


The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

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Resolutions of Loyalty and Service

In connection with the Midsummer Council held in Takoma Park, Washington, D. C., July 9-15, 1918, the following resolutions were adopted by the representatives from all the union conferences of the United States:

RESOLUTIONS ADOPTED BY AMERICAN MEMBERS OF THE COUNCIL

1. We, as citizens of the United States, and as representatives of the Seventh-day Adventist churches and conferences in America, assembled in Midsummer Council, July, 1918, believing that civil government is ordained of God, and believing in the principles of justice and liberty for which this Government has ever stood, place on record anew a declaration of loyalty to our country, to its Government, and to the President, assuring the Government that it has our hearty support and sympathy in this time of crisis.

2. While ever in our history we have been of noncombatant principles, by religious conviction, we believe equally, by the same religious conviction, that we should render to our Government the lines of noncombatant service as defined by the President in his declaration of March 20, 1918.

3. We recognize in the calls of our Government for its citizens to purchase bonds or to contribute to Red Cross or similar activities, the opportunity to give heed to the New Testament injunction to render honor and tribute to the civil authority, as well as opportunity to show loyalty to our country's common cause according to our financial ability.

4. We urge upon all our people hearty and conscientious support of the Government's program of conservation, not only in the matter of food production and saving, but in the exercise of economy and the spirit of sacrifice in harmony with the requirements of this time of war and scarcity.

5. We place on record our appreciation of the evident pains taken by camp authorities to have regard for the religious convictions of our young men in the matter of observing the seventh day as the Sabbath, and we counsel every member of our churches called by the draft to render faithful obedience and loyal service in camp or field, recognizing the fact that the inconvenience caused those in authority by our religious practice in this matter of the Sabbath, makes it incumbent upon us to be the more conscientious and forward in performing work and duties assigned.

A Picture of Christ as a Man

IN Isaiah 42:1-4 we have a beautiful picture of the earthly life and ministry of the Lord. We may learn from this prophetic description of the Messiah the kind of life Christ lived.

1. He was a man in whom God delighted. God's law was hid in his heart, and its holy principles exemplified in his life.

2. In consequence of this the Father bestowed upon his Son his Spirit. He was a Spirit-filled man. He sought in all his work the glory of the Father and not his own glory. The spirit of grace and of power rested upon him.

3. He was a just man. He brought forth judgment to the Gentiles.

4. He was a modest man. The record is:

"He shall not cry, nor lift up, nor cause his voice to be heard in the street."

Christ was no brawler nor noisy demagogue. He was a quiet, meek, dignified, humble representative of his Father.

5. Christ was charitable and considerate.

"A bruised reed shall he not break, and the smoking flax shall he not quench."

If he saw one in whom the spark of life was smoldering, he did not extinguish it. He sought to impart new life and to fan the smoldering flame into a brighter blaze. He bound up the bruised and the broken. His sympathetic heart of love went out to every soul in want and distress. And yet, although Christ possessed these qualities of gentleness and meekness, he was by no means effeminate or weak.

6. Christ was a brave, courageous man.

"He shall not fail nor be discouraged, till he have set judgment in the earth."

With a clearer vision of the character of the Master, and a truer appreciation of his virtues, we shall be filled with a longing desire to be like him. We shall seek to copy in our lives these pure and holy attributes.

Will a Christian Keep the Law?

"WHAT is truth?" Pontius Pilate once asked this question, but did not wait for Christ to give him an answer; and Pilate is probably eternally lost. Let us then consider this doctrine of "no law" in which many profess to believe. And let us examine it in the light of the Bible, which all Protestants recognize as the only standard by which we may test doctrines.

A Christian will love God, but the scripture says, "This is the love of God, that we keep his commandments." 1 John 5:3. Genuine love to God then will manifest itself in willing obedience to his commandments, just as the child that really loves his parents will obey them.

Are we, then, saved by keeping the commandments? Not at all; but we love to keep the commandments because the law of God is written in our hearts, even as God has promised, as recorded in Hebrews 8:10: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

It is faith in the Lord Jesus Christ that saves us, but let us remember that "faith, if it hath not works, is dead, being alone." James 2:17. "As the body without the spirit is dead, so faith without works is dead also." James 2:26.

If the doctrine of "no law" were true, there would be no need of reformation of conduct at conversion. Professing faith in the Lord Jesus Christ, one could continue to live just as he

did before conversion. If he were a thief, he could continue to steal. If he were accustomed to swear, why change his custom, inasmuch as he is saved by faith and not by works? If he should stop stealing and swearing, might not some one think he was trying to gain salvation by works?

Further, Christ came to save us from our sins. But if there is no law in this dispensation, there is no sin, "for sin is the transgression of the law." 1 John 3:5. Some say that Christ took away the law, but Christ himself said to his disciples: "Think not that I am come to destroy the law." Matt. 5:17. Christ did not transgress the law, for he knew no sin. He himself says, "I have kept my Father's commandments, and abide in his love." John 15:10. The apostle John is very positive in his statement of the claims of one who says he knows God but refuses obedience to the divine commandments. We read: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

Of course we in our own strength cannot keep the commandments; but the Lord Jesus will come into our hearts if we will let him. He in us will keep again the same law which he kept when he was on earth. Even as the apostle Paul says: "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. And again he says: "I delight in the law of God after the inward man." "So then with the mind I

myself serve the law of God." Rom. 7:22, 25.

It is not of the spiritual mind, but of the carnal, that we read: "It is not subject to the law of God, neither indeed can be." Rom. 8:7. And "to be carnally minded is death." Verse 6. But God sent his Son to live a sinless life and to die for us, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verse 4.

Can we not please God by dedicating Sunday, the first day of the week, to him, even though he never told us to do so? Hear Christ's answer to all who keep human traditions instead of divine commands: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7-19. Let us hear Christ ask us as he did the people of his day: "Why do ye also transgress the commandment of God by your tradition?" Christ says, "The Sabbath was made for man." Mark 2:27. Some say it was made for the Jews. Who is right?

The Sabbath has been and always will be Christ's rest day. After completing the work of creation, Christ rested on the seventh day; after completing his work of redemption, he rested in the grave on the seventh day. Recall that it was as he died that he said of the work of redemption, "It is finished." Was the outpouring of the Holy Spirit on Pentecost greater than the death of Christ, that the day

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on which the first occurred must be celebrated every week, while the day on which the second occurred is not? The fact is, neither Friday nor Sun-

day can be made sacred by man's appointment, but God can and did make the seventh day sacred.

L. L. C.

An Incident of the Indian Mutiny

THE story of the providential deliverance of an Indian Christian preacher at Agra, as he prayed under sentence of immediate death, is told by Thomas Evans, a Baptist missionary who was in the Agra fort during the long siege by the mutineers. The Indian Christians shared the peril with the Europeans in those terrible days. They had embraced the "foreign religion," and were marked for slaughter along with the foreigners. Mr. Evans says:

"The following incident is worthy of notice, for it shows how God can save at the last moment those who put their trust in him. The Baptist Mission in Agra had a substation in a village about twelve miles off. The Christians had come into the fort in the month of May, but one old native preacher, whose name was Thakur Dass, said, 'I am an old man, and who will kill me? I will stay here and trust in God.'

"He was not touched until the day of our battle in Agra, on the tenth of October, when some wicked men resolved to kill him. He was taken out of his house, bound with cords, and about to be slaughtered, when he asked of his murderers one favor, and that was to allow him a few minutes for prayer, to commit his spirit into the hands of God.

"This favor was granted, and while he was yet in the act of prayer a loud cry was heard, 'The English are coming!' This created a panic, the would-be murderers fled and left the old man, bound, on his knees. He was soon let loose, and returned to his house unhurt, and lived years after this to preach the gospel.

"Now, mark the strange working of Providence. It was not our soldiers who caused this panic, but fugitive rebels defeated in the battle of Agra, who, rushing away for their lives, were taken by the people to be our troopers coming out to chastise the vil-

lagers. It was this mistake that saved the good man's life. Truly, God can deliver out of the lion's mouth."—In *"A Welshman in India."*

Many a good testimony has been borne to the preciousness of trust in God by those who passed through the great mutiny. This missionary, Mr. Evans, says that he never appreciated the Psalms as in those times. The words of supplication for help and deliverance, and of trust and praise, in those inspired hymns voiced the language of believing hearts amidst trial and danger. Whether in deliverance from death or in deliverance from the fear of it, God's grace and power were wonderfully revealed. After the awful massacre at Cawnpore, it was learned that while the mutineers were sharpening their swords for the slaughter of the Europeans in the prison-room, two little missionary children led that company of nearly a hundred in singing,

"From every stormy wind that blows
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

And how their hearts must have fed upon the words,

"Ah! whither should we flee for aid,
When tempted, desolate, dismayed?
Or how the hosts of sin defeat,
Had suffering saints no mercy-seat?"

Thank God for the testimony through all the ages that his comfort and his grace reach to the uttermost! He is a "present help in trouble."

W. A. S.

The Grace of Patience

PATIENCE is necessary to the accomplishment of every difficult task. In every undertaking where there are trials to be met and opposing influences to hinder, patience must be united with tact and perseverance in carrying the work forward to a successful completion. The grace of patience is necessary to man in every phase of life,—in every profession he may follow, in every avocation in which he may engage. He sees, by the eye of hope and faith, in the dim and distant future, the fruition of his aspirations. But the goal is not gained without effort. Long years of toil lie between him and the coveted reward. Only by earnestness and patience can he hope to succeed. If persistent and persevering in his efforts, success may crown his work.

The world honors and respects men who have energy and push, and the results of their arduous labors are everywhere visible. The political, scientific, and inventive worlds furnish apt illustrations of men who have manifested patient perseverance in the accomplishment of their work. It is true their reward has often been but little more than a crown of laurel, a bubble of worldly fame or honor, which at best would last only a short lifetime. But it serves to show what man can do when he is whole-hearted in his work, and is willing to put forth all necessary pains to accomplish his object.

The same principle applies to those engaged in the work of God. And how much greater the need of patient perseverance in forming Chris-

tian character, and striving for heavenly riches! In this work he who builds, builds for eternity,—makes a record to meet God's approval, and so perfect in righteousness as to exemplify the divine nature.

