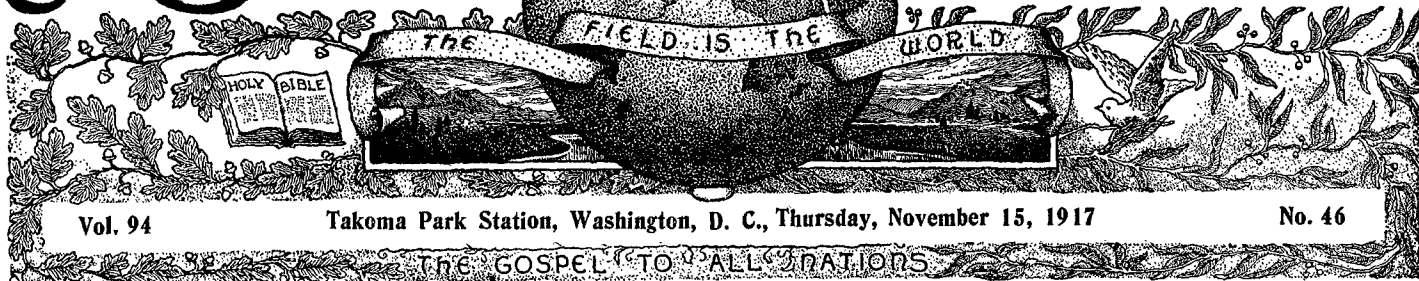


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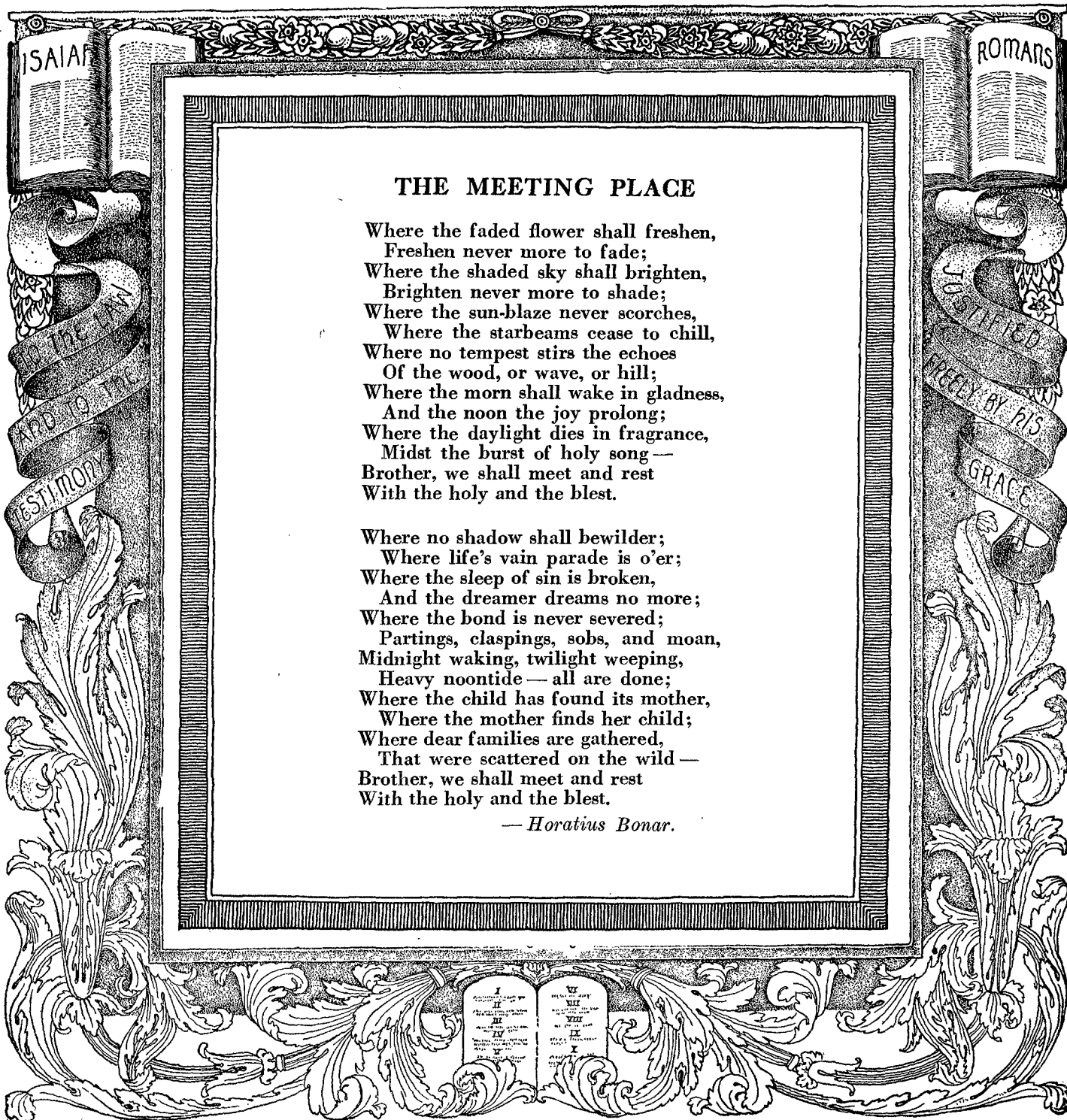
THE GOSPEL TO ALL NATIONS

THE MEETING PLACE

Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the starbeams cease to chill,
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
Midst the burst of holy song —
Brother, we shall meet and rest
With the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed;
Partings, claspings, sobs, and moan,
Midnight waking, twilight weeping,
Heavy noontide — all are done;
Where the child has found its mother,
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild —
Brother, we shall meet and rest
With the holy and the blest.

— Horatius Bonar.



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THE SENIOR BIBLE YEAR

ASSIGNMENT

- November 11. Acts 16-18: Paul at Athens and Corinth.
 November 12. Acts 19-21: Paul at Ephesus; farewell; at Jerusalem.
 November 13. Acts 22, 23: Paul's defense before the Jews; conspiracy.
 November 14. Acts 24-26: Paul's defense before Felix, Festus, and Agrippa.
 November 15. Acts 27, 28: The journey to Rome; preaching and teaching.
 November 16. Rom. 1-4: Justification by faith.
 November 17. Rom. 5-7: Reconciliation; the wages of sin.

FOR FURTHER STUDY

Learn what you can about Herod, Felix, Festus, and Agrippa.

Outline Paul's three missionary journeys.—(a) with Barnabas and John Mark; (b) with Silas; (c) with Timothy,—also the incidents of his arrest and trial, and the voyage to Rome.

PAUL, APOSTLE TO THE GENTILES

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

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

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

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

It was the dissolute Nero, relentless persecutor of the early Christians, who "pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be condemned to torture, he was sentenced to be beheaded. . . . Few spectators were allowed to be present; for his persecutors, alarmed at the extent of his

influence, feared that converts might be won to Christianity by the scenes of his death. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the prospect of death."—"The Acts of the Apostles," pp. 509, 510.

PAUL, THE CONCENTRATED

I have always felt that quite the grandest as well as the most characteristic sentence ever written by Paul is: "One thing I do." Four monosyllables.

"Fear the man of one book," we say. "Fear rather the man of one deed," say I. He is the man whose momentum will carry him through every obstacle. He is the man that will move kingdoms and the world.

Yet Paul was not a narrow man. To be concentrated does not mean to be narrow. This great globe is concentrated. All its immense gravitative power may be said to reside at its center. If another planet should collide with it in its whirl through space, it would deliver its shattering blow upon the one point of contact. That is true of all globes. And Paul was a well-rounded man, a sphere man.

"One thing"? Why, Paul had been taught in the best schools of the Jews and had sat at the feet of the wisest teachers. "Your great learning," said Festus, "has driven you insane." Paul could quote Greek poetry freely. He sent for his books to be brought to Rome. He was a scholar.

Moreover, he was an author, author of some of the best-read and most influential books ever written. Recognizing to the full the supernatural inspiration that directed him, yet it is plain that Paul had vast literary ability.

And he was a profound philosopher. Who of the sons of men has penetrated so far into the secrets of life and death?

And he was a matchless orator. He could charm the cultured with a polished address on Mars' Hill. He could awe and capture a turbulent throng. He could persuade rulers and judges and soldiers and sailors and men and women.

And he was a leader of men, an organizer. He was the shaper of the infant church. He molded its policies and to a large extent fixed its form. He encouraged the faint-hearted, rebuked the careless, restored the renegade. He was a general.

Paul was the first missionary, and the greatest. He led the church out of the narrowness of Judaism into the breadth of Christ. He brought Christianity to Europe, and Europe has brought it to the rest of the world.

There are many other aspects of this marvelous man, equally supreme, but in smaller fields. What *did* he mean, Paul the many-sided, the universally achieving, when he said, "One thing I do"?

He meant that in all of the many things he did he had a single purpose, which bound them all together, and made them one thing. That purpose, as he wrote to his friends in Philippi, was to accomplish his "calling," the thing God called him to do, namely, to win men to Jesus Christ.

A great example! An example especially worth studying in these complex days. Paul would have been at home in our modern hurly-burly. How he would exult in all our novel endeavors! And yet in the midst of his strenuous life he would live the simple life, for through it he would see only One, know only One, serve only One; and in that singleness of purpose would be his power and his peace.—*Amos R. Wells.*

THE SENIOR BIBLE YEAR

ASSIGNMENT

- November 18. Rom. 8-10: Divine grace; righteousness by faith.
 November 19. Rom. 11-13: Counsel to believers.
 November 20. Rom. 14-16: Forbearance; kindness; benediction; postscript.
 November 21. 1 Cor. 1-4: Faithfulness of God; Christ the only foundation.
 November 22. 1 Cor. 5-7: "Ye are bought with a price."
 November 23. 1 Cor. 8-10: Paul's objective in service.
 November 24. 1 Cor. 11-13: The Lord's Supper; "Love never faileth."

INTRODUCTION TO THE EPISTLES

Twenty-one of the twenty-seven books which compose the New Testament are in the form of letters, written by six men. If the book of Hebrews is included in the list, fourteen of these letters were written by Paul; John wrote three, Peter wrote two, and James and Jude one each. It has been well said that "the foundation of Christianity is laid in a narrative, but the first and greatest development of Christian theology is laid in a collection of letters."

The causes of this are thus enumerated by Mr. H. T. Sell:

1. "Christianity was the first great missionary religion; it was the first to break the bonds of race and clime, and aim at embracing all peoples, and entering all lands.

2. "After Christianity had been established in the scattered cities of Asia Minor, Greece, and Italy, the churches in their trials and perplexities naturally appealed to the apostles, and especially to Paul; the result of the appeal is found in the epistles. There is every reason to believe that a number of apostolic letters have been lost. A system of exchange was carried on among the churches by which, sooner or later, most if not all the epistles were read in the different churches. Col. 4:16. Copies were taken, and so began the collection of the New Testament writings."

3. "The means of communication were easy. One language, the Greek, was everywhere spoken; law and order were maintained by the Roman legionaries; well-made roads ran to the remotest portions of the empire; the world was at peace."

Of what may be gained from this kind of literature, the same writer says:

"We gain from this kind of literature a very vivid impression of the condition of the early churches. We look directly into their troubles, their joys, their customs and doctrines. We have a clearer impression of how matters actually were than we could probably get from a formal treatise or carefully prepared book. The interest in some of the questions discussed has passed away, but the principles remain, and the doctrinal value is unquestioned. Here is the record of a great battle fought and won for the cause of Christ. 'These epistles touch with clearness and certainty on the very highest truths of human aspiration and action.'"

THE EPISTLES OF PAUL

The epistles of Paul have been divided into four groups:

"1. Those which relate to Christ's second coming, written during the second missionary journey: 1 Thessalonians, 52 A. D., at Corinth; 2 Thessalonians, 53 A. D., probably at Corinth.

"2. The Anti-Judaic group (controversial and doctrinal), written during the third missionary journey: 1 Corinthians, 57 A. D., at Ephesus; 2 Corinthians, 58 A. D., probably at Philippi; Galatians and Romans, 58 A. D., at Corinth.

(Concluded on page 22)

The Advent REVIEW And Sabbath HERALD

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

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EDITORIAL

BROTHERLY LOVE

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!" This experience was good for the church in the days of David; it is no less good for the church today. Without unity the church is weak and powerless to accomplish its work. "If a house be divided against itself, that house cannot stand."

This spirit of oneness controlling the believers affords a basis of belief to the world of Christ's divine mission. In his great prayer for his followers, recorded in the seventeenth chapter of John, the Master prays: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Surely in its herculean task of carrying the gospel message to the world, the church today needs this spirit of united purpose and effort.

Unity in worldly organization is secured by subordination of the human to the human. Some general plan or principle forms the basis around which the members of the organization rally. In Christian unity Christ forms the center of the union. In him the believers unite, as the spokes of a wheel center in the hub. He is the head of the church, the head of every man. As the various members of the body coördinate and cooperate because directed by impulses emanating from one central governing head, so the disciples of Christ dwell together in unity, and coördinate in their activities because one divine Spirit actuates their lives.

We should seek in our lives and in our experience as a church to obtain and maintain this spirit of brotherly love. As a personal experience it will be obtained only as we crucify self, only as we esteem others better than ourselves, only as we seek that wisdom from above which, instead of making us conceited or

opinionated, will give to us a humble, teachable spirit, easy to be entreated.

This spirit will enable us to talk over a difference with a brother without ruffled feelings, and will lead us to yield our judgment to the right, no matter how great the sacrifice to personal interest. It may be necessary for us, as did the apostle Paul, to "contend for the faith," to withstand false brethren who would bring in heresies to distract and scatter the flock, to rebuke sin even in high places; but we will do all this in the spirit of meekness and humbleness, as exemplified in the blessed Lord.

One great need of the believers today is the spirit to press together. Let us banish criticism, faultfinding, and murmuring, and exemplify in our lives, in our homes, in the church of Christ, and in our relations to all men, the sweetness of the love of Jesus.

F. M. W.

JUDGING OTHERS

It is quite impossible for us to refrain from forming an opinion concerning each and every one with whom we have any dealings whatsoever. Christ did not tell us that in forming these opinions we do wrong, but he said:

"Judge not according to the appearance, but judge righteous judgment." John 7: 24.

And he gave us a rule whereby to judge rightly of others:

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them." Matt. 7: 17, 20.

The Lord does not want us to be deceived by the sheep's clothing which false prophets may wear (Matt. 7: 15); nor are we to suppose that saving religion consists in saying, "Lord, Lord," with the lips, if the fruit of the life denies that profession (Matt. 7: 21).

Wherein then is judging others wrong? First, we cannot judge another's motive. A good action does not always spring from a good mo-

tive; and an action which to us may seem wrong, may have no evil motive whatsoever behind it. The doer of the evil deed may suppose that he is even doing God's will. Your conscience and mine, being enlightened, may see the evil; and to us, if we did it, it would be sin.

Second, our motive and manner of expressing our opinion of another must itself be above reproach. So many of us secretly rejoice at discovering weaknesses and wrong-doing in others. And so many times we tell of our findings,—not to the one at fault to help him overcome his defect, but to any and every one else who will listen to our gossip. No one ever condemned evil, even among the leaders of the church, more emphatically than did Christ. But he rebuked the scribes and Pharisees to their faces, and not simply behind their backs. Also the bitterness of his rebuke was directed against the evil done rather than against the evil-doer.

Let us then be careful how we ascribe evil motives to any one. Suspicion begets suspicion. If we allow ourselves to indulge, even in the secret recesses of our hearts, in suspicion of the motives of others, we must expect our own to be the subject of criticism. Let us look to the life, not to the outward appearance nor to the words, in recognizing the true Christian from the false. And above all let us refrain from filling our minds with and dwelling upon the gossip of the wrong-doing of this one or that one, lest we be changed into the image of that on which we continually think.

L. L. C.

COMING OUT OF HEATHENISM

As our work advances, more and more are we watching the development of church life amid heathen surroundings. We see the advent message of Revelation 14 doing its work and bringing forth fruit after its kind among pagan peoples. Men and women today, as in ancient Thessalonica, are turning "from idols to serve the living and true God," as

our missionaries preach the word. South Africa reports about a thousand native believers. In Asia are yet larger numbers who have been called out of heathenism.

The building up of this flock in the truth of God, the development of church life and personal experience among them, is a problem to which the missionaries have to apply themselves most earnestly. For one thing, we may well be devoutly thankful: This message that we bear—the truth of God for this time—has in it the power that works wonderful changes in the hearts and lives of those who embrace it. It is the fullness of the gospel message, the primitive simplicity and power of the truth, that reaches out into “all the world,” and “bringeth forth fruit, as it doth also in you.” The same work is done for believers in the dark lands that is done for us who live in more enlightened lands. Human nature is the same everywhere, and the power of God works alike in human hearts.

For this reason, however, there is profit for us all in the discussion of the problems that the missionary meets in dealing with human nature in the raw, without the veneer of a highly developed civilization. Watching heathenism as it is, we are often conscious of looking at our own unregenerate natures. Speaking of the difficulty of training the African tribal converts into church responsibilities, an African missionary says:

“The democratic principle, which, after all, is an evangelical principle, runs directly counter to that which the native and pagan mind understands.”

The tribal mind calls for overlordship and superior direction to relieve personal responsibility. It is human nature's demand for life by humanly set rule, rather than by principle, the thing that the gospel witnessed against in Pharisaism and warned against in the predicted papal apostasy. The gospel rooted the believer's faith in the word of God, and insisted upon the accountability and responsibility of the soul to God.

This writer makes a very discriminating comment on the necessity of working to develop this sense of personal responsibility and a real conscience, in the newly won Christian community amid heathen surroundings. He says:

“Another rock which has to be constantly avoided in the guidance of the native church is legalism. The native congregation itself drives you against it unconsciously. The half-developed individual conscience which has only just been awakened by the word of God, demands some support against the promptings of nature, against the ‘old man’ who up till now has always been victorious. Christianity is con-

ceived of as a law to which a man must submit if he is to come into a state of grace. The cry is for a rule set forth by the ecclesiastical authorities which will control the whole conduct of the individual Christian down to its minutest details. This is the counterpart of the facts which were mentioned above.

