

The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

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

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PART OF THE OAKWOOD JUNIOR COLLEGE GROUNDS, HUNTSVILLE, ALABAMA
Students Marching to Chapel for Graduation Exercises.

Method Out of the Ordinary

THE essential thing is that men should follow the light of Holy Scripture. Where the Word of God is accessible, the fullest light shines, if souls will only turn toward it. But in regions of darkness, where there is utter ignorance of God, it seems clear that Providence sometimes works by means out of the ordinary, to awaken inquiry and lead men to come for help to those who have the light.

That historian of modern missions, Professor Warneck, in his "Living Christ and Dying Heathenism," says:

"God often influences the inner life of the heathen by dreams and visions in such a manner that all psychological explanations leave something inexplicable. The function of these is to point to the gospel, as yet little heeded. . . .

"We must not banish such experiences to the realm of fable. They are too well attested. . . . Neither must we overestimate them. They have nothing more than a preparatory significance; they lead no further than to the door of the gospel. Like other divine reminders, they may be disregarded;

they may also be misinterpreted and abused. Anyhow, in innumerable cases they have fulfilled their purpose of pointing stupefied heathen to the gift of the gospel, which they had hitherto overlooked. In such divinely influenced processes of soul, we see the sway of God, whose sovereign hand interposes in the destiny of men and turns their hearts like the waterbrooks."—Pages 176, 181.

The Lord used these methods in Bible times, speaking to men who knew nothing of him, as the king of Gerar, and even using unbelieving men as messengers of his word to others. As the author of "Lead, Kindly Light," wrote, before he joined the fold of the Roman Church,

"Mid Balak's magic fires
The Spirit spake, clear as in Israel;
With prayers untrue and covetous desires
Did God vouchsafe to dwell;
Who summoned dreams, his earlier word to bring
To patient Job's vexed friends, and Gerar's
guileless king. . . .
Why should we fear the Son now lacks his
place

Where roams unchristened man?
As though, where faith is keen, he cannot
make
Bread of the very stones, or thirst with
ashes slake."

Professor Warneck gives various illustrations of the use of dreams by Providence in awakening heathen minds, in cases where the fruitage was undeniably of God.

On Nias, East Indies

"The savage Iraono Huna on Nias were led by a dream to accept Christianity. The wife of Solazo, who afterward became a leading supporter of Christianity, dreamed that she saw, at a great distance, a large man with his feet on the earth and his hand reaching to heaven. He became smaller and smaller, till, as a little man with a white garment, he sat down on a stone and said: 'I come from heaven, and have to ask you people of Lolowan if you go to church at Lahusa? Are you willing to follow the teaching of God?' Then they prayed together, and he once more exhorted her to go to the missionary, that he might show her the way of life. Next day the whole village came to be taught, and the idols

were thrown away. This dream had a decisive effect upon the whole district."

The Santali (India) Convert

"Skrefsrjed, the Norwegian missionary, reports the following dream by an old man among the Santals. . . . He dreamed that a man appeared to him and said, 'Go from thy village to a place which I shall show thee; thou wilt find something which thou wilt take to the missionary, and he will explain it to thee. Thereby thou wilt receive life; and then thou wilt bring it to others.' He went to the place by night, and after long waiting found a piece of written paper which he carried to the missionary. It was a Christian Santali poem, and this the missionary used to expound to him the message of salvation. He came to Christ, and labored to bring his village to the truth."

The Way Prepared

"Before the advent of the missionaries, the Konde were forewarned by a visible phenomenon in the heavens that men would come with a message which they were to

receive. The missionary Calditz got a friendly reception on the Mosquito Coast because an Indian had once seen in a dream a white man who summoned him to send for missionaries. Missionaries, before their advent, were also dreamed of among the Kols. A zealous idolater among the bush negroes of Surinam was warned in a dream and commanded to testify against idolatry, and to go in quest of missionaries. He then became a devoted evangelist."

These experiences in no wise suggest any substitution of impressions for the only basis of faith—the Word of God; but they suggest how the Lord may make use of the same methods today as in the ancient times, in hastening on the fulfilment of Christ's prophecy of world evangelization:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

W. A. S.

Christian Experience

MANY a young man and many a young woman become discouraged in their efforts to live a Christian life, through misapprehension of the true nature of a victorious Christian experience. Christian character is not produced by an instantaneous change, but it is developed by a long and continual struggle. It is a serious mistake, fraught with grave danger, to expect the sudden and permanent death of the old man—the extinction of the tendency to sin, resident in our human nature.

Self must die daily. We must have the presence of an indwelling Saviour to give us victory over the tendencies toward evil with which we shall continue to be beset until that glorious time when our vile bodies shall be transformed into the likeness of his glorious body.

Let us not think it a strange thing that we find ourselves amid fiery trials. If God freed us from all temptation, how could the gold of genuine Christian experience be brought out from among the dross? Nor should we hold the devil as the immediate

author of all the temptations which come to us. "Every man is tempted, when he is drawn away of his own lust, and enticed." James 1: 14.

Of course, in the ultimate analysis, Satan, being responsible for the entrance of sin into this world, is to blame for the tendency to evil which we have inherited from our first parents. Yet much present sin results from an individual's doing as he himself pleases, in matters in which there is no yielding to an influence toward evil exerted by any other person.

While, therefore, Christ paid the penalty of sin on the cross, it is only when he dwells in our hearts by faith that we experience a present salvation from the power of sin. It is not till Christ's second advent that we are to hope to be freed entirely from sin's presence with us. Let us then look to Jesus, the beginner and the finisher of our faith, lest we be weary and faint in our minds. And by looking to him we shall be transformed into his image, even by the operation of the Holy Spirit upon our hearts.

L. L. C.

"With What Measure Ye Mete"

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7: 1, 2.

There is a common though somewhat inelegant saying that "chickens come home to roost." The text above quoted, from the Sermon on the Mount, states most forcefully the great truth that what we do to others comes home to us in our own experience.

It is an inexorable law of nature that what we sow we reap, and some of the crop is gathered in this life, though not all. Many of the terrible maladies which afflict individuals are the result of their wrong and sinful habits of life. The drunkard reaps in poverty, rags, and disease the fruit of his intemperance. He cannot disown these "chickens" when they roost about his home. Many incidents could be given illustrating this great truth.

With what measure we mete, we are to receive. That which we deal out to others, will return to us again. If we mount the throne and judge and condemn others, we ourselves will pass through a similar experience. If we are harsh and unkind in our treatment of others, sometime we will taste in our own experience the bitterness of the cup we prepared. And when we are drinking this cup, we should most seriously examine our own experience, to see in what way we have wounded others.

All this is clearly stated in the following paragraph, which should be more than casually read:

"That which we do to others, whether it be good or evil, will surely react upon ourselves, in blessing or in cursing. Whatever we give, we shall receive again. The earthly blessings we impart to others may be, and often are, repaid in kind. What we give, does in time of need often come back to us in fourfold measure, in the coin of the realm. But besides this, all gifts are repaid even in this life, in the fuller inflowing of his love, which is the sum of all heaven's glory and its treasure. And evil imparted, also returns again. Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; will feel what they have suffered because of his want of sympathy and tenderness."—*Thoughts from the Mount of Blessing*, pp. 184, 185.

Here in very strong words we are instructed that we must ourselves travel the road we take others over. Blessings, we are told, are repaid "in kind." They come back to us fourfold "in the coin of the realm." Bless the Lord for this! But the evil returns also. If we condemn and discourage, we are to be brought over the same ground in our own experi-

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ence. If we tattle and peddle gossip about others, sometime this will be meted out to us, that we may learn from experience the wickedness of such a course. If we dissect and backbite our brethren, the wheel of providence will turn sometime, and we shall experience similar treatment. If we are selfish, and others suffer for want of "sympathy and tenderness," this will be meted to us again. And as these selfish things roost and croak about us, instead of murmuring and complaining and finding fault because we are not loved, we should examine our life, and see wherein we have been meting out this same kind of treatment to others; for "with what measure ye mete, it shall be measured to you again."

Many who have been quite free to judge and condemn others, and have not hesitated to handle the reputation of their brethren in neighborhood gossip, wince greatly when they are called to pass through such an experience at the hands of some tattler or scandal-monger. We need to study the golden rule, and do to others as we desire that they should do to us.

This applies in the church. Organization is a good thing; it is indispensable to the carrying forward of the work of God. But, like good food, it can be improperly used. And that, in its application, it may be so used in some instances, is no argument against organization, any more than gorging ourselves on some particularly wholesome food is an argument that we must quit eating. But if I, in administering the affairs of the church, locally or otherwise, because I am in a position to do so, make it hard for a brother, and exercise unwarranted authority or a domineering power, the Lord will hold me to a strict account. That which I have measured to my brother, the text says, will be measured to me again. This is just judgment.

All this is not because the Lord is arbitrary or revengeful, but it is for our own good. We cannot be saved with this wicked, Satanic principle operating in the life, and in order that the condition of the heart may become known to us, the Lord permits circumstances to be so shaped that we are permitted to pass through a similar experience; thus we learn of this evil principle, and confess and forsake it.

About us are those in need. Some of our neighbors or friends are passing, perchance, through a severe trial of affliction. We do not sympathize with them, but pass along indifferently, our hearts unmoved. That which we measured to them will be measured to us, that we may learn to love and help those in need.

Here is a family in the grip of poverty; the cold blasts of winter find no coal in the cellar, and they are experiencing real suffering. They are in need of food. Their condition touches our heart. We feel for them, not alone in the heart, but in the purse as well. We visit them, and do all we can to comfort and help. That which we have measured to them, the text assures us, will be measured to us again. The Lord has made most encouraging promises to those who are thus moved by the needs of the poor. That which we have meted to them will return to us.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41: 1-3.

"Preserve him," "strengthen him," "make all his bed in his sickness!" Wonderful promises these to be meted out to us again!

This same principle works in the experience of the young. We hear some say, "I want to have a good time, and sow some wild oats." As we sow, so also shall we reap. The day of

judgment comes at last. Says the wise man:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9.

If we sow wild oats, we shall reap the same. And the influence we exert on others will "come home to roost" about us some day, not to haunt and discourage us, but that we may learn from personal experience that there is a better way to live.

When we stop to think how short is the little span of life, we are reminded that gentleness and kindness toward those about us should rule our actions each day. In love and kindly consideration we should mete out that which will bring joy and which, when meted to us, will in return make us glad. If we do our best to lighten the burdens of others, to smooth the road over which they travel, somehow, if we trust God, in some hour of darkness and trial the hand of Infinite Love will lift the load from our hearts, and make light shine out of darkness. He will give "joy for mourning," and the "garment of praise for the spirit of heaviness." G. B. T.

The Foundation of Our Faith

IN these days of doubt and uncertainty, when Satan is seeking to cast discredit upon many cardinal doctrines which have long been held by the church of Christ, it is gratifying to realize that our hope rests upon the immutable Word of God. Where that Word speaks, we should speak; where it is silent, we should be silent.

This was the position taken by the pioneers in this movement. Every principle of truth was subjected to this crucial test. In earnest prayer and fasting and study, comparing scripture with scripture, they sought to build upon a sure and tried foundation. That they were blessed in their efforts is abundantly attested by the strength of the system of truth we as a people have for many years held against the assaults of the enemy of all righteousness.

In the REVIEW AND HERALD of July 26, 1892, Sister E. G. White relates the experience through which these brethren passed and the earnest efforts they put forth to arrive at right conclusions. Sometimes when confusion existed special light given through the servant of the Lord clarified the way, bringing into bolder relief the plain teaching of the Scriptures of truth. The record is well worth reproduction:

"Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation.

"Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dulness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, 'Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit.' And the brother addressed would say, 'Forgive me, brother, I have done you an injustice.' Then we would bow down in another season of prayer. We spent many hours in this way.

"We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and

then there was perfect harmony. We were all of one mind and one spirit.

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another."

The same spirit of earnest searching should characterize the believers at the present time. It is not enough for us that our fathers found a foundation for the faith they held in the Sacred Word. They blazed the way for our study, but we must search for ourselves, and hear the Lord speaking through his Word to our own hearts and to our own understanding.

Physical Deterioration of Our Youth

THAT one of America's greatest dangers at the present time is the physical deterioration of its young men, is the warning sounded by Dr. J. L. Cooper, chief medical examiner of one of the insurance orders. This deterioration, he charges, is due to the abnormal life led by millions of American young men.

"The Americans are an active, nervous, and progressive people, who do big things in every department of life, and in their social and business life are more than apt to let the pendulum swing too far in the direction they are moving. Of late the social life of the people has centered, more and more, in theaters, in club life, in parties and public games, in picture shows, in late night entertainments, and in travel, as well as in the keeping of late hours, thus creating an atmosphere of feverish excitement in which no mind can keep its health, no body can retain its normal sphere, and no soul can deepen and expand.

"So alarming have become the inroads of fashion, of pleasure, of late hours, of overwork, of hurry and rush, of improper eating and drinking, of neglecting our bodily demands, of improper rest and exercise, of irreligion, that we may well sound the alarm for a more proper care and conservation of our bodies."

This deterioration is more marked in the city than in the country, for the reason that under rural conditions living is less strenuous.

It is to be regretted that in the experience of many there has been a waning of this spirit of earnest Bible study. Many Seventh-day Adventists are not the great Bible students which at one time in their experience they were reputed to be. In too many instances our time and energies have been absorbed in the mechanical operation of the movement, and we have failed to devote that time to the study of the Scriptures which is demanded.

Now, as in the early days of the movement, we shall find great help in the study of the Word in the light of what the servant of the Lord has written. This will make plain to our understanding many scriptures in the Sacred Record. The Word is complete in itself. By it we shall be judged in the last great day. We should make it continually the man of our counsel, the lamp to our feet, the light to our path. We can do this effectively, only as did the pioneers in this movement, by earnest study and prayer for divine enlightenment. As we become faithful students of the divine Word, and treasure up in our minds its precious promises, we shall become partakers of the divine nature, and be enabled to stand in the trials of the last days. F. M. W.

"The facts confront us that during the past few decades there has been a rapid increase in mortality from diseases of degeneration. Degenerative changes in the vital organs are now found often in men of thirty to forty years of age, which should by right be found only in those of extreme old age. The mortality reports during the past few years are impressing upon us the fact that the excess of city over rural mortality is becoming greater each year. 'According to the most recent reports of the census, out of 100,000 rural male births 58,177 live to the age of 60 years, while among the same number of city births only 43,454 live to the same age.'"

He declares that his statements are borne out by figures furnished by both insurance companies and Government recruiting stations of the army and navy.

"That physical deterioration is on the increase among the young men of America is shown by the insurance companies and the Government recruiting stations of the army and navy. The disapproval, pro rata, of applicants for insurance among the young men by the insurance companies, is increasing each succeeding year. 'In New York City out of 11,012 young men who applied to enter the United States marine corps only 316 were accepted, one in every 35. In Boston only one in every 20 were accepted for the navy, and in Pittsburgh only one out of every 15.'"

This physical deterioration is not traceable to any one cause, but to

many — to the general trend and influence of modern living. It affords a sad commentary on present-day civilization, and marks a great departure from the original plan of God as regards the life of mankind. The war is emphasizing the need, through dire necessity, of simpler living. We need to heed the lesson. The nearer we approach to simple life in general living conditions, the more nearly will we approximate primitive ideals, and the better prepared will we be to appreciate the plans and purposes of God.

A CONSIDERATE GOVERNMENT

WE do not see how the United States Government could show more kindly consideration for its citizens than it has endeavored to exercise in the carrying out of its military program. The exceptions it has made in behalf of noncombatants are unusual in the history of human governments, and show the earnest purpose of our lawmakers still to recognize the honest convictions of even a minority of their fellow citizens.

The latest instance of this thoughtful consideration is the recent order from Provost Marshal General Crowder providing that Monday in place of Saturday be the registration day for young men observers of the seventh day who have become twenty-one since last June 5. This order was issued in response to a petition on the subject by the Association of Ordained Orthodox Rabbis, but its construction applies not alone to members of the Jewish Orthodox Church, but to all religious sects which observe the Sabbath. This order was published too late for us to make note of it in the columns of the REVIEW. We hope, however, that through the newspapers a knowledge of it reached our young men, and that they were able to avail themselves of its provisions.

SOME people, because of their own happiness, feel moved to help others. But more people, out of their sorrows, learn to minister to those who need love and kindness. There is no enlarger and deepener of the life like that unwished-for guest, Trouble, which carries rich gifts under its black cloak.— *Great Thoughts*.

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.— *Canon Westcott*.

The Spirit of Prophecy and Our Relation to It

S. N. HASKELL

How should we regard the spirit of prophecy in its relation to the third angel's message? This is an important question, and one which increases in importance as we enter the time of trouble "such as never was since there was a nation." Do we realize that our own salvation, as well as the destiny of other souls, depends upon the preparation we make for the trials that are just before us? Have we that intensity of zeal, that piety and devotion, which will enable us to stand unmoved in the face of opposition, when every position that we hold will be severely criticized? These are important questions, that should rest with weight upon every professed believer in the third angel's message.

The question comes home to every one of us, What is the spirit of prophecy, and what is my relation to it? Do I regard it as God would have one who professes to be looking for the second coming of Christ in the clouds of heaven?

The spirit of prophecy is explained to be a communication brought to a prophet of God by Christ's angel.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ." Rev. 1: 1, 2.

It will be noticed in this quotation that the terms, "the word of God" and "the testimony of Jesus Christ," constitute the burden of the message borne to the apostle by the angel. In Rev. 19: 20 this angel declares to the prophet:

"I am thy fellow servant, and of thy brethren that have the testimony of Jesus: . . . for the testimony of Jesus is the Spirit of prophecy." (See also Rev. 22: 6, 8, 9, 16.)

