

NOTICE TO READER.—When you finish reading this magazine, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address. A. S. Burleson, Postmaster-General.

The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, November 1, 1917

No. 44

THE GOSPEL TO ALL NATIONS

A Voice From Heaven

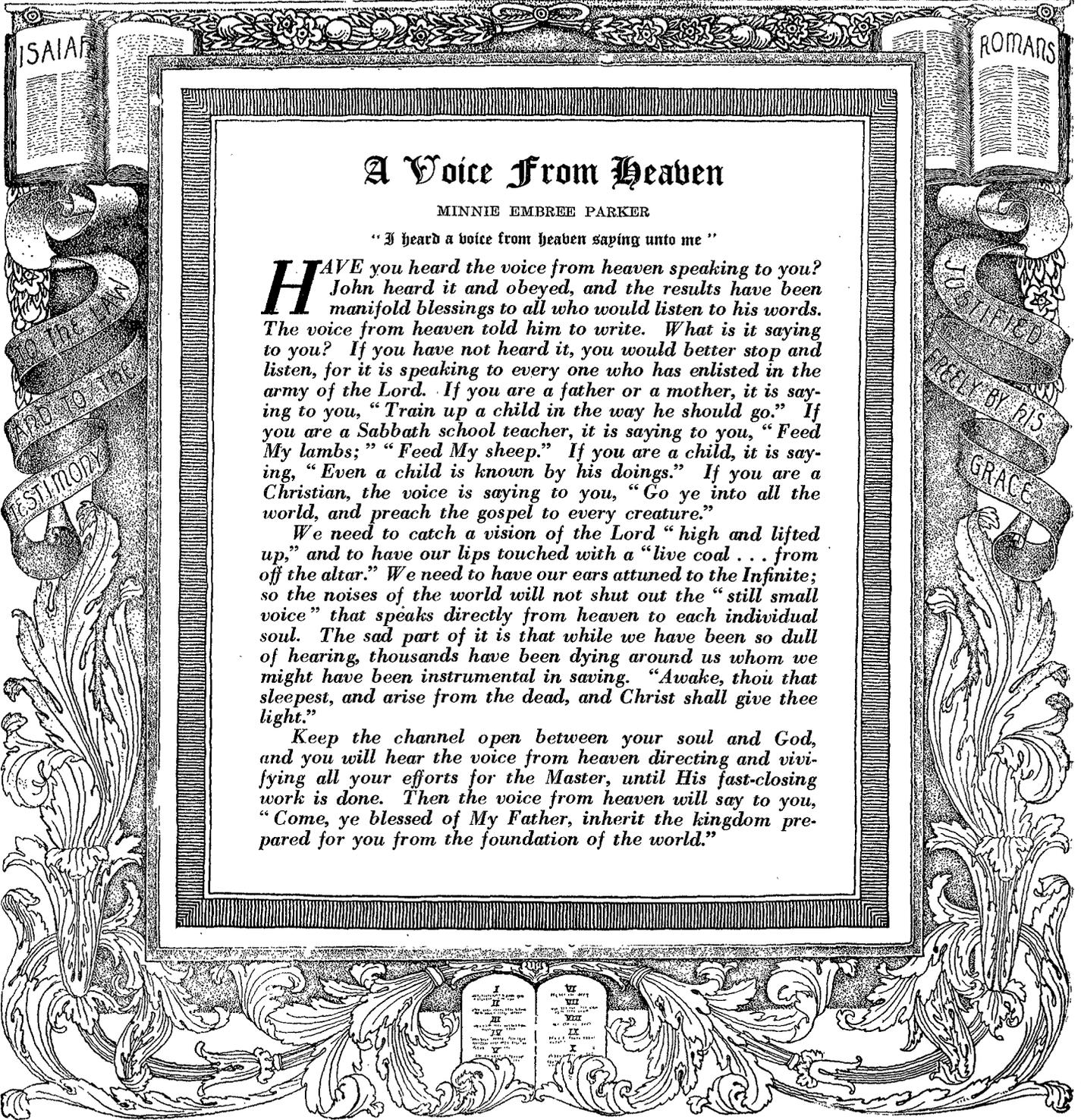
MINNIE EMBREE PARKER

"I heard a voice from heaven saying unto me"

HAVE you heard the voice from heaven speaking to you? John heard it and obeyed, and the results have been manifold blessings to all who would listen to his words. The voice from heaven told him to write. What is it saying to you? If you have not heard it, you would better stop and listen, for it is speaking to every one who has enlisted in the army of the Lord. If you are a father or a mother, it is saying to you, "Train up a child in the way he should go." If you are a Sabbath school teacher, it is saying to you, "Feed My lambs;" "Feed My sheep." If you are a child, it is saying, "Even a child is known by his doings." If you are a Christian, the voice is saying to you, "Go ye into all the world, and preach the gospel to every creature."

We need to catch a vision of the Lord "high and lifted up," and to have our lips touched with a "live coal . . . from off the altar." We need to have our ears attuned to the Infinite; so the noises of the world will not shut out the "still small voice" that speaks directly from heaven to each individual soul. The sad part of it is that while we have been so dull of hearing, thousands have been dying around us whom we might have been instrumental in saving. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Keep the channel open between your soul and God, and you will hear the voice from heaven directing and vivifying all your efforts for the Master, until His fast-closing work is done. Then the voice from heaven will say to you, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."



Educational Department

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

A CAUSE FOR GRATITUDE

THE excellent opening of our schools for the school year of 1917-18 should cause all believers in the second advent movement to rejoice. We had feared that the war and its claims upon our young men would decrease the attendance in all our advanced schools, but the strong demands of our work seem to lead our people, old and young, to respond by seeking a preparation to do the work efficiently; and so, even though the war conditions have made heavy drafts upon the attendance in our schools, others are taking the places of those called away. The prospects are that the average enrolment for the year will be above that of last year. And not only will the enrolment be larger, but the standard of spirituality will be higher. For this we must pray; for the cause of God and the salvation of our young people demand great growth in spiritual power.

I give herewith some excerpts from my correspondence and from reports received from the schools. These will be of interest to the patrons and friends of our schools. The first is from our new academy at Manila, Philippine Islands.

Prof. I. A. Steinel says: "School opened June 12 with an enrolment of more students than we had dared to hope for. We have at present fifty-two in attendance. In addition to these, Mrs. Sevrans conducts a primary course with eleven children in attendance. We could have a large number of children, but because of lack of accommodation for them we must limit the number received. Forty of the fifty-two students are in the school home. Eleven of these work in the printing office and pay the school in cash for their expenses. Six earn their entire way at school; four pay one half and earn one half; thirteen have one half paid by the conference and earn the other half; and two pay two thirds and earn one third. Of the twelve students outside the school home, all pay their entire way, five of them by canvassing. It can be seen from this that the industrial teachers are important in our schools. We are introducing printing, hat weaving, and other lines of native work.

"We are trying to teach our students to learn to do without some things. We want to avoid the mistake that is sometimes made, of giving them comforts which they do not have at home, and which may spoil them for their customary environment. We try to teach them the beauty of self-denial.

"Another point we try to emphasize, is the dignity of manual labor. Filipino students are noted for their aversion to labor that soils their hands. The public schools have trouble on this point, and yet we have almost no trouble. Our boys are willing to do almost any kind of work. Three of our students are not Adventists, but are almost ready for baptism. We are trying to develop a religious and spiritual atmosphere in our school. The Friday evening meetings are an inspiration to us all. Our slogan is, 'A spiritual atmosphere first.'

From Prof. Glen Wakeham, Stanborough Park Missionary College, Watford, England: "You will be glad to hear that the college opened very auspiciously, with an enrolment of sixty-eight, which is twelve

more than we had last year at this time. Several others are coming within a week or two. This is very encouraging, under the circumstances. I believe that in spite of some drawbacks the educational work here is on the crest of a rising wave, and if we can take advantage of this favorable tide, we shall in the near future see a considerable expansion of our educational work."

From Prof. H. U. Stevens, Colegio Adventista del Plata, Argentina, South America: "We have taken some very definite steps toward the strengthening of our training school. The brethren feel very strongly the need of strengthening our faculty, and definite steps have been taken to do this. One thing that has been especially gratifying to us is the changed appearance of the school finances. Last year we were facing a very serious situation, and had to raise the prices almost one third. This change took effect this year, and I am glad to say that we seem to have succeeded in dominating the situation. While our attendance has been very low this year, only about seventy per cent of what it was last year, we have nevertheless been able, because of our cost system, to make the monthly cost statement show a small surplus. While the attendance this year is smaller than last, the prospects for a good harvest in Argentina are excellent, and this means a larger school next year, as our school attendance depends largely upon crops."

From Prof. N. S. Ashton, Mount Vernon Academy, Ohio: "Our school has opened this year with a very fine class of students, and the enrolment so far is just about what it was last year. The total enrolment will probably be larger, for on account of the late crops — at least three weeks behind — many of the students have not yet arrived."

From Prof. W. E. Nelson, Southwestern Junior College, Keene, Texas: "Our school opened September 19 with a good attendance. We have enrolled to date more than one hundred and fifty above the eighth grade. The dormitories are full, and we have had to rent rooms in the village for some of the older students. I am glad to report that we have as fine a class of young people as I ever saw in one of our schools. They are entering heartily upon their work, and seem to be here for a definite purpose. Some of the young men have been called to the army camp, which has affected the attendance among our young men."

From Prof. Harvey A. Morrison, Union College, Nebraska: "Many friends of Union have looked forward to the opening of the college with a great deal of anxiety, wondering what effect the present crisis would have upon the enrolment for the year 1917-18. We have just completed the work of registration for the opening days, and are very glad to report that our enrolment is much heavier than it has been in the past. We have registered fifty or more students in excess of the number for the corresponding time last year. There seems to be a very good spirit on the part of the young men and women who have come to us, and there is every indication that they sense the critical time in which we are living."

From Prof. M. P. Robison, director normal department, Union College: "Work is going along nicely in our school. In the normal department we have more than seventy-five students taking one or more classes. There will be three advanced normal and several academic normal graduates. We are very much pleased with the way the work has started in our training school.

We have good strong assistant and critic teachers, and expect to do the best year's work in the history of Union."

From Prof. B. F. Machlan, Washington Missionary College, Washington, D. C.: "Our attendance is now quite equal to that of last year, and the prospects are that this year's enrolment will be in excess of that of last year. Our dormitories are insufficient for the demands made upon them, and this is also true of chapel and classrooms. We are looking forward to better accommodations for next year. We have a united faculty and a devoted class of students."

From Elder W. A. Gosmer, president of the board of Campion Academy, Colorado: "Campion Academy opened its doors Wednesday morning, September 12. A large and interesting class of students filled the body of the chapel. It is hard to describe the great changes which the recent improvements have made in this school. The ladies' dormitory has a third story containing nine new rooms, and the building is set off by a becoming style of roof. The academy building is greatly altered, having a new second story for classrooms, while the chapel has been enlarged so as to make it commodious. A new floor has been put in the chapel, and a new water system and steam plant are under way and will soon be completed. Surely a new era has dawned upon Campion, and brighter and better days are before us."

From Prof. R. A. Hare, Maplewood Academy, Minnesota: "Our school opened last week according to announcement. The attendance was lower than it has been for several years past, but a number have come in since the opening day. We confidently expect that later in the season our buildings will be full, as there are several natural causes which contribute to the delay of many students in entering school. An excellent spirit is present in the school."

Prof. C. B. Hughes, of the Battleford Academy, Saskatchewan, while not able to report on the opening of school, says of the academy farm: "We have obtained a lease of 240 acres of land — river-bottom land — at two cents an acre for ten years. This gives us 849 acres of land." This new school, which was opened only last year, is certainly well situated for agricultural work, and promises to be one of our large schools in western Canada.

From Prof. R. U. Garrett, Cedar Lake Academy, Michigan: "We opened school September 5 with forty-five young people. Today, September 21, we have an enrolment of fifty-three, and three more are to be with us within a week. The Lord has certainly blessed us this year with a fine class of young people. They all seem to be in earnest, and are here for good hard work. The majority of these are in the dormitories, so we have a full home now."

From Prof. M. E. Olsen, South Lancaster Academy, Massachusetts: "Our school had an encouraging opening. Elders R. D. Quinn, S. N. Haskell, F. W. Stray, and others of our leading brethren in the Atlantic Union, gave short addresses, bearing on the peculiar needs of the hour and exhorting the students to earnestness and zeal in the prosecution of their studies. At the close of the services the whole student body arose to their feet in token of their determination to dedicate themselves wholly to God and to his work. Every one present felt that the Spirit was quietly working upon hearts, and that the teachers and students alike would take up their work in a spirit of dependence upon God and with a view

(Continued on page 21)

The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 1, 1917

No. 44

EDITORIAL

LAST-DAY DANGERS

It requires no demonstration of any sort to prove to us that we are living amid the dangers of the last days. Our eyes and our ears attest this fact continually, as we take note of passing events. Of these days the prophets have prophesied and the Scriptures have plainly and clearly warned us. The apostle Paul declared that in the last days perilous times should come. The times would be perilous not on account of persecution, but in consequence of the increasing power of sin. And he declared that even among professed Christians there would exist conditions which would demonstrate that their godliness consisted only of the form. Read the enumeration of these sins, as brought to view in 2 Tim. 3: 1-5.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The last verse of this scripture shows that these sins will be found in the professed church of Christ; and surely we can find them there. We do not have to go to the great formal Christian church. We can find men and women in the Seventh-day Adventist Church who are manifesting in their lives and characters some, if not all, of these sins which the apostle enumerates. The vital question for us to consider personally is whether they exist in our lives.

Against this danger that the church would take on the spirit and characteristics of the world, the Saviour sounded definite warning. He declares:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this

life, and so that day come upon you un-awares."

As a church and as individuals shall we give attention to this admonition? Shall we take heed unto ourselves lest our hearts be overcharged with surfeiting and drunkenness and the cares of this life, so that we shall lose our realization of the times in which we live, and the day of God come upon us as a thief in the night? We should awake to the dangers that confront us, for our own souls' sake, and for the sake of our brethren and sisters throughout the world. Myriad are the dangers which confront them at the present time.

There is danger that some will be carried away with the spirit of partisan strife; that hatred and envy and national and personal animosity will fill their hearts; that by the spirit of the times, by the spirit of the great international conflict now raging, they will be led to forget God, and subordinate things of eternity to questions of time and sense. As never before in the history of the world we need generous hearts, broad minds, and liberal judgment. We need these qualifications to enable us to differ with others and yet regard them kindly, to differentiate between principles and personalities. How sad it is to see two Christian men, perhaps members of the same church, unable to sit down and quietly and kindly talk over their differences without being stirred into making unkind remarks and impugning each other's motives, as is often done. In our board and committee meetings, in our conference and church deliberations, in our personal association, we need that charity which "suffereth long, and is kind," which does not make a brother an offender for a word, and impute to him ulterior motives and purposes.

The Christian church today is threatened with the danger of commercialism. This is an age of great

commercial advantage and opportunity. Scores of men have been elevated from conditions of poverty to opulence during the last few months. The great demand for labor has doubled and trebled the ordinary daily wage in some sections of the country. Unparalleled opportunities exist for earning large salaries and making what promise to be remunerative investments. What a temptation these opportunities afford to our brethren, generally, even to our conference and institutional workers, and to those engaged in the sale of our literature. Many men and women have toiled in this cause for a mere livelihood for many years. Now, under the pressure of the high cost of living, they find it even more difficult to meet necessary living expenses. It is easy for one to make himself believe that he can drop out of the work of God for a little time and avail himself of these great commercial opportunities, and return again to the work to which he has given his life; but this, we believe, in a very large majority of cases, is a snare of the enemy.

As never before in the history of this movement, there is a demand for loyalty and faithfulness on the part of all. We believe that the Lord will have regard for his faithful workmen, and that in these times he will not permit them to come to want. It is for them to make God and his work in the earth first in their consideration. This consecration and this confidence will not go unrecognized or unrewarded by the one to whom belongs not only the silver and gold in this world, but also the eternal riches. If the reward does not come in this life, it may be confidently expected in the better country, even as the father of the faithful looked forward to that country for the fulfilment of God's promises to him. Now as never before is the time to walk by faith and not by sight, trusting God to lead us in the way we should go and through the experiences which he sees will be for our eternal good.

F. M. W.

THE PHYSICALLY DEFECTIVE

IN an article urging the physical reclamation of American men, one of our exchanges quotes Dr. Dudley A. Sargent, of Harvard University, to the effect that in the United States "more than one half of the male population between the ages of eighteen and forty-five years are unable to meet the health requirements of military service. Of the largest and strongest of our country folk pouring into our cities, barely one of their descendants ever attains to the third generation." — *Christian Herald*, Sept. 12, 1917.

That this statement expresses real conditions is shown by the large number of men who are being rejected on physical examination by the medical examiners of the exemption boards. It has actually been necessary to relax somewhat the strict application of previous military health standards.

Surely as these standards are lowered either in express words or in the rigidity of their application, it is a direct answer to the blind optimist who insists that conditions in this present world are becoming progressively better. It is true that God has seen fit from time to time to set at work agencies which have hindered to a degree the rapid deterioration of mankind both physically and spiritually; but the current which is sweeping on toward destruction and ruin is stemmed for a short time only. Medical science has lowered death's toll of infants and the mortality rate from contagious diseases, but the various organic diseases are rapidly increasing the number of their victims.

God has endowed man by nature with wonderful recuperative power. If one who has become physically weak through violation of the laws of health, will turn square about and by divine strength do all things to the glory of God, he may often gain, together with spiritual blessings, the inestimable boon of physical health. However, the great majority of mankind will continue to eat, drink, and live for selfish enjoyment and gratification to the very end of time, even as they did in Noah's day, "until the flood came and took them all away."