“Since all problems of conscience which come up in the daily life of the Christian are not directly solved in the Scripture, the missionary is asked to pronounce judgment. He must legislate. What is permitted by the missionary is right; what is forbidden by him is wrong. It can easily be seen how this proceeding can endanger the spiritual life of the church. The missionary runs the risk of becoming the conscience of his flock, if not their policeman. Since he must exercise a certain amount of discipline in the church, it becomes a very delicate matter to find the true mean and to avoid the stumblingblock of legalism. But woe betide the missionary and woe betide the churches if they drift into these devious paths. By so doing they are throwing away all hope of seeing the individual conscience develop under the influence of the word of God and under the action of the Spirit of Jesus Christ.

“Some years ago a native came to the missionary to complain to him of a serious offense which one of his neighbors had committed against him. He was trembling with indignation; he wanted to avenge himself; he wanted to thrash his adversary as he deserved. But he came first to talk it over with the missionary. The latter naturally counseled forgiveness, but in vain—there was no apparent result for all his talk.

“‘But, sir, don't you see that he was wrong?’

“‘Evidently he was wrong.’

“‘Then I may go and thrash him?’

“‘If you think it will be right for you to thrash him—if your conscience will allow you to thrash him—go along and do it! But you must find out first what your conscience tells you about it.’

“The man went off brandishing his club with a threatening air, and went—straight home. In spite of his thirst for revenge he could not go and settle his affair with blows. It is true that he did not appear at the services for some weeks after that: he bore malice against the missionary for having referred the matter to his own conscience; he had a grudge against him for the victory which he had won in spite of himself over his own evil passions.

“It might be a very fine thing to have great flocks meekly submitting to ecclesiastical authority. I believe, however, that missionary effort should aim above all not at forming skilled servants,—faithful disciples, submissive under discipline, ready to swear in *verba magistri*,—but should rather seek to develop conscience, to produce men living their own spiritual lives, not parasitic plants, but trees drawing their nourishment direct from the soil—the only ones that bear fruit.”—*International Review of Missions*, October, 1917.

We thank God for the evidence that just this kind of work is being done in our missions. With our whole teaching rooted in the Word of God, with the life of Jesus for our pattern, the consecrated converts from heathenism to our faith somehow develop a ruggedness and vigor of personal experience that makes them indeed brothers and sisters of ours in the

family of God on earth, battling along as we ourselves to overcome sin and to grow up into Christ. W. A. S.

QUOTING GREEK

It is not uncommon, when the binding claims of the Sabbath are set forth from the Bible and it is clearly shown that there is not a single text in either the Old or the New Testament that even in the most remote way sanctions the observance of Sunday, for some theologian to begin telling how certain texts read in the Greek. With an air of great learning and finality he will state that if a proper translation of Matthew 28:1 and some other passages was made, it would reveal the fact that there is some evidence for keeping the first day of the week after all. All this is in the face of the fact that the New Testament has been translated many times from the best Greek texts, by the best Greek scholars in the world, and that no evidence has ever been produced by a single translation to support Sunday sacredness. How pedantic, then, for some clergyman with a bare smattering of Greek to attempt to set aside all these translations and substitute one of his own, in order to bolster up a sabbath for which there is no Scriptural authority!

I was interested in reading recently how Peter Cartwright exposed the hollow pretense of an opponent who, in order to expose Mr. Cartwright's ignorance, addressed him publicly in Greek. “Cartwright listened as though he understood it all, and then replied in German, of which language he had learned considerable from a neighbor's children while he was a boy. The minister, not understanding Hebrew, and supposing that Cartwright had answered him in Hebrew, said that Cartwright was the first educated Methodist preacher he had seen.”

We need have no hesitancy in accepting the reading of the Bible as found in the Authorized translations. A good knowledge of the Greek, it is true, may enable one to discover shades of meaning here and there that will throw light on different passages of Scripture; but we need have no fear that some scholar will find something in the original languages in which the Scriptures were written that will overthrow the great pillars of the message. Then, too, the one who has the clearest understanding of the Greek or the Hebrew language will usually be the most modest in his claims, and have the least to say that would tend to discount such translations as the Authorized and the Revised Version. G. B. T.

GENERAL ARTICLES

"NOT MANY DAYS HENCE"

R. D. QUINN

"BEING assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

When the Lord told the disciples that they would be baptized with the Holy Ghost "not many days hence," all they had to rely on was his promise. They were not then ready to receive the Spirit. They said, "Wilt thou at this time restore again the kingdom to Israel?" They may still have been wondering who would be greatest in the kingdom. The Saviour gently reproved them and brought their minds back to the one thing needful.

"These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. . . . The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised." "They extended the hand of faith higher and higher, with the mighty argument, 'It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' And Pentecost brought them fullness of joy in the presence of the Comforter, even as Christ had promised."—"The Desire of Ages," pp. 827, 833.

This is a typical picture. It had its definite fulfilment in relation to the early church, and it will have a definite fulfilment again in the church of God today. The prophecy of that first generation after Christ belongs to the prophecy of this last generation.

"Then," when the Holy Spirit was poured out, "thousands were converted in a day. So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*Id.*, p. 827.

"Ye shall be baptized with the Holy Ghost not many days hence." Why should not we claim by faith this promised blessing "not many days hence"? "The promise belongs to us as much as to the first disciples." Surely the hour has struck, and the fulness of the time has come. We are in the time of the latter rain, when the Lord will give largely of his blessing. We have as much evidence

for our belief as had the early church. All they were told was that they would receive the Spirit "not many days hence." We have been told that at the commencement of the time of trouble we shall be filled with the Holy Ghost. And then to make it more explicit and definite, the Spirit of prophecy says:

"The commencement of 'the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—"Early Writings," pp. 85, 86.

We know that the definite outpouring of the Spirit cannot be "many days hence."

"I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit." "We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today."—"Testimonies for the Church," Vol. V, pp. 158, 159.

Looking at the situation from whatever viewpoint we may, the accumulating evidence convinces us that the end of all things is at hand, and the great outpouring of the Spirit which is just to precede that event, is "not many days hence." Let us be of one heart and one soul, and unitedly pray for the dawning of that day.

PRAYER ESSENTIAL TO THE CHRIST-LIFE

F. W. STRAY

THOSE who have been conducting special meetings, as at the Takoma Park meeting, have spent more time in the woods and in rooms, praying, than in preaching. Although we do not yet pray as much or as often as we should and will, yet there is a new prayer life into which we have entered. Gradually there has been revealed to us the reason why we have compassed this mount of one week of prayer in the year for so long a time, and why it is that we are now making every week a week of prayer. It has been demonstrated that sermons on prayer, and books on prayer, and articles on prayer, will not beget a prayer life for this people. We have had that all through the years, and still we pray but little. So I

have no hope that this article will lead any to pray, only as it points to something else that will bring him into the prayer life.

In the last part of the seventeenth chapter of Luke, the Lord Jesus set before his disciples the days just prior to the second advent, and then "he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1. But even the perils of the last days and the Saviour's exhortation do not produce prayer. We ought always to pray, but we do not always pray. Doubtless we pray a little more than we did before the war, but I know that, speaking for myself, for my brethren in the ministry, and for my people, we have not prayed, and do not pray nearly as much as we ought.

We do not find that previous to the ascension of Jesus any of the disciples prayed enough or in such a way as to lead the Holy Ghost to record the prayer. They asked the Lord to save them from drowning, but we must conclude from a perusal of the four Gospels that the disciples were as prayerless as we have been. Near the close of his ministry, Jesus said to them, "Hitherto have ye asked nothing in my name." John 16:24.

While in this prayerless state, there was strife among them as to who should be greatest; some were making request for the chief place in the kingdom, and the others were filled with indignation because of it. At the very time of his ascension, they were more interested in the kingdom with which their future was bound up, as they supposed,—how the conference would be divided, and who would be president, and other similar questions,—than in the reception of the Holy Ghost.

"John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:5, 6. Jesus was talking about the baptism of the Spirit, and they were talking about the restoration of the kingdom. He dismissed their kingdom speculations, and reiterated his promise of the Spirit, and left them.

In Acts 1:14, we find the first record of the disciples' praying. We find them praying again in verse 24. In chapter 2:42 we find them continuing in prayer. Then in chapter 4:24 and on, the Holy Spirit recorded a portion of their prayer, even as the prayers of Jesus are recorded in the Gospels. Luke records no prayers of the disciples in his Gospel, but when he takes up his pen to write the Acts, the Spirit leads him to make frequent mention of their prayers, so that the book might properly be called "The Prayers of the Apostles, and the Acts of the Lord."

The conclusion is inevitable, that the reason for the lack of record before the ascension, was the lack of prayer itself.

It would seem that the Lord Jesus did the praying and the doing while he was with them; but as he was about to leave them, he impressed upon them again the necessity of asking, and promised that he would continue to do in answer to prayer. "If ye shall ask anything in my name, I will do it." John 14:14. Theirs was to be the asking, his the doing.

What made this great change—the transforming of prayerless men into such mighty intercessors with God? The answer to this question will point the way for us who have been traveling the same prayerless road as did they. The signs of the times did not lead them to pray; even the death of Christ did not bring them to days of prayer. Those were, for them, days of hardness of heart, unbelief, and fear of the Jews, rather than days of prayer. What made the change?

First, the commission to take the gospel to the ends of the earth, beginning at Jerusalem. When they began to discuss the matter of preaching the resurrection of Christ in Jerusalem, no doubt men arose and said, "It will cost us our lives! the Jews will stone us, or cause us to be crucified, as was Jesus." But there was the commission; they must either fulfil it or give up everything.

Then the Spirit brought to their minds that one of their own number had betrayed the Master to the Jews, and so they proceeded to fulfil Scripture, and chose one to take his place.

Then they remembered that they had been jealous of one another, and had talked over one another's faults; and it came upon them that their standard was altogether too low for safety in preaching in old Jerusalem and Judea such an unpopular truth as the resurrection and Lordship of Jesus. They were separated one from the other by their sins, and in the crisis would doubtless betray one another, as Judas did Jesus.

Thus as they meditated on the Scriptures and the words of Christ, and compared their lives with his life and teaching, they saw their own imperfections.

"Under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, 'Herein is love.' 1 John 4:10. They grasped the imparted gift. And what followed?—Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief."—*Testimonies for the Church*, Vol. VII, p. 31.

Now they were able to fulfil the scripture which must have applied to

them all as well as to Peter: "When thou art converted, strengthen thy brethren." Luke 22:32. "Herein is love:" they had been strangers to it in experience, although Love, personified, had lodged with them more than three years.

"The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, 'confirming the word with signs following.' These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord."—*The Desire of Ages*, p. 827.

In other words, they exalted the standard. They had been able to live up to their former standard without much prayer; but now that their standard was raised, if they were to stop judging one another, to speak evil of no man, to place implicit confidence one in the other, and to be of one accord, they must have constant help from the Lord, and this would come only in answer to prayer. So, as they began to live the actual Christ-life, they began to pray, and to exalt the standard, Christ Jesus, and to pour forth the straight testimony. Then there was a mighty shaking among the people of God in old Jerusalem.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—*Early Writings*, p. 270.

The only thing that will bring us into the prayer life and keep us there, is to obtain the victory over every besetment. Realizing that in an unguarded moment we may lose the blessing of victory, we must continually watch and pray. Living the Christ-life will include Spirit-filled service to others, and the carrying of the gospel to all the world; and in order that this may be accomplished, we must obey the injunction, "Be ye clean, that bear the vessels of the Lord."

"I saw that none could shield the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should therefore be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—*Early Writings*, p. 71.

Hartford, Conn.

"BUILDING FOR ETERNITY"

ALLEN WALKER

"EXCEPT the Lord build the house, they labor in vain that build it." Ps. 127:1.

We can pass through this world but once, and as we pass along we are building for eternity. We are daily building a house of character that must at last stand or fall. The great designer of this house is our Creator. In the Word he has laid down the plans in careful detail as to just how he wishes us to build. There will come a time of judgment, a time when the great Architect will carefully examine the house we are building. Then how careful we should be from day to day in studying the great plan to see if we are building in harmony with it; for if we through carelessness or indifference deviate from the plan, we are surely building in vain.

"Except the Lord build the house, they labor in vain that build it." In passing through this life, it is possible to acquire a great deal of wealth; we may hold honorable positions; we may climb high the ladder of worldly honor; we may succeed in getting our name in the encyclopedia; when we die, great men and women may attend our funeral, honorable men act as pallbearers, a great and costly monument may be erected at the head of our grave to perpetuate our worldly success and honor; but if we have left God and his commandments out of our lives, no matter what the world may think, Heaven looks upon our life as a failure; we have built in vain.

Parents often have consultations as to the future success of their children. A father is willing to spend a great deal of money in seeing that his son is educated as a capable man that can cope with the strenuous demands of the financial world. A mother plans that her daughter shall become a famous singer or teacher or that she shall attain success in some other honorable vocation. How unfortunate that God and his plans are often lost sight of in such consultations! The desire for their children to merit worldly fame, veils from the minds of the parents the importance of God's claims and plans for every human being.

It is possible for a young person to build a house of fame and high worldly honor, it is possible for him to attain to the highest rung of worldly success, and yet Heaven look upon his life as a failure, because any life that is lived here without any plan for the future life is a failure.

On the other hand, young men and women who are daily studying the Word and building according to God's plans, may pass through this life unnoticed by the world. The wisdom of the world may look upon their life as a failure, but in the mind of Heaven they are building a noble

structure that will be crowned with immortality and endure forever.

There is a vast difference between God's ideal and the ideal of the world. There is a strong temptation today to reach the world's ideal. But after all, "except the Lord build the house, they labor in vain that build it."

Key West, Florida.

DIET REFORM FROM A SCIENTIFIC STANDPOINT

W. A. RUBLE, M. D.

THE study of diet from a scientific standpoint is a most important and interesting duty. We find that the body itself is built up by the food eaten, and the energy and heat of the body are supplied from the same source. Therefore the uses of food are to build tissue and to produce heat and energy. This naturally classifies foods under three heads; namely, tissue-building foods, foods which furnish energy, and foods which produce heat. The last two of these might be classed together under energy-producing foods, since heat is a form of energy. Classified as building foods and energy foods, they would fall as follows:

BUILDING FOODS

Nitrogenous foods—Protein:

Gluten
Legumes
Eggs (albumin)
Milk (casein)

Mineral foods:

Water
Salt, etc.

ENERGY FOODS

Carbohydrate—Starch, sugar, cellulose
Hydrocarbons—Fats, oils, etc.

The energy foods are each composed of three elements; namely, carbon, hydrogen, and oxygen.

In order better to understand the working of the body, it is well to compare it with a steam engine. Two classes of material are needed in an engine, building material and energy-producing material. The amount of building material required is very small as compared with the amount of energy-producing material needed. Think of the tons and tons of coal and wood burned in an engine as compared with the amount of metal used in its construction.

The process of changing energy-producing material into energy and heat in the engine, is identical with the process of producing energy in the body, and precisely the same elements are consumed in each case. In the body the process is slower, and the amount of energy manufactured per unit of time is not equivalent to that which is generated in the engine; but for a given amount of energy-producing material the body will produce more heat and energy than will an engine. The process is slower, but more perfect. The human body is the most perfect machine for generating energy that is known.

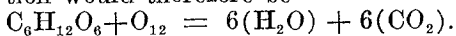
The process by which heat and energy are produced in both the engine and the body is combustion, or, scientifically speaking, oxidation. It is a familiar observation that in order to produce fire, plenty of air must be available.

The process of oxidation is a union of oxygen with carbon or other elements. Oxygen might be likened to a burr, which catches onto everything that comes in contact with it. When oxygen combines with carbon, carbon dioxide (CO₂) gas is formed. This gas is abundant in all smoke and in all results of combustion. Whenever such combustion takes place, a certain amount of heat is generated. Coal is almost pure carbon, and when in the furnace this combines with oxygen from the air, heat results. The more rapid the combustion, or oxidation, the more intense the heat. It is a well-known fact that moist straw or litter from a barn, when piled together, produces heat. This is slow combustion, but is the same process that takes place in a furnace when coal is oxidized, or burned.

Similarly, oxidation takes place in the human body. Take, for example, a simple carbohydrate, as fruit sugar, which is composed of C₆H₁₂O₆, or six atoms of carbon, twelve of hydrogen, and six of oxygen. All carbohydrates are composed of carbon, with hydrogen and oxygen in the proportion to form water (H₂O). That is, the above formula, C₆(H₂O)₆, equals six molecules of carbon plus six molecules of water. This leaves the carbon to be oxidized by uniting with oxygen in the tissues of the body.

Each cell in the body is a small furnace, and takes part in bringing together these elements, carbon and oxygen. When these two elements unite, it is generally in such proportion as to form carbon dioxide (CO₂), the substance which is thrown off by the lungs into the air, and which renders the air unfit for breathing again.

Thus it can be seen that when carbohydrates, as sugar and starch, are burned, or oxidized, in the body to produce heat and energy, their combustion results in the two substances, carbon dioxide (CO₂) and water (H₂O). In order to produce this change, sufficient oxygen must be consumed to completely burn up the carbon, and as carbon dioxide is composed of CO₂, and as there are six atoms of carbon in a molecule of simple sugar, there would be needed twelve atoms of oxygen. The equation would therefore be—



The two sides of this equation just balance.



Thus simple sugar, which is a type of all carbohydrates, when oxidized yields water and carbon dioxide gas. The former is excreted through the

kidneys, and serves to wash out the impurities from the body. The latter passes out from the lungs through the breath. There is no residue left from this, any more than there are ashes left from burning pure coal oil. It is well known that the purer the coal—and pure coal is pure carbon—the less ashes and clinkers there will be.

In like manner it could be shown that hydrocarbons (fats) are composed of the same three elements—carbon, hydrogen, and oxygen—in a little different proportion, and when oxidized, result in the same two substances—carbon dioxide and water—with no residue or ashes. A familiar example of this is the old-fashioned tallow candle of our grandmothers. The old candlestick that had burned possibly hundreds of candles never had to be cleaned of ashes. The pure fat was completely oxidized, and passed into CO₂ and H₂O. Both of these foods, carbohydrates and hydrocarbons, when ingested and completely oxidized in the body, result in carbon dioxide and water, leaving no residue to embarrass the body.