The remnant church is described as follows:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

It is the testimony of Jesus Christ. It is the same God, the same Christ, and the same testimony in all ages of the world; but since man is mortal, and prophets are subject to death, it has been necessary for God to select different prophets to bear his testimony to his church in different periods of the world's history; but it is all the same testimony.

The apostle Peter speaks upon this point as follows:

"Searching what, or what manner of time the Spirit of Christ which was in them [the prophets] did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 11.

The two characteristics which mark the remnant church are that they keep the commandments of God and have the testimony of Jesus Christ, or the spirit of prophecy.

The apostle Paul speaks thus regarding the testimony of the prophets, and the personal testimony of Christ when upon the earth:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1: 1, 2.

"Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was he who had spoken through every one that throughout the ages had declared God's word to man."—"Education," p. 73.

"It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, 'His angel,' whom Christ sent to open the future to the beloved John."—"The Desire of Ages," p. 234.

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in his providence has linked with the work of the third angel's message from its very rise."—"Testimonies for the Church," Vol. V, p. 654.

They do not give us a new Bible or in any way take the place of the Bible. The Bible stands first and foremost, but the spirit of prophecy magnifies the truths of the Bible.

God, in different periods of this world's history, has raised up prophets to correct and enlighten his people, that they might better understand his truth and apply it to themselves, and be brought into a close relationship to him. The object of the prophet is stated in 2 Kings 17: 13:

"Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

Had the law of God always been observed, the continual reproving of the prophets would have been unnecessary; but as Israel departed from God, it became necessary for Israel to have prophets and seers.

The spirit of prophecy gives the old truths in a divine setting, just as Christ's teaching, "though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning."—"The Desire of Ages," p. 279. Christ placed the old truths in a new setting. The truths of the Bible have again become obscured by custom, tradition, and false doctrine. It is the work of the spirit of prophecy to remove the rubbish which has

obscured their luster, and to replace them in the framework of truth.

Every truth that we hold as a people has been given a setting in the system of truth of the third angel's message by the spirit of prophecy.

The time was when it was thought that Captain Bates made too much of the Sabbath, because he preached it in season and out of season. In 1847 Sister White was given a view of the ten commandments in heaven. She says:

"On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it."—"Early Writings," pp. 32, 33.

After the time passed there was much confusion, and some took a spiritualized view of the advent of Christ. But in the winter of 1844-45 Sister White was given her first vision in which was clear light in regard to the literal coming of Christ, and the literal personal appearing of Christ in the clouds of heaven has been a cardinal point in the doctrine of the remnant ever since. (See "Testimonies for the Church," Vol. I, p. 58.)

Some thought that the great political upheaval in Europe which was taking place at that early time (1848-50), was the beginning of the great time of trouble.

On Jan. 5, 1849, Sister White was taken off in vision and given light on this point. She was shown "that the time of trouble, such as never was, had not yet commenced."

It is the teaching of the investigative judgment that makes Seventh-day Adventists a distinct people. Immediately after the passing of the time in 1844, rays of light in regard to the sanctuary began to illuminate the hearts of the faithful ones, but O. R. L. Crosier was the first to write out an exposition of the sanctuary question. In regard to his position, Sister White wrote, "The Lord showed me in vision, more than a year ago, that Brother Crosier had the true light on the cleansing of the sanctuary." Crosier's article, "A Word to the Little Flock," was published in the *Day-star Extra*, Feb. 7, 1846, p. 12. Sister White's vision of "The End of the 2300 Days," given in "Early Writings," and other visions fully explained the subject of the sanctuary.

As early as Aug. 24, 1850, Sister White was given clear light in regard to Spiritualism and the nature of man. In "Early Writings," pp. 87, 88, we read:

"I saw that the saints must get a thorough understanding of present truth, which

they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives. . . . The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything. . . . This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome."

It was only two years after the Fox sisters had made known the facts regarding the "Rochester rappings," that Sister White was given a view of the work of Spiritualism. She was shown a train of cars going with the speed of lightning, and it seemed as if almost the whole world were on board. Satan was the conductor, and fallen angels next in power were filling the different offices on the train. This represented the spread of Spiritualism when modern Spiritualism was in its infancy. (See "Early Writings," p. 88.)

The doctrine of health reform is not a new truth. As early as 1865 the following light was given:

"The health reform, I was shown, is a part of the third angel's message, and is

just as closely connected with it as are the arm and hand with the human body."—*"Testimonies for the Church,"* Vol. I, p. 486.

Light continued to come from time to time upon the subject of health reform.

As early as May, 1856, a vision was given Sister White showing that God's people should dress differently from the world, and much instruction similar to the following has been given from time to time: "I was shown that the people of God should not imitate the fashions of the world."—*"Testimonies for the Church,"* Vol. I, p. 188. This is simply an old truth in a new setting.

Thus while every principle of the third angel's message is founded on the Bible, every principle has also been given a setting in the message by the spirit of prophecy. God led the early pioneers of this message "step by step, until he had placed them upon a solid, immovable platform." "God was the master-builder." "Woe to him who shall move a block or stir a pin of these messages."—*"Early Writings,"* pp. 259, 258.

endowed with powers of observation, reflection, and organization, which enable him to systematize into the various sciences the knowledge gained; but it does lift the curtain which divides the seen and the unseen, and the student becomes acquainted with his Maker, the Creator of all things; and in all the operation of nature he holds a revelation of the power, wisdom, and love of God; and by beholding his character he becomes changed into the divine likeness. Godliness—God-like-ness—is the one great longing of the soul, until, like David, he speaks to God:

"I meditate on all thy works; I muse on the works of thy hands; I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land."

The Bible does not give a great array of facts and descriptions of habits and customs of peoples, such as are contained in secular histories, but it far outreaches them by telling how human history began, and how it will end, and by tracing the hand of God in human history, emphasizing the great truth that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The Bible is God's history of the world,—the past, present, and future; so that the student who has mastered Bible history is able to view all history from God's standpoint, to study all important history at its base, and therefore become a wiser historian than by the study of secular history alone.

The following are a few of the educational principles found in the Bible, either directly stated or implied from its teachings:

1. God is to be recognized as the creator of all things. "Remember now thy Creator in the days of thy youth." Eccl. 12:1.

2. The works of creation are to be studied.

a. *Plant Life.*—"Consider the lilies of the field, how they grow." Matt. 6:28. The method of study is even suggested. Study them in the field where they grow, and learn how they grow. Physiological rather than systematic botany is here emphasized.

b. *Animal Life.*—(1) The Birds: "Consider the ravens." Luke 12:24. "Behold the fowls of the air." Matt. 6:26. The word "behold" suggests field study of the birds.

(2) The Insects: "Go to the ant, thou sluggard; consider her ways, and be wise." Prov. 6:6. The method of study is here also suggested: "Go to the ant." Go where the ants live, and observe them. Learn "her ways" (habits), for that is more important than the ant's structure.

(3) The Beasts: "shall teach thee."

(4) The Fowls: "shall tell thee."

(5) The Fishes: "shall declare unto thee."

Study in their natural surroundings these creatures that God has made, and hear their message; "that the hand of the Lord hath wrought" them, "in whose hand is the soul of every living thing, and the breath of all mankind." Job 12:7, 10.

c. *Inanimate Nature.*—"Speak to the earth, and it shall teach thee." Verse 8.

d. *The Starry Heavens.*—"Lift up your eyes on high, and behold who hath created

The Ancient Hebrew System of Education—No. 2

EDUCATIONAL PRINCIPLES

M. E. CADY

In the preceding article we learned from the testimonies given by eminent educators that we live in a period of "great educational unrest," and that in spite of the strong educational program carried out by the leading nations of our day, the results have been unsatisfactory. Educational theorists and historians have in the past given diligent study and consideration to the Greek and Roman systems of education, as well as to the systems of Oriental nations; but in none of them has been found that knowledge and wisdom which "is a tree of life to them that lay hold upon her." However, one of the Oriental nations, the ancient Hebrews, has been given very meager consideration, it seemingly being taken for granted that no good thing in educational theory and practice can come out of Judea. Many scholars tell us that Israel made but one lone contribution of value, and that was her system of morals and religion. But may it not be that a nation which has bequeathed to the world this best of all gifts, holds in her lap other gifts of rare and priceless value?

One reason given for not considering the educational system of the ancient Hebrews is the meager literature we possess describing that system, the Old Testament being the only history contemporary with their national development. Since the Old Testament

Bible is a history of the religious life of the Hebrews, it is not regarded as authority concerning their principles and practice in education. But may it not be that this attitude toward the Bible is due to a narrow, restricted view of what is involved in education, and that a careful study of the Bible would give a larger outlook on this all-important question?

The Bible does not give examples of correct business forms, delineate arithmetical processes, and illustrate rapid methods of calculation, for God has given to men the powers of origination, comparison, and judgment, for the development of these essentials; but it does give that which is of far greater importance than methods and processes,—guiding principles of honesty, fidelity, and thrift, illustrated in human experience, without which, however thoroughly other essentials may be mastered, no man can pursue a successful business career.

The Bible does not give to the linguist rules of syntax and literary criticism, but the chief requisites of language,—simplicity, purity, and veracity,—without which no man can ever become a master of letters, it emphasizes over and over again.

The Bible does not organize and systematize the observed facts of creation, and from these formulate and state the laws of nature, for man is

these things." Isa. 40: 26. Out-of-door study is suggested: "Lift up your eyes on high." See more than the stars. "Behold [him] who hath created these things."

If these suggestions as to methods were carried out, there would be less study in science laboratories, and more study in the great out-of-door laboratory which God has provided. There would be more study of the living and less of the dead; for our "God is not the God of the dead, but of the living."

3. The works of creation were regarded as an exhibition of the wisdom and knowledge of God.

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." Prov. 3: 19, 20.

4. The operations of nature were regarded as direct manifestations of the power of God.

a. "He giveth snow, like wool: he scattered the hoarfrost like ashes." Ps. 147: 16.

b. He "sendeth rain on the just and on the unjust." Matt. 5: 45.

c. "He causeth the vapors to ascend from the ends of the earth." Jer. 10: 13.

d. He "maketh grass to grow upon the mountains." Ps. 147: 8.

5. Man's unaided wisdom is not able to comprehend the works of God.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11: 7-9.

6. Wisdom is a gift from God in answer to faith.

"If any of you lack wisdom, let him ask of God, . . . and it shall be given him. But let him ask in faith, nothing wavering." James 1: 5, 6.

Examples

Solomon.—"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." 1 Kings 4: 29. (Read also 1 Kings 3: 5, 9, 10.)

Daniel and His Three Companions.—"As for these four children, God gave them knowledge and skill in all learning and wisdom." Dan. 1: 17.

Bezaleel and Aholiab.—"Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workmen." Ex. 35: 35.

7. The Holy Spirit is man's teacher and guide in the search for truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16: 13.

8. Wisdom is of primary importance; knowledge is secondary.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding [knowledge]." Prov. 4: 7.

9. Wisdom is given only to those who make diligent effort to secure knowledge.

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." Eccl. 1: 13.

10. The attitude and spirit of a true seeker after knowledge. Prov. 2: 1-5.

Receptive: "Receive my words."

Retentive: "Hide my commandments."

Attentive: "Incline thine ear."

Applicative: "Apply thine heart."

Longings for Knowledge: "Criest after knowledge." "Liftest up thy voice for understanding." "Seekest her as silver."

Diligent Efforts to Secure It: "Seekest her as silver." "Searchest for her as for hid treasures."

Results: "Then shalt thou understand the fear of the Lord, and find the knowledge of God."

11. God is the source of all true knowledge and wisdom.

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." "In whom [Christ] are hid all the treasures of wisdom and knowledge. . . . And ye are complete in him." Prov. 2: 6; Col. 2: 3, 10.

12. The book of Proverbs is a great educational book, emphasizing the threefold development of man's powers,—the physical, the intellectual, and the spiritual.

13. The education of Jesus is an example of the threefold plan of development of the Hebrew system of education.

"The child grew [physically], and waxed strong in spirit [spiritually], filled with wisdom [intellectually]: and the grace of God was upon him." Luke 2: 40.

14. The pre-eminence of the spiritual.

"Seek ye first the kingdom of God, and his righteousness." Matt. 6: 33.

15. Character; the great end in education.

"Bodily exercise profiteth little [something]; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

16. Scriptural warning against false education.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

17. Results of false education.

"The world by wisdom knew not God. . . . For the wisdom of this world is foolishness with God." 1 Cor. 1: 21; 3: 19.

"When they knew God, they glorified him not as God." They "became vain in their imaginations [reasonings], and their foolish heart was darkened." "Professing themselves to be wise, they became fools." "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind ["a mind void of judgment," margin]." Rom. 1: 21-28.

18. Parental responsibility in the education of the child.

"Teach us what we shall do unto the child that shall be born." "How shall we order [train] the child, and what shall be his work?" Judges 13: 8, 12, margin.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, . . . and thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 6-9.

19. The sure reward of faithful training.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

The Man of the Hour

C. E. HOOPER

HISTORY reveals momentous epochs when the times demanded the exceptional in mankind in order to shape the destiny of the world. Moses was that type of man—a man of the hour. David also fulfilled a world-wide mission. Since the first advent of Christ, the name of Luther stands prominent in God's cause.

But great as these men have been in various ways in their day and generation, by far the greatest man of the hour was our Lord and Saviour, Jesus Christ. Upon the words that he alone uttered centuries ago hangs not only the destiny of one age but of all ages, past and present; and what is more vital, even the temporal and eternal life of all mankind, unto every kindred, tongue, and people.

In this our generation, the gospel of the kingdom, likewise, demands men and women of the hour,—men who will face the trials of this life as the rocky shores turn back the billows

of the deep; men who for the sake of what heaven offers will seek and save and serve needy humanity.

Friend, does this message of a soon-coming Saviour stir you as it once did? Do you feel that God is still calling you to do a work for him? In the kingdom of his grace will your record show that you were a man or woman of the hour, a light bearer and a standard bearer in the great time of judgment? It is written, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

"The life of Christ was an ever-widening, shoreless influence, an influence that bound him to God and to the whole human family." —"Christ's Object Lessons," p. 339.

This was the secret of his power, and it still exists, and may be your strength if you do his will.

Nashville, Tenn.



BIBLE STUDIES

The Sanctuary and Its Services—No. 5

A. T. ROBINSON

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

Having studied quite carefully, in the four preceding articles, the sanctuary and its belongings, the priesthood, and the spiritual signification of all the arrangement concerning which the Lord had given Moses most minute instruction, charging him many times over that all things be made according to the pattern showed him in the mount, we are now prepared to enter upon a study of the services performed in the sanctuary.

Says the apostle:

"Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the holy place. And after the second veil, the tabernacle which is called the Holy of holies; . . . now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." Heb. 9: 1-10, A. R. V.

The book of Exodus closes with the glory of God filling the temple — God dwelling with men, shadowing forth the end of the world, when the tabernacle of God shall be with men and "he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 3. In the arrangement of the court and the tabernacle, with all their belongings, as described in the last fifteen chapters of the book of Exodus, each part representing some phase of the character and work of Christ, we have a full and complete Saviour represented. But it is not enough that we see Christ as our complete sacrifice. In the book of Leviticus, which has been styled "the book of redemption," we are instructed how to appropriate him as our personal sacrificial offering and to enjoy the fulness of Christ, and through him find the true and living way to God, and enjoy ac-

cess to him at all times. There were five regular specific offerings, each of which separately, and all of which combined, taught, through object lesson or type, the way of salvation. In these five offerings there is a remarkable significance in the particular order in which they were to be performed. We shall speak very briefly of these offerings here, in their order:

1. The burnt offering, representing Christ, offering himself in the fulness of the Godhead and of his manhood, as our approach offering to Jehovah, as our representative, our atonement, and our substitute, accepted and ascended into heaven for us.

2. The meat offering, or food offering, as it is sometimes called. The meat offering was a shadow of the perfect man, and taught what God would have every man become in Christ Jesus. The meat offering was the shadow; but the Gospels contain the substance, the reality, which is Jesus Christ himself.

3. The sacrifice or peace offering, typifying Christ, who is our peace. Eph. 2: 14-17.

4. The sin offering, foreshadowing the One who was to be "made . . . sin for us, that we might be made the righteousness of God in him."

5. The trespass offering, representing Christ making restitution for us, for the sins we have wilfully committed.

All the various aspects of our guilt and need are fully met in the person, priesthood, atonement, and substitution of Christ, and the fulness of all this was reckoned to the one who showed his belief in Christ through the sacrificial offering.

In these sacrificial offerings, the guilt of the penitent Jew was, in type, first transferred to the innocent victim; then through the shed blood of the victim, representing its life, to the sanctuary. The guilt, or sins, of the people, through the ceremony of the officiating priests, being borne to the sanctuary every day, made it necessary for a special service "once every year," called the cleansing of the sanctuary, or the day of atonement, or day of judgment.

As the antitype of that daily, or continual, round of services, through which the sins of the people were transferred to the sanctuary, there to await their final disposition on the day of atonement, or day of judgment, the sins of God's people have been "going before to judgment," there to await the judgment, or blotting-out time. One was the type, the other the

reality. Sins, when repented of, are freely forgiven, but are not to be blotted out until the judgment. That the time of the blotting out, or final putting away of sins will take place at the close of the whole gospel work, is clearly taught in the following passage of Scripture:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19-21.

Type of the Day of Judgment

In the sixteenth chapter of the book of Exodus we have a graphic picture of the services performed in the sanctuary on the tenth day of the seventh month every year. We can best make this clear by quoting from this chapter, with brief comments:

"The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Lev. 16: 2.

