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# The Advent Review and Sabbath Herald



Vol. 94

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No. 43

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

## “I Will Come Again”

**W**HO among the world's leaders ever made such a daring, sensational prediction as this? Not Cyrus nor Alexander nor Julius Cæsar, not Abraham nor Moses nor Daniel, not Confucius nor Buddha nor Mohammed. None of the great religious leaders of the world ever at death unequivocally promised to return.

These are the words of Jesus of Nazareth, the Son of God, the Saviour of men. Great hopes have been awakened by these words in the hearts of men, reaching down the Christian centuries even to the present day. They have never been repealed. They await fulfilment. Upon them is built the great hope of the church, and around them cluster the redemptive doctrines of our holy religion.

I am not unmindful of the world war and the great issues growing out of this great conflict, yet the most important announcement that could possibly be made to the world today is that these words of Christ are about to be fulfilled. This is more than a supposition, more than a possibility; it is an absolute certainty that Christ is coming, and there are abundant evidences that his coming is near. His promise to return will be fulfilled. Old earth shall once again feel his presence, and friend and foe alike shall gaze upon his glory.—*The World's Crisis.*



### THE PRESENT WORLD CONFLICT ITS FAR-REACHING EFFECTS, AND IM- MENSE PROPORTIONS

WE can hardly realize how great has been the readjustment to meet the changed conditions which the great conflict in Europe has thrown upon us. The war has affected every industry and every community. Even the inhabitants of the most remote regions of the world have been forced out of their hermit life of thought into the world's great current of thought and action. We think no longer in the colloquial terms of our fathers. The events of the last few months have magnified a thousand times the world's problems. We number the world's great armies by millions in place of thousands. We measure the world's finances by billions in place of millions. A gradual but steady readjustment of the world's activities has been made to meet the new age upon which we have entered. Questions and problems which before the war appeared important and significant have sunk into the background; others of far greater import have taken their place.

#### Striking Quotations

In his new book, "A World in Ferment," Dr. Nicholas Murray Butler, president of Columbia University, makes some striking comments on the great European struggle, which are worthy of being passed on in this connection. He speaks of the great change brought into the world by the beginning of the present war:

"The wild onrush of events in a world at war; the sudden and startling changes in finance, in commerce, in industry; the quick movement of armies and of navies by which some of the hopes and ambitions of two generations are gratified; the dazed perplexity of the world's most trusted leaders,—all these are characteristics of the days through which we are living.

"When the midsummer sun set on the evening of Friday, July 31, 1914, it set upon a world upon which it was never to rise again. Never again was that sun to rise upon the same world. As if by magic, transportation and communication stopped; the wells of credit were dried up; commerce and industry were brought to a standstill; men leaped to arms and to the assembling of the devilishly ingenious instruments of destruction; science, which had been caring for the health, the comfort, and the prosperity of man, was instantly bent with amazing ingenuity and skill to the wholesale slaughter of human beings and to the destruction and waste of property on a scale unprecedented in all recorded history. This is neither the time nor the place to inquire why these strange and startling things took place. It is sufficient to observe that they did take place, and that the world order was changed in a night."—Pages 88, 89.

Of the character of the people engaged in the great war, and of the national animosities which led up to

the present terrible conflict, he speaks as follows:

"The peoples who are engaged in this titanic struggle are not untamed barbarians or wild Indians of the virgin forest. They are the best-trained and most highly educated peoples in the world. They have had every advantage that schools and universities can offer, and they have been associated for generations with literature and science and art and everything that is fine and splendid in what we call civilization. What we now know, even those of us who are most loath to believe it, is that under this thin veneer of civilization the elementary human passions of jealousy, envy, hatred, and malice were so lightly confined that at the touch of a magic spring they burst forth to overwhelm everything that seems to make life worth living. Moreover, it is now so plain that even the dullest can see that the nations of Europe had been psychologically, politically, and even strategically, at war for many years. In the guise of an armed peace they were really in conflict, and jealousy, suspicion, and intrigue were abroad on every hand. Plans of instant mobilization and of quick attack were all in readiness, and the more ardent spirits were tugging at the bonds of conventionality that restrained them from overt acts. Europe had been at war for years. What happened on Aug. 1, 1914, was that the curtain was lifted so that all men might see; and the physical conflict of armies and navies followed as a final and dramatic incident in a contest which was on that day made evident, but which was not on that day begun."—Pages 89, 90.

According to Dr. Butler, we are entering a new era. The world will never be the same as before the war. He says:

"No belligerent nation will emerge from this war on the same plane as that on which it was when the storm of war broke with such startling suddenness. Political institutions are being reshaped under the pressure of imperative national necessity with a speed and completeness that have no precedent in history. Economic and industrial relationships of long standing and great authority have already been overturned and revolutionized. New and grave seriousness of purpose, new and severe national self-examination, have taken possession of hundreds of millions of highly civilized people, who in the midsummer of 1914 were walking nonchalantly along the paths of history as unconcerned, as gay, and as self-centered as a maiden singing on a country road in summer time. The war has changed everything. Minor differences have fallen into insignificance. Even larger differences have been pressed into the background by the unifying force of stern national necessity and conscious national purpose."—Pages 153, 154.

#### Colossal Figures

The immensity of the present conflict may be appreciated, not so much by consideration of the land area covered, as by the large number of men engaged in warfare, and the immense sums which have been appropriated for war purposes. It is impossible to conceive of from ten to fifteen million men killed, wounded, or taken prisoners during the last three years of the conflict. We can-

not comprehend what it is to have twenty-five million men under arms as they are today in the various countries engaged in war. And it is far more inconceivable that over one hundred billion dollars during the last three years has been either spent or appropriated for war purposes. More than twenty-one billion dollars has been appropriated by the United States alone.

When, in the summer of 1916, the United States appropriated nearly seven hundred million dollars for the strengthening and equipping of its navy, this was regarded as a stupendous sum, at least in the history of this country. When these appropriations were made, Secretary Daniels stated that the appropriations were the largest ever made at one time by any nation, and Representative Kitchin, the Democratic floor leader, according to the *New York Times*, stated:

"Approval of this building program means that the United States today becomes the most militaristic naval nation on earth. The ultimate expenditure under this bill within a three-year period, exceeds the national authorization of all nations of the earth for ten years prior to the outbreak of the European war."

But this, it seems, was only the beginning. At that time the United States had not entered the war. It was only preparing for eventualities. With the declaration of war last spring, the nation entered upon a war program unparalleled in its history. The Congress just closed has been emphatically a war Congress. The result of its work, so far as appropriations for war purposes are concerned, is summarized by the *New York Times* for October 6:

"A total of \$21,890,730,940 was appropriated by the extraordinary war session of Congress which will adjourn at three o'clock tomorrow afternoon. Of this amount \$7,000,000,000 is being loaned to our Allies, and about \$1,000,000,000 is appropriated for normal expenses of the government. All the rest is to put the United States in a position to do her part in defeating the Central Powers.

"No nation has appropriated so much for war in so short a time as was authorized by the present session. The appropriations of the last session of the Sixty-fourth Congress were \$1,977,210,200. These were authorized before the declaration of war. The appropriations for the present session aggregate \$16,901,966,814.91. Authorizations for the current fiscal year are \$2,511,553,925.

"Approximately \$13,000,000,000 represents the amount which this country will spend in the current fiscal year to equip its huge war machine. This includes more than \$1,000,000,000 to be spent on the merchant marine.

"While the \$7,000,000,000 which will be loaned to the Allies is included in the grant total, this amount is not to be considered part of the expenses of the United States. The Allies give this country their own bonds,

(Concluded on page 5)

# The Advent HOLY BIBLE **REVIEW** **HERALD** AND SABBATH

"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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No. 43

## EDITORIAL

### "FOR ALL THAT ARE IN AUTHORITY"

IN the still troubled days just following the close of the Civil War, a Quaker woman, Elizabeth Comstock, appealed to Abraham Lincoln for help in her work of visiting the military hospitals, North and South. In some parts she had been denied the privilege of speaking with the sick and wounded, and praying with them; therefore her visit to Washington to see the President. The narrative tells of Lincoln's response, and then of the request on his own account that he made of this Christian woman who believed in prayer:

"He heard her story, and immediately, seating himself at the desk near at hand, he wrote:

"Give Mrs. Comstock access to all hospitals, and to all inmates with whom she desires to hold religious services.

"A. LINCOLN."

"Handing it to her, he said: 'Now, Mrs. Comstock, I want you to pray with me.' They knelt together, and as, with folded hands and closed eyes, she looked up to the All-wise Father, she felt laid upon hers the hand of one of the greatest, and yet one of the most humble, men who ever called God his Father.

"As she fervently prayed for the country and its President, pouring out her whole soul to God for him, she felt his hand trembling like a leaf as it lay upon her own. As they rose from their knees he thanked her, saying, 'I feel helped and strengthened by your prayers.' She went her way to pray with the sick and dying soldiers.

"Three days after, Abraham Lincoln's work for suffering humanity was over."—*Southern Heroes*, p. 137.

It is an intimate view given us here of a great man craving the prayers of a godly Quaker mother in a time of stress and responsibility, when few, perhaps, had any idea that his heart felt the need of prayer.

For all times, and for all conditions of men, the exhortation is given:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2: 1, 2.

W. A. S.

### THE LOVE OF THE TRUTH

To us has been committed the blessed hope of Christ's soon return, which will bring an end to this present world of misery and sorrow, of sickness and death. If love for this truth is the ruling power in our lives, our main concern will be to give it to those who know it not.

Does the love of the truth abide in our hearts? On what do our minds chiefly dwell, and to what do we give most of our time? We see men and women all around us engaged in the business of money-making with the purpose of increasing their property or their pleasure. Is that the purpose of our daily labor?

And how do we spend our spare time? It has been truly said that the use one makes of his spare time, is the very best indicator of his character. If the spare time is given to the sporting page of the newspaper and to attendance at baseball games, it is because of a love for those things. In a similar way we could name many other things to which spare time is given, thus indicating in what lines the person's interest lies.

It is really true that we find time to do the thing we most love; for even the busiest of us have some spare time. It is not hard to give up doing one thing for something else we are more desirous of doing. This is the secret of happy Christian service. It is not difficult to give up jewelry when one *wants* to place its value in the forwarding of God's message to those who know it not. It is not a burden to forego harmful pleasures and live according to the laws of true health reform, when the supreme desire is not for selfish gratification of appetite, but for strength of mind and body to work more efficiently for Him who is the very embodiment of truth.

"Let us not love [God and his cause] in word, neither in tongue; but in deed and in truth." 1 John 3: 18. Then the arguments which we present to others in favor of Bible truth, will be backed by our lives; and our hearers will not only be con-

vinced of the soundness of the argument, but the love in our own hearts proving contagious, they will get a love for the truth which will make it easy for them to make any sacrifices which acceptance of the message may mean to them.

L. L. C.

### THOUGHTS ON THE TWENTY-THIRD PSALM

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." Verse 5.

A HEAVENLY banquet, and for *me!* Not simply a sheep of the Lord's flock, but the Lord's guest. In Eastern countries especially, it was a mark of the greatest intimacy and friendship to sit with a man at his table as an invited guest. O what love, O what comfort, to the poor, weary, worn pilgrims of Jehovah! In what way could the Lord more clearly express his love and care for his people?

"Our heavenly Father has a great family. He is weighted with the concerns of a universe. All sentient things depend upon his sustaining power. Not a seraph cleaves the air but that derives his power of obedience from his sovereign Lord; and not a mote of life floats in the sunbeam, flashing in the light, but it is dependent upon the light and life of the central Sun, before whom angels veil their faces.

"And yet, amid all the infinite variety of nature which God is supplying constantly, he is surely most attentive to the needs of those who, in an especial sense, call him 'Our Father.' We are his pensioners; nay, better, we are his children! All the stores of his divine provision must fail before he can suffer us to want. He may sometimes keep us waiting until his hour has struck; but just as he will never be one moment too soon, so he will not be a moment too late. He will cause a widow woman to sustain us with the barrel of meal, which, however often scraped, will yield a fresh supply. He will rain bread from heaven, so that man may eat angels' food. He will multiply the slender store of the boy's wallet, so that present need may be met, and stores accumulated for the future."—*Miller*.

The Lord has assured those who seek first the kingdom of God, that all earthly needs will be supplied. If at times we seem to suffer want, we are not to conclude that we are forgotten or forsaken. His hand

may be in even this. There are some devils, you know, that can be cast out only by prayer and fasting; so we can trust God in the darkness as well as in the light.

The Lord is the great banqueter. When he led the mighty host out of Egypt, he spread a table for them in the wilderness, and they did eat, and were filled. He brought water also from the flinty rock. When those who followed him when on earth were hungry, he spread a table for them from five barley loaves and two small fishes. He prepared a banquet for the multitude, and when they all had eaten there was more left than he had with which to begin the feast. When some of the disciples left the work of fishing for men, and went back to their old occupation of fishing on the Sea of Galilee, and failed to make a big draft of fish, the next morning, cold and hungry, they found a meal prepared by the Master for them on the shore.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught." John 21: 9, 10.

"We need more than shepherd care; we need also mercy and grace. Sin and its curse drive us into the wilderness. Our past is full of enemies who haunt us—the sins we have committed. Our own heart contains relentless foes of God, who give us no rest. Satan watches ever to destroy us.

"But there is a place of refuge from all these pursuing foes. According to the above interpretation, the shepherd's tent is a picture of the cross, a place of shelter for the sinner hunted by his sins. We must not forget that it was the Shepherd himself who died on the cross for us. 'The good shepherd layeth down his life for the sheep.' We have in the cross not only a place of refuge within which no enemies can pursue us, but under its shadow we have also divine hospitality. 'Thou preparest a table before me in the presence of mine enemies.' A man fleeing from a storm ran under a great tree. There he found shelter. But he found also fruits which the storm had brought down from the tree,—food for his hunger, and a spring of sweet, pure water, at which he quenched his thirst. So in the shadow of the cross the friend of Christ finds not only refuge from all enemies, but also provision for all his wants."

"Thou anointest my head with oil."

The priests anciently were anointed and thus set apart, consecrated to special service. Jesus was anointed "with the Holy Ghost and with power." This heavenly anointing was used in doing good; and in "healing all that were oppressed of the devil." Elsewhere this anointing is called the "oil of gladness." Heb. 1:9. God's blessed Spirit received into the heart brings comfort and joy. It dispels the gloom and despondency of sin, and implants the gracious, heavenly graces of the Spirit.

"My cup runneth over."

Mark the words, "my cup." Your cup, dear reader. It is our privilege to have our cup of blessing full, and overflowing to others.

It will do us good to stop and recount our blessings. Sometimes in the midst of even petty trials we are prone to think that our cup does not overflow with blessings. But have you eyesight? If so, how much is it worth? What would you take for your eyes? Some are blind. How much money would it take to induce you to change places with them for life? Have you the free use of your limbs, so that you can walk wherever you will? What would you take to change places with some paralytic, and lie on a couch the rest of your life? Are you comparatively free from pain? Some are racked and torn with constant pain. How much would it take to induce you to exchange places with such a one?

Have you hearing? How much is this worth to you? Perhaps the Lord in his providence has spared your family from death. If so, have you thanked him for an overflowing cup? Is it worth anything to you to have your family all present at mealtime, instead of some of them being in the tomb? Have you good health? If so, have you been thanking the Lord for it, or are you going around grumbling over a lot of miserable little things which you have had to meet, and which in some way have hindered you from having your own pleasure? Once we stop to recount our blessings, it is easy to exclaim with the psalmist, "My cup runneth over."

Think of the "cup" the Saviour drank. He was a man of sorrows, and understood grief. But it was our sorrows he carried, not his own. Having borne our sorrows, he wishes us to take the cup of joy instead.

David says, "My cup runneth over," yet David had many trials. See him ascending Olivet when the rebellion of Absalom was in full swing.

"David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." 2 Sam. 15: 30.

See him cursed and stoned by Shimei. See him hunted by Saul and hiding in caves. He says, "My tears have been my meat day and night." Ps. 42:3. Hear him exclaim, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6. Yet he was able to say in the midst of it all, "My cup runneth over."

This promise is for us as well. We too, in the midst of trials and disappointments, when the heart aches and longs for deliverance, can say with the psalmist, "My cup runneth over."

G. B. T.

#### GOOD ADVERTISING

We appreciate the following advertising given the denomination, and also the incidental compliment paid us, by recent issues of the *Western Recorder* (Baptist) and the *Lutheran*. The *Recorder* for June 21 contains the following:

"The Seventh-day Adventist tribe are about the shrewdest proselyters of which we have any knowledge. Designedly, they fail to label their books so that the uninitiated may be led astray without detecting the source of their deception. Recently, in a B. Y. P. U. across the river, and withal one of the best, a young lady leader stated that the church had changed the Sabbath. Being asked after the service where she got her information in this regard, she handed him a Seventh-day Adventist book. We cannot be too careful as to the literature our people read. There is often death in the pot."

The *Lutheran*, under the title, "Two Girl Missionaries," has the following to say of Seventh-day Adventists and their methods of work:

"'Wouldn't you like to read this?' politely asked a girl of about sixteen, as she handed the writer a copy of the *Signs of the Times*, while en route to Bethlehem, Pa. He could not well refuse, and pored over the eight-page paper published in California. He found at a glance that it was full of expositions on Old Testament prophecies to bolster up the peculiar tenets of Seventh-day Adventism. It was dreary and dull in the extreme, and one could not help but wonder that such reading should attract even dull and superficial people. But then it must be remembered that it is far easier to get most people interested in a religion that revolves around a few dreamy and hazy ideas than in a religion that centers around Christ and the Scriptural revelation of himself in its fulness and breadth.

