


The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 21, 1918

No. 47

Temper Defined

IMPATIENCE and loss of temper seem to constitute the besetting sin of many. Some do not make any serious or determined effort to gain the victory over the evil thing, but rather excuse it by saying, "I have inherited my impatience and irritable disposition; and besides, every one sins in the same way, and there is no use in trying to be perfect."

But to be a slave to a bad temper is a very serious matter. Professor Drummond says that if "you will analyze temper, you will find that in every display of it there are jealousy, anger, pride, sulkiness, touchiness, selfishness." Doubtless this analysis is about correct. If so, an ungovernable temper is composed of things which are most reprehensible in the sight of the Lord. "Jealousy, anger, pride, sulkiness, touchiness, selfishness"—a regular brood of vipers! Indeed, no one can expect to enter heaven while enslaved by these devilish things, for the Lord will not immortalize in his heavenly kingdom such reprehensible characteristics. It is no use to claim that we cannot get the victory. We can, if we have sufficient desire to do so. It may mean wrestling till the break of day; but if we wrestle long enough, in faith, the victory will come.

It is wrong to claim that we cannot gain the victory over this wicked thing, for this is equivalent to saying that the gospel cannot save a man from his sins. Christ saves unto the uttermost. The deepest-dyed sinner can have forgiveness and victory, not over a few things, but over every sin.

To obtain the victory we must believe that we can have it. Do you believe this? If so, you are on the road to victory. You must believe

that you can have it now, today. Do you believe this? Is not Jesus as mighty now as he will ever be? If so, why can you not have deliverance today—this very hour—as well as next year? Why not claim the victory in Jesus' name *now*?

Then you must believe that Jesus is able to keep you from falling, and

to present you faultless before the presence of his glory. He says he will. Jude 24. Do you believe this? If so, you have the victory, for faith is the victory. Truly there is full and complete salvation for all the children of the Lord. There is freedom from condemnation for all who will believe. There is joy, peace, and deliverance in the Christian life.

G. B. T.

Taking Religion Seriously

It seemed strange to us to be told by a Roman Catholic, with whom we had been having a heart-to-heart talk on religious matters, that Seventh-day Adventists were more like Roman Catholics than were any other Protestants. The statement was evidently meant as a compliment. But not understanding just what was intended by such a strange statement, we asked for a further elucidation of the speaker's meaning.

The thought was brought out that Roman Catholics take a very serious view of their religious obligations. They really believe, as a class, that their eternal salvation depends on their faithfulness in discharging their religious duties as explained to them by their church. To this Roman Catholic, Seventh-day Adventists seemed equally serious about their religious duties, while the members of other Protestant denominations did not seem to "take religion so seriously."

On mature thought we have come to the conclusion that this intended compliment of our Roman Catholic friend is somewhat warranted, though not so fully as we might desire.

The Roman Catholic takes for his authority tradition and the Bible, but

both must be accepted as explained to him by his church. He believes that the Pope has the keys of heaven and hell, and outside of the Roman Catholic Church there can be no salvation.

The Protestant professes to take the Bible, and the Bible only, as his authority; and the divine revelation is a direct one through the Scriptures to the individual. But many Protestants, when asked for the authority for certain of their practices, turn to the custom of their church or to the practice of some saintly man or woman long since dead.

Seventh-day Adventists as individuals are not entirely free from these very same tendencies, but the denominational position is completely opposed to such a practice. And a man whose love for God leads him to strict obedience to the fourth commandment of the decalogue, even though the majority of Christians are satisfied to keep the first instead of the seventh day,—such a man, who follows his own conscientious conviction at a real sacrifice, is not inclined to take an article of belief on mere church authority and custom. He demands Bible authority, not the statement of some leader even, in his church.

And having Bible authority for his practices, the Seventh-day Adventist "takes his religion seriously." He gives more liberally to foreign mission work than others because he believes that the advent message must go to all the world before Christ comes. He is more careful about his physical habits than others because he believes personal efficiency as a worker in this closing message is required of him

by God himself. He is more earnest in all his religious activities because he believes that if he really loves God he must show his faith by works which will be in keeping with that faith. In short, standing so largely alone as he does, the genuine Seventh-day Adventist is almost sure to be thought a fanatic, or at least an overzealous enthusiast in his religious convictions and conduct.