L. L. C.

THOUGHTS FROM THE TWENTY-THIRD PSALM—NO. 5

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Verse 6.

SOME commentators tell us it should read: "Only goodness and mercy shall follow me." One writer calls these — goodness and mercy — a "celestial escort," not goodness alone, but

mercy as well. We all need mercy. Thank God, there is a mercy-seat, and the Lord delights in mercy. He is "rich in mercy" toward all who call upon him.

With such a celestial escort accompanying us, though our hearts be faint and weary, though we feel lonely and far from Father's house, we can take courage. God knows the needs, the temptations, and the sorrows of us all, and has promised that as our day is, so shall our strength be.

"I will dwell in the house of the Lord forever,"—live with God, in his house, be at home with him, forevermore. No more transitory changes, but permanency and stability forever. Blessed rest!

Jesus, in the upper room, said, "In my Father's house are many mansions." It would seem that the "Father's house" includes much more than just the New Jerusalem. He "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isa. 40:22. His eternal domain is endless, yet he can tell the multitude of the stars. All these worlds are peopled; they are mansions, so to speak, where unfallen beings dwell. There are many of these mansions scattered through endless space.

The mansion we shall finally inherit will be this earth made new. It is greatly out of repair now, because sin has usurped a place in it; but it will be "prepared" finally for all the faithful. When our blessed Master shall come, and the city "whose builder and maker is God" shall descend, we shall receive admittance into the house which Jesus has prepared. And here on this earth, where Jesus met the enemy of all righteousness and conquered him, the throne of God and the throne of the Lamb will be found, and we shall truly be at home with the Lord forevermore.

The suggested thought of home is indeed precious. Blessed home! There is no place like home. The memory of our childhood home ever lingers with us. It may have been but a hut, a log cabin in some lonely place, and perchance there were some shadows; yet it was home. Father and mother were there, and in this humble home we formed some of our earlier plans for life. But though imperishable in our memory, it passes away.

"Home of my childhood, thou wilt ever be dear

To the heart that so fondly revisits thee now;

Though thy beauty be gone, thy leaf brown and sere,

The wreaths of the past still cling to thy brow."

Sin, sickness, sorrow, and death have marred all homes here. But if faithful, we can be at home with the Lord, and dwell with him forevermore. David expressed no doubt concerning his being there. *I will dwell in the house of the Lord forever!* David's record is far from stainless. In some ways he had been a wandering sheep. He was a man of war. He had not always possessed that meekness which befits a citizen of heaven. But he knew in whom he believed. His faith laid hold of the Redeemer.

We can do the same. We too have been wandering sheep. We have been torn by the thorns and briars of sin. From by and forbidden paths of sin we have been carried by the Shepherd into the fold. The heavenly mansion is prepared for redeemed sinners. In that class we may be included, for we all have sinned.

How glorious will be that hour when all the family of the Lord are gathered home; when the blessed Saviour will bid them sit down at the marriage supper of the Lamb, and will gird himself and serve them.

"After we beheld the glory of the temple we went out, and Jesus left us, and went to the city. Soon we heard his lovely voice again, saying, 'Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you.' We shouted Alleluia, glory; and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And, said he, You must go back to the earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. O that I had wings like a dove, then would I fly away and be at rest." — *Early Writings*, pp. 19, 20.

G. B. T.

BE COMFORTED

THIS thing on which thy heart was set, this thing that cannot be,
This weary, disappointing day that dawns,
My friend, for thee —
Be comforted! God knoweth best, the God whose name is Love,
Whose tender care is evermore our passing lives above.
He sends the disappointment? Well, then, take it from his hand.
Shall God's appointment seem less good than what thyself had planned?
— *Margaret E. Sangster.*

THERE was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.
— *M. A. Kidder.*

GENERAL ARTICLES

TRUE AND ENDLESS REST

H. A. ST. JOHN

JESUS says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No other can give such rest as Jesus. It is true rest: first from the life of sin; and if this is obtained and retained, it will bring rest from all the afflictions and unrest of a mortal body. It will result in internal, external, and eternal rest of body, soul, and spirit.

Reader, have you obtained the first instalment of gospel rest? And are you following on to know the Lord, that you may obtain the overwhelmingly abundant and eternal rest that will surely come by and by? If this is not the experience of your life walk, then make haste to get into the straight and narrow way that leads to the everlasting rest.

AN OPEN HEAVEN AND AN OPEN HEART

D. H. KRESS, M. D.

THE gift of Christ to this world, opened to its inhabitants the treasures of heaven.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

We read that when Jesus was baptized, "and *praying*, the heaven was opened," and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased."

It is the privilege of every one to know that by virtue of God's great Gift, there is an open heaven. For this reason we are encouraged to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

God "has blessed us with all spiritual blessings in heavenly places in Christ."

"Nothing that heaven can bestow has been withheld from the human family. God has done all that it is possible for him to do, to bring to us the help we need. Provision has been made for the most defective in character to come off more than conquerors."

Why are there not more marvelous transformations of character? "Ye have not, because ye ask not." Here is where the difficulty lies. There is too little real prayer. There must be an open heart to receive as well as an open heaven to impart. Real prayer is the opening of the heart to God. Prayer makes it possible for God to do for us what he desires to do, and what otherwise he could not do. There must be a man to receive

as well as a God to give. It is only the man of prayer that actually *sees* the open heaven. To all others, though open, it seems closed.

It was when Jacob prayed that he saw the open heaven. He beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God ascended and descended upon it. The Lord stood above it, and said, "I am with thee, and will keep thee in all places whither thou goest." For the first time Jacob recognized that God was in that place. He said, "Surely the Lord is in this place; and I knew it not." The place which he had dreaded so much, became to him a Bethel. "This is the gate of heaven," he said.

God is in every place, and in every experience of life, but he is recognized only by the man or woman of prayer.

Nathanael was bowed in prayer under a fig tree when Philip came to him and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." Nathanael exclaimed, "Can there any good thing come out of Nazareth?" and Philip said, "Come and see."

When Jesus saw Nathanael coming, he said of him, "Behold an Israelite indeed, in whom is no guile!" Surprised, Nathanael said, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In other words, he gave him to understand that he had heard his earnest prayer for light and help, and had sent Philip to call him.

Nathanael said, "Rabbi, thou art the Son of God; thou art the King of Israel." Jesus answered, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these"—in answer to prayer.

What are the greater things?—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

The open heaven becomes a reality to the man of prayer. He will be conscious of God's presence and help in every place. The open heaven must find an open and receptive heart, to be of benefit. A prayerless life is a powerless and a fruitless life.

It is true that we should do more than pray, but not until *after* we have prayed. Prayer without service soon becomes a mere form. Service gives the real incentive to true prayer. It is the service, however, to which prayer gives birth, that really accomplishes things. The self-sufficient worker may appear to move the world, but the humble wrestler moves the arm of Omnipotence.

"The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer; but I mean those people who take time to pray. They have not time. It must be taken from something else. This something else is important, very important and pressing, but still less important and less pressing than prayer. There are people that put prayer first, and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God."

Jesus spent his time between the mountain and the multitude. Prayer came first in his daily program; service followed. Here we have the secret of his success in getting his audiences, and in winning souls.

"In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

And when the disciples had found him, they said: "All men seek for thee." The Pharisees said, "Behold, the world is gone after him;" and the Greeks who came to Jerusalem to worship at the feast, said to Philip, "Sir, we would see Jesus."

Men and women of prayer are still in demand. Prayer has a subduing influence. It makes us gentle, compassionate, and Christlike. The call still is, "We would see Jesus." The revelation of the Christ-life will today give similar results. Said Christ:

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." "I, if I be lifted up from the earth, will draw all men unto me."

The coming of Jesus to this world does not of itself assure salvation to a living soul; he must be admitted into the hearts of men in order to make the plan of redemption effective. He says:

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

Both the open heaven and the open heart are essential in the plan of salvation.

PSALM 121: 4

ORIN BELKNAP

ABOUT forty years ago the writer was a passenger on a west-bound train of the Chicago, Burlington & Quincy Railroad, in western Iowa. It was a lovely summer day, and the sun was going down as the train reached the station on the bottom land of the Missouri River, south of Council Bluffs, where he was booked to change cars.

Alighting from the train, a glance around showed that he was the only passenger left by the departing train. Entering the station, he found it empty save for the presence of the ticket agent, and learned that the train for which he waited was two hours late.

He loitered in the little station for a time, but the beauty of the summer evening so appealed to him that he strolled out into the twilight to enjoy the scene. In the gathering shadows all sharp outlines were slowly fading into the gloom of approaching night. There was no moon. A breeze was blowing steadily from the northwest, and its refreshing coolness completed the charm of the lovely evening. On the wide plain of bottom land in front of him lay a network of railway tracks stretching off toward the southeast, down the wind; and the whole network of rails was empty and free of cars.

The lights around the station showed everything near it as plain as day, but off toward the southeast, where the hills of the bluff highlands rose in the background above the wide river bottom, the gathering shadows below the hill crests now made everything in that direction dim and indistinct. The writer had gone about eighty or one hundred yards from the station, had crossed many lines of rails, and stood at length, as he supposed, between two parallel lines of track; but, as he afterward noted, directly on the line of one.

At length, from away off down the wind to the southeast of him there came the faint clang of the bell of a freight train; but as the northwest wind carried the sound directly away from him, and the fast-gathering shadows under the crest of the eastern hills now hid from sight all distant things in that direction, the far-off sounding bell conveyed no note of warning to the traveler's ear, and the bright lights around the station enabled him to see plainly but a few rods into the deepening eastern gloom.

The traveler stood alone, and if ever a death trap was set for an unsuspecting wanderer, he stood in the center of one on that memorable night, as he faced toward the east.

Suddenly, quickly, and insistently, he felt three or four sharp finger taps on his right shoulder. Whirling on his heel, he saw with amazement that a man about his own size was almost at his elbow, but outside the track on which he stood. But a second of time was given him to note this warning, when the hand of the stranger was turned quickly to the right, and the extended finger pointed down the long, straight track on which the traveler stood.

Every detail of his peril was sensed instantly. While the engineer of an approaching freight, racing to make up his train of cars, was steadily sounding his warning bell, the treacherous breeze was turning the warning sound into a far-off siren note of peace and safety; and now, underneath the kindly pointing finger, low down toward the ground, straight out of the gloom, plunged the end of a long string of empty, flat, gondola cars, at deadly speed straight at the standing

figure in its path, silent as impending doom itself, and how close at hand I dare not tell.

With a spring like that of a frightened antelope the traveler alighted outside the track of danger, and once in the zone of safety, with a heart burning with gratitude toward the mysterious stranger to whom he owed his life, he turned to thank him, when — once again he stood entirely alone. His deliverer had vanished!

So profound was the amazement of the traveler that now, while passing cars whirled by all unnoted behind him, and yet again his eyes wandered over the lighted space toward the station, and up and down the wide expanse on either hand, where no hole or depression in the soil of the smooth foreground offered a hiding place, and where no car of any kind, no box, bale, or package of merchandise, afforded a screen. The whole was empty.

Mortal man could not have crossed the track in the treacherous instant when the leading car was whirling past, and the sprinting racer does not live who could run the eighty yards to the station door during the brief seconds while the traveler's eye lost the stranger, before it was again turned in eager search for him.

The clash and roar of the making up of the freight train went on unheeded, while the traveler pondered the strange happening.

One deep impression remained which the lapse of forty years has scarcely dimmed. A conviction then and there riveted itself on mind and heart,—of the absolute living and dependable truth of psalm 91:11.

And why now, after this long lapse of years, is the writer penning this page of bygone history?—Because of the impending peril of so many citizens of our great country who are being numbered for the hazards and perils of a world-embracing war; because that among their number are now included two of his own beloved grandsons; and because of the cherished hope in his own heart that the writing of this true tale may be blessed to the turning of the heart of some wanderer from God toward the Wondrous One who loved him well enough to die for him; and that he may thereby be impelled to seek the pearl of great price so earnestly that he may finally share, in full, the rejoicing recommended by Him who spake as never man spake, as recorded in the twentieth verse of the tenth chapter of Luke.

Kettle Falls, Wash.

EVERY day that is born into the world comes like a burst of music and rings itself all the way through; and thou shalt make of it a dance, a dirge, or a grand life march as thou wilt.—*Ladies' Repository.*

THE FIRST SABBATH

JULIAN MAGRUDER

"THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

The only Sabbath instituted by God for man, was first kept by God himself. He began his creative work on the first day, and nothing was then said about its being a day of rest, or of setting it apart as a holy day.

God never commanded man to keep any other than the seventh day as the Sabbath, the day now called Saturday.

The same law that says, "Thou shalt not steal," and "Thou shalt not commit adultery," says also,

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Any Christian who believes in God's law, and is seeking for truth, yet who does not accept the fourth commandment, is lacking in faith, as well as in obedience to that law. Read in this connection Matt. 5:18, 19, and James 2:10.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Choctaw, Okla.

THE SABBATH STORY SIMPLY TOLD

NUMBER SIX

J. O. CORLISS

THE Sabbath being the memorial God instituted by which he would have men reminded of his creative power at stated intervals, it is not surprising that his archenemy should undertake to weaken in some way the memory of that name which stands for all authority in heaven and earth. No one loyal to Jehovah could be deceived by such an attempt were it to be done openly. Yet if undertaken in the guise of Christian service, and in honor of the Only Begotten of the Most High, sincere souls might easily be sufficiently blinded to adopt a perverse theory, even if it were not sustained by Scriptural evidence.

But the strange part of the whole matter is that usually when one does religiously rest on the first day of the week instead of the seventh, as ordered by the Bible, he overrides in

argument the positive requirements of the Sabbath commandment, either by asserting that the Lord Jesus changed the Sabbath from the seventh to the first day of the week, or that he abolished at his death the law requiring the observance of the seventh day. Why any change of the rest day should have been made he does not positively know, but *supposes* that it was done to bestow honor upon the day of Christ's resurrection. In this conjecture, however, the day on which Christ tasted death for every man, a day seemingly of equal importance, is given no consideration whatever. The real reason for first-day observance, however, was not founded in *any* gospel provision, but in something altogether removed from Christianity; in fact, something totally opposed to it.

But passing that matter by for the time, it may be said that presumably first-day observers generally do not well consider how out of place it would have been for Christ to set apart that day in honor of his resurrection, prior to the occurrence of the event which that day is supposed to commemorate. Even a casual examination of the subject ought to convince one that the memorial of the Lord's resurrection could not have been established before the event had taken place. The reason for this is that a memorial is something which looks backward to any particularly cherished being or event, but never forward to some anticipated movement; for in that case it would, at most, be only a symbol, or shadow, of something expected. All things which foreshadowed the work of Christ reached their limitation and passed away at the death of our blessed Lord. Col. 2:17. It is therefore clear that had a first-day rest in honor of the resurrection of Christ been established before that day actually came, it would have been among the shadowy things which ended at the death of the Saviour.

Difference Between Shadow and Substance

The Sabbath of the Lord was never a shadow of future events, but a memorial of God's power to create the world by "the breath of his mouth." The difference between this memorial substance and the typical emblems of service which revealed faith in a coming Messiah, is clearly seen in the mention of the yearly Sabbaths, which shadowed forth particular features of a Redeemer's work yet to be accomplished, as contrasted with the weekly Sabbath given to commemorate a completed creation. Thus we read in Lev. 23:24: "In the seventh month, in the first day of the month, shall ye have a sabbath." The day of typical atonement was celebrated on the tenth day of the same month, and was designated on this wise: "It shall be unto you a sabbath of rest." Verses 27, 32. Noting such days and the way they were to be distinguished, the

Lord directed that these annual seasons were to be observed, *besides* the "Sabbaths of the Lord." Verses 37, 38.

One cannot fail to notice that while the "Sabbath of the Lord" occurs on the seventh day of each week, the annual sabbaths here specified came on certain days of the month, and *but once in each year*. These annual sabbaths were merely shadows which looked forward to the groundwork of Christ's atonement for sin; and so when the shadow met the substance, which cast its typical representation back to ages past, it gave way to the reality, and was therefore "nailed to the cross," not to appear in the sunlight of gospel verity. This was the lesson the apostle sought to impress upon the church at Colosse. Col. 2:14-17.

Is the Law Abolished?

Notwithstanding Christ's explicit statement that he did not come to set aside the law, but to add strength to it, and that therefore not a single jot or tittle (that is, the smallest letter or the corner of a letter) should in any wise pass from the law until all should be fulfilled (Matt. 5:17, 18), yet many, seeking to avoid observance of the seventh day, which holds its place in the very bosom of the law, boldly declare that the entire moral code was repealed by the death of Christ. But if such a thing then occurred, the world was certainly left in a strange predicament; for "sin is the transgression of the law," and "the wages of sin is death." 1 John 3:4; Rom. 6:23.

There is no inference whatever that the law here spoken of is a new production; for in this place, as everywhere else in Scripture, it is called simply "the law." But if this is a new law which superseded the one spoken from Sinai, how will the great future judgment of the last day reach the transgressors of that old law, who passed away prior to the abolition of that instrument? One may say that the new law was inaugurated to take the place of the old, and so will suffice for the occasion. But those ancient sinners did not live under any supposed new law, and so could not — if such a law were possible — be held responsible to its requirements; for "sin is not imputed when there is no law." Rom. 5:13. Such a theory, therefore, as the one under consideration, entirely releases from condemnation all who lived before the death of Christ, extremely wicked though they might have been.

