dr. H. W. Miller, who will be the editor, is the secretary of the North American Division Conference Medical Department, and is a thorough student and an ardent advocate of rational and simple living. The present editors will remain on the staff, to give their fullest cooperation in making *Life and Health* the truest, sanest, and best health journal published.

Beginning with the February issue, *Life and Health* will bear the subtitle "How to Live." This is significant of a noteworthy change in the scope of the magazine, which it is trusted will meet the hearty approval of all its readers.

During the remainder of 1917 it is planned to devote each issue largely to a symposium on one health topic, the following being already planned: "The Cost of Living," "The Daily Program," "Home Treatment," "Rational Diet," "Rest and Sleep," "Outdoors and Exercise," "Gospel of Health," "Temperance," "Stimulants and Narcotics," "Patent Medicines."

By this improvement *Life and Health* will be the voice of the health movement, which has been termed "the entering wedge" of present truth. As such, all Seventh-day Adventists should give the journal their hearty support. Not only are individual subscriptions desired, but are there not hundreds and thousands who would esteem it a privilege to see that those in their vicinity have the benefit of these health principles, by taking them *Life and Health* each month?

The subject matter of each issue will deal so directly with the health problems which concern every individual, that any one would receive help entirely out of proportion to the small cost of the magazine.

The rates on *Life and Health*, either annual subscription or prices in quantities, have not been increased. They still remain:—

Yearly subscription .....	\$1.00
Six months .....	.60

IN BULK

5 to 40 copies, each.....	.05
50 or more copies, each.....	.04

Begin your subscription or work with the January issue. Send all business through the conference tract society.

It Does the Work

IN this day of rush and progress, efficiency is not measured by the size, cost, or the appearance, but by the ability to bring results. Even in physical things, it is not always by might and by power that the greatest achievements are accomplished.

While the Present Truth Series is small and cheap in price, it seems to possess the power to accomplish the work committed to it. It meets the needs of our people, attracts the public, and leads to conviction in the fundamentals of the message, as the following statement from one of our workers reveals:—

"I must tell you how greatly I appreciate the Present Truth Series in giving the message. I generally introduce it as a series of Bible studies, giving a canvass on several of the first numbers, in order to show that the subjects are connected. Last year I took subscriptions for the full set at twenty-five cents, delivering monthly, and at the same time leaving sample copies with others who were not sufficiently interested to subscribe. After leaving a few sample copies, I would give these another canvass, and secure their subscription. In this way I have gained some regular readers.

"This year I have offered the entire series for thirty-five cents, still delivering monthly, but in sets, as Nos. 1-7, then Nos. 8-12, etc. I like the subscription plan, not only because it covers the cost, but because it helps to hold the people when the testing points are reached.

"Several of my readers have become Sabbath keepers, and others seem much interested. Many, of course, will not commit themselves, but all seem friendly, and I am sure the good, spiritual sermons and the unanswerable arguments presented in the series cannot fail to impress many hearts even if they may not at once accept everything presented in the series.

"One of my readers, the wife of a prominent judge of this State, said to me the other day, 'My husband read that lecture on the Eastern Question, and he said it was the most wonderful thing he had ever read, and asked to keep that paper.' She herself took a number of other copies to distribute among her friends. Another lady who takes a regular club of fifteen copies, ordered fifty more of this Eastern Question Extra. We hope to send a larger order for No. 23 later on. It is such a good number. Let us pray the Lord greatly to multiply the seed sown, and to increase the fruits of it."

Fruits of the September List

Hundreds of letters are coming to the publishers from persons to whom the September list is being sent. Many of these are pleased with the copies thus far received, and express keen appreciation of them. A letter just received from one of this number reads as follows:—

"The REVIEW AND HERALD Extra has been coming to my address for a month or more. In my work for the Lord, I can use a few extra copies, especially of this week's issue,—No. 7, 'The Home of the Saved.' Will you please tell me who is sending or paying for these papers that are being sent to me? You will find inclosed \$4 to pay for one thousand copies of No. 7."





WASHINGTON, D. C., DECEMBER 14, 1916

A WORD from Prof. E. C. Kellogg, president of Walla Walla College, under date of November 27, states that the student enrolment, all grades, amounted to 400; and that the work in this school was going on in a very pleasant and profitable way. Elder Anderson from Africa had recently visited them, and his talks to both the school and the church had been greatly appreciated.

IN a recent editorial dealing with the striking increase in our denominational schools in the enrolment of college students and in the number of college graduates, we used the figures found in the Annual Statistical Reports for 1914 and 1915. Through some mistake the number of college graduates of Union College for 1915 appeared as thirteen, when it should have been twenty, as Prof. H. A. Morrison assures us. We rejoice that so many young men and women finished college work at Union College in that one year.

