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# The Advent Review and Sabbath Herald



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No. 42

THE GOSPEL TO ALL NATIONS

## Sabbath Eve

Now our weekly toil is ended;  
Shades of evening drawing nigh,  
Falling like a benediction  
From the altar of the sky,  
Bring the Sabbath, blessed Sabbath,  
Precious gift from God on high.

Let us lay aside each burden,  
Put all thought of care away.  
We may claim a Father's blessing  
When his children meet to pray  
On the Sabbath, blessed Sabbath,  
Sacred and most holy day.

Father, grant us now thy favor,  
Keep us safe throughout the night;  
May we feel thy presence near us  
When we waken with the light,  
On the Sabbath, blessed Sabbath,  
Day most precious in thy sight.

— Mary A. Stillman, in Sabbath Recorder.

## Special Mention

### THE HARVEST INGATHERING CAMPAIGN

To what extent are we obligated to the world that knows not God? This is a question that demands the consideration of every Seventh-day Adventist. The answer may be given that upon this denomination rests the responsibility of "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," and of warning them that the hour of God's judgment is come, entreating them to worship and give glory to God, the Creator of the heaven and the earth, the sea, and the fountains of waters. This is the thought expressed in Rev. 14:6, 7, and is the Lord's description of the duty and life work of his remnant people.

But too many, I fear, fail to make a personal application of this scripture. They recognize the denomination's responsibility, but fail to recognize and assume their own individual responsibility. The denomination can discharge its obligation to mankind only as the individual member will acknowledge he is "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." What a wonderful debt this is that is resting upon us all alike, created by the infinite sacrifice of the Son of God, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich, who was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This wonderful gift of God's grace has placed us, who are his children and now enjoy its benefits, under an obligation to mankind that neither time nor money nor effort can fully discharge, save as we willingly and whole-heartedly give ourselves to making known to men the mercy of our God. The vastness of our field and its great need should certainly stir our hearts and incite us to continued energy.

Contrast some of the conditions in America with those existing in such centers of heathenism as India and China. In the cities and towns of America it is almost impossible for one to escape from hearing the gospel invitation. In every convenient location there are buildings, the peculiar construction of which speaks of God to both the careless and the busy passer-by. In these buildings and on every street corner the profusers of his mercy are extended to all

alike, so that it would almost seem that he who in our American towns is ignorant of God and his merciful attitude to man, must be so wilfully.

But one may mingle with the millions of India and China, pass through their great centers of population, and never hear the name of Jesus spoken. Instead of buildings devoted to the worship of the true God, with spires pointing heavenward, the eye everywhere is greeted with heathen temples or Mohammedan mosques, and one beholds on every hand the sad evidences of the worshipers' ignorance of the mercy of God, who to all men extends the proffer of his pardoning grace and the fulness of his salvation, in exchange for their sin and the weary and painful round of religious rites with which these worshipers seek to purge themselves from their sins and win the favor of their gods.

We have been rejoiced to hear the reports of the conquests the truth of God is making in these distant lands, and of the ever-opening doors inviting the ministers of God to enter; but when one contemplates the work yet to be done before the coming of the Lord, the magnitude of the task is well-nigh staggering, and he is forced to acknowledge that nothing short of the united efforts of all of God's people, vivified by his Spirit and power, can accomplish it.

Each year has witnessed a marked increase in the denomination's foreign missionary effort, made possible by the gifts of our people and the consecration of scores of young men and women who offer themselves for the foreign mission fields; but today we are confronted with, to us, a strange situation. We have been obliged to say to our brethren in lands that are dependent upon our liberality, that in planning their work for 1918 they must not plan on further expansion until such time as the gifts to foreign missions shall be increased. In fact, in a number of fields, the present work must be curtailed, as there is not sufficient money available to support it. Does not such a condition as this appeal to the reader? What can you do to relieve the situation? What will you do?

A million copies of the special *Watchman* have already been printed and sent to our churches and tract societies. These papers, telling of the gospel message and its progress in heathen lands, and something of the needs of our workers, are waiting to be distributed. Thousands of people not identified with us have in the past shown themselves interested in the message these campaign papers carry, and have demonstrated their

interest by their gifts to our work. Already some conferences have reported that present war conditions, instead of militating against our campaign, appear to make the people more responsive. The present campaign should be by far the most extensive effort of this character the denomination has ever engaged in. Our goal of \$150,000 should be greatly exceeded. The campaign affords an opportunity to each individual member to do something for the cause of God, and thereby give some slight recognition of the obligation that is resting upon us to send to all men this gospel message.

Our brethren in these distant lands are not unmindful of the opportunity this campaign affords, and have definitely planned to utilize it to the full extent of their ability. In such cities as Singapore, Bombay, Hongkong, and Shanghai, and in the cities of the West Indies, our brethren have used these campaigns, and are using them, to great advantage in making known our work, and in gathering funds for their local needs.

Let us not delay nor slacken in our work. The campaign is now on.

W. T. KNOX.

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We were very much interested in Brother O. C. Weller's experience, an account of which was forwarded to our office September 26:

"The devil tried to get me to believe that the Harvest Ingathering work would be a struggle this year, but the Lord has proved to me that this work can be done. I gave out ninety-four papers and received \$26.71. This is more than twenty-eight cents for each paper, and is better than I did last year, on an average. And the best of all is, I found people who are interested, and had the privilege of explaining to quite a number about the Sabbath. I surely hope our people can and will be encouraged to take up this work. There is no reason why we should not reach our goal this year. I am inclosing a check for the above amount, and expect to do more of this good work the first opportunity I get."

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SOME one asked the late Robert Burdette for his favorite text. The reply was in terms that many will approve: "When I think of a favorite text, half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now, I want a shower of manna; now, I want a drink of cool living water; now, I want an arbor to rest in; now, I want a pilgrim staff; now, I want a sword—a right Jerusalem blade. My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."

# The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SOVEREIGNTY **REVIEW** **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.

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TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 18, 1917

No. 42

## EDITORIAL

### "THE SUICIDE OF WAR"

"THE struggle in Europe is the suicide of war." In making this assertion the editor of the *Washington Post* voices the sentiments of many optimistic readers. Says the editor:

"Many persons think the present war is nothing less than the suicide of nations. The 'suicide of Europe' is used by some pessimistic individuals as a description of the struggle.

"This appears to us to be an erroneous view. A better and more accurate statement would be this: The struggle in Europe is the suicide of war.

"Nations will remain, and Europe will remain, but war will have committed suicide.

"Once this war dies, there will not be another world war. The peoples of every nation in the world are wondering how to stop this war. It is a terrible problem, but humanity is solving it. Having reassumed control, men will fashion a bridle and a bit that will keep nations in check.

"Liberty will be under a checkrein, so that it will not run into license; and men exercising authority, as kings or presidents or premiers, will wear bridles and bits, with the reins in the hands of the people.

"All men see clearly now why there is war and why war is committing suicide. It is the last attempt of the old system to dominate the world. The old system of the divine right of kings is in a finish fight with the new system of government by the people."

We wish very greatly that we could share this view. Rather, we wish that the lessons of history and the natural tendency of human nature warranted this belief. But the whole history of the past, and the spirit of human depravity and warlike propensities manifested since the day that Cain slew Abel, stand arrayed against this conclusion. For long years it was the fond hope that various political alliances of the European states would preserve the political equilibrium. By marriage and intermarriage closer unions have been sought, but it has been demonstrated that when these political and marital affiliations conflict with national aspirations and ambitions, they are ruthlessly sacrificed.

In reality Europe has been in warfare for years. The world has known

but little of the schemes and intrigues going on between the various states; but little of the racial animosities, jealousies, and bitternesses which have been engendered. The beginning of the conflict three years ago only drew aside the curtain, and since then the world has had a growing revelation of the conditions leading to the present strife.

And what assurance have we that after peace is brought about it will be more lasting than past peace compacts? Will there not exist the same desire for national expansion? Will not the same racial jealousies and animosities exist among the nations? Indeed, the present war has deepened these in larger measure than they existed before.

After all, the primary consideration is the individual unit of society. Will the present war work a change in the hearts of men? Will the signatories to the peace compact be able to vouch for the reconstruction of the characters of the men and women composing their nations as they are making plans for the reconstruction of their national institutions? — No, they cannot do this. And no power on earth can change men's hearts. The heightened civilization of the twentieth century has proved only a thin veneer, and has not been able to keep men from adopting the crude and brutal methods of their barbarian ancestors.

We are in hearty accord with any arrangement whereby the nations in the future may be enabled or even compelled to compose their differences, rather than submit them to the arbitrament of war; and even though these efforts may prove futile in the end, they should be encouraged for the measure of success they may accomplish. We cannot, however, close our eyes to the error of the basic principles upon which they are advocated.

We hear much today of Christian citizenship and of Christian nations. Christianity is not a question of legislation. It is a question affecting the

individual life. The world can become Christian only as the individual units of society become changed in heart and life through the power and grace of the Lord Jesus Christ. And until this takes place, however much men may shrink from the horrors of warfare, their own natural temper and their love for gain and gold and supremacy will lead them into mortal combat.

Says Henry Osborne Taylor, in the *Yale Review* for October: "Since the soldiers in the trenches as well as the rulers and noncombatants have one desire, the thought arises that a force superior to their wills drives on the slaughter." That superior force is man's own evil human nature, controlled by the god of this world. It is because of these conditions which we have described that the inspired penman centuries ago declared that the closing days of earth's history should be marked by deadly combat between the nations of men, and that this warfare would continue even until the coming of the Son of man. Read the record as contained in the prophetic word:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 9-16.

But there will come a time, we rejoice to believe, when peace shall reign throughout the length and breadth of the land; when, according to the prophet, the kingdoms of this

world shall "become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11: 15. But that time will not come during the history of this present evil world. The reign of peace will be ushered in by the coming of the Lord Jesus, who will destroy sin and sinners from off the earth; who by the fires of the last day will purify this world from the dross of sin, establishing hereon his own everlasting kingdom of righteousness. 2 Thess. 1: 7-9; 2 Peter 3: 7-13. Into that kingdom will be gathered the righteous from all ages, from Adam down to the close of time. 1 Corinthians 15. Then will righteousness cover the earth as the waters cover the sea.

The hope of this kingdom is the anchor of our soul in these days of turmoil and strife. Thrones are tottering, and the most stable governments of earth are giving way, but the kingdom of our God will endure throughout the endless ages of eternity. And to his children in every age, some who in their day have been the outcasts of earth, the persecuted and forsaken, the Lord speaks with comforting assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." For the realization of this blessed promise let us live and labor.

F. M. W.

#### THOUGHTS FROM THE TWENTY-

##### THIRD PSALM—NO. 3

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Verse 4.

THERE is no verse in the Bible that is more familiar than this. A valley of death! And who walk there?—All men of every tribe and tongue in all ages and in all climes. When?—Not simply in old age, but from the cradle to the grave. There is no other place for them to walk, for this whole earth is one great valley of death. Death's shadow is everywhere. The young as well as the old die. Sickness, disease, and plague abound on every hand. Pale faces, bowed forms, and gray hairs tell us that we are in death's valley, and soon life's little span will be crossed, and we shall join that innumerable company who have journeyed to the grave.

It is well, however, to realize that to the trusting child of God in the fold of the Shepherd, death at its worst is but a shadow. It has no substance. The Great Shepherd met and conquered him who had the power of death; he went into his very stronghold,—his prison house, the grave,—and emerged a victor. Since he ascended to the right hand of power.

he has sent back this cheering assurance:

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

So, though the enemy may draw the veil of death about us and our loved ones, the Saviour will erelong dispel the shadow, and give immortal life to all who have died in Christ. The key, thank the Lord, is in the hands of the Son of God. In fair and open conflict with the powers of darkness he wrenched it from the hand of the destroyer, and gives assurance to all the flock of God that eternal life is assured to all who believe.

Then, even though the dark shadows gather about us, we are not to fear, for the Shepherd is with us. He assures us that he will never leave us nor forsake us.

"Have you ever noticed the change in the pronoun? Hitherto the psalmist has spoken of the Lord in the *third* person; but now, as he moves down into the dark, he draws closer to the divine Leader and Guide, speaking to him in a whisper, and saying, *Thou*. In the green pastures it was enough to speak of 'He;' but now there is need for the closer, tender address. When things are going well with us, we may content ourselves with talking about the Lord; but when the sky darkens, we hasten to deal with him and talk to him directly. The child which had been playing about the room will run to your knee and cling closely to your bosom as soon as the thunderclouds gather and the wind moans through the house. In this way death-chambers become presence-chambers.

"The darkness is sometimes too dense for us to be able to see Christ. But faith can always be sure that he is there; not because of the evidence of sense or feeling, but because he has said, 'I will never leave thee, nor forsake thee.' He cannot break his word. He has not left us alone. He is looking down on us with unabated tenderness. The depths may sever him from the apprehension of our love; but neither death nor life, nor height nor depth, can separate us from the strong grasp of his faithful and unchanging affection. Yea, 'the mountains may depart, and the hills be removed; but his kindness will not depart from thee, neither will the covenant of his peace be removed.'"—*Meyer*.

It is well ever to remember that although the shadows may be deep and the way seem to be obscured by darkness, the sun is still shining, and the light will erelong break in upon our pathway. Then, too, "thy rod and thy staff they comfort me." Comfort, thank God, even in the valley of death! There is comfort everywhere for a Christian.

The rod is the shepherd's scepter of power. With it he can strike down the enemies of the flock who from some dark mountain fortress may come forth to destroy. With this rod he can beat off a lion or a bear which

may threaten the life of one of the flock. And with this same rod of protection the shepherd can draw the sheep entangled in the thorns to a place of rest and safety.

Then, too, the word "rod" suggests chastisement. Comfort from the rod! No chastisement for the present seems joyous; but the peaceable fruits of righteousness appear later.

"Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12: 5-8.

Though the Lord in his infinite wisdom may see fit to lay the rod of chastisement upon us, and lead us perchance through some dark and forbidding paths, yet he is the great Comforter who loves and cares for all his children.

"Dearest Saviour, go not from me:  
Let thy presence still abide:  
Look in tenderest love upon me—  
I am sheltered at thy side,  
Dearest Saviour,  
Who for suffering sinners died.

"Both mine arms are clasped about thee,  
And my head is on thy breast;  
For my weary soul has found thee  
Such a perfect, perfect rest.  
Dearest Saviour,  
Now I know that I am blest."

G. B. T.

#### THE LIVING WORD AND THE LIVING SAVIOUR

IT is a blessed light that we carry to souls in non-Christian or Catholic lands, where the Word of God is unknown to the common people.

Christ was the divine Word made flesh. And the Bible is the living, speaking Word of Christ, as its words are ministered by the living Spirit through whom they came. The eternal foundation of faith is Christ and his Holy Word. There faith's assurance may rest, and in the pathway of Christ and his Word faith's feet may follow.

In a remote part of South America, where knowledge of the Bible and even the ability to read are not so common as in other parts, a man and his wife, who had become Protestants, accepted the advent message and laid hold of the Sabbath to keep it holy. Their former pastor came one day to visit them. The husband was away from home. The pastor argued the Sabbath question with all skill, talking of the church Fathers and ecclesiastical history, and assuring the woman that she and her hus-

band were wrong, and that the New Testament taught that the first day was now to be kept as the day of rest.

Our new sister had never learned to read, and was poorly prepared to answer the learned arguments. But her weakness drove her to the sure defense.

"Now, I cannot argue with you," she said; "I am a poor, ignorant woman, and cannot read. But here is my husband's Bible. You will read it right, I know. Read it to me."

"Well," the visitor said, and hesitated, not taking the proffered Bible.

"But," our sister said, "you say that the Bible teaches that we should keep Sunday instead of the Sabbath. Read to me where it says that."

And she pressed the book upon her visitor.

Still not taking the book, the man was compelled to say, "Well, I cannot read it to you from the Bible itself; but it is plain in church history."

"My husband and I have determined to follow the Bible," our sister replied; and the victory in the interview was altogether with the woman who asked only that the way of faith be read from the Book of God.

Thank God, we have a hope that can be read in the blessed Word. Every doctrine of salvation can be stated in the language of Holy Scripture, with no human words or arguments added. And of every religious practice followed by Seventh-day Adventists we can say, "Jesus Christ walked this way as our example."

What we need is the submission and surrender to divine grace that we may follow the living Saviour in obedience to the living Word.

W. A. S.

#### FOR THE TRUTH'S SAKE

WE often hear speakers appeal to their hearers to stand by the faith of their fathers. This is done, we presume, on the supposition that the faith of their fathers was a correct faith. And wherein this is true, we should stand by the principles and truths which our fathers taught. But a higher appeal than this, is to stand by the truth for the truth's sake. If our fathers stood by the truth, and we stand by the truth, then we shall stand together. If, on the other hand, we stand for the truth, and it develops in our study that our fathers stood by error, then for the truth's sake we must forsake the faith of our fathers and stand alone.

In these days of changing emphasis, when so many are departing from the simplicity of the gospel in both teaching and practice, it is well

to recall the days of our fathers, their simplicity of faith, their purity of life, their earnestness of endeavor. We must admit that they stood nearer to the great Fountainhead of truth than do the great majority of their sons at the present time. When we come to compare the teaching of the present day with apostolic teaching and example, when we compare the worldliness and indifference existing in some of the great churches with the simplicity and earnestness of life manifested by such men as John and Charles Wesley and George Whitefield, we see that there has been a wide divergence from the faith of the fathers. And we indeed do well to return to it, not primarily for the fathers' sake, but for the truth's sake. The danger today is not in deifying the fathers; it is in discounting their parting admonitions and in departing from the standards which governed their lives.