"After catching the gist of its contents, the writer handed the paper back to the young lady; but her companion promptly said: 'You are welcome to it; when you are through with it, please hand it to some one else.' Here were two girls in their teens, neatly dressed and intelligent-looking, acting as missionaries without at all seeming to be such. They did not thrust their literature upon others with blunt ceremony, but embraced the opportunity whenever it presented itself of graciously and agreeably inviting them to share with them the 'new theology' in which they manifestly believed with all their hearts. Would Lutherans take the same interest in circulating Lutheran literature? If not, is it because they believe Lutheran teaching with only half their hearts?"

Let us continue to give to the world the message which God has given us. The message of Christ's soon coming is due the world. We shall be recreant to our trust if we fail to give it. Let us give it considerably and cour-

teously, realizing that we are acting the part of Heaven's ambassadors, and that God would have us represent our sacred mission by the manner in which we handle his sacred truth, whether giving it publicly or through the printed page.

**A TIME FOR EVANGELISM**

CRITICIZING the action of certain churches in curtailing their evangelistic efforts at the present time, a recent number of the *Christian Advocate* has this kindly admonition to give regarding the duties of the church to the times in which we live:

"Never was there a time when the spiritual power was more needful in the churches to nerve the members to meet the unprecedented strain which the war is bringing. How is the Christian, having done all, to stand, unless the church does its utmost to accouter him with the whole armor of Christ? How is the local church to do its full duty toward its absent sons and present mothers and sisters and wives, unless members are revived in the practice of brotherly love? How is the community outside the church, yet largely dependent upon it for courage and steadiness in time of distress, to maintain its standards of morality and civic virtue, unless the fires burn brightly on the altars of religion?"

"If the war brings upon American Christianity the same strain that it has brought upon Great Britain, it will behoove Christians to exert themselves to the utmost to strengthen their own adherents to meet the demoralizing influences which war lets loose in society, and to bring others, young and old, within reach of the truth which is the only solace of the troubled soul, the only hope of the individual and of society. Evangelism is the supreme need of the hour. Christ, and Christ alone, is the world's hope. The church must exalt him who said, 'And I, if I be lifted up, . . . will draw all men unto me.'"

**THE PRESENT WORLD CONFLICT**

(Concluded from page 2)

bearing the same rate of interest, as security for the loans. One of the conditions exacted in the loans to the Allies is that the money shall be spent in this country."

We have no criticism to make of the action of Congress regarding these questions. Partisan feeling as well as party affiliation has been set aside, and our lawmakers have acted with wonderful unanimity in adopting those measures which they consider necessary in placing the nation in the best possible condition for carrying forward its part of the great conflict. It is interesting to note, however, the wonderful growth of the war spirit, not alone throughout the world, but in this country as well. Whatever may be the ideals for which the nations in this present conflict are standing, we must see in these immense war preparations a marked and striking fulfilment of the prophetic word as brought to view in Joel and other scriptures.

**Interesting Comparisons**

For the following striking figures we are indebted to the *Washington Post* of October 7:

"A comprehensive little booklet, entitled a 'Source Book,' which gives the reasons in detail for the issuance of the second liberty loan, has been put out by the Treasury Department. Among other things, it says the estimated ordinary expenses of this government in the first year of its participation in the war are \$12,067,278,679.07.

"This does not include a penny," it continues, 'of what we have lent and are going to lend to our allies. It is merely the sum to be spent, with no financial return, on the running of the government in war time, including, of course, the expense of the greatly enlarged army and navy on the new war footing. This total for the present year is \$27,807,000 more than the government spent in the entire seventeen years from the beginning of the present century to the present year.

"Ordinary expenditures of this government last year—that is, the fiscal year ended June 30, 1917—were \$1,041,635,116, or about a tenth of what they are now estimated to reach in the present twelvemonth."

"The booklet then makes a comparison of the cost of other wars, as follows:

**COST OF WARS TO OTHER NATIONS**

Dates	Countries Engaged	Cost
1793-1815	England and France	\$6,250,000,000
1812-1815	France and Russia	450,625,000
1828	Russia and Turkey	100,000,000
1830-1840	Spain and Portugal (civil war)	250,000,000
1830-1847	France and Algeria	190,000,000
1848	Revolts in Europe	50,000,000
1854-1856	England	371,000,000
	France	332,000,000
	Sardinia and Turkey	128,000,000
1859	Austria	68,600,000
	Russia	800,000,000
	France	75,000,000
1864	Austria	127,000,000
	Italy	51,000,000
1866	Denmark, Prussia, and Austria	36,000,000
	Prussia and Austria	330,000,000
1864-1870	Brazil, Argentina, and Paraguay	240,000,000
1865-1866	France and Mexico	65,000,000
1870-1871	Germany	954,400,000
	France	1,530,000,000
1876-1877	Russia	806,547,489
	Turkey	403,273,745
1900-1901	Transvaal Republic and England	1,000,100,000
1904-1905	Russia and Japan	2,500,000,000
Total		\$17,158,546,234
Cost of Balkan wars		1,264,000,000

**UNITED STATES IN FORMER WARS**

War of 1812 with Great Britain, from June 18, 1812, to Feb. 17, 1815			
	Total	War	Navy
1812	\$20,280,000	\$11,817,000	\$3,959,000
1813	31,681,000	19,652,000	6,446,000
1814	34,720,000	20,350,000	7,311,000
1815	32,943,000	14,794,000	8,660,000
War with Mexico, from April 24, 1846, to July 4, 1848			
1846	\$27,261,000	\$10,413,000	\$6,455,000
1847	54,920,000	35,840,000	7,900,000
1848	47,618,000	27,688,000	9,408,000
1849	43,499,000	14,558,000	9,786,000
Civil War, from 1861 to 1865			
1860	\$ 63,201,000	\$ 16,472,000	\$11,514,000
1861	66,650,000	23,001,000	12,387,000
1862	469,569,000	339,173,000	42,640,000
1863	718,733,000	603,314,000	63,261,000
1864	864,968,000	690,391,000	85,705,000
1865	1,295,099,000	1,030,690,000	122,617,000
Spanish-American War, from April 21, 1898, to December 10, 1898			
1897	\$365,774,000	\$48,950,000	\$34,561,000
1898	443,368,000	31,992,000	58,823,000
1899	605,071,000	229,841,000	63,942,000
1900	487,713,000	134,774,000	55,953,000

**EUROPEAN WAR TO AUG. 1, 1917**

Entente Allies		
Expenditures	Aggregate	Present Daily
United Kingdom	\$26,705,000,000	\$25,000,000
France	16,530,000,000	18,500,000
Russia	14,250,000,000	15,000,000
Italy	5,050,000,000	7,000,000

United States	1,629,000,000	19,100,000
Other allies	3,250,000,000	5,000,000
<b>Totals</b>	<b>\$67,414,000,000</b>	<b>\$99,600,000</b>
Less advances to their allies and dominions	7,992,500,000	22,900,000
<b>Net totals</b>	<b>\$59,421,500,000</b>	<b>\$76,700,000</b>

**Teutonic Alliance**

Germany	\$19,750,000,000	\$25,000,000
Austria-Hungary	9,700,000,000	13,000,000
Bulgaria and Turkey	1,450,000,000	2,000,000
<b>Totals</b>	<b>\$30,900,000,000</b>	<b>\$40,000,000</b>
Less advances to their allies and dominions	600,000,000	
<b>Net cost</b>	<b>\$30,300,000,000</b>	<b>\$40,000,000</b>
Grand Total		
Entente Allies	\$59,421,500,000	\$76,700,000
Teutonic Allies	30,300,000,000	40,000,000
	<b>\$89,721,500,000</b>	<b>\$116,700,000</b>

It should be noted that this statement includes for the United States appropriations made up to June 30, and does not include the appropriations made during the closing days of Congress.

**The Gospel Unchanged**

We are certainly living in thrilling times in the history of the world, in times when the most stable institutions of society are being swept away. New standards of thought and action are being erected. But one thing only, so far as the world is concerned, remains unchanged, and that is the gospel message of salvation. And that message is adapted to the needs of all men and of all ages. Never did the world need this gospel so greatly as today. Men long for peace in their own personal experience, but know not how to obtain it. This peace can come only through the indwelling presence of the Lord Jesus. They do not realize this. It is for us who have experienced this peace to bring its healing balm to those who are in need.

As loyal citizens it is for us to honor our flag and the principles of religious and civil liberty for which that emblem has long stood. Consistent with our duty to God, it is for us to meet every demand of our government. Christians are to be subject to authority "for conscience' sake." But while we seek to render to God the things that are God's and to Cæsar the things that are Cæsar's, obeying for the Lord's sake every ordinance of men which does not conflict with the divine law, let us keep the spirit of bitterness and partisanship out of our lives. We are debtors today, as well as in every age, to all men. If we have received the light of the gospel, we are to pass on to others of every degree and station and nationality the gracious revelation of the Lord Jesus Christ.

F. M. W.

THEY'RE only truly great who are truly good.—George Chapman.



## THE SERMON



### THE VALUE OF TRIALS \*

E. D. QUINN

I HAVE selected for today a text that has brought more spiritual help to me and to others than any other I could present. It is found in the eighth chapter of Romans, the twenty-eighth verse:

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."

I should like to emphasize the different words in this scripture: "We know." It is the personal pronoun, *we*. "We know." We don't think, *we know*. "We know that *all*," not a few, but *all*; "all things." "All things work;" and "all things work together." Yes, "all things work together for good to them that love God."

A man has to know this truth in order to write as Paul wrote in this scripture. Again he wrote in the twelfth chapter of Second Corinthians:

"He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

"In reproaches, in necessities." How many necessities we have! We are always trying to get something, but we haven't the money.

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." A man has to believe Romans 8:28 in order to write this way.

James knew something about this. [I think all the men who did a great work for God back in the days of the apostles knew something about this experience.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." James 1:1.

Some one has said that most of us count it all joy when we get out; but when we are falling in, it is harder to count it all joy. Those men had an experience, and when we get back into apostolic conditions spiritually, we shall have the same experience they had. In the sixteenth chapter of John, beginning with the eighth verse, we read:

"When he is come, he will reprove ["convince," margin] the world of sin, and of righteousness, and of judgment."

The first manifestation of the Holy Spirit is to convince of sin. Some of us have been praying that the Lord would send a great conviction upon us, because we need to see ourselves and our sins. Back in the days when Peter preached the gospel, the Bible says men cried out. We have almost lost that cry; we hear very little crying out now when men preach. There must be something wrong with the preacher when his word does not strike home to the hearts of the people. John the Baptist and Peter and John preached the gospel, and thousands were brought under conviction, and repented, and turned to God.

The first manifestation of the Spirit is to reprove for sin. The way God reproves us for our sins is to allow us to come into trial and temptation. By being thus tested, we find out what is in our hearts. Notice what is said in Romans 5:3-5:

"Not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The way, then, to this experience is through tribulations, which work patience, a deeper experience, and hope, and a separation of sin from our lives. That is the way the Spirit works. It comes to us first of all in trials, temptations, in severe testings, that we may see our weaknesses and our sins, and put them away. God wants us to see our sins and imperfections and put them away; but we do not know what is in us until we are tempted. Therefore, the first work of the Spirit is to convince us of sin; and the way the Spirit goes about that is to allow us to be tested and tried, and then under temptation our need of help is made manifest to us and to others.

I think God gives his Jobs over into the hands of the devil to test and try them. He gave his own Son into the hands of the devil for forty days, to be tested and tried; he gives his saints into the hands of the enemy, to be tested and tried. Trials are one of the first manifestations of the latter rain. When these tests come to us, we become impatient, and think a strange thing has happened to us. We do not recognize the manifestations of the Holy Spirit, and consequently the operation of the very means God takes to separate sin from us is hindered at the start, and God

cannot do anything more for us.

The Bible makes this very plain. We need a clearer vision. It is one of the hardest things in the world for a man to recognize that all things work for his good. It is natural for him to question why some things happen to him, and to murmur and complain, and then God cannot work for him.

That God deals thus with his children is taught throughout the Bible. I wish to notice briefly a few instances recorded in the Scriptures.

There was David. I suppose he had never had any trouble; he had played the harp on the hills of Judea, and been as happy as he could be. But finally the call to a higher mission came to him from God. Samuel went to David's home and anointed him with oil. The Revised Version says "the Spirit of the Lord came mightily upon David from that day forward." "David went on, and grew great, and the Lord God of hosts was with him." He was baptized with the Holy Ghost; the Spirit of God came mightily upon him, and from that very moment he was brought into great trials and testings. His trials really began with his anointing, for Saul soon became jealous of him, and persecuted him, and hunted him all through the hills of Judea. Finally, at the old cave of Adullam, a company of men gathered themselves to David, and this shows the kind of men they were:

"Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." 1 Sam. 22:2.

Most of us think that if conditions were different around us, near by, right close to us, we could be better Christians. We generally think if some one else were different, we could be different. God trained this man David among all those distressed, discontented men, and I suppose it took every one of those men to polish David so he could be fitted for higher service. Sometimes we think we will avoid certain persons, and associate with those who are more congenial, yet God brings us right back to the same old test again and again until we learn to treat all our fellow men in the spirit of Christ. And I suppose it took all the different traits of character in those discontented men to train David to rule over Israel.

It is of no use for us to try to shift responsibility, and make some one else responsible for our own shortcomings. Some men seem to us to be almost worthless; we have little confidence in them; but God can take men that appear hopeless, and under the right kind of training make them mighty princes, for him.

You will notice in the New Testament a statement that seems very forceful to me. You remember that

\* Sermon delivered at Takoma Park, D. C., Sept. 22, 1917. Reported by Misses Margaret Weir and Myrtle Judd.

after the Holy Spirit came upon the disciples, when the responsibilities and cares began to multiply in the early church, the twelve called the multitude of disciples unto them and said:

"It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

Stephen was one of the men selected. That was a wonderful sermon he preached in his defense before the Sanhedrin. The Scripture says:

"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul." Acts 7:55-58.

This is the first time we hear of Saul. "The witnesses laid down their clothes at a young man's feet, whose name was Saul."

Here was Stephen, filled with the Holy Ghost, preaching the gospel, and instead of having a great audience of receptive hearers, he had an audience of men who were gnashing with their teeth, and taking up stones to kill him.

But, brethren, "all things work together for good." There was Saul, a Pharisee, who had heard Stephen preaching, and under the mighty influence of the Spirit of God was convicted. Saul consented to Stephen's death; but he never got away from that mighty conviction until, on the way to Damascus, the Lord Jesus met him, and he was converted, and became the greatest and most wonderful disciple the Lord ever had.

I do not suppose that Stephen even saw Saul among the crowd the day he was stoned; his attention was not particularly directed to that young man, and he did not know that his words would burn into Saul's heart. Stephen did not know that Saul was to be converted and sent to all the world as a mighty messenger. But Stephen was filled with the Holy Ghost, and looked up steadfastly into heaven with a prayer upon his lips, and his testimony converted that young man, or was the means of his conversion.

I have often thought that perhaps when Paul and Stephen meet in the kingdom of heaven, Paul will say to Stephen, "I was the young man who consented to your death, but a conviction came to me that day that I never got away from until I was converted." When Stephen hears this and sees the vast multitudes who have

come to Christ as a result of that Spirit-filled testimony that he bore, do you not think he will say, "All things work together for good"?

Now we shall see how it went with Paul. After he was converted, the Word says, in the ninth chapter of Acts, beginning with the ninth verse:

"He was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him"—

what a great evangelist I can make of him? We should have written it that way if we had been writing it. But God said,

"I will show him how great things he must suffer for my name's sake."

How different from human reasoning! We do not look at things that way at all. We are apt to think that God loves us in proportion to the easy time we are having. It was not very long, you remember, until the Holy Spirit said:

"Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

But when they reached Paphos, they met Elymas the sorcerer, who resisted Paul. When Paul was against God, he was struck blind, and remained blind for three days. Elymas the sorcerer was resisting the Lord as Paul had done, and he evidently needed the same experience.

Paul continued his journey, holding large meetings in Antioch and Iconium, and then in Lystra and Derbe.

"And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead."

I never discovered, until the other day, that Paul got Timothy because of that stoning. Timothy was doubtless one of the young men who were standing around, and saw the stoning, and it was too much for him. When Paul came again to Derbe and Lystra, Timothy was there, and became his disciple. Paul came to Christ as the result of the stoning of Stephen, and Timothy was converted as the result of Paul's stoning.

By and by a mighty call came to Paul to go over into Macedonia. In Acts 16, beginning with the ninth verse, we read:

"A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

They "went out of the city by a riverside, where prayer was wont to be made." These apostles were looking for some who knew how to pray, and here by the riverside they found some women who, not having a church to worship in, went out on the bank of the river and prayed to God. But the devil began to work, and it was not long before Paul and Silas were thrust into prison. Beginning with the twenty-second verse of this same chapter, we read:

"The multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."

No one ever had a more definite call than had Paul; but soon after reaching Macedonia, instead of great multitudes listening to their words, Paul and Silas were terribly beaten, and then put into an old prison and their feet made fast in the stocks. I suppose if they had been like us, they would have said, "Well, what do you think of this? We thought God was leading us; we thought we were on a mission for God; but I guess we are mistaken. Here we are, beaten and put into prison, and what are we to do here?" But they did not say that at all. They started a meeting right there. They turned that old jail into a church. Why?—Because it was Paul who said, "All things work together for good." It was a wonderful meeting they had there, and before morning every one in the jail was converted. Brethren, when we believe God, he will do things.