Protein food, on the other hand, is a complex substance, composed of the same elements that are in the other two classes of foods, but having in combination with them nitrogen, sulphur, and phosphorus. These elements are needed in the body in small amounts; especially in growing individuals are they very important in building up certain tissues. In adult life they are needed to restore broken-down tissue and to repair injury. As in the engine but little building material is required as compared with the energy-producing material, so in the body comparatively little building material (protein) is required in diet as compared with the amount of energy-producing food (hydrocarbons).

Furthermore, the elements in protein, aside from those found in carbonaceous foods, are not completely oxidized in the body, but remain as waste material to be cleared out or left as irritating substances in the system,—a further parallel to the engine when incompletely oxidized material is left in the form of ashes and clinkers. The hydrogen combines with some of the sulphur, producing hydrogen sulphide (H₂S) gas,—the gas which produces the bad odor in stale eggs as well as in the intestinal contents. An excess of this gas in the digestive canal is very offensive and injurious.

The nitrogen combines with certain elements in building up tissue cells, but in excess forms urea, uric acid, and other injurious wastes in the system, all of which are partially oxidized proteins. The system is well provided with means of disposing of these waste materials in moderate amounts—amounts that result from broken-down body tissues and from the necessary wear and tear of the

system. In excessive quantity, however, these wastes from body wear, or by-products of protein digestion, are deposited in various tissues, and cause irritation and various diseases by their presence.

From the foregoing it will be seen that all foods may be classified under three heads, the head under which each comes being determined by the preponderance of the special food element found in each. A well-balanced food should contain, of the nutritious part, approximately 10 per cent protein, 20 per cent to 30 per cent fat, and 60 per cent to 70 per cent carbohydrate, with certain amounts of various salts. These heads, with a few well-known foods under each, are here tabulated:

Protein foods—nitrogenous:

Legumes
Eggs
Meat
Milk

Carbohydrates:

Starches
Sugars
Potatoes

Fats:

Butter
Cream
Olive oil

From the foregoing it will be seen that to partake heavily of protein foods would create an excess of that element which produces the waste material in the body and of those materials that cause irritation. These waste materials, when retained, give rise to various abnormal conditions and diseases, such as rheumatism, gout, Bright's disease, heart disease, arteriosclerosis, autointoxication, diabetes, skin diseases, apoplexy, etc., known as degenerative diseases. It stands to reason that these waste materials remaining in the system clog the machinery and render the tissues incapable of resisting disease.

Returning to the illustration of the engine: a body with these wastes from a high protein diet would compare with a fire box and flues clogged with clinkers caused by burning coal in which is too much building material, as iron, stone, lead, and other metals, and with soot from imperfect combustion. So much for the reasons for a conservatively low protein diet from whatever source.

Ordinarily a general diet of vegetable origin, supplemented by milk products and eggs, is a better balanced diet than one of animal origin. A diet composed largely of animal origin is usually high in protein, and hence is productive of much waste matter in the blood and tissues. In almost all cases of Bright's disease, arteriosclerosis, apoplexy, gout, rheumatism, and autointoxication, any physician will caution against the use of much meat. Why not, then, adopt early the ounce of prevention rather than the pound of cure, and avoid the danger?

Aside from the general consideration of excess of waste and other in-

jurious materials arising from a flesh diet, the matter of the wastes and extractives produced in the animal itself is of importance. Every animal generates in its own tissues, pound for pound, as much waste material and toxic substance as does the human body. Originally, when permission was granted men to eat animal food, careful instruction was given regarding the removal of as much of these extractives from the carcass as possible. Today a desirable feature of the meat is the stimulation that comes from these extractives and the flavor that arises from the process of decay that comes by ripening. So desirable are these waste materials that meat extracts are produced for the stimulating effect of these extractives. Chemical tests of some of these meat extracts show them to be almost identical in composition with the excretion of the kidneys. In fact, almost the same stimulating effect can be secured in animals by inoculating concentrated urine into their veins as by feeding them on these meat extracts. Is it any wonder, then, that with the threefold dietetic error of a high protein diet, extractives from animal wastes in flesh, and the decomposition products from overkept cold-storage flesh, there should be a marked increase in the mortality from diseases caused largely by the ingestion of foods containing a high percentage of these substances?

The following statistics as to causes of death during 1915 as compared with 1900 are gathered from the report of the United States Census Bureau:

DEATH RATE IN 100,000 POPULATION

	1900	1915	Increase, per cent.
Heart disease	123.1	156.2	27
Bright's disease	89	104.7	17.5
Cancer	63	81.1	28.7
Apoplexy	67	79.3	18
Arterial diseases	6	23	283
Diabetes	9.7	17.5	90

It will be noticed from this that the diseases in which the mortality rate is increasing, are heart disease, Bright's disease, cancer, apoplexy, and arterial diseases. All of these may be called degenerative diseases; and in every case where they are diagnosed, the sufferers are cautioned against a high protein diet, and especially against flesh meat. As much as ten years ago a prominent writer in the *Journal A. M. A.*, in giving the causes of cancer, enumerated them in the following order: Old age, alcohol, and flesh diet.

In the course of a series of continued articles on the subject of blood pressure in the same journal during July and August of last year, the writer says:

"The positive effect of decomposition products in the intestine, more especially such as come from meat protein, is well recognized. . . . Patients with high blood pressure need not eat heavy evening meals; especially should they not eat meat."

High blood pressure is a very common condition in these days, and is a part of the symptom complex in most cases of heart disease, Bright's disease, arterial diseases, and apoplexy.

Considered, then, from a scientific and an economical standpoint, it would seem advisable to avoid as far as possible a diet which produces a high degree of toxicity in the system.

Melrose, Mass.

THE SABBATH STORY SIMPLY TOLD

NUMBER SEVEN

J. O. CORLISS

FROM the earliest times, men who have risen to ruling power over their fellows, have ratified their ascendancy by assuming a "divine right" thus to hold control of earthly government, as the deputy of absent Divinity. Earthly rulers also undertook the regulation of religious functions in connection with civil duties. In this way feeble man, while formally acknowledging divine sovereignty of the heavens, really excluded from the earth the divine rule in the human conscience. On this point Gibbon says:

"It was a fundamental maxim of the Roman constitution, that every rank of citizens was alike subject to the laws, and that the care of religion was the right, as well as the duty, of the civil magistrate."

Cicero is quoted as laying down the following maxim for legislation:

"No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—*Neander's Church History*, Vol. I, pp. 86, 87, Torrey's translation.

The law further required that whoever should introduce new religions whereby Roman subjects might be disturbed, should be punished with death.

Early in the fourth century, when Constantine assumed the imperial purple, and convened the first Council of Nicæa for the purpose of settling purely religious questions, church and state were thus united, and the way was opened for the ascendancy of the papal church as a civil power, to which it attained in the sixth century. As Gibbon has well said:

"The religion of Constantine achieved in less than a century the final conquest of the Roman Empire."

So vast, indeed, became the papal church-and-state power, that in time it was able to dictate and control the religious opinions of nearly all the states of Europe. In A. D. 445, by the famous coincident edicts of Valentinian III and Theodosius II, the Roman Pontiff was styled "Rector of the whole church."—*D'Aubigné, "History of the Reformation," book 1, chap. 1, par. 33.* Later the edict of the emperor Phocas, in A. D. 606, constituted Boniface III "Universal Bishop."

These legal enactments were completed by the claims of the Papacy itself. Pope Gelasius asserted in a Roman council that to the see of Rome belonged the primacy, by virtue of Christ's own delegation. The council therefore concluded its session with a shout of acclamation to Gelasius:

"In thee we behold Christ's vicar."—*Harduin.*

Thus the claim was laid that the Papacy was born of heaven, and that the Bishop of Rome, by virtue of being the successor of Peter, the prince of the apostles, became Christ's vicar on earth. This claim was thought to be strengthened by a supposed axiomatic syllogism, as follows:

"Christ is the vicar of God, and, as such, possesses his power; but the Pope is the vicar of Christ; therefore the Pope is God's vicar, and possesses his power."—*"The Papacy," by Wylie, p. 97.*

The same author well says, on page 34, when dwelling on this point:

"In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods."

Consistent with his claim was the attempt to alter God's word in relation to forms of worship. Divine foresight discerned and foretold for the world's benefit this action of the Papacy. In the seventh chapter of the book of Daniel, four universal kingdoms are symbolized by four beasts. Verse 17. Babylon, the first kingdom, is shown by the lion with eagle's wings (Dan. 2:38-40), the bear and leopard which follow would stand for Medo-Persia and Grecia respectively, since these kingdoms succeeded Babylon in that order (Dan. 8:20, 21). The fourth kingdom, which overthrew Greece, was Rome, out of which came ten minor kingdoms, as prefigured by the ten horns upon the head of the non-descript beast. Dan. 7:7.

While considering these horns, the prophet saw another, a little one, come up among them, different from all the others, having in it eyes like the eyes of a man, and a mouth which spoke "great things." Verse 8. Concerning the work of this power, we read further:

"He shall speak great words against the Most High [the "great things" of verse 8], and shall wear out the saints of the Most High, and think to change times and laws: and they [the saints, times, and law] shall be given into his hand until a time and times and the dividing of time." Verse 25.

This force would act as a *religious* government, and in such capacity would be inclined to tamper with the sovereignty of Heaven. That such a purpose might be clearly discerned in the movements of this power, Inspiration has marked out its course in outline.

It seems that in the days of the apostolic church, the Roman Empire,

in pagan form, had taken such extreme measures against the followers of Christ that the brethren of Thessalonica thought the time at hand, according to their view of prophetic utterances, for the Lord to come and end the grievous situation. But the apostle proceeded to correct their impressions, by pointing out a future, and yet stronger, phase of Roman self-aggrandizement. He said that the coming of Christ could not be effected until the "man of sin" should develop, who would attempt to exalt himself above Jehovah and his worship. To accomplish this end he would sit in the temple of God, and by so doing would show himself to be God. 2 Thess. 2:2-4.

One way alone would be open by which to do this; namely, by changing that part of God's law which presents him as the creator. The first three of the ten commandments introduce a Being who forbids certain acts, but do not give his authority for thus speaking. The fifth promises long life from the same source to certain ones, but rests with the mere mention of Deity. The last five commandments fail to give any title whatever of the Lawgiver's authority. So unless the *sovereign name* of Jehovah be located in the fourth commandment, the entire ten precepts are divested of the very warrant for their presumed supremacy over men. The apostolic method of presenting the gospel to the heathen was by reference to this very fundamental truth of God's authority as creator. The people of Lystra were thus exhorted to turn from idol worship:

"Ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things therein." Acts 14:15.

After the same manner also, the Athenians were counseled to leave their vain worship of an "unknown God," and seek the "God that made the world and all things therein, seeing that he is Lord of heaven and earth: . . . in him we live, and move, and have our being." Acts 17:23-28. God's creative work is referred to in the fourth commandment as giving the reason for a weekly rest day, in which men might, at such stated intervals, stop to meditate on the infinite power that upholds the universe and regulates the courses of the planetary system. Heb. 1:3.

In this is the only warrant for demanding human obedience to divine authority. Therefore to make any change in the fourth commandment that would in any degree conceal the object of the Sabbath mandate, is to depreciate the authority of the Creator therein announced. It also paves the way for self-exaltation of man above his Maker, as was predicted by the apostle, who said that the "man of sin" would attempt to put himself in the place of God. However, the relation sustained by the

Roman power to the fulfilment of these specifications, must be reserved to another article for detailed consideration.

Glendale, Cal.

THE CURE FOR HEARTACHES

How many aching, breaking hearts there are in this world, so full of death and separation from those we most dearly love! How many a woman there is who, a few years ago, or a few months or a few weeks ago, had no care, no worry; for by her side was a Christian husband who was so wise and strong that the wife rested all responsibility upon him, and she walked care-free through life, satisfied with his love and companionship. But one awful day he was taken from her. She was left alone, and all the cares and responsibilities rested upon her. How empty that heart has been ever since! how empty the whole world has been! She has just dragged through her life and her duties as best she could, with an aching and almost breaking heart. But there is One, if she only knew it, wiser and more loving than the tenderest husband, One willing to bear all the care and responsibilities of life for her, One who is able, if she will only let him, to fill every nook and corner of her empty and aching heart.—*Rev. R. A. Torrey.*

THE RIVERS OF GOD

COPIOUS and unfailing rivers run just beneath the burning desolations of the Sahara. Twenty or thirty feet under the sand drifts there is an impervious sheet of rock which prevents the escape of the collected rain waters. It is easy to see the oasis, but not so easy to track the windings of the hidden river. The skilled engineer can get at the river, bring it up through his wells, and change the desert into an earthly paradise. Society at large is not the dreary, all-devouring, illimitable ethical waste we often imagine. The rivers of God flow under natures we call reprobate, and create penitential moods which are the earnest of a coming righteousness. It is easy to map out the strips of moral fruitfulness which appear here and there in the world, but not so easy to find the deep secret contrition of those who are often classed as abandoned outcasts. The Saviour of the world has an insight into character which enables him to see promise where men less sympathetic and discerning see the black marks of reprobation; and the angels share the visions of the Lord on whom they wait. It is by his art, as the Prophet of coming good, that the desert is made to bloom.—*Rev. Thomas G. Selby.*

"Look up! and not down;
Out! and not in;
Forward! and not back;
And lend a hand."

IN MISSION LANDS

FIRST GENERAL MEETING IN THE PANAYAN MISSION, PHILIP- PINE ISLANDS

E. M. ADAMS

ALTHOUGH the first evangelical effort in this field was put forth in 1914, and a good delegation attended the meeting held in Manila in December of last year, it was not until this year that plans were made to hold a general gathering of the believers.

August 13-19, about seventy-five believers gathered from three provinces — Antique, Iloilo, and Negros. We held six meetings a day. It was a busy time for a people who are not accustomed to hurry. The testimony of some was that they had attended many larger conventions, but had never seen anything like ours. One young man said that three of them were talking about the meetings. One asked why the brethren wept when they were bearing testimony. Another answered that it was the work of the Holy Spirit on the heart. He told them that he did not weep, but he subsequently testified that before the meetings were over his heart was touched in the same way.

All enjoyed the early morning devotional services, when practical studies on the Christian life were given. The meetings that followed were devoted to instruction regarding the organization of our work, explaining and emphasizing the various departments. Other subjects, as tithing, the Spirit of prophecy, parents' duties, observance of the Sabbath, were presented.

A short time following the regular meeting, was given to special instruction for the colporteurs. This, we believe, will make for the upbuilding of the work in this field. Although for some time a little has been done in this line, yet nothing more than a start has been made in the canvassing work. But the future is promising. Six earnest workers will go out from this meeting to sell our books. May they enjoy much of God's blessing.

Elder L. V. Finster spoke Sabbath forenoon, emphasizing the provision of God for his church in the closing days of our sojourn here, and the importance of making a thorough preparation of heart to receive the special outpouring of the Holy Spirit, which alone can fit us to stand in the presence of a holy God and to finish our work for others. The Lord came graciously near. Hearts were touched, many testified that they felt their need as never before, and all expressed a great desire to

live a holier life and be filled with the power of God.

On Sunday, reports were given showing the progress of the work and an increasing interest everywhere in the message committed to us as a people.

We have two churches, with a membership of seventy-one, six Sabbath schools, and one church school. The total number of believers is one hundred. There are one foreign minister, three evangelists (natives), one Bible woman and teacher, and six colporteurs.

From July, 1915, to June 30, 1917, the receipts for the Panayan Mission were as follows: Tithe, \$387.55; Sabbath school offerings, \$52.36; literature sales, \$495.91.

A local committee of five members was chosen at this meeting to direct the work in harmony with the general organization.

We greatly appreciated the help of Elder Finster, but were very much disappointed in not having with us the Sabbath school secretary and the field missionary secretary.

May we continue to walk in the way of God's leading and see light in his light. The work is his, and we are his; so we trust by his blessing to see a very substantial growth in our field during the coming year. To this end we ask an interest in your prayers.

FROM PORTUGAL TO BRAZIL

C. E. RENTFRO

ARRANGEMENTS HAVING been made by the General Conference Committee and the Brazilian Union Committee, the writer and his family prepared to journey from Portugal, our home during the past twelve and a half years, to a new home under southern skies. Now, having spent a few months in view of the Southern Cross, we will report our experiences through the REVIEW.

On March 16 we embarked for Brazil on a French cargo boat. We were somewhat surprised to find that only one class of passengers was on board — all steerage. The boat was on its way to Argentina to bring back cattle, horses, and meat for the French army.

We were conducted to a large dormitory, where men and women, of necessity, had to be placed together, and were put with another family in a curtained-off space, where our meals were taken together. When the call to breakfast or dinner came, the men would bring the food from the kitchen, while the women looked after

the other work. Our table was given the best place on deck, but it was in the midst of machinery and stalls for horses.

Learning of the presence of submarines near the coast, our captain directed the ship far out into mid-ocean, far from the regular lines of navigation. We went in a south-westerly direction to a line west of Madeira Island, then turned south, and after a time turned again eastward toward Dakar, in the French colony of Senegal, Africa, reaching this port in about eight days.

On reaching Dakar we hired a one-horse carriage to go sight-seeing. We found the city suffering from dry weather and sand. Our driver took us past several native villages, and thus we got a glimpse of African native life. We were glad to hear about our brother worker, Elder D. C. Babcock, in Nigéria, through the American consul, who knew him in Sierra Leone.

At this place we bought supplies, so that from there on we had a change of menu to some extent. After a stay of twenty-four hours, we sailed again directly for Recife (Pernambuco), South America, where we arrived on April 3. No boat came to take us off, so we could not land. At Sao Salvador (Bahia), the next port, we were able to get fresh food supplies, and here first learned of the declaration of war between the United States and Germany.