#### A COMMENDABLE PROTEST

THE Presbyterian Ministers' Association of Washington, D. C., at a recent meeting adopted resolutions protesting "against the proposal to thrust tobacco on every soldier as part of his ration." Quoting from the *Star* of September 25:

"The resolution further states: 'We respectfully protest against the purchase of tobacco for soldiers with Red Cross funds, much of it contributed by churches with no intimation it is to be so used. We have not thought of forbidding soldiers to use tobacco, but believe no sanction should be given to the use of this harmful narcotic or having it furnished by the government as part of the ration, or presented as a charity, which would naturally lead some to use it who would never do so without such special inducements.'

We are in hearty accord with the raising of funds which contribute to the comfort and welfare of the soldier boys in camp and trench. We believe, however, that money can be more wisely used than for the purchase of tobacco.

BROTHER C. E. WEAKS, the missionary secretary of the Asiatic Division Conference, in sending an article to the *REVIEW*, says:

"The work is progressing in all parts of the Division. Especially are our literature workers being blessed in their efforts to sow the seed. We rejoice over what we hear from the homeland as to the way the work is going in spite of the troublous times. It is all an evidence of the fact that nothing can stop the onward progress of this message. Now comes the word that China has declared war on the Central Powers. It is the big thing in our papers here in Shanghai, but I suppose it will mean little change in real conditions in the Far East. We have comparative peace here, and it is our day of opportunity for pushing forward the work. Never were conditions more favorable."

#### THE PROVIDENCE OF GOD

IT had been prophesied of Christ that he should be of the lineage of David. When in the fulness of time Jesus was about to be born, in order to establish beyond question his descent from David, God moved upon the heathen emperor of Rome to decree what was probably the first census of the whole world ever taken. In the words of James Moffatt's translation of Von Soden's Greek text:

"Now in those days an edict was issued by Cæsar Augustus for a census of the whole world. (This was the first census, and it took place when Quirinius was governor of Syria.) So every one went to be registered, each at his own town, and as Joseph belonged to the house and family of David he went up from Galilee to Judea, from the town of Nazareth to David's town called Bethlehem, to be registered along with Mary his wife." Luke 2: 1-5.

As long as the records of this first census were in existence, no Jew or Gentile could gainsay the proof that Jesus came of the family of David even as divine prophecy said the Messiah should come.

Not alone in so important a matter as a world census is the divine providence seen, but even in the casual presence in the temple on a certain day, of a devout old man, Simeon by name. The Spirit of God had revealed to him that before death came to him, he should see the Lord's Anointed. The Scripture record reads:

"He came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Verses 27-32.

Now these things were written for our learning upon whom the ends of the world have come. Not alone in matters of world importance may we see the hand of God's providence, but also in the detailed happenings of our everyday life. It would be well if we all had the faith in God's control of the details of our life which our dear deceased brother, Dr. Paulson, had. If he even missed a train, he was alert to see if the hand of divine providence was not in the occurrence. Opportunities which presented themselves at such times often proved most important in the furtherance of many lines of the doctor's self-sacrificing work.

In these days of increasing perplexities and trial, let us pray God to give us more faith in the divine promise that "all things work together for good to them that love God."

L. L. C.

# GENERAL ARTICLES

## SABBATH EVENING THOUGHTS

ISAAC MORRISON

TONIGHT, O Lord, we come to thee,  
Our six days' earthly labor done;  
Within ourselves no good we see,  
Nor can we for our faults atone.

We are but creatures of the dust,  
And only "guilty" can we plead;  
But in thy name we fain would trust.  
Does not the Saviour intercede?

So oft in word and deed we've failed,  
Thy love we scarcely dare to claim;  
But thy compassion has prevailed,  
And brought us help in thy dear name.

We long, O Lord, to taste thy grace,  
The blessing found in thee alone;  
By faith to gaze upon thy face,  
And all thy sweet forgiveness own.

Forgive the failures of the past,  
Blot out our sin and guilt and shame,  
And long as earthly trials last,  
Grant us a refuge in thy name.

We know that thou art good and kind,  
Thy nature tenderness and love;  
And sins of heart and hand and mind  
Thy blood will evermore remove.

Dear Saviour, may we walk with thee,  
In sweet communion day by day,  
In peace earth's blindness cannot see,  
Earth's turmoil never take away.

Supported by thy loving arm,  
We fear not trials deep and sore.  
Be thou our refuge safe from harm,  
Till storms and conflicts are no more.

## THE SABBATH STORY SIMPLY TOLD NUMBER FOUR

J. O. CORLISS

EVERYTHING in Christ's earthly career indicated his loyalty to the Sabbath as directed by the ten commandments. Even in his death and his rest in the sepulcher events were timed to meet every requirement of the law in this respect. As in the creation of the world, the final work, the making of man, was finished prior to the seventh day of rest, so when on the cross of Calvary tasting death for every man (Heb. 2:9), the world's Saviour cried out in death agony, "It is finished" (John 19:30). The next day being the Sabbath, which was rapidly drawing on, the body of the Crucified One was hastened to its burial. A hundred pounds of embalming mixture was provided with which to anoint him (verses 38-40), but the setting sun, which was to usher in the hallowed rest, sank below the western horizon before that work could be accomplished, and so the sorrowing disciples went to their homes for the Sabbath rest as the com-

mandment required. Luke 23:54-56. So sacred a work as the contemplated pious anointing of their sovereign Lord was not permitted to interfere with the holy rest.

### The Saviour's Redemptive Rest

It may be hinted that the interruption of the Master's burial anointing was founded in Jewish prejudice. But these men were the disciples of the Lord Jesus, and all through the years of their association with him they had defied Jewish prejudice, so they were not likely to be thus influenced now. They did not interfere with the Lord's sacred Sabbath rest, so fittingly entered upon after having closed his earthly work in man's eternal interest. One thing, however, is very certain in the case,—the day on which the disciples rested was "according to the commandment." More than this, their conduct in the affair reveals that they had no idea of any change of time for the Sabbath rest on account of the Saviour's death.

But they planned rather to do a work on the day following the Sabbath, which they did not think it proper to undertake on sacred time. So on the first day of the week they returned to the sepulcher with their prepared spices, expecting to anoint their beloved Master. Luke 24:1. But they found themselves too late; for upon reaching the place of burial they discovered that the Saviour was not there. He had risen earlier on that same first day of the week, to begin his post-resurrection work, a work which was to be confined to his disciples alone. His general work and death for the world at large having been accomplished, and the Sabbath rest participated in, he would then spend a few days in privacy with his chosen disciples, giving them infallible proofs of his resurrection from the dead, and instructing them more fully in things pertaining to the kingdom of God. Acts 1:2, 3.

### Calling of Paul to Gospel Work

About four years after the ascension of heaven's Anointed, a young man of decided talent joined the ranks of the apostles as "one born out of due time." 1 Cor. 15:8. He was specially chosen of God to bear the gospel message to the Gentiles, as well as to the house of lost Israel. Acts 9:15. So immediately upon being ordained to his work, this man Paul, in company with Barnabas, sailed away to the island of Cyprus, just south of Cilicia, a country of Asia Minor. Acts 13:2-4. Going from there to the mainland, he traveled north through the regions of Phrygia and Galatia. He then essayed to go

yet farther north into Bithynia, there to preach among the Gentiles, when a vision from God directed him to Macedonia, in Europe. Acts 16:6-10.

Finding his way to Philippi, the principal city of that Gentile province, Paul remained there for some time, going out on Sabbaths by the river side to pray, and to speak to the women who resorted there. Verse 13. No Jewish synagogue was there to influence the choice of a weekly rest day, yet the apostle steadily adhered to the regular practice of Sabbath keeping as taught throughout the Bible. From this effort grew the Philippian church, which we may well believe ever adhered to the Sabbath-keeping practice of its first teacher.

Going to Thessalonica, where there was a Jewish synagogue, the apostle entered that place of worship, and following his usual custom, preached therein three succeeding Sabbaths. Having no evangelistic salary, the apostle worked for his living through the week (1 Thess. 2:9), and preached on Sabbath days. The recorded results of these meetings show that while "some" Jews believed, a great multitude of Greeks (Gentiles), and not a few chief women, followed the teachings of Paul and Silas. Acts 17:1-4. It is therefore clear that this church at Thessalonica, largely made up from Gentiles, became Christians through Sabbath preaching, and presumably was ever after a Sabbath-keeping church.

After a brief period the apostle appeared at Corinth. Finding there an Italian Jew and his wife, who were tentmakers, the apostle engaged with them to work at that trade, yet remaining settled and unfailing in Sabbath observance. On those sacred days he preached the gospel to both Jews and Greeks. Acts 18:1-4. But when the unbelieving Jews opposed his work and blasphemed, the apostle declared that having cleared himself from responsibility in their case, he would henceforth confine his labors to the Gentiles, which he did, and remained to labor with them for a year and six months. Verses 6, 11. So while the Corinthian church was mostly composed of Gentiles, yet not one word was given to them about any change in the day of worship.

In a defense of his course before the chief of the Roman Jews, when a prisoner in Rome, the apostle declared that he had committed *nothing against the people, or the customs of the Jews*. Acts 28:17. By this it may be inferred, yes, fully believed, that he had ever and under all circumstances honored the Sabbath of the fourth commandment. Had he done otherwise, he could not have truthfully affirmed that no act of his was against the customs of the Jewish fathers; for one of their most honored customs was sacredly to regard the seventh day as the time of weekly rest, in deference to the Creator of all things.

**The New Testament Lord's Day**

Christ's beloved disciple John was made a prisoner on the Isle of Patmos for his adherence to the teachings of his adorable Master, and there he received a vision of God for the comfort of succeeding generations. Describing his mental condition at that time, he said, "I was in the Spirit on the Lord's day." Rev. 1:10. The question has been raised as to the meaning of this expression. To settle the point satisfactorily, however, one ought to let it be done by the Word of Inspiration. Concerning this we find God affirming that the seventh day is the "Sabbath of the Lord." Ex. 20:10. Again, by the mouth of the prophet he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*." Since all things were delivered over to Christ by his Father, "the Son of man is Lord also of the Sabbath." Mark 2:28. In view of these statements, candor must compel the acknowledgment that the seventh day of the week is the only day to which Revelation 1:10 can refer.

Glendale, Cal.

**THE SAINTS' INHERITANCE**

J. M. COLE

THE Word of God declares that those who have been chosen, adopted, forgiven, redeemed, and accepted, "have obtained an inheritance." Eph. 1:11. The question at once arises, What is this inheritance that we have obtained in Christ Jesus? The Word of God gives a very definite answer to this question:

"The Lord is the portion of mine inheritance." Ps. 16:5. "Thou art my portion, O Lord." Ps. 119:57. "The portion of Jacob is not like them: for He is the former of all things. . . . The Lord of hosts is his name." Jer. 10:16. "The Lord is my portion, saith my soul; therefore will I hope in him." Lam. 3:24.

The promise is that the eyes of our understanding shall be enlightened; and God, the Father of glory, will give unto us the spirit of wisdom and revelation in the knowledge of him. Then we shall be able to say with the holy men of old, The Lord is the portion of my inheritance, therefore my soul will hope in him, for "he is our hope." Note carefully the description the psalmist gives of Jehovah:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord [Jehovah], He is my refuge and my fortress: my God; in him will I trust." Ps. 91:1, 2.

Look at the expressions in this scripture, one by one:

- God is a *dwelling place* for the traveler in this dark world.
- God is an *abode*, where we find a hearty welcome.
- God is a *shadow*; "in the shadow of his hand hath he hid me" (Isa. 49:2); "as the shadow of a great rock in a weary land" (Isa. 32:2).

- God is the *Most High*, and we can reverently commune with him.
- God is the *Almighty*, and we may rest in his almighty arms.
- God is the *Lord* (Jehovah), and we can rejoice in him always.
- God is a *refuge* from distress.
- God is a *fortress* in trouble.
- The sum of this wonderful description of the character of God is given in one short but comprehensive expression, "My God;" and the psalmist's conclusion is, "In him will I trust."

Read the whole psalm, and you will decide that "the Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps. 18:2. We have trusted him. Let us become more familiar with his character, that we may trust him still more and more.

**Use of the Expression "My God" in Scripture**

We find this expression in the heart and on the lips of the young convert. "Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16. If this is your decision, he will rule in your soul, he will dominate your whole life, he will sway his scepter over you. This is a sure index of true conversion.

The words "my God" may be used by a Christian to express his determination to go forward in God's service. Thomas was full of doubts and only half-hearted in the service of his Master, but when he was given what he considered good evidence of Christ's resurrection, he placed full confidence in the Lord, and exclaimed, "My Lord and my God." There was no holding back or halting between two opinions in this decision.

These good words, so full of meaning, have been used to express the determination of the believer under opposition and persecution. The prophet Micaiah, surrounded by false priests and worshipers of Baal, and reviled and struck in the face because he would not agree to their message, could calmly say, "Even what *my God* saith, that will I speak." 2 Chron. 18:13. He had the blessed assurance that God was with him, and he could say with confidence, "My God." "This God is our God forever and ever: he will be our guide even unto death." Ps. 48:14.

Take one more look at the use of these precious words. When wonderful and miraculous deliverances are given God's children, we can hear the "my God" ring out in clear tones that bring help and encouragement to all who hear. When the Red Sea opened to let God's people through, and closed upon their enemies, the song of victory rang out: "The Lord is my strength and song, and he is become my salvation: he is my God." Ex. 15:2. Now listen to a strain from the same song, sung by the prophet Daniel: "O Daniel, servant of the living God, is thy God, whom

thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. *My God* hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:20-22. There is decision, determination to go forward, comfort, victory, and inheritance for the Christian in the name of his God.

**What Do the Words "My God" Mean to Me?**

- They mean that I own him to be—
- My rightful ruler. Luke 12:8, 9.
- My life, for he is my life. Col. 3:4.
- My pardon, abundant. Isa. 55:7.
- My acceptance. "Accepted in the Beloved." Eph. 1:6.
- My peace. "My peace I give unto you." John 14:27.
- Christ in me the hope of glory. Col. 1:27.
- The Lord my righteousness. Jer. 23:6.
- My position. "As he is, so are we in this world." 1 John 4:17.
- My afflictions. "Partaker of the afflictions of the gospel." 2 Tim. 1:8.
- My sufferings. "As ye are partakers of Christ's sufferings." 1 Peter 4:13.
- My cross. "Crucified with Christ." Gal. 2:20.

- I acknowledge that—
- His nature is mine, for he has made me a partaker of the divine nature. 2 Peter 1:4.
- His justice is mine, for he has made me just. Rom. 5:1.
- His mercy is mine, for he treats me better than I deserve. Ps. 147:11.
- His truth is mine, for he keeps his promises to me. John 17:17.
- His immutability is mine, for he changeth not. Heb. 6:18.
- His omnipotence is mine, for his infinite power works for me. Phil. 2:13.
- His omniscience is mine, for he knows for me. John 14:29.
- I have entered into covenant relations with him. 2 Cor. 6:18.
- I have appropriated his promises to myself. Phil. 4:19.

Reader, do you claim him as the lot of your inheritance? "He is . . . my God." Ps. 91:2.

In what sense can God be mine? Remember, he "fillet all in all."

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Jer. 23:24.

Can I set a hedge around his loving-kindness and tender mercies, and claim his compassion? Can I call him mine?

"This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17. "Jehovah is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16:5, 6.

Australia.

**PRAYER AND CONFESSION**

BETTIE REYNOLDS CORBITT

Few of us pray as much as we should, and when we have prayed, our duty does not always end there. It may be we have wronged some one in some way. Does simply praying for him make the wrong right? We

might pray the rest of our days, earnestly and sincerely, but our duty would not be done until we confessed directly to the one we wronged. "Honest confession is good for the soul." God cannot forgive us if we fail to meet the requirements of his Word. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

God has given us a part to act. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. We may not have meant to do wrong, but it is our duty to be reconciled to our brother before our gift is acceptable to God. "Confess your faults one to another, and pray one for another." James 5:16.

The individual who knows just when to speak and when to keep silent, is very rare. There are many times when "silence is golden." There are also circumstances when it is a sin to keep silent. If we carry with us the spirit of the Master, our efforts will never be in vain. We should always keep self in the background.

In one thing very few of us ever fail, and that is in self-justification. One justifies himself because he was in the right. Another justified himself because he was honestly in the wrong. Our perseverance is always commendable if we persevere in the right direction. We should be careful lest we manifest some of the same spirit which Lucifer manifested in his rebellion in heaven; namely, self-exaltation.

When we stand before the judgment bar of God, there will be no rank or station. We must all be judged by the same law. Many will say in that day, "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Then will he say unto them, "I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

"Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

Healdsburg, Cal.

### ◆ ◆ ◆ THAT FIRST FALSEHOOD AND WHAT COMES OF IT

J. M. HOPKINS

OF Satan, Jesus said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

The first lie he told to man, at least, was spoken in the garden: "Ye shall not surely die." Gen. 3:4. And that falsehood is the corner-stone upon

which he has reared that monstrous temple of superstition,—the doctrine of the immortality of the soul, with all its multiplied evil consequences.

This doctrine is the foundation upon which are laid the great systems of heathenism and idolatry. It is the foundation upon which are built the great pyramids of Egypt, for they were made for the preservation of the embalmed bodies of Egyptian kings, that the supposed departed immortal souls of those kings, after passing through long ages of transmigration, might return and reinhabit those very bodies. The worship of saints, purgatory, mariolatry, and Spiritualism with all its evil tendencies,—these and many other errors are the legitimate fruit of that first falsehood, "Ye shall not surely die."

