


The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

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Too Great a Price

"ALL these things will I give thee." This was the offer made by the great tempter to our blessed Lord as in panoramic vision he presented to him the kingdoms and glories of this world. The fulfilment of the promise was contingent upon one condition, namely, "If thou wilt fall down and worship me." This seductive temptation met no response in the heart of the Master. The price asked was too great for Christ to pay. He was willing to sacrifice his life for the salvation of mankind. The enjoyment of heaven's glories appeared to him undesirable so long as he saw man in a fallen and lost condition. He was willing to lay aside the honor which he had with the Father, come to this earth as a man, tread the thorny path to Calvary, and die in man's stead in order to redeem the human family from its lost condition. He could do this willingly and gladly, rejoicing the while in the hope of the fruition of his labors, namely, the salvation of lost mankind. But he could not compromise his integrity. He could not give obeisance to the one responsible for the sin and suffering and woe which he came to earth to dispel. His very soul recoiled from the suggestion of the archdeceiver. "Get thee hence, Satan," was his reply to the enemy's insidious temptation.

Satan's Agencies

Satan, through all the ages of this world's history, has held out this temptation to the sons of men. He presents it in glowing colors at the present time. He speaks to mankind through the lust of the flesh, the lust of the eyes, and the pride of life. He is seeking to entice young men and women into the paths of pleasure and of sin. His decoys are myriad. The

saloon, the brothel, the gambling den, the race track, the theater, and scores of lesser but allied evils are avenues whereby he is succeeding in drawing thousands away from their integrity. Promised pleasure — the best that the world can give — if they will listen to the siren voice, is held before them. And thousands are following the voice of the tempter, not realizing that the end of the path leads only to disappointment and oftentimes to discouragement and death.

Satan promises fame and glory, social prestige and influence. Thousands today in the eddying whirls of social life, attending balls and parties and giving and receiving receptions, devote their lives to a round of merry-making, all forgetful of the account they owe to God for the life he has granted and the talents he has imparted. They are bowing at Satan's altar. But how great is the price they are paying for the fleeting, transitory pleasures of this world!

Money for Money's Sake

In the great world of barter and trade, money has become the god of countless thousands. Multitudes struggle for a bare existence. They fight for bread to sustain themselves and their offspring. The God of heaven must look with pitying charity upon those who are forced to thus toil and labor. But with how large a number is there a strife for riches for riches' sake. They desire money not that they may use it in relieving actual want of themselves or others, but to minister to their selfish interests. The love of money has become the actuating motive in their lives. They desire gain for gain's sake, that through that gain they may outrival

their fellow men or obtain more of this world's luxuries. It is upon this class that the woe pronounced by the apostle James will at last rest.

Ministers Examples to the Flock

But this controlling motive for gain is not confined alone to men of great wealth. It may become the controlling spirit in the life of men even who are engaged in a struggle for life's necessities. The spirit of competition, of commercialism, of gain, may affect the representatives of labor as well as the representatives of capital. No class is immune to its seductive influence. We attended a meeting several years ago where a preacher of the gospel confessed that this spirit had in a marked manner affected his life; that it had become the controlling motive even in his religious work; that he had come to think more of his salary and of the ways in which he might increase his income than of the salvation of souls. Are there others who could make a similar acknowledgment?

The minister of Christ, above all men, should be free from the charge of speculation and of driving sharp bargains. He cannot devote his time to barter and trade and maintain the high character of his holy calling. God has appointed him a portion for his support as he did Levi of old, in order that he might devote untrammelled his full energies to the preaching of the gospel. Many, failing to adhere to God's order, have lost their bearings, drifted away from their heaven-appointed work, and are now swallowed up in the great maelstrom of commercial life.

Satan Bidding for Every Soul

It is not enough for us to consider in these solemn times the extent to which these principles apply to the

great world around us. We need to consider to what extent our lives are controlled by these influences. Satan is today bidding for the soul of every reader of this paper. He is presenting to every Seventh-day Adventist, as he presented to Christ, the pleasures and the advantages which this world will give. He imposes the same conditions. He says: Fall down and worship me, and all these worldly possessions shall be thine. To what extent is this invitation meeting a response in our hearts? To what extent are we worshipping at Satan's shrine? Are we seeking the pleasures of this world, its glories, its honors, its riches? Are we endeavoring to make for ourselves a name among earth's sons and daughters? Does the spirit of commercialism control our lives? Does the eager desire for the riches of this world which possesses the great gold-loving multitude possess our hearts?

A New Vision Needed

Once when William Carey was asked as to the business he followed, he replied, "My business is to serve God, and I cobble shoes to pay expenses." Good Seventh-day Adventist brother, for what purpose do you cobble shoes? or do carpenter work? or operate your farm? Do you do it to make money for money's sake? to add to your own pleasure? to build a finer house? to build larger barns? to buy another automobile, which you do not really need? If so, you need to catch a new vision, even the vision of the cobbler missionary. Then you will run your farm, your store, your

shop, as God's man, for the purpose of doing his work and meeting his great purpose in your creation.

It is entirely proper that every man should seek to better his condition. It is entirely right for a Seventh-day Adventist to engage in any legitimate business and to make money by the exercise of his God-given gifts and talents, provided that integrity characterizes his business transactions; provided that he deals justly and exercises mercy; provided that he uses the means which God puts into his hands to minister not to his selfish interests and pleasure, but to the relief of the needy and suffering, and for the advancement of the cause of Christ. If he labors for gain with other motives than these, then he may know that the same spirit which possesses the worldly possesses his heart, and that the love of money has become the controlling passion of his life.

As never before in this world's history, there is a demand for noble, loyal, generous-hearted men and women. Spread out before us is a great needy, suffering world. Thousands are dying of hunger and disease. Millions are in the darkness of heathen superstition. The call of the hour is for men and women who will place their lives upon the altar of God's service and with their lives give every earthly possession and human hope. May this spirit prove the prompting motive in the experience of every believer in the advent hope.

F. M. W.

How "The Book" Witnessed to La Harpe in the French Revolution

In a book, "Monumental Pillars," by Thomas Young, of England, published in London, in 1818, is a quotation from the works of M. de la Harpe, of the French Academy, telling how this French infidel was brought to the Christian faith in the terrible days of the French Revolution. In this quotation he says:

"It appears to me as if it were but yesterday, and it was, nevertheless, in the beginning of the year 1788; we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous, and of all kinds,—courtiers, advocates, literary men, academicians, etc."

They had dined, and led by one Chamfort, who had been reading some of his impious sketches, the party of men and women were laughing at the remarks of those ridiculing religion. One of the company rose with a wine-glass and declared his certainty that there was no God.

All praised the glory of Voltaire, whose infidel philosophy had produced the Revolution. La Harpe said:

"It was concluded that the Revolution would be soon consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the reign of reason."

The older members thought they would hardly hope to live to see it.

Then one member of the company, named Cazotte, moved by a spirit of seriousness, said earnestly: "Gentlemen, be satisfied; you will all see this grand and sublime Revolution." Then he went on to speak of one and another and still others present who, he said, would lose their lives in the time coming.

In spite of the frivolous spirit of the gathering, the earnest words made an impression. M. de la Harpe remarked to the speaker that he had

been left out, laughingly saying that among all the marvels predicted he evidently counted for nothing.

"You will yourself be a miracle," replied M. Cazotte, "as extraordinary as any which I have told. You will then be a Christian."

At this M. Chamfort said: "Ah, all my fears are removed; for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

The Duchess de Grammont asked if the ladies were to escape the coming doom, and she was told that the ladies would be treated precisely as the men. "I hope, sir," she said, laughing, "that I shall be allowed at least a coach hung with black."

"No, madam," was the reply; "ladies of higher rank than you will be drawn in a cart, with their hands tied."

There was a very sensible emotion of seriousness in the company over the earnest words of the speaker, who now prepared to leave the gathering. The Duchess, however, wishing to restore the gaiety, said to him: "My good prophet, you have been so kind as to tell us our future; but you have not mentioned anything concerning your own."

M. Cazotte, after a moment's silence, answered: "Madam, have you read the siege of Jerusalem as related by Josephus?"

"To be sure I have; and who has not?" she said.

"Then you must know, madam, that during the siege of Jerusalem a man for seven successive days went round the ramparts of that city, in the sight

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of the besiegers and the besieged, crying incessantly in a loud and inauspicious voice, 'Woe to Jerusalem!' and on the seventh day he cried, 'Woe to Jerusalem, and to myself!' At that very moment, an enormous stone, thrown by the machines of the enemy, dashed him in pieces."

The speaker then made his bow and retired.

That was in 1788. In another year the Revolution was fully on, and La Harpe for the first two years was with it. But under the Reign of Terror he was arrested and thrown into prison, while his friends and associates were being sent to the guillotine, Cazotte among them. A friend somehow brought to La Harpe a portion of the Scriptures, which he had never read, save to glance at as literature to be criticized. La Harpe says:

"I was alone in my prison, in a small dark chamber, very sorrowful. I had for several days been reading the Psalms, the Gospels, and some good books. Their effect had been rapid, though progressive. I was already restored to the faith. I saw a new light, but it terrified me in showing me an abyss — that of forty years of error. I saw all the evil, but no remedy. Nothing around me afforded me the succor of religion. On one side my life was before my eyes, such as it appeared by the torch of divine truth; and on the other, death, such as was then inflicted, and which I expected every day."

"Full of distressing ideas, my heart sank within me," he says, and he besought God to show him what to do. He opened Thomas à Kempis's

little devotional book, "Imitation of Christ," which had been sent him, and his eyes fell on the words: "Behold Me, my son, I come to thee because thou hast invoked me." The thought came as an answer to his cry, and he fell on his face, weeping and sobbing out the prayer of a repentant heart to God.

The fury of the Reign of Terror was over, and La Harpe was released. Later he resumed lectures in the Academy, and defended Christianity. This made a sensation, and persecution arose, compelling him to flee from Paris until after the Revolution. In the preface to a defense of Christianity he wrote:

"I am not in a condition to instruct those who know anything; my book is addressed to those who, like myself, have not to this moment been desirous of knowing anything; and it has occurred to me that the manner in which I have been instructed might prove instructive to them. A heavenly voice, when I least thought of it, spoke to my heart, and said, 'Take and read.' It was not the Apologists that were put into my hands; it was the Gospels, the Psalms, the Scriptures."

Thus while the Word of God was being burned in the streets of that spiritual Egypt, portions of the Old Testament and the New, God's two Witnesses, were speaking to one infidel heart in a prison cell and bringing to him light and liberty and deliverance from the "abyss" of atheism, as he himself describes it. La Harpe died in 1803.

W. A. S.

"He Stood upon the Sand of the Sea"

"THE dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus: and he stood upon the sand of the sea."

Thus reads the Greek original, as given in the Westcott and Hort's edition, and thus it is given in the American Revised Version. Accordingly, then, what the prophet really said was not that he himself was standing on the seashore, but that "he [the dragon] stood upon the sand of the sea." Being led to wonder if there might not be something more in this scripture than the mere fact that the prophet saw the dragon stand on the seashore, the following thoughts suggested themselves:

Our Lord Jesus Christ once told a parable of two men who built for themselves houses. One built his house on a rock, but the other built his house on the sand. When the storms came, the house built on the sand fell, but the house built on the rock stood firm. So when the storms of life come, only he who has built on the firm foundation of abiding truth

will stand the test. And Christ is that Rock of eternal truth.

The doer of evil stands on a foundation of sand. He may seem flourishing and secure for a season; but not being founded on the Rock, he eventually goes down to eternal destruction. The only church which can endure is the one which is built on the Lord Jesus Christ, the Rock of Ages. A church built on *Petros* instead of on the true *petra* may last many years, but under the test of God's final judgment it cannot stand. Though it now seems to stand, it stands only on the sand.

Only the genuine, only the true, stands on the Rock; all that is false, all that is evil, even Satan himself, the author of all evil, stands on the sand. Though Satan wax wroth at the remnant church "that keep the commandments of God, and hold the testimony of Jesus," and even though the contest may seem about to turn in his favor, let us remember that his sway will soon end, and he will go down to utter destruction; he stands on the sand of the sea.

L. L. C.

TITHING

It has been my privilege this summer to attend a good many conferences, and I have been impressed with the encouraging increase in the tithe reported. There has been no conference where there was not a large increase. This is as it should be, and enables the conferences at home and abroad to send a larger corps of workers into the field.

However, notwithstanding this increase in tithe, I have been led to reflect as to whether this indicated greater faithfulness in the returning to the Lord of his own, and also, when the condition of things about us is considered, whether we are receiving anywhere near a faithful tithe.

An unprecedented state of financial prosperity is seen on every hand. Wages are high — in many places almost, if not quite, double those of a few years ago. The tithe of a man whose salary has been increased from three dollars to four, five, or six dollars, or even higher, should be proportionately increased. And while it is true that the cost of production has been increased, yet there should be a much heavier tithe on corn when it is selling for \$1.75 a bushel than when it sold for 35 or 40 cents; or upon a large crop of wheat that sells for \$2.25 a bushel, instead of a dollar, more or less; or on a large acreage of oats which sells for 60 cents a bushel instead of 20 or 25 cents. It would also seem that the tithe should be greater when cattle and sheep sell at present prices than when they sold at the prices of a few years ago, notwithstanding the fact that the cost of feed has advanced. It is not because the Lord is poor that he enjoins upon men the duty of paying tithe, but that we may enjoy the unspeakable blessedness of entering into a business partnership with the One who owns all the silver and the gold, and "the cattle upon a thousand hills." And seeing the Lord is our partner in business, we should prayerfully figure our income, that we may as accurately as possible return him that which he has claimed.

The Pharisees of old paid tithe on mint, rue, and anise — the small herbs of the field. The Saviour on one occasion commended this; he said they "ought" to do this. If a Pharisee "ought" to, we who are looking for the end of all mundane things, surely ought to do the same. But do we? Many have fine gardens, containing plats of potatoes and various vegetables of considerable value, who do not remember to pay a tithe upon them, though they are a very material source of income.

The purpose of these suggestions is not to criticize, but to awaken our minds to a careful study of this question, for a blessing or a curse is involved for each one.

The times are portentous. It is no time now to be neglectful of our duty toward God, and in any way, through covetousness, fail to return to him his own. We are standing on the threshold of tremendous realities. We are,

as it were, at the very door, with our hand upon the latchstring. The door is soon to open, revealing to the faithful the magnificence of the heavenly land. Its glories are soon to burst upon the enraptured vision of the victorious remnant. The day is truly soon to break, and we must be found faithful if we are to be intrusted with the eternal riches in that great day.

G. B. T.

The Great World War

It was little thought in the summer of 1914, when Austria declared war against Serbia, that the conflict would take on its present proportions, and that practically the whole world would be involved. But this has been the history of the last four years. At the present time twenty-eight nations are engaged in active participation in the struggle. Only sixteen nations in the whole world, totaling less than one sixteenth of the world's population, remain neutral. These nations are Holland, Denmark, Norway, Sweden, Spain, Andorra, Switzerland, Afghanistan, Abyssinia, Mexico, Salvador, Argentina, Chile, Colombia, Paraguay, and Venezuela.

The list compiled by the State Department, of war declarations and diplomatic severances, revised to the middle of August, 1918, was presented in *Current History* for September. We quote this list, as follows:

"Declarations of War

- "Austria against Belgium, Aug. 28, 1914.
- Austria against Japan, Aug. 27, 1914.
- Austria against Montenegro, Aug. 9, 1914.
- Austria against Russia, Aug. 6, 1914.
- Austria against Serbia, July 28, 1914.
- Belgium against Germany, Aug. 4, 1914.
- Brazil against Germany, Oct. 26, 1917.
- Bulgaria against Serbia, Oct. 14, 1915.
- China against Austria, Aug. 14, 1917.
- China against Germany, Aug. 14, 1917.
- Costa Rica against Germany, May 23, 1918.
- Cuba against Germany, April 7, 1917.
- Cuba against Austria-Hungary, Dec. 16, 1917.
- France against Austria, Aug. 13, 1914.
- France against Bulgaria, Oct. 16, 1915.
- France against Germany, Aug. 3, 1914.
- France against Turkey, Nov. 5, 1914.
- Germany against Belgium, Aug. 4, 1914.
- Germany against France, Aug. 3, 1914.
- Germany against Portugal, March 9, 1916.
- Germany against Rumania, Sept. 14, 1916.
- Germany against Russia, Aug. 1, 1914.
- Great Britain against Austria, Aug. 13, 1914.
- Great Britain against Bulgaria, Oct. 15, 1915.
- Great Britain against Germany, Aug. 4, 1914.
- Great Britain against Turkey, Nov. 5, 1914.
- Greece against Bulgaria, Nov. 28, 1916 (Provisional government).
- Greece against Bulgaria, July 2, 1917 (Government of Alexander).
- Greece against Germany, Nov. 28, 1916 (Provisional government).
- Greece against Germany, July 2, 1917 (Government of Alexander).

Guatemala against Germany and Austria-Hungary, April 22, 1918.

- Haiti against Germany, July 15, 1918.
- Honduras against Germany, July 19, 1918.
- Italy against Austria, May 24, 1915.
- Italy against Bulgaria, Oct. 19, 1915.
- Italy against Germany, Aug. 28, 1916.
- Italy against Turkey, Aug. 21, 1915.
- Japan against Germany, Aug. 23, 1914.
- Liberia against Germany, Aug. 4, 1917.
- Montenegro against Austria, Aug. 8, 1914.
- Montenegro against Germany, Aug. 9, 1914.
- Nicaragua against Germany, May 24, 1918.
- Panama against Germany, April 7, 1917.
- Panama against Austria, Dec. 10, 1917.
- Portugal against Germany, Nov. 23, 1914 (resolution passed authorizing military intervention as ally of England).
- Portugal against Germany, May 19, 1915 (military aid granted).
- Rumania against Austria, Aug. 27, 1916 (allies of Austria also consider it a declaration).
- Russia against Germany, Aug. 7, 1914.
- Russia against Bulgaria, Oct. 19, 1915.
- Russia against Turkey, Nov. 3, 1914.
- San Marino against Austria, May 24, 1915.
- Serbia against Bulgaria, Oct. 16, 1915.
- Serbia against Germany, Aug. 6, 1914.
- Serbia against Turkey, Dec. 2, 1914.
- Siam against Austria, July 22, 1917.
- Siam against Germany, July 22, 1917.
- Turkey against Allies, Nov. 23, 1914.
- Turkey against Rumania, Aug. 29, 1916.
- United States against Germany, April 6, 1917.
- United States against Austria-Hungary, Dec. 7, 1917.