Paul admonishes the Hebrews:

"Run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Here the Christian race is compared to the foot races so common in Paul's day. In the race the contestant must run with patience and earnestness. Without regard to surroundings, by casting aside every weight, and keeping his eye fixed on the mark, he must press on with patient endurance. So with him who runs in the Christian race. He must not falter nor look back. He must pay no attention to the noisy applause or censorious ridicule along the way. He must keep his eye fixed on Jesus, and with patience and zeal engage in the battle against sin. His progress will be in proportion to his faith in God and his earnestness in the work; his reward will be marked by the excellence of Christian character to which he has attained.

It is not a spasmodic patience that is needed by the Christian,—one that comes with sunshine and disappears with the first cloud dimming the horizon. This is not true patience. The Christian needs that patience which is manifest "in tribulation" (Rom. 12: 12), "in afflictions, in necessities" (2 Cor. 6: 4), leading him to manifest kindness toward all men, and to suffer patiently persecution for the name of Christ. 1 Peter 2: 20. It is this kind that comes into everyday life, tempering the spirits, gauging the actions, and bringing the thoughts and words into harmony with the gentle influence of the Spirit of Jesus.

Patience enters the household. It helps the wearied mother in her vexatious trials, aids the tired father, and secures to all the family an evenness of disposition which gives to home life new beauty, and makes the home a center of attraction and happiness for the young, and a harbor of rest and refreshing for the aged.

It is oftentimes needful to exercise patience in waiting for an answer to our prayers. David says: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Ps. 40: 1. Daniel prayed three full weeks before his prayer was answered, and Cornelius sought the Lord much longer before Peter was sent to give him new light. We must prove our earnestness by our constant importuning, by praying always and not fainting or growing weary. Luke 18: 1.

Those who sow the seeds of gospel truth require a large measure of patience. James says:

"The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

So with him who labors in God's vineyard. The fruit may be long in maturing, but he who commands us to cast our "bread upon the waters," and pronounces a blessing upon him who shall "sow beside all waters," says also:

"My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

Patience is a characteristic of God's people who live just prior to the second coming of Christ. "Here is the patience of the saints." It is a time, above all others, when the people of God need patience. They are beset on every hand by sin in its multitudinous forms. Calumny, ridicule, and scoffing are heaped upon them. Many shall depart from the faith, while the Lord delays to come, and it will seem at times that the cause and truth for which they have suffered is a vain hope after all. It is then that patience will sustain them in their fiery trials. They will wait for the "vision" although it tarry, and when the glory of the coming King shall pierce the gloom that enshrouds them, they will look up with joy, and exclaim:

"Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

It is the privilege of each one to be among that triumphant company.

F. M. W.



HELP PROMISED IN TIMES OF DISTRESS

"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 1, 2.

This is the gracious promise which God gives to his children. By his power Israel of old passed safely through both the Red Sea and the Jordan; the three Hebrew children walked in the midst of the fire and were not burned. God is just as willing and able to assist his children today in times of danger and distress. As he has been the hope of the church in days gone by, so will he prove the hope of his children in the days to come.

Property and Its Uses

B. G. WILKINSON

THERE are two texts of Scripture which deal with the question concerning the relation of Seventh-day Adventists to the use of property. The first one is that statement of the Saviour, "Occupy till I come;" while the second one is the solemn admonition, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

We cannot escape the demand, the obligations, the responsibilities, embodied in both of these texts. When Christ tells us "Occupy till I come," he bids us lay firm hold of the opportunities placed at our disposal as stewards, so that they may be used to the greatest possible advantage in the advancement of this saving message. Gold, silver, lands, improvements, are given to us not that we might consider them our own or make them the object of our affections, but rather that we should stand related to them as stewards. If we adopt this principle, then there are no limitations to our use of this world's goods. The more material property we have that can be used for the advancement of God's cause, the better; but we must make sure that it is used for that one sole purpose.

Many a person in acquiring property, at first has chiefly in mind the use of it in the advancement of God's cause. Satan, however, comes in to tempt him; and before he knows it, he is making the property itself the object of his affections. He feels impelled to improve the conditions of the property when he could just as well get along without improvements. Thus the great command, "Occupy till I come," may be so fulfilled as to threaten to impede the progress of God's cause, when what the Saviour contemplated in giving this command was an advance in his sacred work. When gold, silver, lands, are necessary for the establishment of institutions, for the care of the workers, and for relief of poverty, then we are under obligation to qualify ourselves to make use of property for these purposes.

Let us, however, be careful to place great emphasis on the Saviour's solemn warning to take heed that our hearts be not overcharged with drunkenness, and with the cares of this life, so that day come upon us unawares. There is a saying that when man comes to be the possessor of property then his troubles begin. He at once meets many problems in which he has had no previous experience. This gives rise to evil surmisings, suspicions, and rivalries. Bitterness develops; and in the majority of cases, it is with great difficulty that men can draw themselves out of such a sit-

uation with salvation to their souls. This has been true in any age of the world; but it is most pre-eminently true now that we are on the verge of the Saviour's soon return. The devil knows that he has but a short time; he is making every possible effort to make men drunk with the possession and care of property. Such men would probably resent being regarded as drunkards. They would scorn any implication that they are afflicted with delirium tremens; nevertheless, they are intoxicated with property.

Conditions are such as to keep the country under the constant threat of a terrible war between capital and labor. Many economic societies have arisen with the one sole purpose of determining the relation of property to Christianity. Many give their whole lives to the study of this question. Institutions have been founded to collect facts and statistics, and to conduct researches.

Seventh-day Adventists should look upon property from only one standpoint, namely, from the standpoint of those who expect soon to enter the everlasting kingdom. They should consider whatever means is now in their possession to be theirs only temporarily; and no Seventh-day Adventist can be true to his faith who will take on him the burden of more property than he needs to advance the cause of God.

I am reminded of the days when Oklahoma was thrown open for settlers by the Government. Thousands and thousands of emigrants encamped on the border of the State just to the north, awaiting Government order which would permit them to enter the land to secure for themselves permanent possessions. The prairie schooners, the wagons, and all manner of burden-bearers were loaded down ready to bring the owner over the borderland to where he was going to settle. Generally, those who made this rush had with them all they possessed in this life. This ought to be the case of the Christian who is expecting soon to cross the border line between time and eternity to enter his eternal home. He should place all on the wagon which is going to transport him into the eternal possession. His heart, his desires and aspirations, should be fixed upon the land to which he is expecting to go. Then he can better serve his fellow men, his generation, and his God.

When Seventh-day Adventists deal with one another in the matter of property, they should do so with the greatest generosity of spirit. They must recognize that they each may look at the question from a different viewpoint. It is like the teacher who stood on the porch of a country school-house one morning when a beauti-

fully dressed little girl arrived for the school hour. A little later another girl came up who was bespattered with mud and in a very untidy condition. The first little girl complained to the teacher of the unsightly appearance of the second girl, stating that she should be neat and tidy like herself. "Yes," replied the teacher, "but you must remember that this little girl came over a different road from the one that you came over."

Christianity begets nobleness; and Seventh-day Adventists should re-

member in all their dealings in regard to property they must show a noble spirit. When they become so tense over some property question that they lose the Christian nobleness of mind, you may depend upon it, they are giving more importance to property than God ever intended them to give. Let us therefore be watchful unto prayer. Be not deceived or misled by the endeavors of the enemy to ensnare our souls through any property we may desire or through the wrong use of any we may have.

while there is a supernatural intelligence in Spiritualism, it seems to have one aim only in getting control of the minds of human beings, and that motive is to debase the minds and morals of its devotees and lead them away from God. This was also the testimony of the man who sought the interview with me.

At this point a text came to my mind. It reads thus:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

If the estimate of these two men concerning the results of Spiritualism is correct, and if it is true that millions of the people in Europe are turning toward Spiritualism with the hope of communicating with the members of their families who have fallen upon the field of battle in the present unparalleled war, what will be the logical result to these millions?

The gentleman mentioned assured the writer that he would gladly attend our meetings held in Los Angeles. At the close of the interview a new experience of gratitude to God came over me for some knowledge of present truth and for being in possession, with the Advent people, of the only thing that offers a reasonable hope for the future of the world and of the human family, which thing is summed up in the statement:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

A GREAT QUESTION

C. E. HOOPER

It is written, "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?" Matt. 21: 28-31.

In this parable the two sons represent two classes of individuals. The same commission is given to both, but one does one thing and the other something different. The question is asked, "Whether of them twain did the will of his father?"

It is evident that the two classes brought to view in the parable must be church members, for they are sons of the owner of the vineyard. Then, too, both knew that their father had a vineyard, that it required care to make it fruitful, and that help would be needed in the work. The commission was very plain: "Son, go work today in my vineyard." It mattered not what their answer was, nor what they had previously done, the commission was for today, and what they actually did was what determined their faithfulness to their father.

The Only Source of Relief for the Groaning Creation

G. W. REASER

AN inspired description of the present condition of the world on account of its burden of sin reads:

"For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8: 22.

The thought of this text was deeply impressed upon my mind by a recent experience in Los Angeles. I was met in the Southern California Conference office by a man past sixty years of age, who proved to be a college graduate and a person of more than usual intelligence. He expressed himself as very anxious for an interview with me. I made an appointment, and met him in his own home. I learned that his desire for the meeting was occasioned by an article under my signature which he had found in print in San Diego. The particular thought which attracted his attention was, in substance, that the Son of God, who has all power in heaven and in earth, had himself undertaken the superhuman task of redeeming the world from the curse of sin and of reclaiming all members of the human family who would accept him as their Saviour and their King and submit to such a transformation of character as would enable him to make them subjects of his eternal kingdom; that he would soon come and utterly destroy the wicked; and that he would ultimately set up his eternal kingdom in the earth.

During the conversation he gave me a very brief history of his life, stating that he had been born of wealthy parentage, had given about twenty-five years to the acquiring of a fortune, and had then decided that it was time to consider the great hereafter. Not finding satisfaction in any of the popular churches, he investigated Theosophy, Christian Science, and Spiritualism. Neither did he find satisfaction in any of these, but his real distress of mind seemed to be occasioned by the awful calamity of war in which the world is engulfed, and that, too, just at a time when many leaders of thought were confident that human genius and the feelings of common brotherhood had brought the world to a place where a war of any consider-

able proportions was an impossibility.

Not knowing that he understood my church affiliation, I was surprised when he made the statement: "You Adventists really have the only true hope to present to the world." To this I silently agreed. He further stated that as representing a system of religion which has to do with man's physical, moral, and spiritual natures, the Seventh-day Adventist Church is above all other churches. He said that that church is absolutely correct in its teachings on the Sabbath question; on the nature of man; the divinity of Christ; and the nearness of the second advent and the hope centered in that event. He then told me of some of his disappointments in the popular churches, and in the occult religions, which he had thoroughly investigated.