But the most dreadful result of that falsehood is the horrible light in which it places the character of God, as the following quotations will fully demonstrate:

"Come, O my soul, thy certain ruin trace,  
If thou neglect a Saviour's offered grace.  
Infinite years in torment must thou spend,  
Which never, never, never have an end.  
Yes, thou must dwell in torturing despair  
As many years as atoms in the air;  
When these are spent, as many thousands more  
As grains of sand upon the ebbing shore;  
When these are gone, as many to ensue  
As blades of grass or drops of morning dew;  
When these have fled, as many yet behind  
As forest leaves when shaken with the wind;  
When these are spent, as many millions more  
As moments in the millions spent before.  
When all these doleful years are spent in pain  
And multiplied by myriads again  
Till numbers drown the thought, could I suppose  
That then thy wretched years were at a close,  
That would afford some ease; but ah! I shiver  
And tremble at that awful word 'Forever.'"

Just here let me quote the language of that high churchman, Jonathan Edwards:

"The world will probably be converted into a great lake, or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads; of which they shall ever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, molting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, not for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever, without any end at all, and never, never be delivered."—*"The Doctrine of a Future Life,"* Alger, p. 516.

Beside these awful declarations let us lay a few Bible texts. First, the word "immortality" does not occur anywhere in the Old Testament; it does not occur in either of the four Gospels, nor in the Acts of the Apostles. It occurs first in Rom. 2:7, which plainly says that we seek for it. The word next occurs in 1 Corinthians 15:51-54, which teaches that the righteous will receive immortality by virtue of their resurrection and translation, when our divine Lord shall return to earth for his people. The word next is found in 1 Timothy 6:16, which positively affirms that God "only hath immortality." These are the only instances where the word "immortality" occurs in the Bible.

The word "immortal" is found only once in the Bible: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

In 2 Chronicles 14:11 (margin) we read, "Let not mortal man prevail against thee." In Job 4:17, "Shall mortal man be more just than God? shall a man be more pure than his Maker?"

In Psalm 146:4 we read, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ecclesiastes 9:4-6 reads, "The dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished;" while Job 14:21 says, "His sons come to honor, and he knoweth it not . . . of them." This would not be the case if man possessed an immortal soul capable, as spiritualists teach, of returning to earth and communicating with friends still living. Ezekiel 18:4 reads, "The soul that sinneth, it shall die."

Of the seventeen hundred times in which the words "soul" and "spirit" are used in the Bible, not once is it affirmed that the soul or the spirit is immortal. "The wages of sin is death [not an eternal life of misery], but the gift of God is eternal life." Rom. 6:23.

What kind of a parent would he be who, for any offense whatever, would consign his child for one year or one month, or even for a week or a day, to a place of burning torture? What, then, could we think of a God who would inflict upon his creatures, however great the transgression, an eternity of misery such as the preceding quotations describe?

History informs us of the cruelties of Caligula, of Nero, of the Spanish Inquisition; but none of these, nor any in all the annals of history, is in the least degree comparable with the enormity of that inexpressible suffering represented in the quotations already given. I do not wonder that many have become insane by contemplating such a horrible thing. I do not wonder that many have been driven into infidelity by this wicked

teaching, so unreasonable, so revolting to every sense of justice, every human instinct of love and mercy; so unscriptural, so unscientific; so uneverything that appeals to any sense of fatherhood and brotherhood.

I said "unscientific," and so it is. It is a recognized law of nature that there cannot be life or intelligence apart from and independent of organization. It is also a recognized law that there cannot be organization without matter. Hence this doctrine of the intelligent, immaterial, immortal soul, is simply no more nor less than a satanic delusion, without foundation in nature, Scripture, science, or logic. In its resultant workings, it is a monstrous impeachment of the character of God, making him the most cruel, vindictive, relentless, unmerciful monster that could possibly exist.

Out of this, the devil's first lie, "Ye shall not surely die," has grown more evil to humanity, more dishonor and insult to God, than from any other source.

Roseburg, Ore.

### SELF-JUSTIFICATION

T. E. BOWEN

SOME very forcible language is used in the Bible concerning God's hatred of the spirit of self-justification. He who justifies himself need expect no justification by God. God justifies no one who justifies himself. The man who goes about justifying himself usurps a prerogative belonging to God, in fact, climbs up into God's seat, and usurps authority that the Lord has reserved for himself.

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33. "It is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3:30. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Verses 25, 26. These texts make it plain that there is but one justifier, and that one is God. And he is just in justifying only him who "believeth in Jesus."

This is a vital point over which many stumble. God justifies no one who will not believe on Jesus. There are a thousand ways by which the enemy seeks to keep the people from believing on Jesus, yet God, to be just, can justify no one unless he does believe on Jesus.

But what does this involve? It excludes all boasting on the part of him who is justified. "Where is boasting then? It is excluded," writes Paul. "By what law? of works? Nay; but by the law of faith." Rom. 3:27.

Job was a good man. God justified him, for he said of him, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Job 1:8. But Satan, through some "friends" of Job, so impugned his motives, so artfully insinuated that this great affliction of his had come on account of a terrible chapter in his life which he had hitherto been successful in covering up from their view, that Job lost his bearings so far as to undertake to silence them by justifying himself. This was the very point at which the artful deceiver was aiming; and it was in yielding upon this one point that God's servant was caught in Satan's net.

As Satan caught Job, so he is seeking to catch you and me today. Had Job held his peace at the accusings of his false friends, as did Jesus,—remained dumb before his accusers,—his triumph would have been as complete as was our Master's, and he would have been spared the humiliating and searching questions the Lord addressed to him when he came down to talk with Job from out the whirlwind. After God was through with him, Job found his proper position, and cried out: "I know that thou canst do everything, and that no thought can be withholden from thee. . . . I uttered that I understood not." "Wherefore I abhor myself, and repent in dust and ashes." Job 42:2, 3, 6.

Then it was that God again justified his servant. He turned Job's captivity, Satan was defeated, and those men he had used to accuse Job were brought to confess at Job's feet. God was glorified, standing forth as the only justifier. Self-justifying Job was rebuked by the Almighty; repentant Job was justified by his Lord.

Notice also how God addressed Job when he assumed the attitude of self-justification. He talked to Job as if he were God. Questions of all kinds, applying only to God the Creator, were put to him by the Lord, emphasizing for all time that any mortal man who enters upon the course of justifying himself before his accusers, as did Job, sets himself up as an equal with Jehovah. This thing God hates, and so should we.

A Pharisee is simply one who justifies himself in religious matters. Jesus describes a Pharisee as one who says within himself: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican [worshiping here]. I fast twice in the week, I give tithes of all that I possess. I do so many good things that other people do not do, that, Lord, I should be accounted very great and good by thee." This is the self-justifying spirit which is liable to develop in a thousand forms within these hearts of ours, and which is very offensive to the Master. The word from God is, Such go not down from their places

of worship justified by the one Justifier.

Let us ever remember that there is but one justifier, and that is God. And he justifies only him who believes in Jesus, not in himself. The one safe place for us, therefore, is Mary Magdalene's lowly footstool at the feet of our divine Lord and Master. She chose the "one thing needful," and it was never to be taken from her. So we may receive this "one thing needful" when we sit where she sat, and occupy ourselves wholly, as she did, in believing on Jesus.

### A STORM ON GALILEE

THE Sea of Galilee is not always calm. The mountains immediately adjoining it are two thousand feet high, and through their deep gorges the storm winds are sucked into the hollow of the lake, so that sudden squalls come literally out of a blue sky.

One charming spring morning we started out to sail from Tiberias to Capernaum. There was not a ripple on the water or a cloud in the heavens. But when we were a quarter of a mile from shore, our boatmen noticed a band of rough water rushing toward us from the other side of the lake. In spite of our remonstrances, they immediately gave up the plan for making Capernaum, took down the sail with such frantic haste that they nearly upset the boat, and then rowed for the land with all their might and with such excited urgings to one another that we thought them a very cowardly crew. But hardly had the boat been beached in a sheltered cove, when the wind was howling down on us from the mountains and the heavy breakers were foaming along the shore and as far out into the lake as we could see. A quarter of an hour later the Sea of Galilee was again as level as a mirror, and only a soft, warm breeze was blowing over the smiling waters.—Travel.

"IDLENESS," says Dr. James Stalker, "is one of the greatest enemies of character. As some one has said, 'The devil tempts other men, but idle men tempt the devil.' Do not envy the idle man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places, seeking what they can devour."

"TALK happiness each chance you get— and talk it good and strong! Look for it in the byways as you grimly pass along; Perhaps it is a stranger now whose visit never comes: But talk it! Soon you'll find that you and Happiness are chums."

# IN MISSION LANDS

## THE CALL

L. F. PASSEBOIS

Up to the work! O ye reapers, go forward!  
Stop not to question the means or the way;

Look at the fields, white already to harvest;  
Labor, O labor, for souls while you may!

Lift up your standard, the Father's commandments;

Let your light shine, be it ever so dim;  
Speak forth the message he bids you deliver;  
Fear thou the Lord and give glory to him.

Onward is hasting the hour of his judgment,  
When every saint will receive his reward;  
When every sinner, with trembling and terror,  
Shall seek to hide from the face of the Lord.

Nations are angry, and Satan is seeking  
Means to deceive the men in all lands;  
Up, Christian! answer the call of your Father;  
Quickly, O quickly, obey his commands!

Heaven will open, and Jesus will gather  
All his elect to their glorious home.  
Work while 'tis day, that the dear souls  
around you  
May be prepared for the Lord when he comes.

## PUNJAB, INDIA

F. H. LOASBY

WHEN I last reported, I mentioned that I had my Indian workers in a training school at the station and was teaching them the fundamentals of our doctrine, giving them a good drill in general history, geography, and church history, as a basis for their Scripture studies.

I have now placed these workers out in the villages for actual work. This week I have been visiting them at their several stations. They have been out only a short time, yet I am glad to see that some results are beginning to appear. Four substations were opened, in charge of four of the men who were trained in the school. Out of the total of seven men thus trained in the three and one-half months' course, four were placed in substations, as already stated; one was turned over to Dr. Mann for dispensary work; one was placed on probation by giving him practically "self-supporting" work in selling our Urdu magazine; and one dropped out in the "test" administered to him, being in mission work only for worldly gain. Of the four men who were placed in substations, I believe I can say they will develop into faithful workers. Each one has a central village where he has his home, with from six to eight villages surrounding it. In the center of these sub-

stations and their accompanying villages is a large village in which my Indian assistant lives. I hold him responsible for the progress of the work of the men over whom he is placed.

I believe the salvation of our work in India depends upon our personally training every worker in his native tongue, and not sending him out until he knows and believes the message.

I had a little experience last night which almost ended my career as a worker; in fact, I suppose I can safely say that, literally speaking, I was within one foot of death. I had been writing all day, preparing matter for our vernacular work, as I am the editor of our Urdu magazine. When it became cooler, in the evening, I went out to water the plants for a little exercise. I continued this until dark. I was about to step forward at the entrance to the front veranda, when a loud, spiteful hiss, like the escape of steam from a small engine, made me drop the watering can and jump backward with considerable energy. I knew what it was, and ran for a heavy stick and a light, at the same time calling Dr. Mann to help kill the snake. We killed it after a short struggle, in which its head darted to and fro in great anger. Upon inspection we found it to be what is called the *karondia* by the natives. This reptile is considered very poisonous. I was glad to have escaped his serious attention. The snake was five feet one inch long. There are said to be more venomous snakes in the Punjab than in any other part of India.

My wife and babe are enjoying the best of health, for which we are grateful to our heavenly Father. We think about the brethren and sisters in the homeland, but scarcely get time to do much more than think of them.

I am glad to say that our Urdu *Signs of the Times* is going well. We printed not only twice the usual edition last month, but a supplementary edition also. I am now getting out a Garmukhi (Punjab) *Signs*, which will be an entirely new paper. Also I am getting out the following in Urdu: "The King's Dream" (Daniel 2); "The Prime Minister's Vision" (Daniel 7); "A Short History of the True Sabbath;" and a church history based on the seven churches of Revelation. These I hope afterward to put into Punjabi also.

"A GODLY life is the only evidence of a changed heart."

## GOD'S SPIRIT STIRRING THE HEATHEN

A. N. ANDERSON

THAT the flood tide of opportunity for Christian missions is now being reached, and if we fail to realize this fact, the loss will be infinite, is the firm conviction of many missionaries and others here in the Orient. A large number of impressive signs of the times, covering several decades, bear forceful witness to this fact. Among these are the following:

Twenty-seven years ago a Christian bookseller in Hiroshima, Japan, was so boycotted by school children and adults that he was compelled to leave the city. About the same time a barber, who now joins us regularly in worship, had the windows of his shop smashed, and was visited by delegations of priests, who tried every argument to induce him to give up the hated foreign *Yaso* (Christianity). Missionaries still in their prime were stoned in the streets not many years ago.

But now public opinion has so changed that recently at the dedication of the Christian and Missionary Alliance church, the people of the vicinity showed their good will by clubbing together and buying a handsome present to commemorate the occasion.

Hiroshima is the stronghold of Shin Shu, one of the most influential sects of Buddhism. There are no less than four hundred temples of various sects in the city, which has a population of 150,000. The rank and file of Buddhists are strongly loyal to their religion, considering the foreign missionary a devil. But recent events have caused thinking men to inquire for something genuine that will satisfy their souls.

Not long ago a large number of prominent priests of Shin Shu were convicted of embezzlement. They spent the money that had been intrusted to their care upon *geisha* (dancing girls) and high living. The high priest of the sect, who is a sort of pope in his sphere, has deemed it advisable to reside in China. The confidence of leading men of Japan in the ancient religions is being shaken, and now is Christianity's golden opportunity to step in and reap a rich harvest.

"The Spirit of God is moving the hearts of the people as never before," says Dr. Tatsuguchi, for twenty years a believer in the third angel's message. Every day he has an opportunity to present the truth to eager inquirers, often studying the Scriptures with them far into the night. Prominent men of various professions come looking for something that will satisfy their unrest. One lawyer said that he was interested in Christianity because he could see a great difference between it and Buddhism, which is merely a system of philosophy.

Recently a prominent lecturer called, saying that as soon as he alighted from the train, something impressed him to go to the home of Dr. Tatsuguchi, in spite of the fact that he had more intimate friends in the city. As he listened to the word of God, he exclaimed, "Ah, I know now! This is why I came here, in order to hear these things!" Such expressions as these keep one's courage firm through every temptation. May the Lord help us to obey our marching orders, and press the battle to a glorious triumph.

*Hiroshima, Japan.*

### THE OPENING OF THE PHILIPPINE ACADEMY

L. V. FINSTER

FOR many months we had worked and prayed for the time when we should be able to have a training school for the large number of our young people in the Philippine Islands. Much time and labor had been spent in making the preparations for this school. Many of our young people were very anxious to have a place where they could obtain a preparation to do successful work for God. At last, June 12, the time set for opening the school arrived, and we were very happy to meet the new students and friends of the school. The Spirit of the Lord came very near. Many prayers were ascending from homes all over the islands, that God would make the school a place where true education would be given, and the young people prepared for future usefulness. Profs. I. A. Steinel and O. F. Sevrens had done all within their power to have the arrangements complete for the opening of the school.

Not many of our young people are able to pay their way through the school, so several industries have been opened, to make it possible for them to attend the school. A large number work in the printing office. Some of the young ladies work at embroidery and hat making, and some of the young men are engaged in carpentry work, while others work in the school garden.

As calls for workers are coming almost daily from different places, it is very encouraging to know that more than fifty are enrolled in the school for training. Our other mission stations have also sent some of their brightest young men to be trained in the school. It is very refreshing to associate with these young people and their teachers, to see the good spirit with which the students are taking up their work, and the earnest endeavor of the teachers to make the school what it should be. We feel confident that the Lord will lay burdens upon these young people and fit them for service. We ask an interest in the prayers of God's peo-

ple that this institution may be a true Christian training school.

This building is a gift from the members of our Sabbath schools throughout the world to the young people of the Philippine Islands. We look forward to the time when we may behold the sheaves won for the kingdom of God, and know that we all have had a part in this work.

### THE LAST CALL

HAROLD MAYER

PEOPLE of God, art sleeping yet?  
Dost hear the call of God to war?  
The hosts of hell in counsel met;  
They know the end is at the door.  
And can ye idle sit all day  
When ye should watch, and work, and pray?

O child of God, dost understand  
These are the days when Satan throws  
His cunning spell on heart and hand,  
Because the tempter knows, *he knows*  
God's children will be snared if they  
Neglect the call to work and pray.

For soon — perhaps this hurrying hour —  
Our High Priest ends his work above;  
As Judge puts on the robes of power,  
Then wrath will fall unmixed with love.  
Wilt thou awake to hear him say,  
"Too late to work! Too late to pray!"

### THE LAST CALL TO SUPPER

T. E. BOWEN

WHEN traveling have you not heard the porter come through the train announcing the last call to supper? We have reached a stage in the gospel work when God's servants are going over land and sea with the last call to supper. Heaven is about ready for the marriage supper of the Lamb. The table is being prepared up there, many miles in length, about which some from this old sin-cursed earth are soon to gather, to partake of the marriage feast, while their blessed Lord girds himself and personally serves them. Think of it! the Lord of light and glory serving representatives out of every nation, kindred, tribe, and people, sitting at his own table in his kingdom!

But between now and then there is some very earnest work to be done, there are some very definite trials to pass through, for the proving and testing of those who shall be guests at that table.

The call to supper is to go into the highways and hedges of earth. Messengers must go out into the high places, as well as the low places, and extend the cordial invitation of the compassionate Saviour to come to the wedding feast. Some who were first called have become too interested in earthly things to heed the invitation, and as the feast is ready, with places at the table waiting, other guests must be found.