Finally, Paul was arrested and was sent to Rome on a ship. It was not long until Paul was the first man on that ship, and was giving orders to officers and men. And had his advice been followed, they would have fared much better than they did. When they at last reached an island, after having been shipwrecked, it was not

long before Paul was the greatest man on the island. He healed a man there, and then the people came running to him, and he healed all the sick on the island. The people entertained him and those with him all winter, and when they started for Rome the next spring, the islanders gave them such things as they had need of, and a great farewell.

We have had such a short vision that it has been difficult for God to do much for us. When the Lord finally opens our eyes, there will be one of the greatest revelations we have ever had. We have seen the way the Holy Spirit worked in the days of the apostles. I do not think he will work differently in these times.

Paul was very zealous in spreading the truth; and when he was old, I have thought the Lord saw that Paul's physical strength was going to give out, and allowed him to be put in prison so that he could write these letters to be left on record. Are not his letters to the Galatians, the Ephesians, to the Philippians, to the Hebrews, and to others,—those wonderful letters he wrote in those dark prison cells,—worth everything to us? Suppose Paul had kept right on in his great activity; would it not have been a tremendous loss? Do you not think that when Paul wakes up in the judgment, he will see still more clearly that the Lord permitted him to be imprisoned for a short time in order that you and I might study his letters and be converted? "All things work together for good."

In the last epistle of the great apostle, one can read much between the lines. Paul says:

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."

Naturally we should like to see Paul surrounded in his last moments by godly men telling him the wonderful experience they have had. But it was not so. He says:

"Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tycheus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." 2 Tim. 4: 11-16.

We can see his humanity in these words, but he has no hard feelings. He has come to the evening of his life; the curtain is about to be let down forever, and his great life go out.

Do not think, friends, that we shall ever live without trials; but God is able to give us the victory. If we can only get a vision of these men who have gone before us, and from

their experience gain strength to endure the tests that come to us, and be filled with the Holy Ghost, we shall be victorious. There is no happiness outside of God. War rages over the earth. Millions are going down to death on the battle fields. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth.

The only position that any of us who have a clear vision can possibly take concerning the situation before us, is that there must be a great turning to God. We must have a new vision of God. In the consecration of our lives, in living service, and in bringing large offerings for the finishing of the Lord's work, we must make such sacrifices as we have never made. God will not excuse any one of us who, in the blazing light of this mighty message, makes any less sacrifice than that. I believe we have reached a new order of things. We are getting pretty close to the upper chamber; there are only a few steps to take and we shall be there. In that chamber the disciples prayed and repented; then Pentecost came. After the Holy Spirit descended, converts were made a great deal faster than when Christ was with them personally. Those men got right with God, and then there was a mighty work accomplished. Here is the program for us.

"The message will be carried, not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence; yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere."—*The Great Controversy*, p. 612.

In the Review and Herald Publishing House many of you have been working for God; you have been sending out this literature into all places; now what we need is the latter rain to come upon us, and upon the people who have read this literature, and then the work will be finished. Again I quote:

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—*Id.*, p. 606.

If we refuse to follow the call of God, to make a complete surrender, we shall make a terrible mistake. We must decide the question here today. There must be some who wish to make that unconditional surrender to God that few of us have ever made. This is the call to you today.

#### THE RIGHTEOUS NEVER FORSAKEN

A YOUNG pastor and his wife were sent as "supply" to the plains of South Dakota, where they lived in the Sunday school rooms of a small country church, and preached in the surrounding country, in one place in a sod church. The people were poor, but many were good and loyal to the church. They saw several converted, and progressed well until spring came and the drouth set in.

When one quarterly meeting came, but three dollars had been reported on the salary. One morning the young pastor got up early and drove about forty miles to a funeral. When he came back in the evening, there was no supper, because there was nothing in the house to cook. After driving nearly eighty miles with nothing to eat, the young man went to bed in a bad humor, determined to go East and enter commercial life, for an offer had been made to him by a reliable firm.

But his good wife got her Bible and began to read aloud from the thirty-seventh psalm. When she reached the verse, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," the young parson began to meditate and say: "Will that be true in our case?" She read on: "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. . . . I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

She closed her Bible, kneeled and prayed, committing all to her God. By this time the young pastor had almost forgotten his trial, and was wondering why God had always been so "good to the children of men."

After hours of wakefulness he fell asleep, but early in the morning awoke, hearing some one knocking on the door. It was a crowd of men and women from an out-of-town appointment going through town on their way to hear the Hon. Sunset Cox speak. They stopped to remember their pastor and his wife with a donation of many good things to eat and ten dollars in money on salary. The good wife's prayer was answered, and the pastor humbled and taught another lesson to trust God and "count your blessings."—*Ram's Horn*.

THAT best portion of a good man's life: His little, nameless, unremembered acts Of kindness and of love.

—Wordsworth.



# GENERAL ARTICLES



## INASMUCH

I ASKED for alms!  
 He flung a coin at me  
 Contemptuously.  
 Not without a sense of shame  
 I stooped and picked it up.  
 Does this fulfil  
 The Master's will  
 To give a cup  
 Of water in his name?

I asked for bread!  
 He handed out to me  
 Indifferently  
 A ticket for some food.  
 It answered to my need.  
 Was this the way  
 On that great day  
 Christ stopped to feed  
 The hungry multitude?

When we shall wait,  
 After this mortal strife,  
 Eternal life,  
 And to his presence go  
 As suppliants indeed,  
 Will it be thus  
 He will on us  
 In our great need  
 His priceless gift bestow?

—The Outlook.

## GENERAL HEALTH PRINCIPLES THEIR RELATION TO THE MESSAGE

WELLS ALLEN RUBLE, M. D.

To the consistent Seventh-day Adventist there are only two things in this world that are worth while, two things that are worthy of his effort and time; one of them is the perfecting of his own character and getting ready for the next life, and the other is helping others to get ready.

Throughout the history of God's people on earth, he has required a high standard of spiritual and physical living. He will not acknowledge defeat, even in this most trying period of earth's history, in the perfecting of characters that will measure up to his law and his requirements.

It is time now for a people to be preparing for the heavenly home,—a people who shall stand without fault before the throne of God. In all past time the Lord's ideals for his people have been very high, and but very few have been able to attain to them, or rather, very few have availed themselves of the power at their disposal that would enable them to attain to these ideals.

As in the old dispensation God's requirement for his people was perfection (Gen. 17:1), so in the new (Matt. 5:48). And especially at the very close of this world's history he will perfect men in every detail of life, that they may stand faultless before the throne of God.

The preacher has said, "Lo, this only have I found, that God hath

made man upright." When the Creator had finished the creation, he saw it all, including man, and "it was very good." Man was perfect. He had complete control over himself. His mind and body were subject to the will of God in every way. In this holy state the Lord provided everything necessary to keep him in this perfect and happy condition. It was God's highest pleasure to provide for the happiness of his creatures. In later times, speaking through his messenger, he said, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

The road over which man passed in the fall is the road by which he must return. He departed through disobedience; by the grace of Christ he must return through obedience—obedience to the very requirements which he transgressed in the fall. Upon his willingness to do this will depend his right to the tree of life.

The nearer man gets back to the time when he will again occupy that happy Eden home, the nearer will he conform to every requirement of that place. The time is soon coming when a people will pass from this life into the next without seeing death. There will be no change in character, in habits, in desires; these must all have been perfected before that time. This people must have overcome every wrong habit, every evil passion, every selfish desire. "Affliction shall not rise up the second time." Why?—Because a representative multitude of men will have retraced their steps through an experience of sin and its sorrows, back into a condition of perfection and happiness, by conforming to God's laws, spiritual and physical. Think you that, in order to populate the Eden of the new earth, God will lower his standard of living in order that man may attain to it?—Nay, verily! He will, through his promise, "My grace is sufficient for thee," enable a people to reach the standard that he set in Eden. Victory must come with the complete overcoming of wrong desires. The last enemy that shall be destroyed is death, but the next to the last will be appetite.

The people who profess to be preparing for the coming of Christ lay great stress upon the moral law, but how many recognize that the physical law also has a great claim upon them?

The subject of healthful living may be studied from a scientific or from an economical standpoint, and we shall do this in later articles; but to the people who are expecting to see the coming of the Lord Jesus during

their lifetime, there is a far more important standpoint from which to consider it. That standpoint is the high standard to be reached by the people who respond to the call, "Prepare to meet thy God."

As the second coming of Christ will be the greatest event that has ever come to this earth, so the preparation for that event will be the most complete and thorough that has ever been made in any age. A people who are preparing to pass from this world to the next without seeing death, must make every possible preparation for that change. This preparation must be of body, soul, and spirit.

The Lord never brings any great event upon his people without preparing them in every possible way for that event. The time is soon coming when a people must be prepared for a land where sin and sorrow and suffering and sickness shall be no more. Can it be known what preparation must be made for such a change? How can it be known? Is it known? What is that preparation, and is there a people making that preparation? It surely cannot be gainsaid that, in accordance with God's dealings with his people in the past, it may be known when to prepare for that great event, and just what preparation must be made for it. Whether the requirements for this event are recognized and understood and are being met by any people, is an important question.

Only two men, so far as definitely recorded, have had the inestimable privilege of passing from this life into the next without seeing death. Consider these men for a moment. "Enoch walked with God: and he was not; for God took him." Enoch walked with God. From the time of Adam the will of God had come down through a God-fearing line of men known as "the sons of God." These were the sons of Seth. Another line of men had descended from Cain, and these were known as "the sons of men." Wickedness ruled these latter, and they became violent and cruel.

Enoch, one of "the sons of God," lived in perfect harmony with the laws of God, morally, spiritually, and physically. Enoch walked with God, and kept on walking with God, until he was so far away from his earthly abiding place that the Lord took him home to glory. So it must be with every one who is prepared finally to make the change that Enoch made. "Can two walk together, except they be agreed?"

The other one whom God considered worthy of translation was Elijah the Tishbite, a man of God. Elijah "was a man subject to like passions as we are," and in this was a typical example of those who will be saved from the earth at Christ's coming. The Lord prepared him for the change by many hard experiences. He learned to trust the Lord for his daily bread. At one time he was fed by

ravens, which brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook. 1 Kings 17:2-6. But even this experience was not sufficient. He must be prepared still further for the change by sacrifice and an abstemious diet.

"As he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God. 1 Kings 19:5-8.

So with the people who finally reach the mount of God. They must go through the same experience that Elijah did. They must overcome appetite, for the only promise the ransomed have of sustenance in the last conflict is that their bread and water shall be sure.

In preparing the people of Israel for the Promised Land, the Lord provided angels' food for them. Those who were not ready to obey God's requirements in the wilderness, of course would not willingly do so in the Promised Land. They murmured and complained about many things, and all who did so died in the wilderness. Had they been willing to be led as the Lord desired, they might all have gone into the Promised Land soon after leaving Egypt. As it was, they wandered forty years in the wilderness, and the generation that God desired to lead triumphant into the Promised Land all had to die, and a new generation was raised up who would accept God's plan.

Is not this a lesson for these days? The murmurers and complainers in ancient Israel died in the wilderness. Just so surely is that experience being repeated in our day.

For further evidence of how particular the Lord is concerning our living, consider the diet he provided for John the Baptist. See also the trying experience of our Saviour in overcoming appetite in his forty days' fast in the wilderness of Judea. Then let us hasten to be in accord with the instruction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Melrose, Mass.



## THE SABBATH STORY SIMPLY TOLD

NUMBER FIVE

J. O. CORLISS

HEAVEN bestowed the Sabbath upon man for a specific purpose. The commandment which enjoins its observance also makes known its origin and the motive for its celebration. By it one learns in what manner and by whom the earth and all its inhabitants

came into existence. The Creator thereby declares all things to be the production of his will, and that they were brought into existence during the first six days, which were succeeded by the seventh day of refreshing, satisfying rest. See also Ex. 31:17. Jehovah then put the finishing touch to the work of creation upon that day by adding to it heaven's blessing and sanctification. Thus the Sabbath was not only first kept by God, but was also made a heaven-gift to man as a memorial of him who has power to create "by the breath of his mouth."

### The Nature of a Memorial

It should be recognized that when any memorial, or token of remembrance, has been divinely instituted, it is a valid obligation upon man so long as the reason for its institution remains and Heaven's blessing upon it is maintained. As an illustration of the vital existence of a memorial, a New Testament instance may be cited:

On a certain occasion a woman poured on the Saviour's head a portion of ointment, said to be worth three hundred pence, or in money of the present time about nine pounds, or forty-five dollars. Some who saw the anointing complained of what they called a great waste. The Saviour, however, rebuked the fault-finders, saying that the work wrought by the woman was a good one, inasmuch as it would prove the anointing of his body for its early burial. Moreover, the Master decreed, "Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:3-9. Under so solemn a charge, surely no one would think of limiting this memorial to any time before the cessation of the gospel proclamation. And why so?—Because that burial anointing of the Blessed One was intended to be a memory-token of his unquestioned, everlasting love for the entire human race.

In like degree also, Jehovah, who created all things for man's eternal benefit, would have his memorial run parallel with his obvious design. His name as Creator should therefore ever be remembered for what it means to all mankind, wherever man may be found. God's name as Creator has not changed, because it cannot change so long as creation remains. He is therefore now, as ever, the I AM, the Self-existent, the Creator of all things. This is his name forever, and this is his memorial unto all generations. Ex. 3:14, 15.

### The Sign of Divine Recognition

But by what particular token, or sign, would God have men keep in mind his infinite greatness and power? When chiding the house of Israel for their backsliding from him, Jehovah said, "I gave them my Sabbaths, to be a sign between me and them, that

they might know that I am the Lord that sanctify them." Eze. 20:12.

This was more than a passing intimation that the people had lost sight of heavenly benefits; it was an actual continuation of expressed disappointment at their marked indifference toward him. By reference to previous statements of their course, it may be seen what lay at the foundation of this conspicuous apathy toward him whose legates they really were. Great abominations were charged against them, but the greatest of these was the course pursued by the twenty-five priests on duty at the temple, who turned their backs on the Lord's house, and faced the east to worship the sun. Eze. 8:16.

With the priests pursuing such a course, it was most natural for the people to follow in the same order. Seemingly the Egyptian education of their ancestors had so great an influence over them that, notwithstanding the Red Sea deliverance, the Jordan experience, and the Jericho victory, they were still prone to worship the luminary of day rather than its Creator. Their asserted reason for so doing was that when they offered incense to the queen or "frame of heaven," which they could see, they had more enjoyment than when serving an unseen being. Jer. 7:18; 44:17, 18. But the Lord said: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

This was to say that to know God is to be supplied with grace from him to meet all the exigencies of life. Moreover, to sanctify the Sabbath in our human economy is to know God, because his creative power is asserted in the commandment requiring the observance of that day. In fact, God has said as much. His unailing word is:

"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, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58:13, 14.

### God's Memorial Perpetual

Inasmuch as the name "Jehovah" is "from everlasting to everlasting," so must the preservation of his memorial be a sacred trust to all who truly love that name. This thought is established by the judgment of Holy Writ; for Israel's sweet singer thus tuned his harp, "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

These decisive words must forever preclude the substitution of another day of holy rest for that of the divinely appointed seventh day, for the reason that no other period has been set apart with Heaven's sanction

to take its place. In fact, no record exists which shows that God ever rested on another day than the seventh, which would be a necessary preliminary toward making a sacred rest day for the human family. Besides, the Bible explicitly declares that every other day of the week except the Lord's Sabbath is a working day, and this decision makes these days ineligible for Sabbatic honors. Eze. 46: 1.

**Why Then a Sunday Rest?**

But notwithstanding such indisputable evidence, the first day of the week, commonly called Sunday, has been humanly adopted as a general day of rest and worship to the disparagement of the divinely appointed day, and this change has been accepted by most professed Christians. No substantial Biblical reason is brought forward to warrant this course, nor indeed can such be given; for wherever in the sacred count that day is noted in the weekly cycle, it is simply given as the one next following the Sabbath. Far from being shown as having anything in common with sacred time, the record puts it this way, when noting the movements of the women at the tomb of Christ: "When the Sabbath was past, . . . very early in the morning the first day of the week." Mark 16:1, 2. This occasion, too, was after the death of Christ, when many suppose that the Christian era was fully entered upon.

At a later date the church at Corinth was advised that each member should lay aside from his earnings, on the weekly first day, funds in proportion as he had been financially prospered, the amount to be for a future collection in behalf of the poor saints at Jerusalem. 1 Cor. 16:1-3. This would, of course, require a casting up of accounts for the previous week, in order to know what was the proper amount to be laid aside. It therefore seems clear that the apostle could not have regarded the day set apart for such purpose a sacred one.

Somewhere near this same period the apostle journeyed from Macedonia to Asia Minor. Luke, who makes the record of this trip, mentions the names of seven besides himself in the company. These seven, however, went on ahead of Luke and Paul, and awaited them at Troas. Upon the arrival of these two, the entire company remained at Troas seven days, and on the night of the first day, which began with the closing sunset of the Sabbath (Lev. 23:32), Paul delivered a farewell sermon to the church, preparatory to departing the next morning. The meeting proved to be an all-night session, and so at daylight Sunday morning Paul started, afoot and alone, to cross the promontory to Assos, a distance of nearly twenty miles. All the others of the company, however, had left by ship the night

before to sail around the headland to the same place, a distance of more than sixty miles, doing so by Paul's own appointment and while he was preaching. Acts 20:1-13. It is therefore clear that at whatever time this farewell discourse was delivered, Paul's eight companions were making a week-day journey, sailing their vessel to Assos, there to meet the apostle on his arrival. This fact of itself would preclude any idea that the apostle considered the time thus spent by the company as in any degree sacred.

Glendale, Cal.