"Severance of Diplomatic Relations

"The nations that formally severed relations, whether afterward declaring war or not, are as follows:

- "Austria against Japan, Aug. 26, 1914.
- Austria against Portugal, March 16, 1916.
- Austria against Serbia, July 26, 1914.
- Austria against United States, April 8, 1917.
- Bolivia against Germany, April 14, 1917.
- Brazil against Germany, April 11, 1917.
- China against Germany, March 14, 1917.
- Costa Rica against Germany, Sept. 21, 1917.
- Ecuador against Germany, Dec. 7, 1917.
- Egypt against Germany, Aug. 13, 1914.
- France against Austria, Aug. 10, 1914.
- Greece against Turkey, July 2, 1917 (Government of Alexander).
- Greece against Austria, July 2, 1917 (Government of Alexander).
- Guatemala against Germany, April 27, 1917.
- Haiti against Germany, June 17, 1917.
- Honduras against Germany, May 17, 1917.
- Nicaragua against Germany, May 18, 1917.
- Peru against Germany, Oct. 6, 1917.

Santo Domingo against Germany, June 8, 1917.

Turkey against United States, April 20, 1917.

United States against Germany, Feb. 3, 1917.

Uruguay against Germany, Oct. 7, 1917."

Astonishing as is this record, it is equaled by the large number of men called to the colors of their various countries, and by the immense appropriations for war purposes. July 1, 1918, President Wilson signed the Naval Appropriation Bill, which carried with it an appropriation of \$1,573,468,415, the largest appropriation ever made to the United States navy, or to the navy of any country in the history of the world. This brought the sum total of the appropriations for the year up to the immense sum of \$3,250,000,000 for the increase of naval armament. Mr. Daniels, Secretary of the Navy, in commenting upon this appropriation, according to the September *Current History*, declared:

"These figures show that during the last twelve months Congress has appropriated, in round numbers, \$3,250,000,000 for the support and increase of the navy. These figures recall a statement made something like a dozen years ago by the late Senator Eugene E. Hale, then chairman of the Naval Affairs Committee. In that year the appropriations for the navy had been increased to nearly \$100,000,000, and there was some comment upon the large increase. Turning to Mr. Padgett, now chairman of the House Committee and then a new member, Senator Hale said: 'Mr. Padgett, you may not now believe it, but you will live to see the day when Congress will in one year appropriate as much as \$150,000,000 for the navy.' This year Mr. Padgett reported one bill for more than a billion and a half dollars, and in one year Congress has appropriated more than three billion dollars for the navy. Senator Hale had what was called a large vision for his day, but his prediction fell short over three billion dollars."

The immensity of these growing expenditures may be appreciated by comparison with the past. When in the summer of 1916 the United States appropriated nearly seven hundred million dollars for the strengthening and equipment of its navy, this was regarded as a stupendous sum, at least in the history of this country. When these appropriations were made, Secretary Daniells stated that they were the largest ever made at one time by any nation, and Representative Kitchen, the Democratic floor leader, according to the *New York Times*, stated:

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

But the monumental sums expended by the nations of Europe for war pur-

poses since the outbreak of present hostilities, so far exceed the expenditure of bygone years that there is no basis for comparison. As has been many times stated, we have come into a new world; we think in new terms.

The discharge of the enormous national debts in the future presents a perplexing arithmetical problem. Regarding this the *Independent* says:

"The debt of Great Britain will amount next March to \$40,000,000,000, and this, according to the Chancellor of the Exchequer, is as much as a million men could earn in four hundred years. After Waterloo the British debt was \$4,150,000,000. By the time the Great War began, a hundred years later, this had been reduced to \$3,250,000,000. Those of our readers who are quick at figures can calculate the date when the present debt will be paid off."

The present situation affords food for serious reflection as to the days in which we live. Surely we can see in present conditions a fulfilment of the prophetic word; and they speak with one voice, admonishing us to prepare for the things which are coming upon the earth.

THE *Missionary Review of the World* gives the following concise reasons why missionaries should be sent to Latin America:

"Because we are commanded by our Lord to preach the gospel 'to every creature.'

"Because the dominant church there does not teach the real gospel of Jesus Christ.

"Because the people have not been given the Bible or encouraged to read it.

"Because the people have no assurance of salvation and peace with God.

"Because the people have not been allowed 'the right of private judgment,' in reading the Bible, or in questions of conscience.

"Because the priests, the Virgin Mary, and saints are thrust between the sinner and the Saviour.

"Because salvation by works is there substituted for salvation by faith.

"Because religious rites are made a matter of money, as, for example, the masses for the dead, marriage, baptism, and festivals.

"Because the people are not given that which will satisfy their spiritual natures.

"Because wherever the gospel has been faithfully proclaimed in these lands, there have been conversions, and converts have become noble Christian men and women."

"YESTERDAY is dead — forget it. Tomorrow does not exist — don't worry. Today is here — use it."

Afraid of Heaven

A. W. SPALDING

It pays to get the other man's point of view. How much of our preaching and our teaching and all our labor goes for nothing because we are talking from our own point of view! How many times we say, conscientiously enough but foolishly: "Well, I have given them the chance to accept the truth; if they reject it, it's their own fault." Whereas we may never have gotten the truth to them at all. We were talking a dead language; it did not touch their lives.

A few weeks ago I was visiting up in the hills of Tennessee at one of our rural school stations. I talked to the people of the community several times, endeavoring to give them a message of the love of God and to avoid controverted doctrinal points. But some chance mention of the future life's being spent on this earth, like a spark caught the tinder of their thoughts; and after the last meeting a group of men began to talk with me about it.

"Do you think we shall *know* one another then, as we do now?" asked one.

"Why, yes, and better; for then shall we know even as we are known."

"But think," he said; "suppose one of your family is lost; won't it be awful to know him, say, as your own son?"

"Yes," I answered, "there is something of sorrow in that. But I think of it this way: If we had an unfortunate child, an imbecile, born helpless in mind and body, and he never got any better, but grew worse all the time, unable to make himself or others happy; then if he should die, it would be a sorrow to us, but wouldn't we say: 'It's the best thing, after all, for him and for every one; it creates a happier state for him to die than to live on, unhappy'? And isn't that just the case with the wicked who are lost, even though they are our own? God does the best thing for them; their only chance for happiness is death."

"Why, yes," he answered slowly, wonderingly. "I never thought of it like that. It would be the best thing." And so they said all around the circle.

"But then," he resumed, "it ain't the same. For while we are in heaven, the damned are in hell. And that's why I don't want to know them. That would make heaven awful."

You see I just had to go into the matter of eternal torment. And I did, as simply as I could, taking the texts they asked me to, Revelation 14 and 20 and Matthew 25, and other texts they did not ask for, harmonizing them to show the love and mercy of God. They were not all sure they understood. "We have been taught the other thing up here," they said; "we want to think about it."

"But here, if that's so," they went on, "that *would* be better. And you think the place we shall live will be on this earth, made over new, and that we shall work on the land, as we do now — plow, and all that?"

"Yes, but in a better and happier way," I said. I had given them some texts about it, and I went over them again. "There will not be the hard work there is now, nothing hard or disagreeable."

"No weeds then, anyhow, nor thorns," suggested one young man who had been studying with the teachers.

"No; they came as the result of the curse." And then I gave them a little botanical lesson as to physical degeneration. "Whether we shall plow or not, I don't know. But anyway, our work will be pleasant study. The grass and the trees and the fruits and the animals and everything are just God's great book that we shall read, as we read our Bibles now." And I went on for a short time with that wonderful story that you all know.

"Well," said the chief questioner, "that's sure wonderful. I tell you I'll think about it. I'll study the Bible more. Did you ever think of heaven that way, Thompson?" — this to a man who was standing several paces away.

"Never thought nothing about it," returned Thompson over his shoulder, "same as you. Never wanted to think of heaven, same as you. Didn't want to know the damned. Scared of heaven, same as you."

Now I call that eloquent, brethren. It preached me a sermon. It gave me an idea that I had never caught before, never quite so fully anyway. Have you appreciated — not just thought, but felt — that the doctrine of eternal torment made people afraid of heaven? Have you thought what it takes out of the lives of men — to make them *afraid* of heaven? Afraid of heaven! Why, the love of God makes one who knows the truth ache with a desire to bring the joy of it into those lives.

But how to do it! You can't drive truth into people. There was an opening up there in that hill school because people who love heaven had been living heaven there. "These people came in," said that community to some visitors from another and more favored community, "and have *done* things for us that none of you ever thought of doing: helped us build our roads, nursed our sick, gave us a better school, and Sunday school, and entertainments, something to live for, to make folks happier." That record of living on the part of my friends made a basis for confidence in their teaching, and gave me my opportunity also.

What are you doing?

The Ancient Hebrew System of Education — No 6

Its Principles Applied to Modern Education — The Place of the Bible

M. E. CADY

It now remains for us to apply the principles of the Hebrew system of education to modern education. More than a score of times we are admonished by the spirit of prophecy to pattern our work in education after the Hebrew system, and make our schools "more and more after the order of the schools of the prophets." In the books, "Education," "Counsels to Teachers," and other writings of the spirit of prophecy, we have the principles and practice of the Hebrew system of education enlarged upon and applied to modern education. In this instruction, the educational pattern which God gave to the ancient Hebrews is held before parents and teachers, and they are earnestly admonished to build "according to the pattern [shown] . . . in the mount." The principles and practice enjoined regarding the teaching of Bible, science, history, literature, music, and the industrial arts will be considered.

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all right education is a knowledge of God."—*"Counsels to Teachers," p. 422.*

Without the Bible, no true conception of the work of education can be gained.

"In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling his glorious purpose in the education of the human race."—*"Education," pp. 14, 15.*

"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"—*Ibid., p. 30.*

"Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school."—*Ibid.*

"The great principles of education are unchanged. 'They stand fast forever and ever;' for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a coworker with Christ, a laborer together with God."—*Ibid.*

From the above, we see clearly that the Bible should be our guiding star in the work of education. It is because educators have failed or refused to be led by it that the product of the various school systems have been so unsatisfactory, and that such hopeless confusion and disagreement prevails among the leaders in educational thought.

To indicate more clearly the place of the Bible in education, let us consider again the words of Moses to parents.

"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 bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 6-9.

These plain and seemingly almost radical words are repeated in substance in Deuteronomy 11: 18-20, making still more emphatic the duty of parents not only to commit God's Word to memory, but—

"Therefore shall ye lay up these my words in your heart and in your soul." Deut. 11: 18.

This is the preparation urged upon parents in order that they may be qualified to teach their children. Ancient Jewish authorities positively assert that parents devoted the first ten years of the child's education exclusively to the study of the Old Testament. No other branch of study was allowed. From five to ten years of age, a child's attention was held to Old Testament history, Bible biography, and simple lessons drawn therefrom. From ten to fifteen years of age, a more comprehensive study of Old Testament history, laws, and prophecies was carried on, and probably, also, the historical books written by the prophets were used to show how God in dealing with Israel and their kings rewarded their righteous deeds, but punished them for their sins. By the command of God, pillars and monuments were erected which would arouse the curiosity of the children and youth, and lead them to ask questions as to their meaning. The parents were directed to give full and complete answers to these inquiries.

Concerning the early period of education, Mr. M. T. Lamb, the author of "The Making of a Man," says:

"From five to fifteen years of age, the period when the memory is most retentive, and when the character is forming, and what is learned thoroughly enters into the whole life as a controlling force—those years of supreme value to the soul were given to a study of God as he revealed himself in his Sacred Word. God had the right of way, the first chance to capture and control the life of the child."

There is no doubt but that Joseph and Mary were perfectly familiar with the Old Testament instruction to parents regarding the education of their children, and undoubtedly they

were chosen to be the parental guides to the boy Jesus on account of their faith and confidence in this instruction, and the certainty that they would faithfully carry it out. Jesus is the best example of the product of Hebrew education, and the records in the four Gospels show his great familiarity with the Old Testament of Scripture and also with the Older Testament of Nature. His numerous appeals to these two Testaments as witnesses to the truths he uttered are heard in the oft-repeated words, "It is written," and "The kingdom of heaven is like." In his earliest years he was a diligent student of the Word and works of God.

Mr. Lamb believes that Jesus knew the whole of the Old Testament Scriptures by heart; but whether he did or not, he surprised greatly the sages of his time when he was but twelve years of age.

"All that heard him were astonished at his understanding and answers." Luke 2: 47.

Jesus did not attend the schools of his day, because the system of education given to Israel had become so perverted, and trammelled with tradition, that he did not feel that he could waste his time with nonessentials. But under the instruction of his parents and the greater teacher, the Spirit of God, he was fully prepared for his life work. The scholars could not understand how he should be so well educated, not having attended the rabbinical schools, and so they raised the question: "How knoweth this man letters, having never learned?" John 7: 15. The psalmist answered the question nearly a thousand years before with the words:

"Through thy precepts I get understanding." "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119: 104, 130.

Mr. Lamb very clearly and vividly sets forth his views regarding the place of the Word of God in the early education of Jesus, and makes application of the same to education in our day. He says:

"Things hidden from the wise and the prudent are revealed unto babes. It was so in this case. These learned doctors in Jerusalem had never met such a boy, bright, clear-headed, and devout, who appeared to have the entire Sacred Scriptures at his tongue's end, and evidently had thought deeply and earnestly on many of the profoundest problems. No wonder they were astonished at his understanding and answers. The whole world may share with them their astonishment, for no school system in any period of the world's history has been able to produce another such boy at twelve years of age. Our public school system today, the boast of the ages, is unable to furnish any such specimen of developing intellect and practical everyday wisdom."

But Seventh-day Adventists were told years ago that the system of education they were to establish would in their children duplicate the experience of Jesus when twelve years of age:

"When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'"—*Counsels to Teachers*, p. 176.

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—*Id.*, pp. 166, 167.

The relation that the Bible sustains to the developing intellect, Mr. Lamb states as follows:

"At the risk of repeating, we wish to make very clear and emphatic the position taken, that if our boys and girls were trained as Jesus up to twelve years of age, they would be in every desirable respect greatly superior to the boys and girls trained under the best methods of the present day. They would be wiser, clearer-headed, and of better judgment—of keener intellects, of larger capacity in every way. That is to say, their intellects would be far better educated, 'drawn out,'—they could think more deeply, take broader views, and would be more matured. In addition, their moral improvement would keep pace with their intellectual progress, so that their development would be more symmetrical; while the growing desire to fit themselves for large usefulness ("I must be about my Father's business," said Jesus when twelve years of age), and to know more of God would add inspiration and zest to their studies so that their future progress would be still more helpful; and reading, writing, geography, mathematics, grammar, history, as well as the natural sciences, would all find their proper place in such a child's curriculum of study and be more zealously pursued than under any of our present processes."

After speaking of the necessity of early preoccupying the soil of the heart and sowing it with good, pure seed before it becomes infested with weeds and tares, the following appeal is made to parents:

"O that Christian parents could understand that the more completely they can keep out every evil seed, and the more thoroughly they can cover every inch of that young field with God's living seed and keep it covered until twelve years of age, the grander the results will be, and the more completely will their boy duplicate the boy Jesus! And the boy that follows the boy Jesus up to twelve years of age, will find it a thousand times easier to follow him during all the rest of his life."

The apostle Paul recognized the value of such a program of education during the early years of child-life when he said to Timothy:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in

Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

In the following, Mr. Lamb indicates the true relation of Bible study to other subjects:

"Giving this prominent place to the study of the Bible in education does not mean that children are not to go to school, or be taught the common branches of study—reading, writing, arithmetic, geography, grammar, and history, to become familiar with physiology, anatomy and hygiene of their own bodies, and, if opportunity presents, to study all the natural sciences, every branch of human learning that may be useful in fitting them for various occupations and professions necessary to the well-being of mankind. Jesus, in addition to his knowledge of the Scriptures, learned the carpenter's trade. His discourses indicate that he had a practical knowledge of farming, gardening, fruit growing, the methods of the shepherd, and the characteristics of the sheep. He knew men thoroughly, and had probed to the bottom the shallow pretenses and hypocrisy of the scribes and Pharisees. He had undoubtedly become familiar with the history of his

own nation outside of what was revealed in the Old Testament. He had attended with his parents the synagogue services on the Sabbath and listened to the discourses of the elders. He was a lover of nature and studied the flowers, grasses, and various fruit trees that flourished in Palestine. By constant contact with men and things about him, his bright intellect could not help but constantly absorb knowledge from a multitude of sources outside of his daily study of God's Word.

"But all these were *incidental*, they were secondary considerations and were not allowed to interfere at all with his great life work and the preparation therefor by a constant and complete absorption of God's Word as it existed in his day. And our contention is, not that God's Word shall take the place or in any way supersede the usual branches of study either in the elementary or advanced schools,—unless these other branches of study are allowed to crowd God's Word out of its primal place,—but that it should be at the head of all, the real inspiration to all these other branches of study."

David spoke of this exalted position which the Word of God is to occupy when he said:

"Thou hast magnified thy Word above all thy name." Ps. 138: 2.

The Christian Soldier

J. M. HOPKINS

IN times of stress our beloved land needs faithful soldiers. The more fiercely the battle rages, the greater the need of faithfulness. But while this is emphatically true in civil matters, there is another warfare going forward in the world that has need of faithful, loyal soldiers, men and women, old and young, able-bodied and crippled, for all may be Christian soldiers, soldiers of the Cross. And as in times of greatest stress and need the soldier demonstrates his loyalty or disloyalty, so in the army of King Emmanuel the true, loyal, faithful soldier is he who will be true and faithful when the battle goes hardest. The harder the fight, the greater the need for earnest, consecrated men and women. Now, when war is taxing so heavily, when distress, and perplexity, shortage of crops in some sections, and numerous difficulties arise—now is the time to lift the harder.