In his judgment Theosophy and Russellism hold out false hopes. Particularly did he denounce Christian Science as being one of the delusions of the last days, stating that his wife—to whom he had introduced me—was a graduate practitioner of osteopathy, as well as of one of the regular medical schools, and came in contact with many patients who, for years, had held tenaciously to Christian Science for physical healing, saying that "there is no sin, no devil, no disease, no death," but receiving no benefit, until driven to the point of despair or insanity. He said that these cases often readily responded to rational treatment, with incalculable relief from the mental strain of clinging to a false hope for healing.

He further related that he had personally known many men and women possessing most beautiful, pure, brilliant minds who had yielded themselves to the influences of Spiritualism, and had, sooner or later, become debased wrecks of humanity, a percentage of such becoming hopelessly insane. He then cited the case of a prominent minister who had lapsed into Spiritualism, believing that if our departed loved ones can communicate with us, such communion ought to be legitimate. That minister had gone back to his former fold, declaring that

The parable does not state that the second son did nothing. He may have had many cares and anxieties. He may have been doing a worthy work according to his own judgment and in lines of his own preference, but he did *not* do the will of his father.

Today we are living in a time when the cares and pleasures of this life are leading many away from doing the will of God. Many are serving their own preferences or will. Yet—

The Light of Asia and of the World

L. S. WHEELER

"JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Rev. 1: 4, 5.

Asia,—for convenience people generally say "Asia Minor" to distinguish the Asia of the New Testament from the continent of that name. Biblical Asia proper, however, was only the Roman province, or Proconsular Asia, as denoted in Acts 2:9; 6:9; 19:10, 22; 2 Tim. 1:15; 1 Peter 1:1; Rev. 1:4, 11. It embraced only Mysia, Lydia, Caria, and a part of Phrygia. This was originally the dominion of the last king who reigned at Pergamos, Attalus III, who willed his country to the Romans, and whose title was "king of Asia." It was the first foothold of the Romans on Asiatic soil, and was governed by proconsuls. (See Acts 19:38, A. R. V.)

After the ascension of Christ the outpouring of the Holy Spirit came first upon the Jewish people at Jerusalem, when in one day three thousand souls accepted Christ. Jerusalem was filled with his teaching, and a great company even of the priests were obedient to the faith. Acts 2 to 5. During the apostolic era Jerusalem long continued to be the seat of the Christian church. Here the apostles preached the gospel among the thousands of Hebrews who came annually to the great feasts while the temple was left standing. Acts 8:1; Gal. 1:17-24; 2:1-10. Here assembled the first general council of the Christian church. Acts 15. The land where the mystic ladder had its base, that connected earth and heaven (Genesis 28); the land of the inspired prophets, where the light of the Word was given; the land where he who was the Light of the world lived and taught, was the first to be lighted up by the gospel.

"The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place."—*The Acts of the Apostles*, p. 91.

From Jerusalem to Antioch the flow of Christianity passed, and became a light to lighten the Gentiles, who modeled their religious life after

"all who would be sons and daughters of God must *prove* themselves coworkers with God and Christ and the heavenly angels. This is the test for every soul."—*Christ's Object Lessons*, p. 233.

Having made a profession, we are now listening to the commission, "Go." What our answer is matters not, but our works will show whether our profession is genuine. The will of the Lord for every Seventh-day Adventist is the proclamation of the third angel's message.

the Hebrew Christian churches of Palestine that were in Christ before them. 1 Thess. 2:14. This was God's design. Acts 15:15-17; Rom. 11:5, 16-25; Eph. 2:11-22. Afterward, when the light in Judea had gone out and the land was left in darkness following the Roman invasion, it was in the midst of this most luminous constellation of Gentile churches, in Asia, that Christ appeared walking among the candlesticks. And whether it has any such significance or not, it is true that these churches which received so abundantly of apostolic labors, and of the "early rain" of the Holy Spirit, became in turn the center of radiance, from which the light shone out upon a dark and heathen world. And it was also from the land of these churches, after ages of darkness had overspread the West, that Christian teachers with learning brought a renaissance to Europe which kindled the Reformation and transplanted the Word into the modern world.

Prototype Churches

"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. 1:11.

These were all cities of royal choice and patronage in Greek and Roman days, and as has been said:

"The seven churches were evidently chosen . . . because they were representative cities, and each was a center of other churches. Each church had its individuality, and it may be said that the seven epitomized all churches in all ages—churches which were ardent and faithful; churches that had lost their early enthusiasm; churches that had harbored heresy and unbelief; churches that temporized with the world. . . . In this universal quality lies the special interest of the seven churches of Asia to us of the twentieth century."—*The Holy Land of Asia Minor*, by Francis E. Clark, pp. 11, 12.

"The names of the seven churches are symbolic of the church in different periods of the Christian era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world."—*The Acts of the Apostles*, p. 585.

A Dispensational Prophecy

In his "Lectures on the Apocalypse," Dr. Seiss, a modern writer, says:

"In the first place, the seven churches represent seven phases, or periods, in the church's history, stretching from the time of the apostles to the coming again of Christ, the characteristics of which are set forth partly in the names of these churches, but more fully in the epistles addressed to them. There has been an Ephesian period—a period of warmth and love and labor for Christ, dating directly from the apostles, in which defection began by the gradual cooling of the love of some, the false professions of others, and the incoming of undue exaltations of the clergy and church offices. Then came the Smyrna period—the era of martyrdom, and of the sweet savor unto God of faithfulness unto death. . . . Then followed the Pergamite period, in which true faith more and more disappeared from view, and clericalism gradually formed itself into a system, and the church united with the world, and Babylon began to rear itself aloft. Then came the Thyatiran period—the age of purple and glory for the corrupt priesthood, and of darkness for truth; the age of effeminacy and clerical domination, when the church usurped the place of Christ, and the witnesses of Jesus were given to dungeons, stakes, and inquisition; the age of the enthronement of the false prophetess, reaching to the days of Luther and the Reformation. Then came the Sardian period—the age of separation and return to the rule of Christ; . . . an age of many worthy names, but marked with deadness withal, and having much of which to repent; an age covering the spiritual lethargy of the Protestant centuries before the great evangelical movements of the last hundred years, which brought us the Philadelphian era, marked by a closer adherence to the written Word and more fraternity among Christians, but now rapidly giving place to Laodicean lukewarmness, self-sufficiency, empty profession, and false peace, in which the day of judgment is to find the unthinking multitude who suppose they are Christians and are not."—*Volume I, Lecture Fifth: "The Seven Churches."*

Approximate Dates Suggested

Dr. James M. Gray, dean of the Moody Bible Institute, Chicago, similarly treats the seven churches as "representative of the dominant characteristics of the church universal in seven different periods of her history,"—Ephesus, "from the ascension of Christ to the close of the first century, the apostolic era;" Smyrna, from 100 A. D. "to the rise of Constantine, A. D. 311;" Pergamos, from Constantine "to the rise of the Papacy," A. D. 538; Thyatira, "from the rise of the Papacy to the Reformation, 1517;" Sardis, the transition period of Protestant churches, to 1755;" Philadelphia, "the missionary period, 1755 to somewhere near the present time; the seventh, Laodicea, from the present time to the second coming of Christ." (See "Synthetic Bible Studies," p. 182.)

"Seven" in Symbolism

Seven, as a symbolic number denoting completeness, or fulness, is especially characteristic of the Apocalypse, because, as stated by one author, "in

the Revelation all the books of the Bible meet and end." As Genesis is the Alpha, so Revelation is the Omega, of the Sacred Volume. As there was a significance in the seven days of creation, the seven lamps of the sanctuary, the sprinkling of the blood seven times, the seven weeks which reached to Pentecost, the observance of the seventh, or sabbatic year, and the celebration of the Jubilee after seven times seven years, in the Levitical priesthood, which foreshadowed that of Christ; so the conspicuousness of this number in the book of Revelation seems intended to give us a clue to the fact that here all types, and all lines of prophecy, reach their fulness in "the dispensation of the fulness of times," when God shall "gather together in one all things in Christ." Eph. 1:10. Hence we have "seven churches," "seven seals," "seven trumpets," "seven thunders," "seven heads," "seven last plagues," etc. In fact, the word "seven" occurs in this book more than fifty-five times.

ASKING A BLESSING

THERE is nothing which is right for us to do, but is also right to ask that God would bless it, and indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or his smile exalt it into a most memorable mercy; and there is nothing we can do, but its complexion for weal or woe, depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, nor any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercysat for direction, assistance, and success.

It is recorded of Cornelius Winter that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. A late physician, of great celebrity, used to ascribe much of his success to three maxims of his father's, the last and best of which was, "Always pray for your patients."—*Dr. F. Hamilton.*

"GOODNESS, like charity, begins at home. No one is excepted from its requirements, and no one can fairly find fault with the world unless his or her own part is thoroughly fulfilled. 'Live such a life that if everybody in the world lived in the same way, this world of ours would be a complete and perfect one,' is a just as well as a wise saying."

THE ideal for a nation is to grow, not in surface, but in height.—*Paul Richard.*



BIBLE STUDIES



The Sabbath in the Old Testament

FREDERICK GRIGGS

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

These words state that the seventh day of the week is holy time, and they as clearly imply that it is to be given to the worship of God by all the human race throughout all time. The blessing and sanctifying of this day can have no other meaning than this. It is not reasonable to suppose that the Creator would sanctify or "set apart to a holy use," a day unless it was to be so used by those to whom he had given being. "Wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath was thus established for man at the time of creation, before he fell into sin, and not at some time later. It was not instituted at Sinai by the command there given to observe it, for it was known and its observance enjoined before that time. In fact, the very first word of the fourth commandment as given at Sinai, "Remember," indicates that this precept of the moral law was known before the giving of the law at Sinai. And the fact that the fourth commandment itself connects Sabbath observance with creation, also further emphasizes its establishment at the time of creation. The Sabbath is a perpetual reminder, a memorial, of the eternal God who created all things.

The Sabbath thus given to Adam, was for his benefit as a sinless being, and not only was it valuable to him then, but much more so after he had fallen in sin, for if he would then "remember the Sabbath day, to keep it holy," he would be kept from idolatry or atheism, since as long as he observed the Sabbath he could not forget the living and true God nor worship any other as Creator.