**SEEKING THE STRAYING ONES**

GEO. O. STATES

SOME time ago I was out two miles in the country, and a bright-looking farmer drove up and asked me to get in and ride. He seemed to know me, for he said, "You are Elder States, the Adventist minister." I began at once to talk with him of how the prophecies are fulfilling, of the things that are coming to pass just as sixty years ago we believed they would. He said, "My mother used to belong to the Adventist Church when I was just a boy." I had a very pleasant talk with him.

Since then I have thought much of the persons scattered over the country who once loved this blessed truth, but through discouragement have dropped out by the way, and I have wondered if we as a people are doing all we should to bring them back into the fold.

It seems to me that now is certainly an opportune time to reach these dear ones, a time for us to go into their homes and talk to them of how rapidly the things are coming which we have been expecting for years.

Eight years ago this people was told:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth.

"Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies for the Church*, Vol. IX, p. 11.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming, — a time of trouble such as has not been since there was a nation, — God's chosen people will stand unmoved. Satan and his host cannot destroy

them; for angels that excel in strength will protect them."—*Id.*, p. 17.

Would it not be well for all our people to study the counsel God has given us; and then hunt up these discouraged ones who have dropped out, and in a careful way show them the meaning of present conditions in our world?

I wish all our people would read the sixteenth chapter of Revelation very carefully, and realize that the plagues there brought to view will be real, that these things will actually take place in our world. Do we realize that after probation closes there will be a noisome and grievous sore upon those who have the mark of the beast? that the water of the great sea will be turned to blood? that the rivers and fountains will be turned to blood? that the sun will have power to scorch men?

As I meditate on these things, my very soul is stirred with the thought that many of the very men and women whom I meet from day to day will pass through these plagues and will either be protected by the angels of God or be among those that will gnaw their tongues for pain. I feel that notwithstanding my infirmities I must go and tell the people what is right before us.

"It is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly and who, trusting in his strength, will go forth into the highways and hedges to give the invitation. 'Come; for all things are now ready.' Luke 14: 17."—*Id.*, p. 36.

We have a live message, and God wants us to visit our neighbors and tell them what is just before us. Some of those with whom we associate from day to day may even have once loved this message. It is not the eloquent sermons that will reach these discouraged ones, but it is for us who are imbued with the message to go to their homes and show them what is right before us. Do not hesitate to ask them to have prayer with you, and plead with the Lord to prepare us all for what is so soon to come upon us.

Cedaredge, Colo.



"ONE big cannon shot costs as much as —

- Three years of a workingman's wages;
- Five years of a woman teacher's salary;
- An average workingman's house;
- Four years' college education."



THE corner-stone in Truth is laid,  
The guardian walls of Honor made;  
The roof of Faith is built above,  
The fire upon the hearth of Love;  
Though rains descend and loud winds call,  
This happy house can never fall.

— Henry van Dyke.

## IN MISSION LANDS

### MORE ABOUT THE OPENING IN WEN-CHAU, CHINA

J. L. SHAW

As previously stated in the REVIEW, Brethren J. E. Fulton, O. A. Hall, and K. H. Wood were called last summer to investigate an interest in China, in the unentered province of Che-kiang, at a place called Wen-chau. Faithful canvassers had distributed our literature, and people were awakened to investigate the truth. Two delegations went to Shanghai, asking to be visited and instructed.

The brethren on their visit found in the city of Wen-chau three congregations meeting each Sabbath day for services. A joint meeting was held on the Sabbath while they were there, at which about two hundred were in attendance, most of whom professed to be Sabbath keepers. On Sunday, forty men came in a body from the country, representing six or eight towns where similar interests had sprung up, and requested that some one come to give them further instruction. A later investigation showed that the interest in the surrounding country was greater even than in the city. In a recent letter, Brother Wood, in appealing for a worker for that field, says:

"The work in Wen-chau is still advancing, and thus far there seems to be no abatement in the interest in the Sabbath and other truths of the message. Every Sabbath the chapel is crowded, and there are fifteen places outside of Wen-chau where inquirers meet every Sabbath for the study of the Sabbath school lesson, etc. There ought to be a family stationed there this fall, as it is so far away from here that it is almost impossible for me to look after the interest as it should be looked after, with the rest of my work."

Brother F. A. Allum, president of the North China Union Conference, in appealing to the Mission Board for a worker to answer this call, also quotes from a recent letter from Brother Wood regarding the interest around Wen-chau:

"The work in Lo-tsing and the surrounding country bids fair to surpass that in Wen-chau, not only in size but in its genuineness. In this city there are about fifty who have severed their connection with the other missions, and definitely taken their stand for the Sabbath.

"There is another company of Sabbath keepers at Hoong Giau, thirty li beyond Lo-tsing, where between twenty and thirty persons have begun the observance of the Sabbath. At both these places the believers have already provided themselves with meeting places, and have furnished their own seats and other necessities.

"Besides these two places, there are still five others outside of Wen-chau, which have eight or ten believers each. In these smaller places the believers meet on Sabbath in the homes of those who have guestrooms large enough to accommodate them."

Brother Allum then goes on to say:

"There are two Chinese workers there at present, who have had to shoulder the responsibility of the work, as no foreign laborer is available to take the direct oversight. Brother Wood is endeavoring to supervise them from Shanghai. To my mind this is a very serious situation. Two other missions have a strong work there, and we shall be judged by the way we operate our mission in that place. Mistakes or failure to develop the work properly will reflect on the reputation of the mission."

This awakening, urging on our workers in China, must make its appeal to our hearts in the homeland. We cannot turn such calls aside; and yet it is but one of many now coming in and there are still others yet to follow.

Before our work had made a beginning in non-Christian lands, we were told, through the Lord's servant, that in the secret places of the earth there were many pleading with God that they might know what is the truth, and that broader plans were needed to keep pace with the providence of God. The following statement was read at the General Conference in 1893:

"The plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, 'We want not thy way, O Lord, but our own way,' there are many who are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned his angels to co-operate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God.

"We are to follow where God's providence opens the way; and as we advance we shall find that Heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that we may be brought under the blood-stained banner of Prince Immanuel. The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."

We are realizing, as the message sweeps on its way, that we must "lengthen our cords and strengthen our stakes" if we follow the opening providences of our great Leader. Somehow his people are to heed these Macedonian calls for help, and plan fully to establish the truth in these places where the word has gone before and found hearts ready to respond. God will give us faith and courage and increased resources as we follow on, looking to him and believing in his unlimited possibilities.

### VISITING BELIEVERS IN SOUTH CHINA

S. A. NAGEL

RECENTLY several of us took a trip through the northern part of the Hakka field, a short description of which may be of interest to the brethren and sisters at home.

Sunday, May 13, we closed our Bible school at Waichow. Nine of the students were baptized the last day. Five of these have entered the canvassing work for the summer. On the next day I left for the northern part of the Hakka field, to attend the general meeting appointed to begin May 23 and to visit all the out-stations in that section.

In Hongkong I was joined by Brother Arthur Mountain, who has charge of the canvassing work in south China, and in Swatow by Brother B. L. Anderson, president of the South China Union Conference, who went with me to the Ka Yin Chiu meeting. We found most of the believers in that part of the field gathered there. At the close of the meeting ten were baptized, and a church was organized in Ka Yin, with thirty-nine charter members. This makes fifty-three who have been received into church fellowship in the Hakka Mission since last December.

After the meeting we started on a hundred-mile walk to visit two other stations. We met with some very interesting experiences by the way, and as they illustrate what missionary life is sometimes like, I will mention a few of them.

The first day we walked twenty-two miles over mountain roads. It rained all day; not a hard rain, but enough to make the roads very slippery and everything damp. We spent the night in a native schoolhouse. No barn I remember at home could have been half so cold. But the schoolhouse was much better than the inn, so we were thankful.

The next day was bright, and just at dusk we arrived at our first chapel. We spent two nights there, and left in a rain on Friday to visit the second place, twenty-five miles distant. I am sure none of us will forget that Friday. The rain kept falling faster and faster. Counting coolies, there were fourteen in the party. At first we greatly admired the many streams

coming down the mountain sides, but as the storm increased and the streams became torrents on each side of the road, we began to feel a bit alarmed. Everything we had on was wet, and we began to fear for the baggage. I never saw it rain so hard anywhere else as it does here in China.

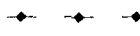
Finally the river that was tearing past began to flow over the road. The water was rising a foot every five minutes. We tried to wade it, but found it dangerous; and when we turned to go back, we found the same condition behind us. Then we became really alarmed, and climbed up the mountain side, where we stood shivering till the worst of the storm was over and the river had gone down enough to be fordable; then we plunged in, clothes and all. After that we crossed one swollen stream after another, until we found that it would be impossible to go farther on that road. We then took a by-path which led to an old temple, where we changed our clothes and put on some not quite so wet, for there were few dry things in our baggage.

Upon resuming our journey, we had not gone far when another storm broke, worse than the one we had just experienced. Everything was wet again, and beginning to despair of reaching the chapel before Sabbath, we sought for a place to spend the night and the next day. The rain was terrible, and the coolies stopped in a little house by the roadside, and refused to carry the baggage any farther. I think they would have forced us to stay there but for the fact that there was not enough rice for us all. While we waited for the storm to lessen a bit, a tall pagoda on the hill opposite fell with a crash. Landslides were frequent, tearing out trees by the roots. Finally we pushed on two miles farther to a market place, where an old man kindly let us have the schoolhouse, and there we spent the Sabbath.

It was a poor place, but we thanked God for shelter; and building a fire of pine cones found in the house, we dried our bedding a little and spent the night comfortably. Sunday we started again, but for the next three days the same experiences were repeated over and over. We dried our clothes by the fire, and burned up several pieces in doing so. Brother Mountain slipped and fell down an embankment into the rice fields below. I had the misfortune to fall into a *shi hang*, a place where every kind of refuse is placed for fertilizer. One must live in China to appreciate fully what such a place is like. After a trying but very successful trip, we arrived home without having been sick. We praise God for faithful souls who are constantly accepting the message in this dark land.

The signs of the end thicken around us here as elsewhere. May God help

every believer to forsake forever every known sin, the only hindering cause to the speedy finishing of this work, and may all pray and work unitedly to the glory of God during these awful times.



SOUTHERN KOREA

E. J. URQUHART

A SHORT time ago Brother W. R. Smith and I made a two weeks' trip, visiting some of the churches and companies in southern Korea and the large island of Che-ju to the south of the mainland. We met with a number of experiences which are worth passing on.

At Nuremdong, about one hundred miles northwest of Keizan, we spent the first Sabbath. A native member was present, who, although seventy-three years old, had walked a distance of twenty-five miles to attend the meeting. About fifty miles farther to the south, at a place called Taikode, we found more than thirty persons keeping the Sabbath as the result of reading our paper, which had been sold among them by one of our native colporteurs. Since then one of our native evangelists, with a Bible woman, has moved to Taikode, and they report excellent meetings, with a growing interest.

We took a small steamer at Mok-po for Che-ju, and after a twenty-four-hour ride were safely landed at Il-tori, the ancient capital of the island. Our two native workers were at the landing to meet us, and were glad to welcome us to their part of the field. This was only the third time that any of our foreign workers had visited the island. Both of the native workers reside at Il-tori, and are putting forth earnest efforts to raise up a church, as this is the principal town on the island. Six or eight men attend meetings regularly, and are obeying the truth after a manner, but at the time of our visit were not sufficiently advanced for baptism.

The next day after landing at Il-tori, we walked fifteen miles to the west along the coast, to a place called Aiwolli, where an interest has recently developed. We found one man there ready for baptism, and a number studying the truth. Among them was the village schoolmaster, a man of some intelligence, and about sixty years old.

The man whom Brother Smith baptized at this place, has passed through an experience that demonstrates the power of the Spirit to transform lives, even in a land where such changes are little known. This brother was a heathen in the fullest sense, and at the time when he bought some of our papers from a native colporteur, was running a road-house, where strangers were lodged, liquors sold, and gambling carried on. He was expert in the science of relieving

his guests of their valuables through the tricks of the game. But after reading the literature, he was convinced that it taught the truth, and, being converted, he decided that the only safe thing for him to do was to sell his property and pay back the money that he had taken through trickery. After doing this, he had only fifteen dollars left; but he rented a property and began farming, at which he has done well. He says he feels that he did only what was right, for he enjoys a good conscience. At present he is clearing a site for a church on some property that he has bought, and is certain there will be a church building there in the near future.

After holding a meeting at Aiwolli that night, the following day we walked twenty-three miles to Sacada, on the southern coast. Our only organized church on the island is in Sacada. We arrived there on Friday evening, and stayed over the Sabbath. Here Brother Smith baptized two women, and united two of our young people in marriage in the evening.

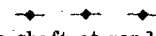
We have found Che-ju one of the hardest portions of this field to work, the difficulty being attributed by some to the fact that there are very few men on the island who do not have more than one wife.

We left the island on Tuesday night, after having spent six days with the people. We carried away with us the sure evidence that the same great God who crowned the island with beauty, in the form of a large extinct volcano rising six thousand five hundred feet above the sea, and who provides such marvelous springs to flow forth from the solid lava, is abundantly able to snatch, as brands from the burning, many souls who will be called to the marriage supper of the Lamb and will reign with Christ in his glorious kingdom.



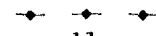
LIFE is mostly froth and bubble;  
Two things stand like stone:  
Kindness in another's trouble,  
Courage in your own.

—Lionel Gordon.

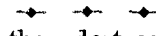


"OH, many a shaft at random sent  
Finds mark the archer little meant!  
And many a word at random spoken  
May soothe or wound a heart that's  
broken."

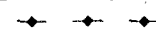
—Scott.



"No more could a soul who possesses Christ be hindered from confessing him than could the waters of Niagara be stopped from flowing over the falls."



Do what thou dost as if the stake were heaven, and that thy last deed ere the judgment day.—Kingsley.



MODERATION is the silken string running through the pearl chain of all virtues.—Bishop Hall.



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 Invitation

*"Come out and see the sunset," my neighbor said to me;  
"It is so beautiful tonight, I want that you should see."  
I felt almost impatient, and I did not want to go,  
For — there were things upon the stove that needed watching so!  
The chili sauce was cooking, and the jelly would not "jell,"  
And the kitchen was a melting pot of heat and steam and smell;  
But I tinkered with the damper, and I laid my apron by,  
And I went out with my neighbor to the flaming autumn sky.*

*And there above the mountains was the glory of the Lord,  
In fiery, burnished chariot, in mighty, flaming sword;  
In strength and power and majesty, his glory shone around,  
And reached down to envelop his children on the ground.  
It drew us close together, and each grasped the other's hand,  
In a quickened understanding, in a comprehension grand,  
As we listened in the silence to the symphony divine  
That found a fervent echo in my neighbor's heart and mine.*

*The colors gently faded, and the quiet evening came;  
I went back to my kitchen, but nothing was the same.  
A song had entered in my heart, a peace lay in the air,  
And a wondrous benediction seemed to follow everywhere.*

*So I thanked my God for neighbors and for all his beauties sent  
To rest his weary children and whisper his content.*

—Helen M. Doyle.

### MYSTERY OF THE CLOUDS

THAT mist, which lies in the morning so softly in the valley, level and white, through which the tops of the trees rise as if through an inundation — why is it so heavy? and why does it lie so low, being yet so thin and frail that it will melt away utterly into the splendor of morning when the sun has shone on it but a few moments more? Those colossal pyramids, huge and firm, with outlines as of rocks, and strength to bear the beating of the high sun full on their fiery flanks — why are they so light, their bases high over our heads, high over the heads of Alps? why will these melt away, not as the sun rises, but as he descends, and leave the stars of twilight clear, while the valley vapor gains again upon the earth like a shroud?

Or that ghost of a cloud, which steals by yonder clump of pines; nay, which does *not* steal by them, but haunts them, wreathing yet round them and yet — and yet — slowly; now falling in a fair-waved line like a woman's veil; now fading, now

gone: we look away for an instant, and look back, and it is again there. What has it to do with that clump of pines, that it broods by them and weaves itself among their branches, to and fro? Has it hidden a cloudy treasure among the moss at their roots, which it watches thus? Or has some strong enchanter charmed it into fond returning, or bound it fast within those bars of bough? And yonder filmy crescent, bent like an archer's bow above the snowy summit, the highest of all the hill, — that white arch which never forms but over the supreme crest, — how is it stayed there, repelled apparently from the snow, nowhere touching it, the clear sky seen between it and the mountain edge, yet never leaving it, poised as a white bird hovers over its nest?

Or those war clouds that gather on the horizon, dragon-crested, tongued with fire, — how is their barbed strength bridled? what bits are these they are champing with their vaporous lips, flinging off flakes of black foam? Leagued leviathans of the sea of heaven, out of their nos-

trils goeth smoke, and their eyes are like the eyelids of the morning. The sword of him that layeth at them cannot hold: the spear, the dart, nor the habergeon. Where ride the captains of their armies? Where are set the measures of their march? Fierce murmurers, answering one another from morning until evening, — what rebuke is this which has awed them into peace? what hand has reined them back by the way by which they came?

I know not if the reader will think at first that questions like these are easily answered. So far from it, I rather believe that some of the mysteries of the clouds never will be understood by us at all. "Dost thou know the balancings of the clouds? the wondrous works of him which is perfect in knowledge?" Is the answer ever to be one of pride? — *Selected.*

### HOW MANY STOP TO LOOK UP?

MARTHA E. WARNER

As I looked out of my window this morning, a beautiful sight met my eyes. The sky was full of tiny, feathery, rose-flamed clouds, floating in a tranquil sea of blue. As I gazed, the words of the poet came instinctively to mind, "The heavens declare the glory of God."