On April 8 we reached Rio de Janeiro, after a trip of twenty-two days. Here we were met by Elders F. R. Kuempel and E. C. Ehlers. They kindly helped us pass customs, and entertained us in their mission home.

About two weeks after reaching this new field, Elder F. W. Spies invited me to take a trip into the mountains of the state of Minas Geraes. We spent forty days among the mountaineers, sharing their hospitality, beans, rice, and *angu* (corn-meal mush), while teaching the word from house to house. Later this state was made my field of labor. During this first trip I baptized twenty-four persons, in four different places. Honest hearts are to be found on these mountain trails, in homes thatched over with straw.

The last of July we moved to Juiz de Fora, our present home. Our companion in labor is Brother Germano Conrad, a Brazilian of German descent, a pioneer in the canvassing work in Brazil, and also in this state. Before our arrival, Prof. Paulo Hennig, of the Brazilian Seminary, spent some months here, helping to build up the work begun by Brother R. M. Carter, the general field missionary secretary for Brazil, and others.

We find here an earnest band of colporteurs hard at work throughout this mountainous country. Some fall out by the way, but others come to

take their places. As a result of the work of two bands of colporteurs in one place, ten persons were baptized. Two things hard to abandon are smoking and the use of swine's flesh. Yet when the truly converted learn why these articles are harmful, the task is not a difficult one, especially when the health improves almost immediately after giving up the use of these things. The principal drinks are coffee and fermented cane juice. Alcoholic drinks are widely used.

We are glad to be here in Brazil. Calls from all sides keep ministers traveling much of their time. This vast field is in great need of more workers. Pray that God may bless the efforts of his laborers to prepare commandment keepers for his eternal kingdom.

Juiz de Fora.

MEDICAL MISSIONARY WORK AMONG THE HILL PEOPLE OF PORTO RICO

CLARENCE E. MOON

FOR some time we have made regular visits among these people on their native prairies, holding meetings and treating the sick, and trying in every way possible to interest them in the gospel. Some have seemed interested, but lacking firmness, soon lost their interest, as we could not continue regular meetings among them on account of the storms which frequent these parts of the island during several months each year. Our prayers, however, have been answered, as is shown by the following incident:

A young man of about eighteen years, named Antonio Marrero, came to our meetings in the Moca church, and became very much interested in the truth. Although he suffered much from the continual persecutions of an elder brother, who tried in every way to shake his faith, Antonio became only the more determined. Although at times it seemed he would have to leave home, yet in some way the Lord overruled, and he remained.

After things were a little settled, he began studying with a coffee planter who lived over the hills from his home. The man began keeping the Sabbath, with all of his family, and soon his house was fixed up for meetings. Our young brother held meetings there every Sunday afternoon. The attendance grew rapidly, until as many as fifty were in attendance, and many were also coming over to Moca for Sabbath service. It does us good to see the church, Sabbath morning, filling up with these country people, and they are taking an active interest in the church and Sabbath school services.

Now when we visit this isolated company, we carry along our medical outfit and forceps for extracting teeth, and after the service they gather around to have their teeth attended

to and to receive other medical attention and advice.

When we think of the many people up in the hill country, we can only cry to the Lord of the harvest to send us more boys like Antonio from the hill country to help prepare little companies to meet their Lord. This work can be successfully done only by one who understands the customs and the vernaculars of the "jibaros," as they are so different from the Spanish that one from another place has great difficulty in making himself understood by them.

May many of these poor people be prepared to meet Jesus is our prayer and ambition.

IN THE NATAL-TRANSVAAL CONFERENCE, SOUTH AFRICA

IN a letter written July 18, Brother W. S. Hyatt, president of the Natal-Transvaal Conference, tells of progress in South Africa which will be of interest to all. He says:

"The work here in our little conference is still advancing, for which I feel to give the Lord the glory. At the time of the Durban camp-meeting, when Brother W. A. Spicer was with us, I had an inspiration to attempt the task of building churches in Durban and Johannesburg. There is now a church building in Durban, and the members of the Johannesburg church are working to raise money for a building there. They do need one badly, as the place where they meet is often used on Friday evening for dancing, and Sabbath finds it smelling strongly of smoke and drink. Then, too, there is a dancing class every Sabbath morning on the first floor, which the children see as they go upstairs to the meeting place.

"This church has a good building lot that cost more than £500, nearly £550 including all the expenses connected with it. We are thankful that they have this, and that it is paid for. The location is excellent. The conference has raised £300 to assist them in building, as it did for the Durban church. We have in pledges £535, and hope to get fully £600. Building material is very expensive, and it will cost not less than £1,200 to £1,400 to build a simple church that will meet our needs.

"The work in Johannesburg will never develop as it should until we have a place of worship. We also need a minister to work in that city and its vicinity. The gold reef is about sixty miles long, and there are people all along this reef, or "rand," as it is called here. We ought to have several churches in this territory.

We do have Sabbath keepers scattered in nearly every part. There is much wealth both in the city and among the farmers, but it is difficult to reach these people.

"We have started work in Pretoria. Two of our sisters are there canvassing for subscriptions to our papers. I am pleased to say they have taken during the past ten weeks fully six hundred subscriptions, and we hope to get at least eight or ten hundred. Next year we hope to take up work with these readers, possibly take the *Present Truth* to them, if they will read.

"The work for our papers is going very well at present. The first six months of this year we received 2,109 subscriptions, and if all goes well we shall have as many more before the close of the year. We feel that our papers are doing a good work. For some time the conference has been taking a club of three thousand and



Jessie C. Butler, doing first aid work among the "jibaros" of Porto Rico

sending them out among the farmers of the Transvaal. We often hear of persons who are interested as a result of this work. Quite a number are already keeping the Sabbath."

I LIKE the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor ever murmurs at his humble lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

— *The Youth's Companion.*

"HARSH words are like drops of vitriol; they burn all that they touch, and leave everywhere little scars."

"HE who bears a handful of blessing to another will return with both hands full."



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

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

THE BARLEY CAKES

"DRUDGERY, drudgery, all the day!

The grassy green mountains, the breeze-swept lakes,

The birdies that flutter among the brakes,
The flocks on the hillsides,—none of these

Gladden my life. I must throw away
My life's best days on the homely care
That falls to the lot of the housewife.

Bare

As the rocks of Hermon the life of one
Who from dawn of day to the setting sun
Does nothing grander than sweep, or bake
In the ashes the little barley cake.

"Drudgery, drudgery! ah, today

My lad goes into the desert to keep—

My shepherd boy brave!—his father's sheep.

He must not know that my heart is faint,
Or catch the gloom of my sad complaint.

And shame to me that I've dared to lay
Across my threshold this bit of rue,
Forgetful that palm trees about me grew,
Fruitful and fair as the sixty and ten
That shaded the waters of Elim. When
I think of my boy, 'tis with joy I make
For his lunch in the desert the barley cake."

The mother toiled on in her home that day.

But the Master came to the desert place,
And the multitude followed him, quick to trace

The steps of the Miracle Worker, who
Dropped blessings into their lives like dew

That brightened the flowers beside the way.
A multitude hungry—and whence the bread

With which these thousands must now be fed?

O mother, bound close to a lowly task,
What "grander" work could your fond heart ask?

The Master receives from *your* boy, and breaks

With blessing, *your* five little barley cakes!

—William Norris Burr.

HOME TRAINING *

GOD has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake.

Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God and to fear to offend him, parents can just as surely serve God as can the minister in the pulpit.

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven.

The Lord is served as much, yes, more, by the faithful home worker as by the one who preaches the word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect; and he who blesses the habitation of the righteous said: I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. . . .

THE Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanness. God is passing by our homes today, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents,

that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness, will not sanction any impurity in the home today. In training your children in habits of cleanliness, you are teaching them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives.

O that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in early years they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood.

One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint principles and habits of righteousness upon the tablets of the soul. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right.

The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven.

CHILDREN should be clad in plain garments, without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them, or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians?

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control

* Reprinted from an article written by Mrs. E. G. White, and printed in the Home and Health department of the "Review" July 28, 1910.

into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose—the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow, unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard.

PARENTS, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image—to be impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings.

I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened.

This is the worst policy that can be used in family government. Advanced age and maturity of strength warring against a helpless, ignorant little child, confirms rebellion in the heart.

But, you ask, shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have

control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence.

It is a very nice work to deal with human minds. All children cannot be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mothers' meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You cannot overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's coworker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven.

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order God has given in his Word. There should be no ruling by impulse, no parental oppression; but at the same time no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy Word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

READ WHAT THE EDITOR OF THE "WOMAN'S HOME COMPANION" SAYS ABOUT SERVING REFRESHMENTS

Food conservation is being religiously preached, and we are being taught that it is a sin to waste even a cabbage leaf. This is all well and good, but nobody seems yet to have organized a systematic attempt to effect a tremendous saving in food by the simple expedient of abolishing the custom or fashion of "serving refreshments" on any and every occasion, in season and out of season. Whenever a handful of people get together, either for business or pleasure, refreshments have to be brought

out and passed around. In most cases, the consumption of food and drink on these occasions is superfluous and a waste, pure and simple. Nobody needs the refreshments: all too often the persons indulging in them are full to repletion already.

A lot of this unnecessary eating is encouraged or practiced for sociability's sake. "People won't come unless you give them something to eat," is the plea, and the magic word "refreshments" will draw some persons to anything. Well, then, folk who have to be bribed with gustatorial tidbits to perform their duties, social, civic, or otherwise, should not be cultivated till they see the error of their ways! Such people are not, cannot be, valuable acquisitions to any social affair or business meeting.

Think of how many tons of flour, sugar, fats, and other valuable foods could be saved in six months by the simple expedient of making it a misdemeanor to serve refreshments at receptions, parties, and other social functions. And think, too, of the amount of indigestion, temper, crankiness, and wasted hours which would be eliminated at the same time. Every patriotic woman interested in food conservation and thrift should consider this matter, and appoint herself a committee of one to make this overdone, wicked, and unnecessary practice unfashionable. Why not make it a matter of social ethics to eat only three meals a day during the war, and make it unfashionable or a breach of etiquette to waste food by serving refreshments at purely social functions? Entertaining friends at regular and established meals is not, of course, meant to be abolished, but merely superfluous, unnecessary, and senseless eating and drinking.—*Editorial, November, 1917.*

ANOTHER HOMEMADE SOAP FORMULA

HERE is one more homemade soap formula, sent in by Mrs. G. E. Fonts, of Idaho, which is said to combine the good points of many formulas, and to be very satisfactory for all general purposes:

"5 pounds melted grease

"1 can good lye, dissolved in one pint cold water

"To the lye solution add one cup each of powdered borax, salsoda, Glauber's salt, citrus washing powder, and ammonia. Stir until dissolved, and add to melted grease. Add four quarts of boiling water, and set over fire to cook. Boil hard for at least thirty minutes longer. Then add slowly cold water, stirring constantly, until mixture becomes as thick as honey when dripping from a stick."

INFECTION

"A BABY smiled in its mother's face;
The mother caught it, and gave it then
To the baby's father—serious case—
Who carried it out to the other men;
And every one of them went straight away
Scattering sunshine through the day."

THE WORLD-WIDE FIELD

SOUTHERN UNION CAMP-MEETINGS

It was my privilege to attend the camp-meetings in the Southern Union Conference. Many years had passed since I had been in attendance at the camp-meetings in that field, so each meeting gave me personal pleasure. I enjoyed meeting with the believers and seeing the growth in every way.

At most of the meetings the attendance of our people was larger than had been expected, and those present generally remained to the close of the meeting.

Most of the Union and General Conference men, with Elder W. H. Anderson, of South Africa, attended these meetings. Elder Charles Thompson also was with us at the Louisville meeting. Each did his part to make the meetings helpful and a blessing to our people.

The work in the Southern Union Conference is making a good growth; the people who accept the truth generally remain loyal, and are contributing their share to the support of the work.

A new condition prevails in the South. In the entire field I did not hear one word of complaint, nor was a discordant note sounded by any in my hearing. Christian love, unity, and the spirit of sacrifice characterized every meeting.

This good spirit of fellowship and Christian confidence has been brought about largely because our leading men are in harmony with our organization and are doing what they can to build up the work on right lines. The people respond to the leaders.

Several of the conferences will raise their full quota on the Twenty-cent-a-week Fund. The Mississippi Conference, by its liberality and sacrifice, gives promise of "making good" and being placed on the honor roll this year, with several hundred dollars above the goal. Two conferences will have to arouse and do a big work if they secure their full quota.

The book work has done well. Some of the agents have had phenomenal sales, and so far the deliveries have been very good. Cotton, corn, and some other crops bring high prices, labor is in demand, and the brethren and sisters can hardly expect a more prosperous season than this.

Some of our evangelists are doing exceptionally well in winning souls to Christ. Much depends on initiative, faith, and hard work, if one would be a real soul-winner. Strong churches are being raised up in some of the metropolitan centers, and the outlook is good.

At a meeting of the executive committee of the Southern Union Conference, after definite study, plans were laid to undertake a stronger effort in evangelistic lines. It was resolved to seek God for a baptism of the Holy Spirit, and to undertake to increase the constituency of the conference to four thousand eight hundred by the close of 1918. We have faith in the South. The day is not far distant when it will be esteemed a privilege to labor in this part of the field.

The camps generally were neat, with a respectable equipment; good board was supplied at a reasonable cost; fine exhibits

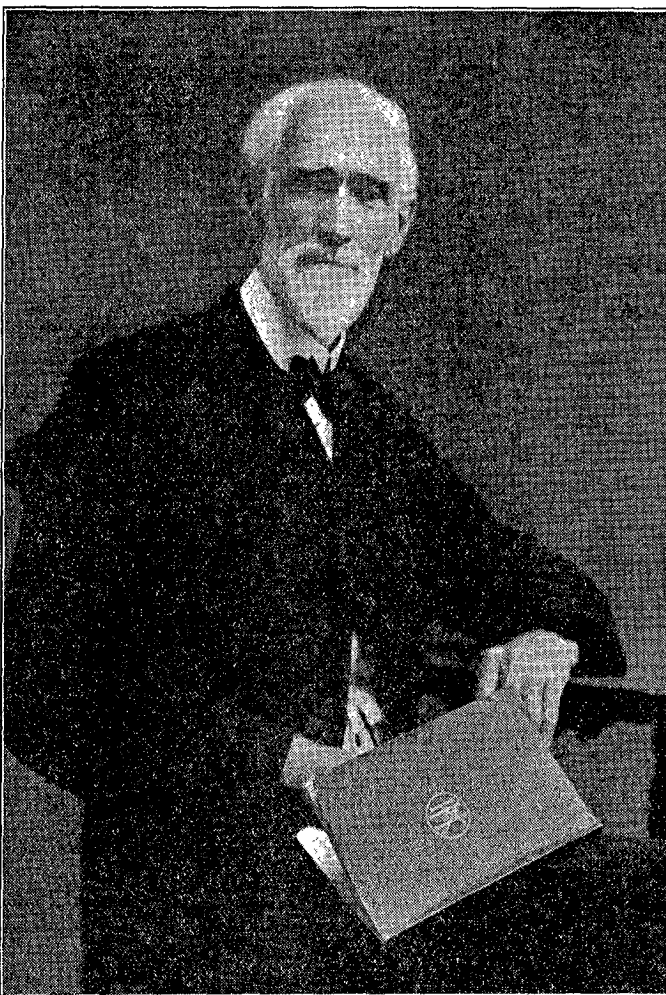
of literature were made; and really the work looks promising indeed.

I have seldom met a corps of workers more united and more determined to push the work with vigor than are those in this Southland. While the needs are many, the workers are true and loyal and are doing their best to succeed. Each meeting seemed better than the previous ones, and we greatly enjoyed them all.

I. H. EVANS.

HIRAM ALLEN ST. JOHN

HIRAM ALLEN ST. JOHN was born near Morrow, Warren Co., Ohio, Nov. 10, 1840, and died at his home near Sanitarium,



ELDER HIRAM ALLEN ST. JOHN

Cal., at 7 P. M., Oct. 5, 1917, lacking one month and five days of completing his seventy-seventh year.

His wife, one daughter, two sons, fourteen grandchildren, and two sisters are left to mourn.

He was the second child and first son of a family of seven. When a child about three years of age, the family moved from Warren County to Preble County, Ohio, and when he was nine years of age to Defiance County, Ohio, where he lived till he was twenty-five years old. The next move was to Hillsdale County, Michigan. To use his own words: "It was in Defiance County, Ohio, at the age of seventeen, that I began

country district school-teaching, which vocation I followed about six months each year for a period of eight years.

"It was while in this new country that my religious experience began. Together with my parents and about twelve other persons, I began the observance of the seventh-day Sabbath and accepted the faith of the Seventh-day Adventist people by reading their literature and studying the Bible. After a few years a Seventh-day Adventist minister visited us, T. J. Butler by name, and I was baptized by him in the Maumee River. A small church was organized, called the Aylersville church, in which I was always a servant in some capacity.

"About the year 1865 my father's family moved still farther north, settling this time on a farm near Ransom Center, Hillsdale Co., Mich., eight miles north of the Ohio State line. The Ransom Center church was organized by Elder John Byington about the year 1866, and I was called to the eldership of that church.

"On Oct. 13, 1867, I was married to Miss Delotey C. Wolcott, the marriage ceremony being performed by Elder J. N. Loughborough. Not very long after my marriage I began work in connection with the cause of God. After serving a time as tent master, then as a licentiate minister, I was ordained to the gospel ministry at a camp-meeting in Mansfield, Ohio. The ordination was performed by Elders J. H. Waggoner and Geo. I. Butler, Sept. 16, 1872. After my ordination, Ohio was my field of labor. I served on the conference committee frequently, and as president of the conference for a while, from which position I resigned in December, 1883, to come to California, hoping to find relief from the asthma, an affliction of long standing. This, however, remained with me for a number of years, but now I can truly say (1916) I have not had a symptom of asthma for more than a dozen years. I have other

infirmities incident to age and a slender constitution, but, praise the Lord! deliverance from all afflictions is near.