The early history of the world is darkened by a great apostasy from God. It finally came to pass that all but eight souls put God entirely from their lives, and he destroyed the earth by flood. After the flood, apostasy again prevailed. But during all the world's history there were men who loved and served Jehovah. Among these are Abel, Enoch, Noah and his family, and Abraham, men of faith and obedience. Of Abraham God said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The Lord permitted the children of Abraham to go into Egypt, that great "iron furnace" of affliction. They remained there for four hundred thirty years. While they were in this country they were subjected to the severest bondage.

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—*"Patriarchs and Prophets," p. 260.*

But at last the cruel power of the Egyptians was broken, and the children of Israel were brought forth from Egypt with a strong hand and with mighty evidences of the power of God. The Lord says that—

"he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws." Ps. 105:43-45.

And he admonished them:

"Remember 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.

So it is apparent that even in the bondage of Egypt the Sabbath truth was not forgotten, though it evidently fell into great neglect.

Shortly after leaving Egypt, the children of Israel came to the Wilderness of Sin. Here they murmured against Moses and God because they feared a lack of food.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And the children of Israel did so, and gathered, some more, some less. . . . And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe. . . . And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. . . . And it came to pass, that there went out some of the people on the seventh day for

to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16: 4-30.

In the account of the giving of the manna to Israel, no new Sabbath obligation was imposed upon the Israelites, but the observance of an existing law was commanded; and the people were proved with reference to their willingness to observe this law. The Sabbath commandment is the special precept of the law that is noted. It is clearly indicated that the people were not ignorant of the Sabbath, nor of the reckoning of the week which had come down to them through the patriarchal age. There is no evidence whatever that the Sabbath was here instituted. The Lord did not bless nor sanctify the seventh day of the week, he simply directed the observance of the Sabbath day, which centuries before he had made. The reproof which the Lord gave to those who disobeyed his instruction with reference to the gathering of the manna, clearly shows that the people knew the Sabbath day. "How long refuse ye to keep my commandments and my laws?" For forty years, fifty-two times each year, the Lord thus gave to his people a definite example of the observance of the Sabbath day. He miraculously preserved for their use, food for the Sabbath. On any other day of the week the food would remain fit for use only upon the day it was gathered. Thus, not only by giving them "of the corn of heaven," . . . so that they "did eat angels' food," but by providing them this food in such a manner as to distinguish his Sabbath day from the other days of the week, did our Lord bind himself by a golden cord of love to his people.

About a month after the manna began to fall, God brought his people to Mt. Sinai, and here amidst awful grandeur, the gleam of lightnings, the roll of thunder, and the shaking of the earth, he declared to them his holy law of love. He gave it to them in this manner that they might appreciate its exalted character. He called Moses up into the mount with him, and there delivered to him two tables of stone, on which with his own finger he had written his law—the law upon which his throne had been established from eternity. He not only gave them his law, but he gave them the pattern of the ark in which the law was to be placed, and the mercy-seat beneath which it was to rest. The cover of the ark was called the mercy-seat, for by the sprinkling of the blood of atonement upon it, those who had broken the law could find pardon. Thus was the Sabbath commandment as one of the ten great precepts of God's law of love, reaffirmed to his people.

There are a few incidental references in the Scriptures, from the time of Moses to that of Nehemiah, which indicate that the Sabbath was not forgotten, though its careful observance was at times in great neglect. About thirteen years before the destruction of Jerusalem by Nebuchadnezzar, God, through Jeremiah, told his people that if they would keep his Sabbaths, their city should stand forever:

"It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever." Jer. 17: 20-25.

But the people of Jerusalem did not heed this gracious promise. About eight years after it was made, the Lord, through Ezekiel, said concerning them:

"Thou hast despised mine holy things, and hast profaned my Sabbaths. . . . Her priests have violated my law, and have profaned my holy things: they have put no difference between . . . the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 8-26.

The children of Israel were surrounded by idolaters, and by them, both in the wilderness and in the land of Canaan, they were led into grievous sin.

"Moreover this have they done unto me: they have defiled my sanctuary in the same day, and have profaned by Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary." Eze. 23: 38, 39.

This they did until there was found no remedy, and the Lord permitted the king of Babylon to take his people captive. While the people were in Babylon, the Lord promised to bring them back to their own land and to restore again their city and their temple. He did this on certain conditions, which, however, they did not fulfil. Among these conditions is one that discriminates particularly between the observance of the Sabbath and the other six days of the week:

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened." Eze. 46: 1.

What a different history this world would have had if this distinction between "the six working days" and "the Sabbath" had always been observed.

In the re-establishment of the children of Israel in the land of Canaan upon their return from Babylon, Nehemiah, their leader, made a great effort to teach them the ten commandments, and in particular the observance of the Sabbath. After settling the children of Israel in Jerusalem, Nehemiah returned to his duties in

Babylon, as cupbearer to the king. He was there for ten or eleven years. After he left his people at Jerusalem, they quite forgot his teachings, and when he returned, he was obliged to deal with them very strictly for their failure to properly keep the Sabbath:

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13: 17, 18.

Here is clearly pointed out the fulfilment of what Ezekiel said would take place, the destruction of Jerusalem, because of the neglect of the Sabbath day.

The Jews never again lapsed into open idolatry. Their experience in Babylon made a lasting impression upon them. They did not again neglect the Sabbath, but a great change came over them in its observance. The Jewish doctors of the law bound it about with traditions and enactments which made its observance a great burden.

Thus Satan continued his effort to destroy the meaning and proper observance of the Sabbath. When, through great affliction, the people had been taught the binding claims of the Sabbath so that they would not abandon it, at least in form, then the enemy of man's salvation sought to drive him to the other extreme, and to lead him to make Sabbath observance an odium instead of a delight. This, of course, led the people to view their Creator as a hard-hearted, unloving God, and to make salvation dependent upon good works instead of faith; and so the meaning of the Sabbath was thus perverted. And this is what Christ found when he came to earth.

QUESTIONS

1. For what purpose was the Sabbath given? Enumerate some of its benefits to man.
2. Sketch the history of man's observance of God's law until the time of the Israelites' entrance into the land of Egypt.
3. Show that Sabbath observance was one of the matters considered in the deliverance of the children of Israel from Egypt.
4. How was the failure to observe the Sabbath in part responsible for the destruction of Jerusalem?
5. Recite the efforts of Nehemiah to secure its proper observance.
6. After their re-establishment in Jerusalem, how did the Jews regard the Sabbath and make its observance oppressive?

GREAT hearts alone understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but is strength and heroism.—*Jules Michelet.*

THE elevator to success is not running; take the stairs.—*Motto of a Graduating Class.*

STUDIES IN THE TESTIMONIES

Nearing the End

(Continued)

TYLER E. BOWEN

1. As the third angel's message closes, how far does its light penetrate? With what results?

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those who were looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends, so that they dared not, neither had they the power, to hinder those who felt the work of the Spirit of God upon them. . . . Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry."—*"Early Writings,"* p. 278.

2. How is Jesus' ministry as our high priest affected by the report of an angel with a writer's inkhorn at his side?

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised his hands, and with a loud voice said, *It is done.* And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'"—*"Early Writings,"* pp. 279, 280.

3. Shall the people of God know beforehand the exact time when Jesus in heaven lays aside his priestly robe to receive of his Father the kingdoms of this world?

"Jesus has left us word, 'Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly he find us sleeping.

What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration in the most holy place of the heavenly sanctuary, when he lays off his priestly attire, and clothes himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'"—*"Testimonies for the Church,"* Vol. II, pp. 190, 191.

4. What is said of the coming of this solemn time when Jesus closes his intercession in heaven?

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. . . . They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared."—*"Testimonies for the Church,"* Vol. II, p. 191.

5. What is said of some who counted themselves among the watching ones? What words are addressed by the angel to those who would grasp earthly treasure?

"If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation. . . . I saw that it was impossible to have the affections and interests engrossed in worldly cares, to be increasing earthly possessions, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel, 'They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds.'"—*"Testimonies for the Church,"* Vol. II, pp. 191-193.

6. What further statement is made concerning the suddenness of this same hour?

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*"Testimonies for the Church,"* Vol. IX, p. 28.

7. Is it possible for the seven last plagues, constituting this "time of trouble, such as never was," to be poured out into the earth while Jesus ministers as man's high priest in the heavenly sanctuary?

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, 'there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered.'"—*"Early Writings,"* p. 280.

8. What is said of the time following the close of the gospel?

"Then I saw Jesus lay off his priestly attire, and clothe himself with his most kingly robes. Upon his head were many crowns, a crown within a crown. Surrounded by the angelic host, he left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing him. Others rushed to the people of God and begged to be taught how they might escape his judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, 'Spare, spare the sinner a little longer.' All heaven had united with Jesus, as they heard the fearful words, 'It is done. It is finished.' The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'

"Those who had not prized God's Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! but no, they must hunger and thirst on. Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised his saints. The filthy must remain filthy forever.'"—*"Early Writings,"* pp. 281, 282.

9. What description was given in 1847 of the time immediately preced-

ing the "time of trouble, such as never was" when the plagues are to fall upon the earth?

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

"This view was given in 1847, when there were but very few of the Advent brethren observing the Sabbath, and of these, but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfilment of that view is beginning to be seen. 'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." — *"Early Writings," pp. 85, 86.*

10. What danger confronts the people of God as these perils of the end thicken about them?

"But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with another class." — *"Testimonies for the Church," Vol. V, p. 209.*

11. When the storm of God's wrath breaks upon the world what revelation will come to some?

"When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest." — *"Testimonies for the Church," Vol. VI, p. 16.*

"'It means but little to me,' said Phillips Brooks, 'if I know only that a man is happy or unhappy, if I do not know of what sort his joy or sorrow is.' A selfish happiness is of no real advantage to any one. Better is the pain that wakens the soul to truer things."

IN MISSION LANDS

A Faithful Brother Persecuted

MRS. L. G. MOOKERJEE

A FEW weeks ago, while accompanying my husband on a tour in the villages, it was my privilege to visit a certain Hindu village in which was one lone family of Christians.

About twelve years ago my husband came in touch with Abhoy Charan and tried to sow some seeds of truth in his mind, but it was only about two years ago that he, with his wife, publicly confessed Christ, and my husband had the privilege of baptizing them.

On our recent tour in the villages, we spent three days with Abhoy Charan and his family, listening to a recitation of their joys and sorrows, and endeavoring to encourage them and strengthen their faith in Christ.