In this last call let us not forget the poor rich — men and women of means, yet destitute of the heavenly

riches. Here are some statements in "Testimonies for the Church," Vol. IX, pages 113-116, regarding this class:

"For years the perplexing question has been before us, How can we raise funds adequate for the support of the missions which the Lord has gone before us to open? We read the plain commands of the gospel; and the missions, in both home and foreign fields, present their necessities. The indications, yea, the positive revelations of Providence, unite in urging us to do quickly the work that is waiting to be done. The Lord desires that moneyed men shall be converted, and act as his helping hand in reaching others. . . . He would have them invest the means he has lent them, in doing good, in opening the way for the gospel to be preached to all classes nigh and afar off."

"The servants of Christ should labor faithfully for the rich men in our cities, as well as for the poor and lowly. There are many wealthy men who are susceptible to the influences and impressions of the gospel message, and who, when the Bible, and the Bible alone, is presented to them as the expositor of Christian faith and practice, will be moved by the Spirit of God to open doors for the advancement of the gospel."

"Altogether too little effort has been put forth for men in responsible places in the world. Many of them possess superior qualifications; they have means and influence. These are precious gifts, intrusted to them, by the Lord to be increased and used for the good of others.

"Seek to save men of wealth." "Pass them not by as hopeless." "Let ministers of the gospel take hold of these worldly moneyed men, and bring them to the banquet of truth that Christ has prepared for them. He who gave his precious life for them says, 'Bring them in, and seat them at my table, and I will serve them.'"

Is not here an answer, at least to some extent, to our interesting, ever-present question, How are we to provide funds for the finishing of the message in all lands? Jesus tells us, in these plain, simple words that there are men of wealth in our large cities to whom his servants are to go and "bring them in." He wants them. He died to save them from eternal ruin. And when their hearts are converted, their means, lent them of God, will flow into the gospel treasury.

Remember Nicodemus and Joseph of Arimathea. These men came forward boldly in the crisis when even Peter, James, and John, for whom so much had been done, utterly failed for fear of the Jews. But these two men went to Pilate and asked for the body of their Lord, and it was given to them. They buried the Son of God as a wealthy man in those days would have been buried. Is there not a lesson in this for us?

"Persuade [wealthy] men to lay up their treasures beside the throne of God by returning to the Lord their substance, enabling his workers to do good and to advance his glory."

Shall we not do it?

THERE is no grief without some great provision to soften its intensity.— *G. D. Prentice.*



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

## THE SABBATH DAY

ELIZA ROSE

The days are all so busy that there's hardly time to read  
Of the Saviour who came down from heaven above,  
Who left his home in glory to suffer and to bleed  
For those who spurned his pity and his love;  
There's hardly time to study, as we should like to do,  
Of the home he is preparing far away,  
For those who will accept him as their Saviour tried and true —  
*But there's time to read upon the Sabbath day!*

The days are all so burdened that there's hardly time to sing,—  
To sing the songs of Zion clear and strong,  
Of him who shortly cometh, his just reward to bring,  
The crowns of endless life, for which we long;  
Of the resurrection bodies which will know no pain nor care,  
When sin and death are feared no more for aye;  
Of Eden's fadeless flowers which will bloom forever there —  
*But there's time to sing upon the Sabbath day!*

The days are all so hurried there is hardly time to pray,  
To pray for all the grace we sorely lack;  
For strength to bear the burden and the trial of the day,  
And the sorrows which our weary spirits rack.  
There is hardly time to pray for the cause we dearly love,  
For those who bear good tidings far away;  
For the souls we hope to meet in our blessed home above,—  
*But there's time to pray upon the Sabbath day!*

## PROPER SABBATH OBSERVANCE

MRS. ALICE LOPER

"WHEN will it be sundown?" is an unpleasant echo, which has reverberated in memory for about forty years. It was uttered by a child to whom the Sabbath was irksome, and who long since ceased its observance.

If that promising boy of bygone days were the only one who had ever uttered these ominous words, it would not be so deplorable; but the fact that they are repeated over and over again in many homes where they have become familiar, and that they are the echo of unhappy hearts, warrants the belief that their cause should be removed.

A little child never makes this inquiry unless he has sufficient reason for doing so. One who has learned to call the Sabbath a delight, does not find its hours tedious or its proper observance wearisome. But one whose home life is such that the Sabbath is a yoke of bondage, is prone to inquire beseechingly as the sun lowers in the west, "When will it be sundown?"

Sad to say, such children know little of proper Sabbath observance, and they fail to experience the happiness of soul to be found in the home

where delight in the real spirit of Sabbath keeping renders the atmosphere truly enjoyable to all.

On the other hand, many children just as truly fail to cultivate love and reverence for the holy Sabbath, because the hard yoke of bondage is not replaced by the easy yoke of Christian service in the home training. Jesus says, "Take my yoke upon you, and learn of me. . . . For my yoke is easy, and my burden is light."

In the home where there is no yoke of any kind, children learn to treat the Sabbath with little or no reverence. They spend its sacred hours much as if it were any other day of the week, with the variation, perhaps, of attending Sabbath school, and, it may be, church services.

Is it any wonder that children who grow up in an atmosphere of religious tyranny or religious laxity in the matter of Sabbath observance, should deliberately trample the sacred memorial underfoot a little later in life?

It is possible for a child to learn to hate the idea of church and church services because of his being disciplined unwisely; while many children never become really members of the body of Christ because of carelessness in regard to religious things, and

deplorable irreverence, on the part of their parents. It does not help a little child to love Jesus better, to be slapped or yanked or thumped or spanked for every little deviation from the theoretical "chalk line" of the parent. Nor does his love for his Saviour (or his parents) increase because of being permitted to do absolutely as he pleases at home, in the house dedicated to the worship of God, or elsewhere.

### The Keynote to Success

The Christlike medium — which never means compromise with sin — is what parents need to cultivate in dealing with children. Herein is found the keynote to success in training children so that when they arrive at older years, they will remain under all circumstances as true to God as is the needle to the pole. It is required of all parents that they accomplish this end; but to do so requires much time, a heartfelt interest in the welfare of souls, and a close and intimate connection with God.

If there is one supreme work in which one must constantly study to show himself "approved unto God, a workman that needeth not to be ashamed," it is the matter of child training. And yet by following the explicit instructions of the divine textbook, one may be absolutely confident that his work, his labor of love, will not be in vain. It is blessed to know that there is no "if" in regard to the results of proper child training. And one of the greatest molding influences of a child's life is the manner in which he learns from week to week to observe the Sabbath.

The ancient city of Jerusalem would have remained forever if the Sabbath had been kept as it should have been kept by the people. And that family circle will remain forever that truly observes this one text: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Therefore instruction in regard to proper Sabbath observance is indispensable in the curriculum of the home training school.

### Remember

"Remember" has a very great meaning in connection with proper Sabbath keeping. In no other place is its meaning more intensified.

"Remember" that the Sabbath is holy — not a day for pleasure such as is proper only on other days of the week. It is not a day to be reserved for ordinary visits, social calls, or society affairs. Neither is it a day for wearing a long face, and for looking blue and discouraged. The Sabbath, if kept in the true spirit of the Creator, is the happiest day of all the week, when praise, thanksgiving, and

true worship leave no time for discouragement or for gossip and idle conversation. Those who spend the precious hours of the Sabbath as if in the immediate presence of the Lord of the Sabbath day, experience an uplift which is a barrier against sin during the week to come.

"Remember" that the first hour and the last hour of the Sabbath are just as sacred as the one devoted to the forenoon service at church, and honor them accordingly. This example and practice means much to children.

"Remember" to take baths on Thursday evening or Friday morning rather than on Friday evening, and thus avoid extra work on the Sabbath.

"Remember" that the family prayer meeting on Friday evening exerts a more telling influence in the salvation of children than the church prayer meeting on any other evening of the week. Friday evening affords also special time for family singing and for appropriate instrumental music. Such enjoyable Friday evenings in the old home are never forgotten, and their hallowed influence remains after the family circle has been broken, and faithful parents have been laid to rest.

"Remember" that the blessed example of home religion has much more to do with the molding of character than the sermons preached from the pulpit.

#### Ministers to the Sick and Afflicted

"Remember" the sick, the discouraged, and the bereaved, by ministering to their comfort and happiness, if necessary, upon the Sabbath. Children love to do errands of mercy and kindness, and they should be encouraged to cultivate their love for Christian service.

"Remember" that keeping the mind constantly occupied through the week as to what fashionable accessories may be secured for the wardrobe, just what models and trimmings are strictly up to the minute as measured by the standard of the fashionable world, makes it impossible to dwell upon holy themes undisturbed upon the Sabbath. One whose best thinking through the week is done along frivolous lines, reveals this fact to others upon the Sabbath, even if unconsciously.

"Remember" that the "ornament of a meek and quiet spirit" is what God loves, however much man may look "on the outward appearance." Neatness in dress should be conspicuous at the Sabbath service, but extravagant display is not in harmony with the house of prayer, where the poor are divinely entitled to a cordial welcome. Children should not be taught to center their thoughts upon their wearing apparel. Sabbath school is an unfitting place for some children to "break in" a new frock.

The little girl who forms the habit of dressing her doll in a clean frock

on Friday afternoon, preparatory to the Sabbath, has an idea of Sabbath observance which may well be encouraged. Through the week she may easily learn valuable laundry lessons, when old enough to do her doll's washing and ironing herself.

Children should be taught from babyhood what is proper upon the Sabbath. They should not be left to choose their own entertainment by indulging in ordinary school games, playing store, and doing just as they would on week days. Parents who thus neglect their children, need not wonder at the deplorable results which follow.

"Remember the Sabbath day, to keep it holy," having all necessary bits of mending done in ample time, so that Johnnie's confidence in his mother's sincerity as a Sabbath keeper will not be shaken by seeing her take "just a few stitches" after sundown Friday or on Sabbath morning.

"Remember" not to labor so hard and unceasingly on the six working days as to become so physically exhausted that proper Sabbath observance is impossible. "The Sabbath was made for man," not simply for physical rest, but for spiritual and mental uplifting such as can be gained only through the intelligent reading of God's Word and other good literature, together with meditation, prayer, attendance at divine worship, and in Christlike ministry. One's best thought cannot be brought into service when the body is too tired for the mind to do active thinking. Many a Sabbath blessing is never claimed because the soul is too tired to look up and receive it.

"Remember" that "six days shalt thou labor." One who practices being indolent through the week, cannot properly observe the Sabbath. Six days of labor for God prepares one to appreciate rightly the day of sacred rest. Sleeping for hours upon the Sabbath deprives the soul of the spiritual blessing without which Sabbath observance is sadly lacking. What a reformation would be wrought in the home life of the inactive individual if he would discipline himself to read and sing and pray while at home upon the Sabbath, and it may be to take care of the children while the overburdened, care-ridden wife—or husband, as the case may be—experienced a needed change of occupation, rest, and time for mental uplifting. The blessings of reading, singing, and prayer ought to be shared by every member of the family circle. In no other place can the blessed principles of proper Sabbath observance be so instilled into the mind as in the inner circle of the home life.

#### The Sabbath School Lesson

"Remember" to give children their next Sabbath school lesson in "broken doses," rather than line them up in military style on Friday evening, and keep administering instruction until their patience is worn threadbare and

their interest dead. Devote a little time each day to the study of the lesson. Enlist the children's interest by encouraging them to express their own ideas in regard to it. Do not confine them to the mere routine of printed questions by telling them: "Mother is in a hurry, so you must keep still. We must get over this as quickly as possible."

Parents who have no time for the Sabbath school lesson now, are teaching their children to "have no time" for it a little later on. No day in the week is so filled with legitimate work for God that time for Bible study is actually wanting. Children who are taught in the right way never find the Sabbath school lesson irksome. But if the entire task is left for Friday evening or Sabbath morning, the results will be far from gratifying. Teach children to give God the first place in their time during babyhood, childhood, and youth, and he will be given the first place in later years.

#### The Advantage of Bible Study

A child's love for his Sabbath school lesson depends upon how he is taught. If he is made to comprehend that it is the most important lesson of the week, he has a field for thought upon the Sabbath which other children do not explore. He finds entertainment at home upon the Sabbath day by illustrating his lesson, using blocks, crayons, flowers, and twigs, thus finding in the Sabbath an enjoyable charm. The sand-table also renders valuable service to the little ones. Children who are older enjoy reading the lesson and other good literature at their command,—and they should have that suited to their years.

"O, but books and kindergarten materials cost so much!" I hear some one say. Yes; but so do new hats. Children cannot be trained for service without expense. And meager facilities in the home training school are just as much to be condemned as meager facilities in the day school or the Sabbath school. The child who is raised without illustrating material and good literature is much like "the bird with the broken pinion"—unable to soar to his legitimate height.

Never tell a child that he is too nervous to behave properly during Sabbath school or church service. If he is really nervous, it does only harm to impress this fact upon him. Teach him to control his nerves. The Sabbath school should be considered so holy, and the house of God so sacred, that even little children would be constrained to comply with the divine injunction: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools." The child or grown-up person who "keeps his foot," does not disturb the congregation by heedlessly going about during divine service. The one who is "ready to hear" does not offer the "sacrifice of fools."

Oh, how beautiful it is to show proper respect and reverence for God when in the house especially dedicated to his worship! How much this means in the molding of plastic human character! The child who behaves during divine service because he loves God and his sanctuary, behaves whether he is being watched by his parents or not. In this he honors God and honors his parents.

Much of the so-called "nervousness" is mere force of habit. If a child is indulged in misbehavior in church, he fails to grasp the true meaning of divine worship and the sacredness of the sanctuary where God meets with his people. This renders his spiritual development deficient, and he places a low estimate upon the importance of the Sabbath itself.

True Sabbath keeping does not consist in keeping children still from sundown to sundown. They should have the variation of being taken for a walk or a drive where they may enjoy the beauties of nature with their parents. The parents in every household should study what is for the highest good of their own children, and act accordingly.

Sabbath meals should be especially palatable, but simple. The child whose stomach is filled with rich pastry, pickles, and other indigestibles, will be cross and irritable. And how unjust to administer harsh punishment for that for which the parents alone are responsible! Any child will be "nervous" when his stomach is "like the troubled sea, when it cannot rest." Instead of telling a child that he is bad; and punishing him accordingly; far better confess to him that an error is being made in his diet, and see to it that the family menu is corrected. It may be surprising what a wonderful calm will take possession of him. The American child of the twentieth century who really learns to have true respect for his stomach, is to be congratulated. Such a child is in condition to experience higher joy, more contentment, and is more easily impressed by the truths of the gospel.

#### Be Faithful, and Claim the Promise

May our children be so faithfully trained in God's way of observing the Sabbath, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." May Sabbath-keeping parents be so faithful in their home training that they may claim the precious promise: "I will contend with him that contendeth with thee, and I will save thy children."

*Dinuba, Cal.*

— ◆ — ◆ — ◆ —  
 "God keep us through the common days,  
 The level stretches white with dust,  
 When thought is tired, and hands upraise  
 Their burdens feebly, since they must.  
 In days of slowly fretting care,  
 Then most we need the strength of  
 prayer."

### MAKING THE MOST OF SABBATH AFTERNOON

How frequently we hear mothers asking, "What can I do with the children on Sabbath afternoon?" Many earnest mothers wish to make the Sabbath a pleasant and religiously profitable day for their children, and would do so if only some one would show them how.

Mrs. Brown says, "Johnnie is so restless, and Mary won't pay attention. I really have tried to teach them Bible verses and their Sabbath school lessons, but I just can't do anything with them."

Mrs. Goodwin says, "I have bought books for the children that tell them what to do on Sabbath afternoon. They will not use them."

Is there nothing that can be done for the children in the home that will make them familiar with Bible characters, scenes, and events, and give them a rich fund of memorized verse as a foundation for the deeper religious life that is to come later only with experience? Mrs. Stoner has well said, "The path of knowledge should be a joy to all children." If this is true of the attainment of secular knowledge, how much more true is it of things pertaining to God and our relationship to him!

Let us visit a home where the parents have met with some success in attempting to solve this problem.

Dinner is over at two-thirty, and five eager little faces are looking questioningly at mother, waiting for something to do. Does she put them on five straight-backed chairs in the parlor, and stand stiffly before them, Bible in hand, frowning on the least evidence of overflowing of spirits, as she drills them on the commandments and psalms?—Oh, no! She says, "Grant, run and bring your blocks—the wooden construction blocks and the stone building blocks." The dining-room table is cleared while the children crowd eagerly around it.

"What shall we make?" says mother.

"The temple," answers twelve-year-old Fred.

Quickly the little children form Solomon's porch, while the older ones build the temple proper out of the stone blocks.

When it is completed, and each child has passed judgment on it, mother says, "When do we first hear of Jesus in the temple? Where was he, and what was he doing?"

Elizabeth points to Solomon's porch, saying, "Here he was found in the porch talking to the doctors when he was twelve years old."

"What happened here?" asks mother, pointing to the court of the Gentiles.

"I know, I know," cries Fred, enthusiastically, jumping up and down and almost tilting the table. "Jesus overturned the tables, and drove out the cattle and the money changers."

"Can any one tell me what he said?"

"I think I know," says thoughtful little Grant. "'My house shall be called a house of prayer for all nations, but ye have made it a den of thieves.'"

"In what part of the temple did Jesus spend his time during the Pass-over week?"

"In the court of the Gentiles, teaching the people who gathered about him," answers Elizabeth.

"Now," continues mother, "who can tell me what happened in the temple during the dark hours of the crucifixion?"