This is in harmony with Paul's inspired comments:

"The priests went always [continually] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year." Heb. 9: 6, 7.

"Thus shall Aaron come into the holy place [holy of holies]: with a young bullock for a sin offering, and a ram for a burnt offering." Lev. 16: 3.

This offering was made by the high priest, as Paul tells us, "first for his own sins," preparatory to making the offering for the people.

"Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." Verse 6.

"He shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering." Verse 5.

One of these two goats, as we shall see if we follow the study closely, was to become a type of the blessed Christ, who "died unto sin once"—whose blood was shed for the remission of sins. The other goat was to become a type of Satan, the author of all sin, and upon whom the sins of those who shall have repented shall eventually be placed, and who will suffer the punishment of them. In our next quotation it will be seen how the choice between these two goats was to be made:

"He shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation [the first apartment]. And Aaron shall cast lots upon the two goats; one lot for the Lord [Jehovah], and the other lot for the scape-goat [Azazel, or Satan]." Verses 7, 8.

"Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Verse 9.

This goat was a type of Christ, who died a voluntary death for sinners, thus making for them a way of escape from the second death.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Verse 10.

The scapegoat was a type of Satan, who refused to forsake sin, and who will eventually die in sin. All who choose Christ and die a voluntary death to sin and are "crucified with him," will escape the second death, and live eternally with him. Those who do not accept Christ, and refuse to die a voluntary death to sin, will, with Satan, suffer the second death in sin. The apostle prayed that he might be "made conformable unto his [Christ's] death."

"Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil [the holy of holies]: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." Verses 11-13.

As Moses entered that most sacred place, where the presence of the great God was manifested, he could endure the glory of the place only as the cloud of incense covered the divine presence.

"He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times." Verse 14.

"He shall make an atonement for the holy place [holy of holies], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation." Verse 16.

In the daily sanctuary service, the blood had been sprinkled before the veil, thus in a figure or type transferring the sins of the people into the holy of holies. It had also been sprinkled upon the altar of incense and other articles of furniture in the holy place, which made it necessary for the cleansing work to be performed in both apartments. That this ceremony was the cleansing of the sanctuary from the sins of the people is made plain in our next quotation:

"He shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Verse 19.

"When he hath made an end of reconciling the holy place [holy of holies], and the tabernacle of the congregation [holy place], and the altar, he shall bring the live goat [the scapegoat]: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their trans-

gressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verses 20-22.

The last solemn act in the ceremony of the high priest on the typical day of atonement, was to gather up in a figure, the sins of the people that had been transferred to the sanctuary during the daily rounds of service, through blood representing the precious blood of Christ, and bear those sins in his person out to the door of the tabernacle, place them upon the head of the scapegoat, and send him away into the wilderness.

That the antitype of this cleansing work will be performed by our great High Priest in heaven, the apostle leaves no room for doubt. He says:

"It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 23, 24.

The cleansing of the sanctuary in the wilderness was a type of the judgment. The judgment has been appointed. "Because he hath appointed a day, in the which he will judge the world." The cleansing of the sanctuary and the judgment are synonymous terms. Daniel once heard an angel propound the question:

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13.

That question was equivalent to asking, When shall the heavenly sanctuary be cleansed? or, When shall the appointment for the judgment be reached? Daniel heard another angel answer the question in these words:

"Unto two thousand and three hundred days [literal years]; then shall the sanctuary be cleansed." Verse 14.

That twenty-three-hundred-year period ended in the autumn of A. D. 1844. The proof of this cannot be given here, but it can be made as clear and plain as that two and two make four.

Then, in the year 1844, Christ, the antitypical High Priest, entered upon a work in heaven which is the antitype of the work performed by the typical high priest on the tenth day of the seventh month. The last act in that service, according to the type, will be when our great High Priest takes the sins of all the righteous, bears them from the sanctuary above, and places them upon the head of Satan, the antitypical scapegoat, who will bear them upon his person into a land not inhabited during the one thousand years, when the whole world will be a wilderness. (See Isa. 14: 17;

also Jer. 4: 26.) Solemn and overwhelming thought, that we are nearing the close of that work! No one knows the day nor the hour when his case may be called in that great tribunal, from the decisions of which there can be no appeal.

"The Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 1-3.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Mark 13: 35, 36.

Mercy's last call is sounding to earth's remotest bounds. The angel of mercy will soon fold her wings and take her flight, never again to return. May God, through the outpouring of his Holy Spirit, prepare his people for that great decisive moment.

COME TO CHURCH

CARRIE MAE NICHOLS

Lo, the Sabbath's sacred twilight
Gently came and settled down,
And the holy Sabbath stillness
Seemed to spread o'er all the town.
Then the evening meal was ended,
And across a byway dell,
Came a calling, calling, calling;
"Come to church!" rang out the bell.

Not a word we spoke, but listened,
For it called again, again,
"Come to church, oh, come to church!"
Every word was clear and plain.
In its pleading, passive calling,
It awoke a sleeping bell,
Far away across the city,—
There was news that it should tell.

Now the two rang out the welcome;
One in voice of bass so low,
While the other rang in tenor,
"Come to church!" and I must go.
Calmly now I turn my footsteps
Toward the sweetly calling bell,
God has called my soul to meet him,
And I know that all is well.

While they ring I walk and wonder,
How their notes and words they swell,
Then at length I hear a whisper:
"God is speaking through that bell."
Every word is clearly spoken,—
Spoken how, no tongue can tell.
"Come to church!" Who could resist it?
"Come to church!" rings out the bell.

Who could doubt that God is watching
When a bell proclaims his will?
Who could fail to heed its calling
On the Sabbath day so still?
Sin and sorrow are forgotten,
When the bell sends out its call,
"Come to church!" Let's go to worship,
Worship God, the God of all.
Greenville, S. C.

"MANNERS are the happy way of doing things."

STUDIES IN THE TESTIMONIES

The Work in the South

TYLER E. BOWEN

1. WHAT encouragement has been given workers in the South?

"A good beginning has been made in the Southern field. In the forward march of events, the Lord has wrought most wonderfully for the advancement of his work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed."—*Testimonies for the Church,* Vol. VII, p. 231.

"I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences."—*Review and Herald,* Sept. 7, 1905.

2. What does the Lord expect of us as a people?

"The Lord expects far more of us than we have given him in unselfish service for people of all classes in the Southern States of America. This field lies at our very doors, and in it there is a great work to be done for the Master. This work must be done now, while the angels continue to hold the four winds. There is no time to lose."—*Testimonies for the Church,* Vol. VII, p. 220.

3. How has the woe in the Southern field affected the Lord and the heavenly angels?

"The Lord is grieved by the woe in the Southern field. Christ has wept at the sight of this woe. Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those in whose hands God has placed the torch of truth, kindled from the divine altar, have not realized that to them is given the work of carrying the light to this sin-darkened field. There are those who have turned away from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out."—*Testimonies for the Church,* Vol. VII, pp. 222, 223.

4. What questions were heard, in the night season, from a company of intelligent colored people?

"Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: 'Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?'"

"'We do not,' it was said, 'question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom

are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?'"

"'We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given no message for us?'"—*Testimonies for the Church,* Vol. VII, pp. 223, 224.

5. In reply, what did One in authority say?

"Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: 'Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.'

"'Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?'"—*Testimonies for the Church,* Vol. VII, p. 224.

6. To the workers in charge of the Southern field, what counsel is given in opening the work in the new places?

"Let them guard themselves as with a fence or barbed wire against the inclination to go into debt. Let them say firmly: 'Henceforth we will advance no faster than the Lord shall indicate and the means in hand shall allow, even though the good work has to wait for a while. In beginning in new places, we will labor in narrow quarters, rather than involve the Lord's cause in debt.'"—*Testimonies for the Church,* Vol. VII, 236.

7. In laboring for the Negro race in the South, whom would the Lord call into service? With whom are such laborers to be in harmony?

"Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing by carrying to their own people the light of present truth. Every

worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition."—*Special Testimonies,* Series B, No. 12x, p. 4.

8. In a talk to students of the Huntsville school, what counsel did the servant of the Lord give?

"In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction as to what it should be, and what those who come here as students are to become. All that is done by those connected with this school, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the fidelity with which this donation of land has been cared for. This is the Lord's land, and it is to bear fruit to his glory. Those who come to this school to receive instruction on the farm or in the schoolroom, are to be taught in right lines, and are to live in close connection with God."—*Special Testimonies,* Series B, No. 12x, pp. 9, 10.

9. What counsel was given the students as to their work and transformation of character?

"Students, God will help you, but you must not think that you can retain the unchristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from his Father. He did what his Father told him to do; and we are to do what he tells us to do."—*Special Testimonies,* Series B, No. 12x, p. 11.

10. What questions are put into the mouths of our colored believers?

"To every colored brother and sister I would say, Look at the situation as it is. Ask yourself: 'In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify him, and promote the interests of my people? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge, whom I can help if I submit myself to God, so that he can use me as his instrument? Have I not a work to do for my oppressed, discouraged fellows?'"—*Testimonies for the Church,* Vol. IX, pp. 199, 200.

11. What obligation rests upon us in establishing the school work in the Southern field?

"Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage ground."—*Testimonies for the Church,* Vol. IX, p. 201.

12. What encouraging words are given to all the workers in this difficult field?

"My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring

up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving have, at the beginning, been carried forward amidst great difficulty.

"I am instructed to say to you: Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve him. He will work in behalf of his covenant-keeping people. He will not suffer them to become a reproach. He will purify all who yield themselves to him, and will make them a praise in the earth. Nothing else in this world is so dear to God as his church. He will work with mighty power through humble, faithful men. Christ is saying to you today: 'I am with you, co-operating with your faithful, trusting efforts, and giving you precious victories. I will strengthen you as you sanctify yourselves to my service. I will give you success in your efforts to arouse souls dead in trespasses and sins.'"—*Testimonies for the Church, Vol. VII, pp. 242, 243.*

WHEN WE FORGET

ELIZABETH J. ROBERTS

In heaven's holiest place, I know,
Jesus my Saviour stands;
Before the ark of testament
He stretches forth his hands;
And from the wounded palms there shine
Beams of most glorious light,
A witness to the blood he shed
That sinners might have life.

I am a sinner — lost — undone;
My only hope his blood.
Each day a cleansing I implore
In this pure, living flood.
But sometimes, in the rush of cares,
My prayers to God grow few,
And in my weakness I forget
Some things I ought to do.
But, blessed thought, by faith I know
My Saviour's love stands true;
When we forget he still remains,
Pleading for me and you.
Coming, Cal.

✽ ✽ ✽

ALL AND ALL TO ME

HE is not a disappointment! Jesus is far
more to me
Than in all my glowing daydreams I had
fancied he could be;
And the more I get to know him, the more
I find him true,
And the more I long that others should be
led to know him, too.

He is not a disappointment! He is all in
all to me —
Saviour, Sanctifier, Healer; the Unchanging
Christ is he!
He has won my heart's affections, and he
meets my every need;
He is not a disappointment, for he satisfies
indeed.

— *Consecration and Faith.*

✽ ✽ ✽

"AND if our hands are strengthened,
And if our lips can speak,
'Twere well if with them we might help
Our brothers who are weak;
And well if we remember
God's love is never grudged,
And never sit in judgment,
If we would not be judged."

IN MISSION LANDS

Mission Survey of Malaysia

K. M. ADAMS

Descriptive

THIS union conference is one of the most widely scattered in the world. It is bounded on the north and south by the twentieth degree north latitude and the tenth degree south latitude, and on the east and west by the ninety-fifth and one hundred fortieth degrees, east longitude. Looking at the map one will see that the greater part of this territory is ocean, but still there is room enough for the great islands of Sumatra, Java, Borneo, and the Celebes, besides the southern part of Indo-China and the Malay Peninsula. These territories, together with the western part of New Guinea and all the smaller islands of the East Indies belonging to the Netherlands, form the Malaysian Union Conference.

Siam

Siam, in the northern part, is an important kingdom. There are more than eight million people in that land. It is ruled by a king, who has many Europeans associated with him in his government, and who is said to be very progressive. The capital city is Bangkok, where a tenth of the inhabitants of Siam reside. A large number of Chinese reside in this city, and carry on trading. Many Chinese are scattered throughout the country of Siam, engaged in mining and farming. The best rice of the Orient comes from Siam, and it commands a high price. Indeed, Siam is a land of good things, for its meats, fruits, and other produce are shipped far and wide in Eastern waters. Most of the produce of Siam is shipped through Singapore.

The Federated Malay States

To the south of Siam are the Federated Malay States and the nonfederated states of the Malay Peninsula. These are all more or less under British protection and control. From these states come three fourths of the world's rubber and half the world's tin.

The population of the Malay states is estimated at more than two million. Of these the larger part are Malays, the others being Chinese and Tamils from India, who do the work in the mines and on the rubber estates. The Malay states are ruled by native rajahs, but each one has a British resident, or adviser, who is a representative of the British government, and the rajahs are not likely to do anything contrary to the expressed wishes of their political advisers.

Sumatra

Sumatra is a rich, but wild and rugged country. There is much hidden wealth in the large island. Gold, silver, coal, and oil are known to exist, and these deposits are worked to some extent. On the eastern coast are large plantations of rubber, tobacco, etc. There are many tribes in this island. To the north are the warlike Achinese, who have never been subdued by the Dutch. This people have a romantic history. Centuries ago they were the rulers of all Malaysia, and received ambassadors from England and other European courts. They still remember their former glory and how they fought against the Portuguese in Malacca, and they resist most obstinately the encroachments of the Dutch upon their kingdom. They have been pushed back into the mountains of Sumatra, but the Dutch and natives friendly to the Dutch dare not go into the interior where they hold sway.

To the south are other tribes of Malay stock, and though they are governed by the Dutch, they are still restive, and revolts are of frequent occurrence. The inhabitants of Sumatra number more than three million.

Java

Java is the garden spot of the East. Between twenty-eight and twenty-nine million people reside in this island. In fact, Java is more densely populated than any territory of equal size throughout the world, having between six and seven hundred persons to each square mile. Almost every available space is under cultivation. Tea, coffee, rubber, rice, sugar, vanilla, the cocoa bean, and the cinchona tree, from which is derived quinine, besides most European vegetables, are raised in abundance here. The government has the most complete botanical garden in the world, and in it experiments are continually being carried on to find out what plants can be raised that will increase the commercial importance of the island. In Java are thousands of miles of railways. Java is farther along the road of progress than many European countries. The revenues from this island are a continual source of wealth to the mother country, Holland.

Borneo

Borneo is one of the largest islands in the world. The northern part is controlled by the British, while the

southern part belongs to Holland. This is still a wild country, and one venturing far into the interior is liable to "lose his head," for head-hunters still hold the fastnesses of the jungle. Part of the northwestern coast is the kingdom of the white rajah, who came from England in search of adventure, and because of services rendered to the ruler of Brunei, was given a kingdom of his own to rule. His relatives still are sovereign in the country, which is now but little different from an English province.

Celebes

East of Borneo lies Celebes. This island has a shape which is unique. The country is still undeveloped, although the Dutch supervise it and have stations scattered along the coasts. In the north is Menado, said to have the healthiest climate in the East Indies. In the south is Macassar, whose fame for spices and oil is world-wide.

Smaller Islands

There are thousands of smaller islands scattered about in this field. Most of them are subject to Holland. Many of the more important have been entered by traders, and their products find their way to European ports.

Throughout Malaysia the Chinaman has found his way, and he, through his foresight, industry, and acumen, has developed the commercial possibilities in these lands as no one else could have done. He is learning European methods of doing business and of producing, and slowly but surely he is taking the lead commercially. His greater patience, his keen business sense, and his capacity for work, naturally force him ahead. The European cannot do without him. He handles all the small shops. Without him the mines would close and the estates would lie unworked for want of laborers. At one time the Dutch attempted to drive the Chinese out of their colonies, but they soon found that they could not get along without them, and the law was repealed.

Malaysia has a total population of about fifty million souls. Its people are not bound down by caste and superstition as in India. They are progressive, and eager for education. They quickly adopt many European ways and customs. If it were not for the blight of Mohammedanism, the people would be easy to reach. But no difficulty is strong enough to stop the progress of the gospel, or to stultify the faith of the true missionary. Pray that God will provide means and laborers that the gospel message may quickly spread throughout this island field.

Historical

The Malays who inhabit this field are supposed to have first lived in the highlands of Sumatra, whence they emigrated to other parts of the East Indies and the Malay Peninsula. It is believed that at one time the whole

area of the East Indies, most of which is now under water, was above the sea level, and was a part of the continent of Asia. The land gradually sank, the straits of Malacca were formed, cutting Sumatra and the other portions from the mainland, and later the land sank still more, leaving the islands as they are now. This theory seems quite plausible, as the whole sea between the Malay Peninsula, Sumatra, Java, and Borneo is very shallow, little of it being more than two hundred feet deep.

About nine or ten centuries ago, Hindus from India visited the East Indies and subjected the islands to their rule. The Malay races accepted the Hindu religion, many monuments of which are still to be seen in Java and Siam. Probably one of the most wonderful sights the world affords is Boro-Budur, a man-made hill about three hundred feet long and two hundred feet wide, and one hundred feet high. This hill is made of stone, and has many terraces around it, one above another, all decorated with miles of bas-relief depicting scenes of Hindu mythology. This enormous pile is situated almost in the center of Java. Almost as wonderful, though not so well known, are the ruins at Ankor-Wat, near the border of Siam and French Indo-China. These are also ruins of Hindu architecture.

Entrance of Mohammedanism

While the Hindu held sway, Mohammedan traders began to visit the East Indies, and before long, Mohammedanism began to make its power felt.