But there is yet another consideration related to this proposition, which is worthy of at least passing notice. No new law could have found a legitimate place while the first law was yet in force. So if the first one was not taken away until the death of Christ, when and by whom was the new law enacted? and how was it proclaimed? If given later than the

death of Christ under the old law, when was his blood offered on behalf of violations of the supposed new law, which came into existence, if at all, since the event which it is said destroyed the old law? Did Christ die the second time to meet issues arising under a supposed new law? If no blood has actually been sacrificed in its behalf, by what measure are sins atoned for, in view of such fact? These are questions that anti-nomians ought to think seriously about in the light of a judgment to come.

Under the New Covenant

Those who contend that the moral law was set aside when Christ died, seek refuge in the statement that we "are not under the law, but under grace." Rom. 6:14. "Under the law," they affirm, means subject to the requirements of the law. By the same logic, "under grace" must mean subject to the demands of grace. Grace is favor. Does the favor of Heaven enjoin any precept? O yes, one says, it requires repentance for sin, and faith in Christ for remission of sins confessed. But sin is transgression of the law, and the knowledge of sin is gained by the law. Rom. 3:20. Then if the law was abrogated by Christ's death, what do we have under the new covenant that he established, by which to gain the knowledge of sin, as a call to repentance?

One thing is certain: the blood which Christ poured out on Calvary was offered on behalf of an "everlasting covenant." Heb. 13:20. This word "everlasting" means the same as "eternal." The covenant, therefore, on behalf of which the precious blood of God's Son ran down, was not without moral requirements, nor was it designed entirely as a Gentile arrangement, based on different essentials than had been practiced throughout ages past. True, it is called a *new* covenant, but it is new mainly in this: In earlier times the house of Israel was given forms of worship, by which to indicate their faith in a looked-for Messiah. These, however, were but symbols, or shadows, of the real sacrifice to be offered by the Lamb of God, and so could not take away sin. Heb. 10:1, 2. Now this is all new, in that the communion table looks back to the provision for sin fully accomplished.

But the eternal law continues to be the rule for the probing of sin, and is enforced by the Spirit of God, as it ever has been. Thus the apostle says: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10. It will be observed that no mention is here made of any deletion by which the Sabbath requirement is omitted, but the law entire, as God has ever held it, is to

be written on the fleshly tables of the heart, instead of being continued on tablets of stone as formerly. In other words, the law, as it has always stood, is to be made a part of the very being of men under the administration of the new covenant, and this, with the change of forms of worship, makes it an everlastingly new covenant.

So the apostle says that the law does not exercise dominion over the regenerated; for the law holds mastery over one only so long as he lives. Rom. 7:1. Now the old man having died, the law does not condemn him, because his refuge is in Christ, who tasted death for every man, who by sin was made subject to the death penalty, which is the wages of sin. Rom. 6:9, 11, 23. The question is then raised by the apostle Paul: "Shall we sin [violate the law], because we are not under the law, but under grace?" The emphatic answer is: "God forbid." Verse 15. And so say all who agree with the Inspired Word.

Glendale, Cal.

THE EVERLASTING COVENANT

W. G. KNEELAND

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." Heb. 13:20, 21.

In every age and dispensation the wonderful provisions of this covenant of grace have been freely offered to all mankind. Its author is the "God of peace," and its mediator the "man Christ Jesus." Through appropriate symbols, sacrifices, and ordinances, repentant sinners have always sought and found access to the "throne of grace," and obtained pardon from sin, and strength to walk in obedience to God's holy requirements.

The everlasting covenant is God's arrangement for bringing his wayward children into harmony with himself. All who come to him with genuine sorrow for sin, and a sincere desire to do his will, can find peace and pardon in this covenant.

The covenant of Hebrews 13:20, 21, is God's everlasting agreement concerning our salvation, and its promises are an unfolding of the everlasting gospel. Gal. 3:8. Before Adam and Eve were driven from the tree of life, they received assurance of deliverance from sin and of the restitution of the inheritance through the promised Seed. Gen. 3:15.

Abraham was called from heathen darkness into the glorious light of the gospel of Jesus Christ.

"To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

Our sins are revealed by the spiritual mirror, the decalogue. James 1:22-25. Then we recognize our need of that "fountain opened . . . for sin and for uncleanness." Zech. 13:1. "Sin is the transgression of the law," but "sin is not imputed when there is no law." 1 John 3:4; Rom. 5:13.

Murder, idolatry, adultery, and Sabbath breaking were condemned in the patriarchal age. Gen. 4:7; 35:2; 39:9; Ex. 16:4, 27-29. This fact proves that the moral law was in existence before it was formally given at Mount Sinai, and also that the people were under obligation to observe its precepts. Ex. 16:1; 19:1; 16:4.

"The sacrificial offerings were ordained of God to be to man a perpetual reminder and penitential acknowledgment of his sins, and a confession of his faith in the promised Redeemer."

"In those sacrifices there is a remembrance made of sins." Heb. 10:3, A. R. V.

The slain lamb was a confession of sins, and a plea for pardon "through the blood of the everlasting covenant."

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4.

Mere outward conformity to the letter of the law is not sufficient to meet God's standard of righteousness. Christ, "the messenger of the covenant," had the law in his heart. Mal. 3:1; Ps. 48:7, 8.

"Behold thou desirest truth in the inward parts; therefore do thou cause me to know wisdom in the recesses of the heart." Ps. 51:8, Jewish Version.

These gracious promises have the oath of Jehovah as an assurance of their fulfilment:

"God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things [God's word and oath] . . . we may have a strong encouragement . . . to lay hold of the hope set before us." Heb. 6:17, 18, A. R. V.

During their long, cruel bondage in Egypt, the Israelites had, to a great extent, lost sight of the principles of the everlasting covenant. Living in the midst of heathenism and moral depravity, they had no true conception of the character of God. They were ignorant of their inability, of themselves, to render obedience to the holy law of God. Although their bodies had been delivered, their hearts were still in the darkness and bondage of Egypt.

At Mt. Sinai God was revealed in scenes of glory and sublime majesty. Israel heard his voice in thunder tones proclaiming his unchangeable law. In this way the Lord sought to teach them the sacredness of his will and their need of divine grace.

Israel failed to realize their spiritual condition. God said unto them,

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Believing that they could establish their own righteousness, they replied, "All that the Lord hath said will we do, and be obedient." Ex. 19:5, 8; 24:3, 7.

Moses wrote the words of the Lord and the promises of the people in the "book of the covenant." This agreement was then solemnly ratified with blood. By this act, Israel acknowledged the justice of the death penalty for violation of God's law. "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:8.

Moses then ascended the mount and received from the Lord the code of laws regulating the typical services and sacrifices that were designed to enlighten the people concerning the work of the Messiah. This instruction was necessary in order to remove the corrupting influences of Egyptian idolatry and superstition from the worship of Jehovah. Then by faith all could "behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Israel's need of mercy and divine power was soon made manifest. In less than forty days after they had pledged their lives to keep the law, they rejected the true God and substituted the worship of the golden calf.

When Moses returned, he destroyed their idol and broke the tables of stone in the sight of all Israel. In this way he showed them that they had broken their agreement with God. There was no hope of pardon so far as that covenant was concerned.

Overwhelmed with shame and sorrow, they were now prepared as never before to appreciate the grace of our Lord Jesus Christ as shadowed forth in the sacrificial offerings. Together with Moses they pleaded for mercy and pardon under the provisions of the everlasting covenant which they had overlooked. "Remember Abraham, Isaac, and Israel, thy servants." "Pardon, I beseech thee, . . . according unto the greatness of thy mercy." Ex. 32:12, 13; Num. 14:19.

This contract to keep the moral law, is called the "first" or "old" covenant; also the "one from Mt. Sinai bearing children unto bondage." Heb. 8:13; Gal. 4:24, A. R. V. The Lord plainly declares that this old covenant was "made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake." Jer. 31:32; Heb. 8:9.

Israel's sad experience in trying to save themselves illustrates the helpless condition of all who are trusting in their own works for salvation. "It is impossible for us, of ourselves, to escape from the pit of sin into which we have sunken." Every effort of the

unfortunate victim in the quicksands only hastens his horrible fate.

The purpose of the everlasting or new covenant is to place the law in the hearts of the believers. Eze. 36: 25-27; Jer. 31: 33; Heb. 8: 10. This wonderful blessing comes to us through the "blood of the everlasting covenant." As Jesus ratified this agreement by his life, it is called the "blood of the new testament," or covenant. Matt. 26: 28. By virtue of this sacrifice, believers in every age have been freed from sin, and made "perfect in every good work to do his will." Heb. 13: 20, 21.

The moral law is an important factor in all true conversions from sin.

"The law of the Lord is perfect, converting the soul." Ps. 19: 7. "By the law is the knowledge of sin." Rom. 3: 20.

Justification by faith gives power to do the will of God. The principles of the law are placed in the hearts of all who truly accept Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.

THE NATION'S CHIEF NEED

DISCUSSING this question, the *Lutheran* has this to say with reference to the most vital need at the present time:

"It needs that which will strengthen its moral and spiritual fiber. And what will do it? Not our much-vaunted system of education, however important that may be; not our newspaper, magazine, and ten-cent literature surely; not our output of theater and moving-picture caricatures of what is true or false in human nature; not our wonderful industrial and commercial productivity — all things that command first consideration among the masses. What the nation most needs is what the natural heart of man least cares for — real, pure, undefiled religion, a religion that strikes its roots in the deepest longings of the soul. It needs a new heart, a new conscience, a new perception of its relation to God, a new revelation of its own sinfulness and insufficiency, and a new dependence on the grace and sufficiency of God in Christ Jesus. Happy only is the people whose God is the Lord."

We must consider the need of the nation from the standpoint of the individual need. The nation as a nation cannot be converted nor be given a new heart or a new conscience. The individual men and women composing the nation can be given an experience in God; and this surely is the great need of the citizens of this country, and the citizens of every country, in these days of spiritual declension.

"IMPATIENT people," says Spurgeon, in a word of homely wisdom, "water their miseries and hoe up their comforts."

IN MISSION LANDS

SOUTH AMERICAN DIVISION COMMITTEE COUNCIL

O. MONTGOMERY

BELIEVING that our people in North America will be glad of a word from the fall council of the South American Division Conference Committee, I am writing these few lines to pass on to the readers of the *REVIEW* something of the blessings and purposes that stirred our hearts.

The meeting was held at Camarero in connection with the Austral Union Committee, and continued from June 1 to 19, the Division having the forenoons and the Union the afternoons. The nights were devoted to meetings for the public. From the first hour a solemn, earnest spirit rested upon all. In order that the workers in the school and the sanitarium might be present, the devotional meetings were held each afternoon at 2: 20. These were seasons of special help and blessing.

The keynote was struck early in the meeting, when the perilous times, the finishing of the work of God, and the baptism of power that is awaiting his people, were set forth. The working of his grace and the leading of his Spirit were clearly seen from day to day, as knotty problems were solved, perplexing questions became clear, and broad, safe plans were developed for the strengthening of the work in this field.

We have a right to expect great things of God. These dark Catholic lands must have the very best we can give them. Our leadership, our ministry, our office force, our church missionary endeavor, should be greatly strengthened, and all must be wrought in the power of the Spirit. We cannot of ourselves do the work called for. We must be imbued with power from on high. Nothing else will answer.

We believe that as our workers review the situation and their own utter inability to cope with it, and see God's willingness to bestow of his grace and guidance, they will rise to their high privileges, and go forth with renewed determination to labor in full cooperation with heavenly agencies for the finishing of the work in this part of the great harvest field.

It was felt that, as individuals, we have been too easily satisfied — content to remain on too low a level; and that, as workers, we have been altogether too easily satisfied with the results of our labor — content with a very small fruitage, when we should have won many more to Christ.

We are not awake to our situation. We are not allowing the Lord to have

full control of us as we should. O that the Holy Spirit may come upon us, and awaken us, and fill us for mighty victories! A trumpet call should be sounded *now* that will arouse our people as never before.

The Lord has told us through his servant that we "have seen but the first rays of the early dawn of his glory;" that "his law is the echo of his own voice, giving to all the invitation, 'Come up higher; be holy, holier still;'" and that "the Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned." As these words were read in the council, our hearts were stirred. O to be rid of sin! to be Spirit-filled! to "be holy, holier still"!

Higher standards and greater efficiency for the ministry; a strengthening and enlarging of the home missionary work in all our churches; a unifying and strengthening of the work of the educational, Missionary Volunteer, and publishing departments, were each carefully considered. A uniform constitution was recommended to the different fields. A uniform wage schedule, and a plan for paying all workers in the moneys of the country in which they labor, were adopted. Uniform plans were developed for the handling of all appropriations, and for the interchange of business between fields.

Further plans for the starting of the North Brazil Union Mission were considered. Plans were set on foot for the opening of a school in Lima, Peru, to carry about nine or ten grades of work. Delegates were chosen to attend the General Conference. These are only a few of the many important items that came up for consideration.

As was expressed by some, this was an epoch-making council. The financial and statistical reports and comparative statements laid before us by the Division secretary gave us a view of the work throughout this Division that we as workers could not have obtained in any other way. They formed a splendid basis for stronger appeals, broader plans, and higher goals.

Surely these facts should stir us to greater activity. "There is need of greater earnestness. Time is fast passing, and men willing to work as Christ worked are needed." "We must seize upon every opportunity, in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour." "There is scarcely a

limit to what may be achieved if the efforts made are governed by enlightened judgment and backed by earnest endeavor."

As the meeting drew to a close, it was with a clear conviction that the Lord had been with us. All felt a deep desire that we might go forth as "a band of men, whose hearts God had touched," to inspire our fellow workers, that unitedly we might give a new impetus to the work, and lead our dear people on to higher things in life and service.



THE PUBLISHING WORK IN SOUTH AFRICA

W. B. WHITE

DURING the past two years our publishing work in the South African Union has undergone something of a transformation, which we trust may be for the good of the work in this field. The first step that was taken was the organization of the publishing company known as the Sentinel Publishing Company, with an executive board of ten members, representing the several conferences and departments of the Union.

This company keeps its own records and funds, and makes reports to the Union Conference as often as required. All matters relating to the preparation and circulation of literature in the English, Dutch, and native languages, also the fixing of prices, are now passed upon by this board. Thus it becomes possible to unify our efforts throughout the field.

After the organization of this Sentinel Publishing Company, the Union Conference proceeded to establish at Cape Town a Union Conference depository, which will deal with the oversea publishing houses and the local tract societies. This depository is not yet in full operation, but its business is increasing from month to month.

Since these organizations have been effected, our publishing work has taken on new life, and God is blessing our efforts, both in the preparation and in the circulation of our literature. We shall not in this field undertake the preparation of large books; we are not equipped for this kind of work, but we can prepare small books and tracts in the several languages of this country. During the past two years we have made a beginning in this kind of work, but we see much to be done in the future.

We have recently translated and published an edition of "Early Writings" in the Dutch, which supplies a long-felt want. Having the plates, we have also published an edition of "Steps to Christ" in the same language, and are now beginning work on the translation into the Dutch of some of our good English tracts. Those we have in stock are, for the most part, of rather ancient origin, having been published in America

years ago. There is a call for something fresh, bearing the imprint of our own country.

In this field there is a real demand for large books in the Dutch. South Africa is a good place in which to sell subscription books. We have now had translated into the Dutch, revised "Bible Readings," and the last of the manuscript has been forwarded to the Pacific Press. To answer our needs while this book is in preparation, the English house at Watford has made some revisions in the old Dutch "Bible Readings," and printed two thousand copies for us. Part of these are now sold.

Feeling the need of another large book in the Dutch for the use of our canvassers, we are arranging with the Pacific Press to issue "Daniel and the Revelation," in the Dutch. This book, with revised "Bible Readings," we are sure will have a large sale in our field. We have recently put out "The World's Crisis" in the Dutch, which also has proved a good seller.

In the native languages we are doing something in the preparation of literature, but much more must be done in the future. An edition of two thousand copies of a hymn book in the Chitonga language, one of the tongues of northwest Rhodesia, has been printed. We have now upon the press a small book on the prophecies of Daniel, the second advent, the signs of the times, and the new earth, in the Zulu language. This book can also be read by the great Matabele nation of south Rhodesia, and by many of the Kafir people along the Indian Ocean. We trust that this book may do much good in bringing the truth to these powerful native tribes. We are also printing a tract on the Sabbath question in the Chiminyka, one of the languages of Mashonaland. This will soon be ready. Another manuscript on the general features of our faith has also been prepared, and we hope will soon be published in the Xosa, or Kafir, language.

The fact that so many of the native people in our Union Conference cannot read their own language, is a great drawback to our work, but thousands can read, and to these we must carry the truth.

We are very grateful indeed to the Pacific Press and to the Review and Herald for the splendid assistance given our publishing work, the former having given us a fine press, the latter a power stitcher, and also a liberal sum to assist in putting our printing office in better condition. This help came at our time of need, and was greatly appreciated.

Besides the work that has been mentioned, we are printing monthly about twenty thousand copies of the *Sentinel* and *De Wachter*, and also of the *South African Missionary*, an eight-page paper, issued now semi-monthly. Our subscription list for

these papers for some time has been around the four thousand mark, but we now have two agents in the field giving all their time to these journals, and the subscription lists are rapidly rising. We are hoping to raise our subscription list to these papers to ten thousand subscribers in a short time.

Thus the good work is going forward in South Africa, for which we thank God and take courage.



SOUTH INDIA MISSION WORKERS' MEETING

G. G. LOWRY

THE annual meeting for the South India Mission was held again this year at Coimbatore, June 1-10. This is to our Indian brethren what the camp-meeting is to our people in the homeland. We feel that these annual meetings are very helpful to our workers, and to ourselves as well. They help us to come in closer contact with each other, give opportunity for instructing our people more thoroughly in the message, and strengthen us all for the great work that is given us to do.