"During the larger part of my period of active labor in California, I was occupied in tent and hall work in the counties of Stanislaus, Napa, Santa Barbara, Los Angeles, San Diego, Ventura, Santa Clara, Sacramento, Sonoma, Mendocino, and Humboldt. I was stationed as pastor of the San Francisco church for about three and one-half years; and in like work for shorter periods in Los Angeles and San Diego, spending a few years as Bible and history teacher in the Healdsburg College. I was next called to the chaplaincy of the St.

Helena Sanitarium. When the burdens of growing feebleness and age became heavier, my labors became more circumscribed.

"Although superannuated, I still keep trying to do some good by holding from two to six cottage meetings each week with near-by families. I feel that the Lord blesses richly in this work; nevertheless I am conscious that the end of my earthly pilgrimage draws near. As I survey the more than forty years of labor as a gospel minister,—during the most active period of that labor, preaching two hundred sermons, holding about three hundred other meetings, and making more than one thousand visits, annually,—I am led to exclaim, 'Surely the Lord has sustained me, and to him is due all the praise!' And again, when I see the many failures and imperfections that have marred my labors, I am led to wonder how I can ever hear the blessed words, 'Well done, thou good and faithful servant!' Then again I am reminded that it is only when Jesus works in and through us that any one can do a good thing. Hence if we are among the redeemed, our endless praise will be, not for what *we* have done, but for what the dear Lord has done for and through us, by our submission to him."

Elder St. John's wife died June 8, 1907, and on New Year's eve, 1909, he was married to Miss Peoples. This union proved a great blessing to our dear brother. His declining years were made bright and happy. No effort or money was withheld which could contribute to his comfort.

His last sickness laid the tired warrior to rest in less than a week. It was the writer's privilege to visit and pray with him a short time before the end, and it was certainly inspiring to hear the words of praise to God even while he was in the throes of death. Truly there is "a great man fallen this day in Israel." We shall miss his bright and unique contributions to our papers. We shall miss him in the great assemblies, where his voice was always heard in holy cheer.

We are confident that those closed eyes will soon be opened, and that those dumb lips will again speak forth the praises of God.

Funeral services were held in the Seventh-day Adventist church in St. Helena, Cal. Elder A. Brorsen gave the Scripture reading, after which Elder J. A. Stevens led in prayer, and Elder J. L. McElhany delivered the sermon. The song which had been nearest and dearest to his heart was beautifully rendered by the Sanitarium quartet. Many indeed were the tributes of love and respect paid to the memory of this aged pilgrim. We laid him to rest in the beautiful cemetery at St. Helena. As we withdrew from the scene, the "blessed hope" had never before seemed quite so precious.

"Rest, servant of God, thy labors are ended,
Thou hast tested thy Lord, thou hast proved him divine;

His life with thy life by faith thou hast blended,

And he in his great grace has said, 'Thou art mine.'

Rest, he will call thee; brief be thy sleeping,
Hasten the day when shall cease earth's sad strife,

When forever be ended the sickness and weeping

He shall call thee and crown thee with glad endless life."

S. T. HARE.

PATIENCE is a plant that grows not in all gardens.—*Longfellow.*

MISSION CAMP-MEETING IN MISSISSIPPI

THE annual meeting of the Mississippi Mission convened at Jackson, Miss., September 27 to October 7. The attendance was not so large as it was last year, but there were about eighty or more, including children, who left their homes to come up to seek the Lord. All present seemed to share in and enjoy the spiritual feast. Like faithful Moses, who abode in the presence of the Lord until his countenance beamed with a heavenly light, we enjoyed the influence of the Holy Spirit while we listened to the voice of God speaking to us through some one of his chosen vessels.

The following visitors were present: Elders S. E. Wight, C. B. Stephenson, I. H. Evans, J. H. Lawrence, C. N. Sanders, and W. H. Anderson and Prof. L. H. Wood. The presence of these godly men brought inspiration to all, and the timely and wholesome instruction given by these experienced brethren was received as heaven-sent blessings, and we feel sure that lasting impressions were made upon the minds of all. The keynote was the soon coming of the Lord and salvation from sin.

Cash and pledges were taken to the amount of \$500. A number of subscriptions were taken for the Harvest Ingathering with a fond hope of bringing large returns.

The harvest truly is ripe, but the laborers are few. The apostle John, rapt in holy vision, looking down the stream of time, saw the nations angry, and in this our day that vision is being fulfilled, for truly the nations are angry, and we stand on the verge of the consummation of all things. Let us watch and be ready, for the signs foretold are nearly all in the past.

N. B. KING.

PRESENT CONDITIONS IN OUR MEXICAN WORK

Mexico City

IN Mexico City our work has suffered some because a few of our brethren have been so anxious to get into government positions that they have finally withdrawn from our church, but others have joined us, so that the number remains about the same. Five persons were baptized here on my trip last year, and a number of others were anxious to be baptized at this time. It is always necessary, however, to make a careful investigation, to be sure that the candidate is thoroughly prepared for baptism, and for lack of time to do this, the baptism of these was postponed until a later date.

There is a good interest in the city. A number of young people here are very anxious to enter the work, and desire a school. Two of our young women are teachers in the public schools, but they would be glad to teach in a church or mission school if we had one. In Mexico City and suburbs there are about three quarters of a million people. There is need for a great work to be done, and room for a large number of workers. Some little has been done, but a very large field lies before us there as well as throughout the whole republic.

In Villa Territory

The north central and western parts of Mexico have been in such a condition for nearly three years that it has been practically impossible to visit our brethren there. In the month of June, Brother Juan Robles, who has been for some time at El Paso, while working across the international

boundary in the city of Juarez, wrote me that trains were running from there to the city of Mexico through Chihuahua and Torreon, and that he would like to visit our brethren in these latter cities. I wrote him to make the trip; so in June he left, taking with him a quantity of clothing that had been gathered up by our brethren in the southwestern part of the United States for the poor brethren in Mexico.

On arriving at Torreon he found fourteen brethren there, and seven children. In Gomez Palacio he found two more believers, with eleven others deeply interested. These two places are only five or six miles apart and are connected by a street-car line. Torreon formerly had some thirty baptized believers; twelve of these came out to El Paso some time ago on account of the difficulties in the country, so that nearly all the brethren of that place are now accounted for.

Brother Robles started on to try to reach Santa Barbara and El Oro, small mining towns up in the mountains to the west, but when he reached Parral he found that he could not go any farther, and so turned back. It will be remembered that this is the place where the Pershing expedition met with difficulty. On returning, Brother Robles learned that two families from Santa Barbara had moved over to Chihuahua, so he stopped to visit them. There he found a company of twenty-one, four of whom desired baptism, all of them ready to be organized into a church. He also says that in the town of Santa Rosalia there is another company. So it seems that even in this part of the country, where perhaps our brethren have suffered most from the ravages of war and revolution, the work has not gone to pieces, but the brethren have held firm, and others are uniting with them. In the midst of tremendous difficulties and without outside laborers, the work is really growing.

It does seem as if the time has come when this country, so near to our borders and so needy, should not be overlooked in the distribution of laborers. In the days of the apostles, it was said to them that they should be witnesses first in Jerusalem, then in Judea and Samaria, and then to the uttermost parts of the earth. So if the followers of Christ in these days began with the United States, they ought to take in the near-by places, giving them the proper attention while carrying out the great command, "Go ye into all the world, and preach the gospel to every creature."

G. W. CAVINESS.

THE SOUTHEASTERN UNION CONFERENCE

It gives me great pleasure to present a brief report of the progress of the work of God in the Southeastern Union. Surely there is no more interesting or promising field in the world than the great Southland. About no other field has the Lord spoken so frequently through his servant, calling upon this people to enter quickly the rapidly opening doors and present the message to the thousands who are ready to hear. Repeatedly has the instruction been given to hasten to establish memorials throughout the South,—church buildings, small sanitariums, and schools,—that preparation might be made for a great work in this field.

"True workers walk and work by faith." Sometimes they grow weary with watching the slow advance of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will

see the clouds breaking away, and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness."

For many years the work in the South has gone very hard, and stubborn, constant effort has been made by the enemy to retard its progress; but today it has taken on a new aspect, the cloud is lifting, and in some ways the Southern field is setting the pace for our work in other parts of the world.

The period from Jan. 1, 1916, to Sept. 30, 1917, has indeed been marked with progress in every line in the Southeastern Union. During this time 1,000 new believers have been baptized and added to the church. The membership has been increased from 3,253 to 4,011, making a net gain of 758. Twenty-one new churches have been organized, giving a total of 125 church organizations in the Union now as compared with 104 at the beginning of the period. Several other companies have been developed by the summer tent efforts, but as yet have not been duly organized into churches. The Union has set for itself the goal of raising its membership to 5,000 by the close of 1918, and everything at present indicates that it will be more than realized. The above figures include both white and colored membership. The colored work is making proportionately equal progress with the white.

Tithes and Mission Offerings

For the years 1914 and 1915 the total tithe of the Union amounted to \$82,682.95, while for 1916 and the first nine months of 1917 it totals \$98,079.67, showing an increase over the previous two full years of \$15,396.72.

This Union has never yet succeeded in raising its full quota of the mission fund since it was raised to twenty cents a week, though last year we came very close to the mark, raising a little over 17 cents per member. This year we face a shortage on this fund up to October 1, of \$6,007.15, but strenuous efforts are being put forth to make this up, and we confidently expect to raise the entire amount by the close of the year, thus taking our place in the ranks of our sister Union Conferences of more favored financial districts.

Literature Work

Of all our departments our literature work has made the greatest growth. The year 1914 was our banner year, \$53,177 worth of our books, magazines, and tracts having been sold. This year, however, will more than double the record of 1914. Perhaps an itemized statement by conferences, comparing the first nine months of 1917 with the first nine months of 1916, might be of interest.

Nine Months — January 1 to September 30			
	1916	1917	Gain
South Carolina	\$ 4,069.53	\$ 9,675.00	\$ 5,605.47
Cumberland	4,440.63	9,740.00	5,299.37
Florida	6,511.81	18,495.00	6,983.19
North Carolina	7,958.33	21,004.00	13,045.67
Georgia	5,798.08	20,221.00	14,422.92
	\$28,778.33	\$74,135.00	\$45,356.67

The total gain of \$45,356.67 is the largest gain made this year in the Southern Publishing Association territory, the Southwestern running us a close second, with a gain of \$42,169.54. The sales of our branch for the single month of September amounted to \$31,151. Of this month's work, Brother L. D. Randall, our branch manager, writes:

"All records broken! This (\$31,151) is not only our highest September sales record, but almost three times the value of books

sent out in any previous month during our history, passing our former biggest month by \$19,900. For this one month, the business amounts to \$4,150 more than it did for our entire first year — 1909. The gain in sales for this September over last September is \$24,767, or 388 per cent. The gain of \$45,356.67 for the nine months represents 157 per cent.

"July sales this year were three times those of July of last year; August sales this year four times the August sales of last year; and September sales, five times the September sales of 1916. The Union banner year was 1914, with sales of \$53,177, and this amount is now passed by \$20,958, and three good months left in which to add to the gain."

The above figures are taken from the branch office records. In some instances the individual tract society records show even greater gains. For instance, we find that the Georgia tract society books show total cash sales for September this year of over \$13,000, where the total sales for the year 1916 were only a little over \$12,000. Thus it will be seen that in one single month Georgia has passed her last year's record.

A colored student from Oakwood carried away the season's banner for individual sales, having delivered over \$2,400 worth of large books during his eleven weeks' vacation. Another Oakwood student delivered \$1,700 worth in the same period of time. This was in Georgia. A portion of the credit for the literature sales of course is due to our home missionary department, as it has been pushing the sale of our small books and magazines quite vigorously.

At the recent Florida camp-meeting, all records in small book sales were broken. Thirty-two thousand copies were sold to the white thousands in attendance, and thirty-four thousand to the colored members, making a total of 66,000 copies. Most of these were Elder Daniell's book, "The World War." Surely the day of God's power is here, and his people are willing.

Educational

Our educational work has been greatly strengthened the past two years. For many years we have greatly needed a strong industrial training school where it would be possible to provide work for many young people who could not pay their entire way through school. This need is now being fully met by the erection of the new double union training school known as the Southern Junior College, at Ooltewah, Tenn. Though the plant is far from completed, we shall be able to care for 150 students this winter. At the opening of the school year, October 17, 120 were enrolled, and at least 30 others expect to come soon.

During the summer vacation about seventy students earned all or a part of their scholarship for this year's schooling. A girls' home has been erected, furnishing accommodations for one hundred girls. This year, however, the school work will be carried forward on the first floor of this building, thus lessening somewhat the available room for students. Our boys will still live in temporary buildings and tent houses until means can be provided to finish the plant by erecting the boys' home and a college building. The school has a present worth of \$28,299.40, and has no standing indebtedness.

We have a large number of rural schools in the mountain districts of the Union, which are doing a splendid work among the people where they are located. Several good churches have been raised up by these

self-sacrificing workers, who go out without any financial support except what they can produce from the soil and small industries which they establish. Many more such schools should be established, as this appears to be the most effective means of reaching the people of these backward communities. We are pleased to report that, with only one or two exceptions, these rural schools are working in full harmony with our regular organized work.

Union Evangelistic Work

We have two evangelistic companies, one white and one colored, operating in our large cities, under the direction of the Union Conference. These efforts are meeting with splendid success. Several strong churches have thus been raised up during the past two years, and other churches have had their membership more than doubled. This has greatly assisted our conferences in increasing their membership and strengthening their work.

Medical Work

We have one sanitarium operated by the Florida Conference, at Orlando, Fla., and ten privately owned institutions, large and small, scattered over the Union. The largest of these are the Graysville and Reeves Sanitariums. The sanitarium at Orlando is enjoying a splendid patronage, and has been able to reduce its indebtedness materially during the past few years.

W. H. BRANSON.

WEST PENNSYLVANIA CONFERENCE

ON August 31 my wife and I went to Meadville, Pa., where we remained for six days, holding day and night meetings. While there we were called to go out into the country, where a meeting was held with a family who had come into the truth by reading our literature. Two persons were added to the church, and five are now waiting to be baptized. Officers were elected.

We also met with the Albion church, the brethren and sisters coming in from Conneautville and Springboro. A good quarterly meeting was held and two young men were baptized. Officers were elected in this church also.

Following this meeting we held quarterly meeting with the Erie church, September 29, a very large number being present. Many came in from other places, such as Greenfield, Cambridge Springs, Springboro, and Lowville. We were also favored with the presence of Elder Morris Lukens and his wife, who labored in this field sixteen years ago. He spoke to the church on the third angel's message and the work in Australia, and how God has opened the way for the message to go to the islands of the sea.

Following this interesting address, the writer presented the names of ten persons who desired to unite with this church. After a vote had been taken, these were received into church fellowship. The tithe and donations for the Erie church for the month of September alone amounted to \$328.32. This little item will show that the love of the truth is still alive in the hearts of God's children in this place.

Two weeks later I went to the Corry church and held quarterly meeting. Thirty-one persons were present. This church is made up of isolated Sabbath keepers. The meetings here were enjoyed by all.

At each of these places the Harvest In-gathering work was taken up. In our work this summer and fall, we have seen

the mighty hand of the Lord revealed in the care of his people. All are blessed with health and prosperity, for which we praise him.

W. F. SCHWARTZ.

Erie, Pa.

OAKWOOD JUNIOR COLLEGE

ONE hundred and ten students are enrolled at this writing, October 23. A few more than half of these are in the academic and college departments, the remainder being in the grammar department. Our facilities are already taxed, and there are others yet to come, whose applications have been accepted. Nearly every student has in mind to prepare himself for a place in the ranks of those who are advancing the third angel's message. Some of the classes above the grammar grades have a membership of thirty-five. By holding the academic classes in the forenoon and the grammar grades in the afternoon, we have reduced the congestion in classrooms and chapel. This is also of assistance in providing help all day long for our industries. With very few exceptions the students are paying half or more of their school expenses in work.

There is a good spirit among the students and on the part of the faculty, and we know that we have the prayers of all who are interested in preparing workers for our colored work. God has abundantly blessed us this season. Crops have never been better in the history of Oakwood, and God has fully verified his word to bless the earnest efforts made to cultivate the soil of this farm.

A few of our worthy students, who are nearing the time when they will be able to go out to put into practice the things they have learned here, are unable to continue in school because of lack of means, it being difficult for a student to attend school, keep up his class work, and at the same time make more than one half of his expenses. Especially is this true of the girls, many of whom are preparing themselves to be Bible workers or mission school teachers. We plan to get these prospective laborers out into the work as soon as possible. Quite a number have been in the canvassing field this year, and have made good records.

J. I. BEARDSLEY.

AN EDUCATIONAL CONFERENCE AT MADISON

A COMPANY of educators interested in rural schools held a two days' conference, October 2 and 3, at the Nashville Agricultural and Normal Institute, Madison, Tenn., at which Dr. P. P. Claxton, United Commissioner of Education, presided. Among those who attended this meeting were Elder A. G. Daniells, president of the General Conference; Prof. Frederick Griggs, educational secretary of the North American Division Conference; Prof. J. G. Lamson, of Beechwood Academy; Elder W. C. White; Elder W. H. Branson, president of the Southeastern Union Conference; Prof. Leo Thiel, president of the Southern Junior College; Prof. Lynn H. Wood and Brother J. L. Tucker, educational secretaries of the Southern and Southeastern Union Conferences respectively; Dr. P. T. Magan, dean of the College of Medical Evangelists, Los Angeles, Cal.; Dr. Mary Paulson of the Hinsdale Sanitarium; Mrs. Josephine Gotzian; Mr. and Mrs. Robert Scott, and others from a distance, as well as representatives from practically all the rural schools of the South.

Dr. Warren H. Wilson, in charge of the Country Church Movement of the Presbyterian Board of Home Missions, and teacher of rural sociology in Columbia University, sent his assistants, Mrs. Z. F. Meade, of New York, and Dr. J. H. Miller, of Lebanon, Tenn. We were pleased to have with us also Chancellor Bruce Payne, of Peabody College, Nashville; and Dean Little, Professor Selvidge, head of the industrial department, and Prof. K. C. Davis, superintendent of the Knapp Demonstration Farm, all of the same institution; also the editor of the *Progressive Teacher*, the superintendent of education for Davidson County, the superintendent of the Nashville city schools, Hon. Rutherford P. Hayes, of Asheville, N. C., and Prof. Harry Clark, State supervisor of rural schools.