Mohammedanism soon superseded the Hindu beliefs. When visiting the ruins of Hindu temples in Java, one will be surprised to see that many of the Hindu idols have had their heads struck off. This is the work of Mohammedans, as they abhor anything of the nature of an idol. Mohammedanism still rules in the hearts of most of the inhabitants of Malaysia. In the north of the Celebes is a community of native Christians; and in Batakland, in the north central part of Sumatra, is another tribe of Christians, who learned the gospel from German missionaries.

The Mohammedanism of the Malays is superficial so far as doctrine is concerned. Although they shun anything that savors of Christianity, they have not been well instructed in Mohammedan doctrine, and their beliefs are a strange mixture of the maxims of Mohammed and of their former spirit worship. The Sakais, the aboriginal tribe of the Malay Peninsula, and the Dyaks of Borneo, both of whom have practically no intercourse with civilization, are still animists, or spirit worshipers.

Other Churches Established

The first Christian teaching in this part of the world was done by Francis Xavier, the noted Jesuit missionary.

Malacca is the oldest European settlement in the East Indies. There one can see ruins of a fort, and a graveyard three centuries old. There is still a small settlement of Portuguese Catholics in that town.

When the English and Dutch were rivaling one another for supremacy in these waters, their missionaries taught the gospel of peace while their soldiers fought one another on the battle fields. Java was at one time an English province under the governorship of Sir Stamford Raffles, the founder of Singapore. But later the island was transferred to the Dutch.

At present the chief missionary work is being carried on by Roman Catholics, Methodists, Episcopalians, Lutherans, and Adventists. The Methodists work chiefly in the Malay Peninsula, although they have small stations in the Dutch East Indies. The Episcopalians are members of the Church of England, and confine themselves almost exclusively to English territories. The Lutherans are mainly Dutch, and work in the Dutch possessions. The Roman Catholic missions are scattered in every part, and our own mission stations are established in the chief towns throughout Malaysia.

Malay Language Mostly Used

Although Malay tribes form the bulk of the population, yet people from all over the world are in the Indies searching for wealth. Almost all,—whether English, Dutch, Turk, or Chinese,—after a short stay in the country, learn Malay, but the Malay usually spoken is only a street language, not capable of being used in a literary sense. In Sumatra the pure, cultivated Malay is spoken and learned, and it is a refined and beautiful language indeed. This is true to a less extent in Java. This Malay is written both with Arabic and Roman letters. In the Malay Peninsula there is a different dialect of Malay, which is written almost entirely in Arabic, but is unlike the Malay of Sumatra.

In Java there are two different Malay peoples,—the Javanese and the Sundanese (Sun da nese'). Many of these can speak the Sumatra Malay, but they also have their own language, Javanese and Sundanese. The same is true with many other tribes of Malayan stock. Although they understand a form of Malay, they have a language which is purely their own, even though it was originally derived from Sumatra Malay. The Malay of conversation is a heterogeneous jargon, chiefly Malay, but with words introduced from English, Chinese, Dutch, Portuguese, Tamil, Sanskrit, Arabic, and no one knows how many other languages. This low Malay can be picked up almost without effort, but the Sumatra Malay is a difficult tongue to master. The great hindrance to missionary work is that the low language, which is understood by

nearly all, cannot be used in expressing abstract truths and the doctrines of the Bible. The high, or Sumatra Malay, which is very suitable for this purpose, is very little understood.

Obstacles Confronting Christianity

The Mohammedans of the Malay Peninsula are the most difficult to attract with Christian teachings. In fact, not one convert to Christianity from this class is known of. The work among the Mohammedans of the Dutch East Indies is more favorable, but the strength of most Christian missionary churches in Malaysia is their Chinese constituency. I say missionary churches, for many of the Christian churches in this country are for Europeans only, and no missionary work is done by their pastors.

Christianity works slowly in the East, for the actions of godless Europeans, who are all considered examples of Christianity by the natives, do much to offset the labors of the missionary; but prejudice is being broken down, and interests are being aroused that will bear fruit in the near future. The war has waked up the East, as nothing else could, to its value to European nations. In the last three years more progress has been made than in the preceding twenty. Orientals are realizing that they are no longer aloof and unwanted, but that their co-operation in the affairs of the world is solicited, and they are taking their rightful places in the family of nations. Shall we not as ambassadors of heaven seize the opportunity presented, and press upon our brothers in Eastern lands the invitation to participate in the joys and privileges of the kingdom of heaven?

The Third Angel's Message in Malaysia

The Malaysian Union Conference, is divided into seven local missions: The Federated Malay States Mission, the Singapore Mission, the North Sumatra Mission, the South Sumatra Mission, the West Java Mission, the East Java Mission, and the British North Borneo Mission.

Federated Malay States Mission

The Federated Malay States Mission is composed of the Federated Malay States, the province of Malacca, Province Wellesley, and Penang Island. The headquarters is in Kuala Lumpur, the capital of the Federated Malay States. The work was opened in Kuala Lumpur only a few years ago, and already there is a prosperous church in that city. Elder G. A. Thompson and his wife are in charge of the work there. Their Chinese worker, Tsen Shau Tsz, is working faithfully among his countrymen.

Singapore Mission

The Singapore Mission comprises Singapore Island, the kingdom of Johore, the kingdom of Sarawak in Borneo, and the city of Pontianak and

vicinity, also on the west coast of Borneo. The largest church in the field is situated in Singapore. Elder G. F. Jones, who is now in the South Pacific, was one of the laborers instrumental in raising the Singapore church to what it now is. In Kuching, the capital of Sarawak, is a small company of Sabbath keepers, and there is another in Pontianak. In neither of these places is there a worker, but there are hopes that a young man from the training school in Singapore may be sent to Pontianak before long. In Batu Pahat, a town on the west coast of the Malay Peninsula, one of our Chinese workers is situated, and he has brought several into the truth there. Elder J. W. Rowland is the director of the Singapore Mission, and he and his wife and a Chinese worker labor in Singapore.

North Sumatra Mission

The work in North Sumatra was begun as recently as 1916, when Brethren W. P. Barto and D. S. Kime, with their families, entered that field. The three territories of Atjeh, Tapanuli, and Oost Kost are their field. These workers are stationed in Medan, on the east coast of Sumatra. They are at present engaged in teaching English and in studying the language, as they have not yet procured permission to teach the truth. But permission has been applied for, and the prospect of getting such permission is very favorable. Brother Barto is the director of this mission.

South Sumatra Mission

The work was started by Elder R. W. Munson in the South Sumatra field, before the message entered any other part of Malaysia. There is a strong school in Padang, the headquarters, under the supervision of Brother B. Judge. Elder J. S. Yates, the director, with the help of Brother Judge and several native workers, carries on the Bible work. Their territory is all the island of Sumatra, with the exception of the three northern provinces.

West Java Mission

Sister Petra Tunheim is the worker who has been the longest in the West Java Mission, and she is still there devoting her life to the teaching of the gospel. Elder I. C. Schmidt, the director, has all he can do to attend to the many calls for instruction in the truths for the last days. In Batavia, the headquarters, is a church of fifty.

East Java Mission

A line drawn north and south through the middle of Java is near the dividing line between the East and West Java Missions. Brother G. A. Wood, who has been director of the East Java Mission, has been in the field continually for about nine years, but is now on furlough in Australia. He and his wife have not spared themselves in the work, and there is a

church of over forty in Soerabaya to show for the labor done there. There are small companies in the city of Jokjokarta, and in other places in the field of East Java, who are faithful to the truth. Brother Albert Munson is at present in charge of the field.

British North Borneo Mission

The British North Borneo Mission territory is British North Borneo. Elder R. P. Montgomery opened the work in this field only a few years ago. The work has prospered more in this part of Malaysia than in any other, for at present there are almost eighty Sabbath keepers where before there were only a handful. Elder R. L. Mershon, the director, is all alone, as his wife has been laid to rest. He is bravely struggling along with the work that is so dear to him, finding consolation and companionship in Christ Jesus. The headquarters of the mission are in Sandakan. We have stations at Jesselton, Monggattal, Papar, and several other places. Chinese workers have charge of these. The work is almost entirely among the Chinese emigrants.

Publishing Work

For a long time we have been hoping for a printing press, so that we could publish our own literature. That has been promised to us now. Brother Melvin Munson has charge of the editorial work of the press. At present we have a monthly magazine in the Malay language, which finds a ready sale. Steps have been taken to send some of the students of the training school out to increase the subscription list of this magazine. We have set our goal at a subscription list of ten thousand by the end of 1918, and we have a habit here in Malaysia of passing our goals. The book, "The World War," is also being prepared for publication in Malay, and as soon as our press is running, we shall have the literature work of this field growing by leaps and bounds.

There is an almost unlimited field for canvassers in Malaysia. There are probably half a million who can read English, two million who can read Dutch, a million who can read Chinese, and ten million who read Malay, to say nothing of Tamil, Japanese, and other languages. Books are easily sold. People are eager to buy and to read. If we had a Dutch canvasser or two, they could find more than enough to keep them working throughout the year. There will be ample chance for students to earn scholarships when they have the literature to sell. Brother M. E. Mullinex has recently arrived in the field and has charge of the colporteur work. He has been drilling the students in the training school in Singapore, and they have done exceedingly well canvassing in Singapore and in towns up the peninsula. When the literature is provided, it can be sold as fast as printed.

Our Training School

The Singapore Training School was established in 1916. The enrolment in 1917 was one hundred forty-two. Twenty-three workers have already entered the field, twelve of them just beginning. There are six teachers at work, the principal, three teachers in the English training department and church school department, and one each in the Chinese and Malay departments. The grades covered are from one to eleven. In 1917 the tuition collected was \$903.40. Our school is recognized by the government. Of thirty-six of the pupils who have taken the government examinations, thirty-two have passed. This school is in Singapore, and has students from Borneo, Java, Sumatra, and the Malay Peninsula. There are thirteen nationalities studying side by side in the school.

Perhaps one of the greatest needs is a permanent headquarters in Singapore. We own land in the Federated Malay States Mission; the South Sumatra Mission has land, two houses, and a school building; the West Java Mission has land and two houses; East Java Mission has land and a house; British North Borneo Mission has land and a house large enough for two families. We have worked on the principle of supplying the outstations first, as the only land and building owned by us in Singapore is for a church building. In Singapore we own no dwellings, no school building, nor press building. The school is in a rented building that is not at all suitable. There is no place at all for our press.

Our Needs

Well within the city limits of Singapore, about four miles from the center of the city and on a street-car line, is a beautiful plot of six acres on a hill. We think it ideal, as there will be room enough for school, press, and sufficient dwellings. We are fervently hoping that we may secure this site, and money for buildings.

Facilities are not our only needs. We have several territories that are unentered. There is Siam, with eight million people. The capital is Bangkok, with four hundred thousand souls. There is a Sabbath keeping Chinese in that city, who is asking that a worker be sent. More than a hundred subscriptions for the Chinese *Signs* have been taken in the Chinese community in Bangkok by students from the Singapore Training School. Here is a virgin field waiting for the message. Two families ought to enter that field at once, to begin the study of the language and spread the truth.

The island of Celebes has no worker. In the north, about the city of Menado, is a Christian community of natives. The Menadonese are considered the most intelligent and trustworthy of the East Indian people, and are given positions of trust in the Dutch gov-

ernment and in many Dutch firms. Not a little literature has been sold in Menado, and we have several Menadonese who are Seventh-day Adventists. Two families should enter that needy field and carry the message of Christ's coming.

Vote has been passed by the General Conference to send a secretary-treasurer, a press manager, and another teacher for the training school, but they have not yet arrived. A man has been voted for British North Borneo, to assist Elder Mershon, and we hope that he will soon be on his way. We know that our brethren in the homeland are doing everything in their power to help us. Our field is a growing field, and its needs will not be less in the future, but greater. If it were not so, there would be cause for grave apprehension.

Notwithstanding the difficulties under which we are operating, the lack of sufficient workers and facilities, we praise God for what has been done in this part of the harvest field. I do not know of a single discouraged worker in our mission family. We see evidences of God's leading hand on every side, and are made happy by the thought that we are where God would have us be. We ask for the prayers of our brethren, that the efforts put forth in this field—that the seeds of truth sown in the hearts of those about us—may bring a bountiful harvest.

BURNED HIS MAGICAL BOOKS

CUH-FI-HUNG was a very successful fortune teller in Wuchow, China. His father and grandfather before him had followed the same profession, and these books, of considerable value in the profession, had been handed down from generation to generation. Cuh heard the gospel and was prevailed upon to come to the meetings. He was a proud man, and though he had read a good deal in the gospel books and was favorably impressed, yet he did not yield to Christ. Finally, the Spirit conquered, and he accepted the Saviour.

Shortly before his baptism, he came to the missionary in considerable perplexity about what he should do with the books. He said:

"How can I sell them or even give them away, lest they might lose another's soul as they all but lost mine?"

The missionary referred him to Acts 19:18, 19, and read, "Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all." A. R. V.

Cuh at once determined that he would do the same thing on the day of his baptism. On that day a company of fellow Christians, students, and missionaries, gathered in the court of the mission premises, and made a bonfire, around which they sang praises to the

name of Jesus, while Cuh, with his own hands, burned the magical volumes to ashes.—*Christian Herald*.

HINDERING OUR CHRISTIANITY

AN energetic woman whose housewifely feats were always pushed to the limit of endurance and strength, was observed to have changed her routine. "No, I've let up a little on doing my work that way," she admitted. "I've found that I can't wash, iron, and be a Christian all in one day."

It was a fortunate discovery and a wise amendment. There are many people doing their work—good and useful work—at such a rushing rate that there is neither time nor strength left for being a Christian. When the nerves grow tense and the temper sharp, when our fellow creatures seem chiefly interested in keeping well out of our way, and there is no time for a word of sympathy with the children's pleasure or the neighbor's grief, there is surely need to call a halt in our rapid pace. The Master cannot use that kind of service.—*Forward*.

POWER OF SILENCE

WHAT a strange power is *silence*! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot, indignant blood to the face and head, let those to whom they are addressed keep silence, looking with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them at that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and grief to them—those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.—*Presbyterian Journal*.

Do your best;
Your best may not be the best,
But if it is your best,
It will be God-blest,
And will surely bring a harvest.

—Gordon.

"BUILD it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God."

GOLD is good in its place, but living, brave and patriotic men are better than gold.—*Abraham Lincoln*.



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.

All correspondence relating to the Home department should be addressed to the editor of the REVIEW.

Quietness

"He giveth quietness." Sweet words of blessing!

When the storm gathers, and the skies are dark,

Out of the tempest to his sheltering bosom Fly, O my soul! and find a welcome ark.

"He giveth quietness." O Elder Brother, Whose homeless feet have pressed our path of pain,

Whose hands have borne the burden of our sorrow,

That in our losses we might find our gain.

Of all thy gifts and infinite consolings

I ask but this: In every troubled hour

To hear thy voice through all the tumults stealing,

And rest serene beneath its tranquil power.

Cares cannot fret me if my soul is dwelling

In the still air of faith's untroubled day;

Grief cannot shake me if I walk beside thee,

My hand in thine along the darkening way.

Content to know there comes a radiant morning,

When from all shadows I shall find release;

Serene to wait the rapture of its dawning —

Who can make trouble when thou sendest peace?

—Emily Huntington Miller.

We Must Take Time

MRS. I. H. EVANS

THESE are intense days. The present world is a world at work; men and women, old people and young people, even the children, live more or less by schedule, all striving to accomplish some task, reach some goal, in a stated period. Sometimes it seems as if even work itself, designed to be a blessing to mankind, is in danger of becoming a curse. The poet Longfellow's rule —

"Something attempted, something done,
Has earned a night's repose,"

has been magnified and exalted into a standard of conduct, till we are in danger of believing that accomplishment is living; when, as a matter of fact, living that is really worth while is the noblest accomplishment.

"I am so busy!" exclaimed a sweet woman one evening not long ago. "I tell John that I haven't time even to be good any more." She sighed as she said it, and added: "I don't have time to read the Bible, or to pray by myself, or to read the things I should like to read. It is rush, rush, rush, from morning till night. We must plan differently; we cannot afford to lose heaven because we are too busy to get ready for it."

Yes, these are intense days. We listen with almost incredulous wonder to tales of an earlier time when women "did their own work" in a sense of the phrase that has lost its meaning in the modern home. They took a hand in the outdoor activities, too, in

time of need, those foremothers of ours, besides the daily recurring round of cooking and dishwashing and tidying up, the weekly washing and ironing and mending and butter making, and the periodical spring and fall cleaning, the soap making and canning and drying and preserving and pickling, the carding and spinning and knitting and weaving, the piecing and quilting and rug making, and so on through a list that certainly precluded much of the mischief that comes from idleness. Few women today would attempt such tasks. It would be called drudgery.

Yet — perhaps because our grandmothers live in our memory as earthly examples of what saints are like; perhaps because the women who turned off those amazing tasks did not have time to write books about their emotions while they were doing them; or it may be because the children who grew up in those homes, and were spared the heavier labors, remember only their sense of well-being — we have drifted into the belief that those were days of simpler living, — days when it was easier to be "good." There seems to have been "more time for it," as we view it from the angle of the present feverish age.

We should look at it differently, I fancy, if the labors of those dead-and-gone housemothers could fall to our own hands for a week or a month. The fact is that it is one of the de-

ceptions of our great enemy that leads us to feel hurried and burdened and fretted with the daily tasks of life. "Cumbered" — what word more expressive could be chosen to describe the feeling of anxious haste that drives so many women on and on and on in their little futile undertakings?