There is a moment's pause, then Fred says: "I don't know, but I can find out." Running for his Bible, he turns to the last of Matthew, then says, "I have found it: 'The veil of the temple was rent in twain.'" Elizabeth shows the little ones where the veil was.

Leaving the temple on the table for father to see, they turn to the blackboard. Mother draws a shepherd's crook, and the first one who can give a verse suggested by it, says, "There were . . . shepherds abiding in the field, keeping watch over their flock by night."

Next a star is drawn, and that suggests the story of the wise men.

Baby Mary is elated when mother draws a picture of the rushes and a basket; for she knows it is baby Moses.

Before the blackboard game was over, father came downstairs, and told the children he had a new book to read with them. Then with songs and a Bible verse contest the happy afternoon went quickly by.

Another Sabbath afternoon mother brings out the box of Perry Pictures, showing scenes in the life of Christ. She lays them all face down, and then raises them one at a time just long enough for the children to guess—"The Sistine Madonna," "Three Fishermen," "Christ Teaching from a Boat." When they have grown tired of these, they take turns in giving word-pictures. One says: "I see a sick man by the roadside, and a man with a donkey who is going to help him," and all the rest shout, "The good Samaritan."

"But," says some one, "doesn't this take a great deal of the mother's time? Doesn't it involve sacrifice?" What has the Lord given the mother time for? To answer the letters that have accumulated through the week, to make a social call, or take a nap, so that she may be better able to do the drudgery of the coming day?—No; she might better take a half day off during the week, or neglect some household duty. It will mean so much to the boys and girls to have these hours to look back upon when they are far from the home nest.

One mother, speaking of her four boys, says: "My time with them is

short. The church and society will have them when my nestlings are gone from the home forever." Is it too much of a sacrifice to ask of mothers that they give themselves to their children?

Two women reared their children in the same town, the same church, the same school. Today one mother welcomes back to the old home a distinguished pastor, an able lawyer, and a capable business man, all paying to her the highest tribute. They say, "Mother made us what we are by her unselfish devotion and love." The other, in sorrow, reads of the unprincipled business transactions of her two boys. She had little time to give them when they were children. Now they bring to her only sorrow.

Which mother, think you, made the greater sacrifice?—*May H. Barclay, in the Western Christian Advocate.*

### REFLECTORS

R. R. H.

As we delve into the secrets of nature with God's magnifying glass, how beautiful the lessons of spiritual truth we may mine from its ever-accessible treasure house!

A few days ago a class in physics came to the statement, new to some of the students, that a rough, uneven-surfaced object is a poor reflector, because it breaks up and absorbs the light rays to such an extent that the object itself is illuminated, and made distinctly visible; while in contrast a highly polished object is a good reflector, not breaking up the rays or absorbing them, but reflecting so perfectly the light rays as itself to become almost wholly invisible. Thus on a distant mountain a ragged rock would be discernible, but a polished palace would appear only as an area of brightly shining light.

From this illustration we may learn the great spiritual truth expressed in the desire of the Master Builder that his workmen should be "polished after the similitude of a palace," that they may be true reflectors of the Father's glory, transmitting the light rays from his throne, unbroken and in their original strength.

In the rough-surfaced object, we can discern those who receive the bounties of heaven, and absorb them all for their personal wants, rendering themselves conspicuous in the narrow sphere of this world's glory; but after all their pains, it is only the rough, unattractive surface of selfishness, pride, and vice that is turning continually to the world. For in individuals as such there is "no good thing." It is only to the extent that one reflects the Father's glory that he becomes "polished after the similitude of a palace." Seeking obscurity for himself, and giving the more prominent place to him "whose right it is" to be adored, one's character will grow truly beautiful.



### REVIVAL MEETINGS AT TAKOMA PARK

THE special meetings recently held in Takoma Park resulted in a great spiritual awakening and reformation. The messages borne by different speakers were plain, practical, and powerful. Especially were the Bible studies given by Elder S. N. Haskell greatly appreciated, and resulted in creating an intense interest in the study of the Bible and the writings of the Spirit of prophecy.

Nearly seven hundred dollars' worth of sets of the Testimonies and copies of "The Desire of Ages" were purchased by our brethren one evening at the close of the service. That is as it should be, for as surely as the word of the Lord is true and the Spirit of the Lord has spoken through the "Testimonies for the Church," there is great need that both ministers and lay members read carefully the many messages of reproof given to us, and turn to the Lord with weeping, fasting, and prayer.

The men bearing the principal responsibility in this meeting bore a definite message,—absolute surrender to God, deliverance from the bondage of Satan, complete and constant cleansing from sin, and the reception of the Holy Spirit by faith as the only source of power to go forward and complete the work of bearing the gospel message to all the world in these troublous times.

One of the most encouraging features of the meetings was that the leading ministers and workers in the various branches of the work were among the foremost to take part in this heart-searching work and repentance. Nearly all the leading General Conference men were present, and contributed greatly in making the meetings a success.

At the Friday evening meeting, September 21, there were nearly one thousand young people present, besides a great many people who could not get inside the tent. As the meetings progressed, the Spirit of God seemed to rest on the congregation. A revival followed the preaching of the word, and it was estimated that five hundred young people came forward and gave themselves to God.

The following day a larger number of people attended the meetings, and nearly one hundred more came forward, some of whom had never been converted. These were seasons of great spiritual refreshing, and will not soon be forgotten by those present. Special consecration services were held each morning with the students of the Washington Missionary College, and practically every student at the college took part in this forward movement, and joined the procession for the "upper-chamber" experience. Christ came to this world and died in order to put away sin. Let the church once more return to apostolic purity and power, and by diligent searching and repentance put away sin, and again we may count on the manifest workings of God and on multitudes flocking to the light. One writer has well said:

"We all want to see wonders wrought by God in our own characters, that the fir tree may replace the thorn, and the myrtle

the brier; in our homes, that the desert may blossom with roses; in our churches, that they may rise and put on their beautiful garments. O for another Pentecost! O for a widespread revival of true godliness! O for the making bare of the right hand of the Most High! O to see converts fly as doves to their windows! And why is it that we strain our eyes for them in vain? Is it not because we have not sanctified ourselves? Sanctification means the cleansing of the soul, and the putting on of the white robes of purity and humility. We are not clean enough for God to use us. We are not humble enough to bear a great success. It is perfectly true that we can only be wholly sanctified by the God of peace. Holiness on its positive side is his indwelling and filling; but on its negative side it involves the putting away of known sin, or the being willing that he should cleanse it away from us by blood, or water, or fire.

"Is this our condition? Have we laid aside our weights as well as our sins? Are we cleansed from all filthiness of the flesh and spirit? Are we able to say with the apostle that we do not condemn ourselves in anything that we allow? If not, let us no longer complain that the days of wonders are over. We are ourselves accountable for their having vanished, like peace from the criminal, and purity from the fallen. But if only each one of us were to sanctify himself, putting off the old man with his deeds, and putting on the new man, renewed daily in the image of Christ; forsaking every form of evil, and hating even the garments spotted by the flesh; yielding himself to the two-edged sword of our great High Priest,—we should find that wonders would begin and never cease; that the tomorrows would only unfold greater and better things than ever before; that Jordans would cleave, and Jericho would fall. Then the Land of Promise would lie open with its immeasurable plenty, its oil and wine, its corn and honey, its precious, priceless stores."

There is in Washington a "sound of a going in the tops of the mulberry trees." We have great faith and confidence in the men whom God has chosen to lead out in this work. We earnestly pray that the work, so well begun, may be extended to all other places, and thus the work be closed in power far exceeding that attending any religious movement of the past.

R. D. QUINN.

### CAMP-MEETINGS IN THE SOUTH EASTERN UNION CONFERENCE

It has been my privilege to attend the North Carolina, Cumberland, and Georgia camp-meetings, and I greatly enjoyed every day I was with the brethren and sisters.

The conferences had no business sessions, so the entire time was given to a study of departmental work and Bible themes. All seemed interested in every phase of our message and work.

The attendance of our people was the largest the conferences had ever enjoyed, and the growth during the last few years has been so rapid that several hundred were present at each meeting.

From twenty-five to thirty converts were baptized at each place, and quite a few of these were persons who had accepted the truth as a result of meetings held preceding the camp-meeting. Those not of our faith manifested some interest to hear the truth.

We were greatly pleased to see the unity and harmony existing between the brethren, and the strong confidence in both the home and the foreign work. This is as it should be everywhere. No conference can be strong and prosperous without sympathetic understanding among its constituency. If we do not love and cherish the work at home, we cannot expect the blessing of God upon us. No Union Conference in which I have been is more united or working harder to win souls to Christ than the Southeastern. From the beginning to the end of all these meetings not one discordant note was sounded. It seemed as if drops of the latter rain were falling, and the workers and people were of one heart and one mind.

The brethren have set a definite goal for themselves in soul-winning. They are united in trying to increase the constituency to 5,200 within two years. With the Lord's blessing, the Southeastern Union will develop rapidly into a strong, helpful conference.

Much interest was manifested in the educational work. The new school at Ooltewah, Tenn., seemed to appeal to the people, and most of the young men and women of the Southeastern Union Conference who attend school this coming year will attend our own school at Ooltewah. The people have given liberally of their means for the upbuilding of this school, which will prove a great blessing to our work in the South. The writer spent one day at Ooltewah with the school board. The girls' dormitory was well under way, and it is hoped that it will be ready for occupancy by October 20. It is a substantial, well-built structure, and will accommodate one hundred students. It is the first of four buildings which the school needs. When the plan is complete, the Southeastern Union will have one of the best school sites, buildings, and equipments in our denomination. It has long waited for and greatly needed these improved facilities. Much financial help will be needed to complete the program, but the people of the South will do their full duty, and have already surprised us with their willingness and ability to give.

The future looks bright for the work in the Southeastern Union Conference. The Lord is richly blessing the work, and if the constituency remains united and seeks the Lord whole-heartedly, there will soon be a strong, helpful Union Conference in this territory.

I. H. EVANS.

#### PITRUFQUEN CHURCH DEDICATION

It was the privilege of the writer, in company with Brethren J. W. Westphal, F. L. Perry, and C. P. Cramer, to visit Pitruquen, Chile, and take part in the dedication of the church building in that place, February 24, 25. Pitruquen is about three and one-half hours by train south of Pua, where our conference school is, and is quite an enterprising town with a population of about eight thousand. The country in this part of Chile is comparatively new, much of the land being still in forest.

Brother F. H. Westphal's home is in Pitruquen, and the church is located on a lot joining his property. We were entertained at the hospitable home of Brother and Sister Westphal, as well as were many of the

other brethren and sisters who had come in to attend the services.

This building was started several years ago, and has been in use for some time, but was not entirely finished until just before our visit. We were glad that the final arrangements were made for caring for the small indebtedness which still remained upon the building; so that it was possible to dedicate it practically free from debt. The building will seat about one hundred and fifty persons, and is well lighted by several large windows.

Through the earnest efforts of Brother and Sister Westphal, a strong church school has been established in this place, and is conducted in the church building. Several pupils attend from the town, and the enrollment has grown until now it is necessary to employ two teachers.

The dedication took place Sunday afternoon, with several persons from the town in attendance. Brother F. H. Westphal

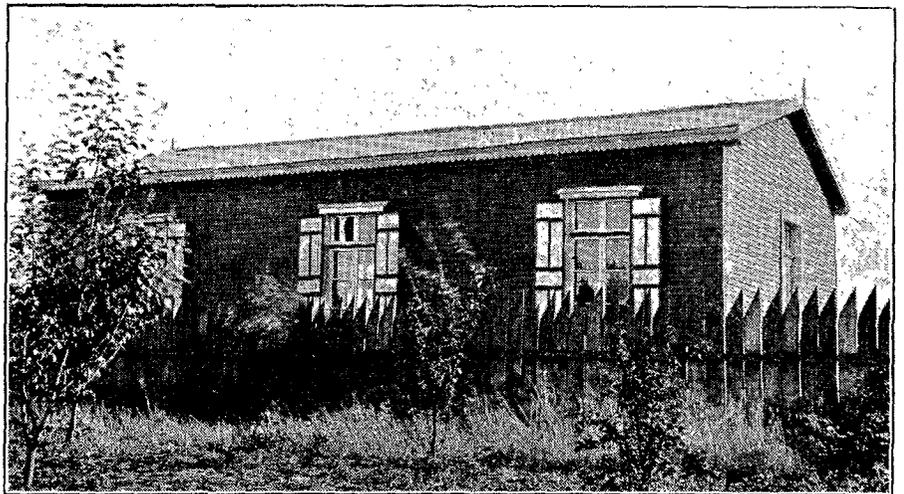
was a good attendance of those not of our faith, the evening meetings being especially well attended.

During the time usually occupied by the regular conference sessions, studies were conducted on different phases of the message; and the importance of active missionary work by the church members was strongly impressed. The help given by Brethren Ernest Lloyd and L. W. Graham was appreciated.

The laborers who were with us, in addition to the local conference helpers, were W. A. Spicer, of Washington, D. C.; Frederick Lee, of China; A. J. Clark, of the East Michigan Conference; C. S. Wiest, of the South Wisconsin Conference; and Prof. R. B. Thurbur, of Berrien Springs.

Nearly \$2,200 in cash and pledges came in for missions. The book sales amounted to \$800. Thirty-seven persons were baptized the last Sabbath.

The Cadillac Chamber of Commerce in-



PITRUFQUEN CHURCH BUILDING, PITRUFQUEN, CHILE

gave a brief report of the work, and rendered a financial statement. The total cost of the building was \$6,309.20, and the land and fence cost \$800, making a total of \$7,109.20. The sermon was based on Hebrews 12: 22-24. The dedicatory prayer was offered by Brother J. W. Westphal.

In connection with the meetings at this place, there was a baptismal service, Brother F. H. Westphal baptizing seven in the river near by. There were also meetings conducted for the young people by Brother Cramer. The attendance from the town at the night services was excellent, and indicated a good interest, which we hope may soon be followed up by a strong series of meetings, and many souls be added to the church, which now has a membership of seventy-eight.

O. MONTGOMERY.

#### NORTH MICHIGAN CAMP-MEETING

The north Michigan camp-meeting was held in Cadillac, Mich., August 23 to September 3, and was declared by those present the best meeting north Michigan ever held. Departmental work was considered during the day, and each department received special attention. The work of the Missionary Volunteer department was especially encouraging. It was gratifying to note the number of young people present.

A deep earnestness and an intense interest prevailed throughout the meeting, and the last Sabbath service was one to be remembered. Almost the entire congregation came forward to renew their consecration to God and his work. It seemed as if all realized that time is short, and that such opportunities may not long be ours. There

visited all the campers to go for an auto ride around the lake and the city Friday afternoon.

We are grateful to the Lord for his manifest blessings in this field, and for progress in the different branches of the work.

E. A. BRISTOL.

#### THE ITALIAN WORK IN CHICAGO

The Italian work in Chicago, although advancing slowly, is finding its way to many honest-hearted persons. Last Sabbath nine more were buried with Christ in baptism, thus making twenty-three that have united with the church since January of this year. We expect to have another baptismal service very soon.

The Lord surely has blessed us in the tent work this summer, and we expect to reap abundant precious fruit in due time.

There are many difficulties and perplexities to meet, but we are of good courage, and ready to face any circumstance sure of victory, for the prayers of the saints and the love of Jesus sustain us.

In our work, we find many families in need of clothing. It may be that some of our brethren and sisters could assist us in sending clothing for men, women, and children. Everything in this line can be used to good advantage, and will be greatly appreciated.

While we are thankful for what the Lord has done for us in the past, we are looking for greater results in the near future, and are praying that the Lord will teach us the right method to win souls for Christ.

Sister Vesta Cash and Brother J. Sansonetti, our Bible workers, are of good

courage, and are doing faithful work for the Master.

The Lord is surely coming soon, and we shall rejoice to hear him say, "Well done, thou good and faithful servant; . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

R. CALDERONE.

726 S. Oakley Blvd., Chicago, Ill.

### SOUTH ENGLAND CONFERENCE SESSION

THE fourteenth annual session of the South England Conference was held at Balham, South London, August 2-7. It was feared that the fifty-per-cent increase in railway fares would materially lessen the attendance at this meeting, but to the surprise of all, there was an unusually large attendance from all parts of the conference.

The six days of this session were crowded full of meetings, and attention was given to every phase of the work. At the workers' meetings, plans and methods were considered for pushing forward the conquests of the message, and the laborers went to their fields with the determination to win more souls for Christ.

The attendance of young people was large, and the meetings held for them were helpful to a high degree.

On the Sabbath almost the entire congregation moved forward to reconsecrate themselves to God. From first to last, the spiritual atmosphere of the gathering was very marked.

The business sessions of the conference were inspiring, the people taking a live interest in everything brought before them. Plans were laid for placing the REVIEW in every Sabbath-keeping home as far as possible. A large fund was provided for sending young people to the college for training.

Arrangements were also made for strengthening the departmental work in the conference by selecting secretaries to supervise the young people's, home missionary, and other departments. Formerly, the departments and the treasurership of all the local conferences were centralized in the Union. These responsibilities are now being distributed to the local conferences as fast as suitable persons can be found to carry them. On account of the fact that one tenth of the membership of the South England Conference is in government service in connection with the war, the work is somewhat handicapped at present. This, however, throws heavier responsibility on those who remain, to work with even greater zeal. Under the blessing of God the work may go forward in spite of these obstacles.

Elder S. G. Haughey was reelected president for another year, and with a united and progressive conference behind him, the work ought to make decided progress.