And what an inspiration is the Christian warfare; not a struggle to take life, but to save life, save it eternally; not to break hearts, but to bind up the broken-hearted; not to make captives, but to set the captives free; not to wreck homes, but to unite homes and make them more happy. It is not a warfare of conquest for the possession of territory, but to give, to supply need.

Concerning the elements against which the Christian soldier struggles, our Leader instructs us:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Or as in margin, "against wicked spirits in heavenly places." Eph. 6: 12.

And it requires no great discernment to see that wicked spirits are waging the most bitter and extensive warfare ever known, a warfare of false, deceptive religious doctrines. (See 1 Timothy 4; 2 Tim. 3: 1-5; Matt. 24: 24; Rev. 13: 11-14; 2 Thess. 2: 7-10.)

Concerning this warfare against the powers of sin, the Christian's warfare, the pen of Inspiration has said:

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

While stating that the Christian soldier's weapons are not carnal, the Word of God has not left us without instruction in regard to what those weapons are. In Ephesians 6, beginning with verse 10, we are given full information.

Notice that in Second Corinthians 10: 4, quoted above, we are told that the Christian's weapons are "mighty through God;" and only from that source may we hope for success in the conflict against the powers of evil. And that is exactly the thought expressed in Ephesians 6: 10.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

Then Paul continues:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Then follows verse 12, already quoted, telling us what these wiles of the devil are; and then:

"Wherefore take unto you the whole armor of God [repeating and emphasizing the imperative necessity of omitting no part of the armor], that ye may be able to withstand in the evil day, and having done all ["having overcome all," margin], to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." ["This is the victory that overcometh the world, even our faith." 1 John 5: 4. See also Hebrews 11.] And the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 10-18.

Christian soldier, this is your God-given armor; this is your manual of arms, and the soldier of the cross can expect to be no more successful in the warfare against the power of sin without the "whole armor of God," than can the soldiers of any government of earth expect to be in the trench, or air, or sea, without his weapons and skilful training in the use of them.

Remember that it was with the "sword of the Spirit," "it is written," that our Captain vanquished the enemy in the wilderness of temptation. Remember, too, that he spent whole nights in prayer for strength

to overcome "the wiles of the devil." Do we need the "whole armor of God" less than he?

The conflict is not one of ease, of convenience, of pleasure in the enjoyments of this world. It has ever been a conflict of toil, of self-denial, of suffering, many times. Paul says to Timothy:

"Thou therefore endure hardness, as a good soldier of Jesus Christ." "Fight the good fight of faith, lay hold on eternal life." 2 Tim. 2: 3; 1 Tim. 6: 12.

When the warfare is ended, we may exclaim in triumph with the faithful Christian soldier, Paul, with the faithful soldiers of the cross of all the centuries:

"I have fought a good fight, I have finished my course." 2 Tim. 4: 7.

And we may be among the number the apostle John saw, of whom he said:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10.

Only the faithful Christian soldier will ever wave the palm, or sing the song of victory.

Roseburg, Oreg.

Carrying the Good News

ARTHUR L. MANOUS

"I SAW another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

What does the writer here say he saw?—"I saw another angel" "messenger."—Young.

The word "angel" is here a translation of the Greek word, *ἄγγελος* *angelos*, which occurs in the Greek New Testament about 177 times, and is rendered "messenger" by the translators of the King James Version seven times; namely, Matt. 11: 10; Mark 1: 2; Luke 7: 24, 27; 9: 52; 2 Cor. 12: 7; James 2: 25. The word is supposed to be derived from the root or roots meaning "to bring tidings." Judging from its use, it may be defined to mean "a messenger" sent from God, whether man or angel. Dr. Rotherham, the translator, says:

"*Angelos* in the New Testament is applied indifferently to John the Immerser (Matt. 11: 10; Mark 1: 2; Luke 7: 27), to John's disciples (Luke 7: 24), to Jesus' disciples (Luke 9: 52), to the torn in the flesh (2 Cor. 12: 7), and to the Hebrew spies (James 2: 25)."

From the foregoing observations, and from its context, we think the word *angelos* (angel) is used symbol-

ically in our text. And this is further evident from the following facts: First, the work assigned this angel is that of proclaiming the everlasting gospel to the inhabitants of the earth; second, the preaching of the good news of salvation has not been given to literal angels, but has been committed to mortal men, who are responsible for the sacred work thus committed to them. Therefore we may safely say this angel symbolized a body of religious teachers who have been given this special message to make known to their fellow men.

What does the writer see this angel, or messenger, doing?—Flying "in the midst of heaven;" or, as rendered by others, "Flying in midheaven" (R. V.); "Flying through the midst of heaven." (Dickinson).

Says one writer:

"The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight 'in the midst of heaven,' the 'loud voice,' with which the warning is uttered, and its promulgation to all 'that dwell on the earth,'—'to every nation, and kindred, and tongue, and people,'—give evidence of the rapidity and world-wide extent of the movement.

With what was the messenger possessed and what was he carrying?—"Having the everlasting gospel." The Greek word *ἔχω*, *echo*, here rendered "having," is also translated "possessed with" in Acts 16: 16. Others translate our text: "With an eternal gospel" (Moffat); "Carrying the good news of the ages" (Weymouth). From these observations we see that the people here represented by this messenger are not only to have the "everlasting gospel," but they are to be a part of it—"possessed with" it, and "carrying" it to the inhabitants of the earth. They are, or should become, a part of it, so they can say with John the Baptist: "I am the voice of one crying in the wilderness."

In conclusion, dear reader, do you personally know, understand, and have in your very soul the message of Revelation 14: 6, 7? Are you "possessed with" it and the Spirit that inspired it? And further, are you "carrying" it to the inhabitants of the earth to your neighbor and fellow man? These are serious questions, but let us be honest with ourselves and with our heavenly Father.

Lithia Springs, Ga.

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LESSONS FROM THE REVELATION SIMILITUDES OF PROPHECY

LEE S. WHEELER

THE analogy, or resemblance, between the symbolism of the book of Revelation and that of certain other books of the Bible, particularly Leviticus, Daniel, Ezekiel, and Hebrews, is such as to greatly aid those who seek to understand its teachings.

God has not left his people to be guided by fancy in the interpretation of these prophecies. There are certain laws of symbolism running all through the Scriptures which are to be observed by teachers of divine truth, and those who have not sufficiently searched the Scriptures to be familiar with the general significance of prophetic and parabolic language need to make a comparative study of these sacred writings.

"God is his own interpreter,
And he will make it plain."

All language of the Bible is not to be taken figuratively. Generally speaking, we are to accept the statements of the Scriptures literally, as meaning just what they say. 2 Tim. 2: 7; Luke 10: 26. Yet it is true that the Bible abounds in illustrations and prophetic symbols, for the Lord says:

"I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12: 10.

This, however, is for the purpose of simplifying his messages, and these symbols are usually explained in clear, literal language.

Christ Among the Candlesticks

"I John . . . was in the isle that is called Patmos, for the word of God and the testi-

mony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet. . . . And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle." Rev. 1: 9-13.

"Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized his relation to the churches. He is in constant communication with his people. He knows their true state. He observes their order, their piety, their devotion. Although he is high priest and mediator in the sanctuary above, yet he is represented as walking up and down in the midst of his churches on the earth. With untiring wakefulness and unremitting vigilance, he watches to see whether the light of any of his sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but he is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light."—*The Acts of the Apostles*, p. 536.

White Robes and Fair Miter

The appearance of the Son of God in this vision of the candlesticks, with his countenance like the sun, his feet of shining glory, and voice like the sound of many waters, yet clothed in a plain garment down to his feet, suggests that in his glorified life he still wears the humble garb of his human nature. Acts 1: 10. His humanity, in fact, is the foundation of his mediatorial work. Heb. 4: 14-16; 5: 1-9. It recalls the fact that the priest in the tabernacle on earth was provided with an emblematic dress of "glory and beauty," which he laid aside during a part of his ministry, when he wore only the plain white garment of the common priest. This plain garment, however, he continued to wear even when he put upon himself the glorious apparel. So also our Saviour laid aside his glory, and clothed himself in the garb of our humble nature, with "no form nor comeliness," when he came to earth to die for us. Phil. 2: 1-8; 2 Cor. 8: 9. This humanity is his now, even in his ministry of intercession for us, but covered with glory.

This is not a mere picture wrought out by fancy, for in the third chapter of Zechariah, there is a beautiful lesson about Christ, showing the significance of the priestly garments, and that he will remove from those who trust him, the "filthy garments" of their own sinful life, and clothe them "with change of raiment [his perfect life of righteousness];" that he will cleanse them, and set "a fair miter" upon their heads, and take them into heavenly association with himself.

A well-known religious writer has said of those who thus accept the salvation of Christ:

"Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected with splendor the light which radiates from the throne of God."



The Bible Sabbath

FREDERICK GRIGGS

PLACED in the very heart of the decalogue, is the Sabbath commandment. This commandment points out the Author of the decalogue; it designates a particular day for his worship; it tells why this particular day is chosen; it tells who are to observe it, and how it is to be observed.

This Sabbath commandment constitutes a part of the moral law. The judicial law of the Jewish theocracy also had statutes regarding its observance. As one of the precepts of the moral law, it is equally binding and perpetual with the other nine. The Sabbath was instituted as the crowning act of creation.

"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3.

Our Saviour said, "The Sabbath was made for man;" i. e., for mankind. Mark 2: 27. The Sabbath was made by resting on the seventh day, blessing it, and sanctifying it, three distinct acts. It was through Christ that God did this work, hence Christ could properly say:

"Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

The Sabbath was given to man in the garden of Eden, before he sinned and was driven from the personal presence of heavenly beings. Because it was given to the father of the human race, and from the manner in which it was given, we may conclude that it was designed for the whole human race for all time. God desired that man should never forget him as his Creator, and he gave the Sabbath as a perpetual reminder of himself. It was holy time, hallowed by Jehovah, in which these sinless beings were to devote themselves to his worship in a manner different from that of the other days of the week. It was sanctified, or set apart, for all time to come for this holy purpose.

The principle upon which the Sabbath commandment is based is as much "from everlasting to everlasting" as are the principles upon which rest the other precepts of the decalogue. Love to God and love to man are the two great principles upon which hang these ten precepts. Matt. 22: 35-40. Love is greatly strengthened by contemplation of the object of affection, and by an expression of the emotions aroused by this contemplation. And so, that those whom he had created might never fail to re-

member him as their loving Creator, God reserved the seventh day as sacred to the worship of himself.

The last six commandments reserve to man the inviolability of his person and property. This right of man is a fundamental one. It is founded in love and justice. It is his, by nature of his existence. Hence there have been given these commandments, reserving to him that which is his own. But he may give as much of his property to others and spend as much of his life for them as he deems wise. Likewise with God all things and all time are his. He has given to man six definite days of time in which to minister to his comforts of being, reserving for himself only the definite seventh day. And shall he not have that which is his own? The great principle of love demands that God, as well as man, shall have his own. Man has no more right to use that particular time which God has reserved for himself, without God's express command or permission, than he has to substitute a portion of his neighbor's property for his own without his neighbor's direction or permission. And God has nowhere in his Word authorized the use of the seventh day for man's personal work or pleasure. So the Sabbath commandment rests upon a principle as fundamental as that upon which the other nine are founded.

After the fall, but before the giving of the law on Sinai, God set before man the precepts of his law. The principles of his law are applicable in every age and under all conditions; for said Christ, "The Sabbath was made for man." He does not designate any race or nation of men of any land or any time. If language can mean anything, it means that the Sabbath is for all men of all time. When the Israelites were in bondage in Egypt, their oppression was so great that Sabbath observance became well-nigh impossible, and it came to be greatly disregarded by them. Moses and Aaron sought to lead the people to God even in the midst of their bondage. This led Pharaoh to say to them, "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. . . . Behold, the people of the land now are many, and ye make them rest [Heb., *Shabbath*] from their burdens." Ex. 5: 4, 5. And so God in his mercy delivered his people in order that they might observe his Sabbath and enter into the joy of all that it means.

"He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: . . . that they might observe his statutes, and keep his laws." Ps. 105: 43-45. "Remember [said their Deliverer] that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

One purpose of God in delivering this race of slaves is clearly stated to be that they might observe his Sabbath; and surely it is not unreasonable to conclude that if God "through a mighty hand and by a stretched-out arm" thus made it possible for people to observe the definite holy day which he had commanded, he expects all men of all times who are not in servitude to their fellow men to observe it. The weekly Sabbath was instituted before sin entered the world. After sin came in, a ceremonial ritual which pointed to Christ was followed by worshipers of Jehovah. A glimpse of this service typifying the shedding of the blood of Christ for the remission of sin is given us in the worship which Abel offered God. Gen. 4: 4; Heb. 11: 4. The ceremonies of this service were given by God in very definite form, to the children of Israel through Moses. The service throughout only typified the sacrifice of Christ for his broken law, and did not in any way take the place of the moral law.

"[It] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 9, 10.

When Christ was offered as a sacrifice for man, this ceremonial law ceased to be effective; for he "abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15. And as a visible evidence of the end of the earthly tabernacle service, "the veil of the temple was rent in twain from the top to the bottom." And so it is that the law of God, given before sin entered the world, has no organic relationship to the "types and shadows" which came because of sin. And when these types had their fulfilment in the death of the great Antitype, Christ, it in no way whatever affected the moral law nor the Sabbath in the heart of that law.

The fourth commandment is the one commandment that sets forth specifically the author of the decalogue. The idol worshiper could make applicable the three preceding commandments to his god, and could also say that his god required the observance of the last six, but he could not say that his god — a god made by his own hands — had "in six days . . . made heaven and earth, the sea, and all that in them is." If this fourth com-

mandment could be abrogated, or in some way removed from the decalogue, the heathen might then make all the claims for his gods that the worshipers of Jehovah are warranted in making for the living God. It is this creative power by which Jehovah "spake, and it was done;" and "commanded, and it stood fast," that distinguishes him from the gods of the heathen which "have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Ps. 115: 5-8. If mankind had always observed the Sabbath "according to the commandment," there never would have been an idol nor an idol worshiper.

It is the creative power of the living God that makes salvation possible.

"Wherefore if any man is in Christ, he is a new creature ["a new creation," margin]: the old things are passed away; behold, they are become new." 2 Cor. 5: 17, R. V.

And accordingly, David besought God,

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

The "new heart," in which the perfect law of God's love is written, is given by means of this creative power of Jehovah. But if we did not know of Jehovah as a creator, who thus creates the new heart as well as the heavens and the earth, who said, "I will put my laws into their hearts, and in their minds will I write them," we could not look to him for this transforming work to be wrought in our lives. And so it could not be done; for he is the only one who can do this work, as there is "none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

The observance of the Sabbath of the fourth commandment is expressly required by God that we may not forget him as our Creator. It was intended to distinguish the Jews from the nations, largely sun worshipers, about them, and it is intended to distinguish the people of God in these latter days from the world. The Sabbath —

"points to him as both the Creator and the Sanctifier. It declares that he who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by his power we are reconciled to God. For, speaking of Israel, he said, 'I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them,'—make them holy. Then the Sabbath is a sign of Christ's power to make us holy."—*The Desire of Ages*, p. 288.

It is of no vital importance to us to know that God created the heavens and the earth in six days, or that he

upholds them by the word of his power, if we do not connect that creative, upholding power with our own lives. Upon it depends our salvation, and our happiness and enjoyment of life in this present world and in the world to come.

The creation of a clean heart is the only means of a new life — the life in Christ. To the one who is thus "born again," in whose heart the law of God is written, the ten commandments are not ten arbitrary, binding laws that must be obeyed through fear of punishment, but they become ten great precious promises. Each "thou shalt" is a sweet promise of daily power for holy living. These ten words were a fulfilment to David of his penitential prayer, "Renew a right spirit within me." Likewise may they be to us. Then with David may we exclaim, "O how love I thy law! it is my meditation all the day." Ps. 119: 97.

Abrogate, do away, by any means, with this fourth commandment?—No, indeed! It, in particular, sets forth him of whom the apostle of love exclaimed,

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11.

How can he who loves his God, possibly do other than "remember the Sabbath day, to keep it holy"? Remember it when?—From the close of the Sabbath at sundown (Lev. 23: 32) of the seventh day of the week to the beginning of the next Sabbath at sundown of the sixth day of the week—"remember" during the intervals between the Sabbaths, and in particular "remember . . . to keep it holy" during the sacred hours of the day itself.

This memorial of God's, the sign which he has placed between him and his people, "that they might know that I am the Lord that sanctify them" (Eze. 20: 12), will be observed throughout the eternal ages.

"As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

Let us enter into the joy of its observance here that we may enter into it through the eternal ages to come.

QUESTIONS

1. Show that the fourth commandment rests upon the same fundamental principles as the other nine of the moral law.
2. Show that it is given for all men of all time.
3. Why was it not abrogated at the time the ceremonial law ceased to be effective?
4. Why is it important that man should not forget God as the Creator?
5. Then what does Sabbath observance signify as to man's salvation?
6. How long will Sabbath observance continue?

STUDIES IN THE TESTIMONIES

Nearing the End

TYLER E. BOWEN

1. IN a statement first published nine years ago, what is said of the times before us?

"The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*Testimonies for the Church,* Vol. IX, p. 14.

2. For what are the forces of evil consolidating? What is foretold concerning the final movements?

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

3. As the spiritual conflict deepens, what two classes are developed? What will be shaken?

"Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes, 'Here are they that keep the commandments of God, and have the faith of Jesus.' Rev. 14: 12. Soon the battle will be waged fiercely between those who serve God and those who serve him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain."—*Testimonies for the Church,* Vol. IX, pp. 15, 16.

4. What is Satan said to be? Upon what must God's people stand?

"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31: 12-18. They are to take their stand on the living word, 'It is written.' This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope."—*Testimonies for the Church,* Vol. IX, p. 16.