Having time is an art, and no ignoble one at that. It means choosing, in the first place, between what is vital and what only seems so; it means the acquirement of deftness and skill in turning off the work that is important; it means economy of time and effort; and above all, it means the faculty of being able to "let go" of even essential work when by so doing one may grasp the more enduring joy or good of the present moment, and "hold it fast till it yields its blessing."

Busy mothers, we need to read often and ponder well the little story of Jesus' visit to the humble home in Bethany. To some degree both sisters in that home recognized the honor that was theirs in his coming; but they showed it in very different ways. And however much we may sympathize with poor flustered, flurried, faithful Martha, working herself into a fever over the preparation and serving of the evening meal, we must never forget that Jesus' approval rested upon Mary, who *took* time to sit at his feet and listen to his teaching.

The years of Jesus' earthly ministry — years crowded to the full — were drawing to a close; but he turned aside for a social call, to visit with his friends, enjoy their hospitality, and converse with them about heavenly things. And Mary, who bore her efficient part in the household routine and was missed when she ceased her activities, sat down to listen, and to let the healing balm of the Saviour's sympathy bring its peace to her heart.

We must follow her example if we would receive her blessing. These little tasks of ours that seem so important, the brief pleasures which we spend so much strength and nervous energy in preparing for and in "enjoying," and which are at their best so fleeting and so unsatisfying, must be laid aside. We must "take time to be holy," no matter what else we let go. We must find leisure for reading the Bible, meditating on its promises, and talking with Jesus. We must take for the "one thing" that he declared needful, the "better part" of sitting at his feet and learning of him. Unless we choose him now, he will not choose us to be with him, to enjoy his companionship, through eternal ages.

HOME is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule.—Frederick W. Robertson.

American Manners

My experience in going about has nearly always been full of pleasant occurrences. I have neither youth, beauty, nor elegant attire to attract shallow gallants; but my way is made pleasant by innumerable real courtesies and kindnesses. I expect to take my chances in a subway or street car, yet I seldom stand; and the kind of men who give up their seats to me range from the silk-hatted man of means to the shabby boy carrying a lunchbox.

A friend of mine, a former judge in the city of Richmond, comes to New York twice a year, and he frequently scores the manners of Northern men; he claims that all they have time for is the pursuit of the dollar. I tell him he does not know our men, and defend them by telling some of the kindnesses that come my way.

Some time ago I accompanied an old lady to New York. By the time I had her settled in a seat of the rapidly filling car, there was only one place left for me, the seat running sidewise by the rear door. In a very few minutes a perfect stranger came to me, and said: "Let me exchange with you. This doesn't look comfortable." Once or twice gentlemen who do not smoke have gone to the smoker in order to make room for me.

We live so near to New York that the sights along the way are no special treat to us, but I appreciated the kind thought of a young fellow of eighteen or twenty who was evidently seeing them for the first time. As I sat beside him, I noticed that he watched from the window very intently; but when he bethought him that I might be missing what he so much enjoyed, he turned, and in the most gentlemanly way said, "I'd be so glad to give you this place if you care to look out of the window." I would not have interfered with his pleasure for anything, but his boyish kindness meant more to me than the sights did to him.

When my friend the judge criticized the men, he added this sentence, which has always stayed by me: "But when I see how indifferently many women take a courtesy, I sometimes feel like ignoring them too. It is the happy exception when a woman bothers to be ladylike in her acknowledgments. More often she disdainfully takes the best you have to offer as her perfect right." Since that, I have been especially careful to put feeling into my "Thank you," or to add a word more. And I have wondered why it is that we women of America accept the best of everything with so little acknowledgment of the manliness behind it all?

We women are too careless in the way we accept a courtesy, and far too ungracious in the way we refuse one. It is embarrassing for a man to offer to carry a heavy bag and be refused

as if he were a sneak thief. I know how I felt a few weeks ago when an old lady refused my help. It is not always wise to accept, but it is always unwise to be rude.

In traveling during the holidays I took my suitcase with me in the car. When I reached my destination, the train crew were busy helping mothers with little ones, and I expected no assistance; but just as I raised the heavy bag, a voice beside me in the aisle said, "May I take that for you? I get off here," and a handsome college boy took care of me until I was stowed into a cab.

I have so often heard this: "Oh, yes, when a pretty girl comes along, every man rushes around to take care of her." The implied negative is not true. Let me repeat that I am neither young, pretty, nor elegantly dressed (neither am I very old nor frail); the attention I receive is simply the courtesy of the average American man to an ordinary American woman—pure and simple kindness.

The world seems to me so much like a mirror,—if I smile at it, it smiles back,—and this is true in the home and in business. Not long ago I was an observer when two women bought a silk dress. The younger one, pretty, well dressed, and petulant, said, "This is what I want, but the salesman doesn't seem to care if he ever serves me or not." He was busy, but he heard this and similar remarks that did not encourage courtesy. When matters threatened to become unpleasant, the older woman took a hand, and her thoughtful tact brought perfect service.

My holiday shopping found me on Fifth Avenue at lunch time of a rainy day. I entered a cafeteria just off the avenue, but the whole process was new to me. It was the rush hour, yet every one helped me along. The girl at the desk smilingly pushed a punch card into my hand, two poorly dressed shopgirls told me how to get my food, the busy man at the counter saw to it that this country mouse got her turn, and the man next to me at table showed me where to find the necessary silver. I have seldom had a more delightful time than I had in that crowded place on a rainy day.

In our suburb lives a cripple who goes about on a tricycle. One icy day I saw that he could not manage the crossing at the end of our block. While I was putting on my coat and gloves to go to him, a colored man came along with a heavy load of truck. He stopped his team, climbed down, and, with the tenderness of his race, put the man over the bad stretch of road and on his way.

A woman on our street was taken ill very suddenly. With her last bit of strength she went to the telephone and said, "Central, please send some

one to me; I'm very sick, and I'm all alone." Central kept the wires busy until she knew that two neighbors had gone to her assistance and were in the house.

Of course we meet discourtesy sometimes—why not, when we so often are rude ourselves?—but we meet real heartsome kindness much more frequently. When the unpleasant experiences come, it is well to—

"Just be a woman if you can,
And chivalry'll come back to man."

The average American man comes far short of the superficial perfection of manner seen in some Continental lands, or even of my own Southern friends; yet, judging by what I saw in short visits to these countries, I more than suspect that if one penetrates deep—down to the core—the American man leads in real unselfishness and in high regard for woman's ability, her judgment, and her helpful comradeship.

It may be that I am old-fashioned, but when we were reading with streaming eyes the accounts of the Titanic, where the poorest, crudest woman took precedence over the most prominent millionaire, I could not but feel that American women must guard mightily their womanhood if they desire it to be worthy of such manhood.

I heartily indorse the words of the American man who was told in a foreign country that because he was an untitled workman he was not a *gentleman*. He replied, "In America every man is *born* a gentleman."—*An American Woman*.



SUGAR SHARING

THE Food Administration is making at the present time an earnest effort to conserve the use of sugar throughout this country, in order that the needs of the allied nations may be supplied. For England the sugar allowance is two pounds of sugar a month for each person, for France one pound, and for Italy one pound. It is now asked that American households shall limit their consumption to two pounds monthly per person.

The administration recognizes that the success of this program rests largely on the honor and co-operation of the American people. The administration should not be disappointed in its expectations. Every reader of this paper should just as far as possible meet the program of the Food Administration, not alone with respect to the use of wheat, but at this particular time as regards the use of sugar. Let us seek in every possible way to co-operate with the general plan. By so doing we will confer a great benefit on others, and we ourselves will not suffer. There is no sugar famine threatened either now or for the future. There is, however, a shortage, and each one by personal reduction and close economy should endeavor to help bridge over the crisis.



THE WORLD-WIDE FIELD

ALONE WITH GOD

R. A. JEYS

Alone with God, by Jabbok's ford,
Wrestled Jacob till break of day;
Knew not the Angel of the Lord
Had come to guide him on his way

Until the painful joint he feels.
Then cries, "I will not let thee go!"
And there the Lord the promise seals,
Of blessing which he now must know.
Gen. 32: 24-28.

Alone with God; how safe to feel
His arms beneath! I cannot fall;
For when in humble prayer I kneel,
He hears my weak and helpless call.
Deut. 33: 27.

Alone with God, on Pisgah's height,
Moses, his shepherd servant, stands,
Viewing the Promised Land so bright,
Hearing his Master's last commands.

Alone with God, he sees afar
By faith the Prophet long foretold;
He sees the Bright and Morning Star,
The Promised One, to guard the fold.
Deut. 18: 18, 19.

Alone with God, so I may see
The Land of Promise, bright and fair;
Faith's vision brings it near to me,
A blessed hope, a guiding star.

Alone with God, on Patmos bleak,
The loved disciple-prisoner stands;
And words are given him to speak
To all who dwell on earth's low lands.
Rev. 1: 9-11.

Alone with God, he sees prepared
For faithful ones a glorious home,
A temple pure, by God upreared,
And bids His weary children come.
Rev. 1: 9-11; 21: 10.

Alone with God, though prison bars
May hold me in their firm embrace,
No fear my happy heart can mar,
While I behold his lovely face.

Alone with God, the Saviour kneels,
His dear heart rent with agony.
The whole world's guilt he keenly feels,
In sorrowful Gethsemane.

Yes, here alone; his followers sleep,
Unheeding all. In anguish sore
The Lord is left alone to weep,
In sweat and blood from every pore.
Matt. 26: 36-44.

"My Father,"—this his anguished cry,—
"Remove this cup, if 'tis *thy* will,
Not mine." The angel standing by
Gives strength to bear, and suffer still.

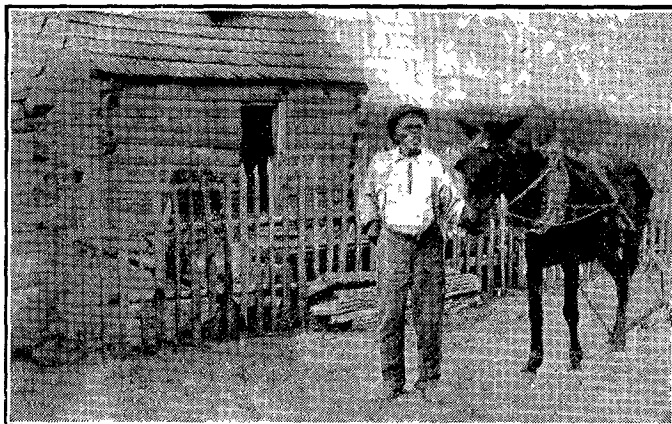
And so he bears the heavy cross
Up Calvary's steep and rugged side,
And counting all things else as loss,
Laid down his life—for me he died.
Luke 22: 42-46.

Alone with him, how small they seem—
These light afflictions I must bear!
While looking on his face serene,
I see my Lord, my Peniel there.

Dickens, *Nebr.*

THE COLORED WORK

As the time draws near for the annual offering in behalf of the work in the South (Sabbath, September 14), it is but proper that the attention of our people be called to some of the activities being carried on here. It is quite generally known that the educational center of the Negro Department is Huntsville, Alabama. The Oakwood Junior College at this place is a work that we are endeavoring to enlarge at this time. The needs of the colored people demand that workers be prepared more rapidly now than in the past. There are more than 24,000,000



A TYPICAL ALABAMA TENANT FARMER

Negroes living in the two Americas and the West India Islands, and the Oakwood Junior College is at present the only training school we have to prepare workers to carry the truth of the third angel's message to them.

In the development of this work we have been slow, and now, like Nehemiah of old, we must arise to our responsibilities, even though our opportunities are not favorable.

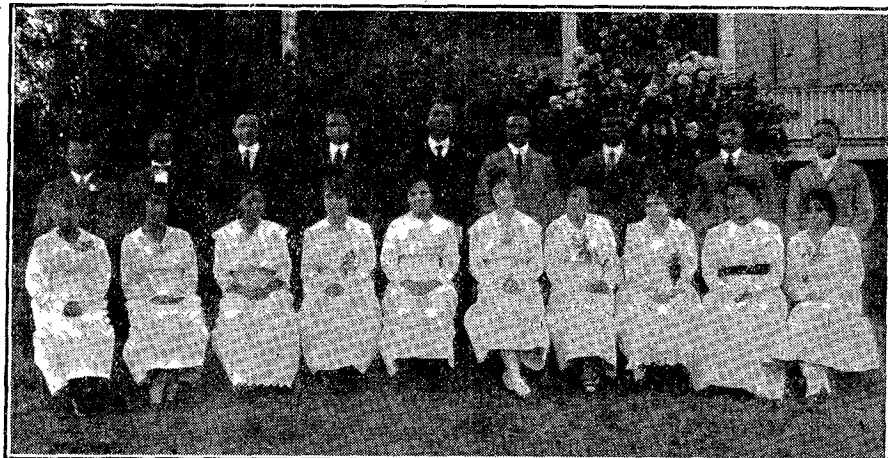
The school has recently contracted for the purchase of a tract of land adjoining, that contains over two hundred acres of timber. This will prove a very valuable asset to the institution in the way of furnishing lumber for improvements and fuel with which to heat the buildings. This tract will also place in our possession three hundred acres of land under cultivation, which the school is planning to devote to the growing of wheat. The writer recently had a walk over the Oakwood Farm to view its fields. To him there

are but few things more interesting to look upon than growing crops. There are one hundred acres of earing corn developing luxuriantly with the recent rains. There are broad fields of cotton standing, at this writing, waist high. These are the cleanest and finest looking fields of cotton I have seen this year. The sorghum and the broom corn are heavy with foliage. The students were bringing in large quantities of tomatoes and canning them for winter use; and vegetables of different varieties have been coming from the gardens to the kitchen for every meal. I noticed that the cribs yet contain a considerable quantity of last year's corn. I was told by the farm manager that after feeding the stock and grinding about fourteen bushels a week with which to furnish bread for the students, there would yet be about five hundred bushels of last year's corn to sell this August.

Professor Beardsley and his associate teachers are working very hard for the success of the school. The first year of the school as a Junior College closed last May. There were two graduates from the college course (fourteen grades) this first year, which shows that the time was ripe for the course of study to be extended. The rest of the graduates in the class of nineteen were from the academic, normal, and nurses' courses. The class of grammar school graduates (eighth grade) numbered twenty-three.

The attendance during the year was about one hundred fifty. At the close of the school year large numbers of these students went out into the field to labor during the summer in connection with tent efforts, which are being held in many places over the South; and others have entered the book work. Our colporteurs are meeting with remarkable success. In the book reports published in our conference papers of the South, the names of these students have many times been seen at the head of the lists.

As a denomination we have been repeatedly instructed as to our duty toward the colored people. We have been told how we should help them in the erection of creditable churches, and assist them in establishing community schools in many places throughout the South, and how they should be instructed in useful trades, and agriculture, that they might intelligently make and pro-



GRADUATING CLASS OAKWOOD JUNIOR COLLEGE, 1917

duce such things as they themselves use and consume. We have also been told that our colored brethren, so qualified, would become real lights in their home communities; and by the careful application of their practical knowledge, many of their neighbors would be brought to a practical and saving knowledge of God's Word.

As we survey the field and see the vastness of the work, and the little start that we have made, the dying words of Cecil Rhodes, Africa's great colonizer, come to mind, "So much to do, so little done."

We trust that the September offering will be a liberal one; a real dollar day, so that our brethren in charge of the colored work and its needs, will be placed in a position to carry forward in a creditable and speedy manner, the work that yet *must* be done.

CLARENCE BOYD.



IN PERILS BY ROBBERS IN SOUTH CHINA

Two of our native boys have just returned to Canton from a canvassing trip, and the following is an account of the experiences they have passed through. After reading this, our canvassers in the homeland will feel like saying with the psalmist, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

After I had left these two boys, they traveled from village to village through robber-infested districts, securing 73 subscriptions for the *Signs*, which is very good for a fortnight's work in such territory; and finally arrived at the town of Shiu Kwan, the present terminus of a railway which is to connect Hongkong and Canton with Hankow, Peking, and St. Petersburg. Here they found a Hakka hotelkeeper with whom they left one of their watches, \$10 in silver, two blankets, and some clothes that they could dispense with, now that the warm weather is approaching. They also mailed all their subscriptions and subscription money in to the mission. They then started back into the country again.

A week of successful canvassing brought them to the town of Nam Hung, near the border of Kwangsi Province. Here they were dismayed to learn that Northern troops from this province were marching on the town. The place was full of soldiers, and of course all the shops were closed. The night of their arrival they could hear the sounds of the battle that was in progress not far away; so next morning early they started back the way they had come, for, being strangers, they were in imminent danger of being arrested and shot as spies. But there was danger behind as well as ahead. That afternoon, while walking through a lonely valley, two men, armed to the teeth, suddenly emerged from an old temple by the roadside, and ordered the boys, "Hands up!" The desperadoes told the boys to obey implicitly and to keep quiet. This they were very willing to do. Their captors marched them to a secluded spot on the other side of the mountain, where the remainder of the band were keeping watch over seven other unfortunates whom they had captured. These were sitting on the ground with their hands bound behind their backs. One who had evidently resisted was badly cut and bruised about the head and shoulders. Our boys were searched and relieved of their other watch, \$15, and all their good clothes, and were then bound like the others.

The bandits were not kidnapping people, as the boys first supposed, but detaining those whom they robbed, lest the warning

should be given and fresh victims become scarce. One of the boys begged the bandits to tie his hands a little lower, as he was suffering excruciating pain. They complied, with the remark, "All right, we'll do it for you. You are not like these other fellows: you are frank and enlightened." One by one fresh victims were brought in; and then suddenly the whole band of robbers decamped in a hurry, leaving their captives bound. They had been warned of the approach of a company of soldiers. With his teeth one of the colporteurs untied the cords that bound his companion's hands, and thus all were soon freed. Returning to the main road, they met a band of soldiers escorting the Nam Hung mandarin, who had also deemed it wise to leave that place. Thus they had protection on to the next town.