Their little mud house was a very dilapidated-looking place, with two other small houses that stand on the bank of a large canal. We anchored our house-boat in front of their homestead. Neither Abhoy Charan nor his wife can read or write, but they are honest Christians, living up to all the light they have received. During those three days, we were awakened before daybreak every morning by the singing of a hymn, in which the whole family joined. This hymn was followed by a most earnest prayer, in which Abhoy Charan pleaded with God to help them live consistent Christian lives in spite of all trials. At night again, before retiring, the family repeated their worship.

One day we inquired how they spent the Sabbath days, and were informed that many times during the day they sing and pray, and their little daughter reads the Bible to them. As the child referred to was only eight years old and had never been at school, I asked if she would read a verse to me from the Bible. We were sitting outside by the door, so she went into the house and brought the Bible, which looked very much the worse for wear, opened it, and began to read. She read in a singing style, as most of the Orientals do when they read their sacred books; and if a word had three syllables, she named the letters of the first syllable, and then pronounced it; then named those of the second syllable, and pronounced it; then those of the third, and pronounced it, finally pronouncing the whole word. How much benefit the family derive from such reading, I cannot tell, but this is the best they can do. Before the child stopped reading, I felt the tears in my eyes, and I

believe many a person in the homeland would have shed tears too, if he could have witnessed the scene.

In order to have two of their children able to read the Bible, Abhoy Charan and his wife made great sacrifices to pay out a small sum of money to a neighbor for several months to teach these children to read a little. We have now made arrangements for this little eight-year-old Bible reader and her brother to go to our mission school in Calcutta.

Abhoy Charan has a little land on which he raises rice for the family. We reached his home a few days after their old supply of rice was all used up. Their new rice had been reaped, and was in the house ready to be used, but because they had not paid tithe on it, they would not touch it, so bought rice in the village for daily need. After we arrived at his home, Abhoy Charan paid us tithe on his new crop of rice, and then began to use it. He does not know how to determine the amount of tithe he should pay on his rice crops, so each year gets a neighbor to calculate for him, and whatever amount the neighbor says is a tenth, he gives it as tithe.

Since becoming Christians, Abhoy Charan and his wife have been persecuted by many of the Hindus near by, and also by their own Hindu relatives. But perhaps their most severe trials have come from their zemindar. A zemindar is the owner of a large tract of land which the villagers rent. This particular zemindar under which Abhoy Charan is living, happens to be a very cruel man, and greatly oppresses the poor people who incur his displeasure. He is a Hindu man, and a bitter enemy to Christians, and the last two years has been greatly enraged with our poor brother and his wife for becoming Christians. Since they embraced Christianity, the zemindar has repeatedly sent abusive messages to them, has refused to allow them to plant rice on certain portions of their land (giving other people portions of Abhoy Charan's land), and refusing to accept yearly taxes from them, imposing heavy fines on them without any cause or reason, refusing to allow them to repair their house and threatening to burn it down if they attempt to do so. Over and over he has threatened to drive them from the village unless they return to Hinduism.

Only those who suffer at the hands of a cruel zemindar, or those who

come very closely in touch with the sufferers, know what trials they go through. One or two families who have shown sympathy with our brother, although Hindus, have been troubled also by the zemindar, for showing sympathy to a Christian. During the last two years, my husband has written to the zemindar two or three times, endeavoring to bring about a better state of affairs, but to no avail. The past few months we have made this case a special subject of prayer, as have also our Sabbath keepers throughout east Bengal.

The climax has now been reached. This morning my husband received a telegram from one of our mission workers in Gopalganj containing the following message: "Abhoy's houses are looted, destroyed by zemindar's men." This means that our poor brother and family have been driven out of the village at last, and are destitute of everything.

Naturally, our hearts are grieved, and my husband has telegraphed back to Abhoy Charan to take shelter, with his family, in our mission compound at Gopalganj (ten miles from his old home).

We know not what lesson the Lord has for us all in this experience, but

we know that "whom the Lord loveth he chasteneth," and that "all things work together for good to them that love God." So we look for good to come out of it all. We realize, however, that our work among the Hindus of that locality will be much more difficult in the future, because they have witnessed the trials our brother and his family have endured.

Just what steps we shall take to help this afflicted family, we have not decided. But it seems that one of the two following plans must be carried out: Either his case must be taken to the district court, which will cost money and precious time, and which we do not care to do, or a small piece of land must be purchased for him on which he may build another house and cultivate the land, in a village where there are other Christians under a zemindar who does not trouble them. This plan appeals to us. If we can help him to get settled again, then he will be able to provide for his family, as he has always done in the past.

Kindly remember the work and workers in east Bengal in your prayers.

Dacca.

Working in Troublous Times in Hunan, China

O. B. KUHN

THE past eight or ten months have witnessed a fierce civil war in China between the royalists, or northerners, and the revolutionists, or southerners. The brunt of the fighting has been in Hunan. Some of the cities have been twice taken by the revolutionists and twice regained by the royalists. Several large cities have been burned. Large proportions of prosperous commercial centers are reduced to a mass of ruins, and business throughout the province is nearly paralyzed. The inhabitants are under the oppressive hand of the militarists and suffer cruelty and all sorts of indignities. The soldiers of both sides are cruel in the extreme. Women and children are killed. The conflicting parties are also very cruel to each other. The soldiers are organized robbers for the most part, and respect the rights and property of no one.

Three or four of our chapels have been entered and our workers robbed of money, clothes, books, etc. Also the chapel furniture has been removed by the soldiers. In two cases the evangelist and his family were forced to desert the chapel. One family found refuge at the home of a foreign missionary. Under the protection of a foreign pastor, the other fled to Changsha from a burning, ruined city, a distance of two hundred li.

Some of our believers' homes have been burned after looting. Several church members and inquirers have been forced to leave their homes and

enter the armies as servants to the soldiers. The son of one of our evangelists was taken for this purpose just as he was leaving our chapel at Changsha.

But 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, the tithes and offerings the past month have been greater than ever before in proportion to the membership. 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. During this time nearly a score of persons were 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 from groups of persons who are genuinely interested, are more frequent and more imperative. The calls from the field for a personal visit from the foreigners are more than can possibly be answered by the force of foreign workers here at present. Since the first of the year, two church schools, with a membership of twenty and thirty respectively, have been opened on the full self-supporting plan, under mission control.

Our canvassers are meeting with the most discouraging experiences and hardships. The poor business con-

ditions and the rough treatment from the soldier-robbers make it seem at times as if the work must stop until more peaceful times. The colporteurs have been arrested as spies, and robbed of their money and literature. Their clothes have been taken from them. A few days ago a canvasser delivered books in a large city in the southwestern part of the province. While he was still working, a battle took place there, and the city was burned. As he was escaping from the burning city, he was robbed by the soldiers of fifty or sixty dollars, and his clothing was removed from his person. Other canvassers have been treated like this, and in most cases the money lost included the price they were to pay for the literature. With no way of sending the money to the tract society office, our boys have had to carry these sums with them until they could reach a postoffice in a peaceful district. Even then many offices refuse to send money orders because of the danger from loss in sending them. In no case has a colporteur asked the mission to help him out. With but the poorest kind of clothing, and with a debt to the mission because of robbery, these men have put their trust in God and started anew. They are loyal to the cause and press the work wherever it is possible.

One canvasser was driven from the field and returned to Changsha with his books. He owed the mission twelve dollars after returning the books. He said to me that he overheard us talking about hiring a coolie for six dollars a month to do small work about the chapel. He said that he was willing to do that work, and would pay the tract society one and a half dollars each month until he was out of debt for the books. He is today employed in this capacity at a little better wage than he expected. His courage is getting back to the working point again, and he will soon be distributing truth-filled literature to the people.

Because of the great danger in any city of Hunan, we early brought the wives and children of the canvassers to Changsha. The wives attend the women's school, and the children go to the church school. The men, thus encouraged, have gone to the front with stout hearts to meet the hard experiences that daily come to them. And thus the message is being carried to the people in these troublous times.

Deng Yao Tzu is our native field agent in this province of Hunan. The success of our canvassing work during these days of adversity has been largely due to his untiring efforts in the field. The past months he has spent but little time at home. Besides directing the work of nearly a score of men, he has answered calls from the field and investigated interests that were impossible for the director to care for in person. He has rented chapels and superintended their preparation for meeting pur-

poses. He has truly been the field missionary agent for the mission. Deng Yao Tzu has hazarded his life many times. He has been arrested as a spy several times, as his work carried him in and out of the lines of the two armies. On one trip he was without food and water for two days. He could have had water, but would not drink it unboiled, and he had no way of boiling it. He has been robbed of his money and baggage. But in spite of it all he is a happy man, rejoicing in the progress of the message among the people of China.

Deng Yao Tzu is a type of the earnest, efficient, godly Chinese convert and worker. Years ago he was an idol worshiper, practicing the superstition and wickedness of a false religion and heathenism. Today he is a Christian gentleman, with a good spiritual experience, enthusiastically laboring for the salvation of men and for the honor and glory of God. Oh, it pays, brethren, to send men and means to the mission fields! There are more in the work like Deng Yao Tzu, and there are many more to be won for God.

Although handicapped in many ways, Hunan, under the blessing of God, the past few months has led the union in literature sales. During the months of the most severe fighting, the best records were made. The sales by months were as follows: December, \$700; January, \$650; March, \$450; April, \$580; May, \$728. We express our gratitude and praise to Him who has a tender regard for his workers, and who leads in the advancement of his cause in the earth. Without his special protection and blessing, very little could be accomplished in Hunan today. And so the work is being done in troublous times, and we are reminded of the warnings of the spirit of prophecy given many years ago that because of a lack of earnestness and consecration the work that might have been done in peaceful times will have to be done in adversity. Our great need in China is more men to lead out in the literature work. Let us hasten to send more laborers into the harvest field.

Changsha.

NOBLE things the great Past promised,
Holy dreams, both strange and new,
But the Present shall fulfil them,
What he promised she shall do.
God, who crowns the dying ages,
Bids her rule, and us obey—
Bids us cast our lives before her,
Bids us serve the great Today.

—Adelaide Procter.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.



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.

Home Culture

KATHERINE L. PECK

"I LIKE that woman's voice," said the man who was painting my house. "It certainly is a fine voice, but I don't like the way she uses it." She is scolding and threatening all the time, and yet the children do not mind her. I'd speak once, and see that I was obeyed."

The voice referred to was that of my neighbor across the way. Clear, sweet, and vibrant, you could hear it distinctly for blocks when she was calling first one and then the other of her little girls when they strayed away from home. And oh, they strayed away and stayed away so often that it seemed as if there was trouble at Bonabarger's almost all the time.