As many were unable to send in all the names of relatives and friends they wished to supply for the September list of the Present Truth Series, it has been arranged to open another special list for January, 1917. This list will not be limited to relatives and friends, however. While it includes these, it may also include all other names of persons to whom one may desire to send the new *Present Truth* for the coming year. This list will begin January 1, but if names cannot be supplied by the beginning of January, they may be sent in any time during January. The list will be closed on February 1. The price of the series is twenty-five cents. To this January list will be sent the new *Present Truth*, treating the same subjects covered in the old *Present Truth* Series. One number will be mailed every two weeks, thereby covering the full series in twelve months.

### "Signs of the Times Magazine"

THE *Signs Magazine* for 1917 appears in new form and new dress. It has adopted the size of the *Temperance Instructor*, a form of magazine which has become very popular with the reading public. In view of the greatly increased cost of paper, the magazine has been reduced to sixteen pages, but as the pages are larger than formerly, and as the type has been somewhat reduced in size, the difference is not so significant. It presents a very bright, newsy appearance, and we believe will be found readily salable by agents throughout the field. The regular subscription price of the journal is one dollar, with usual prices and discounts to agents. We believe that this change in the journal bids fair to make it even more popular than it has been in the past, and we earnestly hope that our brethren and sisters throughout the field will rally to give it a hearty support.

WRITING in October, from Tabriz, Persia, Brother F. F. Oster states that Sister Oster was recovering from an attack of typhoid fever. For eleven weeks they had been cut off from mails, and he asks our treasury department to start on further remittances to supply their needs during these days of partially interrupted missionary work.

ONE of the newly appointed missionaries just settling in the far interior of China writes: "You know there is a saying, 'Far hills look green.' At home we say, 'This field is occupied, and that one is, and we have a mission here and a mission there.' But at this end of the line we seem so pitifully few when dropped down into the midst of these crowds."

### Special Notice

WE desire all persons in America who are owing the European Division Conference or the International Tract Society, or who desire to make payments to either one of these societies, kindly to send their remittances to W. T. Knox, treasurer of the General Conference, Takoma Park, Washington, D. C., who will receive the payments on our account. This request is made because there is danger that payments will be lost if sent to Europe.

L. R. CONRADI,  
Pres. European Division Conf.

### The "Review" Campaign

REMEMBER the REVIEW campaign week, December 16-23. The purpose of this campaign is to place the REVIEW and HERALD for 1917 in every Seventh-day Adventist home. Will you not assist in the accomplishment of this purpose?

There may be some in your church who are not able to subscribe for the REVIEW. Special instruction has been given regarding the duty of the church to brethren and sisters of this class. "The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society!"—*"Testimonies for the Church,"* Vol. IV, p. 598.

### "Questions on the Sealing Message"

[We are requested to insert the following notice in the REVIEW for the benefit of any who may be interested in obtaining the pamphlet described below.]

THIS is the title of a ten-cent pamphlet written by Elder J. N. Loughborough. It contains answers to the following questions: 1. When did the Adventists receive the light on the sealing message? 2. When did the sealing work begin? 3. Will any who have died in the faith since 1848, when the message was received, be numbered with the 144,000?

It also treats of the number of the sealed; the time covered by the seven last plagues; an impressive dream of

Elder Loughborough's; a picture of a *tribulum*, from which the word "tribulation" is derived, with an explanation of the same. The pamphlet can be obtained by addressing Elder J. N. Loughborough (inclosing the price), Lodi, Cal., R. F. D. 4, Box 13. No discounts, as all proceeds above cost and postage are dedicated to missionary work.

### Where an Organ Would Help

A FIRE at one of the stations of the Lake Titicaca Indian Mission recently destroyed all the contents of the straw-thatched house where Elder C. V. Achenbach was living. "Sabbath morning, as the Indian brethren and sisters came to meeting," Elder Achenbach writes, "and saw the ruins, they wept aloud, and put their arms around us to comfort us." The organ was burned. Elder Achenbach says: "The Indians miss the organ very much. They used to carry it to and from the meetings every Sabbath. They wanted to sing for hours at a time, while Mrs. Achenbach played for them. Our Indian boy was learning to play hymns nicely."

Now Elder Achenbach asks if it may not be that somewhere there is a good organ, not much used, that the owner will donate to this Indian mission station, for the new church, nearing completion, in which Elder Achenbach had planned to use his own organ. To ship for such a distance the instrument should be a good one in good condition. Any one having such an organ to give, is requested to write to the Mission Board, Takoma Park, Washington, D. C.

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