They stayed at a hotel that night, and next day continued their journey, avoiding as much as possible the main roads for fear of being molested by the bands of soldiers who were hastening to oppose the Northern troops. However, they were taken at last and were each forced to carry a bundle of rifles back to the town they had just left. They started on again, and managed to reach a small village which had a chapel, and here they spent the night.

On leaving the chapel next morning, they found that soldiers had already entered the village, and were forcing all whom they could lay hands on to carry for them. Any who refused or tried to escape were beaten cruelly with the soldiers' rifles. On seeing what was happening, one of the boys ran back to the chapel, but the other slipped down a side alley and out into the country. He then made straight for Shiu Kwan, the place where they had left some of their belongings. Every time the soldiers stopped him he sent up a silent petition to the Lord of hosts, and putting on a bold front, asked to see their leader, showed him his colporteur's license and books, and was allowed to proceed. He walked 33 miles, and reached Shiu Kwan at ten o'clock that night.

The other boy hid in the chapel all day. There was another man, a Christian, hiding in the chapel as well. He had already carried stuff for the soldiers from Shiu Kwan. They waited until dusk, and then started out. They walked all night, hiding along the road whenever they heard, or thought they heard, any one approaching. By morning they had entered country which was well known to the other Christian, and by taking unfrequented roads they reached Shiu Kwan safely by noon. Neither of these two had any money, but they begged a meal from an innkeeper with whom the colporteurs had stayed on their trip up.

The two boys were delighted to meet again. Both were exhausted from the hard walking with insufficient food and rest, and the constant suspense. They rested a day in Shiu Kwan, where they were also suspected of being spies, and then returned to Canton, where we heard the story of their experiences, which I have but partially related here.

This narrative reveals the conditions existing in a large portion of China today. Will you not remember in your prayers our colporteurs, who are working against great odds amid so many dangers to carry the news of the soon-coming Prince of Peace to their benighted people?

ARTHUR MOUNTAIN.



"SEEN in their true relation, there is no experience of life over which we have a right to worry."

COLORED CAMP-MEETING AT NEW ORLEANS, LA.

THE first colored camp-meeting for the State of Louisiana was held at New Orleans August 8-18. A good delegation was present from various parts of the State, and a splendid attendance from the city, especially at night, when evangelical subjects were presented.

Elder C. N. Sanders, president of the Louisiana Conference, and Brother C. B. Caldwell, the secretary-treasurer, were present at most of the meetings, presiding at the regular conference sessions. The following union and General Conference brethren were also present: S. E. Wight, V. O. Cole, O. R. Staines, A. N. Allen, F. C. Gilbert, G. B. Boswell, J. C. Thompson, and F. L. Peterson, also Brethren Bell and Roberts from the State conference, and one or two Bible workers.

The camp-meeting was opened Thursday night, August 8, by a sermon from the text, "We would see Jesus," delivered by Elder F. C. Gilbert. Then the camp-meeting proceeded from day to day under the instruction of those having charge of the various departments, and the visiting brethren whose names have already been mentioned.

V. O. Cole, who is the union field missionary secretary, gave several instructive and impressive talks bearing upon the work of his department. O. R. Staines, having charge of the home missionary work, sought in his several talks to arouse our people to a sense of duty without delay, urging upon them the necessity of doing active missionary work for the church and their neighbors because of the nearness of the end. The camp pastor, A. N. Allen, most clearly set before our people the duty of loyalty to the Government and the necessity of fitting our boys to serve the Government conscientiously and acceptably in these trying times. J. C. Thompson, the educational and young people's secretary for the union, sought to impress upon our people the importance of having our children trained in our various schools for the service of the Lord and also the necessity of building up strong young people's societies so that our youth might be trained along active missionary lines for helping to finish the work.

F. L. Peterson most fittingly represented the Oakwood Junior College at the camp-meeting. He sought out those who would attend the Oakwood school and fit themselves for the work in God's cause. F. C. Gilbert, aside from preaching several times at night, gave a most instructive series of Bible studies at 6:30 each afternoon. Elder Sanders and the secretary-treasurer presided at the conference meetings and brought before the delegates the various resolutions and recommendations that had been passed at the white camp-meeting, for study and consideration. These resolutions were freely discussed by all, and after due consideration and deliberation, were passed. Then the election of conference officers was brought before the conference for consideration and ratification. This being done, the work of the conference was completed, making its resolutions and recommendations and election unanimous. Besides the regular collections, there was raised about seventy-five dollars in the Sabbath school, and more than one thousand dollars in cash and pledges for missions.

G. B. Boswell, state field missionary secretary, was present the last of the meeting, and rendered timely and needed help. S. E. Wight, president of the union, was present most of the time, showing deep interest in our people and their work, and gave timely instruction to the workers at their several

meetings and also to the visiting members. Elder Lawrence, who was already here conducting a tent effort when the camp-meeting and conference began, besides preaching several rousing sermons, gave some helpful Bible studies in the mornings during the camp-meeting. The writer was also present. He conducted Bible studies in the afternoons and spoke several times at night. Brother King, the pastor of the church in New Orleans, who is also State missionary evangelist, contributed his part toward making the camp-meeting a real success.

The meetings of the camp, during the day time, were held at the church, which was close by, but the night meetings were held at the camp tent. Owing to certain city regulations, we were not allowed to camp on the ground, therefore the brethren and delegates stayed at various homes in the city. Upon the whole, it was an excellent camp-meeting and had a good effect upon the people of the city, because it was held where they had been attending tent-meetings for several weeks.

I might remark here that those tent-meetings had brought more than forty people to take their stand for the truth about the time the camp-meeting began, which, of course, advertised it greatly. From all appearances, I believe that when the results of the camp-meeting shall have been ascertained at the close of the tent-meetings, which are to continue for several weeks, there will be an addition to the cause of at least seventy-five good strong men and women.

W. H. GREEN,
Secretary of Negro Dept.

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THE COLORED WORK IN WASHINGTON, D. C.

ANSWERING the call to connect with the work in Washington, D. C., in February of this year I left Baltimore, Md., where I had labored for more than six years. In the short time I have been in Washington I have seen marked advancement in every line of work. The Sabbath school offerings have jumped from about ten dollars a month to more than fifty, and the tithes from less than a hundred dollars a month to two hundred dollars a month. The entire church is hard at work with our magazines, placing these silent preachers in the hands of hundreds; they are also doing all in their power to raise means to reduce the church indebtedness.

At the present time, we are holding tent services in the northwestern part of the city, with an excellent attendance. The interest is the best we have ever had in all our years of tent work. I write this that those interested in the work here in this center may know that better days are before us; and with the continued blessings of the Lord upon us we hope to see the work here built up on a solid basis. I realize that the enemy rejoices when the brethren are unsettled. We have placed our hands to the plow this time, never to look back, and ask your prayers that throughout the entire country the work for the colored people may be pushed with every advantage.

We ask those burdened for these people to give toward the Annual Offering for the colored work to be taken September 14, as they have never given before, remembering that soon the days of giving will be over, and we shall begin to receive the rewards that are laid up in store for us. There are many large cities where as yet nothing has been done for the colored people, and while the colored people themselves do splendidly to show their personal interest in this work, yet they must have much help to quickly send the gospel to those in darkness.

GUSTAVUS P. RODGERS.

Publishing Department

N. Z. TOWN - - - - - Secretary
W. W. EASTMAN - - - - - Assistant Secretary

COLPORTEURS' INSTITUTE IN BOLIVIA

Our institute for the Bolivia Mission was held in the city of La Paz, April 7-13. There was a good attendance both of the men who were ready to enter the field immediately after the institute, and of the church members in La Paz. In the morning, from nine to ten, a Bible study and devotional meeting was conducted by Elder W. R. Pohle or one of the colporteurs. Immediately following the Bible study, from ten to eleven, we took up general instruction concerning the work. In the afternoons, from two thirty to three thirty, Brother L. G. Beans, the field missionary secretary, gave some very interesting instruction concerning the fundamental principles of taking an order and delivering the book. This meeting was followed by round-table talks and the study of the printed canvass. Eight meetings were conducted by Elder Pohle and the writer. These meetings were attended by a good many of the townspeople. God blessed in our efforts; and we were all benefited spiritually by our being together.

The work looks bright this year for Bolivia. There are five colporteurs in the field, working with renewed energy to win souls to Christ. Brother Pohle has been working alone in that field for some time, acting as superintendent, tract society secretary, conference secretary, and all other departmental secretaries. He is truly thankful to have Brother Beans come to help share the burdens. We look for some large reports from that field this year. May the Lord bless to this end, is our earnest prayer.

E. H. WILCOX.

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THE WORKERS' INSTITUTE IN KOREA

THERE was a good attendance at the institute held in Seoul recently. The daily program provided for five lessons, and in addition to this one hour was devoted each afternoon to personal study of the lessons given by Elder W. W. Prescott. As this was followed by a review conducted by one of our Korean evangelists, the lessons and the experience gained will, we believe, have a lasting influence upon the lives and work of all attending. The principal study conducted by Elder Prescott dealt with the life and work of Christ. These lessons were presented in such a clear, simple manner that they could not fail to give the student a broader vision of the plan of salvation, help him to appreciate more fully the love and goodness of God, and create within the heart an earnest desire for a closer walk with Christ and increased usefulness in his service.

As the program had been arranged with regard to the solemn appeals that come to us through the spirit of prophecy concerning the necessity for planning work for all believers, special attention was given to the church missionary work. The importance of ministers and church elders' teaching and helping every church member to take an active part in soul-winning work, and the ways and means whereby every church may become the center of aggressive work in

giving this message to the people around them, were therefore dealt with very fully. There appeared to be a good response to this effort, and as lessons were drawn from the Testimonies concerning the organization of our home missionary work, and the distribution of responsibility in connection with it, we trust that results will be seen in increased activity in our churches.

The interests of the publishing department, and of the colporteur work in particular, were given a place and due consideration in the institute. In addition to general instruction in such details as experience has proved to be helpful to the personal work of the colporteur, attention was also given to the importance of every worker's gaining an experience in selling our literature,—first because such an experience would enable our ministers to help and encourage others to take up this important work; and second, because it would enable the ministers to become more efficient in personal work and thus be better prepared to help men and women take their stand to serve God fully in this message.

The management of the Soonan school arranged for a short vacation at this time so that the teachers and as many students as possible might have the privilege of attending part of the workers' meetings, and also have the opportunity of being present at the annual session of the conference, which was held immediately after the institute closed.

During this meeting we were much encouraged by good reports, which gave evidence of progress in every department of the conference. The work of our brethren in the ministry has been greatly blessed of God during the past year. More than one hundred baptisms have been reported, and besides many have been converted and are now keeping the Sabbath. The Sabbath school department also shows good progress, and reports a steady growth in membership and offerings. The publishing work is practically self-supporting, and it is most encouraging to note the success that has attended the work in this department.

The reports from the colporteurs tell of successful work and a steady increase in the output of literature, and many of these workers have proved themselves to be good soul-winners as well as successful salesmen.

We were glad to welcome to this conference Brother and Sister J. C. Klose, who arrived while the meetings were in session. Korea has been waiting a long time for a worker who could devote his whole time to laboring with our colporteurs, and we feel assured that with the good experiences Brother Klose is bringing to this field we shall soon see advanced moves that will keep our publishing house busy and be the means of spreading the message more rapidly, and thus prove a help to every other department of our work.

The outlook for educational work is very encouraging and gives evidence of the earnest successful efforts put forth by those who are responsible for the school work in Soonan. The conference has now made arrangements which we believe will greatly strengthen the work in the Soonan school and be the means of placing the business of that institution on a basis where within reasonable time it will readily meet current expenses and provide for the salaries of the native teachers.

We were sorry that shortly before the opening of the institute Brother C. L. Butterfield met with what appeared at first to be a slight accident to his hand. But such serious symptoms developed that he was unable to take any part in the institute. It was, however, a great help to the work in

the conference session that by the time this meeting commenced, Brother Butterfield had so far recovered that he could give some valuable assistance in committee work, and we were especially pleased that he was able to take the service on the last Sabbath of this important and most interesting meeting.

We feel that we have great cause for thankfulness to God for the blessing that is resting upon the cause in Korea, and we sincerely trust that as a result of the work done during this recent meeting, we shall in the immediate future see more rapid progress and a large ingathering of souls for the glory of God.

J. M. JOHANSON.



CHEERING REPORTS FROM OVERSEAS

THE readers of the REVIEW are already familiar with the remarkable progress which our literature work has made thus far this year in the homeland. Our three large publishing houses in this country each made a gain in sales during the first six months of the year of one hundred thousand dollars over the same period last year. But the remarkable success attending the sale of our literature is not confined to North America.

Philippine Islands

The last monthly report received from the Philippine Islands shows that in that Union during the month of May they had forty-six colporteurs at work, and their sales for the month amounted to over \$3,100. Speaking of the success which the colporteurs in the Philippines are having, Brother J. J. Strahle writes:

"One took as high as \$25 worth of orders in one day, and another took \$50 worth in a day. Not so bad, is it, for native colporteurs?"

Brother C. N. Woodward, who has charge of the printing plant in Manila, also sends us the following:

"It is truly wonderful how this work is going, in spite of adverse conditions, but it is only an assurance that it is of higher origin and design than of the earth. We are now near the end of the first half of the year, and our sales at wholesale have been 14,000 pesos, which would make at retail nearly 35,000 pesos (\$17,500). Elder R. E. Hay in North Luzon has sold nearly all of an 8,000 edition of 'The World War.' We have only about 2,000 left of the second 7,000 edition of 'The Other Side of Death' in Tagalog. Our magazine has come up steadily until our circulation for several months has been 7,000 each month, and for the June number we had 6,100 paid individual subscriptions. Last January we began to issue a quarterly magazine in Panayan, one of the southern dialects. It is going well.

"The first of this month [June] our colporteurs started with our new medical book. Some of them are making astonishing records. There has never been a medical book of any description sold in the island languages, and the people are eager to get it. Last week one colporteur took orders for 385 pesos' worth of books, and his delivery will probably be 100 per cent.

"It has been very difficult to get paper and other supplies here. I am already known among the paper houses in Manila as a heavy buyer, and we have been able to clean out many job lots for the dealers, but they have been unable to furnish us all we want, so I ordered by cable for delivery during the next six months about 800 reams of paper. We expect to print a second edition of 8,500 of our medical book, a second edition of

5,000 of 'The World War,' and an edition of 8,000 of 'The Other Side of Death' for Brother Hay's field. As soon as the paper arrives, we have the manuscript ready to print an edition of 8,000 of 'Gospel Primer' for Brother E. M. Adams in the Panayan field, and toward the close of the year Dr. C. Fattbert desires an edition of 'Gospel Primer' for the Cebuán field. This means a new book or second edition for every field we have entered. Brother Strahle and I have set our goal for 75,000 pesos for this year, and if nothing serious happens, we shall not only make it but go beyond it."

South Africa

In a letter which Brother G. C. Jenks sent with the April report from South Africa, he says:

"In several ways I feel just a little proud of our report for this month,—first, because of the splendid gain we made over the corresponding month last year; and, second, because this is the largest monthly report ever sent in from this field."

The total for the month amounted to \$5,768, while the total for the corresponding month last year was only \$1,730. Brother Jenks says further:

"Last year we were selling our large books for thirteen shillings in cloth and twenty-one shillings in full leather, but at present our prices are eighteen shillings and twenty-seven shillings six pence, respectively. But notwithstanding this our sales continue to increase."

Great Britain

From England, Brother W. A. Maudsley sends the following encouraging items:

"I inclose with this our canvassers' report for the two weeks ending June 28, 1918. You will see that we are gradually bringing this department of the gospel work up to its pre-war standard. At the beginning of the year our average fortnightly sales were only about £50. They have now reached the £300 mark, and the first fortnight in June were over that. We are employing our sisters, as most of our men are taken now for the army and cannot be engaged in this very important department of our work. Many of these ladies are doing exceptionally well. They are devoting their time most earnestly to this work, and are going ahead of a lot of the men.

"But you will be glad to know that although we are facing almost unsurmountable difficulties on this side of the water, our workers and leaders are of good courage, and are determined to press the battle to the gates. Truly, we are building the wall in troublous times, but the greater the difficulties we have to meet, the more determined all seem to be to overcome them and to turn apparent defeat into victory.

"Here are a few details regarding some of the remarkable records obtained by our young men under the age of eighteen: One is a brother who was rejected by the army as physically unfit. On two occasions his sales have reached over £30 in one week. Last week he reached £36, and a few weeks ago £33.15 for five days' work. You will see that this is a splendid record. Another who is under eighteen has reached the high figure of £40.10 in one week's work. He worked 45 hours and took 54 orders, and had the satisfaction of seeing his figures reach this good total. Both these workers are selling 'Bible Readings.'

"There seems to be a great interest with the public at the present time with regard to our literature, and we certainly trust that the Lord may overrule so that nothing shall prevent the spreading of the gospel among the people of these islands."

Scandinavian Union

But our greatest surprise comes from Scandinavia. When I visited those countries in 1914, the brethren told me that the territory in each of those fields had been canvassed and recanvassed until nearly every family had from one to six Adventist books. Their sales for May of that year amounted to \$4,800, while their total for May this year amounts to \$27,200. Sweden alone, with fifty colporteurs, sold \$10,900 worth of books during the month; and Finland, with all her troubles, reports sales of over \$5,000 for the month. Surely there is no crisis with the Lord, and there is nothing too hard for him.