What can be done to help these Bonabarger girls, whose parents, though kindly, pleasant people, seem unable to have a happy home? And we overhear so much of scolding and punishment!

Whose fault is it? Is it not the lack of home training?

I am a single woman, but my years of experience in teaching and caring for the young in various ways, have brought me to the conclusion that children are largely what we make them, and that nothing can compensate a child for the lack of careful home training by a refined parent or caretaker.

Mr. and Mrs. Bonabarger are honest, hard-working people, and they love their children, but they do not make home the center of attraction. The father, a carpenter, works hard all day, and comes home to a good supper, rich and rather extravagantly served for these hard times. The children are allowed to gormandize and waste food. The family knows little of economy.

Before the family have finished supper, the father leaves the table and goes down town to spend the remaining hours of the evening. The mother goes off to a neighbor's, with the parting injunction: "Now, girls, do up this work. I have been working all day, while you were in school. See that little Fred does not run away, and if the baby wakes up, come and tell me."

Left to themselves, the little girls quarrel as to which shall wash the

dishes. The younger finally goes to the neighbor's where her mother is chatting pleasantly, and says, "Mama, Freddy is in mischief, and Mildred won't wash the dishes."

"O go back home! It does seem strange I can never go anywhere without some of you young ones tagging me," exclaims Mrs. Bonabarger, without making a move to go and restore order. So Mary goes back, or runs off somewhere, and when the mother does return, about an hour and a half later, she finds Freddy and the baby crying, Mary in mischief, and Mildred gone,—no one knows where,—leaving the work undone. The neighborhood is roused, Mildred is found and punished almost brutally by the big, heavy-handed father, the work is done up about ten o'clock, and all retire to rest up for another disorderly day.

"O well," you say, "this is a non-Christian home, and evidently the father and mother never had much home training themselves."

Granted; but do we not see a great deal of rudeness and many disagreeable ways in Christian homes? Shrill-voiced children interrupt when their elders are speaking, and are not corrected. They are allowed to be saucy, and disobedient, and quarrelsome, and noisy, because the parents have no time to teach them good manners.

I once lived with a fine Christian family, in which family worship was observed morning and evening, and yet very little was ever said concerning politeness, and quarrels were all too common among the children.

Now the Bible is not lacking in texts and mottoes and illustrations advocating good manners and courtesy in the home. Just think of 1 Peter 3:8; Ephesians 4:31, 32; 5:1; Philip- pians 2:3, 4, and 14; and many other scriptures. Call attention to the gentleness and courtesy of the Saviour and of Paul in his addresses and epistles.

But nothing can take the place of the mother's little heart-to-heart talks with the children at the twilight hour, when the children tell their experiences of the day at school, or at play, and receive the timely suggestions and advice of a sympathetic, wise mother. How much a mother misses when she

habitually slips off to a neighbor's at this hour!

It seems to me, in looking back, that my dear mother taught us most beautifully by the voice of song. She had a song to fit almost every occasion; and most beautifully and effectually she used it. When she noticed the voices getting high-pitched and angry, she would lay her hands gently, even laughingly, on our shoulders and sing, "Let the good angels come in," or "Kind words can never die," etc. Quarrels were generally nipped in the bud, and unselfishness inculcated in the little circle by the voice of song. Try it, mothers! your children will respond to it, and later will rise up and call you blessed.

But in this connection our faithful father also deserves much credit, for watching our table manners, etc. He did not leave it all to mother.

Parents, if you love your children, help them to acquire pleasant manners. Good manners will help them to make friends and to get on in the world.

"Politeness is to do and say
The kindest thing in the kindest way."
Howe, Ind.

ONE KIND OF MAN

COURTESY to women, young and old, should be a part of every boy's home training. Without it, he is likely to be boorish and selfish; and a rude, overbearing brother and son is in danger of developing into an exacting, discourteous husband. He is likely to belong to the class of boys who come into the house and say to their sisters: "Here, Mary, you've got the chair I always like to sit in, and Katie has the paper I want. Let me have them!"

He receives the chair and paper without a word of thanks, and then says: "There's a button off my overcoat, and I want one of you girls to put it on before morning. Mary, run and get my slippers."

His hat and gloves and overcoat have been thrown down in different parts of the room for his mother or sister to pick up and put away. His mother comes into the room, and he says: "Isn't supper most ready? I'm half starved."

"It will be ready in a few minutes," his mother replies.

"Well, I wish you'd hurry it up." At the table he is served first, and always has the best of everything, a course well calculated to foster his selfishness and autocratic tendencies.

This boy, when grown and in his own house, is a sort of despot. He feels that his personal comfort should be the chief end and aim of his wife's life. A delayed dinner is an unforgivable offense, and a missing button brings on an acute attack of that disagreeable mental disorder known as "the sulks." — *Selected.*



SOUTHERN NEW ENGLAND CONFERENCE AND CAMP-MEETING

THIS meeting was held on the Methodist Camp Ground, at Forestville, Conn., about fifteen miles west of Hartford, opening Thursday evening, September 5, and closing Sunday evening, September 15. The grounds and buildings are beautifully situated on a high, wooded eminence. There are an auditorium, seating about fifteen hundred people; a large dining hall, entirely equipped with modern improvements; and a large number of church houses and cottages, supplied with water, electric light, and everything furnished, even to bed linen.

The eighteen churches in the conference were represented by seventy-six delegates, and more than four hundred of our people were in attendance during the meeting. The general laborers present were: Brethren W. W. Eastman, Carlyle B. Haynes, M. E. Kern, J. W. Mace, and J. W. Hirlinger. The union conference laborers were represented by Brethren R. D. Quinn, D. H. Kress, J. D. Snider, M. E. Olsen, E. E. Franklin, V. O. Patches, H. W. Carr, and L. O. Machlan. Quite a number of Methodist families remained in their cottages on the grounds until the close of our meeting, their camp-meeting having preceded ours a few weeks. A very warm and free welcome was extended to us by the officers of the Camp Ground Association.

The conference proceedings were characterized by a spirit of harmony. With few exceptions, the same officers were re-elected. The preaching and other services were marked by a spirit of devotion, consecration, and deep searching of heart. Several times almost the entire congregation responded to the appeal for a renewed consecration to the finishing of the work. On the last Sabbath, two days following the registration for the new draft call, an appeal was first made to men of draft age, when about seventy-five came forward, taking their stand on the platform. Then, after the appeal was extended, nearly every person in the auditorium came forward. At the afternoon service, after brief remarks setting forth the needs of the mission fields, the people came forward with gifts amounting to \$1,782. The Sabbath school offering the first Sabbath was \$109.32, and the last Sabbath, \$176. The total contribution during the meeting amounted to \$2,177.31, near one half of which was cash, the balance being pledges, to be paid within three months. The total book sales amounted to \$2,866.40. About eight thousand books were sold. On Sunday, fifteen were baptized by Elder H. C. J. Walleker.

The vice-president of the Camp Ground Association was stopping on the ground. Being a regular contributor to the *Hartford Courant*, he gave splendid reports of our meetings, a full column every day, and sometimes more. At our farewell meeting Monday morning, several of our Methodist friends were present, and bore testimonies expressing their great pleasure at having our camp-meeting held on the grounds, and we were cordially invited to hold our meetings there again. It was the largest camp-meeting ever held in the Southern New England Conference. Considerably more than half our total membership were present at

some time during the meeting. The faithful labors of the General Conference men were greatly appreciated. The brethren and sisters returned to their homes much encouraged and strengthened, expressing a strong determination to remain faithful until the close of the warfare.

A. T. ROBINSON.

CHESAPEAKE CAMP-MEETING

THE largest, best-attended, and in every way most-successful camp-meeting ever held in the Chesapeake Conference closed on Sunday, September 15. The camp was pitched in Electric Park, Baltimore, Md., very convenient to the car line.

Ohio and New Jersey, sister conferences, kindly helped by each sending a complement of living tents. Prior to the opening of the camp-meeting, a series of meetings had been begun in the large pavilion by Elder A. S. Booth and his associate workers. There was quite a good interest manifested in the camp-meeting by those not of our faith, especially in the evening services.

The weather was good, save for a few days at the opening, and from the very beginning, right to the close, a spirit of seeking God and putting away sin was manifest. Elder Wilkinson, assisted by others, conducted a daily study on the message for the hour, based on Joel's prophecy. This led all to see the importance of getting right with God.

The president's report showed good gains. Four hundred thirty-two members have been added to the denomination by baptism during the past two years. The tithe has increased from \$12,460 in 1914 to \$22,674 in 1917; the prospects are that it will reach the \$30,000 mark this year.

The conference business received the usual attention, and everything passed off pleasantly. Elder A. S. Booth was re-elected president, with a committee of seven.

Elder and Mrs. S. N. Haskell were present till the latter part of the meeting, and their services were greatly appreciated.

Nearly forty full sets of the Testimonies were sold, and nearly \$4,000 raised for aggressive work at home and abroad. This was about four times larger than any previous giving. Brother Celian Andross, eldest son of Elder E. E. Andross, was ordained to the gospel ministry. The outlook is bright for the conference, and the program is one of soul-winning. The writer felt it was a great privilege to attend and take part in this good camp-meeting.

F. W. PAAP.

THE WESTERN NEW YORK CONFERENCE

THIS meeting was held in Convention Hall, in the city of Rochester, N. Y., August 30 to September 8, and took the place of the regular camp-meeting. The brethren and sisters, in place of living in tents, secured rooms in the vicinity of the hall. The attendance, while not large, was fairly representative of the conference constituency.

Two new churches were received into the conference; namely, the Niagara church and the Tioga County church.

Encouraging reports were rendered by the officers of the conference and by the secretaries of the various conference departments. These reports showed that contributions to foreign missions had increased from \$11,498 in 1916 to \$15,592 in 1917. For the same years, book sales had increased from \$14,910 in 1916 to \$20,925 in 1917. These items show that our brethren and sisters are not only liberal hearted, but are anxious to work as well, and that they are awake to the seriousness of the times in which we live.

Encouraging progress was shown by the Fernwood Intermediate School, under the supervision of Prof. J. Z. Hottel. This school has already accomplished excellent work in the training of young men and women. Not alone has it trained them for local conference work, but it has passed them on to higher schools for training for the work throughout the world. The prospect before the school for the coming year is very encouraging.

We were glad to see the small force of ministers in this conference augmented by another addition. Brother Glenn Russell was ordained to the work of the gospel ministry.