There was a general feeling that these representatives of public school work recognize in a very substantial way the fundamental principles of education given to us as a people years ago by the Spirit of prophecy. We were made to realize that these men are giving our people credit for a great rural school movement, a movement to keep people in the country and to place city people on the land.

Dr. Claxton's lectures were full of inspiration for all, and especially so for those who are interested in the rural school movement. He spoke of previous visits to Madison, and referring to one of these visits, he said:

"I went back to the office of the Bureau of Education, and said to Mr. Foght and others there who are especially interested in rural schools, that I thought I had seen the best rural schools I had ever seen, probably the best in the world. And I said, 'If we could just become simple enough to live what they are trying to live out, we could reform our own public school system.'"

As we listened to these words, we felt a desire to prove ourselves more loyal to the principles of Christian education so faithfully taught us by Sister White, but which we have been in many cases so slow to demonstrate.

Mrs. Meade, from the office of the Presbyterian Board of Home Missions, now working especially for the women of the mountain districts, spoke most enthusiastically of the permanent community work being done by our rural schools. She said that in her youth she had been acquainted with some of our people, but that her contact with Seventh-day Adventists during the time of the conference and as she visited our rural schools, had changed her whole attitude toward the denomination.

It is impossible to quote at length from any of the speakers. Elder Daniells, who is familiar with our work throughout the entire world, said:

"I shall not be able to add anything to the splendid things Dr. Claxton, Dr. Payne, Professor Clark, and others have said with reference to practical features, of agriculture, industries, home making, etc., in education. I have been very greatly interested in the views set forth. I have been really surprised at the confessions and positions taken with reference to the artificial and impractical features of our popular system of education. Some of us have been feeling that way for a long time. I have for many years been with our schools that have more or less of this practical education. I have believed in it, have joined in expressing it, but only recently have I come to see the value of constant repetition and expression of these views."

Near the close of the meeting, Professor Griggs said:

"I find on my part a growing interest in these rural schools, in the work they are doing, and in those who are doing the work. I believe that there is a movement started here, amid difficulties and through tears, that should have a great increase."

In a council held at the close of the conference, action was taken to ask the North American Division Educational Department, in conjunction with the Southern and Southeastern Union Conference educational departments, to endeavor to place fifty families in Madison during the next year to train for rural school work.

E. A. SUTHERLAND.

Madison, Tenn.

A WORD OF CAUTION

WE have often been impressed with the fact that many persons, after having been convinced of a truth, have been influenced to swerve from the right way, by fear of persecution or by love of money.

Over in the mountainous country of Switzerland there are many beautiful lakes, and when these are covered with ice, many pleasure seekers resort to them to skate. But in places there are air holes in the ice, making it dangerous for the pleasure seekers; so they carry a long pole, taking hold of it in the middle. Unfortunately, when they run into an air hole, there is danger of their forgetting their pole, and throwing it away, to clutch the ice.

So there is danger that we, while believing and obeying a plain command, our conscience bearing witness, may yield to temptation, and give up the only thing that can save us.

D. N. MEREDITH.

PROPHETIC CHARTS AND REFERENCE MAPS

THOSE in charge of the China Missions Training School are trying to give our young Chinese believers an opportunity to help themselves get a training for work among their own people. The Chinese are not inventive, but they are singularly adept at copying the work of others, hence we find their map and chart making very good.

The Pacific Press has recently given the above school the right to copy and sell in America any of the charts originally put out by the International Publishing Association of College View, with which charts many of our readers are familiar. The school puts out a set of twenty prophetic charts, each three by five feet in size, which sell for a dollar apiece. They are hand painted on good cloth. Many are copied from the International charts, but several have been considerably improved and made more attractive.

The school can also make good maps of any conference or mission field desired, provided a small paper model is furnished. The cost of such maps is about ten cents a square foot.

Any who are interested in this plan of helping provide trained workers for China should address the Principal, China Missions Training School, 523 U. S. Postal Agency, Shanghai, China.

Should workers in the United States or Canada wish to procure these charts, they may order through the General Conference, Takoma Park, Washington, D. C. Cash should accompany all orders.

Publishing Department

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

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value, \$9,368.55.

February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value, \$9,188.03.

March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 187,318 copies, value \$3,974.33.

April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.

May, 1916, 196,084 copies, value \$6,803.98; May, 1917, 185,430 copies, value \$6,607.67.

June, 1916, 349,164 copies, value \$10,731.82; June, 1917, 187,224 copies, value \$5,970.11.

July, 1916, 451,581 copies, value \$12,985.33; July, 1917, 206,715 copies, value \$7,450.15.

August, 1916, 197,383 copies, value \$6,073.76; August, 1917, 253,026 copies, value \$11,264.29.

September, 1916, 333,167 copies, value \$10,391.33; September, 1917, 231,408 copies, value \$10,926.97.

PROGRESS IN CHINA

BROTHER H. M. BLUNDEN, field secretary for the North China Union Conference, sends the following encouraging word regarding the excellent work which is being done in that Union by the native colporteurs:

"We have been getting some very interesting reports of late from various parts of our territory. Some of our boys have earned as high as sixteen and eighteen dollars gold a week with Dr. Selmon's little book. Honan Province is surprising us beyond measure with the good reports sent in. A letter just received from Szechuan says that two men are now canvassing away down in Yun-nan, and have sent an order for literature to be sent to a town which is almost on the Burmese border. So you see our colporteurs are maintaining the reputation of the profession for pioneering. From Szechuan also a quantity of literature has been sent away back into far-off Kansu Province by some travelers going in that direction. And so the printed page goes into places where it may take years for the living preacher to go and proclaim the glorious message of a soon-coming Saviour."

At the time of the Asiatic Division meeting in April, Brother Blunden urged that foreign leaders be secured for each of the nine provinces in that Union. At present he and three other foreigners are undertaking to direct the work among a population of about two hundred and eighty million people. Concerning their need of leaders Brother Blunden says:

"With reference to the men we have asked for, we feel it imperative that we get at least two or three men just as soon as possible, even if we have to wait a long time for the man for each province. If, however, you cannot get good men, we would better wait. But really the conditions we have to deal with continually in this country demand that our work have more oversight than we can possibly give it at present, if we are going to do good work and develop as rapidly as these im-

COLPORTEURS' SUMMARY FOR SEPTEMBER, 1917

	Agents	Hours	BOOKS		No. copies	PERIODICALS	
			Value 1917	Value 1916		Value 1917	Value 1916
ATLANTIC							
Maine	10	247	\$ 3618.36	\$ 198.50	2010	\$ 201.00	\$ 75.60
N. New England	10	376	1200.80	602.10	410	41.00	75.50
Massachusetts	7	385	1052.27	571.70	3060	306.00	359.00
S. New England	16	96	2097.25	484.30	1044	104.40	66.50
New York	12	440	2523.60	640.90	415	41.50	75.60
W. New York	.....	.....	.....	241.25	1565	156.50	10.00
Gr. New York	10	488	1211.65	442.85	10627	1062.70	326.00
Totals	65	2032	11703.93	3181.60	19131	1913.10	988.20
COLUMBIA							
Ohio	20	1775	2234.17	1599.85	4026	402.60	351.00
Virginia	11	701	1104.75	800.00	268	26.80	143.50
Chesapeake	2	196	365.60	960.20	2381	238.10	37.00
W. Pennsylvania	12	942	1650.80	1067.85	2175	217.50	126.00
E. Pennsylvania	20	1126	2228.50	930.20	1484	148.40	414.00
Dist. of Columbia	5	548	1411.00	501.90	281	28.10	141.50
W. Virginia	13	788	1874.11	276.90	583	58.30	31.50
New Jersey	.....	.....	.....	583.92	637	63.70	146.00
Totals	83	6067	10868.93	6720.82	11835	1183.50	1390.50
LAKE UNION							
Indiana	31	1650	1634.77	774.35	1465	146.50	57.50
S. Illinois	11	933	1011.45	1881.20	1626	162.60	32.50
N. Illinois	12	722	713.67	663.41	2533	253.30	10.00
S. Wisconsin	18	1153	1115.50	386.60	1311	131.10	108.10
N. Wisconsin	9	514	301.50	413.60	425	42.50	26.20
N. Michigan	8	473	412.50	110.05	568	56.80	73.10
W. Michigan	12	724	2613.69	357.95	235	23.50	793.70
E. Michigan	13	575	1390.10	585.05	587	58.70	583.50
Totals	114	6744	9193.18	5172.21	8750	875.00	1684.60
EASTERN CANADIAN							
Ontario	.....	.....	.....	342.30	467	46.70	112.00
Quebec	.....	.....	.....	311.25	50	5.00	6.00
Maritime	.....	.....	.....	75.00	50	5.00	20.00
Newfoundland	.....	.....	.....	.....	.....	.....	60.00
Totals	.....	.....	.....	728.55	567	56.70	198.00
SOUTHERN							
Louisiana	6	400	1077.50	1500.80	152	15.20	55.00
Alabama	13	907	2738.50	774.75	815	81.50	106.60
Kentucky	17	708	722.10	1364.45	710	71.00	38.70
Mississippi	10	867	3546.75	780.35	855	85.50	28.50
Tennessee River	14	750	2524.25	829.35	2874	287.40	150.50
Totals	60	3632	10609.10	5249.70	5402	540.20	379.30
SOUTHEASTERN							
Cumberland	8	899	1329.10	748.00	2450	245.00	65.50
Florida	11	1749	2470.70	.....	1350	135.00	74.10
Georgia	14	1798	3143.25	1458.05	1941	194.10	72.80
North Carolina	16	2689	4435.48	1692.40	2566	256.60	152.30
South Carolina	8	725	1613.70	1471.10	625	62.50	176.00
Totals	57	7860	12992.23	5369.55	8932	893.20	540.70
SOUTHWESTERN							
Arkansas	22	1651	5392.04	1050.55	2259	225.90	86.00
North Texas	23	1657	1111.35	1092.50	1990	199.00	23.70
Oklahoma	20	1225	2002.65	2570.50	1835	183.50	127.60
S. Texas	18	1017	263.85	145.65	2105	210.50	15.00
Texico	10	415	515.45	764.10	70	7.00	115.80
Totals	93	5965	9285.34	5623.30	8259	825.90	368.10
CENTRAL							
Colorado	8	510	593.05	542.25	1780	178.00	17.50
Nebraska	8	834	1314.60	1343.00	280	28.00	30.00
Kansas	10	1241	938.30	897.40	918	91.80	69.50
Missouri	6	782	1184.25	1685.00	2927	292.70	43.50
Wyoming	6	412	655.75	304.50	173	17.30	6.00
Totals	38	3779	4685.95	4772.15	6078	607.80	166.50
NORTHERN *							
Iowa	17	3420	5430.61	888.65	2914	291.40	310.00
Minnesota	21	4159	6310.90	451.80	2660	266.00	305.60
North Dakota	15	3221	5588.80	.....	362	36.20	80.10
South Dakota	10	2091	4508.80	189.50	6062	606.20	14.00
Totals	63	12891	20839.11	1529.95	11998	1199.80	709.70
PACIFIC *							
Arizona	4	633	596.35	367.50	105	10.50	62.50
California	4	308	516.47	202.00	1258	125.80	222.50
N. Cal.-Nevada	4	645	920.05	480.10	242	24.20	17.00
Gen. California	6	557	1075.50	234.45	225	22.50	6.00
Inter-Mountain	4	408	788.70	634.10	164	16.40	10.00
S. California	3	547	588.60	534.60	2333	233.30	110.60
S. E. California	2	105	457.60	365.85	355	35.50	.....
N. W. California	5	753	1307.30	519.35	.....	.....	.....
Totals	32	3956	6250.57	3337.95	4682	468.20	428.60

NORTH PACIFIC

Montana	6	228	\$ 582.80	\$ 505	\$ 50.50	\$ 2.50
S. Idaho	4	315	669.85	274.00	46.50	23.80
S. Oregon	2	162	139.00	..... 163	16.30	21.70
Upper Columbia	.....	.....	.....	267.25	160	5.00
W. Oregon	4	128	114.55	..... 2835	283.50	30.00
W. Washington	5	575	437.95	292.70	2880	288.00
Totals	21	1408	1944.15	833.95	7008	700.80

WESTERN CANADIAN

Alberta	5	1095	1235.70	1246.30	2100	210.00
Manitoba	4	340	615.00	1003.40	695	69.50
British Columbia	2	151	322.00	575.10	276	27.60
Saskatchewan	11	1783	2888.80	1858.90	620	62.00
Totals	22	3369	5061.50	4683.70	3691	369.10
Foreign and miscellaneous	.....	.....	.....	5023	502.30	707.80
Mailing lists	.....	.....	.....	63082	6308.20	3103.70

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian *	87	11037	22377.18	9755.48	130940	4908.34	1034.98
British	18	2518	1724.24	660.95	60256	3340.49	1985.91
Scandinavian	136	16596	16410.65	17930.48	17504	1140.20	1664.06
Latin	.....	.....	.....	672.35	.....	.....	154.01
East German	.....	.....	.....	2526.71	.....	.....	2056.70
West German	.....	.....	.....	2820.85	.....	.....	2011.36
Danube	.....	.....	.....	495.98	.....	.....	25.14
Gen. European	.....	.....	.....	2611.62	.....	.....	813.83
Canary Islands	.....	.....	.....	15.21	.....	.....	.34
Portuguese	.....	.....	.....	.....	427	17.06	.....
South African	19	1142	3473.10	2782.44	8840	255.36	81.46
India	.....	.....	.....	545.12	.....	.....	180.14
China	.....	.....	.....	.....	1445	206.51	.....
Japan	.....	.....	50.49	18.59	3923	376.97	179.53
Korean	.....	.....	21.84	18.29	6476	148.90	110.90
Philippine	37	2415	2002.47	947.41	1597	79.85	.....
Hawaiian	1	143	514.00	821.35	.....	.....	45.00
Guatemala	1	132	188.50	187.76	.....	.....	.....
Salvador	.....	.....	.....	171.00	.....	.....	3.25
N. Honduras	.....	.....	.....	103.29	.....	.....	.....
S. Honduras	3	209	586.90	.....	.....	.....	.....
Jamaica	10	622	377.43	.....	.....	121.75	.....
Porto Rican	3	135	174.80	814.89	.....	.....	.....
Cuban	.....	.....	.....	965.95	.....	.....	.....
Brazilian	27	2571	1893.62	1527.37	.....	.....	.....
West Caribbean	7	284	7256.90	.....	.....	.....	.....
Austral Union	321	5381	12369.04	2341.11	.....	331.54	44.72
Foreign totals	670	43185	69421.16	48734.20	231408	10926.97	10391.33
N. A. D. totals	648	57703	103433.99	47203.43	164438	16443.80	11184.30
Grand totals	1318	100888	\$172855.15	\$95937.63	395846	\$27370.77	\$21575.63

* For two months.

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	103165.69	111660.64	105391.65	119773.18	143185.26	200310.57
September	67551.70	73732.14	74359.96	78364.70	96001.38	172855.15
October	70219.70	84015.90	60357.25	76102.53	85128.41	.....
November	77424.87	73949.60	57388.95	69660.16	86248.56	.....
December	57291.91	59749.92	57496.17	69145.88	71060.56	.....
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	.....

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1915	1916	1917		1915	1916	1917
January †	170760	177107	104517	July	150880	151297	202270
February	134619	222470	129591	August	152273	153309	237711
March	341059	154019	107703	September	130465	111833	164438
April	183230	98217	201556	October	123027	101997	.....
May	158114	117917	140580	November	98174	97439	.....
June	159635	154701	141169	December	107229	98488	.....
Totals	.....	.....	.....	.....	1909515	1638794	.....

* For two months.

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

portant times demand. In the meantime, rest assured that we are losing no time or opportunity to select and train the best talent that we can find among the natives here."

Elder F. A. Allum writes concerning the wonderful openings in Wen-chau, Che-kiang Province, and also in far-away Kan-su. Reports of these interests have already ap-

peared in the REVIEW. After telling of how wonderfully the Lord is working, Brother Allum says:

"All of the above-mentioned openings have come to us as the result of the work of our faithful colporteurs, and the colporteur work is growing to such an extent that it is impossible for the few men we have in the field to care properly for this

important branch of the work. Our canvassing work is increasing so rapidly that it is impossible for one man to spread himself over so many provinces as we are asking him to look after. Brother C. H. Davis has two provinces, Brother E. H. James three, and brother Nathan Brewer four; while in west China, with a steadily increasing canvassing work, we have no foreigner to look after this line of work.

"The success that our boys are having in the canvassing field is a great inducement for us to foster this department, for its success means self-support in the other departments. Some of our boys have recently made as large profits in one week as the salaries of our foreign workers. Tan Tien Gweh, for instance, in Kiang-si, recently reported sales of the medical book which will give him a profit of eighteen dollars gold for the week's work. Another canvasser by the name of Dzebg recently made sufficient sales during one week to give him a profit of between fourteen and fifteen dollars gold for the week. Two colporteurs in west China in a little over a week secured over five hundred subscriptions to our paper. One of these men was formerly our head teacher in the boys' school in Chung-king, a son of a mandarin. He gave up his school work to engage in the colporteur work, and the Lord has blessed him.

"Does it pay to send foreign canvassing agents out to China?—It certainly does. We expect to see our sales double in the next twelve months, but we need more help in order that we may properly safeguard this important branch of the work."

N. Z. TOWN.

SELLING SMALL BOOKS IN SETS

IN a recent communication Brother George W. Lawrence tells how the providence of God led him to take up the work of selling the World's Crisis Series in sets of six, in the city of Newport News, Va. He says:

"The first day I received forty-seven orders for books in five hours, and the day following for seventy-five in the same length of time. From March 4 to May 17 I put in 193 hours and obtained 1,102 orders for books. Nearly six hundred of these have been delivered, with two more deliveries yet to be made. During that time the Lord opened homes where I gave nearly one hundred Bible studies. I am giving studies in some of the most prominent homes of the city. I have a Bible study for each night in the week, and if there were twenty nights in the week I could hold twenty studies. Many invitations cannot be accepted for lack of time."