We were fortunate in securing a very large bungalow near our school, in which to hold the meeting. One side of the house was assigned to the brethren who had come from a distance to attend the meeting, while the other side was occupied by the sisters and by those who came with their families. In the center was a very large hall, which we used for our meetings.

Between seventy-five and one hundred, representing the English, Tamil, Telugu, and Malayalam languages, were in attendance. In order that all might understand what was being said, and be benefited by the meetings, most of the sermons were given in English and interpreted into the three vernaculars. Three interpreters were used, all three speaking at the same time. It made quite a bit of noise, but the congregation was so divided that all could easily understand.

Elders W. W. Fletcher and I. F. Blue, representing the Union, were with us throughout the entire meeting, and their instruction was very much appreciated. Elder Fletcher's talks were timely and especially helpful. We missed very much the presence of Elder and Mrs. J. S. James, who have been connected with the work in south India since its beginning in 1907, and who were recently called to China to take up work in the Asiatic Division. We feel that we have sustained a great loss, but we are reminded that what is loss to us is gain to some one else, and we wish for them a happy and successful period of labor in China.

The Union brethren gave us many suggestions regarding the work; the new financial policy was outlined, and practical plans were laid for

the work the coming year. The past year has been a year of success for the mission, fifty-four having been baptized and added to the church. The literature work also has been very encouraging. During the year we have had in the field an average of twenty-three native colporteurs, who have sold over twenty-two hundred rupees' worth of literature. The two schools we have been operating have also done well.

God's blessing has rested upon the efforts of Brethren P. C. Poley and V. E. Peugh in their English work in Madras. Madras is a difficult place in which to work, and although there was no interest at the beginning, by the blessing and help of the Lord these brethren have made a start, and several have already taken their stand for the truth and been baptized. Others also are interested and will likely step out soon.

On the last Sabbath of the meeting, Brother E. D. Thomas was set apart and ordained to the gospel ministry. Brother Thomas, of Nazareth, and Brother L. G. Mookerjee, of Calcutta, were recommended for ordination at the last general meeting at Calcutta, but in order that they might be ordained in the presence of their own people, the ceremony was postponed until the local meetings should be held. These are the first of our Indian brethren to receive ordination, and we hope that in the future others of India's sons may be called to the sacred work of the ministry.

The meeting closed on the tenth of June, and the workers all went to their places of labor with bright hopes and good courage. We are all determined by God's help to make the coming year the very best south India has had.

Coimbatore.

HILO, HAWAII

ROBERT MC KEAGUE

THE past few months, since last we reported, have not brought us any large increase in numbers, a fact due probably to the numerous changes in our field. We were thankful for the coming of Brother and Sister Kiehl to take charge of our treatment-rooms, and thus relieve us of the medical work, which was taking most of our time. The calls from the country districts of this island had been growing more and more insistent, and we longed for the chance to get out in our little automobile to answer them. During our two months' reprieve, most of the time was spent in building a home into which we could move, and in getting ready for steady, aggressive field work.

We now expect to spend some time in going around the island by auto, selling literature and visiting interested ones. It is a trip of two hundred miles, and we hope to meet a Japanese brother with whom we became acquainted while studying with

a Filipino family here. Sixty per cent of the population of this island are Japanese, yet we had never before met one who seemed really interested in our message. The Japanese are just as verily heathen here as anywhere else; for even as I write, long processions of them are passing our house, carrying lanterns, drinks, food, flowers, and incense, to do homage to their dead in a near-by cemetery. It is "the dead man's holiday," they explain, and will last several days. Brother Okumura was eager for light, and came to our home and studied and dined with us daily for a week. Judging by his letters, he is still faithful.

A Chinese-Hawaiian brother and his family stand as lights twenty-five miles out in Hamakua district. He is principal of a public school, and will be a strong pillar in the cause of God. Thirty miles out, in the Puna district, is another school principal and her husband, who will interest people in their neighborhood.

Seventeen miles out, beyond Olaa, live a dear old couple, now baptized members of our company here, who can testify to the power of God in overcoming long-cherished habits. Back in his New England home in early boyhood, this brother acquired the habit of chewing and smoking tobacco. Though other evil

habits were given up, he clung to his tobacco for sixty years. When the testing truths of this message came to him, he thought it would make him ill and even kill him to give up tobacco. But he is hale and hearty for a man past threescore and ten. Perhaps his faithful wife had nearly as hard a struggle with her tea and coffee. Such victories are always encouraging.

Many are the openings for giving the message. We wish very much to lay hold on all the opportunities we have.

Among the most encouraging features of our work at present is the fact that we have just leased for one year a commodious, comfortable hall in town as a place of worship. A temporary organization has been effected.

Three years ago this month (September) four of us started work in Hilo, and now twenty-five adults and about eighteen children rejoice in present truth.

The progress of the third angel's message is slow throughout this island field. For this humble beginning on

Hawaii we praise our heavenly Father, and pray that he will bless all the seed sown here.

SOUTH SUMATRA

J. S. YATES

GRATITUDE fills my heart as I report the progress of the truth in Sumatra. Interest in our message has grown so in the northern part of the island that at the last Union council the North Sumatra Mission was organized. Here in the south the future at present looks brighter than at any time since we came to the field.

Last year my wife and I were the only accredited Adventist workers in the whole island. Now in south Sumatra alone, in addition to ourselves, there are Brother and Sister B. Judge, who have returned from their furlough in Australia, and two native workers. Four of our young people



PADANG SABBATH KEEPERS

Not all the church members were present.

have also gone to the Singapore Training School to prepare for the Master's service.

Since getting helpers we have not been able to hold a regular series of public meetings down in the city, because of a lack of funds. We plan for such an effort next year. Our few believers are active in doing missionary work, and considerable literature is being distributed. The Padang school is in the best condition that I have known it to be. The attendance is good, the tuition more than pays the teachers' salaries, and some pupils are deciding for Christ. Last month we baptized four, and we have two more who are expecting to go forward in this ordinance. Some years ago Elder G. F. Jones met one of the latter, who was afterward led into the truth by one of our native church members.

Our greatest need is the fulness of the Spirit, and a knowledge of ways to work for Mohammedans, for ninety per cent of the people in south Sumatra are of that faith.

Padang.



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.

FAREWELL*

MRS. I. H. EVANS

But yesterday! — the children walked
Sedately to and fro,
Or romped and played, or sang and talked,
Their faces all aglow.
Our joy they were, our hope and pride,
Facing the future eager-eyed
Its utmost gifts to know.

But yesterday! — what plans they laid,
To difficulties blind;
Their spirits high and unafraid,
Their hearts serene and kind.
No fears had they to lose the race,
No cares to fret, no doubts to face,
No haunting ills behind.

A lad there was of sober mien,
And of a thoughtful brow,
Who often with a book was seen
At learning's shrine to bow;
A quiet youth, he went his ways
Through boyhood and young manhood
days,—
And such we see him now.

A dimpled, laughing, brown-eyed maid
Stole all our hearts away,—
A woman wise and sweet and staid
We see that maid today.
How dear she is, how kind and true,
How swift the generous deed to do,
Let us who love her say.

Tonight we see them hand in hand
Pledged to God's harvest wide,
Their faces turning to a distant land,
All earth hopes laid aside.
Thus has it ever been, and thus shall be —
Youth in the vanguard serving loyally,
That He be glorified.

Farewell, dear children of our church and
love,
Farewell! and may your days
Be cheered by heavenly comfort from above
In all your untried ways.
And may you bring, from Szechuan far and
lone,
Souls clothed in white to stand before God's
throne,
And sing his joyful praise.



BEGIN THIS FALL

VINA SHERWOOD-ADAMS

MOTHERS, as your older children enter school, do you not have a thrill of interest to teach the wee folk something definite, too? Observe their longing looks as they watch brother and sister start off with their books day after day! It is the call to their little minds for more and broader

* Written for two of our young people on the eve of their departure for a distant mission field.

knowledge, not from schoolbooks, perhaps, but from such instruction as mother can give them at home.

Our little boy, four years old, sat out under a tree with new pencil and tablet most of the morning recently, watching the children pass on their way to school, and wishing, as he wrote all kinds of unheard-of hieroglyphics, that he might go with them.

But mother had a surprise for him. While Baby Keith was taking his nap from nine to eleven, she arranged the necessary materials on a small table, then called the little boy. He was delighted, and was soon seated in his red chair, all attention. This is the story she told him:

A long time ago a man named Joseph and a woman named Mary had to take a long journey to Bethlehem, to pay some money. There were no trains, no automobiles, and very few wagons. Sometimes the people rode on little donkeys, but Joseph and Mary were so poor they did not even have a donkey. How do you suppose they made this long trip to Bethlehem? (Child answered.) They came to the little town, which was built on a hill, just at evening; and how tired and hungry they were! They asked at the inn for a room in which to spend the night, but every room was full, or occupied. (Occasionally two words having the same meaning are used while telling the story, to broaden the child's vocabulary.)

Joseph and Mary searched all around in Bethlehem, but they could find no room at all; so they decided it would be better to sleep in a barn (stable) than to stay outdoors all night. In the barn were cattle and donkeys munching hay from their mangers (as we talk, a manger is quickly made from modeline), but Mary and Joseph did not mind this. They took some of the sweet-scented hay and made a bed on the floor.

Sometime that night a baby boy was given to Mary. She and Joseph were so happy. (The figure of a baby is quickly formed with modeline.)

Babies born in that country in those days did not have the pretty little dresses and caps and skirts that babies wear nowadays. Their mothers laid them on a square of cloth, folded it over their feet and body, and then wrapped it, to hold it in place, with long strips of cloth like this. (Illustrate.) This square and the two bandages were called swaddling clothes.

So when Mary's little son was born, she wrapped him in swaddling clothes. Then, placing some hay in the manger, she tucked him away, warm and snug. (A straight, flat piece of modeline is wrapped about the baby, and grass is used for hay.)

Mary knew just what to name the baby; for long before this, an angel had told her that sometime she would be given a child, and his name should be called Jesus.

Baby Jesus had some very early morning callers, but mother will tell you about them tomorrow.

The telling of this story occupied only five minutes. Can you not spare five minutes a day to tell your little boy or girl a Bible story? Half an hour a day will tell the story, and allow plenty of time to prepare the "occupation" connected with it. The occupation with the promised story of the visit of the shepherds, was a large outline of a shepherd's crook and a sheep. The child colored these, cut them out, and mounted them in his "mounting book."

The occupation used with the story of the visit of the wise men, was an outline of a camel and of a large star; these were colored (the star to shine very bright), cut out, and mounted. The leading characteristics of the animals mentioned in each story were noted, and pictures of the Bible scenes described were studied.

Our little boy has heard so much about the Red Cross that he thinks he could find no better missionary work, if he were a big man, than to help the needy all over the world as a Red Cross helper. He will be surprised to learn that Jesus was a Red Cross worker in the highest sense when he became a grown man. In telling these stories, let us try to link the past with the present, so that the scenes will be very real to the child.

Following the Bible story and its occupation requires some hand work. Just at present we are reviewing some of last year's work on the colors, the shapes of objects, the directions, etc. This is accomplished in a few minutes by placing a box of colored beads of various shapes before the child. He is then asked to select a *red sphere* with his *right* hand, then with his left, until all the shapes (sphere, cube, and cylinder) have been reviewed. We then play a little game with each color and shape. If blue is chosen, we look about us for all the objects having a blue color. If it is a shape, and the cylinder is chosen, we find all the forms of the cylinder, etc. Small children enjoy this game. At first the child may seem stupid about observing the colors or the shapes of objects, but if the mother will say, "I see the color *blue* on the vase," etc., he will soon catch the relation between the colors and shapes of his beads and the objects about him. (These wooden beads of Mrs. Hailmann's may be purchased of A. Flanagan Company, Chicago. Send for their Kindergarten Catalogue.)

Of course, when the colors, shapes, etc., are first studied, each is taken separately, forming a lesson by itself. As each form is studied, it is made by the child from a ball of modeline. Colored modeline is used when color and form are taken at the same time.

For variety, the shapes and colors may be studied with parquetry paper forms, which can be purchased gummed, ready for use, from the company mentioned; or they may be made at home by cutting out the shapes from stiff white paper, and coloring in bright tints. If the square is the shape chosen, gray-colored squares are given the child, and he is asked to form some pretty design with them. The best design is preserved, and he is allowed to copy this on mounting paper, with bright-colored parquetry.

Sometimes the forms are outlined by the mother on white paper, and the child colors these, and cuts them out. The best are preserved in his mounting book. This way of preserving the best of his efforts is a great stimulus to careful work. Then, too, the child enjoys turning the pages to look at his handiwork; and so will you. It is one of the best tests of progress to look over such a record at the close of a year's training. On the first pages you see the wobbly lines and stitches, but finally, as you turn the leaves, you see the lines grown firmer, the edges cut more true, and you will feel well repaid for all your effort through the past months.

"Where there's a will, there's a way" to teach our little folks. This is no theory with our family; for we are six. When baby was younger, I said, Surely now I shall have to give up brother's school work until baby is older; but although we did not accomplish so much as might have been possible otherwise, we managed very well. Every few hours baby had to be fed, and while he was nursing, there were twenty precious minutes that mother could utilize for telling a story or directing some handwork. "Here a little, there a little," and it all counts in the summing up at the end of the months.

I must confess that in a busy household we can't always have things run like clockwork as they should in a schoolroom. Visitors will call, baby's nap may be disturbed, etc., but we do hold to our regular hour as nearly as possible, and resolve that we will teach at least one new thought to the child each day.

Much may be accomplished in thirty minutes *each day*. Don't delay. Begin this fall.

Battle Creek, Mich.

◆ ◆ ◆ WHICH WILL YOU CHOOSE?

MRS. IVA F. CADY

In the home where all is confusion and disorder, pandemonium reigns. The house may be large and the furniture expensive, but every room is untidy, and the furniture marred by rough usage. The children are allowed to do about as they please, and to play wherever they choose in the house.

There may be a place to keep every different article, but many things are

misplaced, because the children have not been taught by precept and example carefully to put things where they belong. The scissors are left where they were last used, until some one wants them and hunts for them. Mother has several thimbles, but can seldom find one when she wishes it to use, either because she neglected to put it in its place, or because the children have had it to play with. Much precious time is wasted searching for lost articles. While mother is busy trying to do all the work alone, the children are littering the house with anything and everything they can find.

The mother, overburdened with cares which her children should share with her, does not notice what they are doing. While the father is occupied with his evening paper, or is entertaining visitors, the hours pass, and the smaller children drop to sleep on the floor or couch, or find their way alone to bed. And what about the evening prayer? It is forgotten; and at what a loss!

The stranger sojourning for the first time in this home, asks before retiring at what time they have breakfast. "About half-past seven," replies the mother, while a young daughter at the same time volunteers the information that it will be half-past eight; and the event proves the daughter's answer correct.

When the visitor came downstairs at seven in the morning, she found the potatoes cooking. They were soon done, and by that time the mother put over some rolled oats to cook. There was no boiling water, so the process was considerably delayed. Then she happened to think that some butter must be worked over for breakfast, and did that. At last she began making hot cakes.

Instead of directing the children and securing their assistance, the mother did almost everything herself, while the children busied themselves in teasing one another and quarreling. They all tried to talk at once, each one raising his voice to a high pitch in an endeavor to be heard. As the father went to do his chores, he called out, "Be sure to feed the chickens." Instantly the question arose, Who must do that work? While it should be a pleasure for any one to take food to the hungry birds, Walter protested, "I fed them last night; some one else ought to do it this time." Ruth shouted, "Mamma, can't Walter feed them? I fed them three days right along, and it isn't my turn to do it."

But mother was too busy to notice the children; so, since "what is everybody's business is nobody's business," each one left it for the other one to do, and the chickens were neglected. Finally the father came in, and learning that the work was still undone, commanded Walter to attend to it, and the boy obeyed reluctantly, whining as he went.

While the older children were disputing over their chores, a younger child was trying to take a book away from the two-year-old baby, who clung to it, and cried as loudly as possible, hoping that mother would hear and come to his rescue. He knew that if he could gain her attention, he would get what he wanted, for she always compels the other children to yield to him in everything. Is he not the youngest, and the pet of the family? So, even if it is brother's Bible that he wants, so that he can tear the leaves out, or sister's new hat, he must be allowed to have it, if mother is near. Having finally succeeded in obtaining what he wanted, he did not care for it any longer, but left it in the middle of the floor, and gave his attention to something else. Mother had some butter on a dish, with which she was cooking breakfast. As no one was noticing, he took it in his little hands and started for another room. After dropping it several times, and getting his face and hands smeared with it, he took it to the visitor and offered it to her.

In this family no one likes to wash dishes, so they remained soiled until needed for the next meal. Then some of the spoons were missing, having been taken by the children to use in their play, and there were not enough for the table. When a sharp knife was wanted for peeling the vegetables, it could not be found; Johnnie had had it out in the woodshed whittling, and left it there on the wood. He could not remember having seen it anywhere.

It took several hours to prepare dinner, when with system it might have been done in one fourth the time, and done much better than it was. The potatoes were cooked and drained before the gravy was started. By that time the fire had gone down. The visitor, wishing to be of some help, volunteered to stir the gravy, yet it was more than an hour after that before dinner was ready. Among other things, the hostess made a cake during that interval.

It is only occasionally that family worship is held in this home, and that is usually when the minister comes, or when the father has some trouble, which reminds him of his need of divine help. The Sabbath school lesson is seldom studied before Friday evening, and then the children are sleepy, and not able to learn it.