Elder K. C. Russell was re-elected president of the conference, and D. A. Bailey secretary and treasurer. The other officers of the conference also remain the same, with the exception that Brother J. Norman Clapp was chosen educational secretary, and Joseph Capman home missionary secretary.

The offerings for various phases of church work amounted during the conference to between three and four thousand dollars.

Fifteen persons were baptized the last Sunday of the meeting. Plans were laid to enter heartily into the Harvest Ingathering campaign.

Brethren B. G. Wilkinson, R. D. Quinn, J. W. Hirlinger, D. H. Kress, M. E. Olsen, J. W. Mace, P. F. Bicknell, and J. D. Snider were present during some portion of the meeting, rendering valuable help.

The Lord came very near to his people. The preaching was of a practical character, emphasizing the need of the putting away of sin, and of a new consecration to God in order to meet the demands made upon us by the times in which we live. To this message the brethren and sisters made hearty response. Many confessed sins, and the whole congregation made a new consecration to God.

We believe that this meeting will mark a new era in the work of this conference. Elder Russell has the fullest confidence of the brethren and sisters, and we believe that with his devoted company of workers the cause will make marked progress in this conference during the year to come.

F. M. WILCOX.

THE IOWA CAMP-MEETING

MANY camp-meetings have been held in Iowa, for the conference this year was the fifty-fifth annual session. It was a large meeting, although not so large as last year, I was told. It is estimated that eighteen hundred persons were present, many attending part of the time, and returning home that others might come. Aside from those who came by train, many drove to Des Moines by auto; and one family, at least, came in the good old-fashioned way, by team. There were two large tents pitched for auto-shelter, and a count one day revealed the fact that there were more than one hundred machines on the grounds.

Situated in a woods pasture, on ground which sloped from the camp in every direction, and within two blocks of a street-car line, the location was all that could be

desired. A well-conducted cafeteria tent, a large book tent, with a fine display of literature, and a neatly pitched camp, with various conveniences, gave evidence of careful planning on the part of the conference officers, for a successful meeting.

One thing that was of special interest to me was the "Missionary Volunteer Service Tents." These tents were rented from the conference by the Des Moines Missionary Volunteers with money earned in selling magazines and in other ways, and there lodging was provided for soldiers and other transients, and services of various kinds rendered to those in need of help. For instance, one of the young women, who is a stenographer, gave free service to workers who had writing to do.

As usual at our camp-meetings, there was a full program. The brethren and sisters manifested a deep interest in the conference proceedings, as well as in the consideration of departmental problems, Bible studies, and devotional meetings.

More than once almost the entire congregation signified their complete consecration to the Lord. There were evidences of the deep moving of the Spirit of God upon many hearts, as sins were confessed and put away. Many of our people realize that the troublous times in which we live, call for most earnest heart searching, to prepare for the Lord's work and the coming of Jesus. Forty-six were baptized.

The workers present from outside the conference, for the whole or part of the time, were Brethren Chas. Thompson, M. B. Van Kirk, S. A. Ruskjer, E. M. Oberg, I. G. Ortner, and Dr. H. W. Barbour, all of the Northern Union Conference; Elder G. B. Thompson and the writer, from the General Conference; Prof. M. P. Robison, from Union College; P. E. Brodersen, H. O. Olson, and N. P. Nielsen, representing the interests of the Bureau of Home Missions; Elder B. L. Anderson, on furlough from South China; Sisters Sutherland, Drullard, and Scott, representing the educational work in the South; and Elder J. H. Morrison, of College View, who was president of the Iowa Conference twenty-five years ago.

As leaders, Elder A. R. Ogden, president of the conference, and Elder Chas. Thompson, president of the Northern Union Conference, worked hard and faithfully to make the conference session and all other meetings a success.

The president's report showed an encouraging gain in all lines of work. There has been a gradual gain in the membership of the conference during the last few years, the present membership being almost three thousand. Three new churches were admitted to the conference.

The total receipts of the conference for the year 1917 were \$127,690.64, \$67,570.80 of which was tithe. About \$14,000 was raised at the camp-meeting; \$8,500 of this was for missions, with smaller amounts for Oak Park Academy, foreign literature, and tent and church school funds.

The conference has been struggling under a large debt for a number of years. Not counting annuities, this has been reduced to approximately \$10,000, and it was voted to raise money during the coming year to entirely liquidate this indebtedness. The two conference institutions, the Nevada Sanitarium and Oak Park Academy, have each enjoyed a good patronage.

The officers elected for the coming year are as follows: President, A. R. Ogden; secretary and treasurer, A. R. Smouse; educational secretary, J. J. Koehn; Missionary Volunteer secretary, H. E. Edwards; field missionary secretary, L. L. Grand Pre; Sab-

bath school secretary, Mrs. Flora V. Dorcas; home missionary secretary, Mrs. Minnie Sype; religious liberty secretary, Wm. Osterlander; conference committee: A. R. Ogden, C. J. Robinson, John Shively, A. P. Hanson, D. F. Weatherly, George Leffler, J. J. Koehn.

Elder Ogden was re-elected president both of the Iowa Sanitarium and Benevolent Association and of the Iowa Seventh-day Adventist Association, with W. C. Foreman as secretary-treasurer of the former, and A. R. Smouse as secretary-treasurer of the latter.

A resolution was passed declaring the Iowa Conference to be in harmony with the resolutions of loyalty and service recently adopted by the American members of the General Conference Committee. Other resolutions were passed covering briefly the main outlines of proposed aggressive work. Two hundred dollars was appropriated to the American Bible Society for the distribution of the Word of God.

This good meeting is one that will long be remembered by all who had the privilege of attending; and especially by several of the young people, who at that time found forgiveness of sin and entered into fellowship with Christ.

M. E. KERN.

SOUTH CAROLINA

At the joint conference and camp-meeting of the North and South Carolina Conferences, held at Charlotte, N. C., August 29 to September 8, the two conferences were united into one.

We know our people will be interested to note the progress of the work in South Carolina during the past year. The writer was called to the presidency of this conference in August last year, at which time we had eight workers in the conference employ besides temporary tent-work helpers.

Like all mission fields, the South has suffered for lack of workers and funds. One of the great needs of this conference has been workers who could produce results and remain in the field long enough to build up a strong work. Sixty per cent of the people are colored. The work for the white people is largely with the wealthy classes, who are harder to reach. Because of this, and often with workers unprepared to meet the situation, the work has gone slowly.

Realizing the needs keenly, we have searched for some good evangelists to fill vacancies made when workers were called to other fields, to so organize and plan the work, and to so conserve and build up the finances, that we might be able to support a good corps of workers. After securing workers to carry the office and departmental work in such a way that the churches and home base might be kept strong, we next turned our attention to soul-winning. In view of the fact that the great demands for men and means for the foreign fields continue to grow, we have felt that this should be made a self-supporting field as soon as possible, and thus contribute toward the speedy completion of the message to all the world. During the closing months of last year, through the Harvest Ingathering work and by other means, we endeavored to make our mission goal. Our people took hold of the work nobly. We employed several special solicitors, and thus came out with a surplus.

In February of this year we had a church officers' and workers' institute at Sumter. The duties and work of each were considered; and as a result, along with the improvement in the other lines of work our donations to missions had exceeded the quota by nearly \$400 at camp-meeting time. Surely our people are to be complimented

for their loyal co-operation and liberality in this.

Our tithes have also made a large gain, as the following outline for the last four years, July 1 to July 1, will show: 1915, \$3,319.97; 1916, \$6,207.30; 1917, \$5,847.33; 1918, \$10,192.94. Thus we made a gain in tithes of \$4,345.61 this year over last, and a gain of \$982.29 to missions the first six months of this year over the same period of last year. We have endeavored to add careful management in the expending of the Lord's money, that the greatest possible results in souls won to Christ might be obtained from the outlay. This field, like most conferences in the South, is dependent upon appropriations from the General Conference, which, added to the income at home, makes up the support of the workers. This year, beginning as we did with an empty treasury, and an overdraft of \$800, our prospective tithe and the appropriations were \$1,000 short of sufficient to support the workers, even without the war bonus of twenty per cent recommended by the General Conference, the increased cost of travel, and all other items of expense. These things caused us to feel anxious that we might so work and plan, under the leading of the Master, that the work might accomplish all possible in the saving of souls, and that we might not run behind financially. Thanks be to God and the loyal people for the blessings bestowed! Now, at the close of the heavy expenses of the summer's tent work, we have in the treasury \$4,345.61 in cash with which to lay plans for deeper and broader aggressive work. During the last thirteen months, all told, an operating gain has been made of more than \$7,000, which is unusual in a conference with a membership of five or six hundred people.

During last year one hundred twelve accepted the truth. During the first seven months of 1918, one hundred sixty-one members were added to the various churches. This does not count the results of the tent work nor those baptized at camp meeting, which will add a large number more to the list. Tent-meetings have been held at Columbia by the writer, at Greenwood by Brother J. R. Dieffenbacher, at Camden by Elder W. E. Strother, and at Newberry by Brother F. A. Osterman. Besides, there have been meetings held with the churches. All of these have been successful so far, and give promise of many precious souls added to the truth. New churches were organized at Allendale, Newberry, and Camden. A number of new church buildings have been, or are being, secured for the people to worship in.

Since we have been called to labor in another field, and the two Carolinas have been united into one field under the leadership of another, our prayers shall go with these dear people whom we have learned to love by our labors and sojourn in their midst the past thirteen months.

E. W. WOLFE.

Appointments and Notices

ADDRESSES WANTED

Mrs. H. S. Bretz desires the address of her son Samuel Bretz, who resided in Merced County, California, when last heard from. Send information to Box 455, Mankato, Minn.

Information concerning the whereabouts of Fred Handkritz, who is a member of the Duluth (Minn.) church, is desired by the church clerk, Mrs. Minnie Johnson, 1116 N. Central Ave., West Duluth, Minn.

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 anxious father and mother in Iowa ask prayer for the healing of their nine-year-old son who is suffering from a sort of muscular atrophy, and can scarcely walk.

"Pray for my brother that he may be able to resist evil influences, and that he may be converted," is the request that comes from California.

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.

Mrs. Henry Malone, 910 N. Broughton St., Sherman, Texas.

Elder B. H. Palmer, Blackduck, Minn. Literature for missionary work in English, Scandinavian, and German, for old and young.

Mrs. Sadie McN. Jemson, Box 559, Nanaimo, B. C., desires to obtain copies of "Healthful Living," "How to Live," and "Christian Temperance." Any one able to spare a copy of any one of these books will confer a favor by writing, stating price required.