5. Besides placing dependence upon the Word, where shall the people of God find victory?

"Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The

greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

"Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded. 'Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.'—*Patriarchs and Prophets,* p. 203.

6. In the final conflict between truth and error what will especially distinguish the people of God from the world?

"The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to his claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel all, 'both small and great, rich and poor, free and bond,' to receive the mark of the beast, yet the people of God will not receive it. Rev. 13: 16. The prophet of Patmos beholds 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,' and singing the song of Moses and the Lamb. Rev. 15: 2."—*Testimonies for the Church,* Vol. IX, pp. 16, 17.

7. In a view of this conflict between good and evil, what was seen? What command was given by a mighty general to the soldiers of Prince Immanuel?

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice, 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters. Let all who will,

come up to the help of the Lord, to the help of the Lord against the mighty."—*Testimonies for the Church,* Vol. VIII, p. 41.

8. What is expected of every soldier of Christ in an hour like this?

"We are in this world to lift the cross of self-denial. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure as seeing Him who is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, 'He that is not with me is against me, and he that gathereth not with me scattereth abroad.' Matt. 12: 30. Indifference in the Christian life is a manifest denial of the Saviour."—*Testimonies for the Church,* Vol. VIII, p. 45.

9. In exerting this "positive influence for good," what must be lived and imparted by every church member who really enters Christ's service?

"God calls upon every church member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Testimonies for the Church,* Vol. VIII, p. 47.

10. As the third angel's message nears its completion, who is commissioned to aid in its proclamation? What is the result?

"I saw angels hurrying to and fro in heaven, descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."—*Early Writings,* p. 227.

11. What scene is presented of that time when the victory shall have been won?

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own

no other law than the law of heaven. All will be a happy united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, 'There shall be no more sin, neither shall there be any more death.'—"*Testimonies for the Church*," Vol. VIII, p. 42.



HEAVEN, O LORD, I CANNOT LOSE

Now summer finds her perfect prime;
Sweet blows the wind from western calms;
On every bower red roses climb;
The meadows sleep in mingled balms.
Nor stream, nor bank the wayside by,
But lilies float and daisies throng;
Nor space of blue and sunny sky
That is not cleft with soaring song.
O flowery morns, O tuneful eves,
Fly swift! my soul ye cannot fill!
Bring the ripe fruit, the garnered sheaves,
The drifting snows on plain and hill.
Alike to me, fall frosts and dews;
But heaven, O Lord, I cannot lose!

Warm hands today are clasped in mine;
Fond hearts my mirth or mourning share;
And, over hope's horizon line,
The future dawns, serenely fair.
Yet still, though fervent vow denies,
I know the rapture will not stay;
Some wind of grief or doubt will rise
And turn my rosy sky to gray.
I shall awake, in rainy morn,
To find my hearth left lone and drear;
Thus, half in sadness, half in scorn,
I let my life burn on as clear
Though friends grow cold or fond love woos;
But heaven, O Lord, I cannot lose!

In golden hours the angel Peace
Comes down and broods me with her wings;
I gain from sorrow sweet release;
I mate me with divinest things;
When shapes of guilt and gloom arise
And far the radiant angel flees,
My song is lost in mournful sighs,
My wine of triumph left but lees;
In vain for me her pinions shine,
And pure, celestial days begin;
Earth's passion flowers I still must twine,
Nor braid one beauteous lily in.
Ah! is it good or ill I choose?
But heaven, O Lord, I cannot lose!

So wait I. Every day that dies
With flush and fragrance born of June,
I know shall more resplendent rise
Where summer needs nor sun nor moon.
And every bud, on love's low tree,
Whose mocking crimson flames and falls,
In fullest flower I yet shall see
High blooming by the jasper walls.
Nay, every sin that dims my days,
And wild regrets that veil the sun,
Shall fade before those dazzling rays,
And my long glory be begun!
Let the years come to bless or bruise:
Thy heaven, O Lord, I shall not lose!

— Edna Dean Proctor.



ETERNAL life is bestowed, not as a reward of merit, but as the gift of God.

IN MISSION LANDS

Itinerating in Troublous Times in Hunan, China

(Concluded)

O. B. KUHN

FROM Changsha we started up the river to Siangtan, the second largest city in the province. As we drew near to this place, we noticed that the water in the river was rapidly rising. There had been heavy rainstorms in the upper part of the river valley the day before, and when we reached Siangtan the streets and houses were flooded to a depth of three or four feet.

Along the river front thousands of the inhabitants live in houses built up against the city wall. When the flood drives these persons out of their homes, they climb upon the wall, where they reside until the waters abate. Members of our party went through the streets in a rowboat to our chapel, which was also flooded. Returning to the wharf, where I was waiting to learn whether or not we could hold meetings in the chapel, they informed me that there was nearly four feet of water in the building.

Before leaving Changsha we were told that the northern soldiers had succeeded in driving out the southerners from the city of Heng Djou, five hundred li south of Changsha, and from Hengshan, three hundred li distant, and that it was now safe to travel to these cities. We decided to visit our people in these two places, where we have chapels. As our church members in this city had passed through very trying times and had not been visited for nearly a year, we felt that we should meet with them.

We waited several hours, until a boat for Heng Djou came in from Changsha. It was one of the largest up-river vessels, and was crowded with passengers and soldiers. Also a prominent northern official was aboard. The boat carried a cargo of supplies for the soldiers. Henry (my little boy) and I found a place to spread our bedding in a large room which was nearly filled with flour and ammunition for the troops at the front. In this corner we stayed two nights and a day.

Reaching a point ninety li from Heng Djou, we met a launch belonging to the Butterfield & Swire Co., flying the British flag. The men on board kept the whistle blowing and waved their arms frantically, at the same time shouting at the top of their voices. Steaming alongside, we were

told that fifteen li farther up the river the southerners had placed a large battery for the purpose of preventing men and supplies from reaching the troops at Heng Djou. These artillerymen had made a long detour from the south of Heng Djou around the city to the east and planted their cannon seventy-five li to the north.

Our boat, with its supplies and soldiers for the northerners, having also on board the official, would have been worth capturing or sinking. Our party think that God used the little launch to warn and save us, and we thanked him that our lives were accounted precious in his sight that day. On our way back, other vessels carrying troops, passengers, and supplies were warned of the danger ahead. In every case they turned around rather than chance the marksmanship of the southern gunners.

The flood at Siangtan, with the waters still rising from the continued rains, and the cannon on the river bank near Heng Djou, show us how feeble and helpless we are to do this work alone. Without the special care and protection of God, it is impossible to carry on the work here. We are cut off from other stations that we have earnestly desired to visit since the war began last fall. In one instance we were unable to send the salary of the evangelist to him, as the post-office officials in Changsha refused to send money orders. Because of robbers on the road no one will venture to carry the money. We will probably have to take a chance on sending out a worker from here with a few dollars to tide the evangelist over.

At another place where a few years ago canvassers sold literature, there are nearly thirty men keeping the Sabbath. Last summer this interest was investigated by a member of our committee. He remained there several days, preaching to these persons, and returned, reporting a genuine interest, with six or eight men keeping the Sabbath. Later in the summer another preacher was sent there to help these persons find their way into the kingdom. He stayed two or three weeks, and reported to us that besides the few who were already Sabbath observers, there were a score of others who were deeply interested. Because of a shortage of laborers, we have had

no one to send there permanently until recently. I have greatly desired to meet with this company, but since last fall, when the war began, the trip has been out of the question. A few weeks ago we sent two canvassers to this large city, one to sell literature and the other to care for the interest until we could send a preacher and make a personal visit. One of these colporteurs returned because of the hardness of the way, the soldiers having robbed both men, and otherwise misused them. The other, in the face of great hardships and bitter experiences, continued to work in the city and preach to the flock there.

A building has been rented in this city and prepared for chapel purposes. The canvasser-evangelist is in charge, and reports that more than thirty persons attend the meetings regularly on the Sabbath, and nearly two hundred listen to the preaching in the evenings.

If it is possible to get through to this company of believers, we shall visit them in the near future. They must have more help soon. The work that should be done, but which we are helpless to do because of war and flood, weighs more heavily on us than that which we daily perform. The cries from the great harvest field which

we cannot at present answer, are overwhelming. In many cases we can only pray to the Lord of the harvest. In prayer we carry these precious souls to the Saviour in the arms of our faith. We commit them to him. They are his. He is the great Shepherd of the sheep and the Bishop of our souls.

Today the opportunity to win men to God is unsurpassed. In our meetings men who have never professed Christianity say that the door of their hearts has been opened. The seed sown by the canvasser is springing up, and if cared for will yield fruit thirty, sixty, and a hundredfold. The need for foreign laborers in Hunan was never greater. Genuine interests on all sides demand immediate attention. Scores of persons won from heathenism by earnest, prayerful evangelistic effort and through Bible work are nearly ready for baptism. Today is surely the time of our greatest opportunity in China. Soon doors that are open to us will be closed. We who are in the field appreciate the great things that are being done in America by our brethren in behalf of missions, but if more can be done, today is the time to do it. The opportunity will soon be gone.

Changsha, Hunan, China.

the teachers were moved to tears. They had never seen anything like it before. One lady teacher told one of our sisters that when she saw the sisters washing each other's feet it seemed as if the Lord were there in person. When we were ready for the Lord's Supper, two of the sisters stepped aside from the others and prayed secretly a few minutes for a preparation for the sacred ordinances. It was indeed a good meeting.

On the last Sunday I baptized five in the river. A number of outsiders were present, many of them public school teachers. I think that I never saw a more touching scene at a baptismal service. The first candidate was a widow of about thirty-five. She is of the better class, and owns some property. When the truth first came to her, she would receive the poor brethren to her house, but would not be found in their poor dwellings. When I beckoned for her to come into the water, she first kissed the sisters, all of them poor in this world's goods, then she walked calmly into the water. The tears flowed freely. Even some of the outsiders wept like children.

This sister has had an experience. About two years ago she was publicly insulted by another woman. Not being a Christian at that time, she revenged herself by physical force. The two women had to be separated by a third party. When the duty of reconciliation was shown her, she felt that that was requiring too much. Finally she said that if she chanced to meet her enemy, she would seek reconciliation, but that she would not go to her. We continued the meetings for the candidates. She struggled over the matter till at last she consented to do it. So we arranged to have them meet. And she boldly but humbly did what she could to right matters. The other woman, however, fairly raved. The veins stood out in her neck, as she cried out and threw her hands in the face of the penitent one. But Sister Salud kept calm through it all, for a new power had taken hold of her, and she was under its control. A heavy burden had rolled off her heart, and now she was free. Those two women standing face to face presented a wonderful contrast.

It is interesting to know that Sister Salud's husband, although a Catholic, obtained a Bible about three years before he died, and read it the rest of his life. He had a lingering sickness. He requested his wife not to allow the Catholics to bury him. So they had a pastor of the Baptist Mission to conduct the services — the first Protestant missionary to enter their house. Strange to say, this opening was not followed up. One of our workers later learned of the woman, and called to see her, and arranged to give her studies. She immediately became interested in the truth.

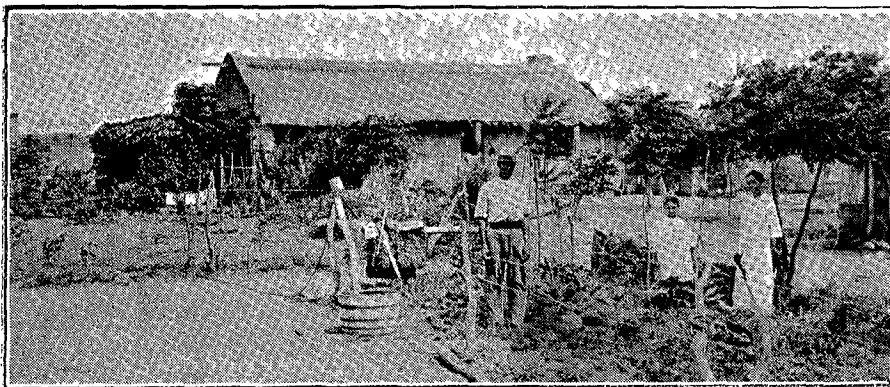
At Bacolod we organized a church of nine members and elected the necessary officers. There were three old

A Husband and Wife Converted

G. B. REPLOGLE

THE wife of the keeper of the *fonda* suffered with cancer of the breast. She was recommended to the River Plate Sanitarium for its removal. Her treatment lasted nearly two months.

Their acceptance of divine light resulted in their quitting their business, with the sacrifice of their property and friends. In their desperation they came and settled near the sanitarium,



HOME OF NEW BELIEVERS, NEAR RIVER PLATE SANITARIUM

During her stay with us she became acquainted with the Lord and accepted his Word as her guide. She took the good news home to her husband, who took his stand with her.

rented some land, and built a little house — the one shown in the picture. After a short time they fully accepted the truth and were baptized, and are now faithful members of the church.

A Visit to Bacolod, Philippine Islands

E. M. ADAMS

A FEW days ago I went over to help a native evangelist start a series of meetings in Bacolod, the chief city in the province of Negros Occidental. The meeting started out well; and we hope that its influence will extend to other places, for several of the teach-

ers, there for the summer school, attended the meetings.

The first Sabbath we celebrated the ordinances. It had been about one year since the believers there had had the privilege of partaking. It was a very impressive service. Some of

members living in that place who were not present at the time of organization. They will be taken in later, besides two or three others in that province who are now members in Iloilo. Others are nearly ready for baptism. So we hope soon to have a good-sized church there.

When the company who are now about ready for baptism in Iloilo are baptized, we shall then organize our fourth church in this field. The church that is called the Iloilo church is in Jaro, about three miles from Iloilo proper.

We earnestly solicit an interest in your prayers. I plan to leave the first of next week for the Cebuan general meeting. Then follows the Panayan. We want to advance at this time. May God lead his people everywhere to a whole-hearted surrender for the finishing of the work in the power of the "loud cry."

THE CALL TO BE A MISSIONARY

For my part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the thought in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege.

Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, makes us pause, and cause the spirit to waver and the soul to sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left his Father's throne on high to give himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—*David Livingstone.*

GO AND TELL THEM

"OVER and over the cry is heard,
'Come and bring us the saving word.'
Over and over the message rings
From the loving lips of the King of kings,
'Go and tell them—'tis my command—
'Go and tell them in every land.'
And while one soul of the sons of men
Waits for the word from the lips or pen,
We who have heard it must tell it again."



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.

The Day of Rest (Ex. 20:8-11)

T. E. MORGENSEN

AGAIN with joy we hail that sacred day
Which our Creator gave to man for rest;
We gladly lay our worldly cares away
And come to God, expecting to be blest;
For he hath promised, and his promises
Are true and faithful, made in righteousness,
And we believe, and hope, and trust, and pray
That God will bless us on his holy day.

Memorial of our Creator's power,
We welcome thee, and long for that blest hour
Of which thou art the type,— eternal rest
In that fair land where sin cannot molest,

Nor death can enter, nor the tempter come,
Alluring us to leave that blissful home -
Prepared for those who by obedience prove
Complete allegiance to the God of love.

Within the house of prayer, again we meet,
This sacred day, to hold communion sweet
With thee, O God, the Author of our faith;
Draw near and bless us while we humbly wait
Before the throne of grace to worship thee
In human weakness and simplicity;
When we shall part, O Lord, be with us still,
And help us thy commandments to fulfill.

Tygh Valley, Oreg.

Cancer of the Mind

G. H. HEALD

THE body is made up of countless billions of cells, every one of which is derived from one original cell. That cell became two, then four, then eight, then sixteen, the division continuing, some cells becoming skin, some muscle, some nerve or brain. But as these cells continued to multiply, and take up their assigned tasks, it was done in such a way as to indicate positively that all these cells were working harmoniously to a common end, under some central, directing power. The bone cells and cartilage cells and muscle cells and skin cells that went to make up the nose, formed one looking almost like father's or mother's. The cells of the eyes and of the hair showed a similar tendency—to make those objects resemble those of the parents. That original cell—too small to be seen with the naked eye—had in it something which determined the shape of nose, color of hair and eyes, tallness, tendency toward certain diseases, even certain peculiarities of mind. In some way that original parent cell impressed all these features on the resulting cells, so that as they multiplied and took up their respective function, it was as if it were all done according to a prearranged scheme. In this connection it is impossible to avoid reference to that wonderful expression of the psalmist:

"Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139: 16.

But the cells do not always work so harmoniously. Sometimes one or

more cells go on a strike and throw off all authority. They become outlaws, and grow independently of the rest of the cells, and give no heed to a central authority. They absorb nourishment, grow rapidly, and eventually, if not hindered by some outside means, as a surgical operation, they destroy life. We call these groups of outlaw cells which have rebelled from the central authority, malignant growths, or cancers. A cancer is a rebellion against organization.

That there are cancers in the mental and moral sphere, just as ruinous in their way as the cancers which destroy the body, is the theme of this article. The following incident may serve as an illustration:

The writer was sitting near the door of the church, to welcome strangers. It was near the close of Sabbath school. A stranger came in, and being seated, the following conversation took place:

"To what church do you belong?"

"I do not belong to any church now—just go from one to the other."

I learned his name, occupation, etc., then he began:

"I have something for you to think about: When God spoke to Adam, he used perfect language, which Adam understood perfectly, and Adam spoke to God in that same language."

I wondered what was coming.

"They did not sing what they had to say. It was the devil who invented music, and the patented verses that we use in what we call worship. All this use of music and patented verse is wickedness."

He was on his hobby. I could hardly stop him. I suggested that the angels sing in heaven, but it was like throwing a cup of water on a burning building. He went on to say that we should worship in our own words and not in the "patented" words of somebody else. I might have called his attention to the fact that the psalms are verse, and were used in singing the temple service, and that Jesus and the apostles were not above quoting these psalms. I might also have quoted the psalms which direct us to sing unto the Lord. But he had *one idea* so strong that he kept right on during the benediction. Having other duties, I had to leave him, probably to continue his preachment to others.