Brother Lawrence tells of some very interesting experiences in connection with his work, showing how the Lord fulfilled his promise in sending his Spirit before and opening the way by preparing the hearts of the people to receive the gospel worker. The interest in his evening house-to-house Bible studies is evidenced by the attendance of some of the most prominent families of the city. Heavy downpours of rain have not prevented their attending; they come, and often bring their friends with them.

The interest aroused in this way has been followed up by a tent effort conducted by Brother and Sister L. D. Richardson, assisted by this same brother, and at the time of writing fourteen people had taken their stand for the truth, and a number of others were expected to do so soon.

Brother Lawrence began the work in a strange city with less than \$5 in money, and the Lord has enabled him to make his work more than self-supporting. May we not see in this a means by which the people in the cities can be reached with the message? and are there not many of our brethren and sisters standing spiritually "idle in the market place," waiting to be hired, while golden opportunities are passing? "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

W. W. EASTMAN.

Food Conservation

FOOD CONSERVATIONISMS

FIFTY million dollars' waste in eggs in 1914, and as much this year! How to stop this and make the poultry industry an effective ally of the Food Administration is one of the problems under discussion at Washington. Federal license for dealers will help, and the big dealers have pledged cooperation.

The Food Administration is working hard to bring and keep prices down. The canning industry, for example, has responded nobly to the demands for food conservation, and the 1917 output of canned peas has reached the total of nearly 10,000,000 cases, or 240,000,000 tins, as against 6,500,000 cases in 1916. Most of these peas were sold by canners before the declaration of war, and at prices which leave no excuse for the extortionate price being asked in some markets. The Food Administration is seeking to secure a reasonable price for the consumer. It is up to public opinion to help.

Naturally the increased demand for corn, caused by its substitution for wheat in response to the Food Administrator's appeal, has brought a rise in price. To prevent hoarding and speculation and extortionate price, the corn-milling industry has appointed a committee to organize corn millers and affiliated industries in a propaganda that will reach producer, manufacturer, jobber, dealer, and consumer. Under the license plan it will be possible to keep corn at a reasonable price, and if so it will readily replace wheat bread to a large extent.

When once the housewife learns to make corn johnnycake in proper style, the family will gladly eat this splendid substitute for wheat. And cornmeal cakes are nutritious.

It is good news from Fuel Administrator Garfield that the coal production this year will exceed that of last year by ten per cent and that of two years ago by twenty-three and one-half per cent.

By November 1 the wholesale dealers in every food and fuel necessity will have put themselves under the control of the government. The American people, in a cause which depends so much on the resolution and patriotism of the mass of citizens, must not now be found lacking in their response to the Food Administrator's requests, which, tremendously important as they are, do not seriously inconvenience the families that obey them.

THE STORAGE OF POTATOES

It is of great importance that all the potatoes raised this year should be stored under proper conditions. Even when every precaution is taken, the wastage of potatoes during the winter will be considerable;

under bad conditions of storage it is very great indeed.

In order that the best methods may be adopted by the small growers, those who have not had experience in the storage of potatoes should know the chief causes of the wastage. These causes are:

1. *Sweating, heating, and consequent rot.*—Often due to insufficient ventilation.
2. *Rotting.*—Due to potatoes' getting wet at the time of putting them in storage.
3. *Injury from frost.*
4. *Decay.*—Owing to disease in the tubers at the time of storage.
5. *Sprouting of tubers in the spring.*

It is not possible altogether to prevent losses from these causes, but by using the best methods of storage, it is possible to reduce them very materially.

This may be done by taking care to guard against losses from each of these causes:

1. *Sweating and heating* occur if the freshly dug potatoes are piled in too large piles, so that the air cannot circulate between the tubers. The risk of loss from this cause is greatest in the fall, immediately after the tubers have been dug, and it is therefore important that potatoes when dug should not be put in unnecessarily large piles, nor kept in an ill-ventilated room.

2. *Rotting from Getting the Potatoes Wet.*—If the potatoes at the digging time are allowed to get wet and to go into storage in that condition, rotting is sure to occur. Be careful to have your potatoes dry before storing.

3. *Injury from Frost.*—Potatoes are easily damaged by frost. If they become frozen, their market value is destroyed. Therefore take every precaution to protect the tubers from frost before and after digging.

4. *Disease.*—There are several diseases of the potato which destroy the tuber, and if diseased tubers are mixed with the sound ones, the disease spreads rapidly. Therefore it is necessary to sort the potatoes carefully, eliminating all of those diseased, and the cuts, culls, and dirt, before placing them in permanent storage for the winter. All the cuts and culls, and the misshapen and diseased tubers should be fed to the poultry and live stock, but should be steamed or boiled before being fed, as in this way you increase the food value, and also destroy the germs of the disease, so that it will not get into the manure and thence into the land.

5. *Ventilation.*—By proper ventilation of the cellar or storage-room, and by holding the temperature as near 35° F. as possible, you can keep the potatoes from sprouting.

Selection of Seed

Seed for next year's planting should be selected from the hills that produce all nice, true-to-type potatoes. These should be selected at the digging time, and stored separately in crates or boxes, in a well-lighted room, where the temperature can be held at from 34° to 40°, with a little ventilation. By planting this seed next spring instead of, as in the past, simply planting the culls or runouts, the grower will make a start toward improving the quality of his potatoes.

Lou D. SWEET,

Head of the Potato Division, U. S. Food Administration.

WE must find our duties in what comes to us, not in what we imagine might have been.—George Eliot.

Home Missionary Department

E. M. GRAHAM - - - General Secretary
F. W. PAAP - - - N. Am. Div. Secretary

HOME MISSIONARY REPORT FOR QUARTER ENDING MARCH 31, 1917

THE report for the quarter ending March 31, shows a good general gain in the volume of work done by our church members. There was a gain of 9,214 in the number reporting, and of 110 in the number of conversions reported. The letters written and received, missionary visits, Bible readings, subscriptions, papers sold, tracts sold, hours of Christian Help work, number of meals provided, signatures to temperance pledges, and offerings all show a substantial gain. The losses are in the papers given away, books sold, lent, and given, tracts lent and given, articles of clothing given, and treatments. We are sorry to see a drop in some lines of literature distribution, as this is one of our best soul-winning methods.

We rejoice greatly in the 745 conversions reported for the quarter, and those are only part of the real results of the work. It looks as if the Home Missionary Department would add at least three thousand members to the denomination during 1917.

Brethren and sisters, shall we not take courage from this large array of figures, to press our efforts with greater zeal, that we may open still more channels through which the Holy Spirit can reach souls?

EDITH M. GRAHAM.

BEWARE OF THE "BUSHEL"

"I CANNOT do anything; what is the use of my trying? I have no ability to speak convincingly, and my own knowledge and experience are superficial. Moreover, there are others who are qualified and whose business it is to do the work of the church. I can do best by keeping quiet and going on with my own particular work."

Under that bushel the light of many a life is hid. To be sure, the supreme work is not public speaking, and no one contends that that is the work of every Christian. On the other hand, who among us can refrain from talking in these days? And do we not talk of many things every day that we think and feel? What right have we to excuse ourselves from speaking of the things on which, if we are loyal Adventists, we think and feel most deeply? We have no right to be silent on the points on which our testimony is needed most. No bushel of silence is to be allowed to cover that testimony.

"Many take their lights and use them elsewhere than in the particular place they were meant to illumine. A brother who could do a great deal by leading a class or in assisting some phase of the church work, lets his powers be absorbed in his business or in some personal pleasure. The light may not be extinguished, but it is misdirected. The darkness which it might have dispelled is untouched. The heat it represents goes where it is less needed. So far as the mission of this torch of light is concerned, it is covered and wasted."

Many lights are crowded wastefully together. Some of them might as well be under bushels. They are not lighting any

Report of Home Missionary Work of the General Conference for Quarter Ending March 31, 1917

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meet- ings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chris- tian Help Work	Articles of Cloth- ing Given Away	No. of Meals Provided	Treatments Given	Signers to Tem- perance Pledge	Offerings to Home Mission- ary Work	No. of Conver- sions
ATLANTIC UNION																				
E. New York	890	139	155	57	689	140	93	465	6004	237	79	148	916	181	88	4	---	---	\$ 51.54	5
G. New York	1719	261	827	463	2941	1108	781	6003	10542	197	119	1565	3219	963	441	126	110	97	72.54	30
Maine	627	153	588	63	398	236	83	2786	5290	207	136	9	2759	97	180	220	5	---	80.06	14
Massachusetts	1646	220	768	190	1596	877	131	1766	12447	299	316	111	3384	1013	494	325	80	2	123.37	12
N. New England	559	109	238	66	267	95	45	1758	5822	95	140	---	588	538½	89	150	5	---	91.17	3
S. New England	596	52	399	108	487	133	49	1181	3122	29	218	422	1931	442½	322	110	63	---	15.35	---
W. New York	884	300	534	247	1515	430	204	3869	12835	365	445	2999	8760	1822	514	429	233	24	318.87	11
CENTRAL UNION																				
Colorado	2251	802	1824	827	3816	1090	289	3317	19222	525	735	476	9116	5950	1095	398	388	22	189.23	9
Kansas	2561	1349	1008	625	3133	1018	981	9837	29816	295	601	518	5173	2960	955	1807	270	4	418.11	17
Missouri	1481	115	230	110	648	201	73	664	4504	222	124	122	26501	211	85	154	34	---	99.05	8
Nebraska	2262	322	896	458	2676	394	387	2580	21441	521	370	737	15188	1979	756	757	155	20	221.07	---
Wyoming	620	40	141	43	190	74	32	529	1158	113	55	66	734	144	38	77	26	---	259.32	1
COLUMBIA UNION																				
Chesapeake	785	206	215	98	1015	276	119	4001	2973	152	189	1337	2696	558	430	420	99	6	64.08	1
District of Columbia	1050	253	1208	118	1022	248	102	1032	14983	49	159	111	3551	570	700	91	40	2	125.87	8
E. Pennsylvania	1403	144	379	106	661	245	109	3362	3859	2125	207	2218	2913	2265½	164	455	32	8	54.24	---
New Jersey	1123	404	492	281	1920	745	96	3620	5424	1576	1315	1604	10509	1037	453	225	77	---	124.82	1
Ohio	2370	485	628	268	2195	655	436	3353	22023	550	536	397	3355	2557	676	450	200	1	329.23	9
Virginia	617	106	144	74	504	175	119	1380	1036	1261	54	23	3795	1813	808	422	108	---	24.30	7
W. Pennsylvania	1002	311	1182	612	1247	567	104	3230	10851	1077	151	85	3841	1100	227	202	189	---	249.32	11
West Virginia	287	98	398	67	446	202	49	471	3341	365	246	108	548	286	930	65	162	---	39.92	---
EASTERN CANADIAN UNION																				
Maritime	262	19	74	51	36	26	9	150	464	74	7	30	477	52	42	49	9	---	5.92	---
Ontario	678	117	363	157	1039	214	84	1325	5780	342	240	---	6725	1146	561	207	96	---	34.67	4
Quebec	223	61	174	146	830	223	10	237	6445	50	152	62	4826	751	78	333	30	---	34.83	5
Newfoundland	61	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
LAKE UNION																				
E. Michigan	1748	373	380	213	1154	376	128	2327	9940	175	251	133	3269	1748½	394	954	111	---	106.27	1
Indiana	1751	367	615	181	1124	360	112	535	12544	260	691	266	2344	1514	400	161	115	45	107.22	6
N. Illinois	1838	472	1413	603	5069	1069	407	3619	18074	297	489	1120	12647	4893	1461	726	410	38	809.61	22
N. Michigan	1022	144	229	100	286	54	109	129	6438	62	154	116	896	725	180	60	23	---	29.74	---
N. Wisconsin	724	89	270	98	270	158	62	687	2825	327	89	23	1332	254	86	114	40	8	28.32	3
S. Illinois	748	267	480	173	1234	340	75	753	10819	198	778	104	3503	1146	478	590	188	9	66.61	5
S. Wisconsin	1957	436	435	252	1538	626	343	3000	16281	341	446	222	5263	1058	450	284	390	18	182.10	9
W. Michigan	2715	935	4296	484	3502	1053	388	484	48103	1295	1148	191	85443	3504	1408	608	218	25	269.35	62
NORTHERN UNION																				
Iowa	2634	829	1376	733	2233	654	655	5132	23043	397	839	994	37740	5061	1939	1313	386	6	414.74	50
Minnesota	2005	612	1477	514	2270	569	420	2697	26908	385	626	5067	19199	2018	842	463	125	67	217.34	27
North Dakota	1470	482	437	35	233	94	72	372	820	32	74	---	923	93	26	272	18	---	276.00	2
South Dakota	1127	284	1140	461	1952	517	624	1071	6300	431	300	156	5984	1892	351	451	244	249	135.02	10
NORTH PACIFIC UNION																				
Montana	754	88	189	83	560	73	6	74	5342	9	132	2	1867	1324	173	362	14	---	19.40	4
S. Idaho	1054	229	340	138	371	202	112	109	6852	299	180	75	1725	1133	391	180	60	---	35.70	81
S. Oregon	780	144	218	123	363	131	29	134	2815	1	94	2	856	298	60	200	55	---	5.01	---
Upper Columbia	2455	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
W. Oregon	2301	229	324	166	3451	142	330	142	9735	73	338	6	9329	1187½	323	725	166	73	91.27	23
W. Washington	2277	314	383	193	969	85	103	2362	3880	226	444	280	2213	574	329	331	89	7	73.32	15
PACIFIC UNION																				
Arizona	508	67	116	24	123	26	23	1283	1903	75	51	---	800	294	46	90	12	---	34.55	3
California	1720	438	626	255	4123	1089	448	2703	19108	393	533	342	20020	1859	355	553	109	5	57.76	22
Central California	1776	269	274	122	502	227	181	46	4756	28	287	34	1166	764	313	777	33	---	58.55	---
Inter-Mountain	750	71	250	140	433	335	23	100	4717	98	166	5	1607	898	179	79	39	---	39.36	---
N. California	1619	268	386	108	439	159	471	226	6261	58	172	61	1502	504½	400	243	78	1	17.16	11
N. W. California	1405	202	683	141	952	198	547	398	7043	194	239	32	2802	1101	579	442	37	---	156.05	16
S. E. California	1728	264	609	128	1263	444	132	1932	11359	134	432	616	1267	1055	407	506	95	---	171.32	22
S. California	2364	603	830	264	2291	1339	302	2234	17308	129	916	670	26863	1701	896	522	90	16	606.36	21
Nevada Mission	261	60	63	41	252	111	9	---	1266	6	67	---	476	99	196	18	32	---	12.35	---
SOUTHEASTERN UNION																				
Cumberland	657	237	475	249	1529	406	184	4502	7243	273	345	68	1971	2080	447	558	755	2	87.63	4
Florida	1085	487	1582	905	3070	1136	201	8710	10431	515	559	86	4439	2741	986	899	875	6	173.64	19
Georgia	677	132	813	561	2543	616	103	2553	8150	248	269	48	1557	2239	768	544	95	2	102.21	2
North Carolina	664	259	522	424	1856	416	48	2795	3357	191	106	29	9509	1302	428	527	111	21	42.35	25
South Carolina	442	228	325	211	1483	609	143	938	1564	644	219	112	2563	984	539	1101	216	61	60.36	8
SOUTHERN UNION																				
Alabama	655	182	519	373	1498	362	42	1112	4656	223	183	646	973	1459	667	640	306	1	160.43	2
Kentucky	722	35	59	16	613	530	14	47	151	128	35	14	668	123	94	111	17	15	14.73	5
Louisiana	532	75	221	156	764	279	34	763	1666	102	122	110	558	786	230	181	88	5	23.90	4
Mississippi	388	25	81	70	151	107	11	50	371	28	19	---	75	18	62	22	21	---	8.85	3
Tennessee River	893	327	737	327	2149	840	204	2716	11374	280	527	115	6434	3313	986	1037	309	15	135.28	6
SOUTHWESTERN UNION																				
Arkansas	366	149	298	123	362	203	44	3229	4046	77	174	23	2438	937	241	208	87	---		

darkness as they were intended to do. We are not to be the lights of our own homes only, but of other homes which need light, and of the community in which God has placed us. "Ye are the light of the world."

"A true light does not need to have anything done to it to make it give light. A wick may need trimming, but if it is a real lighted candle, it needs only to be exposed in order to give light. Christians often need trimming; but if they are real Christians, wherever they are they are shining, and men see their light. Just being a Christian is a light-making and a light-giving thing. If there is no light, either there is a cover or there is no Christianity."

Indeed, sooner or later the cover extinguishes the light, unless it is removed. That is the way candles are put out. We can blow them out or put the snuffers on them. The very things which act as bushels over the candles of Christian lives—greed, fear, hesitation—are sure to put those lights entirely out unless removed. No amount of attention will keep the light burning long under their suffocation.

In our own homes how much light is there? How much are we contributing? Are we shining at all in the neighborhood, at the store, on the car, in the social circle, through our correspondence, and in the many other avenues of daily life? Is the light being fairly distributed over all the darkness? Let us see to it, individually, that our lights "so shine" that those in the dark may be led to Him who is the great Light of the world. That will mean another light to shine for him. Thus the lights are multiplied. And is not this our work—to multiply the lights until the whole earth shall be illuminated with the light of the third angel's message?

ERNEST LLOYD.

THE SENIOR BIBLE YEAR

(Concluded from page 2)

"3. The Christological and personal letters written during his first imprisonment in Rome: Philippians, about 62 A. D.; Colossians, Philemon, and Ephesians, about 63 A. D.

"4. Epistles of Paul's last years. The main theme is the duty of a Christian pastor in guiding his church: 1 Timothy and Titus, about 66 A. D., probably in Macedonia; 2 Timothy, written in Rome 67 or 68 A. D."