The ministers present from outside the conference were W. H. Meredith, H. J. Edmed, W. E. Read, and the writer. A very decided increase in the tithe and mission offerings was shown by the treasurer's report. At the closing meeting Brother J. West was ordained to the gospel ministry.

M. N. CAMPBELL.

### THE WORK OF THE MESSAGE IN MEXICO

It was my privilege to visit again quite a number of our churches and companies in revolution-torn Mexico, and I am glad to report that the greater part of our brethren are faithful, and that the message is making progress in spite of all difficulties. Some thirty-five persons have been baptized within the past year, and others are await-

ing baptism. One or two new companies are awaiting baptism and organization.

Before crossing the line into Mexico, I was forcibly impressed with the fact that there is a very large number of Spanish-speaking people all through the southwestern part of the United States. In San Antonio there is a small church of Mexican brethren, with one laborer, but the city contains more than forty thousand people who speak the Spanish.

In Laredo also there is a company of some thirty that seem to be full of faith and courage. There are in this small place twenty thousand to twenty-five thousand Mexicans. In the city of El Paso there are more than thirty thousand. In the schools of that city, I am told, there are twice as many Mexican children as American; and a similar condition prevails in many other parts of the southwest.

On reaching Monterey I found the church there still in a flourishing condition. The elder and the deacon are shoemakers. The Sabbath school superintendent is a barber. The brethren are all poor, yet I found that during the previous quarter they had raised \$106, Mexican money, in tithes and offerings. Considering the poverty of our brethren and the conditions of the country, that seemed to me quite a good amount for them to raise for their work. This company has had one young woman, a Mexican, as a Bible reader, who has done nobly to hold things together during these days of trouble. Then Elder J. A. Leland has visited and worked with the company quite a good deal, and is with them at the present time.

We found no difficulty here in preaching and working as heretofore. There is no restriction on Bible work and visiting, and we believe that foreign workers will not be interfered with if they quietly go on with their work. The Master has said the message must be preached in all the world to every nation, and it will be done in Mexico in spite of all adverse laws; in fact, we believe that there will soon be a modification in the law, as there is now no special attempt to enforce it. From our experience during these many years in Mexico, we believe that more will be accomplished in house-to-house work and the quiet dissemination of the message than by any other method.

G. W. CAVINESS.

### THE BLESSING OF BINDING ABOUT OUR WANTS

WHILE carrying forward the work in America, may the Lord help us to give to other countries the attention that they ought to have, so that the workers in these fields will not be bound about, unable to leave memorials for God in many places. Let us not allow too many advantages to be absorbed in this country. Let us not continue to neglect our duty toward the millions living in other lands. Let us gain a better understanding of the situation, and redeem the past.

My brethren and sisters in America, it may be that in lifting up your eyes to see afar off the fields white unto the harvest, you will receive into your own hearts the abundant grace of God. You who through unbelief have been spiritually poor, will, through personal labor, become rich in good works. You will no longer starve your souls in the midst of plenty, but will appropriate the good things God has in store for you. When you begin to realize how destitute of means the laborers are to carry forward the work in foreign fields, you will do what you can to help, and your souls will begin to re-

vive, your spiritual appetite will become healthy, and your mind will be refreshed with the word of God, which is a leaf from the tree of life for the healing of the nations.—"Testimonies for the Church," Vol. VIII, pp. 32, 33.

## Home Missionary Department

E. M. GRAHAM  
F. W. PAAP

General Secretary  
N. Am. Div. Secretary

### "A FEW HOURS EACH WEEK"

ONE of our leading home missionary workers told me of a sister who so plans her work that "a few hours each week are given to making calls with our literature." She is situated just as hundreds of others are, but makes it a regular business to get in touch with all the families in her vicinity, and others as she can extend her work. She makes acquaintances first, and then, as the way opens, gets them to reading. This sister has been privileged to see several families come into the truth during the past two years. The reason is very simple. Results are sure to follow such endeavor. See 1 Cor. 15: 58, last clause. In a letter from this sister she reports the sale of thirty-five small books, and the distribution of several hundred *Signs of the Times*.

The missionary secretary of one of our country churches received a letter from her tract society office with reference to having some one take up the sale of our small books. No one volunteering, she concluded to do it herself, although it meant covering considerable distance on foot. In the few hours given to visiting in the neighborhood, she "secured orders for twenty-seven small books, held two Bible readings, allayed prejudice in two instances, and now a number of homes are open for our literature." This neighborhood work is certainly bringing results. The Lord is calling for more of it—for more personal work.

I was just reading about a home in which there has been considerable sickness. A brother has visited the family occasionally, carrying cheer and sympathy to them. The last time he called, the lady of the home said to him, "I believe you people have the truth." She had been reading the *Signs of the Times*, and although the brother was worn from lack of sleep, she begged him to explain some of the prophecies of Daniel to her sick husband, while she sat near and listened.

Today there is a restlessness, an anxiety, a real heart desire, on the part of many around us for the truth, for the genuine gospel. We are to watch for such, plan to help them, plan to place in their hands the literature that will lead them to study the Word of God for the help they need.

In every neighborhood there are those who are waiting for the light of present truth. Shall we not get so in touch with our Lord that we shall make it a part of our business—"my Father's business"—to do more personal work for those about us? The promise contained in the following instruction from the Spirit of prophecy will not fail: "Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual agency to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the doors of their hearts, and will make upon their minds lasting impressions."

ERNEST LLOYD.

## Educational Department

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

### OAKWOOD JUNIOR COLLEGE THE WORK THAT LIES BEFORE IT

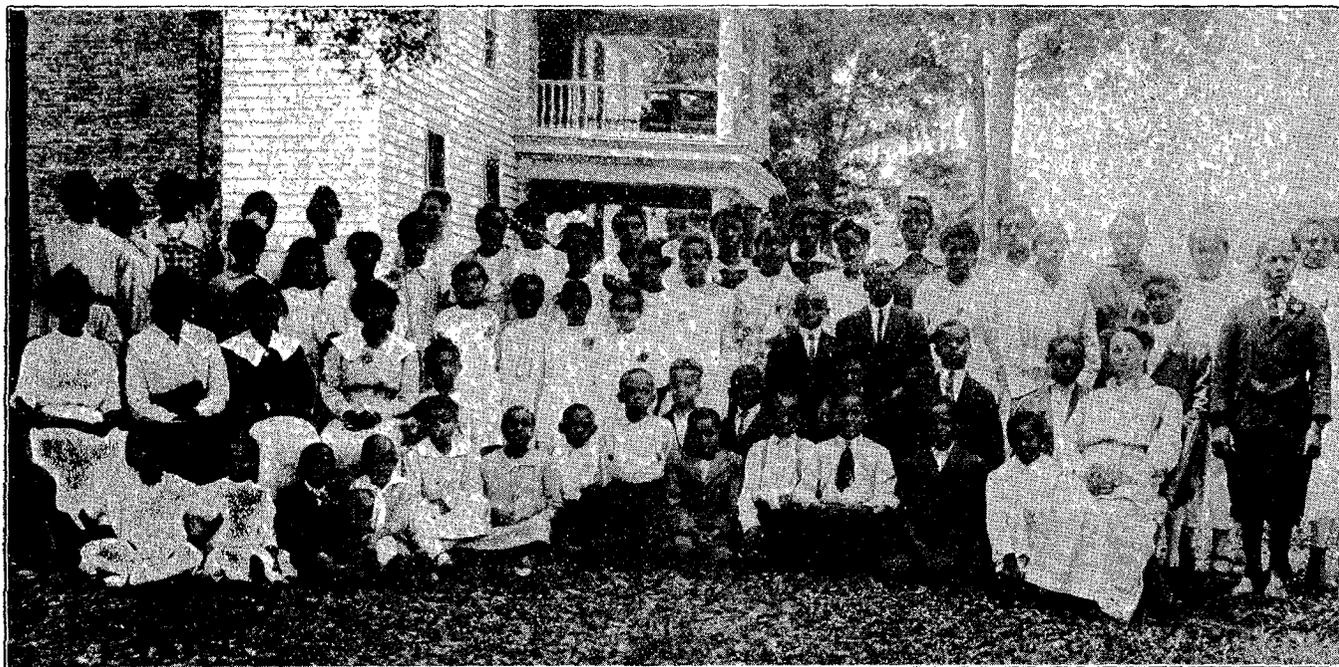
THIS is the only institution operated at present by Seventh-day Adventists on this side of the Atlantic in behalf of the higher education of the Negro. According to the census report of 1910, there are 9,827,763 colored people in the United States. There are about 24,591,000 in the Western Hemisphere. This large population is found in the southern part of the United States, the West Indies, and the northern part of South America. But few Negroes live in the

landing of the Dutch man-of-war on the Virginia cape, in August, 1619, and the time of our Civil War. The importation of slaves was forbidden after the year 1808, but the traffic did not cease. Our government exercised proper vigilance by having its war vessels patrol the west coast of Africa; but many of the fast-sailing slave ships, under cover of the night or of fog, escaped detection, and after putting ashore and hastily loading their cargo of human freight, hoisted sail for the open sea. The number of slaves transported during those forbidden days will of course never be known, but Booker T. Washington estimated that at least 270,000 were smuggled through between the years 1808 and 1860. Only a few weeks ago, in a suburb of the city of Mobile, Ala., the writer visited the remnant of a cargo of one hundred and two slaves who were landed by the slave ship "Clotilda" in 1859. Seven of these weather-

have been slow; and even now, with all the sacrifices we have made during the last twenty years for the uplift of the Negro by education and evangelization, we are convinced that we have only touched this work with the tips of our fingers. As a people we are doing a most commendable work in behalf of the heathen in foreign lands. We are sending our thousands to Africa, China, India, and Japan, for which we are all glad. But let us remember that a heavy responsibility rests upon us for "the Children of the Night" within our own gates.

Sabbath, October 20, is the day set apart for our people to remember the colored work by offerings. While we call it Dollar Day, we hope that many of our people will make it a two-dollar day.

The North American Division Conference Committee, in convention at Huntsville, Ala., in April, voted to raise and appro-



THE OAKWOOD MISSION SCHOOL

These community children are taught by the girls in the normal department. The illiteracy among the colored people in the school district has been reduced during the last five years from sixty-five per cent to twenty-five per cent.

northern part of North America, and few of any south of Peru, in South America.

The Negro did not come to our shores of his own free will. In fact, he was brought to us against his will. The story of slavery and its horrors is well known. While the earth has been dyed red with blood, and the path of civilization whitened with human bones in man's efforts to adjust his differences with man, the Negro has not escaped. Men of scholarship have estimated that during the centuries when the white people of Europe were seeking homes in the New World, cutting away the forests, draining the swamps, and opening up the avenues of Western civilization, twelve million slaves were transported from Africa to supply the demand for labor in the West Indies, in South America, and in the United States. It is also thought that another twelve million who were taken in the wars and raids of Africa, died on their way to the west coast, or on the terrible "middle passage," as the journey across the Atlantic was called, or during the "seasoning process," a term which the slaves used in referring to their American acclimation.

Thus about twenty-four million human beings were snatched from their homes in the African wilds between the time of the

beaten old Negroes are still living. One of their number, Aunt Juma by name, is one hundred and twenty-four years old. Another died a few years ago at the age of about one hundred and forty-four.

Hard as the lot of the slaves was, the happy disposition of the Negro, his love for music, his cheerful humor, his natural sympathy, and his fidelity to his master, did much to offset the cruelties of the system. The strong physical make-up and the herculean strength of the African, enabled him to survive the ordeals of his trying experiences.

Freedom was granted to the Negro in the United States in 1865, but this did not fully meet the duty of the American people. But little provision was made for the training of the Negro's mind or hand for his economic or political betterment. Civilization was in its infancy with his race, and in his struggle for something higher and better he has made mistakes. Perhaps our own children would also make many mistakes if permitted to run loose without suitable instruction, control, or guidance.

A half century ago the duty of Seventh-day Adventists toward this neglected and downtrodden race was made clear. But we

appropriate the sum of \$60,000 to double the capacity of the Oakwood school. The plans include a new college building; a boys' dormitory; an extension to the girls' dormitory, including a dining hall; a library; science equipment; and several minor improvements. These are all necessary to enable it to do the work of a junior college.

Experience has taught us that we should have colored workers for the colored people, and it is our desire to be in a position, after these improvements are installed, to train these workers rapidly. Our deepest sympathies go out to the old-time slaves. The Negroes that mingle with us today are their children. Some of them are careless and indifferent, as are some among other races; but many are ambitious, industrious, intelligent, honest-hearted, and with proper training could be a great inspiration and help to their fellow men. Considering the broad work that lies before the Oakwood Junior College, is it not high time for us as a denomination greatly to strengthen this important work in behalf of those of fewer opportunities, those who, since time immemorial, have been "hewers of wood and drawers of water" for their more favored brethren? Let us not forget or ignore our obligation to them. CLARENCE BOYD.

## YOUNG MINISTERS AND THE FIRESIDE CORRESPONDENCE SCHOOL

THE General Conference has recommended that before young ministers are ordained, they complete the fourteenth grade of study, or its equivalent, as pursued in our academies and colleges. Our conferences are aiming to reach this standard of attainment for our ministry. Of course it would be most satisfactory if the candidates for the ministry could all attend our schools and thus prepare for their work; but in the very nature of the case many of them cannot. To such the Fireside Correspondence School affords an excellent opportunity for self-instruction.

Correspondence study has long since passed the experimental stage. Theodore Roosevelt has said, "I look upon instruction by mail as one of the most wonderful and phenomenal developments of this age." It is not safe to risk one's reputation for intelligence by saying that any subject cannot be successfully taught by mail, for most subjects are so taught already. Even music in all its branches, and upon most all instruments, has been reduced to a correspondence system so successful as to win the approval of some of the best musicians. Many universities maintain a correspondence department and hold their entire curriculum open to study by this means. The University of Chicago says: "Experience has shown that many subjects can be taught successfully by correspondence. Direction and correction can often be given as effectively in writing as by word of mouth. Obviously self-reliance, initiative, perseverance, accuracy, and kindred qualities are peculiarly encouraged and developed by this method of instruction." This is a moderate statement. Stronger commendation of the correspondence system could have been safely given.

For our own work and from our own people we have equally strong commendation. Elder R. P. Montgomery, of Oklahoma, Elder E. C. Ehlers, of Brazil, and Miss Jessie Evans, of Takoma Park, D. C., have recently said that they have obtained as much benefit through correspondence lessons as if they had taken the same studies in college. One student even said he was glad he had been detained from the school he had expected to attend, for if he had gone he would have missed the excellent instruction he obtained in public speaking through correspondence. Elder Ehlers writes enthusiastically as follows: "Why, words fail to express my gratitude for the privilege of making up what I neglected while in college, and keeping right on with my ministerial work at the same time."

Edwin Swanson, of Idaho, says: "The course in public speaking has done me good above expectations. It is the best investment I ever made. I am sure many of our young ministers would do well to take this course, even if they have taken a course in this subject in college."

Prof. M. S. Reppe, of the Danish-Norwegian Seminary, Hutchinson, Minn., writes: "My eyes have been opened to the great value of this school to our people. There is certainly no excuse for any one to complain because he does not have the opportunity of getting an education. The school is within reach of all. The tuition is reasonable, and one can study at home or while on a journey." Professor Reppe has finished two years in New Testament Greek, and is now taking the major and minor prophets.

So I might continue indefinitely to quote testimonials from satisfied students. Suffice it to close with a brief extract from a

letter by Elder A. G. Daniells, president of the General Conference, written a few months ago from Japan while on his last tour among the conferences of the Asiatic Division:

"Before receiving your communication, I learned from quite a number that they were taking lessons in your school; and I was glad to find that they were pleased with the help they were receiving. I believe your school is conferring an unspeakable benefit upon our people. It is helping hundreds of men and women who are placed where they cannot secure the advantages of the regular schools.— bright, self-reliant men and women who will make good workers in the cause some day. Keep up good courage in your work, and press it hard to the ends of the earth."

Some young ministers who read these lines have doubtless not attained to the standard raised by the General Conference, and yet cannot leave their work to attend one of our training schools. To such the Fireside Correspondence School comes with an opportunity for self-improvement through private study that will help them to become

## Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

### HONOR TO WHOM HONOR

FEW things worth having are obtained in this world without effort. Salvation from sin is a free gift, but its acceptance involves the crucifixion of self, the mortifying of the old man, the denying of "fleshly lusts, which war against the soul."

We enjoy a good degree of religious liberty today because our forefathers and the forefathers of other people suffered hunger, cold, nakedness, bonds, imprisonment, torture, and death, rather than surrender their right to obey God instead of men.

Prominent among those who thus suffered were the Quakers of New England. They might have remained away from Massachusetts and escaped much that they



THE OAKWOOD GRADUATING CLASS, 1917

workmen "that needeth not to be ashamed, rightly dividing the word of truth."

I shall be glad to correspond with any who may be interested in private study.

C. C. LEWIS,

Principal, Fireside Correspondence School,  
Takoma Park, D. C.

I KNEW a man who thought his wife ought to look his clothes over every night to see if the buttons were all right and no holes in the pockets. And yet I never heard that he sat up nights thinking of little things he might do to make his wife happier. Lots of them he *might* have thought of! Brethren, let's be ready to give, as well as to take.—*Farm Journal*.

"CHRISTIANITY can never produce pessimism. Those who have an abiding faith in Jesus Christ are able to see visions of victory where others see only failure and disaster. All true courage and all genuine optimism are the outgrowth of Christianity and the development of the gospel of Jesus Christ in the hearts of men."

endured. But a sense of duty impelled them to brave fines, imprisonments, scourging, and death for the vindication of the principle of soul liberty. When merely fined, they might have satisfied the demands of Puritan law by the payment of money, but they said, We have done no wrong. We can endure shame, suffering wrongfully, but we cannot tacitly concede the justice of the sentence against us by the payment of fines and costs. Let our persecutors take from us by force what they will; we cannot become a party to robbery and oppression by weakly handing over to them what they unjustly and wickedly demand.