Because of the lack of system and wise planning, the parents work hard, but accomplish little. They think themselves too busy to read the Scriptures, and they are so occupied with the cares of this life that they forget the Lord. So they go stumbling along, discouraged and disheartened. Is it any wonder that the children are discontented and anxious to get away from home?

Just the opposite from this is the well-ordered home. This home is a comfort and a delight, not only to its

regular inmates, but also to the casual visitor. There is a place for everything, and everything is in its place; the mother could go in the dark, if necessary, and find almost anything that belongs to the house. There is also a time for everything, and as far as possible everything is done on time.

Each member of the family, even down to the little four-year-old, has his appointed task, and each does his part promptly and willingly. The children may not always be able to do their work as well as an older person could do it, but the parents know that they must learn by doing, and that it is best for each one to bear a part of the burden of the household as soon as he is old enough.

As the parents work together in love and harmony, they have the confidence and respect of their children. The children have been trained from infancy to prompt obedience; they know it is useless to try to shirk any task given them, and that the sooner they begin it the sooner it will be done, and that then they may have some time for work or play of their own choosing. They have been taught to do their tasks promptly and well, and have not been kept too long at any one thing; they therefore enjoy their work as well as do the older ones. Instead of murmuring and complaining because they have to work, they are happy and contented.

In this home the family come together for worship every morning and evening. They would no more think of neglecting this than of going without their morning meal. A short time is given to the study of the Sabbath school lesson each day, and they frequently talk together of the precious lessons contained in God's Word. The children are carefully trained in the nurture and admonition of the Lord, and peace and contentment reign. These children love their parents and their home.

There are homes like both of these. We may have the well-appointed home, if we wish. But parents who desire such a home must learn not only to plan their own work, but also to plan that of their children. Then, too, they must be patient and persevering, and see that each one does his duty at the right time and in the right way. Persevering effort is essential in carrying out such a plan, but it will pay to stick to it, and form the habit of being systematic, thus obeying the divine injunction: "Let all things be done decently and in order."

◆ ◆ ◆

"If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?"

◆ ◆ ◆

CLEANNESS of body was ever deemed to proceed from a due reverence to God.—*Bacon.*



A VISIT TO NEW YORK CITY

SABBATH, October 6, I spent in New York City. Friday evening and Sabbath I spoke to the large church of colored Sabbath keepers which has been developed through the earnest labors of Elder J. K. Humphrey. The church building, which was purchased some time ago and has a seating capacity of about six hundred, was nearly filled. Elder Humphrey will probably baptize one hundred and fifty as a result of the work this year. A very large number are interested, and in order to furnish room in the church for those who are searching for light, plans for enlarging the gallery are being considered. This Sabbath day was a blessing to us all. It was truly encouraging to note the progress the message is making among this people.

The efforts put forth to reach the millions of New York City are attended with encouraging results. Nearly one thousand persons have embraced the truth in the Greater New York Conference during the past three years. The increase in tithe for the past two years and eight months is \$18,616.32. The total tithe for the year 1917 will probably reach \$45,000.

The Spirit of prophecy for years uttered the most urgent appeals to us to work these great centers of population, and to do it "now." We were told that if we did, many would embrace the truth, and funds would come from the believers to carry forward the work. The Lord has blessed the efforts put forth thus far, not only in New York, but in other large cities. We must still consider these great centers with their teeming millions. The day is fast approaching when it will be more difficult than we can imagine to carry forward our work in these congested centers. Let all pray that God will anoint those who labor in our large cities with his Spirit, that edge and force may be given to the message of God for this time.

G. B. THOMPSON.

EVANGELISTIC WORK IN NEWARK

THE meetings in Newark began August 8, and were carried on continuously till October 7. The attendance was good from the beginning, and with the exception of two rainy nights the weather was all that could be asked. The interest was very good. It is still good, and the prospects are that a large addition will be made to the membership of the Newark church. It was encouraging to note that after the presentation of the testing truths the attendance continued as large as before, and was regular.

The donations received for eight weeks amounted to more than \$673, thus covering all the expenses of the meeting. After a lesson had been given on tithing, a gentleman came to Elder J. W. MacNeil and asked him if he would accept some tithe, as he felt convicted that he ought to pay it into the Lord's cause. Elder MacNeil told him that he would receive it and pay it into the Lord's treasury, and the gentleman handed him a roll of bills amounting to \$123. Another man, who has been a regular attendant, stated that, as the Lord had pros-

pered him in life, and had given him sufficient of the goods of this world to place him in comfortable circumstances, he now felt that he ought to make acknowledgment of his obligation and return a faithful tithe. On different evenings little envelopes containing an amount of money marked "Tithe" have been placed in the basket, and this shows the effect the lesson on tithing has had on the minds of the people.

The book sales for the eight weeks amounted to \$150, and a large quantity of literature was distributed freely in the community in which the tent was situated.

Elder MacNeil is the minister in charge, and has done all the preaching. A corps of workers has been assisting in the work by visiting, distributing literature, and conducting Bible readings, while the writer has been looking after the business interests of the meeting.

It is the intention to follow up the interest aroused in this place, by continuing the meetings in a prominent place in the city during the winter. The people are asking for additional instruction, and have been carrying what they have received back to their homes. The Lord is doing a mighty work for the people of Newark, and it is hoped that it will continue till this great city has received the warning message.

T. D. GIBSON.

SAN LUIS POTOSI AND COUNTRY ROUND ABOUT

FOR a number of years we have had a small company in San Luis Potosi, and the work has extended to the country round about. Until the last revolution, there were seven small companies and churches that Brother S. Marchisio visited from time to time. He followed the plan of a Methodist circuit rider, making his rounds every two or three months; but for some time the country has been in such a condition that it has not been possible for him to reach a number of the companies.

As late as last January, when I was down there, the brethren of La Visnaga had been compelled to leave their homes, and go to the near-by city of Matehuala. They had been robbed several times, and even life itself was not safe; so these people gathered up what little they could take with them, and left their homes.

On my recent visit I found that they had returned to their homes, and had reopened the Sabbath school and were holding meetings as before; so Brother Marchisio and I went out to see them. We found nearly all of them again in their old quarters, but four persons had died since we were there the last time. Two of these were aged, and two were in the prime of life. We were glad to learn that they all died in the blessed hope. One aged brother, of whom I have spoken before, who did not know how to pray after his saints had been taken out of his house, but who soon learned through the Lord's Prayer and the Psalms to pray very fervently, died like one of the ancient patriarchs. Calling his children about his death-bed, he exhorted them to be faithful and meet him in the kingdom, saying there

was no hope except in Jesus Christ our Saviour. Instead of the wooden saints he had given up, we feel there has been a live saint in their place; and we would very much like to see carried on throughout all Mexico the same work of taking away images and wooden saints and leaving men and women who belong to the class of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus."

The civil authorities had not yet returned to this place, so we could not make any presentation to them. We felt that our God was the only authority there, and we endeavored to do what would be well-pleasing to him. We organized the church, ordained an elder and a deacon, baptized three persons who were ready, and performed a marriage ceremony, and no one seemed to have the slightest objection to anything that was done.

I must relate the experience of one young man belonging to this church. He had been addicted to the use of tobacco and liquor to the extent that it had had a very marked effect upon him, which will be evident from this incident:

On one of my visits there the young man brought Brother Marchisio and myself in from the village to Matehuala on horseback. We went to the home of one of the brethren, and the young man went to put the horses in a livery stable. In a short time a boy came running up, saying that Martin was in jail. Brother Marchisio found that it was even so. When he asked why he was in jail, they said he was drunk. Brother Marchisio told them he was not drunk, for he had just come in from the country with us, and had not had a chance to get anything to drink, and that he did not drink. He asked that the man be carefully examined to find out if it were not so. This was done, and he was immediately set at liberty. But why was he arrested?—Because his use of liquor in the past had so affected his whole being that at times he still walked like a drunkard.

This man was forced into the army in the days of Huerta. He carried his Bible with him, read it, and told every one that he was a Christian and a noncombatant. At the battle of Zatecas some of the officers passed liquor to the men, but he refused to drink. On the day of the battle they found it necessary to leave some one with their provisions, and knowing that this young man would not drink, they said that he would be a good man to leave with the provisions, so he was appointed to the position. At dinner time the officers came to eat, and gave our brother a good meal. Later in the day the battle went against them, and word was passed around that every one should take care of himself. Our brother left the place, and hid in a small culvert, almost buried in sand. He stayed there for two days, then came out to look for something to eat. While sitting on a stone reading his Bible, he saw some soldiers on horseback approaching. Knowing it was of no use to run, he remained quiet, still reading his Bible. When the soldiers came up, he found they were soldiers of Villa, and he had on a Federal uniform, with the exception of his hat, which was lost. They immediately accused him of being a Federalist, and said he must go with them. He told them he was not a soldier, that he had been forced into the army, that he had never shot any one, and did not intend to. He showed them his Bible, saying that he was a Christian and believed that book. They, however, took him with them; and the next day there was

a round-up of thirty or forty captured Federalists, who were led out and shot. But our brother was spared. The next day also there was another shooting of prisoners, but he was again spared. After a few days they told him he might return home if he thought he could get there all right, but that if he would wait a few days they would see if they could not help him. Feeling that it was best for him to take the first opportunity, he departed, and after a time reached home in safety.

It appears that he had expected to be married the very day he was forced into the army; so on returning home, he was married according to the civil laws of Mexico. His wife had not yet been baptized, and was one of those who received baptism on the occasion of our recent visit. There is a feeling among most Mexicans that a marriage has not been properly solemnized until a minister of the church has performed the ceremony for them. Under the circumstances I was glad to perform the religious ceremony, although they had been married legally.

Another incident on my last trip is also worthy of mention. In this same company a few years ago I baptized four young women, sisters, and one brother. It was one of these young girls about whom I wrote in a former article. While Sabbath school was being held one Sabbath morning, a soldier came to the church on horseback, and asked that this girl come out to him. She refused, and he rode into the church, fully armed, thinking to awe her into submission. Some of our brethren had been used to fighting before their conversion, and they thought this was too much, so two or three of the men seized the soldier, unhorsed and unarmed him, and sent him back to camp. The captain of the company felt that it would not do to have civilians defying the authority of the army, so he arrested our three brethren. They were kept at camp a few days and quite severely beaten, but were afterward released. I was glad to find these brethren all right now. The young woman is still faithful, having been saved from a most terrible experience by the courage of the brethren. On my last trip it was my privilege to baptize the mother of the girls, and I understand there is a boy who will probably be baptized later. We are hoping that, with such experiences, the father may also be brought to accept the truth and unite with the family in the Lord's service.

When the message was first preached in this place, some of the leading ones there bitterly opposed it, but at the present time there is a great change in this respect. The daughter of one of the leading men became interested, received Bible studies, and was awaiting baptism when she became sick and died. The family is now very friendly, and the father, who has a house in the city of Matehuala as well as one in the village of La Vísna, hitched up a team of mules and carried Brother Marchisio and me out to this place, and brought us back when our meetings were over, and would not accept any remuneration. He showed us one place near the village where, a short time before, a man was left hanging to a tree. When we passed, however, he had been taken down.

As I have already said, there was not the slightest appearance of any trouble or danger at this time. Such experiences as we have seen and known in connection with our Mexican brethren have given us courage to believe that the Word of God will not return unto him void, but that it will accomplish that whereto it is sent.

In San Luis Potosi there had been a division among our brethren to such an extent that they were meeting in two separate places on the Sabbath. They are now meeting together again, but there is great need of help to build up the work and unite the brethren there.

In Matehuala, where there is but one family of believers, members of the La Vísna church, there are a number of other families deeply interested and attending meetings, which have been held in the home of our brother. They are asking for help, and we sincerely hope that help may be sent to them soon.

The other small companies round about needed help, but on account of being obliged to hasten to the meeting in Panama, I could not visit them all as I had desired.

G. W. CAVINESS.

OUR NEW ENGLAND INSTITUTIONS

In the midst of a large State reservation comprising several thousand acres and surrounded by all the natural beauty of New England,—its forests with beautiful foliage, its charming lakes, and its restful landscape,—the New England Sanitarium is most admirably situated. Yet while seemingly in a natural forest, it is in close proximity to the immense population of Boston and its suburbs.

I recently had the privilege of spending a short time at the sanitarium for rest and treatment. A more ideal place for those in need of physical help it would be hard to find. I found the institution full of patients. Much of the time during the summer it has had a "waiting list," the number of applications for admission being greater than the capacity of the institution. However, through the generous gift of a sister, recently deceased, quite a large addition is being erected, which, when completed, will give the needed room, and make it possible to care for about one hundred and fifty patients. If the present patronage continues till the close of the year, the receipts of the institution will exceed those of last year by approximately \$20,000.

My wife and I were impressed with the good, Christian spirit everywhere manifested. We heard only words of commendation from the patients, and the spirit of Christian unity and coöperation found in the sanitarium family was truly encouraging, and bespoke success for the institution. I do not remember hearing a word of criticism or faultfinding. The motto seemed to be: "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41: 6.

The graduating exercises for the nurses' training school were held the evening of September 27. The address was given by Elder E. L. Cardey. Beautiful simplicity characterized the service of the evening. Seven were granted diplomas. "I Serve," was the class motto. There are twenty-two in the freshman class, all of whom are taking hold of the work with but one purpose,—to secure a training for service in the work of God.

Elder O. F. Gaylord, who has been acting as chaplain, has recently left to take up the important work of pastor of the Battle Creek (Mich.) church. All were much pleased, however, by the arrival of Elder A. T. Robinson to take Elder Gaylord's place. We feel sure that the long experience, comprehensive understanding of the Scriptures, consecration, and deep piety of Brother and Sister Robinson will afford much strength to the work of the institution.

Within the territory of this institution there are thousands of believers. If each one would send for some literature advertising the institution, and distribute it among his neighbors who are in need of such help as the institution can give, many might be encouraged to come.

A very progressive Sabbath school is found in the sanitarium. Though the membership is not very large, the donation for missions on the last thirteenth Sabbath was about \$75.

I spent one day with the South Lancaster Academy. Prof. M. E. Olsen and his faculty are working hard to make the school all that it should be. An excellent spirit seemed to pervade the school. At the chapel hour I think all responded to a call to consecrate themselves definitely to the work of God. The blessing of God is manifestly with our institutions.

G. B. THOMPSON.

REVIVAL AT SOUTH LANCASTER ACADEMY

THURSDAY, October 11, will be long remembered as a day in which God graciously visited South Lancaster Academy, and gave us all, teachers and students alike, a new vision of the great possibilities of this institution, and of the way in which they may be realized. It marked the culmination of a three days' revival effort beginning on Tuesday morning of the same week. On the two preceding days the classes were held as usual, the chapel exercises being somewhat extended, and the time occupied by heart-to-heart talks on higher Christian living.

The meetings were in charge of the Union president, Elder R. D. Quinn, assisted by Dr. D. H. Kress and Elder F. W. Stray. No effort was made to appeal merely to the emotions. The present world situation was clearly set forth, with the responsibilities resting upon us as a people in view of this situation. But the emphasis was placed on the individual Christian's relation to God. It was a call to personal cleansing from sin preparatory to the reception of the Holy Ghost. The ax was laid to the root of the tree. The speakers pointed out, clearly that a formal connection with the church, the observance of the Sabbath, and a nominal belief in the views of the denomination are not of themselves sufficient to save any of us. There must be victory over sin in every form, and the daily life must take hold on the life of God.

This practical instruction having been given on Tuesday and Wednesday, opportunity was afforded on Thursday morning for a response from the students, and a precious hour was spent in bearing testimony. Then a call was made for the unconverted, and for those who definitely realized that they had backslidden, to arise and come forward for prayer.

At the Friday evening prayer and social meeting following this revival, a great many of the students testified that it had been the happiest week of their lives. Some stated that they had come to the school at considerable sacrifice; but they felt that the spiritual help they had already received had amply repaid their efforts. We all felt impressed anew with the great fact that the spiritual life of the school is the one thing that most of all needs to be fostered and developed in order that the institution in all its activities may meet the divine approval.

These meetings have also been a great help to the members of the faculty. We met at stated times for prayer and study

of the situation, and endeavored to cooperate in every way we could with the brethren who had charge of the effort. We all felt deeply grateful for this evidence of God's leading hand so near the beginning of our school year, and we earnestly hope and pray that the work thus begun may go forward from day to day, and that South Lancaster Academy may, under the blessing of God, be known above all other things as an institution filled with earnest Christian men and women.

M. E. OLSEN.

OUR GERMAN TENT-MEETING IN BROOKLYN, N. Y.

AFTER closing our winter's effort on June 17, we at once began preparations for opening a tent effort. These meetings commenced on July 8 and continued until the fourth Sunday in September.

On account of the war conditions between the United States and Germany, the wisdom of holding lectures in the German language in a tent this summer was questioned by many. However, we prayed the Lord earnestly for his help and protection, and pitched a new quarter-pole tent, which had cost the Greater New York Conference nearly one thousand dollars, and had a seating capacity of more than seven hundred.

On the opening night about four hundred persons were present, and among them were two uniformed officers sent by the police department of the city, with paper and pencils ready to write down the lecture. I spoke that night on the "Crash of the Nations." The lecture had been well advertised by circulars and in the daily press in both German and English. The subject had also been posted in English on a large bulletin board in front of the tent. Afterward I learned that a passer-by had read the announcement on the bulletin board, and had reported us by telephone to the United States Secret Service Department, which called on the police department for two officers to be sent to our meeting.

After I had spoken about fifteen minutes, I noticed that the policemen in the meeting were just as much interested in what I read from the prophecies of the Bible and in the comments made on them, as any one in the audience. At the close of the lecture both officers came to me, and the sergeant said that he was very much interested in the lecture and was glad he had been sent here, and that what I had preached was the truth. He told me to go right ahead, for we were doing a good work. I thanked him for his kind words, and many times afterward we thanked God for his help.