Here was a cancer in his mind, growing at the expense of his mind and his religious experience, and threatening to make shipwreck of his faith. He had already progressed so far, perhaps, that ordinary arguments would have no weight with him.

Say, Mister, How About Your Boy?

MRS. B. M. EMERSON

THIS is the story of a successful business man who had planned to give his ten-year-old son a curious gift—a promissory note reading as follows:

"For one year from date I promise to give my son, —, one hour of my time every day, with two hours on Sunday. And I promise that this time shall be solely his, without interference for business or pleasure of any other sort, and that I shall regard it as a prior engagement each day."

When asked how he came to think of such a thing, the rich man said:

"Well, the other day a young fellow came to me for a job. I had known his father years ago, and his was a fine family. Now this son is down and out. He looked as if he'd been drinking, and was without funds.

"When I asked him how he came to such a pass, 'and with such a father,' I added, he half broke down, and said:

"My father must have been a fine man, but unfortunately for me, I only knew it through others. He always was too busy to pay much attention to me. As a matter of fact, I never knew him as a companion, a friend, or anything but a man who paid the bills."

"As I sat listening to that poor chap I suddenly realized that he was painting my picture too. I've been 'too busy' many a time to take an interest in the things brought to me by my boy. I never have been a companion to him. We're not friends now! Think of that!

"Think of a man neglecting the most important business in which he can engage—the proper rearing of a child or children to help strengthen humanity and carry on the world's work! It all came over me like a flash, and I know I must have reddened with shame. I gave the fellow a job, and told him he'd given me the best job I'd ever had. He didn't say anything, but I think he understood.

"So, you see, I'm going to put it as a gift, though it's the highest sort of duty. And, really, I ought to make it more than an hour a day, considering the years I've been neglecting this biggest of all opportunities.

A man may get a cancer in his mind on the subject of organization, on the sanctuary question, on any one of many topics, which, growing luxuriantly and unrestrainedly, may destroy his soul.

There are also moral cancers. Jesus, in the fifth chapter of Matthew, tells us that it were better to pluck out the eye than that it should take us down to hell. The evil eye, the evil thought, can so engross the mind that it destroys all spirituality.

The cure of cancer is an *early* operation. If allowed to continue too long it becomes incurable.

Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."

Peter says: "Gird up the loins of your mind."

Do not let the cancer grow; it may soon get to the incurable stage. Have it out at once.

haven't time." Not only is this true of the mother in the home, but the father, weighted with the responsibilities of conference duties, is also perplexed to know how to meet the many demands for his time, and is it not generally the case that he gives all his time to the denominational work which he considers most important, leaving entirely to others the training of his children, which God has given him as his *first and most important duty*?

SOMETHING TO ENCOURAGE MOTHERS

MRS. W. C. BOYNTON

Not long ago I attended a meeting in the Douglasville (Ga.) church. The one who had been asked to lead the meeting was sick, so could not be there. Without a moment's notice, a young man who has been keeping the Sabbath less than a year was asked to conduct the service. He did not ask to be excused, but did the best he could, being unprepared.

He took for his text, "To obey is better than sacrifice." After bringing out many good thoughts and nicely illustrating his points, he told the following story:

"Some time ago, when I was quite young, I belonged to what we called 'The Good Time Club.' My mother had been an Adventist from the time I was a little boy. She had tried to teach me the right way, but I was quite indifferent. However, I liked to read, and would often pick up the *Signs of the Times* and learn a little poem which especially appealed to me.

"Well, this 'Good Time Club' met rather often; we did not care what money we spent, just so we had what we called a good time. One night we were out for a good time with our girl friends. The occasion was pleasant, but when supper was served, wine was set before us. I looked at it, and said to myself, 'This thing is going too far.' Somehow they always rather expected me to take the lead, even to the extent of calling me 'Old Trusty,' and soon some one asked why I was so sober. I really felt sober, and could only say, 'Boys, this thing is costing too much.' They knew that the supper was expensive, but they also knew me, and one said, 'Why, you don't care for the money, do you?' I answered that I was not thinking of the money, and the subject dropped for the time.

"Before long I was asked to make a speech. While this was not an uncommon request, I was at a loss for a moment to think of anything that expressed my feelings just then. So I arose and recited a poem I had learned long before from the *Signs of the Times*, entitled 'Where There's Wine, There's Danger,' and I put into it all the expression I could command. When I finished, there was silence until I said, 'Boys, this is what I meant. When it comes to having wine in our midst, it is going too far. It will cost some of us too much. Let us stop right here.' And we did."

That young man obeyed the promptings of the Spirit, and today he plans to be a minister of the gospel. That mother may never know in this life how much good will come from having good literature where her boy could.

"Do you know, I feel like hiring a hall, and inviting as many fathers as can crowd in, and begging them to join hands with me in this sort of thing. Here I've been all these years, rushing and working and worrying at a work any ordinarily intelligent and industrious man could do, and paying the least possible attention to a work no other man in the world can do but myself—being my boy's father!

"Now, I am going to try to make up to him—and to myself—what we've lost. Already I've arranged matters at the office so as to get away an hour earlier in the afternoon. It may decrease the profits a little, but even if it should cut them in half, I'd rather leave my boy the remembrance of a father who was his comrade than a whole mint of money.

"Anyway, the more you have to do with money, the more you understand how powerless it is to take the place of things that can't be seen or held or stored away—except in the mind or in the heart!

"In the rush and struggle of present day business many a father is not the friend of his own boy or any boy. Yet there is no getting around the old fact that the boy is our first and most important business.

"The 16,000,000 of him now in this country will man the nation and help to steer the race within twenty-five years. But if this were the only argument in favor of fathers who are friends and comrades as well, it might not make much headway, for, as Lincoln said in one of his earliest addresses, 'few can be induced to labor exclusively for posterity, and none will do it enthusiastically.'

"Fortunately, the benefits to be derived from such friendship and comradeship are not wholly for future fruitage. Not even mostly so.

"The father who is his boy's 'chum' gets measure for measure. 'The educational value of such association is mutual,' says Theodore H. Price, a keen-minded analytical 'chemist' in the field of commerce and finance."

The foregoing narrative is very suggestive, and worthy of our attention. How often we hear the expression, "I

read it. The learning of that one poem proved to be the turning-point in his life. The Lord brought those words to his mind at just the right time.

Mothers, let us not become discouraged; but let us sow beside all waters; let us do our part, and the Lord will do the rest.



"DON'TS" IN THE CARE OF CHILDREN

Don't permit the child to go to school without breakfast. Tea or coffee and a roll is an inadequate and improper meal for the growing child.

Don't send the child to school with dirty face and hands. The hair should always be well combed and the clothes tidy and clean. Body vermin spread rapidly among unkempt children.

Don't allow the child to spend the lunch money for candy and pies or to buy any foodstuffs from street vendors. Foods which have been exposed to the street dust are unfit for food.

Don't expect the child to make its own lunch at noon. The mother should never be too busy to provide an adequate noonday meal for the child.

Don't forget that children are very susceptible to the frequent changes of weather and should therefore be clothed according to the temperature of the day and not according to the season. Rain clothes should be provided for them.

Don't allow the children to stay up late at night. They require plenty of sleep in a well-ventilated bedroom.

Don't fail to teach them good habits. They should never spit on the floor, sidewalk, or upon the slate, as this is a filthy and dangerous practice.

Don't ever allow them to put the fingers in the mouth. Disease is often carried into the system in this manner.

Don't allow them to wet the fingers when turning the leaves of books. This custom is unnecessary, and may lead to the spread of disease.

Don't permit them to put pencils in the mouth or wet them with the lips.

Don't forget to warn them against the practice of putting money in the mouth. Many a child has swallowed a coin without harmful effects, but

others have had serious trouble when the coin lodged in the throat.

Don't allow them to put pins in the mouth.

Don't permit them to "swap" candy, apple cores, pencils, chewing gum, partly eaten foods, whistles, or anything that may be put into the mouth.

Don't fail to provide the child with a clean handkerchief. Many children have the nasty habit of wiping the nose upon the sleeve. They should be reprimanded for this habit, but parents are deserving of criticism when the child is not provided with the proper means for wiping the nose.

Don't permit them to put foreign bodies into the ears or nose. Beans, peas, buttons, cotton, and numerous other articles have been found by doctors in the nose and ears of children

NAMING THE CHINESE CHILD

ADELAIDE BEE EVANS

CHINESE parents have many customs in regard to naming their children. Sometimes those who are very poor do not name them, even the boys, at all; again, they call them by names that have a bad meaning. One little lad who came to the mission school in Honan had always been called by a name that means Beans; and one of his first requests on his arrival was that now he might have a school name.

Other parents give their children names that have good meanings. Wong Foh-sang is one little boy's name. His father's name is Wong Sien Sen, or Mr. Wong; Foh means happiness, and Sang means life; so this boy's name is really Happy Life Wong. Mr. Lee, a Christian Chinese, calls his little son Kao Wang, which means High Hope. A little girl may be called by a name meaning something as sweet as Spring Fragrance, or Pleasant Morning, or Happy Moonlight.



A SIMPLE EFFECTIVE TREATMENT

BLANCHE DAVIS

As I was eating my breakfast one morning, a note was handed me, asking me to come as soon as possible to visit a well-to-do family whose servant had sprained her ankle. I went, and found the servant in bed with her ankle swollen and inflamed. I gave it treatment for an hour or so, and left her in bed.

In the afternoon I returned, and found the servant much better, to the surprise of all the family. I treated her ankle again, and left word that I would return on the morrow.

The following day I visited the family to give the servant another treatment. She was up and doing her work as usual.

They all were very grateful as well as surprised to find how quickly our simple treatments help in time of necessity. The Lord certainly adds his blessing to efforts of this kind in ministering to those in need of physical help, thus opening the way for spiritual blessings to be bestowed.



"HOME is the blossom of which heaven is the fruit."

Christ Is Coming

EUGENE ROWELL

In the beauty of the morning, when effulgent seas of light
Overwhelm the frowning headlands of the continents of night,
And the world rolls into splendor far and free,
We can see a brighter glory in the shining of the sun,
We can feel a gladder throbbing in the moments as they run—
Christ is coming with eternal victory.

In the quietness of noontide, when the winds and waves are still,
And the peace of benediction holds the harbor and the hill,
And the city's restless heart has ceased to moan,
There's a deeper sense of blessing than the silence on the sod,
There's a holier communion in the hearts at peace with God—
Christ is coming, Lord and Saviour, to his own.

When the sunset shadows deepen and the night winds toss the trees,
And the death-born terror wakens from the caverns of the seas,
And men's hearts fail for the fear that coils and clings,
There's a star of brighter glory than e'er lighted evening skies,
There's a glow of sweeter promise than of earthly dawn to rise—
Christ is coming, Lord of lords and King of kings.

Christ is coming. Soul, be ready, with the light of promise shod,
Strongly with uprightness girded, having faith and hope thy rod,
Crowned with zeal that pilgrim hardships but increase.
He will call thee on thy journey to the land beyond the sky;
Soul, be ready at thy doorway lest he coming pass thee by—
Christ is coming, death-triumphant, Prince of Peace.
Hamilton, Bermudas.

when the parents were unable to account for their complaints.

Don't fail to teach them that disease is transmitted by coughing or sneezing into another's face. They should turn their face in order to avoid this.—
The Purity Advocate.



"WHEN you wish to brighten your rugs and carpets, try saturating a soft cloth with kerosene, and wringing it dry between two other cloths. Then go over your rugs with this, and it will cut and remove all smoky grime, and leave the colors bright and clear. Kerosene does not fade the colors, as does ammonia or the strong soap so commonly used."



THE COLORED WORK IN OKLAHOMA

THE work among the colored people of this State is making rapid progress. Our summer's effort has resulted in bringing out a company of people known as the Bethel Seventh-day Adventist Church of Tulsa. Tulsa is the richest city in the State.

One week before we took our tent down to ship it to the Oklahoma City camp-meeting, we looked around for a place of worship for our people, intending to continue the effort in regular church services, but found that not even a room could be secured in Tulsa. As our home missionaries must be men of resources, we planned hurriedly to erect a temporary tabernacle. The plan was blessed of God, and now the people are meeting in a comfortable wooden tabernacle. It is lighted with gas, which will also furnish heat for the winter. We may say that this effort paid for itself.

In Muskogee, the work is prospering. The church, the Sabbath school, and the missionary society are letting their influence be felt. In Guthrie the faithfulness of the people is marked. They say to the minister, "Go and carry the message to others, while we take care of ourselves and hold high the light."

The companies in Preston and Okmulgee, while needing ministerial help, are endeavoring to keep the faith. The isolated ones are loyal, and they show it by coming to the services of the Lord's house.

We have reason to praise the Lord for all his goodness. Financially, the constituency is doing well. We hope to pay all our workers from the tithe of our colored people this year. Our ambition is to see the work advance among this people financially, numerically, and spiritually. Remember the Oklahoma work in your prayers.

M. G. NUNES.



ADDRESS TO MOUNT VERNON CHAMBER OF COMMERCE

WHILE in attendance at the Ohio camp-meeting, the president of the chamber of commerce of Mount Vernon city sent the writer a request to deliver an address at the midweek meeting and dinner of this body. As the occasion offered opportunity to observe how Seventh-day Adventists can in spirit co-operate with public bodies and with the great aims our nation is now setting before herself, a few words of report on the meeting might be of interest.

In one of the main buildings, a few doors from the square of the city, is the room used by the chamber of commerce for its weekly dinners and its business meetings. Tables reach from one end of the room to the other, enough to accommodate a splendid representative gathering of this body. They are so arranged that the speaker, sitting at the right of the president, can easily be seen and heard by the full gathering.

On this occasion, August 21, the mayor of the city, the president and secretary of the chamber of commerce, the leading financial and business men of the county, as well as a leading attorney of the city of Columbus, who also is chairman of the Council of National Defense for the State of Ohio,

were present. So well recognized was it that the writer was a Seventh-day Adventist that while meat was served at all the other plates, before his plate was set another dish which was not elsewhere served at the banquet; and his introduction as a Seventh-day Adventist minister gave him a good opportunity to voice such sentiments of co-operation and reciprocity as the occasion would naturally offer.

The subject chosen to speak upon was "A Supreme Moment in History." The main thought dwelt upon was that of the ten nations of western Europe, into which the Roman Empire had been divided. This gave rise to the doctrine known as the "Balance of Power." For many centuries it was the concern of statesmen to hold in check any one kingdom which might rise overwhelmingly, and to check its influence whenever it threatened the independence of its neighbors. It might have been foreseen, however, that certainly some one nation would eventually arise so strong that no countercombination in Europe could be formed sufficiently strong to keep it in check. Then it would be necessary to appeal for aid across the waters of the Atlantic. When that moment should arrive, however, it would mean that the doctrine of the "Balance of Power" was no longer the concern of European statesmen alone, but had become the anxiety of the world. That moment arrived when the President of the United States declared war, April 6, 1917, so that from now on the major current of history has left the shores of Europe never to return.

I was followed in my address by the attorney from Columbus, who visits all the counties of Ohio, checking up their activities in Liberty Loans and War Savings Stamps, and prosecuting any violations of the Espionage Act. He gave a remarkable presentation of the development of the war issues, and of the achievements made both by Ohio in general and by Franklin County in particular. He took occasion to refer to my address three or four times in words of appreciation, and pointed out his hearty agreement with us in understanding that this was indeed a supreme moment in history.

At the close of the dinner, words of appreciation were also expressed by very nearly all the business and professional men present. The editor of the leading city paper spoke in the highest terms of the clear presentation of the situation of this issue as given in the address.

The whole occasion was one which taught me very clearly that there is no reason why the public cannot be made to understand the desire of Seventh-day Adventists to co-operate to the utmost with the Government in its great and serious task, even though we are a denomination with noncombatant principles, and also are very jealous for the Sabbath, and desire as far as possible to live in accordance with our consciences.

The gentlemen present at this dinner were those who constitute the local board of the county for war purposes, those who are most aggressive and most successful in the sale of Liberty Bonds and War Savings Stamps and in the promotion of the Red Cross work. It was a pleasure to the writer to enter fully into the spirit and earnestness of these men. On the other hand, their expressions of ap-

preciation showed that they recognized the endeavors of Seventh-day Adventists to respond to the claims of the Government upon them.
B. G. WILKINSON.



THE CAROLINA CAMP-MEETING

THE annual conference and camp-meeting of the North and South Carolina Conferences was held at Charlotte, N. C., August 29 to September 8. This was a union meeting of the two conferences, and was quite well attended by the believers from both States. On account of the small membership in each of these conferences, consideration was given to a proposal to unite these two conferences, and thus economize in the expense of operation. The delegates were practically unanimous in favoring this plan, and the union of the two conferences was effected with the utmost unity. The combination will hereafter be known as the "Carolina Conference."

The union of the two conferences, of course, makes it necessary to make some changes in workers, and this is being quickly and satisfactorily arranged. Brother J. W. MacNeil, the president of the North Carolina Conference, was chosen as president of the united conference, and Mrs. A. B. Russell, of South Carolina, as secretary and treasurer. Capable and experienced workers were selected to head the various departments, and the conference starts out with bright prospects to do strong, aggressive work.

A spirit of progress was shown in all the reports rendered at the meeting. The sale of our books and other publications is most encouraging and shows that the hand of God is in the work. Let all pray that this good work may go on, and increase.

The same spirit of liberality seen in other meetings was manifest here also. About three thousand dollars was given for the work abroad, and for some local needs. The Sabbath school offering for the two Sabbaths amounted to more than two hundred dollars.

A camp-meeting for our colored believers was held at the same time in another part of the city, which was well attended, and was greatly blessed of the Lord. Elder W. H. Green, secretary of the Negro Department, attended this meeting, as well as other workers from the union and local conferences. A full report of this meeting will doubtless be published.

A revival spirit was seen throughout the meeting, the hearts of all responding to the practical instruction given. A number were baptized the last day of the meeting. The writer, with the union and local conference workers, carried the burden of the meeting. Prof. Eugene Waller was present to represent the Mt. Pisgah school, also Prof. Lynn Wood, of the Southern Junior College.