Watching the clouds fade from rose to gray, as the sun rose higher and gradually flooded the earth with golden light, I wondered how many of my neighbors had seen the brilliant display of color; so to every one I met during the day I put the question, "Did you notice the sky about seven this morning?" and the answer of each was the same, "No; why?"

What was the reason? Why should mortals who will travel across seas to see a bit of landscape caught by the artist's skill and transferred to a square of canvas, who will gaze for an hour at some painting that pictures the glow of a surpassing sunset, neglect the great originals? Is it because we so seldom think of God as the maker of the heavens and the earth, the creator of every beautiful thing, that we so seldom raise our eyes to observe his handiwork, to marvel at the pictures which the Master Artist paints for us?

Every day there is some beauty for us to admire, some new and wonderful revelation of our Father's power and love. Yet where are our thoughts? — Far away! And where are our eyes? — On the muck and mire, which we rake over and over in hope of discovering some material prize. Perhaps we are planning how we shall make one dollar do the work of two, or how we can make over a dress so it will be "in style," or how to gain some frail bubble of worldly success, or how to accomplish some task that it seems to us "must be done."

Pitiful, isn't it?

## WHAT'S A MINUTE MORE OR LESS?

THE Mother of the First Baby was watching the Mother of Five dress her youngest.

She put on the little soft shirt, and at the same moment the door opened, and in came the next to the youngest.

"O-o-o-o!" cries this one, "Me kiss the baby!"

She rushed at the baby, laid her face on baby's neck, and kissed him, while baby himself rapturously ran both hands in the treasure of bright hair so suddenly projected into his horizon. The Mother of Five sat still and waited, and, the kissing over, resumed the dressing.

She put on another garment, and the baby, after struggles, took possession of her hand and lifted it to his mouth and bit on her finger.

"Poor little chap," she observed, "his little mouth is so hot. And the teeth will *not* come!"

She sat quietly, rubbed her finger on the fevered gums, and presently was released by the baby. Then she went on with the dressing. She was putting on the dress when the three older children came in from school. Two were ahead, and they ran to the baby. The dress was over his head, and one arm was in a sleeve. The mother leaned back laughing, and watched the two seize upon the baby, kiss him, roll him back in her lap, while he answered with joyful shouts. No sooner had they released him, and the other arm was about to go into its sleeve, than the third child, who had lingered behind, appeared with her cause of delay—the kitten she had been capturing. The whole scene was reënacted, with the addition of the baby's ecstatic delight in the kitten. When all this was over, and the children had gone to hang up their hats and coats, the Mother of Five went on with her task, and buttoned up the baby's dress.

The Mother of One Baby looked at her in open wonder.

"How *do* you do it?" she demanded solemnly. And, to the question in the other mother's eyes: "Why, the patience of you! You have been interrupted over and over again in dressing the baby, and you have sat and waited as if that were a part of what you were doing."

"Well," said the other mother smiling, "isn't it?"

"Isn't it—?"

"Isn't interruption a part of whatever a mother is doing, especially if she has several children?"

The younger mother looked puzzled. "Why, how can interruption be a part of anything?" she demanded. "Doesn't the very word imply that it is something that doesn't belong there?"

She waited for the reply, because the four children had all reappeared, one with a flower for her mother, another to whisper to her that she stood

"one hundred," a third to kiss her ear.

"I'm not so sure," she said at last, "as I used to be, what belongs and what doesn't. I'm inclined to think that nearly everything belongs!"

When the children had gone, and had taken the baby with them, she elaborated this somewhat.

"I've thought about that a good deal," she said, "and it used to be a problem. But I think that I have solved it—by letting in a little reason on it."

Her face had a look of exquisite kindness which another might have mistaken for patience. But it was really nothing of conscious patience. It was simple kindness, gentleness, openness, so to say, to all that was happening about her.

"When my first baby came," she said, "I took it all very seriously—as seriously as a young housekeeper takes the little tasks of every day. Everything must be done just so. When I began a thing, the most important thing in the universe was to get it done. I worked from one task to another, all day long—like stepping-stones through something, toward I didn't know what. Nothing was allowed to interfere with the line of march that I laid out for myself all down the day. I was very fond of the word 'systematize.' The word 'efficiency' wasn't heard then so much as it is now; but if ever I had heard it in those days, I should have fallen upon that word and devoured it. As it was, I merely ran everything by 'clockwork.'

"THAT lasted for a year. Then there came a night when I was undressing the baby for bed. She had been a little fretful, and I was anxious to get her to sleep. I had just slipped her nightgown over her head when the nursery door opened, and my mother came in. Do you remember my mother? She was so young and full of life, and she loved children just as she had loved me. I remember now how she looked—she threw her muff on the bed, and came to me with her arms outstretched, and laid hold upon the baby, with some dear trivial word of endearment.

"She wanted to take the baby up,—I shall never forget it,—and I said: 'O mother, not now; she's been fretting, and I'm in a hurry to get her to sleep.' Mother nodded and stepped back, and went and sat over by a table and looked at a magazine. And I finished undressing the baby, and laid her down with her bottle. And in a little while mother went home.

"It just happened—you know those things do happen—that it was to be only a few months more that mother was to come in like that, wanting to love the baby—and me, too. I suppose that is what set it all so

sharply in my memory. For weeks after she died, I never undressed the baby without remembering that night when mother came in, and I had warned her away. What difference would it have made? Just two or three minutes, out of all the years, for her to stand there and love that baby, while I waited.

"BUT I wouldn't be 'interrupted.' I had it on my mind, you see, that what I was doing was the most important thing in the universe. And it wasn't. It wasn't nearly so important as to have lived through, and enjoyed to its full, having mother come and take up that baby, and look at her, while I sat beside them.

"Think of it—well, if we only could think of it, impersonally. A daughter, in a home of her own, putting her baby to bed. And the mother of the daughter (who herself had done all this for her) running in, and all of them well and strong and happy. What more natural and beautiful thing than to have had that minute together, just to enjoy, and to *live*? But no—I was the busy, worried, hurried, anxious mother, bent on doing her duty, and getting her offspring to bed at a certain time. And that was all I had room for. So we lost a beautiful and memorable minute. And I—never can forget.

"Well, after that I began to take notice. I watched myself. I saw that when my husband wanted to tip-toe into the nursery with a caller to show the baby asleep, I was very likely to say, 'Oh, not tonight! If you wake her up, I can't get her to sleep again.' That if I were doing something for the baby, and he called me to come and look at something, I would answer, 'Why, I can't come. I've got to finish this.' That if he felt like playing with the baby at night, I was likely to interrupt them just on the dot of the baby's bedtime.

"And so it all came to me—and I began to see and understand what I have since worked out—that system is all very well, and we must have it; and we must have efficiency; and rules for the baby: but that the mother who does not learn how to subordinate all these things to little variations caused by the human equation, misses some of the most exquisite moments of her motherhood. And her wifeness. And her humanhood."

The other mother listened, and her face lightened and glowed with her moment of a new understanding.

"I SEE," she said. "For example, you mean, Which was more important today,—that you should have got the baby dressed a minute or two, or even five minutes, earlier, or that you should have had those other wonderful moments, which you did *not* let go, when all the children were about you, loving the baby?"

The Mother of Five nodded.

"That's it," she said. "In such a minute I almost always stop to think now, how wonderful it is — for me to be there, with them all, no matter how much they seem to be interrupting, to love the baby, or me. You see," she added, "they grow up so soon. It is such a very little while at best that we have them, when they're little. And yet if we are not careful, we lose a good deal of the special joy that comes to us but once."

She smiled, and looked up with her shy dignity.

"Perhaps you'll laugh at me," she said, "but I so often think how, years from now, I would give anything in the world to have some of these minutes back that I might be throwing away now if I didn't stop to think. Twenty-five years from now it won't be the moments when I got the children dressed on time that I'll be wanting back, or the moments when I put them to bed without a bit of interruption from anybody. The minutes I'm going to remember are the interruptions themselves — the times when we all *relaxed*, and gave ourselves to the mere joy of being with one another. And I'm trying to enjoy them, *to live them*, as I go along."

The Mother of her First Baby rose, and held out both her hands.

"Do you know," she said, "you've saved such minutes for me, too? Just this morning I didn't take the baby to the window to wave good-by to her father because I was giving her her bath, and I thought I could not. Why didn't I wrap her in a Turkish towel, and let her wave her hand at him anyway?"

They smiled into each other's eyes. For there is a mother lore which lives in things so small that only memory can find them out — unless the mother learns it from her heart.— *Catherine King*.

#### WHAT CAN BE DONE IN ONE DAY

EVERY day is such a usual occurrence that its true significance does not come home to us. We get so used to our days that we are blind to their universal possibilities.

In the beginning one sixth of the whole world was made in a day, yet how many of us feel that we can do one sixth, or even one hundredth, of all the things we ought to do in one day?

The battle of Waterloo and the battle of the Marne were each won in one day. There was a day when you were born, and there will be a day when you will die. How about all the days between? A man can change the fortune of his entire life in a day. Upon all the decisions which lie within a single day are the possibilities of a lifetime. The idleness of one day leads to the habit of idleness in all the days thereafter. What we do in one day determines quite largely what we do in all days.

Every day should be complete in itself, a gem of reality taken from the cluster of eternity. Every day should have its duties, its dreams, and its devotions. Every day should have its vacation period. Men break down because they crowd out the vacation from each day, and then think they can make it up by devoting a fixed number of days to this object. Suppose the heart should go on this principle, and beat twice as hard nineteen twentieths of the time, and then try to stop completely for one twentieth?

Every day is entitled to the privilege of making every one of us a wholesome, well-rounded human being. We must not fight off our days from their privilege. We must give them a chance.

Why wait for another day to do something? If that something is worth doing, put it somewhere into today, or the probability is that you will never do it at all. Don't think necessarily that you must give that something a front box, or let it take up most of the space there is. Tell it frankly that you want it inside of your day, and that you will make a place for it somewhere, even if it isn't the best place. Thus the highest moment you have, the flash of divine inspiration, the holy thought, the message of love, will never be crowded out of your today. Out of your day will come all good things.— *Editorial, Woman's Home Companion*.

#### CHEAPER FLOUR

MRS. D. A. FITCH

It may be to the advantage of those who wish to lessen expenses in these times to be reminded that there is a mill product costing less than half as much as the white bread flour of commerce.

If you are fortunate enough to have access to a flouring mill that is run by the stone process, you can there purchase what is known to the miller as seconds,—the part of the wheat between the fine, starchy kernel and the bran, and really of more worth to the system than any one of the other parts. It makes a bread very much resembling that made from the high-priced, so-called whole-wheat flour. There is no doubt that much of this last-named flour is nothing else than seconds.

When beginning to use this kind of flour, it is well to use good white flour for a rather stiff sponge, and stiffen with the seconds. There are many other places in which seconds may well be substituted for the more expensive grades.

A Danish woman once said to me: "When we came to the United States, we were very poor, so we thought it best to use the cheap flour. Our children grew and did well. As our circumstances improved, and we had hired men, we used the white flour,

and fed the seconds to the calves. The calves did splendidly, but the children began to pine. I am glad to learn why this was so."

#### THE CARE OF FLOUR

As bread is the staff of life, every housekeeper should know how to test and care for flour if she would have faultless bread.

A few years ago the president of one of the largest flour mills in Grand Rapids, Mich., told me a simple but sure way of testing flour, and a few things about its care.

The best flour, he said, is creamy-white in color, and when pressed tightly in the hand for a moment will retain the shape almost perfectly, and show the lines of the hand. Never buy a flour which has a blue-white tinge.

Flour should not be bought in large quantities; it should be kept in a cool, dry, well-ventilated place free from all odors; and it should always be sifted before using.

Every receptacle for flour should be thoroughly and frequently cleaned to guard against animal as well as vegetable parasites.— *Maude M. Benham*.

#### RESTORING MARRED WALL PAPER

POSSIBLY your own or other children have sometime marred your wall paper; or perhaps it has been slightly raked off by a passing trunk, or has been injured in some other way. Here is a good way to fix it provided you have an extra piece of the wall paper. Take a small paint brush (one of the children's), and wet the paper just enough to get the brush full of color; then paint the scratched places. They will become invisible, as the color will be the exact shade of the original. An old dealer in wall paper told me of this method.— *Ruth Bethana Goddard*.

#### TRY THESE

To remove butternut meats whole, pour hot water over the butternuts and let stand overnight. Then stand the nuts on end and crack with a hammer. They will not only come out whole, but with greater ease.

At house-cleaning time there is no more useful device than simply an ordinary yardstick with a notch cut in one end. With it pictures may be taken down for dusting and rehung without the use of chair or stepladder.— *Selected*.

An inexpensive paste is made of one small potato grated fine. Add boiling water enough to make it clear, and boil five minutes; this is much better than flour or cornstarch paste for all kinds of pasting.— *Woman's Home Companion*.





# THE WORLD-WIDE FIELD

## ENCOURAGING AND SUBSTANTIAL PROGRESS

PROGRESS is one of the strong watch-words of this people. We look for nothing but progress in the work of God. Reports coming from all over the world indicate that advancement is being made everywhere. Not even this terrible war among the nations seems to hinder the third angel's message to any notable extent.

It is not only in one line or one branch of our world-wide movement that progress is registered, it is in every branch,— the evangelistic, the medical, the publishing, and the educational. Still, we know that even greater things than these will be seen before this work closes, and God's remnant people are ready to step into the kingdom.

It is also a source of much encouragement to us to notice the progress that is being made in our foreign work here in our own country. The past nine months of this year have been the most prosperous in the history of our Foreign Department, and it seems as if each quarter is better than the preceding one. A decided awakening is experienced by many of our people throughout the entire country in behalf of this needy home foreign field.

It was the privilege of the writer to attend five camp-meetings this past summer, four in the Columbia Union and one in the Lake Union. The response made by our people to the appeal in behalf of our foreigners was indeed hearty and warm. Thousands of our truth-filled foreign magazines were sold or ordered at these meetings. Some remarkable experiences were told us by our English-speaking brethren and sisters who have been and are engaged in missionary work among these people.

At one meeting a sister related that on one occasion when she visited a foreign settlement, while talking to a group of men she was questioned by them as to where she had learned to speak their language. An Italian told her that he had heard her speak Italian, a Pole said that she had spoken Polish, a Hungarian, that she spoke Hungarian, etc. Of course she was not conscious that the men understood her in their own languages. She had literature for all of them, and they were most delighted to get such reading matter as pointed them to the true source of light, Christ, the Word of God.

A sister came to us at the close of another meeting, holding something very tight in her hand, and apparently deeply moved. "I hold here in my hand," she said, "the last money that I possess. My soul has been stirred in listening to this appeal in behalf of these millions of foreigners in our own land. I am going to sacrifice this little gift to this work." Then she added, "I shall go without my dinner today, that I may give what little it would cost me to this noble work, in order that some one may receive some of these truth-filled silent messengers." Then she handed us the piece of money that she held in her hand. Our people are willing to sacrifice and willing to give even their very

all in order that God's work may be finished.

We might mention scores of other incidents like these, but space will not permit. We are also glad to state that during the past summer, we have had six foreign tent efforts in operation in various parts of the country. That, of course, does not include the German or the Scandinavian effort.

Among three nationalities—the Italians, the Rumanians, and the Polish-Bohemians—were the first tent efforts ever held. At our Rumanian tent effort, which was conducted in the city of Akron, Ohio, more than five hundred people were present at the first meeting. Many came from three to four miles in order to attend. A splendid interest was manifested throughout, and several decided for the truth.

We have had a similar experience in our Italian tent effort in the city of Chicago. At times we were unable to accommodate all the people who came, and when we finally took down the tent, some who had been attending regularly, begged our Italian minister, with tears in their eyes, to let the tent remain and continue the preaching of the message. Before the year closes, we shall have added at least thirty-five Italians this year to our Chicago church.

Our Russian work, too, has made good progress in both North Dakota and Canada. The work among the Bohemians, Portuguese, Poles, French, Finns, and other nationalities, has made encouraging progress. This year we are issuing a Harvest Ingathering edition in the Russian language, also in Italian, Bohemian, French, and Hungarian. We realize that all that has been done, has been made possible only through God's special providence, his grace, wisdom, and divine favor.

In order to compare the progress made during the first half of 1917 with that of 1916, the following figures undoubtedly will be of interest to the REVIEW readers:

	New Sab. Keepers	Baptized	Added to Churches	Churches Organized
<b>1916</b>				
First quarter .....	26	15	24	0
Second quarter .....	44	31	27	0
	70	46	51	0
<b>1917</b>				
First quarter .....	50	37	42	2
Second quarter .....	91	64	73	2
	141	101	115	4

It will be noticed that the gain in all the totals is more than one hundred per cent. While no churches were organized during the first two quarters of 1916, we find that four new churches have been organized during the first two quarters of this year. We are confidently looking forward to the time, soon to come, when we can gather in at least one hundred souls every quarter among these Southern and Eastern European people.

We are greatly encouraged, too, over the hearty response they give to the message. They are faithful and loyal in its support. Thus one of our churches in the Lake Union

Conference, the Rumanian at Indiana Harbor, one thirteenth Sabbath gave \$2.10 per member. This is the more remarkable in view of the fact that practically all the members of that church are workers in factories and mills, earning but small wages. Their tithes, too, for one quarter was more than seven dollars per member, just another indication of their faithfulness and devotion to this great cause.

When we look upon the field in general, we believe that the opportune time is here to give these people the message. We realize, too, that there are millions of them yet, in fact the overwhelming majority, who have never seen a Seventh-day Adventist publication nor heard a Seventh-day Adventist preacher. Before we can truly say that the work is finished, these people must hear this same truth that we are heralding to the ends of the earth.