N. Z. TOWN.

Missionary Volunteer Department

M. E. KERN } Secretary
MATILDA BRICKSON } Assistant Secretaries
ELLA IDEM }
MEADE MACGUIRE } Field Secretary

DISCUSSION OF THE READING COURSES *

I BELIEVE we all realize the importance of the Reading Courses, and it has been brought out very clearly by the speaker preceding me, that we ought to give more attention to good reading matter in the future than we have in the past. I wish, however, to confine my remarks to the Testimonies Reading Course. If it is necessary for our older brethren to know what is in the Testimonies, that the contents of the Testimonies may help them to go through the troublous times that are before us, I think it is of more importance for our young people to know what the Testimonies contain. I feel so sorry that we did not start the Reading Course in the Testimonies at least four or five years ago.

I hope that something may be done here that will help us in getting this Reading Course better established among our young people.

I am glad to know that our young people are taking hold of the regular Reading Courses, and these we should continue to push earnestly. But I think we ought to pay especial attention at the present time to the Testimonies Reading Course. Of course there are always those of our young people who are not church members who would not care for the Testimonies Reading Course.

J. J. REISWIG.

I believe that we must give more publicity to the Testimonies Reading Course. I believe we stand or fall as a people, as we appreciate or do not appreciate the gift that God has put in the remnant church, and this is a time of all times to interest our young people in the Testimonies. We have talked for a number of years about putting a volume of the Testimonies in the regular Reading Course. We have felt that these books ought to be there. At the same time we have tried to bear in mind that we are to make these Reading Courses interesting to those not Christians, and some of us feared to start in on the Testimonies in the regular courses. At the College View meeting we decided to let the Reading Courses go on much as they have gone, without the Testi-

* Stenographic report of talks given at one of the Missionary Volunteer Department meetings held at the General Conference in San Francisco.

monies in them, and establish this Testimonies Reading Course, and rally our young people to read the Testimonies through in two years. I believe we ought to agitate this matter, and I should like to hear from many of you as to what you think of the plan.

One of the last things Sister White said, during her last sickness, was that we should do more to get good reading into the hands of the young people, and that if her life could be spared she would gladly assist in the preparation of literature suitable for the young. I believe that burden was a burden from the Lord, and I think we ought to take up this burden, and do more to get good books into the hands of our children and young people.

M. E. KERN.

Shortly after the College View council, when it was decided to begin the Testimonies Reading Course, we had a local camp-meeting in our State. Among other things I brought up the Testimonies Reading Course. The response was hearty. We have a number in Nebraska taking it along with their other reading courses.

I think this year we are going to double our goal on the Reading Courses. One way to help the Junior Course is to secure the cooperation of the church school teachers. I think nearly every one of our children in the church schools in Nebraska will receive one or more certificates because of the interest taken by the teachers in this Reading Course work.

M. N. HELLISSO.

I was wondering if it would not help in the Testimonies Reading Course to let it count as two regular Reading Courses on the goal.

HARRY COOPER.

Shall we count the older people who take the Testimonies Reading Course, since the Home Department, too, is promoting this?

W. L. ADAMS.

There is no age limit. I do not see why we should not count all.

M. E. KERN.

We have only pushed the Testimonies Reading Course in our Junior College at Ooltewah, Tenn. We took the matter up with our students, and 67 out of 150 responded, and are reading the Testimonies through. We found that we had in the school, among the students and teachers, 12 sets of the Testimonies. Since starting this Reading Course, a number of the students have felt that they would like to own sets of the Testimonies, and several have ordered them. I was very much interested in visiting a home down in Florida in which they had just received a letter from their boy asking for money to buy a set of the Testimonies. They wondered why he wanted to buy the Testimonies, and I told them it was perhaps because we were encouraging our young people to read them through. I think this course will cause many of the young people to desire, and not only to desire but to buy, sets of the Testimonies for themselves.

J. A. TUCKER.

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SIMPLE, homely usefulness, prompted by love to God and man, makes beautiful saints, and they are welcome everywhere. In the church, the home, the neighborhood, wherever their blessed presence goes, they awaken thanksgiving and quicken drooping faith.—*The Young Woman.*

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BEGIN thoroughly. It is a thousand times easier to live altogether for Christ than half for Christ. Don't be an amphibian, half in one world, half in another.—*Henry Drummond.*

Educational Department

W. E. HOWELL - - - - - Secretary
C. L. BENSON - - - - - Assistant Secretary

EDUCATIONAL UNPREPAREDNESS

THE title to this article has a very disagreeable sound, but since it describes a situation in fact, I feel compelled to use it. Yet in doing so I do not want to be understood as taking a critical attitude toward either the past or the present, and least of all a pessimistic view. It is always profitable to look facts squarely in the face if we want to make progress in the right direction. I therefore desire to talk frankly to all the people about our educational unpreparedness in the light of what I regard

A Gospel Emergency

An emergency is created when there is something vital to be done,—done immediately and done well,—but we find ourselves unprepared to meet the demands adequately. Any one who attended our recent General Conference could easily see that we have come up to just such a situation in our appointed task of giving the third angel's message to all the world in this generation. We believe that this task will be finished sometime, and finished soon.

In the past we have been limited in gospel opportunities, in money, and in men. If we can judge from the reports of delegates to the General Conference from the mission fields, and of our general officers who have visited those fields, the gospel opportunities have far outstripped our present ability to keep up with them in money and in men. The spirit of giving that made so remarkable a response to the call of the field, both at General Conference and in our local conferences the past year, justifies us in believing that the money will be forthcoming as fast as we are prepared to use it effectively. The one superlative need, under God,—the one great lack that really creates the gospel emergency,—is

The Shortage of Men

Conditions in the social and political world, the fulfillment of prophecy, and developments within the advent movement itself, have all united to multiply gospel opportunities without precedent. God's people are being blessed with financial prosperity and with a liberality in giving, as never before. The one great need of the work and of the world is men—trained men and women, fired with holy zeal, to respond to the multitudes of Macedonian cries from every quarter.

When the United States declared war last year, there was an abundance of money in the country to carry it on, but the nation was almost wholly unprepared in trained man power. A national emergency was on. The effect of drastic measures taken to secure and train men has been felt in every national, social, and industrial activity, and in every home in the land. Both officers and men of the line were woefully lacking in number. The Government has had both a naval and a military academy in operation for years, but these were far from adequate, nor could the nation longer depend on volunteer civilians for its commissioned officers nor for private soldiery. All precedents were broken, and selective conscription put into effect. Numerous training schools for officers and training camps for privates were established. Train, train, train became the

nation's cry in her hour of unpreparedness in men. Just now she is beginning to sense substantial relief from the emergency of a year ago, though her task is but seemingly begun.

A Striking Parallel

How striking is the parallel in our own work! I do not believe it is overstating the matter to say that we have reached and are in a denominational emergency. It has been brought about to some degree by the war, but to a much greater degree by providential developments in our world-wide missionary endeavor. There is no crisis with the Lord, but he can often do most for his people by letting emergency overtake them.

We do not lack potential man power, but we have fallen much short of mobilizing what we have. Like the national Government, we have our regular schools, but we have not caused them to function as they ought, nor is their number sufficient. In our zealous endeavor to supply the mission fields we have been stripping our home conferences and institutions of trained and experienced workers till we sometimes fear we may cripple the work by weakening the home base too much, and by using too large a proportion of untrained men and women. In short, we are educationally unprepared to meet the gospel emergency as we ought. Educate, educate, educate has become our rallying cry.

We Must Mobilize

Is there any need that we go on in this state of unpreparedness?—No, emphatically no! There is a remedy if we only address ourselves to the task manfully. Our organized effort to educate and train workers has not yet reached more than half our available resources in man power. We must mobilize the OTHER HALF of our potential manhood and womanhood. We were convinced of this at the General Conference, and the conviction has been growing ever since. With our splendid record of 18,000 boys and girls in our own schools in North America alone, there are as many more yet unreached. We cannot exactly conscript them, but in the Scripture sense we can go out and compel them to come in.

This is why we organized our educational campaign on so extensive a scale,—the personal visiting of every Seventh-day Adventist home, and the taking of a complete school census. This is why we have set a goal that will last till the work of evangelizing the world is finished—every Seventh-day Adventist boy and girl in our own schools, and every student in our schools a worker. So far we have made progress in the campaign much beyond our expectation. But really the work is only well begun. In some unions the campaign is well organized, and excellent headway is being made, but others are not so far along.

I want to appeal especially to our conference presidents and leaders to stand by this campaign in moral support and with workers until the summer's goal is reached. We can overcome our state of educational unpreparedness if we only mobilize.

W. E. HOWELL.

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THE best preventive against idleness is to start with the deep-seated conviction of the earnestness of life. Whatever men say of the world, it is certainly no stage for trifling; in a scene where all are at work idleness can lead only to wreck and ruin.—*John Stuart Blackie.*

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WE are put into this world to make it better, and we must be about our business.—*S. C. Armstrong.*

Religious Liberty Department

C. S. LONGACRE

Secretary

THE ANGELUS PRAYER

The "Angelus" prayer is distinctly a Roman Catholic prayer, and is a prayer to a saint of that church, and not to God, as commonly recognized. This prayer was introduced into the Senate in the form of a resolution, known as the Myers' Resolution, designated officially as S. J. Res. 164. This resolution was passed by the Senate, and being a joint resolution, it immediately went to the House.

The Angelus resolution asked the President to recommend to the people of the United States that all pray this prayer each noonday until victory crowns our standards.

Senator Phelan introduced into the proceedings, and it was printed in the *Congressional Record*, an article written by John S. McGroarty, "father of the Mission Play, and an ardent worker for the retention and re-establishment of the old missions and the 'El Camino Real' route," in which he expressed the hope that the Angelus "mission bells on the King's Highway, in California, all the way from San Diego's Harbor of the Sun to Sonoma, in the valley of the Seven Moons, shall be rung once each day at a given hour in remembrance of our soldiers," and not only the Angelus bells, but the "bells of every church of whatever denomination, and bells in town halls and schoolhouses,—indeed, wherever there is a bell,—that it may be rung at this hour every day [12 noon, the time the Roman Catholics repeat the Angelus prayer], and that when they hear it, the people will stop and"—what?—pray—observe the Catholic custom of the Angelus prayer.

It was this custom that Senator Myers embodied in the resolution recommending a Presidential "proclamation to the people of the United States," asking them to observe "what is called 'the Angelus' in their homes and elsewhere, until the end of the war, of the practice of prayer to God for at least one minute at noon each day."

"This simple resolution," said Senator Myers, "expresses the best sentiment and the firm belief of an overwhelming majority of the people of this country, as it expresses my sentiment and belief." But public sentiment caused the House to drop its further consideration. Protests were sent to Congress and President Wilson from all parts of the country, and from Christian and Jewish organizations, and they had the desired effect.

A prominent newspaper pertinently remarked: "The introduction of S. J. Res. 164 is only one of the many and various methods employed by the Roman Catholic hierarchy, not to proselyte, but to try to place itself before the American people as the leader in everything that is patriotic. Public men and public bodies are too often 'caused' by the Roman hierarchy to obtain added prestige for it. . . . In proportion as any distinctive religious form or forms are recognized or recommended by public bodies,—and the Angelus is distinctly a Roman Catholic prayer,—to just that degree does it tend toward a union of state and church, and the log is not split until the first wedge is driven in." C. S. LONGACRE.

"THE earth is like a road, a poor place to sleep on, a good thing to travel over."

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Maine, Lewiston ----- Aug. 29 to Sept. 8
Western New York, Convention Hall,
Rochester ----- Aug. 30 to Sept. 8
Southern New England, Methodist camp-
ground, Forestville, Conn. ----- Sept. 5-15

Central Union Conference

Missouri, Warrensburg ---- Aug. 29 to Sept. 8

Columbia Union Conference

Chesapeake, Baltimore, Md. ----- Sept. 5-15
District of Columbia, Takoma Park, Sept. 13-21

Eastern Canadian Union Conference

Newfoundland ----- Sept. 27 to Oct. 6

Lake Union Conference

North Michigan, Cadillac ---- Aug. 29 to Sept. 9

Pacific Union Conference

Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference

Kentucky, Louisville ----- Aug. 29 to Sept. 8
Kentucky (colored), Louisville, Aug. 29 to Sept. 8
Tennessee River, Academy Campus, Hazel,
Ky. ----- Sept. 5-15
Alabama, Birmingham ----- Sept. 12-22
Alabama (colored), Anniston ---- Sept. 12-22
Mississippi, Jackson ----- Sept. 19-29
Mississippi (colored) ----- Sept. 19-29

Southeastern Union Conference

North and South Carolina, Charlotte, N. C.
----- Aug. 29 to Sept. 8
Florida, Orlando ----- Sept. 5-15

THE WESTERN NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the Western New York conference and camp-meeting, at Rochester, N. Y., Aug. 30 to Sept. 8, 1918. The first meeting will be held in Convention Hall, at 10 a. m., Friday, September 6. During this session trustees will be elected and such other business transacted as may properly come before the association.

J. E. Belknap, Secretary.
K. C. Russell, President.

WESTERN NEW YORK CONFERENCE

The biennial session of the Western New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Rochester, N. Y., Aug. 30 to Sept. 8, 1918. During this session officers will be elected for the ensuing term and such other business will be transacted as may properly come before the conference.

K. C. Russell, President.
J. E. Belknap, Secretary.

"PRESENT TRUTH" CIRCULATION BY CORRESPONDENCE

The following personal letters are fair representatives of thousands of letters received by the publishers and the answers sent in reply:

"Editors: Having only recently been favored with a copy of your most interesting paper, I am quite anxious to have it sent to my address. Inclosed you will find stamps for a subscription. I shall be much obliged if you can supply just a few sample copies."

The Reply

"Dear Friend: We are in receipt of your letter of July 25. You inclose 25 cents for Present Truth subscription, and express a desire to have papers at the earliest possible date. Our 1918 volume is only 15 cents a year. The subjects covered by the 1917 volume will be reissued,—24 numbers in all,—and the subscription price for these subjects will be 25 cents.

"As we have back numbers of all the 1917 series, and as all these back numbers supplied at one time will amount to only 20 cents, we have decided to send these to you now, and place your name upon the 1918 subscription list for the future numbers. We will make no extra charge for filling your order in this way,

although the price is 35 cents instead of 25 cents.

"Trust you will greatly appreciate the back numbers we have sent you in bulk. We ask you to read each number carefully beginning with No. 1. These subjects are presented in their natural order, and you can get a better understanding of the contents of the series if you begin at the beginning, with No. 1. The first essential thing in Scripture study is a firm belief in the Scriptures themselves. Therefore, we ask you to begin with No. 1, which deals with Bible Inspiration."

"We shall appreciate hearing from you again. We shall be interested in your opinion of Present Truth, also in your progress in the study of the Scriptures."

Second Letter

"Editors: I was extremely pleased upon receiving those copies of Present Truth, and after examining them I feel very desirous of passing them on to others, especially to our young pastor. He is a fine, strong, spiritual preacher. I thank you for your kindness, and shall look forward with pleasure for my first number of the 1918 series. I trust it will be a great help in our Bible study class."

Many instances like this have been created by the faithfulness of our people in literally sowing Present Truth in all places and among all classes. To the sower the reward will be given.

MORE BLESSED

"Remember," said Paul, "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." That is the keynote of the October "Service" number of the Watchman Magazine. The question on the "service flag" cover is answered in the article, "God Has a Son in the Service."

Then follow:

"The Victory of Faith," by Elder A. G. Daniels: "There is but one way to that victory, and that is by faith. There is but one source



of that faith, and that is the living God. There is one medium through which that faith comes to the soul, and that is the divinely inspired Word of God."

"Ye Served," by Dr. E. A. Sutherland: "This is what God requires, and the world is calling for just such lives of service. 'Into the service,' is a national expression, and it should be every Christian's motto."

"Soldier's Heart, and Its Significance," by Dr. D. H. Kress: "The observations showed that in health the smoking of a single cigarette by a habitual smoker usually raised the pulse rate and blood pressure perceptibly. These effects were more pronounced in cases of 'soldier's heart.' The smoking of a few cigarettes," it was shown, "can render healthy men breathless on exertion," and thus unfit them for military service."

"Geology and the Deluge," by Prof. George McCready Price: "Evolutionary geology, or the deluge—these are the two alternatives before the thinking people of our modern world, though for nearly two generations unbelieving scientists, supported by theological sympathizers advocating a 'liberal' theology, have tried their best by ridicule and every unfair representation, to rule the Bible explanation of a universal deluge entirely out of court."

The Red Cross, the Y. M. C. A., the Food Administration, and Armenian Relief have sections devoted to their work; and besides these,

the special interest of soldiers and their parents and friends will be attracted by such articles as:

"The Bible in Khaki," illustrating the special preparation of the Bible for the men in the nation's service.

"The Foe Within," appealing for universal action upon the suppression of the social evil.

"Service and Uniforms," a bracing story of duty well done, from conviction rather than compulsion.

"The Camp Pastor Says," a quartet of vigorous man-to-man talks from Seventh-day Adventist camp pastors.

"Trumpet Blasts" that call, "Charge!"

The splendid pictorial section in the center of the magazine sustains the thought in "She Hath Done What She Could," "The Aristocracy of Labor," and "At Your Service."

Altogether this number of the *Watchman Magazine* is a most appealing and convincing "best seller." Especially prepared for the army camp, it yet has a message for every home. Though in the midst of the Harvest Ingathering campaign demands, we are prepared to furnish the usual heavy edition of the regular *Watchman Magazine*. Order of your tract society.