"LIBERTY"



The story of the Liberty Bell is one which is known even by the children. The story of its reproduction, as shown on the front cover of the fourth quarter of Liberty, is something new. It is thus told by Mole and Thomas, photographers and designers of symbolic pictures in true retrospective, 915 Medinah Building, Chicago:

"On the twentieth of June, 1918, a beautiful afternoon, at the great army cantonment, Camp Dix, twenty-five thousand soldiers assembled and formed a living embodiment of this famed Liberty Bell.

"The formation and ground measurements of this historic picture were previously prepared by correctly applying the law of perspective. Thousands of yards of tape were laid on the ground to indicate and guide the formation. The fol-

lowing ground measurements seem almost incredible: Length of beam across top, 368 feet; width of bell at bottom, 64 feet; length of each bolt, 395 feet; width of beam, top to bottom, 435 feet; total length, top to bottom, 580 feet. The bolt is over three times the length of the bell itself. The length of the beam is almost six times the width of the bell. The beam required more than eleven times the number of men required for the bell. Number of officers and men composing the picture, 25,000."

The cover, however, is not the only desirable feature of this number of Liberty.

As will be seen from the contents, as listed below, the reading matter makes this issue worthy of a wide circulation:

War-Time Profiteering
A New Drive Against True Americanism
An Interesting Decision
President Wilson Denounces Mob Violence
Is the Voice of the People the Voice of God?
Shall Majorities Rule?
A Sunday Ordinance Declared Invalid
Liberty and Democracy
A Tribute to Democracy
Northern Lights and the Spirit of Freedom
Religion and the Government
International Prohibition as a War Measure
"Heliology and Christmas"
Some Wise People to be Fooled
Third World Christian Citizenship Conference
Compulsory Sunday Observance Agitation in California

Note and Comment.

At the present time there is a widespread agitation regarding the enforcement of Sunday laws. This number will help in stemming the tide toward legislation of this kind. Why not circulate it widely? In quantities of 50 or more the price is 4 cents a copy. Subscription for one year, 25 cents each, when five or more are ordered at one time. Send all orders to your conference tract society.

OBITUARIES

Wheeler.—Susan C. Wheeler died at West-erly, R. I., Sept. 20, 1918, in her seventy-third year. Her husband and three sons survive. She accepted present truth about twenty years ago, and was a faithful member of the Westerly Seventh-day Adventist church. In fact, it was organized in her home. W. R. Uchtman.

Frost.—William Frost was born at Sutton Valence, England, Nov. 8, 1844. At the age of twenty-four he was married to Cordelia Cheesman. In 1873 they came to Canada, and later removed to Michigan, where he united with the Seventh-day Adventist church at Crystal, of which he remained a faithful member until his death, March 5, 1918. His faithful wife, two sons, and two daughters survive. N. H. Pool.

McFarland.—Mrs. Mattie A. McFarland died Sept. 10, 1918, closing a lingering illness. She was born in Hill County, Texas, in January, 1869. Her marriage to R. L. McFarland took place at Union City, Okla., June 5, 1885. In 1917 the family moved to Roseburg, Oreg., coming from Hastings, Okla. The deceased was a member of the Seventh-day Adventist church, having been converted in 1900. Her husband and seven children are left to mourn. J. A. Rippey.

Stevens.—Louis Glanville Stevens was born at Rock Hall, Md., Nov. 21, 1896. He was baptized at Baltimore in 1909, and united with the Seventh-day Adventist church of Rock Hall. About this time he came with his mother to the Washington Sanitarium, where he acted as call-boy for two years. He was a graduate of South Lancaster Academy, and completed his studies at Washington Missionary College last spring, graduating with the degree Bachelor of Arts. While attending college he worked his way in part at the Review and Herald in Takoma Park, D. C. Desiring a still broader training before taking up his chosen work of teaching, he spent a part of the summer in journalistic work for the Washington Times. The call of our country for volunteers made strong appeal to his heart, and finally he enlisted in the United States Navy. The latter part of August he was called to service, and reported at Boston, where after spending ten weeks in study at the Institute of Technology he was to have been graduated with a commission of Second Lieutenant. But he fell a victim to virulent pneumonia, and died at the Naval Hospital in Chelsea, Mass., Sept. 11, 1918. He was honored with a naval funeral, and laid to rest in his uniform. His widowed mother and one brother mourn, but they sorrow in hope of the resurrection morning soon to dawn.



WASHINGTON, D. C., OCTOBER 10, 1918

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

A LETTER received from Elder I. H. Evans just as we go to press states that his boat was delayed for a number of days, so they did not sail from San Francisco until September 24. Brother Evans and his devoted companion are going out to a great and needy field. Brother Evans will bear heavy and perplexing responsibilities as vice-president of the General Conference for eastern Asia. We are sure that the prayers of thousands will follow him, that he may have wisdom for his work, and may be given health and strength for his wearing burdens. The Lord has greatly blessed his earnest efforts in the North American field during the last five years. They have been years of progress and prosperity in every branch of the work. Let us pray that the same blessing and prosperity may attend his labors in the great field to which he goes.

LOMA LINDA INSTITUTE OF WAR-TIME NURSING

ALL our people must realize that the situation in which the world finds itself now, and which involves our entire nation, is an opportunity for our young men to present to the world in a most practical and concrete way the teachings of Christ, and to carry out his command to preach the gospel and heal the sick and suffering.

The great demand for trained physicians and nurses, including nurses with a full nurses' training, and those with shorter and more intensive training, presents to us a wonderful opportunity to demonstrate to the world the value of those simple and natural methods of treatment for which our health reform movement stands.

At the General Conference council held in Washington during the month of July, it was decided to provide the funds for the organizing of schools for intensive training of Seventh-day Adventist young men of the draft age, who have not had previous nurses' training, to prepare them to take up medical corps work when entering actual service.

In compliance with this action, one of these schools, with accommodations for fifty students, is being organized at Loma Linda, Cal., in conjunction with the College of Medical Evangelists. This course will be six months, or twenty-four weeks, in length.

It should be made plain that up to the present time the training school is not officially recognized by the War Department, and that the students who are in the school are not recognized as in active service as

are students of draft age who are enrolled in a students' army training corps.

However, the school has been organized with the approval and advice of officials in the surgeon-general's office, and we have been assured that men who receive their training in this school will be given consideration upon entering active service, and given work in medical lines as far as possible.

Following is detailed information as to entrance requirements, tuition, expenses, etc.:

Entrance Requirements

1. The school is open only to men in good and regular standing in Seventh-day Adventist churches.

2. The applicant must present, in advance, satisfactory recommendations from his church elder and from the president of a local Seventh-day Adventist conference.

3. As far as possible, the admission of applicants will be in accordance with the order of priority of their call into actual service. Thus, the men liable to be called to actual service first, will be given first opportunity for training.

4. The educational requirements are that the applicant must present evidence of having at least ten grades of school work, or an educational equivalent satisfactory to the entrance committee.

Tuition, Expenses, etc.

5. The tuition charges are \$30 for the six months' course of instruction. This must be paid in advance.

6. No regular room rent will be charged, but, in its place, such an amount will be charged as will be sufficient to cover the cost of heating, lighting, and upkeep of the buildings used.

7. The charges for meals will be made on a cost basis, the amounts being apportioned to each student to cover the cost of the food and its preparation.

8. As far as possible, all the work of caring for the quarters and the preparation and serving of the food will be done by the students.

9. A sufficient deposit to cover the living expenses of each week must be made in advance with the business office.

Management, etc.

10. The conduct of the students is under strict supervision, and strict compliance with the rules of conduct as to hours of work, study, and drilling, and as to sleeping hours, will be enforced.

11. The management of the school is in the hands of the board of trustees of the College of Medical Evangelists.

12. Application blanks may be obtained by sending to this address: The President, College of Medical Evangelists, Loma Linda, Cal.

13. All correspondence relative to the school should be addressed as above.

The school will open some time in October.

The exact date will be announced later.

NEWTON EVANS, M. D.

PRESENT TRUTH is fortunate in being well within all Government requirements. It is not restricted in contents or method of circulation. While it bears the burning last-day message, it meets all the economical requirements of the hour. It is possible with it to approach in the circulation of our literature the illustration of the falling autumn leaves.

REDUCTION IN THE SIZE OF THE "REVIEW"

IN meeting the requirements of the War Industries Board for the conservation of paper, it will be necessary to make a small reduction in the size of the REVIEW for the coming year. We have therefore decided to issue a 16-page paper three times a month, and a 32-page paper once a month. This will amount to a reduction of four pages weekly. In other words, we will furnish a 20-page paper in place of twenty-four pages.

We regret that this step is necessary, as a growing cause like the one the REVIEW represents needs all the space we have had in the past, but we are sure that every reader will desire us to cheerfully and gladly comply with the Government regulations, and this we do. With the elimination of some less essential matter, and by presenting shorter and more concise reports from the field, we believe that our readers will experience no loss by this change. General Conference departmental reports which have been appearing weekly will for the most part be published in the large monthly issue.

We ask our contributors to bear in mind this reduction in our size, and seek to make their reports and articles for the REVIEW pointed and concise. This, in fact, will make the articles much more readable, and we believe they will accomplish quite as much good as if they were more voluminous.

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BROTHER ORNO FOLLETT, who is in charge of the mission, writes concerning the first year prospects of the Lake Grove Indian school, among the Navajo Indians at Thoreau, in northwestern New Mexico. He says: "You will be interested to know that the Navajos are manifesting an unexpected interest in our school. More desire to attend than we are prepared to accommodate. We can seat only twenty-eight in the schoolroom under the present arrangements, and did not expect more than twenty would attend the first year, on account of the great distances at which they live. But they are planning in some cases to have their children stay with their Navajo friends near the school. Some of these live thirty miles distant. Some of the children will probably walk four or five miles each day, returning at night to their homes. We Americans would think that too far for our children to walk."

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In these days of war it is interesting to hear of the advancement of the work in difficult fields like Spain. Elder W. E. Hancock writes: "I had the privilege of baptizing six persons last Sabbath, four of whom were men. Usually our baptisms in Spain are largely all women, but this time we were glad that a majority were men. I hope to be able to baptize several others by the end of the present quarter. Even in war-stricken Europe there seem to be no crises in the Lord's work. In Spain, last year was our banner year in the colporteur work, in tithes and offerings, and it will doubtless be our largest year in the harvest of souls. We have already baptized sixteen this year, and hope to baptize as many more before it closes."