In effecting the union of the two conferences, it was voted that twenty-one counties from the western end of North Carolina become a part of the Cumberland Conference. This territory is so situated that it can be more easily worked from this center, and will bring needed strength to the Cumberland Conference, as there are about two hundred Sabbath keepers in this territory.

On the last Sabbath of the meeting J. R. Dieffenbacher, J. F. Crichlow, and W. H. Maynor were ordained to the work of the gospel ministry. Brethren Crichlow and Maynor are colored workers, and their ordination took place at the colored camp.

Personally, we greatly enjoyed this meeting. The camp was situated in a park about three miles from the center of the city of Charlotte. The camp was a very comfortable one, and we were blessed with excellent

weather most of the time. The brethren and sisters returned to their homes with renewed zeal and with greater determination to be faithful until the work shall be finished, and the Lord come.

G. B. THOMPSON.



OHIO

THE Lord has greatly blessed the work in Ohio during the past four years. As I have been here only since last May, I shall not be able to make a very full report of the work. However, the books show the figures as follows:

	1914	1915	First Biennial
Title	\$33,644.03	\$44,137.19	\$82,781.22
Offerings to missions	22,285.72	23,993.12	46,278.84
Membership	2,100.00	2,110.00
Sabbath school donations	10,082.95	10,478.60	20,561.55
Literature sales	42,023.77	38,854.90	80,878.57
	1916	1917	Second Biennial
Title	\$53,167.90	\$70,439.81	\$123,607.71
Offerings to missions	26,066.08	31,414.64	57,480.72
Membership	2,360.00	2,612.00
Literature sales	44,827.57	46,092.45	90,920.02
Sabbath school donations	12,530.00	14,908.16	27,439.15

The Outlook for the Future

The tent companies report an excellent gain in new Sabbath keepers this summer. There is a steady growth in membership throughout the field among the churches. With a loyal people who believe the third angel's message, the outlook is good and means the proclamation of the truth to thousands of people in this State. The tithes and offerings are on the increase. Each department of the work shows a good gain and a healthy growth.

From present indications Mount Vernon Academy will have a large enrolment at the beginning of the next school year. This is encouraging, as the educating of our young people is certain to strengthen the work in the field.

We solicit the prayers of our brethren and sisters that we may have divine guidance in our plans and work, and that we may do all in our power to rescue perishing souls before it is too late.

F. H. ROBBINS.



OKLAHOMA CONFERENCE SESSION AND CAMP-MEETING

THE Oklahoma camp-meeting was held in the State fairgrounds in Oklahoma City, August 22 to September 1. The first biennial session of the Oklahoma conference was held in connection with the camp-meeting.

Elders E. E. Andross and J. T. Boettcher, Dr. D. H. Kress, and the writer, representing the General Conference, were in attendance most of the time. Elder L. H. Christian, secretary of the Department of Home Missions of the General Conference, spent a brief time at the meeting. Elder Morris Lukens, president of the Southwestern Union Conference, with the union conference departmental secretaries, also joined in the labors of the occasion.

Seventy-six persons were baptized at this camp-meeting. Throughout the entire time revival and consecration characterized nearly every service. Elder Morris Lukens spoke the first Sabbath morning and Elder E. E. Andross the last Sabbath morning. Each meeting developed a decided forward movement in Christian experience affecting almost the entire congregation. The effective work carried on for the children and young people was also a strong factor in bringing about the conversion of many youth.

Dr. D. K. Kress conducted very helpful

studies on the spirit of prophecy. These studies turned the attention of our people in a special manner to the importance of reading the Testimonies. During the camp-meeting 125 sets of the Testimonies were purchased.

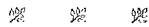
In the conference meetings reports were presented showing encouraging progress. The report of Elder John Isaac was of exceptional interest. Elder Isaac has served the conference as its president for five years. During these years the Lord has greatly blessed the work in Oklahoma. The tithe for the year 1917 amounted to nearly \$60,000.

	1914	1915	First Biennial
Title	\$33,644.03	\$44,137.19	\$82,781.22
Offerings to missions	22,285.72	23,993.12	46,278.84
Membership	2,100.00	2,110.00
Sabbath school donations	10,082.95	10,478.60	20,561.55
Literature sales	42,023.77	38,854.90	80,878.57
	1916	1917	Second Biennial
Title	\$53,167.90	\$70,439.81	\$123,607.71
Offerings to missions	26,066.08	31,414.64	57,480.72
Membership	2,360.00	2,612.00
Literature sales	44,827.57	46,092.45	90,920.02
Sabbath school donations	12,530.00	14,908.16	27,439.15

One of the interesting meetings during the series was a meeting where our people were invited to make gifts to missions. These gifts totaled \$11,400 in money, besides live stock, jewelry, and equity in properties. The Sabbath school offering of the meeting, \$571.90, brought the total cash offering to nearly \$12,000.

Another impressive service was the one held in connection with the afternoon meeting of the last Sabbath. W. E. Barr and Ezra Fillman were ordained to the gospel ministry. The number of promising young men pressing into the gospel ministry is one of the reasons why we may expect Oklahoma to continue to increase in strength, both numerically and financially.

B. E. BEDDOE.



OHIO CAMP-MEETING

THE largest camp-meeting which was ever seen in the Ohio Conference was held at Mount Vernon, Ohio, August 15-25. The attendance reached as high as 1,400. It was also considered the best camp-meeting ever held in the State. It was a continual revival from day to day, the people drawing nearer and nearer to God. Many became acquainted with the Lord for the first time, while large numbers who had grown cold, or had been offering upon the altar of service a lame sacrifice, gave themselves to God anew. Never in the Columbia Union was there so large a camp-meeting characterized by so earnest a spirit of revival.

The teachings of Elder S. N. Haskell and his wife, together with the devoted labors of Elder F. W. Paap, resulted in the awakening of many persons to a realizing sense of what they had missed in neglecting to read the Testimonies. So great was the interest in this subject that at one meeting there were sold 146 sets of these valuable books. More than \$5,000 worth of our books were sold at this meeting. Dr. H. W. Miller was present, and held several public meetings, in which much interest was manifested.

The ministers of the Ohio Conference fully realized their need, so much so that heart-searching confessions were made on the public stand, and the ministry moved forward as a body for higher personal life and more efficient service for God.

The interests of foreign missions were well cared for. The largest offering ever given

in any one meeting in the Columbia Union Conference was raised the last Sabbath of this camp-meeting, the offering amounting in round numbers to \$20,000. But best of all, there was a great offering of themselves on the part of the young people for service at home and abroad. The last Sabbath of the camp, the platform was crowded to the utmost limit with from 400 to 500 young men and women, dedicating themselves for service in any line of work to which God might call them,—as preachers, Bible workers, teachers, colporteurs, nurses—anything.

The last Sunday morning the writer and Elder H. K. Christman presented the needs of our boys who have been called into national service. The need of giving personal comfort, of supplying them with literature, of rendering spiritual advice where necessary, all of which would demand a certain outlay of money, was presented to the people. They gladly responded with an offering in cash and pledges of \$2,396.77. The meeting closed with a baptism of twenty-five.

Besides the union conference laborers and those already mentioned, we were favored with the presence of Elder F. A. Stahl, of the Inca Union Mission, in South America. We believe that this meeting will mark a new era in the work of the Ohio Conference.

B. G. WILKINSON.



RUSSIAN LITERATURE MAKES A STIR AMONG THE PEOPLE

AN INTERESTING EXPERIENCE

THE following is taken from a report written by Elder C. F. McVagh, president of the Western Canadian Union Conference, and published in the *Western Canadian Tidings*, of Sept. 4, 1918:

"A very encouraging work among the Russian people near Perdue, Saskatchewan, is in progress. A few years ago the Brethren Farnsworth, from Sonningdale church, distributed some Russian literature among their Russian neighbors. This literature had been donated through the efforts of Elder E. W. Farnsworth, of California. The result was a great stir among the people and a call for more literature and a laborer to be sent among them. Elder T. T. Babienco and his wife responded, and a company was gathered out who built a small house of worship, and by faithful living and zealous work spread the knowledge of the truth throughout the large Russian settlement in that part of the province. As a result, more and more began to keep all of God's commandments, and Brother Babienco received calls to hold meetings in several places.

"Early this year, having entirely outgrown the modest church building less than two years old, they began laying plans for a new and larger house. Their membership had then reached nearly eighty. Some of the members came a distance of thirty-five miles to meeting. Notwithstanding the fact that their crops had been badly damaged by hail, they persevered, and on August 25 we assisted these faithful people in dedicating their new house to the service of God.

"These brethren have in the last three years given more than four thousand dollars for church buildings, besides being faithful in tithes and offerings. Since camp-meeting, fifteen have been added to their membership, bringing it up to nearly one hundred, and now at the dedication of the new church it is already outgrown. They purpose to move the old building (only two years old) about ten miles, and by starting a new company, to relieve temporarily the congestion; but already they are talking of another and larger building.

"The people were formerly Baptists, Mennonites, Greek Catholics, and skeptics. Representatives of all these were present at the dedication, and listened with marked attention to all that was said."

Thus the seed was sown through the use of literature, and this fine company of believers is the result.

Our monthly Russian paper *Znamenie Wremeni* (Signs of the Times), published at Brookfield, Ill., is most excellent for missionary work among the Russians, and any readers of the REVIEW who have Russian friends or neighbors can do them a real service by sending this paper to them for a year. The price is \$1 in the United States; \$1.10 to Canada. Subscriptions may be sent through your tract society.

S. N. CURTISS.



KENTUCKY CAMP-MEETING

AUGUST 29 to September 8 the white and colored believers in Kentucky convened in separate camp-meetings in the city of Louisville. I understand the meeting for the white constituency was the largest ever held in this conference.

All branches of the work were well looked after by the local and union secretaries. Excellent help was given by Elders F. C. Gilbert and L. A. Hansen. There were also present Elder S. E. Wight, G. H. Curtis, V. O. Cole, O. R. Staines, John Thompson, A. N. Allen, and R. L. Pierce.

Both Sabbaths were special days of blessing. The offering to missions at the first Sabbath school session—in cash, and pledges to be paid before camp-meeting was over—amounted to more than five hundred dollars. On the same day, at the eleven o'clock hour, an impressive sermon was preached by Elder Wight. At the morning service of the second Sabbath, after Elder Gilbert's sermon, an invitation was made for renewed consecration, and many came forward seeking definite victories in their Christian experience. Some also took their first stand to obey the truth. There was a real spirit of consecration manifested. Before the close of this meeting Elder Gilbert made a plea for missions, and \$1,600 was given in cash and pledges, besides more than \$2,000 pledged on condition of sale of property.

In the conference sessions all passed off harmoniously. The same officers were elected. The reports indicated that real progress had been made during the past year.

June, 1917, when the present administration took charge of the work in this field, there were only one man and his wife left of the former ministerial force. Two workers were added, and with the help of Elder W. E. Videto, of the Madison school, two tent efforts were made in the summer of 1917. Following the camp-meeting, one of these workers was called to teach in one of our academies, and another young man was added to the force in his stead.

Our churches were visited, and short series of meetings held in many of them, and as a result seventy-three were added to the church in the last half of the year. Yet when the reports were turned in by our churches they showed an actual decrease in membership of seventy-five.

The tithe for 1917 showed an increase of 33 per cent over that of 1916. The last half of 1917 the tithe was 57 per cent greater than the first half of the year. And for the first half of 1918 it was 63 per cent greater than for the corresponding period of 1917. We fell short of our full quota for missions, though we raised about \$3,900 the last four months of the year, which was more than

half our entire year's quota. The outlook for this year is that we will go well beyond the goal.

In our Harvest Ingathering work we exceeded our part of the \$150,000 goal, and turned in \$1,636 to the union office, which was more than the combined total of the three previous years.

Our work with our literature shows most encouraging gains. The actual sales through the tract society in the first seven months and three weeks of this year show a total of more than twenty-four thousand dollars, which is more than two thousand dollars in excess of the total sales of 1917. The goal set for book sales at the beginning of the year was \$30,000. We expect to more than realize this.

In response to the effort to place the Testimonies in every home, thirty-six sets were ordered. We secured more than two hundred subscriptions for the *Liberty* magazine.

For the efforts of this summer five young men and two Bible workers, besides a tent master, were added to the conference force. A Bible workers' training class has been carried on in Louisville by Mrs. Helen M. Keate. In addition to helping to prepare some for a place in the conference work, it has prepared several to do volunteer work of this kind.

The outlook for additions to the church is very encouraging. Seventeen were added before the close of the camp-meeting.

The union conference evangelist, I. M. Martin, and his coworkers, together with G. A. Davis, the local pastor, and the conference Bible worker, have been carrying on a very promising series of meetings in Louisville. The prospects are that a large number will be added to the church as the result of this effort. At present they report thirty-seven keeping the Sabbath.

Brother O. L. Denslow conducted a series of meetings at Stanford, at which place we are looking forward to the organization of a church. Brother John Brownlie held some meetings in Belcher. As the result seven have been added to the church, and there are prospects of a number of others taking their stand soon. We hope to organize a church at this place before long. There are also prospects of another organization at Bee Spring, where Elder W. H. White has labored.

Two new churches have been organized this year, one at Moreland and the other at Lecta, though these were composed mostly of old believers. Though only fifty-two have been added to the church thus far, the outlook leads us to believe that this will be the banner year in the history of this conference in this respect.

Most of the laboring force has been inexperienced, but the Lord has blessed their efforts, and we feel that the outlook is encouraging indeed. There are more calls in the State than we have workers to fill. We sincerely thank the Lord for his blessing upon the work, and we are earnestly asking him to send forth more laborers into the harvest field.

The Colored Meeting

This, I believe, was the first camp-meeting ever held for the colored people in this conference. Early in the year the General Conference appropriated the money for the equipment, so that the main tent and the family tents were all new, except a few that were rented for the occasion. The meeting was quite well attended, and very much enjoyed. All the general and union conference workers who attended the white meeting also assisted in this one, and in addition

there were Elder W. H. Green, secretary of the Negro Department, and Elder J. G. Dasent, who has just come to this field from Tennessee. Prof. J. I. Beardsley, principal of Oakwood Junior College, also spent a short time at this meeting. The colored believers responded readily to all the efforts made; a thousand dollars was raised in cash and pledges for missions. Thirty-seven sets of the Testimonies were ordered. They also pledged to pay for one hundred subscriptions to the *Liberty* magazine to be sent to the leading colored people of the State, and a number placed their orders for regular clubs of the *Watchman*. Our goal for the REVIEW was not forgotten, and a number of subscriptions were taken as the result of the efforts in this direction.

At the close of 1917 the reports from the colored churches of this conference showed a decrease in membership. This was due, at least in part, to the number who left this field for the Northern States, where higher wages were being offered. At the General Conference our leading colored minister was called to Indiana, and we were most of this summer without any one to fill his place. Two licentiates, F. S. Keitts and Wm. Winston, assisted by Miss Inez Brice, Bible worker and organist, together with some volunteer help, made an effort in the important town of Paris. The colored people of that place, and even some of the white people, were stirred by this effort. At present they report ten colored and three white people keeping the Sabbath. Elder J. G. Dasent has come from Tennessee to lead out in our colored work, and we have recently added Brother Oglesby to our ministerial force, so we feel that the present outlook is encouraging. The per capita offerings of the colored believers exceeded those of the white.

R. I. KEATE.



THE CUMBERLAND CAMP-MEETING

AFTER attending the excellent camp-meetings in Indiana, Iowa, and Southern Illinois, I came to the Southeastern Union in time to attend the last week of the Cumberland conference and camp-meeting. The meeting was held August 22 to September 1 in the park at Fountain City, a few miles from Knoxville, and connected with the city by an excellent line of street cars. The location, in some ways, was ideal.

The attendance of our people was not so large as in some former meetings, the difference being caused, doubtless, by the increased cost of travel. The evening services, as a rule, were quite well attended. A strong effort was made during the summer by Elder J. L. Shuler, to bring the message to the city of Knoxville, and more than fifty have been baptized, and many more are interested. The work will be continued.

The work of the conference was carried on with unity and brotherly love. Brother Shuler, the former president, having been asked to take up evangelical work in the union, Elder C. B. Stephenson was elected president. He has the confidence and loyal support of all, and enters upon his work with good courage. Brother A. L. Bayley was chosen secretary-treasurer.

The Lord came very near in the spiritual work of the meeting. On the last Sabbath about \$2,000 was given to missions.

In addition to the union and local conference laborers, Brother L. A. Hansen and the writer were present. The Lord is blessing the earnest labors put forth in bringing souls into the message. There is a dearth of workers in this field. Surely we should pray the Lord of the harvest to raise up

strong laborers to pioneer the message into new fields.

The reports rendered during this meeting indicated progress, and all returned to their homes and fields of labor with renewed determination to be more faithful in the work given them by God. G. B. THOMPSON.



CLEVELAND, OHIO

THE work in Cleveland has been progressing under the blessing of our God.

This summer we conducted a tent effort of six weeks' duration on the west side of the city, it being the fourth large tent effort we have held in this city during the past three and one-half years.

While the Lord blessed in the work done in all our meetings, we consider the effort of the past summer the best. This meeting was held on the same ground as the effort of two years ago. Brother Joseph Shellhaas and Elder C. W. Weber assisted in the services, gave Bible readings, and cared for the tents; and our two regular Bible workers, Sisters Carrie Askey and Fannie Emmel, did faithful work among the people. Brother H. I. Pettis directed the music, and Brother Harold Hannum was the pianist. All did faithful service, which the Lord blessed.

Sixty-two persons embraced the Sabbath, and there are others still in the valley of decision. Many of the new Sabbath keepers have already united with our church, and others expect to follow soon. The collections from the tent effort were in excess of \$500.

We have rejoiced to see more than two hundred added to our church during the past three and one-half years. Our colored membership has also so increased that it was thought best to organize a colored church. This was done just before camp-meeting, and the colored church was received into the conference at that time, the membership being about forty-five. We feel sure that the work for the colored race will build up rapidly, since this step has been taken.

Our all is consecrated to our God for service, as he may direct us.