Following the example of Roger Williams, practically all Baptists took substantially the same stand. Their persecutors might maltreat and rob them, but by no word or act of their own would they admit or for a moment ever seem to concede, that they, the persecuted, were wrong, and that their persecutors were right.

Some there were in all the colonies who were ready to compromise with tyranny for a little temporary advantage, or for momentary relief from the cell or the lash but these brought forth no noble achieve-

ment; their travail meant nothing to posterity. They had their reward in the mess of pottage which the state gave to them in exchange for their spiritual birthright. This was practically the same in every colony.

Especially in Virginia was there more or less compromise on the part of all dissenters except the Separate Baptists. But compromise establishes no fundamental principle. Today we owe a debt of lasting gratitude to the Quakers who died for their faith in Massachusetts, the Baptists of New England who suffered in the prison cell and under the cruel lash, and also to those sturdy men of the same faith who wrought in Virginia and who suffered until Jefferson's bill for establishing religious liberty became a law in 1785; but we owe little to the time-servers and trimmers who would have been content if their religion or their church could have benefited financially from the laying of a tax for the support of "teachers of the Christian religion."

But while the people of Virginia builded well, many of them better than they knew, possibly none of them realized that what they established was not religious liberty, but religious toleration. Religious liberty means absolute equality before the law for all faiths and for no faith; that so far as the law is concerned, every man is absolutely free to believe, to teach, and to practice as he pleases in matters of religion, absolutely untrammelled except by the equal rights of his fellow men.

Majorities may determine policies, but not rights. It is at this point that many go astray, saying, Surely the majority has the right to decide and to rule. Certainly the majority has the right to decide all questions of civil policy. Shall the government be republican or monarchical? Let the majority say. Shall bonds be issued for a given public improvement? Let the vote of the people determine it. Shall the street be paved with wooden blocks or with asphalt? Let the people or their chosen agents decide that question. But, What God shall we worship? What form of religion shall we adopt? How shall we honor the divine Being? are all questions that each individual must decide for himself. The lone fire worshiper from Persia, sojourning on our shores, has the same right to kindle his fire of coals and to prostrate himself in adoration before it as the Christian follower of the most popular sect in this favored land has to worship in his own way the God of his fathers.

But it may be asked, What if the people are annoyed and their feelings scandalized by seeing false worship? We reply, Let them learn what this meaneth, "I will have mercy, and not sacrifice." Is not papal Rome annoyed by the public worship of Protestants in the Eternal City, almost within the very shadow of the Vatican? Was not the Pope, and with him all the Roman hierarchy, annoyed when Luther challenged the authority of the church, nailed his theses to the door of the church at Wittenberg, burned the papal bull, etc?

But we say that Luther did only what he had a God-given right to do, and that the Protestants in Rome have a perfect right to conduct their worship in the Eternal City, to challenge, as it were, the claims of the Pope in his own city, the seat of his own archbishopric. And we say so truly, and that for the reason that majorities have no jurisdiction over conscience, that no official has any right or power over the soul, even though that official be the Pope

of Rome himself and that soul be the humblest and weakest of the people. This is the principle, broadly stated, that underlies religious liberty, a principle that can be maintained under all circumstances and against all comers, as we shall show in another article.

C. P. BOLLMAN.

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
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### THE SENIOR BIBLE YEAR ASSIGNMENT

October 21. Luke 8-5: Preaching of John; the temptation.  
 October 22. Luke 6-8: Sabbath keeping; miracles; parables.  
 October 23. Luke 9-11: The twelve and the seventy sent out.  
 October 24. Luke 12-14: Parables; discourses; miracles.  
 October 25. Luke 15-17: Parables; miracles; the second advent.  
 October 26. Luke 18-20: Instruction; parables; prophecy.  
 October 27. Luke 21, 22: The widow's mite; the Last Supper; betrayal.

### LUKE, THE FAITHFUL PHYSICIAN, AND HIS FAITHFUL NOTEBOOK

WE know less about Luke than about the other evangelists, and I, for one, would rather know about him than about any of the others, save John. He was a doctor, and what doctor is not interesting? A physician's calling almost of necessity throws him back upon reality, and brings out the very best there is in him. Physicians are taught by every day's events to probe for the truth. If the conversion of Matthew from a publican and of Paul from a persecutor are strong evidences of the truth of what they wrote, so also is the fact that Luke was a physician a confirmation of his Gospel and the Acts.

Luke's personal fidelity, too, is evidence of his intellectual fidelity. "Only Luke is with me," Paul wrote to Timothy in his second imprisonment and near his execution. From the way in which Paul wrote about one man who was not "ashamed of my chain," we conclude that most of the great prisoner's friends had deserted him, even as the disciples deserted the Master at his trial; but Luke did not desert him. And long before, during those two dreary years of Paul's imprisonment at Casarea, there is the best of reasons for thinking that Luke was with him, probably employing his time in collecting from the Christians around him the priceless memoranda which constitute the third Gospel.

Another mighty testimony for Luke is Paul's reference to him, in the letter to the Colossians, as "the beloved physician." As John's chief title to our regard is the fact that he was the "disciple, whom Jesus loved," so the love of the great apostle to the Gentiles is an all-sufficient recommendation for Luke, and this constitutes a biography in itself.

We have one other hint about Luke, and only one. In Paul's second letter to Corinth he speaks of "the brother whose praise in the gospel is spread through all the churches," and there are several reasons for believing that this brother was the good physician. At any rate, whether Luke's praise was in all the churches or not, it is enough for us that it was in the mouth of Paul.

We think of physicians and notebooks together, and it is a blessed thing for the world that the Holy Spirit inspired the notebook of this faithful physician. Being a doctor, it is natural that his should be the Gospel of infancy, recording most that is known of our Lord's babyhood and childhood. Being a doctor, it is natural that his Gospel should be that of womanhood, telling the most about women and our Lord's relation to them. Being a doctor, it is natural that his should be the Gospel of the poor, telling most about our Lord's dealing with the lowly and the outcast. Being a doctor, and recognizing the fundamental likeness of all men, it is natural that his is the Gospel of tolerance and of Christian universality. Ah, the church may well rejoice that one of the notebooks seized upon by the Holy Spirit was that of a physician!

And as for the Acts, the field in which Luke is alone, how fortunate for the church was Paul's "thorn in the flesh," whatever that malady was, since it kept by his side the faithful physician with his faithful notebook! — *Amos R. Wells.*

### THE GOSPEL ACCORDING TO LUKE

THE preface to this Gospel shows the purpose of the writer. The dedication is made to Theophilus (lover of God), a Greek. This book has a world-wide character, which is peculiarly its own. The genealogy of Christ is traced to Adam (3:38, the son of God), thus linking Christ not with the Jew, but the first man, the representative of humanity. Matthew wrote for the Jew, to show him that Christ was the Messiah predicted by the prophets. Mark wrote for the Roman; he represented Christ as the mighty worker. The Jew belonged to a race which has made all the grandest ventures into the spiritual world, but he could fraternize readily only with a descendant of Abraham and a believer in the prophets. The Roman was a man of action, and he held brotherhood with the man who wielded power.

Luke wrote his Gospel for the Greek. The Greek represented another racial idea; he looked upon himself as having a mission to perfect humanity; he stood for the supremacy of reason. The full-grown Greek was a world man; he could meet all men on the common platform of humanity, as the Jew and Roman could not. But there were some serious defects in the old Greek view of things. In the effort to be broad, all of man was deified; the animal passions were considered as godlike as the virtues. Venus, Bacchus, and Pluto were as much gods as Jupiter, Minerva, and Mercury. The Greek made his god just like himself; he humanized the clouds, the forests, the rivers, the seas; he peopled them with satyrs, fauns, muses, and nymphs; each represented some side of man's nature. This world was his all. When Paul preached the resurrection from the dead at Athens, he was scoffed at. There was no vision of a great and righteous God.

The problem of Luke was to meet the Greek mind on this broad platform of humanity and lift it up. He presents Christ as the ideally perfect divine man, touching man on all sides and having an interest in man as man. He aims to show the unreasonableness of sin and the beauty of holiness. Christ is interested in the lowest and vilest of men (chapter 15), as well as in the most noble. He came to seek and save the lost. The powers of nature and of the lower world are obedient to this divine Man. Disease and pain flee at his touch. He is the Saviour, not of one nation, but of all nations. God is brought near in Christ to meet the

wants of the longing Greek soul. Christ is the universal man, the pattern and brother in all ages.

If Luke's Gospel be regarded as made up of one hundred parts, we find fifty-nine peculiar to itself, and only forty-one common with one or more Gospels. The most notable additions appear in chapters 1 to 4: 13 and in the incidents of the last journey to Jerusalem, 9: 51 to 18: 30. Some additions of the first part are: The revelations to Zacharias and Mary; the record of the presentation of Christ in the temple; Christ talking with the doctors in the temple at the age of twelve years; the genealogy which traces the descent of Christ to Adam. The miracles found alone in Luke are, the miraculous draft of fishes (5: 4-11); raising the widow's son at Nain (7: 11); the woman with the spirit of infirmity (13: 11); the man with the dropsy (14: 1); ten lepers (17: 11); and the healing of Malchus (22: 50). The parables peculiar to Luke are, two debtors (7: 41); good Samaritan (10: 25); importunate friend (11: 5); rich fool (12: 16); barren fig tree (13: 6); lost piece of silver (15: 8); prodigal son (15: 11); unjust steward (16: 1); the rich man and Lazarus (16: 19); unjust judge (18: 1); Pharisee and publican (18: 10). There are a number of other remarkable utterances and incidents.

—H. T. Sell.

## Food Conservation

### DO WE NEED ANIMAL FOOD?

THE campaign for food conservation seems to have wrought a notable change in the position of some men of science. Stated briefly, the facts are: Man wanted meat—it tasted good—and science pronounced in favor of meat. Scientists like meat. A national crisis required that we reduce our consumption of meat, and science discovered that meat is not necessary. It is not quite so simple as this; but the recent admissions of some who in the past have been strong advocates of meat in the dietary, have certainly been illuminating.

In a lecture on "What to Eat in War Time," delivered by Dr. Graham Lusk, of Cornell University, in Washington, D. C., Aug. 30, 1917, to a body of food-conservation lecturers, it was stated plainly that meat is not an essential in the dietary. Dr. Lusk cites two Italian scientists who tell how the poorest peasants of southern Italy "live mainly on cornmeal, olive oil, and green stuffs, and have done so for generations. There is no milk, cheese, or eggs in their dietary. Meat in the form of pork is eaten three or four times a year. . . . It may strike us as astounding that a race so nourished should have been the manpower in the construction of our railways, our subways, and our great buildings.

"Dr. McCollum will tell you that the secret of it all lies in the green leaves. The quality of the protein in corn is poor, but the protein in the leaves supplements that of corn, so that good result is obtained. Olive oil, when taken alone, is a poor fat in a nutritive sense. But when taken with green leaves, these furnish that one of the peculiar accessory substances, commonly known as vitamins, which is present abundantly in butter fat and gives to butter fat and to the fat in whole milk its dominant nutritive value. The green leaves also furnish another accessory substance which is soluble in water, and which is necessary to normal life. Furthermore, the

green leaves contain mineral matter in considerable quantity and in about the same proportions as they exist in milk.

"Here, then, is the message of economy in diet. Corn, the cheapest of all cereals, and a vegetable oil cheaper by far than animal fat, are two materials which, taken together, would bring disaster upon the human race; but if they are taken with the addition of cabbage or beet tops, they become capable of maintaining mankind from generation to generation. One can safely refer to such a diet as a balanced diet."

Dr. Lusk advises the use of milk, but admits that a free use of greens will give the same results. Note how he compares meat with milk:

"Whole milk contains everything necessary for growth and maintenance,—protein, fat, milk sugar, salts, water, and the unknown but invaluable accessory substances. It is of such prime importance that each family should have this admirable food, that I have suggested that no family of five should ever buy meat until they have bought three quarts of milk."

Concerning the appeal of meat to the average American palate, Dr. Lusk says:

"The question is, Is meat necessary? The description of the Italian dietary answers this in the negative.

"But is meat desirable? The Italian experimenters believed that the addition of four to eight ounces of meat to the dietaries of some of their subjects increased their physical and also their mental powers. The increase in mental power due to change in diet has always seemed to me to be a figment of the imagination and not susceptible of demonstration."

He then proceeds to cite certain experiments which point to an opposite conclusion. Dr. Lusk asserts plainly that the principal value of meat over other foods is its flavor. Man must have meat because he likes it. To quote:

"Indulgence in meat is due to the desire for strong flavor. With the increased distribution of wealth, the demand for meat grows. Its consumption by all classes had vastly increased in all prosperous countries prior to the war."

But that this appetite for meat does not represent a real want is evident from the following, from the same address:

"The muscles are active when hard labor is done, but the muscles do not need meat for the performance of their work. A fasting man may have considerable power. The popular idea of the necessity of meat for a laboring man may be epitomized in the statement, 'A strong man can eat more meat than a weak one, hence meat makes a man strong.' The proposition is evidently absurd."

Thus Dr. Lusk states distinctly that the use of meat is not an actual benefit either mentally or physically.

At the outset of this article, the statement was made that the campaign for food conservation seems to have wrought a notable change in the position of some men of science. Emphasis is on the "seems." Such a man as Dr. Lusk would probably never have taken the decided stand he has taken in this address were it not that certain remarkable experiments have shown that nutrition is not so much a problem of the quantity of protein as of its quality. A minimum of protein will suffice if it is of the right kind. The protein of all seeds, including the cereal grains, beans, peas, etc., so far as examined, are incomplete, and incapable, alone, of supporting life, but when supplemented with milk or leaves (cabbage, lettuce, beet tops, etc.) are efficient foods.

The Italian diet cited by Dr. Lusk is extremely deficient in protein as compared with what is generally supposed to be necessary; but with the greens it was amply sufficient to keep the peasants in good health. This new teaching gives to meat only one advantage, that of flavor. And as Dr. Lusk himself has admitted, flavor is largely a matter of education. Many children have to learn to like meat. To thousands of nonmeat eaters, the taste of meat would be repulsive.

GEO. H. HEALD, M. D.

## Publishing Department

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

### "TAKE A VISIT TO WARBURTON"

UNDER this heading, Brother W. H. B. Miller, manager of the Signs Publishing Company, Ltd., Warburton, Australia, sends the following encouraging word to the workers in the Australian field. We are sure that the readers of the *Review* will rejoice with Brother Miller and his co-workers over such an excellent report from their publishing house in these war times.

"Just take an imaginary flying trip to Warburton, and we shall be pleased to take you through our office to give you some idea of what it means to supply the present demand for our literature which you are creating.

"Every morning all our workers assemble for worship in the office chapel. A hymn of praise is sung, a few helpful words are spoken, then all kneel before our heavenly Father, asking for his blessing for the day to accompany the efforts of all members of our publishing house, both in the field and in the office.

### "An Item of Interest"

"Just one item from our meeting this morning that we know will interest you. The canvassing work and workers are so closely connected with the publishing house that it is not to be wondered at that some of our employees feel that they are called to change their work from that of having a part in the preparation of publications to engage in their distribution in the field. Not that we have such a large surplus stock of books that we have to dispose of, for the fact is that we are working overtime to keep up our supplies. One of our bindery workers recently informed us of her decision to engage in field work, and the following extract is from her first report, which we have just received:

"I started out Wednesday morning with the *Outlook*. I worked five hours and sold twenty-two copies. Thursday I worked four hours and a half and sold twenty-five, and Friday I worked four hours and sold thirty. I have had some good experiences. I feel now I am doing my best for the Lord, and am where the Lord wants me."

### "We Are as Busy as Bees"

"Just take a glimpse into our business office. Here are our accountants working hard to finish the balance sheet for our financial year, which closed June 30. We wish for our sakes, as well as yours, we could give you some idea of what the final figures will be, but we are unable to do so just at present. Anyway, we have the satisfaction of knowing that almost every

book manufactured and imported during the year has been sent out, for we find there is a difference of only £38 11s. 7d. in the total value of our book stock for this year and last, and, dear fellow worker, this is the one aim of the management, not so much to show a large profit, but continually to increase the output of the printed page, remembering that the servant of the Lord has said:

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the standard; lift it higher. Proclaim the third angel's message, that it may be heard by all the world. . . . Let our literature give the message as a witness to all the world.'"

"Step this way, and you will find our staff of workers who handle all the orders for our book shipments, mail business, and subscriptions for our periodicals. When we tell you that the average weight of our book shipments alone is about two tons weekly, you will realize that we are kept busy in our shipping department.

"Then since the beginning of the special campaign with the *Signs of the Times*, our subscription list has grown from 11,159 to 13,402,—a net increase of 2,243 copies weekly, and orders are still coming in rapidly. Only today from one society we received a batch of orders containing 44 subscriptions for *Life and Health* and 142 for the *Signs of the Times*.

"We could spend considerable time introducing you to our different departments, and explaining our different lines of work, but we fear we have taken too much of your time already.

#### "What We are Selling

"Did you say you would like to know how many books were delivered to our bookroom from our bindery for the year ended June 30? Well, the total number was 26,522 subscription books and 24,926 helps. The total number of books manufactured for the last five years was 117,387, and 155,423 helps, while the number sold was 124,632 books and 146,490 helps, so you see we really sold more books than we made. Fortunately, we had a reserve stock to make up the difference. Our latest subscription book, 'Ladies' Handbook,' promises to be a good seller. Those who are working with this volume are meeting with good success.