All through the summer we received the best kind of protection from the police department, and all policemen on their beats in the section where our tent was situated, were very agreeable and pleasant to us. We felt that the two officers had given us the very best recommendations at headquarters.

On the third Sunday night of the series our tent was too small to accommodate all the people who came to the lecture, and every Sunday night after that the tent was filled to its capacity, and some nights there was an overflow. We have held many good meetings in this city in the past, but this was by far the best tent effort I have ever conducted here.

Not only was the attendance large, but the interest was proportionately good. As a result of the summer's work, we have baptized thirty-six candidates, and will hold another baptismal service to-morrow (Sab-

bath). The collections for the summer amounted to about \$500. There is still a large interest to be developed, and many are keeping the Sabbath who have not yet gone forward in baptism.

We have begun our winter's lectures in the church, through which we expect to bind off the summer's work and also to create another new interest. These Sunday night lectures at the church are well attended. We have held two services, and at each service every seat in the church was taken, and standing room was at a premium. Chairs had to be placed on the platform, people being seated all around the speaker.

Besides the many sermons delivered, visits made, and Bible readings held, we have scattered nearly a ton of literature among the people. We are just now making a call through the German church paper, the *Arbeiter*, for 100,000 copies of the special number of the *Hausfreund* (our German missionary paper). This special number is a translation of the Present Truth Series, No. 23, "What Do These Things Mean?" Many of our German brethren in the Central West are paying for these papers, and are sending their donations to the Pacific Press Publishing Association, Brookfield, Ill. Any one who, reading this report, feels touched by the work we are doing, and wishes to assist us in getting the 100,000 copies, can send his gift to the publishers mentioned, and the papers will be forwarded to us. The papers cost \$1.50 a hundred.

In the Greater New York Conference we have about 1,500,000 Germans. These people are just as ready and willing to accept the message as are the Americans, and make very good Seventh-day Adventists.

Through the summer I was assisted by Misses Meyer, Wagner, and Buchner as Bible workers, and by Mr. A. Kaelin as tent master.

B. E. MILLER,

Secretary of East German Dept.
Brooklyn, N. Y.

THE FLORIDA MISSION CAMP-MEETING

THE annual camp-meeting of the Florida Mission was held in Orlando, October 4-14. The attendance reached almost one hundred and eighty, the largest the mission had ever enjoyed. The camp was in a good location. Elder M. C. Strachan, the senior evangelist of the mission, was in charge, and he and his associate workers did everything possible to make the meeting a success. The large Union Mission tent was appropriately decorated, and presented a pleasing appearance. In the evenings quite a large number of friends and strangers attended the service, giving to the speaker an audience of from seven hundred to eight hundred.

The trained choir of about thirty voices, under the leadership of Elder Strachan, was a pleasing feature of the services. It was gratifying to note the number of promising young people present. Regular class work was carried on in the young people's tent, which kept the children and young people occupied from 9 A. M. to 4 P. M., including intermissions. Classes were arranged as follows: Primary, intermediate, junior, and senior. The entire time at the large tent was given to departmental work and Bible study, as the conference mission held no business sessions this year.

It was considered quite a privilege to have Elder A. G. Daniells, president of the General Conference, talk to us the first Sabbath afternoon of the camp. Elder Daniells also gave a very impressive lecture the following Monday evening on the prog-

ress of the world-wide movement. The lecture was illustrated by the stereopticon, about seventy-five slides being used. A lasting impression was made on many not of our faith, as well as on our own people. Besides the local workers and conference officials, there were present part, or all of the time, Elder C. B. Stephenson, secretary of the department; Elder W. H. Branson, president of the Union Conference; Sister Anna Knight, home missionary, young people's, and educational secretary; and the writer.

An earnest spirit was manifest on the part of our people. Elder Stephenson's sermons proved a great spiritual uplift to all, and in his revival service the last Sabbath of the camp, nearly all present, including several visitors and ministers of other denominations, either rose or came forward to consecrate their lives anew to God.

A very interesting feature was the home missionary rally, carefully planned by Sister Knight. This department of the mission showed wonderful development in all phases. The Sabbath school department showed as much accomplished during the first half of 1917 as during the whole of 1916. The first Sabbath of the camp sixty dollars was given to missions in the Sabbath school, and one hundred dollars was given the last Sabbath. Pledges to missions totaled about \$1,200, besides \$75 cash collected on old pledges.

Thursday morning, after a stirring talk by Elder Stephenson on Rev. 18:1, the book, "The World War," was introduced. Our people ordered and pledged to sell thirty-six thousand copies of this book. Sunday afternoon, about three o'clock, nineteen candidates went forward in the solemn ordinance of baptism.

This was a good camp-meeting. It was good to be there. On recommendation of the Union Conference, it was voted by the Union Mission Committee that Elder Strachan and Elder R. E. Williams, of Georgia, exchange fields of labor, the change to go into effect December 1.

G. E. PETERS.

THE COLORED WORK IN OKLAHOMA

THE work among the colored people in Oklahoma is making steady gains in tithes and offerings and in membership. A more spiritual life is manifesting itself among the individual members, but we are not satisfied; we desire to see a deeper consecration on the part of all, both ministers and people.

One year ago we raised up a church in the eastern part of the State, which is gaining in numbers and financial strength month by month. With a little more effort, this church will be able, with its tithes, to support a worker.

In Guthrie, the former capital of the State, is situated our oldest church. Several members have been added to this church during the past eighteen months. A new church building has been erected here. This was dedicated on October 6. Elder J. W. Christian, the Union president, preached the dedicatory sermon. Several friends from the city were present, and expressed themselves as being benefited by the sermon. Twenty-six dollars was collected.

In other parts of the field, the work is advancing. Our stakes are set for a new church each year that we remain here. We believe that this can be done, with the grace God has promised to give us.

M. G. NUNES.

DENVER, COLO.

THE cause of present truth in Denver is truly moving forward. At the time of our camp-meeting at Rocky Mountain Lake Park, last June, eighty-four persons were baptized. Many of these were Denver people. Six others were baptized in the baptistery at Denver, and thirty-seven were baptized during the month of September. Many others will soon be ready for this solemn rite. Elder O. O. Bernstein is doing a good work here.

G. W. ANGLEBARGER.

PASSING AWAY

WHEN I read of the passing away of Elders Bagby, Rogers, Skinner, and others of my old associates in the cause, I wonder if my turn will come next.

We all used to talk of our Lord's soon coming, and hoped that we should be permitted to live to see him come, but most of the family that then was, are sleeping.

My hope of seeing him is good yet. Thank the Lord, his word is sure. His work is marching on. For forty-three years I have seen the message grow, till the earth is being "lightened" with its glory.

The nations are angry, and "the time of the dead, that they should be judged," is come. Surely he will "come quickly." May all who are not able to continue in the work wholly, be active in some way, and thus hasten his appearing.

GEO. H. SMITH.

WHAT IS YOUR EXCUSE?

THE Saviour in choosing his disciples evidently was very careful to eliminate the inactive ones; for we read in Matthew 8:21, 22, "Another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury the dead."

It is sad to see so many Seventh-day Adventists standing back from entering the work of spreading the third angel's message, with many lame excuses therefor. The scripture quoted tells of a case where one of the Lord's disciples wished to follow him, but made the excuse that he must bury his father. Surely it would have been agreeable to the Lord for this man to bury his father, but the Lord had a work for him to do, and excuses were not in order; so Jesus said to him, "Follow me; and let the dead bury their dead."

Are you one of those who are waiting to bury the dead, or have some other excuse for not entering the glorious work of preaching the gospel of the kingdom to all the world? Our deliverance depends entirely on our spreading the truth for this generation, and it is sad to see so many of our people contented with worldly pursuits, when there is so rich a blessing in store for those who will follow the Lord.

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Noah had a message for his generation. We have a message for ours. Noah's salvation depended on his giving a warning to the world; our salvation depends on our giving a message to the lost world. "Noah found grace in the eyes of the Lord." Gen. 6:8. Why?—He gave the message. Suppose he had stayed at home with his family, and engaged in farming or some other worldly occupation, instead of preaching the flood and building the ark; would his salvation have been sure? The Lord in this case would have had to raise up some one else for this work. Are you doing your part in this work now? or has the Lord chosen

some one in your place? Friends, it is a serious thing to be indifferent at this late day in the world's history.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. Why was Meroz cursed? Its inhabitants came not to the help of the Lord. Are your time, talents, and strength devoted to the help of the Lord? If not, how can you ever expect to meet Christ in peace? Think this over carefully and prayerfully, friends. We must meet the Saviour face to face for our reward. What have you done to deserve yours?

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:7, 8. Can you afford to have your garments stained with the blood of the unwarned at this late day?

"I saw that the people of God, who had faithfully warned the world of his coming wrath, would be delivered."—*Early Writings*, p. 294. We are here told that the delivered had faithfully warned the world. Ask yourself the question, Am I among the company who are warning the world, or am I indifferent to the lost ones? Now is the time to labor for souls. Your and my salvation is an individual proposition, not collective.

P. H. ENNISS.

THE ONENESS OF THE MESSAGE

How little able we are while we remain in one locality to form an idea of the cumulative effect of the work done by our people. In traveling recently from the Atlantic to the Pacific, and from Seattle in the north to Los Angeles in the sunny South, I was impressed by the magnitude of our work which is telling the world of our Saviour's soon coming and of the true Sabbath. In New York I witnessed some of the results of the splendid efforts at the Casino. In the Seattle church I heard of Elder C. L. Lingenfelter, who was holding a series of meetings in a suburb. I went there, and saw the good work and its effects.

In driving with Elder W. F. Martin from Riverside, he pointed out the spot where the tent had stood. Yesterday in the Glendale church, a little way out of Los Angeles, how familiar sounded the exhortation: "Let all who can, go out to Hollywood to help Elder Ritchie distribute the announcements for his tent effort, which begins tomorrow evening." Didn't that seem like home? Hadn't I just recently heard a similar request made from a rostrum in Portland, Ore., for Elder L. K. Dickson's meeting at the Alberta tent?

Think of what this zeal, this work, throughout the length and breadth of our land, means! Some denominations have a famous preacher here or there, but we have the third angel's message, the message of joy and warning, preached not here or there, but throughout the land.

What a pleasure to witness personally these efforts! What a pleasure to be allowed to contribute our mite to speed on the message! If we cannot all be preachers, we can all be contributors, and thus share in the work.

JOHN H. HARTOG.

THE MESSAGE IN THE PUBLIC PRESS

MORE than one thousand articles appearing in the newspapers of the Pacific Union Conference during the first nine months of this year, carried to multitudes a knowledge of our work and doctrines, which, except for this publicity, they might never have received. In California, Arizona, Nevada, Utah, and western Colorado three million souls are to be found, and the majority of these are reached by the daily and weekly newspapers.

Our ministers holding special meetings have, in many instances, found the newspapers of great help to them, and nearly always the editors have been courteous, and willing to publish copy furnished them. Some of the newspaper men have manifested a keen interest in our interpretation of the prophecies, particularly those dealing with current events.

While the Los Angeles camp-meeting was in session, a representative of a large newspaper association, which is said to supply articles to three hundred dailies throughout the United States, called upon us, and asked that we furnish him with material for a feature story on the war, viewed from a Bible standpoint. Using Elder A. G. Daniels's book, "The World War," as a guide, this young man wrote a very creditable article on Armageddon and the end. The story was syndicated throughout the country.

At the request of the Inter-Mountain Conference Committee, Elder M. A. Hollister and Brother J. L. Humbert put to use their talent by writing up the Salt Lake City camp-meeting last summer. They succeeded in having more than twenty-one articles printed, and in obtaining about eighteen feet of space. Some of our brethren connected with our institutions have, at the request of the management, been acting as regular correspondents for their local newspapers, occasionally sending articles to metropolitan dailies. Almost without exception the editors seem very thankful for these write-ups, which supply them with news they could obtain in no other way.

Among our ministers who have been using the press to good advantage is Elder J. W. McCord, who, during a recent series of meetings in Long Beach, found time to write up his sermons and have them published in the local papers, with good results.

The large results already achieved through a combination of the evangelistic effort and the newspaper publicity campaign, should lead many more of our workers to use this medium to reach the masses, and should cause all to utilize it more. From the Lord's servant the instruction has come to us:

"I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."—*"Life Sketches," p. 214.*

The dark night of sin, settling down upon the world, lies just before us, a night in which no man can work, a time of well-nigh universal abandonment to satanic con-

trol. But God's Spirit still pleads with men. Let us work while the day lasts.

FRANK A. COFFIN.

FIELD NOTES

ELEVEN have thus far been baptized as a result of the tent effort at Greeley, Colo.

ELDER L. E. JOHNSON reports the baptism of eight persons at Big Creek, Nebr.

ELDER D. U. HALE writes that seventeen new believers have been baptized at Livonia, Mo.

FOURTEEN members have been added to the church at Long Creek, Ore., ten of these by baptism.

THE third colored church in the North Texas Conference was recently organized in Moser Valley.

NINETY persons have been added to the churches in northwestern California by baptism since the beginning of the year.

THE tent company at Burlington, Colo., reports that twenty-six have signed the covenant to keep the commandments of God.

ELDER O. F. FRANK, of Louisiana, writes of the organization of a new Sabbath school at Oretta, and the baptism of six believers.

REPORTS from the Jacksonville (Fla.) tent effort tell of fifty new Sabbath keepers, thirty-four of whom were recently baptized.

A COMPANY of sixteen members has been organized at Derry, N. H., and other interested ones expect to unite with them soon.

A NEW church of fifteen members has been organized at Pierre, S. Dak., and a Sabbath school of twenty-one members is reported at Murdo.

ELDER SIDNEY NORTON baptized six persons at New Haven, Conn., on a recent Sabbath. Others deeply interested will take this step later.

TWENTY new members have been received into the church at Kansas City, Mo., as a result of the summer's tent effort and Bible readings held.

EIGHT new believers were recently baptized at New Bedford, Mass. Seven of these were Portuguese. Eight were baptized at Westerly, R. I.

AS a result of the summer's effort in Nebraska City, Nebr., thirteen persons have been taken into the church, and ten others are expecting to join soon.

ELDER R. J. BRYANT, of Northern New England, reports the baptism of twenty persons during a recent trip among the churches of that conference.

ELDER J. F. PIPE, of Western Washington, writes: "It has been my privilege to baptize fifteen and add seventeen persons to our churches in the last few weeks."

THE following report comes from Central California: "During the past quarter one hundred and twenty-eight persons were baptized and twenty-nine others were received into our churches on profession of faith, making a total of one hundred and fifty-seven."

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. BYANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

THE SENIOR BIBLE YEAR ASSIGNMENT

November 4.	John 16-18: Jesus comforts and prays for his disciples.
November 5.	John 19-21: Scourged; crucified; risen; by the seaside.
November 6.	Acts 1-3: Jesus' last words and ascension; Pentecost.
November 7.	Acts 4-6: Love of believers; prison doors opened.
November 8.	Acts 7-9: Defense and death of Stephen; conversion of Saul.
November 9.	Acts 10-12: The gospel goes to the Gentiles; persecution.
November 10.	Acts 13-15: The first gospel missionaries; persecution and opposition.

WHY JOHN WAS BELOVED

"It was John's clear insight into the truth that won for him the affection of the Redeemer. More nearly than any other man that ever lived he was able to enter into the mind of Christ. But, indeed, was not this clear vision of truth, together with his vehement zeal and whatever else may be said of John, merely the result of his splendid love for Christ? I think it was; and I think that even we might attain John's preëminence on the same terms."

THE PURPOSE OF JOHN'S GOSPEL

John clearly states his purpose (20: 30, 31): "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The great subject of this book is a divine Being who became flesh and dwelt among men. There is here no birth, no boyhood, no slow growth into manhood. The Logos became flesh. Jesus is the Messiah from the first. "In the beginning was the Word." John 1: 1.

John's readers had heard the great facts of the gospel, and had accepted Jesus Christ as their Saviour. They had attained to a new life with different aims, duties, and aspirations; they were seeking the everlasting life of glory with Christ of which this new life was the beginning. The Jew found the Messiah in Christ, the Roman in the mighty worker, the Greek in the Ideal man, and were thus in Jesus brought into a common bond of union. Each losing the narrowness of the racial idea was made a citizen of the spiritual kingdom of the eternal Word.—*H. T. Sell.*

THE BOOK OF ACTS

This book, the fifth of the New Testament, is a record of the early diffusion of the gospel. Two men—Peter, one of the twelve, and Paul, a converted Pharisee—had a prominent part in beginning this great work; and the narrative may be properly divided into two parts, the first dealing more particularly with the deeds of Peter, and the second with those of Paul. Instead of the title "*The Acts of the Apostles*," the book is called in the Greek, "*Acts of Apostles*," which seems a more appropriate title.

The Acts was written by Luke, and by him inscribed to the same Theophilus for whose enlightenment his Gospel, referred

to as "the former treatise," was written. Luke was himself an eyewitness of many of the events recorded. It is supposed that he wrote at Rome, about two years from the date of Paul's arrival there, as recorded in Acts 28:30. The book was evidently written for Christians, both Jews and Gentiles; "for its contents are such as are of the utmost consequence to the whole church. They are:

"1. The fulfilment of the promise of the Father by the descent of the Holy Spirit; and,

"2. The results of that outpouring by the dispersion of the gospel among Jews and Gentiles.

"Under these leading heads all the personal and subordinate details may be arranged."