R. S. LINDSAY.



WRITING of the work in Hunan, China, Brother O. B. Kuhn says:

"During the past eight or ten months, there has been much suffering in Hunan because of revolutionary conditions. Several large cities have been burned. Large portions of prosperous commercial centers are reduced to a mass of ruins, and business throughout the province is nearly paralyzed. In spite of the many great obstacles to the work as it advances, the discouragements before the workers, and the lessened opportunities of the people to earn money, yet the tithes and offerings the past month have, in proportion to the membership, been greater than ever before. Our evangelists report a larger interest in the Sabbath school work, with a greatly increased membership; there have been more sincere inquirers than in any period before recorded, and during this time nearly a score of persons have been baptized; and there are a score more waiting to receive baptism. Three new companies of Sabbath keepers have been organized, and one new chapel opened. The calls coming from groups of persons who are genuinely interested are more frequent and more imperative. And the requests from the field for the personal visit of a foreign worker are more than can possibly be answered.

Educational Department

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

OUR SUMMER SCHOOLS

THE summer school has come to be a very important factor in the efficiency of the service given to our denominational work by our colleges and junior colleges. It is the natural outgrowth of teachers' institutes held in the summer during the time when our school work was not so well developed. The summer was the only period when our elementary school teachers could be brought together for counsel and study. Institutes were held for them, varying in length from one to four weeks. As the strength of this work grew, it became evident that these annual gatherings provided excellent opportunity for both teachers and general students to pursue regular studies in building up their education. This idea gave birth to the summer school, and about three years ago our colleges adopted a permanent policy the holding of a summer school each year. These were at first six weeks in length, but have now been largely increased to eight weeks, as affording the shortest time in which regular credits could be well earned.

The past summer has witnessed the best record of holding summer schools in our history. Eight such schools were held in all, as follows:

Name of school	No. weeks	Enrollment
Union College	8	107
Walla Walla College	8	66
Washington Missionary College	8	30
Emmanuel Missionary College..	6	76
South Lancaster Academy.....	6	72
Southwestern Junior College.....	6	55
Southern Junior College.....	6	25
Oakwood Junior College.....	6	25

It was my privilege to visit five of these schools, all excepting our three Southern colleges. I was greatly encouraged to see these schools growing in strength, and to find an excellent spirit characterizing their work. Both teachers and students seemed to sense the solemnity of the times in which we are living, and to be making more than ordinary effort to meet the teacher shortage resulting from the military situation, and the increase in the number of our elementary schools.

The earnest work of our educational campaign is having its effect on the desire of the people to have Christian schools for all our own children. One superintendent told me that she could easily have ten new schools in her local conference this year if she had the teachers to man them. Another writes that she has had to discontinue two or three schools for lack of teachers. Many with whom I talked say that numerous requests are coming in for new schools to be established, but there are at present not sufficient teachers to start them the present year. While it is regrettable that we cannot supply the teachers, the increased desire for the establishment of schools is one of the very things for which we are working in our educational campaign, and will afford an excellent basis for building better next year.

I look upon our summer schools as being capable of much greater development than we have yet attained. For years it has seemed a pity to me to see our colleges, with their large investments, standing idle for one fourth of the year. The summer school has come to the rescue, and if it can be still

more fully developed by a larger enrolment of regular students as well as of teachers, it will assist much in our effort to prepare workers in the shortest time it can be efficiently done. These schools ought to be regarded as much a part of the regular work of these institutions as is the winter term, and they ought to be as carefully planned for and as early in the year as is the regular work. This would give great advantage in working up the attendance of the school and in acquainting all concerned with what is to be offered. A number of colleges outside the denomination are conducting a summer session of twelve weeks, thus leaving only one month of the calendar year without a school session. There is no reason why our own colleges cannot do as well in due time. We believe that the time is short in which to finish the work, and it would be well if all our school plans were shaped to the end of filling in the time as fully as possible in the preparation of workers.

W. E. HOWELL.



AN IMPORTANT EDUCATIONAL RALLY

THE first week in September, there was held at Washington Missionary College an educational rally under the leadership of the Columbia Union Conference Committee. There were in attendance the entire faculties of Washington Missionary College, Mount Vernon Academy, and Shenandoah Valley Academy, besides the presidents of South Lancaster Academy and Southern Junior College, and the local conference presidents and educational officers of the Columbia Union. The nature and results of this council were as unusual as the make-up of its attendance was unique.

This rally was planned because of the critical times in which we are living and the urgent need of having the educational and field forces of the Washington Missionary College district come into intimate relation in the study of vital educational interests. It was my privilege to attend the entire session, and to participate with others in the rich spiritual blessings and counsels of the rally. The interests of local institutions and field work were studied; with the interests of the field at large in mind. The Spirit of the Lord was present in power to aid in giving our teachers and officers the true heavenly vision of their work. Some aggressive educational measures adopted for the Columbia Union Conference were substantially as follows:

1. To work for the establishment of church schools wherever there are six or more of our own children of school age.
2. To place the average salary of elementary teachers at \$13 a week.
3. To make up a local and union conference budget of the financial needs and possibilities of the elementary schools in the union, the union committee to proceed at once to raise a fund to assist in placing the elementary school work in each conference on a substantial working basis.
4. To devote the thirty tuition scholarships (\$75 each) already raised within the Columbia Union, as far as consistent, to assisting in the education of those who will make elementary school teaching their work, the union committee to disburse the scholarships on either the loan or the gift basis, as the merits demand.
5. To exhort all teachers and officers in the union to give themselves to such prayer and study of the Bible and the Testimonies as will mean growth in spiritual power and vision, and to employ only such as firmly be-

lieve the Testimonies and the fundamentals of our faith.

6. While a good education is necessary, to exhort all our youth to avoid those modern tendencies of worldly education which lead to higher criticism, speculative philosophy, and science falsely so called.

7. To request the General Department of Education to consider the advisability of organizing the Bible and evangelistic work in each of our colleges into a school of theology. (For an account of the outcome of this recommendation seen an article entitled "An Important Educational Move," published in the REVIEW last week.)

8. To undertake to increase the enrolment in the Washington Missionary College normal department to fifty persons.

9. To put into effect in the schools of the college district such plans as will assure every student's doing a definite amount of manual labor every week, regardless of financial or social position.

10. To urge the college faculty to put a good course in physical education into the regular curriculum.

11. To request the schools of the college district to arrange for special courses ranging from three months to two years in length, to meet the needs of persons of mature age or of inability to spend much time in school.

12. To request the General Department of Education to consider the advisability of bringing within the standard credits required for graduation, the following elements of Christian education: physical education, industrial education, home economics, administration courses for school homes, field, and office work covering our general and departmental lines of denominational endeavor, and mission extension work.

13. To adopt the principle of school extension work for all kinds of schools, and to make such a beginning the coming year as carefully-thought-out plans may justify.

The benefits of this educational rally were regarded so great by those who attended it that it would seem advisable to hold such a rally in each of our college districts as often as circumstances may justify. Coming together in such a meeting brings in a spirit of unity, fellowship, and mutual understanding that cannot fail to mean much to the advancement of the work along right lines.

W. E. HOWELL.



"STILL in my breast despite its load of sorrow,

Despite the pressure of o'erwhelming care,

I sense the thrilling of a tomorrow

Whose dawn shall lighten up the darkness there.

I sense a moment nigh when, woe abating,
I'll tread the path that leads on to release,

And find a cure for troubles dire awaiting,
Safe in the everlasting arms of peace.

"For life and love so close are interweaving

That none can live and yet be portionless;

And days must come with hours all retrieving

The dreary years of unfound happiness;
And he whose share of love is not yet ready,

Whose measure of its joy is yet unknown,

Need only keep his faith both sure and steady

To come sometime, somewhere, into his own!"

Publishing Department

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

PIONEERING IN ECUADOR

IN the following paragraphs, Brother J. D. Lorenz, superintendent of the Ecuador Mission, tells of recent experiences which he had in traveling and selling our literature in that field. This report from Brother Lorenz shows that Ecuador is ripe for the message contained in our books.

"I want especially to tell you a few of the experiences I had on my last trip. I was gone from home almost two months, and had to rough it some, but the Lord was with us, and in many ways we could see his protecting hand over us.

"We visited about eight or ten small towns. In these we could not sell many books, but I have learned more about the people and the needs of the country. In some instances we were carried from the boat to the shore like babies. We also had to travel some thirty miles on a small sailing boat not over fifteen feet long. We made the trip in about eight hours, as the wind was favorable, but at other times it takes from one to three days to cover that distance. Then we had to travel on trains the like of which I am sure many of our people never saw,—a small engine of a size sufficient to haul about three cars; first-class accommodations, a small box car about six feet wide, without any windows, and with boards to sit on; third class, a flat car, pushed by the engine, so as not to burn the clothes of the people; and if it should rain, the one in this compartment who has an umbrella has the privilege of opening it!

"At another place the train could not run for the many washouts, for it rained every day while we were there, so we had to go on small boats up the crooked rivers, where the lazy alligator basks in the sunshine. One of these trips took us eleven hours, and we reached our destination about 1 A. M. It was raining hard, and there were no lights. We stepped into mudholes ankle deep, and passed over a small bridge made of two poles. I wonder now how we ever crossed it at that hour. On the way up the river we had to dodge many a whirlpool, and several times were pulled in, for the water runs very swiftly, and we were very nearly upset. Surely the Lord watched over us, for others have gone to the bottom in these very places.

"When I got back to Guayaquil, a place dreaded by so many people, I had to stop over about three days, so I thought I would see what could be done in this sickly city. I took my prospectus on Monday morning early, to give it a trial. By noon I had twenty-nine orders. I thanked the Lord and asked him to continue to bless me in the afternoon, telling him that I would do all that I could. I thought of Joshua when he asked the sun to stand still, so I worked until very late, for I knew the Lord was with me. My totals for the day were forty-nine orders for "Practical Guide." That is the best I ever did. The next two days I spent in delivering them; and I delivered all except one. A man who had agreed to take the book told me his wife had brought a copy from Panama, so he asked me to excuse him. However, he persuaded one of his clerks to take a copy, and I delivered two extras to persons who did not want to sub-

scribe, but when they saw the full book gladly took a copy. I took the train the next morning for Quito, filled with joy at what the Lord had done for me.

"In one place they asked me if I, a foreigner, were not afraid to sleep in a certain room. Upon my asking why, they told me that only three days before a man had died of yellow fever in that same room. Yes, I was scared some, but I was sure that I was in the Lord's business, and that he could take care of me if it was for the best."

N. Z. TOWN.



GAINS IN THE AUSTRAL UNION CONFERENCE, SOUTH AMERICA

BROTHER A. R. SHERMAN, the field missionary secretary of the Austral Union Conference, South America, sends the following encouraging word regarding the progress which the colporteur work has made in that field during the first half of this year:

"I had just finished the second quarter report for this year. And comparing this year's work with that of last for the same period, I find that during the first half of this year, we have made a gain of \$4,347.. This is a gain in the value of books delivered. Our total sales during the six months have amounted to \$22,405."

Brother Sherman tells of a young man in Uruguay, an Italian by birth, who during forty days of canvassing delivered nearly \$1,200 (gold) worth of books.

One of Brother Sherman's workers in Asuncion, Paraguay, sends the following experience:

"I entered the office of one of the principal daily papers here, and after presenting my book to all the employees, I came to the administrator and manager, who received me very cordially, expressing his sympathy for the work I was doing, and offering to co-operate with me in a free propaganda for the book through his paper. I gladly accepted his offer, giving him a description of the book, which soon appeared in his paper. In this way, in a short time the importance of this book was published throughout the country. After this notice appeared, I found many families anxiously waiting to get this work, having read the notice in the paper. I also received many letters from all parts of the country, telling me that the writers had read the notice, and that they would be glad to have this work, offering to send bank check to pay for the same. Some even ordered the book by telegraph."

N. Z. TOWN.



THE GOSPEL BY AEROPLANE

THE *Deutscher Arbeiter* reports that the Pacific Press branch at Brookfield, Ill., is now publishing literature in nineteen languages. The last two that have recently been added are the Slovak and the Finnish. Magazines will be published in each of these languages.

This report from Brookfield also contains the following interesting information:

"The manuscript for the first Finnish magazine reached us a few days ago in a very extraordinary way. This roll of manuscript was sent from Minneapolis, along with other mail matter, to Chicago via aeroplane. This is the first manuscript that any of our publishing houses have ever received in this way. The package had on it two aeroplane postage stamps of sixteen cents each. So the aeroplane is being employed in the work of carrying forward the message."

Missionary Volunteer Department

M. E. KERN - Secretary
 MARILDA BRICKSON } - Assistant Secretaries
 ELLA IDEN }
 BEADE MACGUIRE - Field Secretary

PROVIDING FOR THE SOCIAL LIFE OF THE YOUNG PEOPLE IN THE LOCAL CHURCHES—NO. 4

ON a window of a repair shop in Washington are the words, "Difficult jobs give us special delight." And I thought that if the Missionary Volunteer Department was looking for "special delight" they might find it in this problem before us; and yet, sometimes I think that we older ones make more of a problem of it than we need to. Now it may be because I take a narrow view of the question, but I have been associated with young people a great part of my life, and I find they are easily led, and they like to follow in the right way. I believe if the leaders of the young people lift the standard high and keep it high, and help to plan and direct, the young people will follow, and they will not be so anxious for worldly amusements as we think.

I thoroughly believe in our people providing recreation and amusement after the order of the Y. M. C. A. and Y. W. C. A. If the young people have swimming and athletic or gymnastic exercises, and they have self-improvement societies of the right kind, the time they can spare from work will be quite well filled. So I think if we bend our energies toward providing some of these things that are cultural and wholesome, the problem will be largely solved.

Then in our own social gatherings, those gotten up by leaders: could we not, during the war especially, dispense with refreshments? One of our leaders was very, very anxious that refreshments be served at a large entertainment of young people, but many did not think it wise. Finally it was left with the young people to settle, and they voted it down almost unanimously. So sometimes, I say, the young people in these things are ahead of their leaders.

Just a word about our reading and our literature. I have felt a great burden myself that we do more to interest our young people in reading. We have the Reading Courses, but I have been anxious that our parents should do more. Perhaps you have not noticed so much as I have, that it is getting to be common in our churches just as soon as dinner is over on Sabbath for the children and young people to start out on a "hike," as they call it. The whole Sabbath afternoon is spent in hiking. Now we must have exercise, of course, but I believe that we can, by giving thought to this problem, encourage the young people to spend the afternoon in study; and here is one way that I would suggest: Have what is called a "story hour." Our libraries all over the country in the large cities have their story hour. Why could we not on Sabbath afternoon get the children together and tell them the most beautiful stories written, those of patriarchs and prophets, etc. Then if you meet in the week, tell science stories, biographical stories, and have books to recommend that will give further information. For my part I wish we could introduce the story hour; that is, if it would be guarded and kept along the right line.

* Stenographic report of a talk given by Mrs. Fannie D. Chase, at the General Conference.

A COMFORTER

MAY I reach that purest heaven, be to other souls

The cup of strength in some great agony,
 Enkindle generous ardor, feed pure love,
 Beget the smiles that have no cruelty;
 Be the sweet presence of a good diffused,
 And in diffusion ever more intense;
 So shall I join the choir invisible
 Whose music is the gladness of the world.

— George Eliot.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Eastern Canadian Union Conference
 Newfoundland ----- Sept. 27 to Oct. 6
 Pacific Union Conference
 Arizona, Phoenix ----- Oct. 31 to Nov. 10

NOVEMBER "WATCHMAN"

The Young Men's Christian Association is the chief agency for physical and mental recreation and spiritual uplift in our army. We are glad to support the splendid service it is rendering. At the association's request, we are giving special pictorial prominence to their work in this number, especially in view of the Y. M. C. A. drive for \$100,000,000 in November. The cover

Bureau of Home Missions

IS PERSECUTION NEEDED?

CHARLES STELZLE, the well-known church worker among the laboring classes of this country, wrote in a recent article:

"What does the church need most? It needs money, but it must be clean. It needs members, but they must be true. It needs ministers, but they must be strong. It needs religion, but it must be pure. It needs sociability, but it must be sincere. It needs philanthropy, but it must be tempered by justice. But more than all these it needs leadership. More than all these it needs persecution because it dares go contrary to the accepted order of things—when these things are wrong. Nothing would make the church grow in influence quite so much as to be persecuted for righteousness' sake."

These words from an earnest laborer are worthy of serious consideration. When the apostolic church failed to preach the message to any others than the Jews in Jerusalem, a great persecution arose and scattered them abroad. Do we need trials and affliction to awaken us to our great work?

L. H. CHRISTIAN.

OTHER CHURCHES WIDE AWAKE

THE other churches of this country have for years taken a deep interest in the work of home missions both in the United States and in Canada. The British Bible Society in Canada is selling Bibles in one hundred ten different languages. The Methodist Church has appropriated a million dollars to the foreign language work in our large cities, especially in Chicago. The Presbyterian Church, as well as others, is also planning large things. From a recent number of the *Continent* we quote:

"Don't Fumble Immigrant Mission Work"

"It is no time to be neglecting the foreign-born section of American population. The work of the war would be impossible without them. Seven out of ten workers in the iron and coal industries are foreign born. So are three out of four in the packing houses, seven out of eight in woolen mills, four out of five in silk factories, seven out of eight in railroad building and maintenance, and nineteen out of twenty in sugar factories. That they are prevaillingly American is shown by the daily casualty lists of the war. This is a time for eager and enthusiastic support of every movement that strengthens the cords of fellowship between them and the older peoples of the land which they have made their own. Any restriction of immigrant mission work and any fumbling of it are beneath discussion today."

L. H. CHRISTIAN.



page is a very taking design of the Red Triangle. The four middle pages, strongly illustrated, are also given to the Y. M. C. A. And in this number the gospel message is a very strong feature. "Fishers of Men." The service Christ expects from every one he calls, is emphasized in this leading article on page seven.

"For Every One—Against No One," by William A. Spicer, sets forth the attitude of Protestantism: not a negation, but a positive force for the blessing and salvation of men.