"The total retail value of orders taken for subscription books during the month of May this year was £2,542 16s. 5d., the highest for any month since the beginning of the war.

"We have already sent out about 14,000 copies of the new *Outlook*. The corps of workers in Melbourne and its suburbs are selling about 800 copies weekly."

N. Z. TOWN.

"THE command, 'Go ye into all the world,' is not to be lost sight of. We are called upon to lift our eyes to the 'regions beyond.' Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field."—*The Desire of Ages*, p. 323.

## OBITUARIES

**Stuart.**—Thomas M., infant son of Mr. and Mrs. James Stuart, of Jacksonville, Fla., was born Dec. 1, 1913, and died Sept. 4, 1917. The bereaved family are comforted by that blessed hope of a resurrection morning soon to come.  
Victor Thompson.

**Betts.**—Pauline Virginia Betts was born July 4, 1899, and died as the result of severe burns caused by a kerosene explosion, Aug. 17, 1917. She was buried near Stovestown, Pa. Her membership was held with the Seventh-day Adventist church at Johnstown.  
R. M. Spencer.

**Esau.**—Goldie Anna Mae Esau, youngest child of Mr. and Mrs. J. J. Esau, was born Jan. 1, 1915, and died Sept. 4, 1917. Goldie was a happy and cheerful little girl; and the parents, two sisters, and four brothers are comforted by the hope of a soon-coming Saviour.  
M. N. Helligso.

**Robbins.**—Jessie Mable Robbins died in Las Animas, Colo., Aug. 28, 1917, and was buried in Cottonwood, Tex. She was ill for about seven years. Her one great desire was to regain her health and have a part in God's work in the earth. Funeral services were conducted by the writer.  
O. J. Corwin.

**Boyd.**—John David Boyd was born in the city of Teal, on the Isle of Man, Aug. 8, 1889, and died in Safford, Ariz., Aug. 12, 1917. About a year and a half ago he united with the Seventh-day Adventist church, and fell asleep rejoicing in the power of God to save from sin. He is survived by his wife, three sons, and three daughters.  
J. Ernest Bond.

**Bateman.**—Charles David Bateman was born in Johnstown, Pa., Aug. 18, 1883, and died Sept. 28, 1917. He is survived by his wife and three children, his father and two sisters. During the last four years of his life he suffered much, but showed great faith and patience. He was a believer in present truth for six years, being a member of the church at Johnstown.  
R. M. Spencer.

**Bishop.**—The mother of Brother F. W. Bishop was born in Bristol, England, and died at the home of her son, in Los Angeles, Chile, South America, Aug. 11, 1917, aged 70 years. She accepted the third angel's message after coming to South America in 1913. Three sons survive, two in California, and the one with whom she lived, who came to Chile as a colporteur in 1895.  
F. H. Westphal.

**Barber.**—Anna Dancer was born Sept. 17, 1849. At the age of nineteen she was married to C. S. Barber, and shortly after their marriage they moved from Indiana to Nebraska. About forty years ago she accepted present truth, and continued a faithful member of the Seventh-day Adventist church until her death, which took place at her home in Auburn, Neb., Sept. 1, 1917. Six of her seven children survive.  
M. N. Helligso.

**Smith.**—Alice L. Atwell was born in Monterey, Mich., Nov. 20, 1856. In 1876 she was married to John L. Porter. Their two children died in infancy. In 1897 she was married to Daniel B. Smith, who, with one daughter and two sisters, is left to mourn her death, which occurred Aug. 17, 1917. She was laid to rest in Popple Hill Cemetery, where so many of the charter members of the Monterey church are sleeping.  
E. Hilliard.

**Haynes.**—Ellen Baker Haynes was born in Gardenplain, Ill. She was married to John Haynes in 1877, and for some years lived in Marshalltown, Iowa. For about forty years she was an earnest member of the Seventh-day Adventist church, and held membership in Los Angeles, Cal., for thirty years. On Aug. 5, 1917, she fell asleep in Jesus. Funeral services were conducted by the writer at her home, in San Gabriel, Cal.  
George A. Snyder.

## Appointments and Notices

### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer is requested for a sister in New Jersey, that she may recover her eyesight, which is fast failing.

### ANNUAL MEETING OF THE MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

The annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1917 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave. Battle Creek, Mich., Wednesday, Nov. 14, 1917 at 3 P. M., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

George E. Judd, Sec

### A CHANGED ATTITUDE

It is not an uncommon thing to receive letters addressed to us at Oakland, Cal., from which city we moved to Mountain View thirteen years ago. Every such letter is an inquiry about the *Signs*: "Do you still publish it?" or, "I want to know what it says about the war." One young lady wrote: "If I remember correctly, my mother took a paper called the *Signs of the Times*, and it contained comments on all the current events. That was years ago. If your paper is still published will you kindly send me sample copy and price?" A *Signs* Magazine seller says: "Many buy because it is Adventist literature. This has been decidedly marked the last few weeks." Truly, the attitude of many has changed.

Have you noticed how well the recent numbers of the *Signs of the Times* answer the spirit of inquiry? It seems as if it would be hard to improve upon the November issue, which has just come from the press. No doubt the working element among our people will be



quick to see its merits, and will give it a large circulation.

The industrial situation, which at this writing is making a strong bid for first attention (see cover picture), is featured in this November number in a strong way by a strikingly vivid description of actual conditions, both in an article by Professor Rine and in editorials. Special mention should also be made of three other particularly good features, one of which is entitled, "The Kaiser, the Bible, and Destiny." A writer in the Philadelphia Public Ledger says, "The beast with two horns in Rev. 13:11 represents Germany and Austria." This and eight other ridiculous statements, are answered in this article by C. S. Longacre, who bases his reply on the prophecy of Daniel 7. Dr. Magan's "The Peace Proposals of the Pope" is second to no other article in importance. Good for Protestants, Catholics, and unbelievers alike. "Meat Eating at the Bar of Science," conclusively shows that a meat diet is both wasteful and harmful. Ought to be a good talking point to those who sell the magazine. "Mormonism in the Witness Chair." The adherents of this body will not be especially elated over seeing two or three of their founders' statements reproduced and commented upon in the November *Signs* Magazine. Interesting reading, we assure you, but it is only fair to the honest-hearted that this Mormon document be subjected to the Bible test.

In planning your missionary activities for October be sure to consider the November *Signs* Magazine. Although the prices for food, clothing, reading matter, and nearly every needful thing have risen, the old no-profit-for-the-publishers prices of the *Signs* Magazine remains the same—5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Let your tract society secretary know how many you can use.

# DYING, BUT NOT DEAD

The liquor traffic is not yet dead, even in prohibition States. If temperance people now relax their educational efforts, the old-time activity of the intemperate elements, at present in only a revolutionary state, will again spring up, and our last situation will be worse than the first. A victory gained is one maintained. The great temperance educator,

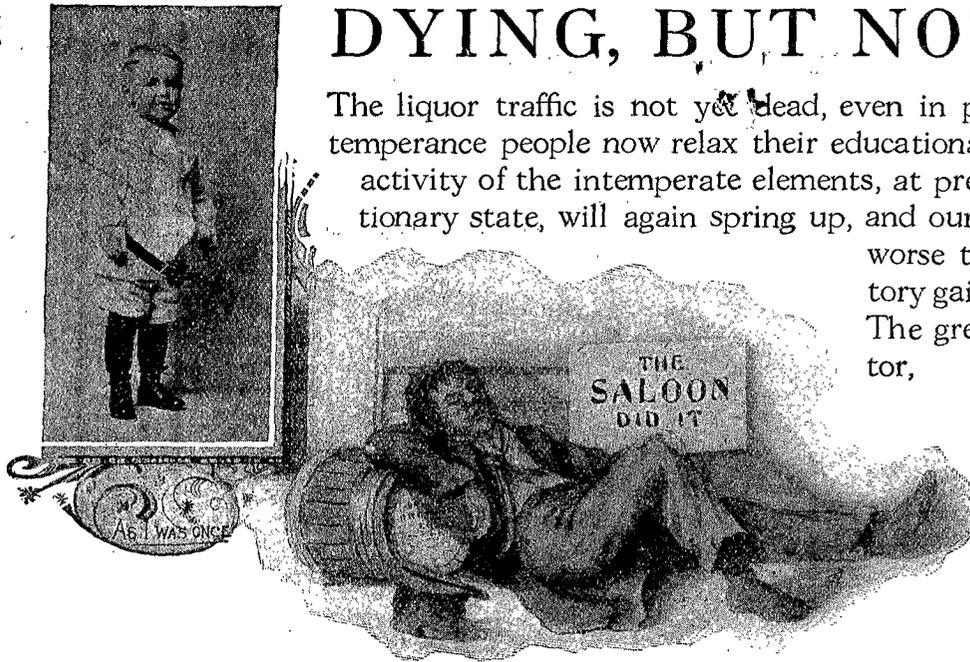
**The Instructor  
Temperance Annual**

still in demand, and

**The Instructor  
Anti-Tobacco Annual**

should enter all

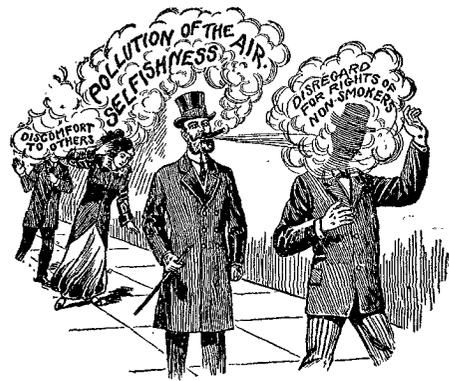
homes together. They are the great Temperance Educators, Temperance Pathfinders, and Gospel Entering Wedges of the twentieth century.



## WHY DO BOYS SMOKE?

BECAUSE MEN SMOKE

The normal boy has no craving for tobacco before he becomes addicted to its use. In fact, it is repulsive to him. It makes him deathly sick when he begins its use; but seeing it used by men, he thinks it manly to smoke. Few boys know of its deadly nature when they are undergoing so much unpleasantness in acquiring its use. They are ignorant of the demonstrated fact that tobacco using is the common avenue through which all the other demon habits usually enter and add to the degradation the tobacco habit begins. They do not know that tobacco injures the user's health, lessens his mental energy, lowers his ideals, and blunts his moral sensibilities. "The Instructor Anti-Tobacco Annual" educates boys in regard to the evils of tobacco using, and helps men and women to sense the extent of the tobacco plague, which, in cigarettes alone, is choking the manhood of the world with the annual suffocating

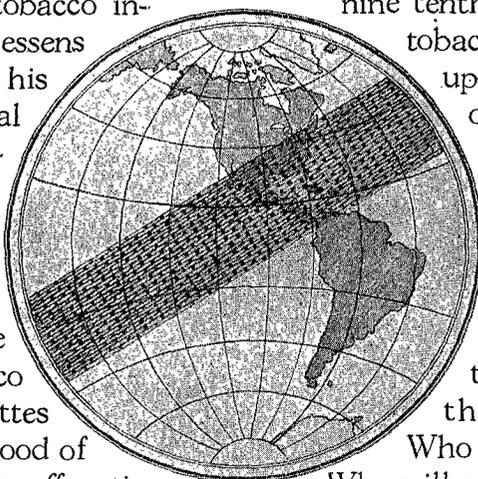


## WHY DO MEN SMOKE?

Because they are slaves to "Giant Nicotine." Few men who use tobacco in any form are proud of it. Most of them hate it. If they knew the tobacco habit could be broken without a struggle, and that they could be free from the tobacco craving, nine tenths of the men who now use tobacco would be glad to give it up. They, better than any other, know that it is expensive, filthy, and injurious. These need and ought to have "The Instructor Anti-Tobacco Annual" to help them more perfectly to sense the evils of tobacco using, and to free themselves of its blights.

Who will help supply this need?

Who will aid in this grand, good work?



CIGARETTE CORDS REACHING SEVENTY TIMES AROUND THE WORLD



WASHINGTON, D. C., OCTOBER 18, 1917

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THIS issue of the REVIEW might be termed a Sabbath number. The articles from Elder J. O. Corliss and Mrs. Alice Loper, as well as the poems and selections on the same subject, are worthy of careful reading.

WE hope all will bear in mind the collection in behalf of the Negro Department, Sabbath, October 20. Read in this number of the excellent work being done by the Oakwood Manual Training School, in preparing workers for this department of the work.

FOLLOWING the mailing of this number of the REVIEW, we are installing a new and greatly improved folding machine in our bindery. This may necessitate a delay of a day or two in sending out the REVIEW next week. We shall do our best, however, to send it out at the usual time.

ELDER PAUL MEYER, superintendent of the Portuguese Mission, reports nearly eighty members in the city of Lisbon. The believers there are hopeful that soon a way may be found for securing a mission or church building as a memorial in that historic city, the scene of the great earthquake of 1755.

A LONG and rich life experience came to a close in the death of Elder H. A. St. John, which occurred at St. Helena, Cal., October 5. Funeral services were held at that place October 9. Although afflicted physically for many years, Brother St. John retained possession of his mental faculties to the very last, using his pen in Christian correspondence and in writing articles for our papers. Some of these articles will be printed in the REVIEW in the future. Further particulars regarding his life will be given later.

AMONG the many romantic stories connected with the circulation of the Bible in mission countries, is the following:

"Several years ago a Chilean found in a large pile of rubbish a leaf of a New Testament; the reading of it inspired in his mind a longing for the complete Bible. He heard of one that could be had for ten dollars, and at once began to save up money to buy it. One day a colporteur passed his house, saw the door partly open, thrust in a Bible, and offered it for twenty cents. It was eagerly accepted, and so diligently read that a body of Chilean believers numbering about fifty was formed. When missionaries came to look for a suitable location for beginning their work, they discovered this band of Christians awaiting them."

WRITING from the sickroom of her husband, Elder John L. Brown, of the Salvador Mission, who has been voted a furlough to enable him to recover from the malaria, Sister Brown says: "Even these experiences must be one of the 'all things' of Romans 8:28. We trust in the Lord, and know that he will direct our paths. During the months of July and August, fourteen new believers were added to our company. Our membership is now thirty-four." So souls are being won in these tropical fields, where the workers need our special prayers that they may maintain health for service.

ON the afternoon of July 30 a baptismal service was held at the Shanghai Mission compound, when twenty native converts by this rite publicly confessed their faith in Christ and pledged themselves to serve him. Among the candidates was the language teacher and secretary of Pastor K. H. Wood. In September another baptismal service will be held, when it is expected that thirty sisters—in many instances the wives and mothers of the brethren recently baptized—will take upon themselves the privileges and responsibilities of church fellowship. Among the candidates in these two services are ten entire families, consisting of husband and wife, or parents and children, who have been won from heathenism to serve the living God.—*Asiatic News Letter.*

#### THE SALE OF OUR LITERATURE

WE notice by the last field letter sent out by the Southern Publishing Association that the sales in the territory of that publishing house for the first nine months of the present year amount to \$222,812, a gain of more than \$101,000 over the corresponding period of last year. This is a splendid showing. The same gracious blessing has attended the work of our other publishing houses.

At the outbreak of the great conflict we feared that the circulation of our publications would be seriously interfered with. The reverse of this has been true. While there has been embarrassment and large expense attending the purchase of paper stock, and sometimes in the shipment of books, yet the very conditions which we feared have created a greater demand than ever on the part of the reading public for literature relating to the present-day issues. We believe that this is indicative of the times before us, and that the political upheavals which we shall face, the conflicts between capital and labor, the crises which will arise in the state and in the church, will only afford us opportunities to give to men and women a knowledge of the meaning of the things coming upon the earth.

The times and the events of the times will prove a golden opportunity for the sale of our publications. Let us not slacken our efforts, but stand prepared to meet every emergency which may arise, adapting our ways and methods to the conditions which we must face from day to day. This will require wide-awake men and women of discernment and adaptability.

ELDER G. W. CAVINESS, who has spent the last few weeks visiting the churches and companies of Sabbath keepers in Mexico, later attending the general meeting on the Isthmus, returned to Washington recently. He brings good reports of the courage of our brethren in the Mexican field. Conditions in this unfortunate country are becoming more settled, and it is hoped that this will contribute to the success of our brethren and sisters in their future labors.

#### THE CAMPAIGN FOR MISSION FUNDS

THE Harvest Ingathering campaign affords another excellent opportunity for us to visit our friends and neighbors in behalf of foreign missions. No one has ever engaged in this work with the true missionary spirit but who has obtained in return for his effort a personal blessing in addition to the good he has been able to minister to those with whom he talked.

We should feel no hesitancy or embarrassment in presenting the cause of missions to the men and women of our community. The greatest thing in the world today is the gospel message. That message is to go to earth's remotest bounds. It can go only as it is carried by the living preacher or the printed page, and only as money is provided whereby these gospel heralds can accomplish their work. Many funds are being raised today for national purposes. The people are forming the habit of giving. Let us not be backward in affording them an opportunity to contribute of their means to the extension of the kingdom of Christ.

A note from Elder C. F. Ulrich, of western Pennsylvania, tells us that in his solicitation he received a check for \$1,000 from a lady who is not a member of our church. We doubt not but that we might obtain many thousands of dollars in this way if the work we represent was properly presented to men and women who can make large offerings. If, however, we cannot obtain large offerings, let us realize that small offerings, if given in a spirit of love and sacrifice, may be even more acceptable to the Master than larger gifts without such motives. The Lord will liberally reward many who have given of their penury to carry forward the gospel message.

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