THE BOOK OF ROMANS

Without, so far as is known, the ministry of the living preacher, a company of believers in the Christian religion had been raised up at Rome. This might have been accomplished through the conversion of some of the "sojourners from Rome, both Jews and proselytes," who were in Jerusalem on the day of Pentecost; or the gospel seed might have been carried to that stronghold of paganism by some of the believers who were scattered abroad as the result of the persecution that arose after the death of Stephen.

Paul, always seeing and feeling the needs of the distant fields, had it in mind to visit these believers, and carry the gospel light to them. In carrying out this purpose, he was for a time hindered; but in A. D. 58, while at Corinth, he improved the opportunity to send a letter to these brethren by the hand of Phebe, a deaconess in a neighboring church.

In such a mixed company, so far removed from Christian counsel and instruction, errors would naturally come in, and many

perplexing questions arise. It was Paul's purpose to present in this letter "the great principles of the gospel. He stated his position on the questions which were agitating the Jewish and Gentile churches, and showed that the hopes and promises which had once belonged especially to the Jews were now offered to the Gentiles also. With great clearness and power the apostle presented the doctrine of justification by faith in Christ. He hoped that other churches might also be helped by the instruction sent to the Christians at Rome, but how dimly could he foresee the far-reaching influence of his words! Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life. . . . For the epistle to the church at Rome every Christian has reason to thank God."

Religious Liberty Department

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

PRESBYTERIAN MEMORIALS IN VIRGINIA

It was about 1774 that the agitation in behalf of religious liberty carried on by Baptists and Presbyterians, ably seconded by such men as Madison, Jefferson, and Mason, began noticeably to disturb the ministry and officials of the established church.

"The zealots for the old order were greatly embarrassed," remarks Semple. "If," say they, "we permit them [the agitators] to go on, our church must come to nothing; and yet, if we punish them as far as we can stretch the law, it seems not to deter them; for they preach through prison windows, in spite of our endeavors to prevent it."—"Life and Times of Madison," Vol. I, p. 53.

It was in this year (1774) that the Presbyterians first memorialized the Virginia Assembly. But so far was this petition from being a plea for religious liberty that it conceded the right of the Dominion to require all ministers, including dissenters, to take the same oath of allegiance required of civil officers, and "to have all our churches and stated places of public worship registered," and asked that as churches they might have conferred upon them the authority "to take and to hold lands and slaves." This they desired for the purpose of aiding them in the support of their ministers. Thus these churches asked practically that they might be incorporated.

The prayer of the petitioners was not granted, and matters went on as before until 1776, when the Presbytery of Hanover, instead of asking authority to hold lands and slaves, presented a memorial setting forth some of the genuine principles of religious liberty.

This memorial was addressed "To the Honorable the General Assembly of Virginia." In this memorial the position was boldly taken "that religious establishments are highly injurious to the temporal interests of any community; that neither can it be made to appear that the gospel needs any such civil aid."

"We would also humbly represent," continued these Presbyterian divines, "that the only proper objects of civil government are the happiness and protection of men in

their present state of existence, the security of life, liberty, and the property of the citizens, and to restrain the vicious and to encourage the virtuous, by wholesome laws equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason or conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

"Therefore we ask no ecclesiastical establishment for ourselves, neither can we approve of them and grant it to others: this, indeed, would be giving exclusive or separate emoluments or privileges to one set (or sect) of men, without any special public services, to the common reproach or injury of every other denomination. And, for the reasons recited, we are induced earnestly to entreat that all laws now in force in this commonwealth which countenance religious domination may be speedily repealed,—that all of every religious sect may be protected in the full exercise of their several modes of worship, and exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to their own private choice or voluntary obligation. This being done, all partial and invidious distinctions will be abolished, to the great honor and interest of the State, and every one be left to stand or fall according to merit, which can never be the case so long as any one denomination is established in preference to others.

"That the great Sovereign of the universe may inspire you with unanimity, wisdom, and resolution, and bring you to a just determination on all the important concerns before you is the fervent prayer of your memorialists.

"Signed by order of the Presbytery,

"JOHN TODD, Moderator.

"CALEB WALLACE, Presbytery clerk."
—"Old Churches and Families of Virginia," by Bishop Meade, Vol. II, Appendix, p. 440 et seq.

This memorial bears the date of Oct. 24, 1776. Another of similar import followed it April 25, 1777, with another in May, 1784, and still another in October of the same year. In the latter memorial occurs this brief declaration of principle, which is fairly representative of the tenor of the entire document:

"We conceive that human legislation ought to have human affairs as they relate to this world alone for its concern."

And again it is said:

"Religion, therefore, as a spiritual system, and its ministers in a professional capacity, ought not to be under the direction of the state."

The final memorial from the Presbyterians "To the Honorable the General Assembly of the Commonwealth of Virginia," bears date of Aug. 13, 1785, and is a protest against the bill then pending "for establishing a provision for the teachers of the Christian religion and the act for incorporating the Protestant Episcopal Church," etc.

This bill was opposed by the Presbyterians:

"Because it is a departure from the proper lines of legislation;

"Because it is unnecessary, and inadequate to its professed end—impolitic, in many respects—and a direct violation of the Declaration of Rights.

"The end of civil government is security to the temporal liberty and property of mankind, and to protect them in the free exercise of religion. Legislators are invested with powers from their constituents

for these purposes only, and their duty extends no further. Religion is altogether personal, and the right of exercising it unalienable; and it is not, can not, and ought not to be, resigned to the will of the society at large; and much less to the legislature, which derives its authority wholly from the consent of the people, and is limited by the original intention of civil associations."—*Journal of the General Assembly of Virginia for 1785.*

Nor was this memorial altogether negative. These Virginia Presbyterians not only protested against the proposed bill, but they said:

"We regret that full equality in all things, and ample protection and security to religious liberty, were not incontestably fixed in the Constitution of the government. But we earnestly request that the defect may be remedied, as far as it is possible for the legislature to do it, by adopting the bill in the revised laws for establishing religious freedom."

That these memorials had great weight in securing the defeat of the one bill and in the passage of the other, there can be no doubt. True, the Presbyterians were a little more slow than the Baptists to take their stand for religious liberty instead of mere toleration, but when they did it, they were even more aggressive in their warfare and more insistent in their demands. Posterity owes them a debt of gratitude for what they achieved, even if the achievement came a little late.

C. P. BOLLMAN.

OBITUARIES

MRS. E. E. ANDROSS

Mrs. Sophie Miller Andross, the beloved wife of Elder E. E. Andross, president of the Pacific Union Conference, fell asleep at their home in Glendale, Cal., Sabbath, Sept. 8, 1917.

Sister Andross was born at Windsor, near Healdsburg, Cal., March 25, 1869. Her parents, Aaron and Samaria Miller, embraced the truth in the second series of Seventh-day Adventist meetings held on the Pacific Coast, conducted by Elders J. N. Loughborough and D. T. Bourdeau, about the time of her birth. Both had previously been devout members of the Dunkard Church. May 1, 1889, she was united in marriage to Elder Andross.

In early childhood the deceased gave her heart to God, and ever afterward her life was marked by deep devotion to her Saviour, which was reflected on all who came within the sphere of her influence. She was an earnest worker in the vineyard of the Lord, and freely gave her life for the cause she loved.

In company with her husband, she labored in Oregon and Washington until 1891, when they were called to Southern California. In 1894 they went to Healdsburg College, where Elder Andross took charge of the Bible department of the school. From 1896 to the spring of 1899 they labored in San Francisco. Early in the latter year they accepted a call from the General Conference to go to Great Britain, and while there labored in Liverpool, Birmingham, Leicester, London, and Watford. The climate of England proved too severe for Mrs. Andross, and in harmony with the counsel of physicians, in the spring of 1908 the family returned to America. Although from the human viewpoint it then seemed impossible for her to withstand the ravages of disease, under the blessing of God her life of service for her Master was greatly prolonged.

The faith of this devoted servant of God was firm to the last. She lived the life of a worthy follower of the meek and patient Saviour, and while she sleeps, awaiting the call of the Life-giver to immortality, these inspired words of comfort apply with peculiar force to our beloved sister: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The immediate relatives who survive her are her husband, her son, Celian E. Andross, with his wife and child, and her second son, Ellsworth M. Andross; also her father nearly eighty-eight years of age, her mother, three brothers, and one sister, with their families, who reside at Milton, Ore.

The funeral service was held Monday, September 10, in the First Methodist church at Glendale, Cal., Elders J. O. Corliss, J. L. McElhany, C. E. Ford, G. A. Snyder, and the

writer participating. Other leading workers in the Union Conference served as pallbearers.

Of Sister Andross it may be truly said: She fought a good fight, she finished her course, she kept the faith, and for her there is laid up a crown of righteousness. The monument of love she erected in many hearts will never crumble, and those who knew her best bear testimony to her loveliness as a wife, a mother, and a Christian. E. W. Farnsworth.

Wright.—Emily Wright died at the home of her daughter in Ithaca, Mich., Sept. 29, 1917, aged seventy-four years. She was born in Sheffield, England, where she was married to John Hopkinson, and in 1871 they came to the United States. She was left a widow in 1906, and later married Datus E. Wright. The deceased was a faithful member of the Seventh-day Adventist church, being a charter member of the company at Sumner, Mich. Funeral services were held in the church at Ithaca, Mich. Two daughters are left to mourn.

N. H. Pool.

Appointments and Notices

A GOOD ANSWER

The Signs of the Times Magazine for December, lucidly, interestingly, and impressively answers such questions as: Who are the "kings of the East," and what part will they have in the closing events of the world? What will be the next big world problem? Are Mormons polygamists, and do they still advocate the practice of polygamy? How will Turkey fare in the very near future? Will the Papacy gain favor as a result of the world war? Are peace propagandists doomed to disappointment? Is hell burning now? What shall we eat on that meatless day? Are great labor-



saving devices and other inventions a sign of the times?

Can you imagine a normal, serious-minded, thinking person setting aside such a magazine? We know for a fact that many appreciate its monthly visits greatly. A tract society secretary says: "A doctor came into our office the other day, and told me he was not a Seventh-day Adventist, but said that there was no question in his mind but that the Signs Magazine was the best magazine on the market today, and informed me that it was his intention to send us a great many subscriptions for this paper. I thought that was a pretty good statement for a man like him to make. A number of business men have come into the office of late, and have made similar remarks about the Signs. It really is amazing to see how anxious these people are to learn more of the truths presented in this magazine. That standing order we have for one thousand seems to be going faster than ever."

And so it is with many others. No doubt some in your own neighborhood would gladly buy and read the Signs Magazine if they only knew of its character. Try them with the December number.

Fifty copies will cost you but 4 cents each, and you can sell them at 10 cents, thereby earning a nice little commission for yourself. The price on quantities of 25 to 40 is 5 cents per copy. Why not order of your tract society today while the matter is prominently before you?

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.

Mr. and Mrs. I. F. Gorsage, Simpson, Colo. Continue sending.

W. B. Jenkins, Starke, Fla. Review, Signs, and Watchman.

C. C. H. Cowen, Harristown, Ill., sends an earnest call for literature.

Elder B. H. Palmer, Blackduck, Minn. Little Friend and Instructor dated 1915.

Mrs. H. J. Groves, 18 Tallman St., Bath, Maine. Watchman, Bible Training School, and Signs.

John T. Worrell, 615 E. Tenth St., Michigan City, Ind. Especially Signs, weekly and monthly, and Little Friend.

If you are willing, after you have finished reading your Review, to wrap it securely and mail it to some one who cannot subscribe for it but who loves to read it, will you please write Mrs. D. A. Fitch, 12 Cerra St., Santurce, Porto Rico, and receive an address? Signs and other denominational literature will be gladly received, and Spanish reading matter will be especially appreciated. Postage the same as in the States.

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.

An afflicted brother in California asks us to unite with him in prayer for healing.

A sister in the same State requests prayer for the healing of her daughter, who is suffering with a growth in her throat, and for herself, that she may be healed of a tumor.

"PRESENT TRUTH" LIST

Corrected November 15

In the following list we give the numbers and titles of the published issues of the new Present Truth to date, and the numbers and titles of the old Review Extras not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old Extras are to be supplied.

"Present Truth" — New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
10. The Papacy.
11. A Great Prophetic Period—the 2300 Days.
12. The Sanctuary.
13. The Judgment and the Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
17. The Threefold Message of Revelation 14.
18. The United States in Prophecy.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.

"Review" Extras

23. What Do These Things Mean?
24. The Controversy Ended.



WASHINGTON, D. C., NOVEMBER 15, 1917

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

LAST week's issue being entirely devoted to the Week of Prayer Readings, the week's assignment of the Bible Year was omitted. We are therefore publishing assignments for two weeks in this issue.

LAST week Brother and Sister L. D. Minner sailed from New York for Peru. Brother Minner has been in training at Union College the past few years, and has been assisting during the summers in the Kansas Conference tent work as the way opened. His wife, *nee* Miss C. Olive White, leaves the Boulder-Colorado Sanitarium, where she has been serving as head nurse. Peru will welcome these recruits among its small corps of workers.

THE first of last week Paul Victor Oblander reached Washington from Switzerland, with a view to continuing his studies here in the States. Paul precedes his father and the family, who are expected to reach New York early in December. Elder J. G. Oblander, although president of the West German Union, is a naturalized American citizen, and is compelled to return to America, as he could not get further extension of his citizenship papers.

ELDER A. R. OGDEN, president of the Iowa Conference, writes of the excellent opening of the Harvest Ingathering work in that State. He says:

"We have ordered today 50,000 copies of the *Watchman*, and more than a thousand dollars has been raised by our conference and is already in the treasury. We hope to use 75,000 copies of the paper, and our goal is set for \$10,000 in returns this year. Everything is moving on well in our field. We are a little past our goal on the Twenty-cent-a-week Fund."

TO THE FOOD CONSERVATION COMMITTEE IN THE LOCAL CHURCHES

AN effort has been made to send each church an additional supply of report blanks in coupon form, sufficient to last until the end of the year—eight weeks in all. If your church has not received a supply, kindly have those who are reporting make out on blank paper, and hand in, a simple report like the following:

"Week ending _____, 19____.
 Wheatless meals 7
 Meatless meals 21
 Wasteless meals 21

"MRS. JOHN JONES."

If there are not enough blanks to supply all, those who have no blanks can report in this way, always giving address.

G. H. HEALD.

THE FALL COUNCIL

As we write, about one hundred brethren, representing the varied and important interests of the General and North American Division Conferences, are in council at Minneapolis. The daily program consists of Bible study at 8:45 A. M., council meetings from 10 A. M. to 12 M., and from 2 to 5 P. M., with preaching in the evening. The Sabbath program is varied to suit the character of the day. The services for the first Sabbath were conducted by Elders A. G. Daniells, I. H. Evans, and W. A. Spicer. Elders S. N. Haskell, E. E. Andross, A. O. Tait, and others have conducted morning studies.

Committees have been appointed, and are working on recommendations. Many questions relating to finance, organization, and missionary advance, affecting not alone the work in North America but throughout the world, are under consideration. Missionary appropriations are being made for the coming year. The accounts of conference workers are being audited, and salaries awarded. So, on the whole it is a busy council gathering.

But while many questions are pressing hard for consideration, a spirit of quiet and careful deliberation marks the discussion. Great freedom of discussion prevails. Naturally, as in all deliberative gatherings, there are sometimes differences of opinion; but the most kindly spirit of Christian courtesy has governed the discussion of every question. Not an unkind remark has been uttered.

We believe this is the spirit which should characterize every board, committee, and conference meeting. We talk much about religious liberty; we need to exercise in our own personal relationship to our brethren the principles we profess. It is sad to see professed followers of the meek and gentle Master, unable to exercise his spirit in their homes or toward their brethren. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

It was about twenty-nine years ago that there was held in Minneapolis a meeting which marked an important era in our denominational work. How great the changes in the world and in the work of God since that 1888 conference! Some who were then leaders in the work are awaiting the call of the Life-giver. Others have lost out of their hearts the spirit of the message, and are wandering in darkness. Still others are pressing on, endeavoring to keep pace with the advancing work of God. May the spirit of Christ's righteousness, which nearly three decades ago gave a new impetus to our denominational teaching, purify and sanctify our lives unto final perfection at the coming of Jesus.

The secretaries of the General and North American Division Conferences will report for the REVIEW the plans made by the present council.

The Northern Union Conference has exhibited the warm generosity of the great Northwest in making liberal provision for the entertainment of the delegates. A spirit of general courage and hearty Christian fellowship is apparent on the part of all.

BROTHER WALTER HARPER, one of our veteran canvassers, sends this good word regarding the REVIEW:

"I must tell you how I appreciate the good old REVIEW. I take six of our good periodicals. If I had to cut off five and keep only one, it would be the REVIEW AND HERALD I would keep. In 1910 I subscribed for it for seven years. I hoped then it would never be necessary to renew it. My time expired this year, and I am ordering it again. I urge others to take it, and when I meet those who are too poor to take it, or those who do not realize its great importance and hence do not know what they are missing, I pay for it myself and send it to them for a year."

HARVEST INGATHERING CAMPAIGN

THAT our people are in a state of real activity throughout the entire field is evidenced by the following telegrams, which look wonderfully encouraging to us.

"Harvest Ingathering orders reached million mark today. With 25,000 more, we will exceed last year's total English order; while we are nearly 150,000 ahead of corresponding date. Also 25,000 additional solicitors' cards have been called for and furnished, thus indicating that more people are working.

"[Signed] R. L. PIERCE, Nashville, Tenn."

"On September 30 Ontario had fifty-nine dollars above its Harvest Ingathering quota.

"[Signed] H. M. J. RICHARDS, Toronto, Ont."

From many sections of the field come encouraging reports. In many instances the conference goal has been set at double what was raised last year. We are pleased to learn that so many more solicitors' cards have been called for this year. If there are 25,000 more working this year than worked last year, we certainly shall pass our general goal.

Let us ever remember that this is a great soul-winning campaign, so let each and every one take hold with courage and faith. The writer has been out and finds the work most blessed. The results are gratifying.

We shall be glad to hear encouraging reports from other parts of the field.

F. W. PAAP.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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