OBITUARIES

Hutson.—Ruby Grace Hutson was born Aug. 31, 1916, and fell asleep July 29, 1918. The sorrowing family are comforted by the hope of a resurrection morning soon to dawn.

H. W. Cottrell.

Estes.—Mrs. Myrtle E. Estes was born at Dayton, Wash., June 17, 1896, and died July 5, 1918, at Roseburg, Oreg. The deceased was a firm believer in the third angel's message, and a member of the Seventh-day Adventist church at Cottage Grove, Oreg. Her husband, with her mother and sister, mourn.

T. L. Thuemler.

Smith.—Esther Cadance was born at Hartford, Mich., April 27, 1900, and died at the home of her parents Aug. 3, 1918. From childhood she loved the Lord, and was reared in the truths held dear by this denomination. In June, 1916, she was baptized, and united with the Hartford church, remaining a faithful member until her death. The parents, two sisters, and one brother mourn.

A. E. Serns.

Stover.—Guy U. Stover was born at Havelock, Iowa, Nov. 26, 1902. He was the third son of Calvin U. and Christy Berry Stover. He died at Ontario, Oreg., Friday afternoon, July 19, 1918, of heart failure. He leaves to mourn their loss, his father and mother, three brothers, and many other relatives and friends. The funeral service was conducted in the Baptist church by the writer, assisted by the pastor.

J. W. Norwood.

Griswold.—Hiram Griswold was born in Burns, N. Y., Feb. 4, 1839. He was united in marriage with Miss Ida Murray, March 14, 1886, and to them were born three children. Many years ago Brother and Sister Griswold accepted present truth, and our brother remained a firm believer in the truths held by Seventh-day Adventists until his death. He was laid to rest at Fulton, Mich., June 21, 1918. His wife, two children, and several brothers and sisters mourn.

E. L. Smith.

(Lake Union Herald please copy)

Perkins.—Ardella Catherine Wilson was born in Pennsylvania, Aug. 26, 1851. When she was a child of three years her family moved to Minnesota, and on Oct. 5, 1871, she was married to William Perkins. To them were born five children. Sister Perkins united with the Seventh-day Adventist church forty-three years ago, and was a faithful, consistent member until her death, which occurred at her home in Newberg, Oreg., May 16, 1918. Her husband and children are left to mourn, but they sorrow in hope.

Burgess.—Martha Angeline Smith was born Nov. 13, 1848, in Johnson County, Indiana. In 1854 the family emigrated to Polk County, Iowa. November 19, 1885, she was united in marriage to Benjamin F. Burgess. To this union were born eight children. In 1887 she, with her husband, settled in Idaho, where she was living at the time of her death. She accepted the truths held by Seventh-day Adventists in the fall of 1888, and was ever loyal to the message, dying with a full hope of a part in the first resurrection. She died at her home near Ontario, Oreg., July 23, 1918.

J. W. Norwood.

Conard.—Helen Clara Clark was born in Illinois May 17, 1851. At the age of one year she crossed the plains by ox team with her father, settling near Salem, Oreg. In 1876 she was married at Vancouver, Wash., to George W. Conard, who died in 1909. Five children were born to them, four of whom are living,—Claude Conard, of St. Helena, Cal.; Ralph Conard, of Olympia, Wash.; Mrs. Faye Carpenter, of Walla Walla, Wash.; and Mrs. Gladys Wood, of Portland, Oreg. In 1886 she became an Adventist, joining the Vancouver church. She taught in Walla Walla College for about ten years, afterward taking up young people's and Sabbath school work in the Upper Columbia Conference. In 1910 she suffered a stroke of paralysis, from which she never fully recovered, and died July 21, 1918, at Olympia, Wash., after an illness of many months, being sixty-seven years of age. She was laid to rest July 23, 1918, in the College Place cemetery. The funeral service was conducted by the writer and O. A. Johnson.

F. S. Bunch.

Walker.—Died at his home in Berwick, Maine, July 29, 1918, Elder S. W. Walker, age sixty-five years. His sufferings toward the last of a protracted illness were intense, but he bore them with patience and expressed faith and confidence until the end. Brother Walker eagerly accepted the truth twenty-two years ago at a tent effort held at Butte, Mont., by Elders W. J. Stone and C. N. Martin. He at once left his business and gave all the remainder of his life, which was of unswerving faithfulness to the advancement of the message. He sold many of our publications in different States and became a successful minister. His works will be remembered by many who were encouraged by his life. He leaves his wife and three sons at home and a grown-up son in Colorado. Funeral services were conducted by the writer.

H. W. Carr.

Mathiesen.—Mrs. Josephine Adella Mathiesen, née Potter, was born Oct. 27, 1885, at Eagle, Wis., and died July 31, 1918, at Boulder, Colo. Her mother died when she was an infant, and she was adopted by her grandparents, Brother and Sister Plinny Potter, who later moved to College View, Nebr. Adella was baptized and joined the Seventh-day Adventist church at College View, April 10, 1897. She was graduated from the phonography course of Union College in 1904, and worked for the International Publishing Association six years. She was married on May 24, 1911, to Peter C. Mathiesen. Her husband and two little daughters survive her as well as the mother of her adoption and numerous other relatives. Sister Mathiesen lived a quiet, consistent Christian life, and it is believed that she will have a part in the first resurrection.

E. C. Kellogg.

Harris.—Benjamin F. Harris was born in Genesee County, New York, July 31, 1833. Much of his early life was spent in Wisconsin, but in 1862 he led a large company of pioneers across the plains to California. Some ten years later he embraced the third angel's message, and in 1874 was married to Miss Minnie E. Healey in Watsonville, Cal. Brother and Sister Harris made their home in Healdsburg, Cal., for many years, and were faithful members of the church there. During the last five years of his life Brother Harris was an invalid, but he bore his suffering without a murmur or complaint. June 9, 1918, he fell asleep in Jesus at Pasadena, Cal. His wife, two daughters, and one sister mourn.

V. H. Lucas.

Hutchins.—Viola E. Moore was born May 28, 1874, in Charlotte, Mich. She was married to S. M. Fry on Jan. 1, 1894, and to them were born six children. In 1911 she was left a widow, and in 1914 was married to Louis C. Hutchins. One son was born to this union. Sister Hutchins was a Seventh-day Adventist for many years, and a member of the church at Sturgis, Mich. She fell asleep June 30, 1918, at her home in Mill City, Oreg. Six children survive.

H. G. Thurston.

Kirk.—William James Kirk was born on the island of Guernsey, in the Channel Islands, and died at Fish Camp, a California summer resort, July 16, 1918. He was converted early in life, but later, failing to follow the Leader closely, lost his way. The last few weeks of his life he seemed to realize his condition, and we trust he made peace with his God. His mother and other relatives are comforted by the hope that he sleeps in Jesus.

E. H. Adams.

Green.—Sister Mary A. Green, wife of Brother John R. Green, was born on the island of Grand Cayman, and, with her husband, was one of the first to accept present truth when it was preached in the Bay Islands. She was highly respected by all who knew her. She died June 5, 1918, aged seventy-eight years.

Mahlon Wood.

Fitz.—Mrs. Mahala Fitz died at the home of her daughter, at Pe Ell, Wash., June 24, 1918, aged 65 years and 7 days. She was married to James Fitz at Lansing, Mich., Oct. 9, 1879, and to them were born nine children, of whom four are left to mourn. Mother was faithful until death, and we expect to meet her when the Saviour comes.

Ina L. Griffith.

Allen.—Mrs. Xania E. Allen was born at Richland Center, Wis., April 1, 1870. She was united in marriage to Arthur C. Allen, of Portage, Wis., Sept. 6, 1890. Her death occurred July 19, 1918. Her husband, one daughter, her parents, three sisters, and two brothers mourn. The deceased was an active member of the Sabbath school, and a faithful servant of the Lord.

C. S. Wiest.

Smith.—Samuel E. Smith was born Aug. 6, 1834, at Belleville, Canada, and died July 28, 1918, at Poyissippi, Wis. He became a Seventh-day Adventist about fifty-five years ago, and served as elder of the Poyissippi church for years. He was faithful unto the end, and sleeps in "that blessed hope." His wife and ten children, one brother, and one sister mourn.

C. S. Wiest.

Macun.—Lillie Bell Casper was born in Lexington, Mo., in 1866, and died Aug. 12, 1918. She was married to E. E. Macun twenty-six years ago. In early life she gave her heart to the Lord, and was anxious to do her Master's bidding. Two years ago she became a member of the Kansas City Seventh-day Adventist church. Her husband, mother, one sister, two brothers, and other relatives feel sure that she will have part in the first resurrection.

W. A. Hennig.

Nelson.—Paul Nelson was born in Helsingborg, Sweden, Sept. 24, 1845. In 1870 he came to this country, and the following year was married to Annie Nelson, who died in 1888. Nine years later he was united in marriage with Emily Dunbar who, with four children, mourns. Thirty-five years ago Brother Nelson accepted the third angel's message through the efforts of Elder O. A. Johnson, and remained a firm believer until his death. He fell asleep at his home in College View, Nebr., July 17, 1918.

J. N. Anderson.

(Swedish paper please copy)

Durrant.—Rubina Elizabeth Durrant, daughter of Elder A. N. and Mrs. Durrant, was born in Jamaica, British West Indies, May 22, 1908, and died at Sample, Pa., Aug. 3, 1918, as the result of burns caused by an explosion while she was trying to light a fire. Her parents were both away from home at the time of the accident, and she died before either of them could reach her bedside. Services were held from the African Seventh-day Adventist church. Rubina was reared in the truth, and was a good Christian child. She sleeps for only a little while.

* * *

Vince.—Mrs. Anna Nelson Vince was born at Racine, Wis., Dec. 23, 1867. In her early life the family moved to Minnesota, and after completing her education she spent several years in Bible work in North Dakota and Wisconsin. She was baptized at the age of eighteen, and was married to Ernest Vince, of Battle Creek, Mich., in 1895. Most of her married life was spent in Battle Creek, and she fell asleep at her home there July 26, 1918. Her husband and one daughter, with an aged mother and one brother and one sister, mourn. She sleeps in hope of a part in the first resurrection.

W. J. Blake.

Casper.—Died at the home of his son in Vancouver, Wash., July 29, 1918, Joseph Casper, aged sixty-nine years. He was born in Philadelphia, Pa. Most of his early life was spent in Iowa and Nebraska, and he helped to survey a large portion of Indian Territory, now the State of Oklahoma. Thirty-six years ago he came to Washington. Through the labors of Elders F. D. Starr and W. C. Ward he embraced the third angel's message, and became a charter member of the Vancouver church. His wife and four children mourn, but they sorrow in hope.

R. D. Benham.

(West Indian papers please copy)

Jensen.—Chris Alfred Jensen, the only son of Mr. and Mrs. Alfred Jensen, of Hurley, S. Dak., was born Aug. 16, 1898, and came to his death by drowning, July 19, 1918. Brother Jensen was converted and united with the Swan Lake church at the age of sixteen. He was graduated from the Danish-Norwegian Seminary last year, and had decided to attend Union College this fall to enter upon a course that would ultimately end in his graduation from the medical college at Loma Linda. He leaves to mourn his untimely death his father, mother, and three sisters, besides a large circle of other relatives and friends, but all are comforted by a hope in the resurrection of the just.

Chas. Thompson.



WASHINGTON, D. C., SEPTEMBER 5, 1918

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

ON a recent Sabbath a very impressive meeting was held in the Takoma Park church, the occasion being the ordination to the gospel ministry of Dr. W. A. Ruble and Prof. W. E. Howell. The ordination was preceded by a sermon on the gospel ministry by Elder A. G. Daniells. Elder W. T. Knox gave the charge.

THE District of Columbia Conference will hold a general camp-meeting for the churches in the conference in Takoma Park, September 13-21. Two large tents will be pitched, one in the rear of the Review and Herald building, on the same ground as last year, for the young people's meetings, and another large tent for the general public, across the street on the church lawn. It is hoped that great blessing will result from this meeting.

A LETTER from Elder J. G. White, secretary of the North China Union Conference, tells of his great appreciation of the good reports of the General Conference carried by the REVIEW AND HERALD and *General Conference Bulletin*. Brother White says: "Surely God is working among his people, and they are devoting themselves and their means as never before to the finishing of the work. We look with intense longing for new workers to join our meager forces." Brother White accompanied his letter with a report of the workers' meeting recently held in Shanghai, also with a photo of the workers attending. These will appear in the REVIEW next week.

"My heart greatly rejoices," writes Elder L. V. Finster, "that we have been able to start our work in a new province, where a new language is spoken. A few weeks ago we finished our first book in the Pampangan language. After the canvassers had been in the field but a few weeks, I received an earnest request to visit a family that had become interested in the truth. I have just returned from my first visit to this family. I found them one of the most influential families in the province. There are nine children in the family, and I was very much impressed with the fine training they have received. They are quite different from others you see in the islands. They are all now keeping the Sabbath, and the father desired me to come at another date to instruct them more fully in the truth. I feel very much encouraged with the way the Lord has gone before us in opening up the work in this new field, and it appears to me it is an evidence of his leading that we should start work in this province."

WE have been asked to call attention to the fact that the camp-meeting which was to be held at Pocatello, Idaho, September 5-15, has been "called off." Though the word has reached this office somewhat late, we are complying with this request to the best of our ability. In this connection it seems fitting to call the attention of our patrons to the fact that we find it necessary to make up our pages nine or ten days before the date of the issue.

ELDER F. M. BURG, in charge of the Bible department of the College of Medical Evangelists, at Loma Linda, Cal., desires to secure back numbers of the *Protestant* and *Watchman*, as follows: *Protestant*, Vol. IV, No. 1; Vol. V, No. 2; *Watchman*, January and February for 1909; July and August, 1910; January, May, August, September, October, and December, 1913. Those having these copies, and who are willing to dispose of them, should address Elder Burg at Loma Linda, Cal.

WE are passing on to our readers a few lines from a recent letter which we have received from Brother H. D. Casebeer, who is pioneering the work in Santo Domingo:

"Santo Domingo is a big place, and there is a great deal of wild, undeveloped country. The resources of the island are very many. The moral condition is deplorable. Ignorance and superstition abound. This makes our work very difficult, but not impossible, because this message has with it a power to change the hearts of men. Our goal is fifty members the first year. With the fifteen whom I recently baptized, the number already stands at thirty-two, with good prospect of passing the fifty mark before the end of the year.

"Many trying things come up in pioneering the work in a place like this, but we often see God's hand manifested in a marked way. Pray for the work in Santo Domingo."

THE SPEECH OF CARRANZA

THE *Lutheran* of July 11, 1918, credits the following speech to Carranza. It does not, however, say when or on what occasion it was delivered. It presents as a basis for Mexico's present constitutional requirements respecting religion a reason which has long been recognized as the cause of much difficulty in that unhappy country:

"GENTLEMEN AND FELLOW CITIZENS: The Constitutionalist have been accused of being opposed to religion. We have been held up to scorn in the foreign press because of alleged abuses committed against the church and clergy. It has been said that we have viciously driven the priests out of the country, confiscated their property, violated nuns, destroyed holy edifices, and issued drastic decrees forbidding the return of exiled priests and prelates.

"It seems to me that the time has come for us to define our attitude. These accusations are false. We are not opposed to religion. We are no less Catholic now than we were before the revolution. But, let it be known and understood by all, that what we are opposed to and what we will fight against, and even shed our blood if necessary to prevent, is that the Roman Catholic Church should return to Mexico as a political power."

GO TO SCHOOL THIS YEAR

"Go to school, young man," is the keynote to be sounded up and down the land at this critical juncture. There are some elements of uncertainty in the future of every young man during the present national emergency, but the one certain sound the trumpet should give for immediate action is, "Go to school."

If you are already a registrant in any class, and not yet called, go to school every day you can till the call comes.

If you are not a registrant, but fall within the ages for registry in September, go and register like a loyal citizen, but do not fail to go to school to the last day you can, even if that may appear now to be only a short time.

Keep constantly in mind the fact that the Government will not call you out of school until it is obliged to do so. The War Department has made arrangements to keep even combatant registrants in school as long as possible, by bringing military training to the colleges. It is not likely that non-combatants will have to do any drilling till actually called, but if so, this will probably be provided for in a way similar to combatant drilling—in connection with college study. The Government sets a high value on keeping educational work intact, though even the student body must be organized as a reserve to be drawn upon in case of necessity.

According to a circular issued by the United States Department of the Interior, through its Bureau of Education, "Europe's lesson to the United States as a result of the war is to keep the schools going, and to make education during and after the war better and more effective than it has ever been." Our national leaders are determined to learn the lesson, and apply it even to registrants as far and as long as conditions permit.

It is easy for a young man to say, "Well, I'm in class 5 or 2, and who knows how soon I may be transferred to class 1? There's no use in my starting to school." Or he may say, "I have to register in September, and it isn't worth while beginning school." Is it not much better to say, "I can't foresee now how much my schooling may be interrupted in the future, and I'm determined to get every day possible now; I may not be called for months, so I'm going while I can"?

"Go to school, young woman," strikes an equally significant note for the hour. It spells out counsel that every girl should take to heart. If the necessity for educating young men is pressing, it is no less so for young women. If the emergency takes away young men from peaceful pursuits, you must take their places. If they remain, your trained ability is needed equally with theirs.

Whether or not national necessity requires our young men, the demands of our denominational work call loudly for every trained young man and woman our schools can produce. We are truly in a gospel emergency. The fields are suffering for the help we cannot give them now. To serve the foreign needs, our home base is being stripped of workers almost to the point of distress, yet we cannot, must not, stop sending.

In short, all considerations combine to pitch the keynote to the situation a little higher—"Go to school this year without fail."
 W. E. HOWELL.