"Walking in the Light," by Carlyle B. Haynes. Is there a guide so true as the eternal Word of God? What is the consequence of walking in the light? or of rejecting it?

"Reviving a Pagan Philosophy," by Elmer L. Crady. Evolutionistic theories have no basis either in science or revelation. They have precedent, however, in the paganism of Egypt and Greece.

"Add Ten Years to Your Life," by Arthur W. Herr, M. D., gives information and inspiration of vital importance to a generation that is seeking to halt its increasing defects.

"Democracy and the Deification of the State," by George McCready Price, is a masterly presentation of the sources and results of the anti-Christian policies that have again brought disaster upon the world.

There are too many other keen and virile articles and features to allow of particular mention, but we would announce the beginning in this number of a new series which will make a special department for the coming year.

"The Simple Truth"

This department is planned to present in the simplest words and thoughts the most vital truths of the everlasting gospel, the three angels' messages. The first of the series is, "God Loves Us." Special features will connect the series from month to month, and encourage personal Bible study.

Order through your local tract society.

WANTED

Our little missionary club is in need of scraps of wool and silk pieces for use in finishing some quilts that are in the making. Send to Mrs. W. T. Bland, 10 Boynton Terrace, Chattanooga, Tenn.

REQUESTS FOR PRAYER

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

An Oregon sister asks special prayer for her husband, who is just beginning to observe the Sabbath.

"Please pray for the healing of my mother, who is very ill," is the request of a sister in Minnesota.



PUBLICATIONS WANTED

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

W. D. Beeby, 512 1/2 Edmond St., St. Joseph, Mo. Signs, weekly and monthly, Life and Health, Liberty, and tracts in good condition.

Mrs. Z. B. Thweatt, Jacksonville, Tenn.

J. H. Downes, Y. M. C. A., 186 Aldersgate St., London, E. C. 1, England. Continuous supply of Seventh-day Adventist tracts and papers. Instructor, Little Friend, and Signs especially requested.

Mrs. F. L. Mask, R. F. D. No. 4, Alton, Fla. Liberty, Signs, Watchman, and Instructor.

Mrs. W. E. Barr, 111 1/2 E. Third St., Tulsa, Okla.

Claire M. Wightman, 304 N. Boyle Ave., Los Angeles, Cal. Literature in English, Spanish, German, French, Japanese, Russian, Yiddish, and other languages, for use in connection with the White Memorial Hospital dispensary.



CAMP PASTORS

I was glad indeed to see the recommendation in a recent Review asking the co-operation of our people with the efforts of our camp pastors. I am sure that all we have to do is to let our needs be known, and our people will respond with the desired help. So here goes a call from Porto Rico, with its more than twelve thousand soldiers situated within the bounds of Santurce in Camp Las Casas.

A general campaign has been started for supplying books and other literature to the soldiers. Booths are placed in the streets, and various other means are being used to get literature to them. I have received from the commanding officer of the camp permission to introduce any of our literature, in any quantity I wish.

If Psalm 110:3 was ever true of any people, it is so of the members of the Santurce church, as I will prove later, but they are not blessed with money, as are many in the States. As Sunday is visiting day at the camp, I suggested yesterday that they call for literature to distribute among the soldiers. So far about twenty thousand pages have been taken from our home. As you can imagine, this cleans the shelves quite thoroughly, and we are asking that more be sent in well-wrapped packages to the following address. Please remember to remind the postmaster that Porto Rico is a part of the United States, and that no more postage is required on a package than if it were going to your nearest town. Address D. D. Fitch, Mission Adventista, Calle Cerra No. 12, Santurce, Porto Rico.



NEW STUDIES BY CORRESPONDENCE

The Fireside Correspondence School announces the following new studies:

Bible Readings: How to Prepare and Conduct Them

Textbooks: The Bible and a concordance—Crudden's, Walker's, or that contained in the helps of a Teachers' Bible, Walker's Concordance preferred. Senior Standard of Attainment Manual, fifty cents. Recommended by the Home Missionary Department for lay members and

laymen's Bible classes. When used by classes, the expenses may be shared. Ten lessons. Expenses: Matriculation fee, \$1; return postage, 30 cents; Walker's Concordance, if you have no other, \$1.50; tuition, \$3.

First Aid

This course of study is designed, in general, for every one of ordinary intelligence who seriously desires to learn how to administer first aid to the wounded, but, especially, for men subject to draft who wish to enter the Hospital Corps, and for women who desire to take the Government training course for nurses. It is based on the American "Red Cross Textbook on First Aid," supplemented with the Red Cross Teaching Charts and Instruction Outfit. The lessons are corrected by G. H. Heald, M. D., editor of Life and Health. The course is endorsed and recommended by the General Conference Medical Department. It consists of twenty lessons, a semester's work, and is adapted for use in academies and colleges. Expenses: Matriculation fee, \$1; return postage, 50 cents; textbook, 35 cents; Red Cross Teaching Charts, \$2.50; Instruction Outfit, \$3; tuition, \$6.

New Testament Epistles

A telescopic view of the epistles of the New Testament, such as is usually given in our colleges. Forty lessons, a full year's work. Expenses: Matriculation fee, \$1; textbooks, Moorehead's "Outline Studies in the New Testament," three volumes, \$3.60; Mrs. E. G. White's "Acts of the Apostles," \$1; tuition, \$14.

For full particulars, address C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, D. C.

OBITUARIES

Spaights.—Calvin Rosmond Spaights was born Feb. 22, 1917, and died Aug. 31, 1918. He was the only child of Grant and Rosetto Spaights, of Mancelona, Mich. They are comforted by the hope of a soon-coming Saviour.

J. C. Harris.

Vore.—Hannah Aker Vore was born in New Madison, Ohio, Aug. 27, 1832. She was married to William D. Vore Nov. 29, 1849, and to them were born four children. Her death occurred at Richmond, Ind., July 23, 1918. Her husband and three children mourn, but they sorrow in hope.

W. A. Young.

Bowman.—Helen B. Bowman was born at Albia, Iowa, March 11, 1899. She came to Denver, Colo., with her parents when about seven years of age, and was a member of the Denver Seventh-day Adventist church. While visiting her brother in Des Moines, Iowa, she was suddenly taken ill, and an operation brought no relief, her death occurring June 27, 1918. She sleeps in Jesus.

G. W. Anglebarger.

Sparks.—Peter Shelburn Sparks was born in Terre Haute, Ind., April 18, 1840, and died in Denver, Colo., June 30, 1918. He is survived by his wife, eight sons, and one daughter. The family moved to Colorado about twenty-five years ago, and for twenty-three years he was a faithful member of the Seventh-day Adventist church. He sleeps in the hope of soon meeting his Saviour.

G. W. Anglebarger.

Newton.—Margaret M. Newton was born in Carlisle, Ark., and died in Denver, Colo., June 18, 1918, aged thirty-eight years. Sister Newton was reared in this truth, and was a member of the Seventh-day Adventist church at the time of her death. She is survived by her husband, one son, her mother, three brothers, and one sister. She sleeps in hope.

G. W. Anglebarger.

Doane.—Nellie Rose Doane died in Denver, Colo., June 18, 1918, aged thirty-eight years. She is survived by her husband and two small children. Sister Doane was a member of the North Denver Seventh-day Adventist church at the time of her death, and was a faithful, earnest Christian. We feel confident that she will have a part in the first resurrection.

G. W. Anglebarger.

Downing.—Near the close of the Arkansas camp-meeting, Helen Irene Downing, the little daughter of Brother and Sister N. V. Downing, was taken very ill. All that human skill could do could not save her life, and she fell asleep at Little Rock, Ark., July 29, 1918, aged 3 years, and 6 months. She was born in San Diego, Cal. The bereaved parents sorrow in hope.

Isaac Baker.

Berry.—John N. Berry was born July 19, 1842, in Shepard, Canada, and died at Portland, Oreg., Aug. 19, 1918. Two sons, one daughter, one brother, and four sisters survive. He served his country during the Civil War, and later accepted present truth in the State of Iowa, where he was baptized by Elder Geo. I. Butler in 1872.

H. W. Cottrell.

Lindblom.—Helena Shelstrom Lindblom was born in Sweden in 1839. She came to America in 1880, and lived in Minnesota for some time, but the last fifteen years of her life were spent in Marshfield, Wis., where she fell asleep Aug. 3, 1918. Twelve years ago she accepted present truth, and from that time until her death was a faithful member of the Seventh-day Adventist church.

E. E. Trowbridge.

Hunter.—James Hunter was born in Trumbull County, Ohio, May 18, 1833, and died at Boone, Iowa, Aug. 31, 1918. He was one of the pioneer settlers in Iowa, coming to this State in 1850. Eight years later he was united in marriage to Miss Angeline Spence, and to them were born six daughters. Some forty-five years ago Brother Hunter accepted the third angel's message, and from that time until the close of his life was a firm believer in its truths.

A. R. Ogden.

Scofield.—Rebecca Jane King was born in England, June 22, 1844. During her childhood the family came to America, and later she was married to Alanson C. Scofield, at Waterloo, Iowa. To them were born nine children. Thirty-eight years ago she united with the Seventh-day Adventist church, remaining a faithful member until her death, which occurred at the home of her daughter, Aug. 28, 1918. Five children, four sisters, and three brothers are left to mourn.

* * *

Kinsey.—William H. Kinsey was born in Huntington County, Indiana, Dec. 31, 1846, and died July 20, 1918, near Seymour, Ind. In 1872 he was married to Kate Coterman. Three children were born to them. His wife died in 1910, and later he was united in marriage to Mrs. Mary Shaw, who, with his son and one sister and one brother, is left to mourn. The deceased became a member of the Seventh-day Adventist church about thirty years ago, and lived a consistent Christian life.

W. A. Young.

McGuire.—Ann Eliza Cameron was born in Cincinnati, Ohio, Jan. 2, 1833. She was married to I. W. McGuire, Feb. 16, 1862, at Venice, Ohio. The family moved to Indiana in 1878, and about that time she learned of the third angel's message through the efforts of Elder S. H. Lane, and united with the Seventh-day Adventist church. Sister McGuire died at her home in Greenfield, Ind., Aug. 23, 1918, and we feel confident that she sleeps in hope. Her husband, one son, one sister, and three brothers mourn.

W. A. Young.

Bosworth.—Adaline Tyrrell was born in Bradford County, Pennsylvania, May 1, 1828. She was married to Jefferson Bosworth, and to them were born six children, all of whom are deceased. One daughter, Jessie, served the Iowa Tract Society faithfully as secretary for many years, and later held the same office in North Carolina, where she fell asleep in Jesus. Sister Bosworth spent her later years with relatives and friends in Iowa, and died at Boone, Sept. 5, 1918. One sister is left to mourn. She was an earnest Christian, and awaits the coming of the Life-giver.

A. R. Ogden.

Dewing.—Quilla Thompson was born Aug. 17, 1860, and was married to Rodney Dewing June 9, 1879. At the age of thirty-six she united with the Seventh-day Adventist church at St. Charles, Mich. About six years ago she reconsecrated herself to God, and joined the company at Wichita, Kans. For years she was a great sufferer, but through it all, as her suffering became more intense, she would praise God for his goodness to her, and prayed nearly all the time. Her death occurred at her home in Wichita, March 23, 1918. She was the mother of six children.

C. E. AcMoody.

Campbell.—Hester A. Jones was born in Indianapolis, Ind., March 26, 1826. When only a child her parents died, leaving her with foster parents, who cared for her until she was eighteen years of age, and educated her. Four years later she was married to E. R. Campbell, and for many years they made their home at Clearwater, Minn., where Mr. Campbell died in 1885. In 1875 Sister Campbell accepted the third angel's message, and united with the Seventh-day Adventist church, remaining faithful until her death, which occurred at the home of her daughter in College View, Nebr., Aug. 17, 1918. She was buried beside her husband, at Clearwater, Minn.

Ben Le Duc.



WASHINGTON, D. C., OCTOBER 3, 1918

EDITOR FRANCIS MCLELLAN WILCOX
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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.

BROTHER J. WIBBENS, of Holland, writing of the circulation of the printed page, says: "I have now a book depot in my house for this field. All along the walls of our meeting hall I have shelves with books, even up to the ceiling. In my territory we continue to sell about \$12,000 worth a year, some months selling more than \$1,000 worth of literature."

BROTHER WALTER S. MEAD, superintendent of the publishing house at Lucknow, India, writing of the developments of the publishing work in that field, says: "We do not get out fifty thousand copies of our paper, but we do get out ten papers that together make fifty thousand. In the Lucknow Press we produce literature in seven languages." The message in India is pressing forward among the multitude of tongues; work is being started in at least thirteen.

HARVEST INGATHERING

OUR big drive for missions is on, and our brethren in the North are already reporting progress. Newfoundland first, and Quebec second, report that they have reached their quota.

This is splendid, and we wish to congratulate our faithful soldiers of the cross. Who will be next? The Lord is surely going before us.

F. W. PAAP.

ARMENIAN AND SYRIAN RELIEF

OCTOBER 5 is the day set apart for a special offering by our young people for the two and one-half millions who are starving in Bible lands. This is to be the beginning of a relief campaign for these war-stricken people. Let all our people encourage the youth to sacrifice for the starving children of Armenia and Syria. All offerings should be marked "Armenian and Syrian Relief," and sent through the regular channels to the General Conference Treasurer.

SALE OF THE TESTIMONIES

THIS has been a remarkable year in regard to the interest taken by God's people in the Testimonies. We set our goal to sell five thousand full sets during the year 1918, and in a letter just received from Brother H. H. Hall, he says:

"It begins to look as if your estimate of five thousand sets for the year is not far off, for our records to date show 2,314 cloth sets,

and 1,853 leather sets. This makes a total of 4,167 sets, and we have sold besides this 903 separate volumes."

These precious volumes have light for the people of God. We are nearing port, and we must avail ourselves of every necessary aid in order that we may steer safely through dangers and land safe in the haven of eternity.

Orders for 146 full sets of the Testimonies were taken on the Ohio camp-ground. Many of our leaders are reporting remarkable sales. Let the good work go on, and let us go far beyond our goal.

F. W. PAAP.

CHEERING NEWS

VERY cheering reports on student enrolment are coming in from our colleges and academies. These show a remarkable keeping up of attendance under present circumstances. With the open encouragement of Government officials and our own determined purpose to keep our school attendance as full as our duties to the nation will allow, our people will be pleased to read the following brief items of news:

Pacific Union College wires that their dormitories are filled to the utmost capacity, and the enrolment fifty more than at the same time last year. Emmanuel Missionary and Washington Missionary Colleges, and South Lancaster Academy report an advance in enrolment over the same period in 1917. Southwestern Junior College had its dormitories full before the opening of school, and about twenty placed outside, and this after having provided eighteen new rooms in their dormitories the past summer. The Broadview Swedish Seminary now has a larger enrolment than the total of last year. Fox River and Adelpian Academies are full, while Battle Creek Academy is reported as being "simply overwhelmed" with students.

We thank the Lord for this excellent beginning for the new year, and take courage for the future welfare of our schools.

W. E. HOWELL.

TO THOSE IN THE DRAFT

THE War Service Commission is in receipt of numerous requests for information regarding the securing of noncombatant certificates. The impression seems to prevail with some of our brethren that these certificates are issued by the commission, and many have requested them to be forwarded at once.

This is a mistaken impression. Noncombatant certificates are issued only by the local and district draft boards, and by these organizations only on the presentation of evidence that the registrant is a member of a religious sect or denomination which adopted and declared its noncombatancy as a part of its creed before May 18, 1917.

Those who are in reality noncombatants, and who have made a claim for exemption from bearing arms on account of their religious convictions, would materially assist the Government at this time if they would secure their noncombatant certificates from the local draft boards at the time they are classified. To delay this matter until one is sent to camp, and then to present an appeal for noncombatant service when one is without a non-

combatant certificate to prove he is entitled to such service, is to place a burden on army officers from which they should be relieved. The granting of the noncombatant certificate is a duty belonging to the local draft board. If you are a noncombatant, and have claimed exemption from bearing arms, look to your local board for your certificate, and obtain it before you are called into army service. The local board is fully authorized to furnish it. Do not burden army officials with this matter.

CARLYLE B. HAYNES.

DISTRICT OF COLUMBIA CAMP-MEETING

OUR people in Washington often wish, as they hear of camp-meetings in other places, that they could get away from their varied activities to a secluded place, with opportunity to give themselves in an uninterrupted way to the study of the Word and to prayer. While not able to do that and care for the work of the institutions and all the interests centered in Washington, a year ago the District Conference, which includes the churches about Washington and in Takoma Park, held union meetings in a tent for ten days. The results were so encouraging that a similar meeting has been held this year, continuing from September 13 to 23. Two tents were pitched, one on the grounds at the side of the Takoma Park church, the other, for the young people, at the rear of the Review and Herald office. Two meetings were held each day, one in the morning and one in the evening. On Sabbaths and Sundays a larger number of meetings were held.

The preaching rested principally upon Elders B. G. Wilkinson and T. B. Westbrook. Elders M. E. Kern and R. E. Harter and other ministers in Washington assisted in the meetings. Brother Wilkinson gave a series of studies on the book of Joel which were much appreciated. The seriousness of the times in which we live, the spiritual condition of the church today, the dangers of the present age, and the importance of confessing sin and with divine help removing it from the life, were among the themes given consideration.

Many were led to close examination of heart. Both old and young covenanted with God to put away evil and to endeavor more closely to follow the instruction of the Bible and the Spirit of prophecy in their manner of life and conduct.

There is evidently a work of grace to be carried on in the hearts of God's waiting people before that larger baptism of the Holy Spirit can be received, which has been so definitely promised. It was refreshing to see our brethren and sisters of Washington so earnestly seeking victory in their lives, and from day to day striving for that holiness so needed in the work to which they have been called.

There is manifest a determination to continue the work which has been started. We are hopeful that these meetings may prove more than a refreshing for a time, and lead to a steady Christian growth both to the young and those who are older. Splendid possibilities await the church as she removes the stain of sin and puts on the wedding garments preparatory to the coming of the heavenly Bridegroom.

J. L. SHAW.