We have also been encouraged over the hearty coöperation which has been given us by our brethren in the various conferences. We know that the accomplishment of this tremendous task before us is possible, if all stand and lift together.

To finish this task, we all need more fervent love and sympathy for poor human souls. We must love these foreign neighbors of ours as we love ourselves. Their souls are just as precious in the sight of God as yours and mine. They are crying to us for help. It is your privilege and mine to extend to them the hand of brotherhood and sisterhood, and to impart to them the eternal riches of the kingdom to come.

STEEN RASMUSSEN.

## INDIANA CAMP-MEETING

THE annual camp-meeting for Indiana was held August 16-26, in a park at the border of the city of Wabash. The camp site, provided free by the city, was beautiful for situation, and the weather was excellent throughout the meeting. Substantial favors were granted by the Commercial Club and by the people of the city, and their kindness was shown toward us in many ways.

About one thousand of our people were at the meeting. The attendance of those not of our faith, from the city of Wabash and the adjoining country, was especially good. The way the people came in, and their eagerness to hear the stirring messages for our time, was similar to the way great crowds came to our large camp-meetings thirty years ago.

The laborers in attendance from outside the conference were Elders W. A. Spicer, L. H. Christian, and C. S. Wiest; Elder Frederick Lee, of China; Profs. C. L. Taylor, C. A. Russell; and T. S. Copeland; and Brethren L. A. Hansen, L. W. Graham, J. B. Blosser, and Ernest Lloyd.

The people came expecting a spiritual feast, and their hope in this respect was realized. The Lord came graciously near to his people. The conference laborers, together with the ministers from outside the conference, took an active part in the public services, and all enjoyed much freedom in presenting the message.

The stirring addresses of Elder W. A. Spicer, in which he described the opening providence of God that has gone before our workers in all the world, were refreshing. Many hearts were cheered as we heard of the kind, protecting care the Lord has over his children in these times of peril. It was especially encouraging to learn of the progress that the message is making in war-stricken Europe, and to know that the

Lord is working there, in the midst of battle and strife, for the salvation of souls.

The Spirit of the Lord was present in a marked manner on each Sabbath of the meeting. About two hundred and fifty persons came forward on the first Sabbath, some to seek the Lord for freedom from besetting sins, and others to give their hearts to the Saviour. On the last Sabbath the aisles were crowded with those who came pressing forward; about four hundred thus consecrated themselves to God. Forty-two persons were baptized, and others plan to go forward in that ordinance at their home churches.

A lively interest was shown in the subject of foreign missions, and a substantial sum was given for the extension of the work abroad.

Inspiring services were held in the interest of the colporteur work. Under the leadership of Brother E. M. Fishell, thirty-five colporteurs entered the field during the year, and more literature has been sold up to the present time this year than during any similar period in the past. Up to the time of the camp-meeting, \$24,000 worth had been sold. Several earnest men planned at this meeting to enter the canvassing field. Many of the colporteurs have been greatly blessed, and have enjoyed especially rich experiences the past season.

The importance of a Christian education was impressed upon our people by Professor Taylor and others, and as the hearts of parents and children were turned toward one another, many were in tears. A large number of the young people of Indiana will attend our schools this year with the definite purpose of entering the Master's vineyard. The academy at Beechwood, under the direction of Prof. J. G. Lamson, is crowded with students.

The reports of the conference laborers were encouraging.

Five new churches have been organized in the conference during the year. A harvest of precious souls is being gathered in, and substantial additions in membership have been made in a number of churches.

The home missionary work, under the direction of Elder J. W. Hofstra, has resulted in bringing a good number into the truth.

Dr. W. C. Duncombe and his corps of workers at the Wabash Valley Sanitarium are meeting with success. The sanitarium has been filled to overflowing much of the time during the past months.

The Sabbath school and church school work, under the direction of Miss Edith Shepard, is making encouraging progress. Twenty-four church schools are now in operation in the conference.

About one year ago the conference was embarrassed by a heavy debt of about sixty-five thousand dollars. Our people at this meeting were greatly cheered to learn that many thousands of dollars have been paid on this debt the past year. A liberal spirit has been manifested by our people, and the Lord has blessed them as they have helped with their means in relieving the cause of God from the heavy burden of debt. From reports rendered it is hoped that with a strong united effort, all the debts of the conference and of the institutions under its control, can be liquidated by Jan. 1, 1918. This will mean earnest work during the remainder of the year on the part of all who love the truth.

Elder Wm. A. Westworth, the president of the conference, and the conference laborers, have worked earnestly the past year, and the Lord has blessed the efforts put forth.



MR. AND MRS. J. WARREN BACHELLER

Before our people returned to their homes, large numbers expressed their heartfelt gratitude to God for the rich spiritual blessings received in this good meeting.

The force of laborers in the conference has been materially increased during the year that is past, and it is hoped that the tithe will continue to increase during the coming year, and will warrant placing a number of new laborers in the field.

Elder Thos. F. Hubbard and a corps of workers will remain at Wabash for a time, to develop the interest there.

M. C. GUILD.

"MANY a great defeat may force us to retreat to higher ground, where we may stand in stronger array, retrenched, reinforced, to fight harder than ever."

## JOHN WARREN BACHELLER

JOHN WARREN BACHELLER was born in Panton, Vt., Feb. 22, 1839, and died Aug. 29, 1917, at the age of 78 years, 6 months, and 7 days, in Kalamazoo, Mich., at the home of his son, Elbert O. Bachelier.

Brother Bachelier embraced present truth while a boy. At the age of fourteen years he connected with the Review and Herald when it was being published in Saratoga Springs, N. Y., and followed its removal to Rochester, where the third volume of the paper was published. Thence he accompanied the office force to Battle Creek, Mich., where the Review and Herald Publishing Association was founded by Elders James White, Uriah Smith, and George Amadon, and our deceased brother. The pioneer work of these brethren is given a prominent place in Elder Loughborough's "The Great Second Advent Movement."

Brother Bachelier may be termed a veteran of the message, having experienced the many privations and problems incident to the advent movement in its early activities, and lived to see the publishing work take front rank in giving to the world the blessed message of the Lord's soon return. He was united in marriage to Arvilla Lane, of Bedford, Mich., in 1862. To them were born two children, Elbert O., of Kalamazoo, and Mrs. Therese Wilson, of Detroit. Sister Bachelier passed away about six years ago, after a busy life spent in the message. Brother Bachelier was a charter member of the first Seventh-day Adventist church of Battle Creek, and was an active factor in church work.

Of quiet disposition and retiring nature. Brother Bachelier reflected the virtues of a devoted Christian, and leaves a host of friends in the community where he spent sixty years of his life. Funeral services were conducted by Elder Henry Nicola and the writer.

S. B. HORTON.

## CUMBERLAND MISSION CAMP-MEETING FOR THE COLORED PEOPLE

THIS annual camp-meeting for the colored people was held in Knoxville, Tenn., September 20-30. The camp was beautifully situated in the heart of the colored population, on a hill overlooking the city. The camp was well arranged, and was attractive. There was quite a full attendance from the churches.

The Spirit of God was manifestly present from the beginning. All came for a definite seeking for the victorious life. There were several conversions and a definite turning to God. Several young persons gave themselves for service, and will attend the Oakwood Junior College this year.

Those who took part in giving the instruction were, W. H. Branson, D. W. Dillen, G. E. Peters, J. L. Shuler, H. N. Gemon, Miss Anna Knight, and the writer.

The pledges to foreign missions amounted to \$405; the Sabbath school offerings for the two Sabbaths to \$71; book sales to more than one hundred dollars. While these figures may seem small to some, we think they are good when we consider the small number of believers in this mission. One new church, numbering twenty-three, was brought out during the year.

Personally I enjoyed this meeting as much as any I have attended this summer, and I am confident the future will bring forth better things yet for the Cumberland Mission.

C. B. STEPHENSON.

**MEXICO**

IN the suburbs of the port of Tampico, Mexico, there is a village called Tampico Alto. Here some years ago a family or two of colored people from the United States settled. They have been working among their own people, also among a number of Jamaicans and West Indians who came to this part of the country on account of the opportunities for work in connection with the oil fields.

The work has grown here until now there are some thirty-two baptized believers, eleven having recently been added to the number. Among these there is one man who had been a missionary for another church. He is a man of good education and appearance, and seems to be thoroughly converted to the message. He has taken hold of the canvassing work, and is selling large numbers of our Spanish papers, and the book, "The World War." He is working chiefly among his own people.

This is the only church in all Mexico where the English language is spoken. Some of the brethren have intermarried with Mexicans, and the work is extending some among the Spanish-speaking people. Although the brethren here are poor, yet now, with their church organized and in working order, they are not only scattering our literature, but are giving tithes and donations. A short time before I was there they had given thirty-eight dollars, and while I was there they gave me about thirty-five dollars more. This was American money, because in Tampico American money is used more than Mexican, since it is a port and nearly all the large companies are American or English. Also on account of the scarcity of Mexican silver, United States money is used very much.

It was not possible to put a Mexican at the head of this company as a representative to the government, but the brethren went to the president of the village council, and asked what should be done. He told them to continue their meetings as they had been doing, and when I was there the brethren obtained the use of a schoolhouse opposite the municipal building, and the president himself came to listen to the exercises of the day. The brethren had arranged a thirteenth Sabbath special program, which consisted of songs and recitations, together with appropriate remarks from a number of those present.

The church is taking hold of the work energetically, and we believe that we shall see still greater growth in the near future. The missionary who has joined us is very anxious to have a part in the work, and we are in hopes that the way will soon open so that he can find the place which he can fill to the honor and glory of God and the salvation of souls.

G. W. CAVINESS.

**FORGIVENESS**

THERE is only one way to forgive—utterly. That forgiveness which is less than complete is, by so much, short of being real forgiveness. They tell of a baker who laid the foundation of his fortune by breaking crackers in two, rather than give "down weight." Fortunes may, undoubtedly, begin thus, but forgiveness never begins at all with that spirit. Forgiveness doled out and measured off scrupulously, is not forgiveness at all. Forgiveness is a flood; it carries everything before it. It is a fire; it burns up even the bitterness of its own remembrance. It is a sunrise; it covers all with its own glory. Let us not use this great word unless we mean this great thing.

Do you say: "I can forgive, but I cannot forget"? Who asked you to forget? But that remembrance which is left after a great forgiveness has been purged of all poison.—*George Clarke Peck.*

**Missionary Volunteer Department**

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

ONE little drop of dew  
From the night's crystal brew  
May add perfection to the rose's hue.

One soft strain of song,  
Loved, but forgotten long,  
May balm the heart that aches with loss and wrong.

One gracious word of praise,  
Like the morn's orient rays,  
May rift the gloom of bleak and barren days.

**THE SENIOR BIBLE YEAR ASSIGNMENT**

- October 28. Luke 23, 24: Accused; scourged; crucified; the resurrection.
- October 29. John 1-3: Jesus' baptism; water made wine.
- October 30. John 4-6: The woman of Samaria; miracles.
- October 31. John 7-9: Jesus teaches in the temple; blind man healed.
- November 1. John 10, 11: The Good Shepherd; Lazarus raised.
- November 2. John 12, 13: Entry into Jerusalem; the Last Supper.
- November 3. John 14, 15: Words of comfort; the True Vine.

**IF YOU HAVE TIME**

make a six-question study on each of the following subjects: Baptism, Sabbath Keeping, The Last Days, Christ's Second Coming. Use texts found in the four Gospels.

**JOHN THE BELOVED**

John is distinguished among the twelve as the disciple whom Jesus loved. Like his father Zebedee and his brother James, John was a Galilean fisherman. He was of Bethsaida, but was often at Capernaum, the busy commercial center of that populous district. He was one of the first of the twelve to leave his daily occupation to follow Jesus, and with Peter and James held a place in the innermost circle of the Master's friends.

The picture presented of John in the Scriptures "has a peculiar charm, so much peace, humility, charity, and brotherly love glow in it. His affectionate, meditative, spiritual character had also the elements of vigor and decision. Though amiable, he was firm and fearless. He and Peter followed Christ, seized by the Jews, when the other disciples fled; and he was present at the scene of the Saviour's crucifixion, which he describes as an eyewitness. He was early at the tomb of the Redeemer, and after Christ's ascension boldly proclaimed the gospel at Jerusalem, though imprisoned, scourged, and threatened with death."

**THE GOSPEL ACCORDING TO JOHN**

John's Gospel is called "the Gospel for the church." It is a spiritual rather than a historical Gospel, and gives the "inner life and teachings of Christ as revealed to his disciples." The book "duplicates comparatively little of the material of the other Gospels; and where it does so, it adds

many interesting details. John gives no parables, omits the accounts of the birth, baptism, temptation, transfiguration, and ascension. On the other hand, his Gospel is rich in noble discourses, and, above all, in the wonderful final discourse of his Master." About two thirds of the whole book describes events of the last six months of the Master's life, and one third is taken to record the history of the last week. It is supposed that John wrote his Gospel while living at Ephesus, presumably somewhere between 80 and 95 A. D.

It was by the inspired pen of the beloved disciple, who dwelt so often on the subject of love, that the golden text of the gospel was given to mankind—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This text has been the theme of thousands of sermons, the comfort of countless aching hearts, the assurance of unnumbered dying saints, and the hope of who shall say how many repenting sinners? Martin Luther called it "the gospel in a nutshell;" another declares it to be "the best thing ever put in human words;" and still another likens it to "infinite riches in a little room."

**Food Conservation**

**THE POTATO**

NEVER until last winter did the American people realize how much they thought of the potato. We value an article by what we have to pay for it. It was the food-price manipulators and not the nutrition experts who raised the potato in our estimation. Heretofore to most Americans a meal without some form of animal food was hardly considered to be a repast, and the potato has been a kind of side dish to chink in between liberal supplies of meat, fish, and fowl.

There was abundance of warrant for such an attitude, for food experts generally have looked upon the potato as furnishing a very unbalanced dietary. The high authority from which these opinions emanate entitle them to a respectful consideration. But opinions, from whatever source, have little weight when balanced against facts. It was Mikkel Hindhede who shook up the conventional ideas regarding the potato. Hindhede is not one of the multitude of food propagandists whose writings give evidence of more enthusiasm than learning. Hindhede is the nutrition expert of the Danish government. For long periods, as an experiment, he lived in good health on a diet consisting largely of potato and vegetable margarine (fat), a diet that most of our food experts would call suicidal. Moreover, he reared his two children on a similar dietary, and testifies in one of his books that they developed more rapidly than neighboring children did on the ordinary diet.

This is pretty good evidence that our nutrition experts are somewhat at sea as to the body requirements. They have postulated one hundred and twenty grams protein, one hundred grams, ninety grams, as the daily requirement. Chittenden said sixty grams or less is sufficient, and I think has proved it. Hindhede says twenty grams of utilizable protein is all that is needed, and his successful near-vegetarian experiment seems to justify his assertion.

This statement is not made, however, to induce the reader to adopt a twenty-gram protein menu, but to suggest to him that the ninety to one hundred and twenty grams

protein of the ordinary heavy meat menu is not needed. And if it is not needed, it is, at this time especially, an inexcusable expense, and moreover, an unnecessary burden on the body. There is evidence that in vegetarian dietaries where there has been insufficient nutrition the difficulty has been, not so much a lack of protein as of other dietary requisites, such as the vitamins and mineral salts.

The attempt to live on a cereal dietary is liable to be followed by a tendency to increased acidity. The use of potato in place of part of the cereal will correct this, for the potato has an alkaline ash. The proportion of protein in the potato is small, but it is well utilized in the body.

Now, as to the use of the potato for food. As commonly used about one fifth is wasted. Even with careful paring one eighth is wasted, and this waste is especially rich in protein. A much more economical way to prepare potatoes is to boil them in their jackets. This saves the thin outer layer ordinarily lost in paring, and also the salts and soluble carbohydrates which pass out into the water when potatoes are first pared and then boiled. Of course, this soluble portion may be conserved by using the potato water for soup stock; but the loss in the peeling is too much when food is scarce and when potatoes soar to six, seven, and eight dollars or more per barrel; and every person who senses the gravity of the coming food situation will realize the importance of effecting a saving of one fifth of a staple food product. Let our example and our influence be on the right side in this matter.

In case one prefers to pare the potatoes before cooking, a saving may be effected by using a mechanical potato parer. A good one will reduce the waste to one eighth.

We should suggest the use with potato of some high-protein food, such as peas, beans, milk, nuts, or peanut butter, according to the market, and the preference of the family; also, several times a week, some green vegetable, if in the market.

But there is another phase of the potato problem which is not always considered. Potato is counted a cheap food; but when you have to pay for the sixty-two and six tenths per cent water and the twenty per cent refuse, you pay pretty high for the less than eighteen per cent of actual food.

Potatoes at the time of this writing are selling at thirty-five cents a peck. They may not sell for less, and perhaps forty-five cents a peck may be counted a low average. Potatoes selling at that price (\$1.80 a bushel, three cents a pound) cost as much per food unit as flour at \$32 a barrel, cornmeal at fifteen cents a pound, or rice at sixteen cents a pound. Thirty-five cents a peck would give an equivalent value to flour at \$25.60 a barrel, cornmeal at twelve cents a pound, or rice at twelve and eight tenths cents per pound. The potato is still a dear food at this price. So, you can estimate that potatoes are costing you at least twice as much, as far as energy furnished is concerned, as the ordinary cereals.

This does not mean that you should do without potatoes. Foods are not to be estimated entirely at their value as producers of heat and energy; otherwise we should never eat vegetables, especially green vegetables and tomatoes, or fruits. These are valuable for their mineral salts and their vitamins, and for the fact that they neutralize the acid tendency of some of the other foods.