The history covered in Acts occupied about thirty-three years. Four Roman emperors—Tiberius, Caligula, Claudius, and Nero—reigned during this period.

"In order to read the Acts of the Apostles with intelligence and profit, it is necessary to have sufficient acquaintance with geography, with the manners of the times and peoples referred to, and with the leading historical events."

FOR FURTHER STUDY

Gather up all the texts dealing with the life of Jesus from the time of his resurrection to his ascension.

Medical Missionary Department

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

MEDICAL MISSIONARY WORK IN THE ORIENT

FROM the reports given at the last session of the Asiatic Division Conference we take the following:

Central China Mission

"We appreciate the apportionment to this field that has made possible the erection of a small hospital in Yen-cheng, Honan; and tidings of the relief from physical suffering wafted afar, should also bring many sin-sick souls to a saving knowledge of Jesus. May God richly bless Dr. Davenport and his assistants. We wish it were possible to conduct a similar work in every mission in central China."

Japan Mission

"During 1913-14 we opened treatment-rooms in the city of Yokohama, under the direction of Brother J. N. Herboltzheimer, a trained nurse, with two Japanese assistants; but on account of the many Japanese physicians, with their little private hospitals or treatment-rooms, the street masseurs, and the natural desire of the people to employ their own physicians, our work was confined almost entirely to treatments given to foreigners at their own homes. For the last two years the direct medical work of the mission has been of that class, the larger part of Brother Herboltzheimer's time being employed in regular missionary work.

"At Kobe, the Eisei-In, a privately owned sanitarium, but working in full cooperation with the mission, has enjoyed two prosperous years. It has succeeded in reducing its debt, made necessary improvements in buildings and equipment, and is getting its

financial situation generally in better condition.

"The influence of the institution both spiritually and medically, is good, and is extending, and each year it is getting a more influential class of patients. Some quite noted people are taking an active interest in the institution and its success. On account of the illness of Brother Noma, who formerly acted as chaplain of the sanitarium, it is calling for a worker from the mission to act in that capacity.

"Near the city of Saga, out in the country, among the farmers, Dr. Kawaskai is conducting a small sanitarium. The doctor was at one time connected with the mission, and spent more than a year in the United States studying the sanitarium system, but on account of his health was compelled to discontinue his work. For the past six years he has been engaged in this self-supporting work, and though still a very sick man, he has gathered around him several medical workers and has built up a little institution which is doing good work medically, and spreading the light of present truth. These workers have raised up quite a company of believers, which is growing, and may soon develop into a church."

Malaysian Mission

"We believe that medical work could be started with excellent results in this territory, for this is encouraged by the government. Health literature would also serve as an entering wedge for the message. Perhaps nothing would be better than to get out a health book in the Malay and follow it later with a book dealing more specifically with the doctrines we are giving to the world.

"In Singapore hundreds of copies of 'Practical Guide' have been sold, and scores of people are desiring that one of our doctors be stationed there. Could treatment-rooms be started, they would soon become self-supporting, and the students in training at the school could receive some elementary instruction in simple treatments that would greatly increase their efficiency, and prepare them for work in places where we do not have permission to teach the truth openly."

MEDICAL EVANGELISTIC UNION

FROM a report on mission work in India we take the following, which we think offers food for thought relative to the proper combination of medical and evangelistic effort even in nonmission fields:

"It appealed also to some of the brethren that the work at — would probably accomplish more as an evangelizing agency if the medical workers were directly responsible for the evangelical effort. I was glad two weeks ago to hear Dr. — express himself to this effect without any suggestion from any one else. In actual experience the division of the work, in which Brother — was responsible to look after the spiritual interests, tended to confine the doctor more and more to the purely medical side of the work, and he had come to see that it was essential that he should participate actively in the evangelical work.

"Sometimes able preachers have thought it all right to leave the visiting and personal work to their associates, but it has long since been demonstrated that no one else can have so much influence with the people in visiting as the man who preaches the word to them from the sacred desk. It would be equally a mistake for medical missionaries to think that after attending to

the physical ills of the people they can hand them over to their associates for spiritual instruction. The man who gains the confidence of the people as their doctor, is in the best position to point them to the Saviour. Rather than associate an evangelist with the doctor, I believe we should give him good assistance in the medical work, and require him to be the leader also in the spiritual effort. This seems to be the only way to make our medical work truly evangelistic, in this country at any rate, and I doubt not in others also."

Religious Liberty Department

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

BAPTISTS' CHAMPION RELIGIOUS LIBERTY

We have already noticed the obligations imposed by the Virginia authorities upon such dissenters as applied for permission to preach under the limited toleration granted by that colony. Not only were such licentiates of the State required to sign thirty-five of the thirty-nine articles of faith of the established church, but they agreed likewise not to say anything against "the canons of the Church of England." As all but the Separate Baptists entered into such an agreement, all but they were estopped from saying anything whatever against the ecclesiastical establishment.

But at this juncture the State clergy, thinking to take full advantage of the laws made in their favor, entered into a legal contest with the people over their salaries, and failed to establish their contention. The suit involved the right of the king to disallow the acts of the Virginia Assembly. It was in this connection that Patrick Henry, of counsel for the people as against the clergy, made one of his famous speeches, a speech which helped to win victory for the people, and brought confusion and defeat to the state-supported clergy.

It must be admitted, however, that Patrick Henry was not always on the side of liberty of conscience, for he subsequently championed a bill which, had it been adopted, would have made "general Christianity" the established creed of Virginia, with state support for "teachers of the Christian religion." It is stated that this measure had the approval also of R. H. Lee, George Washington, and John Marshall. But notwithstanding the eminent support which this measure commanded, it not only failed of passage, but in its stead this declaration was adopted:

"Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."—*The Rise of Religious Liberty in America*, Sanford H. Cobb, p. 498.

This victory for liberty of conscience was not achieved without strong and persistent effort. The act was not passed until 1785, four years after the close of the Revolutionary War. The measure was introduced

into the Virginia Assembly by Thomas Jefferson in 1777, eight years before its adoption. In the meantime the matter was fully discussed pro and con, and the people became thoroughly familiar with the principles involved. Its final victory was directly due to the efforts of James Madison, who prepared and caused to be circulated for signatures "A Memorial and Remonstrance" against "a bill establishing a provision for teachers of the Christian religion." The principal reasons set forth by Mr. Madison against the proposed provision, were:

"1. Because we hold it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' . . .

"2. Because, if religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the coordinate departments; more necessarily is it limited with regard to the constituents. The preservation of a free government requires, not merely that the metes and bounds which separate each department of power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor by an authority derived from them, and are slaves.

"3. Because it is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute threepence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?

"4. Because the bill violates that equality which ought to be the basis of every law, and which is more indispensable in proportion as the validity or expediency of any law is more liable to be impeached. . . .

"5. Because the bill implies either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. . . .

"7. Because experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. . . .

"8. Because the establishment in question is not necessary for the support of civil government. If it be urged as necessary for the support of civil government only as it is a means of supporting religion, and it be not necessary for the latter purpose, it cannot be necessary for the former. . . .

"15. Because, finally, 'the equal right of every citizen to the free exercise of his religion, according to the dictates of conscience,' is held by the same tenure with all our other rights."—*Writings of James Madison, Vol. I, p. 162, et seq.*

The circulation of this masterly document and its presentation to the assembly produced a profound impression, and not only was the objectionable bill defeated, but Mr. Jefferson's bill which had so long been before the people and the assembly was adopted, thus settling definitely not only the attitude of Virginia toward the question involved, but practically the attitude of the federal government toward the same question, for without doubt the example of Virginia had a powerful and far-reaching influence in favor of the adoption of the First Amendment to the Constitution of the United States some four or five years later.

C. P. BOLLMAN.

Food Conservation

WAR AND THE SIMPLE LIFE

RAPID increase in wealth may not be an unmixed blessing to a country. It was the wealth flowing from the provinces during the splendor of imperial Rome that enticed the people away from the frugal and virile simplicity of earlier days, and favored the introduction of customs and extravagances which hastened decay and prepared the way for final disintegration. The luxuries of Rome bred the senile diseases of the body politic that resulted in early destruction.

History has a way of repeating itself, and the query has been raised whether in its wealth and extravagance America has not been following in the footsteps of Rome. In our country there has been a steady drift from the simplicity and economy of colonial times to a condition of ostentatious extravagance affecting not only the wealthy, but those also in more moderate circumstances. The frugal wisdom of Benjamin Franklin's "Poor Richard's Almanac" has been replaced by a wisdom of another kind, which may be summed up in the expression, "Get all you can, and as fast as you can, and spend freely." Among the wealthy, prodigality is a fad, each person attempting to outdo his neighbors in the lavish expenditure of the wealth that has come all too easily. And this spirit has not been confined to the wealthy; its influence has been felt all down the line, and "Keeping up with the Joneses" is a practice characterizing all strata of society except the very poor.

The present crisis has forced men to take a new viewpoint. There has been frank admission from sources that never admitted it before, that meat is not essential, provided our food is otherwise properly selected. We have been urged to replace part of our white-flour bread by some of the wheatless breads. We are instructed that we can get along on a very much smaller quantity of fat and sugar. We have recently had it brought forcefully to our notice that in the matter of table wastes we have been almost criminally thoughtless; and now the lesson is coming home to us that if every family in America throws into the garbage barrel an average of one ounce of food a meal, it aggregates a daily loss of 4,000,000 pounds of food, sufficient to load a very long train; and we are by that much, unable properly to feed the starving of Europe. Every ounce of food saved is that much to help feed those in Europe who are suffering for want of food.

And not only in the matter of food, but of other supplies as well, the war is forcing on us lessons of practical economy. It has long been known, for instance, that Americans as a rule heat their houses too hot in winter. This winter, many American families, because of a smaller supply of coal and a higher price, may be compelled to learn what they would not learn before; namely, that they are better off with rooms five to ten or fifteen degrees cooler than they have been used to. They may also learn that a moderate economy in coal will mean fewer colds and better health. While these and other economies are urged upon us as a war measure, they will have, as this article will attempt to show, a greater significance during the period after the war.

We have all been bewildered at the unprecedented destruction of life and property in the present war, and have perhaps wondered how the nations now borrowing billions of dollars for their war budgets will ever be able to repay these vast sums. Every cent of these enormous debts, with their rapidly accumulating interest (more than three million a month on every billion), must come from the people through increased taxation. Such increased taxation seems almost like confiscation and impoverishment, but it may be a blessing. France never prospered so well as when she was raising the staggering war indemnity demanded by Prussia at the close of the Franco-Prussian War. The enforced economies proved a blessing to the people. In the countries now at war, many who formerly lived in foolish extravagance have been led by the pressure of circumstances, and by their own new viewpoint, to adopt a simpler and more sensible mode of life; and the discipline in economy will doubtless tell to their lasting good.

The present crisis demands of Americans as well as of Europeans a radical change in methods of living—a change which must continue long after the war is ended. The severe economies to which we will be disciplined by the present necessities will be salutary for the most of us. It will result in better health and a saner view of life, and many more of us will come down to the realities rather than to the froth of life.

In view of the fact that the war budgets must be made up by increased economies on the part of the people, it may be of interest to know that a saving of *six cents a day* by every person in the United States would make a total saving of *two billion dollars (\$2,000,000,000) a year*. Such a saving, effected through careful purchasing and avoidance of waste,—not by the use of inferior foods or clothing, but by studying the relation of prices to real values, would probably be sufficient to pay the increased taxation and the higher prices. And if we live wisely, we may live well and yet not be deprived of anything necessary for our health or comfort. It is important, however, to study our expenditures carefully, and straightway to cut out everything that is not necessary to health or comfort. That part of our incomes which in the past has gone to "keeping up appearances" might just as well be sacrificed at once.

G. H. HEALD, M. D.

SOME INTERESTING COMPARISONS

A RECENT government bulletin gave the average retail prices of a number of staple food products as they prevailed in a number of American cities July 15. From these we have estimated for each food the price per 1,000 calories. It is certainly an en-

lightening method. Some would say, Do not sweeten with sugar; use prunes. The advice might be sound where one raises his own prunes, but it would be rather expensive to make up the 2,500 or 3,000 calories or more of a day's dietary from foods costing as much as prunes would cost—\$1.40 a day; fifteen cents a day if made up from foods costing as much as sugar. Prunes cost nearly ten times as much as sugar per 1,000 calories. Raisins, on the other hand, cost less than three units as much as sugar, though per pound they cost nearly as much as the prunes.

It will be seen that in general the cereals, and even beans at 19½ cents a pound, are the low-priced foods; and strange as it may seem, butter at 46.9 cents a pound is cheaper than potatoes at 64.5 cents a peck. (One pound butter, 3,605 calories; one peck potatoes, 4,655 calories.) Milk products are practically the cheapest of animal products.

The first column shows the retail price July 15.

	Cents per pound	Cents per 1,000 calories
Cornmeal	5.9	3.5
Flour	7.4	4.5
Sugar	9.1	4.9
Rice	10.6	6.5
Bread	10	8.3
Beans	19.5	12.1
Raisins	14.8	12.4
Butter	45.9	13.2
Potatoes	4.3	13.9
Bacon	42.9	16.5
Milk	5.5	17.0
Cheese	33.0	18.5
Plate Beef	16.5	19.1
Onions	5.1	25.0
Rib Roast	25.7	32.3
Sirloin	32.7	34.2
Pork Chops	31.6	36.2
Round	30.6	47.0
Prunes	16.0	47.1
Eggs (42 cts. doz.).....	35.0	59.0

Publishing Department

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

THE CRISTOBAL CONVENTION

At the autumn council last year an action was taken by the General Conference Committee recommending that the Pacific Press Publishing Association establish a branch in the West Indies, in response to a request from the brethren in that field.

After a careful survey of the field by Brother H. H. Hall and others, it was decided that this branch should be established in Cristobal, Canal Zone. It was also decided that a missionary and bookmen's convention should be held in connection with the launching of this new enterprise. This convention, the first of its kind ever held in those fields, convened in Cristobal, Canal Zone, August 27 to September 5. About twenty-five delegates were present from the West Indian Union Conference and the Northern Latin American Missions.

In the early days of our colporteur experience very successful work was done in the West Indies by Brother William Arnold and others. In the *Home Missionary* for April, 1895, we find the following regarding the book work in Jamaica at that time:

"When we commenced our book work in Jamaica, we were frequently told, by those who 'ought to know,' that we could not make a success of it (financially, I suppose

they meant), because, as they said, 'Jamaicans are not a reading people.' But our experience has proved quite the contrary. For example, there is one parish, with a population of about thirty thousand, where there have been delivered about four hundred copies of 'Patriarchs and Prophets,' and another parish of about fifty thousand inhabitants, where over nine hundred copies of 'From Eden to Eden' have been delivered. When it is remembered that less than half of the people can read, one can better realize to what extent our books are being circulated. And besides our regular subscription books, there have been sold over two thousand 'Steps to Christ,' and that without any special effort, but mostly as 'helps.'"

During more recent years the book work among the English-speaking people of the West Indies has been allowed to languish to some extent, but the present leaders in this Union believe that it is high time for a revival in the book work. A few experiences related in the convention clearly show that it will not be a difficult task to have such a revival. There, as in other fields, the Lord has prepared the hearts of the people for our literature. Brother J. A. Applegate, field secretary of the Jamaican Conference, reported that recently a native young man went out with a damaged copy of "Bible Footlights," and in twenty-six hours took orders for twenty copies of the \$3.50 binding. Elder E. C. Boger said that in the island of Trinidad a colporteur took orders for one hundred and twenty-two copies of "The World War" in one day; and that a young lady took twenty-two orders in one morning, simply from a printed canvass, without having a copy of the book to show the people. A young man in Jamaica did even better than this, for he took twenty-five orders for "The World War," from a printed advertisement, which simply announced that the book would soon be ready for circulation. In the West Caribbean Conference the brethren reported having sold eight hundred copies of "The World War" in four days on the Canal Zone alone.

As a result of these reports which the brethren gave of the activity of the church members in the West Indies in circulating the World's Crisis Series, and the pressing demands for more books, the Pacific Press Branch placed a cable order for seven thousand eight hundred copies before the convention closed.

The delegates entered heartily into the discussion of plans and methods of carrying the message more rapidly to the West Indies and Northern Latin fields through the printed page. In order to bring the Spanish portion of the field into closer relationship, it was voted to request the General Conference to unite Venezuela to the Northern Latin fields; and as Mexico is more accessible from the United States than from any center in the islands or from Central America, a request was made that the North American Division take over Mexico as a part of its territory.

During the convention the Pacific Press brethren were able to rent a very desirable property for temporary headquarters for their new branch in Cristobal, while securing a location and constructing a building for a permanent headquarters. The workers in those fields appreciate very much the liberal attitude shown by the Pacific Press brethren in taking hold of the publishing work there.

As bad accounts have been one of the great drawbacks in the colporteur work in the West Indies, careful attention was given to this matter during the convention. It

was unanimously voted to adhere strictly to the cash basis in dealing with churches and workers.

One of the items discussed enthusiastically was that of the preparation of workers in those fields. It was unanimously recommended that the West Indian Union Conference arrange for a Spanish department in the proposed English training school which will be established in the West Indian Union. It was also recommended:

"That we arrange for one or two colporteur schools, of three months each, to be conducted at such times and places as may be decided upon at this convention.

"That English-speaking people of fair education and good missionary and colporteur experience, be selected to attend these schools.

"That their fare be paid to the school, that their board and room be allowed for the first six weeks, and after that their room only; the first six weeks to be given entirely to language and book study, and the second six weeks to be devoted equally to study and canvassing.

"That where practical two institutes for native colporteurs be held each year in each local mission or conference, one to be held in connection with the general meeting.