So it is well to remember that the cheapest sources of protein and energy are the cereals; that the vegetables, especially the potato, are necessary for the mineral salts

and vitamins and for their antacid and laxative tendency. A comparatively small amount of these foods will serve the purpose, and where one has to buy vegetables from the market, they should be eaten rather as relishes.

In view of the fact that the potato will almost surely advance in price during the winter, it will pay householders to buy early when they have opportunity to get good potatoes, being careful, however, not to lay in so large a supply that some will spoil. The same suggestion applies to other root vegetables and to cabbage. These should be stored in a clean, well-ventilated cellar where there will be no danger of freezing.

G. H. HEALD, M. D.

## Publishing Department

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

### OUR PUBLISHING WORK IN THE ORIENT

THE following letter from Brother C. E. Weaks, secretary of the publishing department of the Asiatic Division Conference, presents a graphic picture of the conditions which our brethren in this branch of the work are facing in the Far East, and of their pressing needs. At the time of the Shanghai meeting in April, with the rapid progress that has already been made it was found necessary to cut out all requests for new work in the Division, including the items mentioned in Brother Weaks's letter. But let us pray that they may get not only the \$30,000 for which they are asking, but much more than this for the publishing work in those great populous fields.

"SHANGHAI, CHINA, Aug. 20, 1917.

"DEAR BRETHREN:

"Within a few days you will be together to consider the budgets from the mission fields for the year 1918. I write you this morning to appeal to you in behalf of our publishing work here in the Asiatic Division Conference. We have reached a time in this department when help must be extended, or we can never meet the demands being made upon us to supply the message in printed form to the waiting millions of Asia.

"In the past our literature work has been conducted on the basis of yearly appropriations from the homeland to meet deficits. This has meant a heavy yearly loss, because of the fact that the literature was placed at a low figure and was then practically given to the colporteurs. Going back still further, the men were paid a wage aside from being given the literature. When the work was small, and the circulation of literature confined almost wholly to papers and tracts, the loss did not show up in such a marked way; but as the work enlarged, and the papers grew in number and circulation, it was evident to all that we would in time bankrupt the Mission Board unless we changed the basis of operation. For the past few years we have been swinging from this old basis, and now we are getting to the place where the work is either fully or largely self-supporting in several of our fields. To reach this place, we have increased the prices of literature, eliminated salaries to colporteurs, and reduced commissions. We believe that in time every field will have this work on a wholly self-supporting basis.

"In years past the publishing houses have called for a large appropriation for loss on literature. So action has been taken, placing the wholesale prices of literature at a figure that covers cost of production plus a small per cent of profit. This distributes losses through the field in proportion to the amount used by the local fields. Now the question of self-support is being worked out by the field force, and they are the ones who should wrestle with this question, due consideration being given, of course, to the question of manufacturing costs, in order that wholesale prices may be kept as low as is consistent with good quality of output. In order to assure ourselves that this side of the question will have proper consideration, we have strengthened our publishing houses boards, and have the field represented on these boards.

"The field is giving diligent study to the question of quickly reaching the goal of self-support. As we get experienced leaders to train the men in efficiency, we can make rapid headway in this direction. We are finding it possible, when the colporteurs are thoroughly trained, to get good prices from the public. Along with our houses in the homeland, our institutions out here have been hit hard by the high cost of raw materials. Heretofore the fact that Japan has produced much paper, has served to keep prices somewhere near the American prices, though we have found it cheaper much of the time to import from America.

"Now comes the word that Japan has exhausted her pulp supply that she has been getting from abroad, and that she cannot supply the trade as heretofore. Immediate sudden rises in paper prices are predicted. Freight rates are continually going up, which means that American paper will soar higher and higher. These conditions have made it necessary for us to keep wholesale prices well up. The field has done nobly to make the headway that it has made. In order to assist in meeting the situation, the entire China field took action some months ago to reduce commissions to colporteurs to forty per cent, whether selling books or papers. Imagine such a move as this in America! Yet these boys are facing it in a field where but five per cent of the population read.

"Now what we are asking for is an operating fund for our various houses. While the present plan, when carefully adhered to, provides against loss to the houses as regards their output, it does not provide them with funds with which to produce books. When our work was largely made up of paper business, turnovers were rapid and a small amount of money went a long way. Now we are launching out into the subscription book field, and you brethren realize that it takes capital to produce books. This capital these houses do not have.

"Manila, for example, has brought out books in four languages within the last few months. Recently they have brought out 'After Death' in Tagalog, and during the next few weeks 'The World War' and a fair-sized medical book will come out in the same language. Aside from a small advance made by the Mission Board to meet the emergency, Manila has scarcely a dollar upon which to operate, excepting as it is taken from other funds. This cripples the mission in other lines, and we must not continue to do this, but instead the Manila house must be given a fund which will enable it to handle itself.

"The Shanghai house is running early and late to meet the demands being made

upon it. Yesterday we had a board meeting, and the following were a few of the items brought before us:

"Twenty-five thousand Chinese Harvest Ingathering papers must be ready by October, just a little over a month.

"Ten thousand 'World War,' to be out in two or three weeks.

"One hundred thousand (or more) Sabbath Calendars to be ready in thirty days.

"Forty-five-hundred edition of Dr. Selmon's medical book, just nearing completion. This is the third edition of this book in little more than twelve months.

"'Coming King' must soon be ready to rush through the shop. Manuscript to be ready in four weeks.

"The regular monthly *Signs*, 40,000 to 60,000 must be turned out.

"Then aside from all this heavy work, there are a number of smaller pamphlets and tracts that must be ready within six weeks.

"These figures may sound rather small when compared with what our American houses turn out monthly, yet when we consider the fact that we have a plant here that must turn out this large volume of business with practically no working fund, it is a real problem, I assure you. At times we cannot pay either Chinese or American workers until pay day is far past. We have almost lost our credit at times with houses in the city from which we have ordered materials. A Chinese brother who works in the shop, who has a little means, has advanced as high as eight hundred dollars to the shop in order that stamps could be purchased with which to send out the monthly issues of the paper. The press still owes the Division quite a large sum that has been advanced in order for it to keep its doors open.

"In view of the rapidly growing work, we must do something to meet the situation. You brethren have had sufficient experience to enable you to realize that our publishing plants do need capital. We must not borrow in mission fields in order to keep our work going. We must not introduce liabilities into the operating of our publishing work out here. And yet, aside from the Australian house, I do not think we have a combined operating fund of \$10,000, figuring in Japan, Korea, China, the Philippines, and India. This situation must be remedied, or the work will suffer and suffer greatly.

"The various fields are looking to the publishing work as their door of hope for placing their schools on a self-supporting basis. The scholarship plan has been put into operation, and the Japan school has closed its doors for a year in order that the young men may have ample time in which to earn scholarships. These boys must have books.

"Malaysia has always depended upon outside houses for getting her printing done. The time has come for the starting of a small plant of our own in the city of Singapore. Malaysia asks for the modest sum of \$8,000 for this purpose. This is to supply land, building, and equipment. This plant will serve a field containing 60,000-000 people. Can we ask them to start with less? They promise to raise in their field from Harvest Ingathering work \$2,000 for a working capital.

"The Asiatic Division, with a population of more than half the world, is asking for \$30,000 for 1918, this amount to be distributed among its various houses of publication, to be used as a working capital. Do you consider this too much when we have the task of producing literature in so many languages? India alone is producing reg-

ular magazines in ten different languages. We have an army of self-supporting colporteurs going to the dark corners of Asia. We must keep their arms filled with the printed page. This will require means, especially when we consider the fact that it takes weeks to get to some places where workers are stationed, causing great delay in receiving remittances. We appeal to the General Conference for the \$30,000 asked for in the special budget.

"May the Lord give you special wisdom for the heavy duties you bear there at the headquarters of our work."

N. Z. TOWN.

WHO'S THE BOY?

THE following letter came as the result of missionary work done by a boy in the city of Detroit, Mich. This letter illustrates the great wave of interest created by our literature, of which we hear but little in this life, but which will bear fruit in the kingdom of God.

*Present Truth's* penetrating power is being felt in all sections of the United States and Canada. It produces interest, and brings conviction in a remarkably short time. From all sources comes a flood of inquiries, and requests for more copies of the special issues the writers have in various ways come across. Having become interested, they wish to know more of the little paper that has so forcibly impressed them upon the one topic treated in the issue they have seen.

The Letter

"GENTLEMEN:

"Your little paper, the *Present Truth*, was for the first time brought to my attention today, and I can say it is the first time I have come across a publication with which my ideas conform upon Bible prophecies.

"I happened to receive No. 16, your treatment regarding the change of the Sabbath. I like it in particular because it makes so clear what I have never been able to explain clearly before.

"I am inclosing fifty (50) cents, for which kindly enter my subscription for two years, beginning January, 1917. Please send all back numbers. This will pay up for two years.

"After I get the back numbers, I will order several copies of different issues. Kindly send me back numbers at once.

"Yours truly,

"[Signed] W. F. SCOTT.

"P. S.—Sample copy was handed me to-night on car by small boy with bundle of them. W. F. S."



THE "REVIEW" CAMPAIGN

THE month ending September 30 shows a small decrease in the number of subscriptions. This is to some extent due to the fact that many colporteurs have left the field to enter school, and that consequently the conferences have materially decreased their clubs, from which they supplied their colporteurs.

Montana, whose percentage has averaged well up in the nineties for a number of months past, reached the goal during August. A slight drop this month, however, brings her just below the goal. We hope this decline will be only temporary.

The record now stands:

- Arkansas, 11 per cent above the goal.
- Saskatchewan, 10 per cent above the goal.
- Wyoming, 8 per cent above the goal.

- From 90 to 100 per cent:
  - Montana.
  - Southern New England.
  - Northern New England.
  - West Virginia.
  - Western New York.
  - Ohio.

- From 80 to 90 per cent:
  - Minnesota.
  - West Pennsylvania.
  - East Michigan.
  - South Dakota.
  - Eastern New York.
  - West Michigan.
  - Southern Illinois.
  - Iowa.

- From 70 to 80 per cent, fourteen conferences.
- From 60 to 70 per cent, eighteen conferences.
- From 50 to 60 per cent, twelve conferences.
- Below 50 per cent, eleven conferences.

The preceding report reveals the fact that there are many Sabbath keepers not reading our church paper. There are more than 8,000 Seventh-day Adventist homes in the North American Division conferences where the *REVIEW* is never seen. You who love, read, and prize the *REVIEW*, think what it would mean to you to be in a *REVIEW*-less home. Then consider that there are more than 8,000 such homes in our Division. Is it surprising that some of our members are not so responsive to the appeals for missions as they ought to be? that the interest in the prayer meeting and church activities is not what it should be—when a third or more of our families do not receive the *REVIEW*?

Our desire is to help these families. We want them to be readers of the *REVIEW*. To encourage them to subscribe now, the publishers will give the paper during the months of November and December, 1917, free to all new subscribers who will order it for one year. Thus a new subscriber can secure the *REVIEW* from Nov. 1, 1917, to Jan. 1, 1919, for \$2.25. This offer is not made to subscribers for renewal purposes. Should a new subscription be received at our office after one or more of the numbers for November or December have been exhausted, we will not hold ourselves bound to supply these exhausted issues, nor to extend the time beyond Jan. 1, 1919, for any numbers we have been unable to furnish.

The *REVIEW* for 1918 will be one of the best volumes ever issued. In addition to the studies on Bible doctrines, general articles, and reports, there will be weekly studies on the Spirit of prophecy. These will be of a very practical nature, and such that all our people will be greatly benefited by them.

Now is the time to interest your brother church member in the *REVIEW*. Will not our more than 18,000 subscribers become active representatives and attempt to induce every Seventh-day Adventist who is not a subscriber to become one at this time?

L. W. GRAHAM.



"THERE is no substitute for whole-heartedness in the service of God. That way in which the whole heart goes, the whole man goes; and that should be the way of God's commandments, for the keeping of them is the whole duty of man. Unless God works in us to will, it is certain that we will never do. Unless piety flourish in the heart, the life will never be right. Even if it seemed lovely, it would be but the beauty of the corpse."



WHOEVER fears God, fears to sit at ease. — E. B. Browning.

## OBITUARIES

**Lane.**—Frances Lillian Lane, daughter of Brother and Sister Albert F. Lane, died in Denver, Colo., Sept. 27, 1917, aged one year and four months. She was laid to rest in Crown Hill Cemetery. G. W. Anglebarger.

**Griffith.**—William Griffith died Aug. 19, 1917, aged seventy-seven years. From childhood he was a believer in the truths held by Seventh-day Adventists. We feel confident that father was ready to go to his reward. Mrs. Emma Johnson.

**Orton.**—Carrie D. Orton was born in Rochester, N. Y., and died suddenly at her home, in Brooklyn, N. Y., Sept. 24, 1917. She sleeps in hope of a part in the first resurrection. Funeral services were conducted by the writer. J. C. Stevens.

**Hill.**—One of our most faithful little Sabbath school members, Leonard Warren Hill, aged 6 years, died, after a short illness, Sept. 13, 1917. Warren, although so young, was a real Christian, and the sorrowing parents, if faithful, will meet their loved one where partings will be no more. S. S. Shrock.

**Plumb.**—Eunice Hathaway Plumb died at Iowa, La., Sept. 23, 1917, aged seventy-six years. With her husband she accepted present truth forty years ago in South Pierrepont, N. Y., through the efforts of Elders M. C. Wilcox and M. H. Brown. Until her death she remained a firm believer in the truths held by Seventh-day Adventists. O. F. Frank.

**Lundmark.**—Mrs. Mangna Lundmark fell asleep at her home in Chicago, Ill., Sept. 25, 1917. She was born in Norway Aug. 2, 1876. Three years ago she united with the Seventh-day Adventist church, and remained a faithful member until her death. She is survived by a husband and four children, but they sorrow in the blessed hope of the third angel's message. Adolph Johnson.

**Shulenberg.**—Florayne Shulenberg was born in Leon County, Texas, Aug. 10, 1899, and died at the home of her parents Sept. 14, 1917. Nine years ago the family moved to Keene, Tex., so that she might attend school. Four years ago she was baptized by Elder G. F. Watson. Always obedient and helpful, her life was like a fragrant flower, and she fell asleep trusting the Saviour, whom she loved and served. W. E. Nelson.

**Beeby.**—Mrs. Elizabeth Thorne Beeby was born in Lower Merion, Montgomery Co., Pa., June 1, 1863, and died at Osgood, near Denver, Colo., June 24, 1917. She is survived by her husband, one son, and one daughter; also by three brothers and one sister. Sister Beeby sleeps in Jesus, and her loved ones are comforted by the blessed hope of a soon-coming Saviour. G. W. Anglebarger.

**Darling.**—Henry Darling was born in Charlton, Mass., Nov. 30, 1836. At the age of thirty years he moved to Wisconsin, and later to Oregon. He was married to Frances McCormick April 18, 1870, and to them were born four children. Mr. Darling became a member of the Seventh-day Adventist church at the age of thirty-two years, remaining faithful until his death, which occurred Sept. 14, 1917. His wife and four children mourn. T. L. Thuemler.

**Lightner.**—Mrs. Minnie Lightner was born in Carrollton, Miss., Nov. 15, 1877, and died in Denver, Colo., Sept. 17, 1917. She was married to Elder Charles Lightner in Weeping Water, Nebr., June 19, 1901. She is survived by a husband and four small boys, also by her mother, three brothers, and three sisters. Twelve years ago Sister Lightner became a member of the Seventh-day Adventist church, and was a faithful, earnest worker until called by death. G. W. Anglebarger.

**Silkwood.**—Lea T. Silkwood was born in Duquoin, Ill., Feb. 6, 1865. He was married to Eugenia Bush at Garden Grove, Cal., Oct. 17, 1889, and to them were born five children. In 1895 he accepted the third angel's message, and four years later took the nurses' course at the St. Helena (Cal.) Sanitarium. He assisted in establishing the Eureka sanitarium and church, and served as a faithful elder of various churches, loved by all who knew him. He fell asleep Sept. 29, 1917. Silas Davis.

**Green.**—Martha Ann Matt was born July 27, 1823, in Enosburg Falls, Vt., and was married to Francis Green in Herman, N. Y., Sept. 14, 1854. In 1860 she became interested in present truth, and subscribed for the Review and Herald, which she continued to read faithfully until the end of her life. In 1904 father died, and mother made her home with me for eight years, later going to my brother in Oswegatchie, N. Y., where she fell asleep in Jesus, May 18, 1917. Three children are left to mourn. I believe mother will have a part in the first resurrection. Mrs. Acha Irving.

**Sevey.**—Martha B. Sevey was born in Greenwood, Ark., May 31, 1871, and died at her home, in Fort Smith, Ark., July 23, 1917. She became a member of the Seventh-day Adventist church Nov. 30, 1912. She was a kind neighbor, a devoted wife and mother, and an active church worker. We feel assured that she will have a part in the first resurrection. She is survived by her husband, four children, one brother, and a sister. H. B. Taylor.

**Smith.**—Elizabeth Doerwald was born in Waterloo, Canada, June 2, 1861. She was married to Alonzo D. Smith, Dec. 19, 1891, and to them were born six children. Some sixteen years ago Sister Smith accepted present truth in Marine City, Mich., and remained a faithful follower of the Lord until her death, which occurred at Fort Huron, Mich., Aug. 25, 1917. Her husband, five children, one sister, and a large circle of relatives and friends mourn. M. Shepard.