"That a series of tracts covering the principal features of the message be published as soon as possible in the Spanish."

Owing to the long distances to be traversed in Colombia and other parts of those fields, and the lack of traveling facilities, the delegates voted that fifty cents be added to the price of each of our regular subscription books where they have to be taken into the interior at a great expense.

The optimism of some of the brethren regarding the future of the work in those fields was shown in a question that was asked regarding where the Pacific Press Branch would pay its tithe on its profits. The financial profits may be small for a time, but we believe there is a splendid future before our literature work in all those fields.

There is a population in the Spanish portions of the field of approximately 35,000,000. Whenever colporteurs have entered these fields with our books, they have had excellent success. The people are ready for the message. There are about 3,000,000 English-speaking people and approximately 2,000,000 French. There are difficult problems to face, but both the Pacific Press brethren and the field leaders are taking hold with courage, determined to make the work a success in all of these fields. Calls for several leaders were made, which will be considered at the coming autumn council. Let us remember our brethren in those difficult fields.

N. Z. TOWN.

A CAUSE FOR GRATITUDE

(Continued from page 2)

of making the school, if possible, a stronger factor than ever before in the preparation of workers for this cause."

From Prof. F. R. Isaac, Clinton Seminary, Missouri: "We now have an enrolment of 165, which is two more than the entire enrolment of last year. On the opening day we had to engage rooms outside for our students. I think we shall reach our goal of 200. There is a good spirit in the school, notwithstanding the fact that we have already had some severe cases for discipline. The nearer we come to the end of time, the more difficult it will be in our schools and churches to live up to the stand-

ard which the Lord has set before us. It seems that two classes can be noticed in a more marked degree than ever before. There are those who are ready to follow the Lord in every detail, and there are others who fail to see that we are living in most solemn times. Our courage is good; and we have every evidence that we shall have a school large in spiritual power as well as in attendance."

From Prof. W. I. Smith, Walla Walla College, Washington: "We are now at the close of the first week, and the work is very well organized. The enrolment is thirty-seven above that at the close of last year, reaching today a total of 241 in the academic and college grades, and 129 in the normal department. This gives us a grand total of 370. We have an unusually fine type of students and a large number of college freshmen."

From Prof. M. E. Cady, educational secretary of the Pacific Union Conference: "I have just returned from Pacific Union College, and I am glad to report that there is not only an overflow in the girls' dormitory but also in the boys' dormitory. The students came in rapidly during the first two weeks of school. There are enrolled about 240 students in the collegiate and academic departments, and twenty-five in the church school, making a total of 275 students at the present time; and still the students are coming in. Professor Irwin tells me that they have the largest number of students in the dormitories that they have ever had since the opening of Pacific Union College. San Fernando Academy has not had quite so large an attendance as formerly, but the school is starting out on a good basis, and I believe the attendance will increase rapidly."

From A. J. Olson, principal Eastern Canadian Missionary Seminary, Oshawa, Ontario: "We already have about eighty students, and expect to reach the hundred mark soon. We hope to have at least fifteen more in two weeks. Our only trouble is lack of room; we are filling every nook and corner. We are making use of boys' and girls' parlors and everything else that can be used for dormitory and classroom purposes. If we only had one more building it would help us out greatly in caring for our student body. As it is, we are not trying to do any extensive recruiting, but are simply keeping people well informed concerning the bright prospects; and that seems to accomplish its intended purpose, for students are arriving every day."

From K. M. Adams, principal Singapore Training School, Straits Settlements: "Our school is continuing to grow. We have it all in one building now, which is much better than having it scattered in different buildings. The enrolment for this year stands at 136. We look for it to be 150 before the close of school. We are working toward the end of self-support for students. If we can get the printing press, it will be a great lift for the school. We are in need of teaching help in the school. We are all in good health and of good courage."

Let us thank God for the progress shown by these reports and take courage to work more energetically and perseveringly than heretofore for the upbuilding of all phases of our school work. The advancement of our cause depends in great measure upon our educational work. The salvation of our children and youth is also measured by it. The church's responsibility for its development is of first magnitude. Though our work will be increasingly hard, let us with cheer and courage press on.

FREDERICK GRIGGS.

Appointments and Notices

REQUESTS FOR PRAYER

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

"Please join me in praying that if it is the will of God I may be healed from a spinal trouble," writes a New York sister.

A sister in Pennsylvania desires our prayers for the healing of her husband, who is suffering from rheumatism, and for herself that she may be sustained in a great trial through which she is passing.

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.

W. S. Worth, 416 E. Lincoln Ave., Guthrie, Okla. Review and Herald, and Instructor.

Mrs. H. L. Peterson, Bowbell, N. Dak. Signs, monthly and weekly, the Watchman, and tracts.

Seventh-day Adventist Church, 86 S. Ohio Ave., Columbus, Ohio, care of C. L. Burlingame, desires copies of denominational periodicals and publications—Signs, Watchman, Review, tracts, etc.—for use in an aggressive missionary campaign.

THE "WATCHMAN MAGAZINE"

Never before has there been such a demand for our literature. Our magazines, as well as our small books and other literature, have had an unprecedented circulation during the past nine months. The Watchman has not been behind the times, but has enjoyed this year the greatest circulation in its history. The publishers thought that after the students left the field and were back in school, there would be a tremendous drop in the circulation, so the printing order was cut down with the October number. This issue was completely exhausted in three weeks, and orders for ten thousand copies were received which could not be filled and had to be held up for the November number.

Those who have been engaged in the circulation of the Watchman Magazine this summer have been having excellent experiences. One sister writes: "For the past two weeks I have had some excellent experiences with the Watchman. I really believe the October issue to be the very best I have ever sold. It seems that every issue gets better. One man always gives me twenty-five cents a copy for it, saying he feels that the magazine is worth that much to him every time he reads it."

The Watchman is continually getting results. It is published for the purpose only of winning souls to this message, and truly it is proving a blessing to those who read it. One young man who ran away and joined the army, found his Saviour through reading it. He was on duty, and seeing a paper in a field, picked it up and read it. The message he read drove conviction to his heart, and he found his Saviour. Some one had evidently been selling this good paper in one of the army camps, and this copy won a soul to Christ.

The army and navy camps offer a wonderful opportunity for doing magazine work. The November issue of the Watchman is a specially good one for this work. Its cover will appeal immensely to the soldier boys, and its message will cause them to think seriously of the times in which they live. Every boy at the various cantonment camps should have an opportunity to read this issue of the Watchman. A copy should be placed in every home where there is a vacant chair caused by a father or son answering the call of his country. A wonderful opportunity is offered our people for selling thousands of magazines to the soldier boys. Why not start with the November Watchman? Send an early order to your tract society for a supply, and give it a trial in your community.

GIVING OUR CHILDREN SOMETHING TO DO

As parents, most of us have forgotten just what we did when we were small children. At least we have forgotten to the extent that when our children come to us on a stormy day, or perhaps on a Sabbath afternoon, asking, "What shall I do?" we are in a dilemma to know just what to tell them, or even what to suggest.

We probably say, "Go play with your blocks, or with your dolls, or look at pictures;" or worse than that, we may actually forget far enough to say, "Now run along, May, or Willie; don't bother me now, can't you see I'm busy?"

But the children will find something to do, for they must be busy. They are active, and who is to blame if their hands hunt forbidden things to occupy them?

There is a world of new, bright, joyful things for a child to do that will develop his fingers, train his eye, and instruct his mind. These things are a source of endless delight and pleasure to the child.

For instance, the little girl can learn how to make dolls from old stockings or from bottles; and what little girl does not "love" a whole armful of dollies? She can do pretty but simple things with her needle. She can color pictures, she can make rhymes by means of a simple formula, and obtain amazing results with the right kind of lines easily made with pencil or pen.

And the lad—the happy, care-free chap—can construct simple toys that will go. He can make wonderful things with simple acorns, or play new games that have zest and life in them. He can make unusual kites that are the admiration of his friends, and he can laugh and be happy over clean, humorous, funny pictures that yet teach a wholesome lesson.

Too often we repress and discourage the child's natural desire for expression, and yet we may dimly realize, too, that direction of their energies is needed to develop strong, useful characters.

Your child and mine can no more grow into a happy, useful, and loving child with the continual repressing of his desire for action—the desire to be always doing something—than can the slender tree become a thing of beauty if you hold its branches down and tie a weight on its rising trunk.

Let us provide the coming men and women, the hope of a tomorrow, with simple, useful occupations, inexpensive and yet wholly efficient.

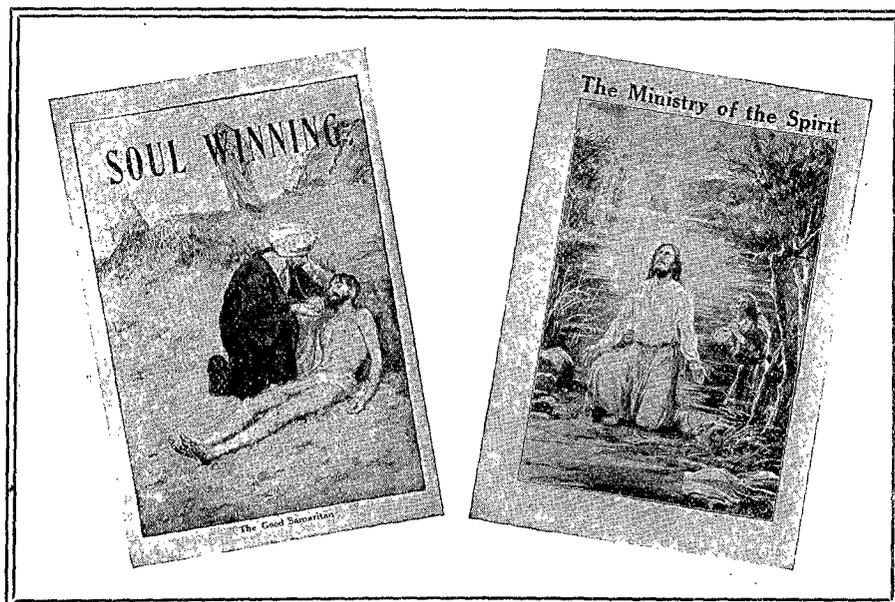
Our *Little Friend*, the children's own paper, has gathered together in a little book many, many things of this nature for busy little people to do. The name of the book, "Something to Do," tells its mission. All the things mentioned in the foregoing paragraphs, as well as very many others, are described and told about in this book. It is printed on strong manila paper, that will stand hard usage.

There are pictures, and yet more pictures, explaining every step of the way in the making of the new things. There are also several full pages in colors, besides the attractive brilliant covers. There is scarcely a thing mentioned that will not appeal to your child.

One in your home will go a long way toward solving the "what-to-do" problem for your boys and girls. There is also a plan whereby the boys and girls can get a copy free. The editor of *Our Little Friend* will give you this information if you will write her at Mountain View, Cal.

Two Strong Spiritual Books

BY THE SAME AUTHOR



Soul Winning

A wonderful book. Full of inspiration for the Christian worker; of actual experiences that arouse the sympathy and incite to greater activity; with a call to service based on the great commission, "Go ye into all the world."

A book that will appeal to you personally. An appropriate gift.

"He that winneth souls is wise"

Read this book and let it inspire you to become a soul-winner.

PRICE

75 cts.

Postpaid

Order of Your Tract Society

The Ministry of the Spirit

There is no subject more important, none more wonderful or inspiring to the Christian, than that of the ministry and operation of the Holy Spirit.

The history of its marvelous working in days of old; the promise of the Comforter to the waiting disciples; the power of the individual life when it abides within; its fruits, as seen in the daily life; its gifts, that enable the humblest soul to do great things for God; the latter rain, when it is poured out in a flood of blessing, closing the work of God on earth by the winning of every honest soul to the kingdom.

*A book of courage,
of inspiration,*

of hope fulfilled, of promises realized.

A companion to that other inspiring volume, "Soul Winning."

PRICE

75 cts.

Postpaid



WASHINGTON, D. C., NOVEMBER 1, 1917

EDITOR FRANCIS MCLELLAN WILCOX
 ASSOCIATE EDITORS
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD
 I. H. EVANS W. W. PRESCOTT

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.

WRITING from South Africa, in August, Elder W. B. White closed a survey of the field with these words: "The last year has been a good year for our work in South Africa. We have had fairly good crops on all our stations, and a good increase of souls. Our schools are full to overflowing. We cannot accommodate all who come."

FROM Jamaica, Elder G. A. Roberts writes: "The storm, of which you have no doubt heard, hit us hard and did much damage in the island. From a human viewpoint it would seem that the work must receive a setback, but we are persuaded that it takes more than a hurricane to hold back the work of God. We are realizing more than ever that we cannot wait for good times to do aggressive work for God. The work must be done in spite of hard times."

WE are thankful for the splendid spirit and the courage shown by our missionaries in trying fields when sickness and even death invades the family circle. Brother Roy Mershon, of Borneo, in writing of the death of his wife, says:

"This lonely grave over here in Java's land is only a call to me to gird on the armor afresh against the hosts of evil until the Lord calls me to lay down the burdens. I have proved him, and find that he never forsakes us in the hour of trial. There is only one thing I hope the committee will not do, and that is to think that I ought to go home to America."

The Mission Board hopes in the near future to be able to send another family to Borneo to be associated with Brother Mershon.

A LETTER from Prof. H. O. Olson brings word of the opening of the Broadview Swedish Seminary, and of successful work in the Harvest Ingathering. He says, under date of October 14:

"Seventy-five students have already been enrolled, and our first month does not close until the middle of this week. This is five more than have ever been enrolled during any one school year, and we expect a number more the coming week, and some later. About ten young men, new prospective students, were hindered in coming by the draft.

"Last Thursday and Friday were set apart by our school for the Harvest Ingathering work. Not all have handed in their money yet, but it is apparent that about \$200 was secured in cash, and more is expected soon, so that we expect eventually to reach the \$300 mark."

THE message is pressing on in Korea. Elder C. L. Butterfield, in writing of the progress of the work in that field, places the number of those who have accepted the Sabbath during the year at about one hundred and fifty. A good number have been baptized, tithes and offerings have increased, and the literature sales have more than doubled. It is a miracle of grace how the gospel has claimed hearts in Korea during the past quarter of a century. There has been an average of one convert an hour to Christianity during the past twenty-five years, and recently the average has been higher, reaching eighteen converts every hour.

WHEREVER the forces of destruction are let loose in these times, we may very generally know that our own brethren are affected, now that the representatives of the message are found in so many quarters of the earth. Some time ago the newspapers brought word of serious hurricanes off our southern coast. Now word comes from Cuba that the Isle of Pines was visited by the heaviest cyclone that region had ever experienced. No lives were lost among our believers there, but great damage was done to homes, including the home of Elder H. C. Goodrich, who has labored in the West Indian field for many years.

A GOOD WORD FROM CHILE, SOUTH AMERICA

FROM a circular letter which Brother Otto Schulz, field secretary of Chile, sent to his colporteurs in July, we translate the following:

"I cannot help but feel exceedingly thankful to the Lord, and to our companions in labor, as I make up the July report. The total sales during the past month amount to \$1,755.20, Chilean currency, or \$2,390.05, North American currency. During this month alone, our sales have been over \$400 more than during the entire year of 1914. Our goal has been \$2,000 gold for one month. We have not only reached this, but have gone \$390 beyond it. Now we believe that with a little greater effort, and with a little stronger faith in the Lord, we shall be able to reach the goal of \$3,000 in a month."

FRENCH INGATHERING MAGAZINE, "LES SIGNES DES TEMPS"

AS the time has now come for the Harvest Ingathering campaign, we wish to call the attention of our brethren to the French Ingathering magazine, *Les Signes des Temps*. This paper has the same cover as the English paper, and is likewise beautifully illustrated. Its contents are such that it can be circulated among Catholics without arousing prejudice. As there are hundreds of French people in many sections of this country, we believe that our members will have better success if they take along both the English and the French papers.

After the campaign is over, we should be glad if those who worked among the French would let us know approximately how much they collected among them. This informa-

tion will enable us to send to the General Conference a report as complete as possible.

Send all orders through your tract society to the Pacific Press Publishing Association, Brookfield, Ill.

We take this opportunity to renew the request to send to the writer the addresses of all French persons who may become interested in our literature. Papers and tracts will be forwarded to them. Address G. G. Roth, South Lancaster, Mass.

PROGRESS IN THE PHILIPPINES

UNDER date of August 21, Brother Robert E. Stewart, who is acting field secretary in the Philippine Islands, sends to Elder N. Z. Town the following good word regarding the progress of the literature work in that field:

"Our book work is in a very prosperous condition at this time. The press is being taxed with new books and extra editions of former books, and they pass directly through the tract society office to the canvassers. We have two boys in each province in this conference (Central-Southern Luzon), and they are all having very good success.

"We are making a special effort at this time with our latest book, 'The Other Side of Death,' in combination with a year's subscription to our monthly magazine. The book sells for one peso alone, or for two pesos in the combination. The boys are selling few single books. In this way we have raised our subscription list from 1,700 in March to 6,000 in August, and we have now set our stakes for 8,000 by the time of our general meeting in December. I would not be surprised if it reached 10,000 by that time.

"Our new medical book is being rushed in order to have it ready for the boys after the general meeting. There is no doubt about its being the best book that has been made and sold to the common people of this needy land. They have been waiting for just such a book for centuries. Dr. A. C. Selmon has been here several weeks, working hard to get the manuscript ready to be translated, and choosing the illustrations. We all believe that it will be a good seller. We believe that it will mark a new era in our literature sales when our boys swing into line with this book."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints"

Issued Each Thursday by the

Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year \$2.25 Six Months \$1.25
Two Years \$4.00

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

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

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

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