**Hinton.**—C. F. Hinton was born in Newark, Ohio, July 6, 1866. He was married to Mrs. S. T. Snell, June 26, 1886, and to them were born five children. He died suddenly at the home of his son, in Peoria, Ill., Sept. 19, 1917. His wife, four children, and two stepsons survive. In 1900 Brother Hinton became a member of the Muncie Seventh-day Adventist church, and remained faithful to the end of life. Funeral services were held at his late home, in Muncie, Ind. W. A. Young.

**Poole.**—Mrs. M. L. Poole died at her home, in Hildebran, N. C., aged 76 years. She had been a faithful member of the Seventh-day Adventist church for many years, and will be greatly missed by the many to whom she ministered. The evening she fell asleep she attended prayer meeting, and almost the last words she spoke were those of prayer and testimony to the goodness of God. Funeral services were held at the home of her sister, in Joliet, Ill. J. W. Beach.

**Blake.**—George W. Blake died Sept. 16, 1917. He was a lifelong citizen of Perry County, Indiana, having been born there Aug. 5, 1859. His marriage to Mary J. Mackey took place Jan. 25, 1881, and to them were born five daughters. His companion died in 1918. Brother Blake became a member of the Seventh-day Adventist church in 1898. He fell asleep trusting in the sufficiency of the Life-giver. All his children, two sisters, and three brothers are left to mourn. W. A. Young.

**Ballard.**—Bert Ballard died at his home near Calistoga, Cal., Sept. 14, 1917. He was born in Oakland, Cal., and during his boyhood was converted and baptized into the faith held by Seventh-day Adventists. Oct. 13, 1910, he was united in marriage to Miss Read of Alameda, Cal., who, with their two children and his bereaved parents, is left to mourn. Brother Ballard suffered much during the last nine months of his life, but his faith was strong and his hope bright until the end. S. T. Hare.

**Wheaton.**—Jeanie Dunlap was born in Toledo, Ohio, Sept. 25, 1848, and was married to Francis Wheaton, in Brooklyn, N. Y., Sept. 19, 1889. She accepted the faith held by Seventh-day Adventists in 1901, through the efforts of Elder S. N. Haskell in New York City. She fell asleep at her home, near Suffern, N. Y., Sept. 28, 1917, after a lingering illness. Her husband and four adopted children, one sister, and one brother are left to mourn. She started a school for the benefit of a number of poor children on Hovenkopf Mt., near her home, and for several years gave it her time, energy, and ability, without remuneration. She rests in hope, awaiting the call of the Life-giver. R. H. Martin.

**McIntosh.**—Alva Hope Gibson was born in Los Angeles, Cal., Aug. 17, 1895, and died in Alberni, British Columbia, Sept. 14, 1917. She came with her parents to Victoria, British Columbia, in 1898, and resided there until 1912, when they moved to Alberni. She was married to Norman Alexander McIntosh Nov. 26, 1913. Two children were born to them. One is left to mourn, together with the bereaved husband and parents. On her bed of suffering she came to realize God's love and forgiving power, and her conversion was a glorious victory. She rests "safe in the arms of Jesus," awaiting his glorious appearing, to which she looked forward with faith and joy. The funeral services were conducted by Reverend Baynes, of the Presbyterian church. Mrs. Belle Gibson.

**Wilbur.**—Andrew Gates Wilbur was born in Utica, N. Y., Feb. 1, 1835. When he was two years of age the family settled near Hillsdale, Mich. In his twenty-first year Elders Cornell and Waggoner held tent meetings in Hillsdale, and he was converted and embraced the third angel's message. On Jan. 26, 1886, he was united in marriage with Miss Selita Granger. Their married life of sixty years was a happy one, and to them were born one son and four daughters. Three of the daughters are sweetly sleeping in Jesus. In the year 1886 he came to California and settled near the St. Helena Sanitarium. He was in the employ of that institution nine years, and then was granted a license by the conference, and had good success in bringing souls into the message. He fell asleep July 25, 1917. The interment took place in St. Helena, Cal. Words of comfort were spoken by Elder E. W. Farnsworth. S. T. Hare.

**Henry.**—John B. Henry was born in Clarks-ville, Pike Co., Mo., July 27, 1860. The family moved to Montana in 1883, and there he was married to Mrs. Sarah F. Henry, who faithfully ministered to him during his illness. He gave his heart to God a few months before his death, and fell asleep hoping for a part in the first resurrection. His wife and adopted daughter, two sisters, and two brothers mourn. C. F. Cole.

**Miller.**—J. C. Miller was born July 11, 1837, in Rising Sun, Ohio Co., Ind., and died in Stockton, Cal., Sept. 18, 1917. He was married to Carry Hust in 1859, and in 1875 they moved to California, first making their home near French Camp, and later in Stockton. For years Brother Miller was a faithful member of the Seventh-day Adventist church, and during a lingering illness bore his suffering patiently, without a murmur. He sleeps in Jesus. His wife and many friends mourn, yet they sorrow in hope. H. Shultz.

**Davis.**—Theophilus A. Davis was born in Amsterdam, N. Y., Feb. 27, 1849, and died at the home of his son, in Adrian, Mich., Sept. 11, 1917. In 1875 he was married to Clara R. Tooker, and to them were born six children, four of whom survive. About nineteen years ago, while living in Toledo, Ohio, Brother Davis accepted present truth, and at the time of his death held membership with the little company at Adrian. He was a faithful Christian, and a kind and loving husband and father. Mrs. T. C. Sherman.

**Annes.**—Mary Abigail McClintock was born in Ontario, Nov. 21, 1841. In early life she moved to Michigan, and there was married to Charles J. Annes in 1857. Most of their married life was spent in Michigan. The last five years of her life, during which time she was an invalid, were spent at the home of her daughter, Mrs. N. W. Kauble, of Lodi, Cal., and there she fell asleep Aug. 27, 1917. Thirty-four years ago Sister Annes accepted present truth. Her patience and cheerful resignation during her illness, gave evidence of the genuineness of her experience. D. T. Fero.

**Lucas.**—Almeda Haughey Lucas was born near Bowersville, Ohio, April 25, 1836, and died at the home of her son, in Pasadena, Cal., July 28, 1917. She was the last surviving member of a family of twelve children. Sept. 2, 1856, she was married to James W. Lucas, of Xenia, Ohio, and to them were born five children. Brother Lucas died in 1905. Their son, Elder V. H. Lucas, and two daughters survive. Theirs is the comfort of the Christian's hope. Brother and Sister Lucas embraced the advent message more than forty-six years ago, under the labors of Elders J. H. Waggoner and I. D. Van Horn, and adorned their profession by earnest devotion and godly living. Impressive funeral services were held at Pasadena, Cal., and at Battle Creek, Mich. J. O. Corliss.

**Hildebrand.**—Minnie Hildebrand was born in Monroe Center, Ill., March 7, 1878. Her early life, with the exception of one year in California, was spent in her birthplace. She came to Graysville, Tenn., in May, 1903, and taught school in the Graysville Academy for twelve years. At the age of fifteen she was converted and united with the Seventh-day Adventist church, remaining a consistent member of that denomination until her death, which occurred Sept. 13, 1917, at Graysville. She held responsible positions in the school and church, and will be sadly missed in both of these, as well as in the home and community. She leaves a mother, two sisters, a brother, and a host of devoted friends to mourn their loss, but they sorrow not as others that have no hope. After remarks from 1 Thess. 4:13, we laid her to rest in the new cemetery near Graysville, to await the Life-restorer's return. Smith Sharp.

**Sutherland.**—Mrs. Mary Sutherland, wife of the late Joseph Sutherland, died at her home, in Kansas City, Mo., Sept. 4, 1917, at the age of 74 years. She was born in Troy, Wis. When only a young girl she was converted and joined the Methodist church with her parents. Later she accepted the Sabbath truth, was baptized by Elder Isaac Sanborn, and joined the Hundred Mile Grove church, in Wisconsin.

For several years she was active in gospel work. Through the efforts of Brother and Sister Sutherland the Otranto (Iowa) church, now known as the Austin (Minn.) church, was organized. When Union College was being established, she came with her husband to College View, where for many years Brother Sutherland was business manager of the college. Sister Sutherland's body was brought to College View and laid by the side of her husband in the College View Cemetery, to await the resurrection, in which she firmly believed. The funeral service was conducted by the writer, assisted by Elders J. S. Hart and L. F. Trubey. Words of consolation based on John 11:25 were spoken.

Sister Sutherland's four children were present at the funeral, Dr. E. A. Sutherland, Walter Sutherland, Mrs. Geo. A. Droll, and Mrs. R. W. Yeoman; also her brother, A. C. Rankin; and her sisters, Mrs. N. H. Druillard, Mrs. Grace Conser, Mrs. Belle Conser, and Mrs. M. A. Clement. One sister, Miss Ida Rankin, was absent.

Sister Sutherland's life was one of faithfulness and devotion, and we fully expect to meet her in the morning of the resurrection. M. E. Kern.

McGee.—Drucela Christina Naylor was born Dec. 11, 1844, and died in College View, Nebr., Sept. 10, 1917. She was reared in Clarke County, Iowa, and spent the greater part of her life there. Her marriage to Jonathan McGee took place July 2, 1866, and to them were born four children. She united with the Seventh-day Adventist church in 1887, holding membership at Osceola, Iowa. She was visiting a daughter when her death occurred. Her husband, one son, and three daughters are left to mourn. She sleeps for a little while, awaiting the coming of the Saviour whom she so faithfully served.  
G. W. White.



MRS. CYNTHIA FARNSWORTH

Cynthia J. Stowell was born in Washington, N. H., November 13, 1830, and died in Sonningdale, Saskatchewan, Canada, Sept. 6, 1917, aged 86 years and 9 months.

Before the passing of the time in 1844, Elder Joseph Bates went to Washington and preached the advent message in a Christian church. Most of the members if not all, were converted to the advent faith. After the passing of the time, when Elder Bates received light on the Sabbath question he went back to Washington and preached the third angel's message, and nearly the whole company accepted the advanced light, the membership and building becoming the first Seventh-day Adventist church in the world. At that time the subject of this sketch was about fifteen years old, and she and her father's family were charter members of the church. Later she became the second wife of Brother William Farnsworth, and to them eleven children were born, seven of whom are still living.

When Elder Bates went to Washington to preach the Sabbath, he found Brother William Farnsworth keeping it. On comparing notes they found that they had both received light on the Sabbath question at practically the same time and in the same manner, from the study of Rev. 11:19; 10:11. Thus, as represented in prophecy by an "angel ascending as the sun rising," the first faint glimmer of light on the third angel's message began to shine forth from the open door of the sanctuary in heaven.

At the time of Father Farnsworth's second marriage most of the eleven children by his former wife were still at home, to whom his

young wife became a faithful mother, all of whom in after-years did truly "arise up and call her blessed." Hers was a quiet, unassuming, godly life, by which she won the hearts of her children not only to herself but to the love of the Saviour, most of those living being members of the Seventh-day Adventist church, of which she was a consistent and earnest member until the time of her death. Three of the sons, Elders E. W., O. O., and E. E. Farnsworth, are Seventh-day Adventist ministers.

After the return of Elder and Mrs. A. T. Robinson from Australia, Sister Farnsworth made her home with them, Mrs. Robinson being the eldest of her children. Last spring she felt a desire to visit some of her children, four of whom, with their families, are living in Saskatchewan, Canada. In May she and Mrs. Robinson undertook the journey, which she made without any difficulty, and during the summer she enjoyed her last visit on earth with her children. A message came to the writer a few days ago, saying, "Mother is dead. She passed quietly and peacefully to rest last evening." Thus another link between early and later advent experiences has been severed. She awaits the call of the Life-giver, and will be among those of whom it is said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."  
A. T. Robinson.

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.

"Please pray that I may be healed," writes a California brother.

A burdened mother in Wisconsin asks us to pray with her for the return and conversion of her son, from whom she has not heard for over a year.

An aged brother and sister in Michigan beg us to pray for the healing of their grandson, their only support, who lost his mind a few weeks ago.



PUBLICATIONS WANTED

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

J. A. Smith, Hemingford, Nebr. Signs of the Times, monthly and weekly, Watchman, Instructor, and Little Friend.

Mrs. Julia A. Jones, East Tawas, Mich. Denominational literature in all languages.

Appointments and Notices

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

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WASHINGTON, D. C., OCTOBER 25, 1918

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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

THE last-page note in the REVIEW of October 11, referring to the "Malay" people of south India, should have read "Malayalam."

EVERY subscriber should read the article, "The REVIEW Campaign," which appears in another part of this paper. It gives information concerning a special offer which we are making at this time.

LAST week three workers sailed from New York for South America, Brother and Sister Reid Shepard, of Emmanuel Missionary College, to join the forces of the Inca Union Mission in Indian work at Lake Titicaca, and Miss Esther Pearce, to Peru, to be associated with the workers at Lima.

THREE families bound for the Far East are sailing from Vancouver October 25. Brother and Sister E. M. Meleen, of the Washington Missionary College, go in answer to a long-standing call from India. Brother and Sister J. J. Strahle, and Brother and Sister M. E. Mullinex, of Union College, respond to urgent appeals for bookmen in the Asiatic Division. Brother Strahle fills the call for a field missionary secretary for the Philippines, and Brother Mullinex will engage in the same line of work in Malaysia. We can assure these workers of a warm-hearted welcome in the Orient, and a large and needy field of effort in Eastern lands.

### HARVEST INGATHERING CAMPAIGN

If the reports at hand from the Eastern and Western Canadian Unions, the Atlantic Union, the Columbia Union, Iowa, Western Washington, and other parts, are a criterion, then the Harvest Ingathering campaign of 1917 will surely be a success. More definite plans have been laid, and with strong leadership success must follow. Elder F. C. Webster, of Montreal, writes:

"I have been surprised to see the way our people have responded this year. One sister who had been an invalid for several years, not being able to go outside of her home for three years, has gathered fifty-one dollars. This sister has had her spine broken in two places, and both shoulders broken. She is badly crippled, not being able to lift either foot off the floor, yet during the past month she has gathered this splendid sum."

This is really remarkable, but it shows what can be done when the heart is in it. Now is the time to push the campaign with all speed. Let all have a part. Much can be done by correspondence. Interview your

landlord, your storekeeper, your baker, ice-man, coalman, milkman, everybody.

We shall be pleased to receive interesting experiences.  
 F. W. PAAP.

### ANOTHER CHANGE OF FOOD CONSERVATION DATES

AFTER we had begun mailing our food conservation literature, action was taken at the urgent request of President Wilson to postpone the National Enrolment Pledge Card Campaign one week, so as to begin October 28 instead of October 21. Copies of the letters from President Wilson and Mr. Hoover have been sent as far as possible to our physicians, ministers, and church elders, explaining the postponement. The Household Reporting plan will also be set forward one week, beginning November 4.

The literature already gone out gives instruction to present food conservation October 20. Many of our workers will not receive notice of the change of date in time to change their plans. The Food Administration recognizes that it will be necessary to leave the matter largely to the discretion of those presenting the subject to local churches.

Our mailing list is not up-to-date, owing to some delays in receiving returns calling for addresses of local elders; hence in some instances the literature may fall into the hands of others than the present local elder or leader. Will such kindly see that the literature is properly placed? If for any reason any minister, physician, health lecturer, or church elder fails to receive the literature, write to the United States Food Administration, Washington, D. C., asking for literature on food conservation.

Report cards sufficient for at least two weeks' reporting are being sent. We hope to forward a little later report blanks sufficient for the remainder of the year. The government printing facilities have been heavily taxed in getting out the matter pertaining to food conservation and other current problems.

We trust that as full attention as possible will be given to the food conservation plans, without seriously interfering with our Harvest Ingathering work or other urgent matters.  
 L. A. HANSEN.

### OAKWOOD JUNIOR COLLEGE AND OUR NEGRO WORK

At the spring council of the North American Division Executive Committee, held at the Oakwood Junior College, Huntsville, Ala., April 12-19 of this year, plans were inaugurated for extending the work of this college, thus making it a greater help in the advancement of our colored work throughout the country, and indeed throughout the world.

I recently visited this school. It had been some eighteen months since I was there, and during that time the young women's dormitory had been completed. At my last visit, I made quite a careful study of the work of the school, of its needs, and of the plans which are being laid to meet these needs.

This year's school had been running about two weeks when I was there, but the work was thoroughly organized. A double program is being carried forward. In the morning the academic and college students

meet for their school session, leaving them free for manual labor in the afternoon. The grammar students work on the farm and at the various industries in the forenoon, and have their school session in the afternoon. This new program seems to be working well. The enrolment at the time I was there was about one hundred; and the prospects are that the school will be larger this coming year than it was last year.

The action which was taken at the spring council to raise the standard of the school from twelve grades to fourteen grades, is certainly a wise one; and our colored young men and women from the North as well as from the South are responding to it by entering the school with a determination to complete the full course, and prepare themselves for effective work in the ministry, in teaching, and in other lines of service.

Oakwood students do good work in the field; some of the largest returns in the distribution of our literature have come from Oakwood salesmen. Two of them have each sold during the vacation from three thousand five hundred to four thousand dollars' worth of literature. The results are correspondingly good in the ministry and Bible work. Such young people should be given adequate provisions for their education. In order that these provisions may be made, our people must respond to the plans laid at the spring council. At the present time the school has no library nor laboratory equipment worth mentioning, and if it had them, there is no room in which to place them. This is true of other features of the school. The plans laid for its upbuilding are none too large.

October 20 is the time set for the annual collection this year, in order to make possible the enlargement of the facilities at Oakwood, and to provide a fund for church extension work among our colored people. The call is made for a specific donation of at least one dollar per member from the entire membership of the North American Division Conference. Every one should respond to this call. If for any reason it is impossible to contribute on the day set for the offering, let it be done as soon as possible thereafter. Now is the time to carry on all branches of our work in the South.

FREDERICK GRIGGS.

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