L. L. C.

The Editor's Mail Bag

WE wish it were possible for the editor of the REVIEW to reply personally, or through the columns of our church paper, to all the questions which come to us from our readers. This, however, would be practically impossible. Many questions which are raised are unprofitable for discussion. They relate to technical details which have no particular bearing upon the great truths of the Word, or the message of salvation. Some of these questions are only echoes of infidel cavil which have been made against the Scriptures of truth for many years.

Unprofitable Questions

Several have asked us to tell where Cain secured his wife. We candidly confess that we do not know, and we are quite unable to see why any Bible student should spend precious time in the study of this question. If the Lord had considered it necessary for our salvation, or for the salvation of any poor sinner, to tell us where Cain found his wife, he undoubtedly would have stated it in the Bible.

The question as to the identity of Melchizedek concerns some minds. The editor of the REVIEW has no information on the subject outside of the record contained in the books of Genesis and Hebrews, and the several references to this personage in the writings of Sister White, which have been published recently in the REVIEW.

One good brother, a preacher, is greatly concerned over the statement in the first chapter of Genesis that the earth was "without form and void." He wonders how long it existed in that state.

Another feels that the Lord has given him a special revelation as to what the seven thunders of Revelation 10 uttered. His explanation is so inconsistent and contradictory with itself that we are led to question whether the Lord has revealed to him knowledge which was denied to the prophet John.

We receive numerous letters containing clippings from other papers making attacks upon Seventh-day

Adventists and the doctrines they hold. We are glad to receive these clippings and to keep in touch with these movements. These attacks are increasing with the years. Some are abusive in their character, seeking to hold up this denomination and the message it proclaims to ridicule. Others are subtle and philosophical arguments, containing just enough admixture of truth with specious error to make it palatable to the unsuspecting reader. If we should attempt to review these attacks against our work, it would require a paper double the size of the REVIEW for this purpose. And after all was done and said, the cause of truth and the readers of the REVIEW would be nothing advantaged.

Preach the Word

We can never advance the message God has committed to us, nor our own spiritual life, by continually contemplating error. The most effective way of meeting error is by the proclamation of the truth. This was the manner in which the great Master Teacher met it in his experience. We see no effort on his part to refute the subtle errors and philosophical teachings of the heathen world or of Pharisees and Sadducees, only as he did it by the plain, simple, direct teaching of the Word. The teaching of the truth carried with it power and conviction in contrast with which error appeared in all its hideousness.

This was the practice of the great apostle to the Gentiles. In his instruction to Timothy, preparing him to go forth as a gospel messenger, Paul emphasizes again and again the necessity of Timothy's devoting his whole time to the preaching of the gospel.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

And again:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain bab-

blings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:15-19.

"I Am Doing a Great Work"

Satan has ever sought to draw away the servants of the Lord from the work committed to them. He endeavored to do this in the days of Nehemiah. By flattery, by cajolery, by threats, by subtle insinuations, he endeavored to weaken the hands of Nehemiah and retard the work of God. These things afforded enough to talk about and an abundance of questions to discuss, and from a human standpoint seemingly important questions, if Nehemiah had been minded to devote to them his thought and time. But this leader in God's work recognized that just to the extent he turned aside from the work Heaven had given him to do, to that extent would his work suffer and God be dishonored. To these charges, insinuations, and abuses of the enemies of Israel, Nehemiah returned this striking answer:

"I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6:3.

Our Relation to Opposition Movements

The children of God in every age, if they would do acceptably the work committed to them, must recognize its holy character and its primary

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 95 NOVEMBER 21, 1918 No. 47

Issued every Thursday by the

Review & Herald Publishing Association
Washington, D. C.

TERMS: IN ADVANCE

One Year..... \$2.50 Six Months..... \$1.50
Two Years..... 4.50 Three Years..... 6.00

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

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

importance, as did Nehemiah. And this is the course which the servant of the Lord has instructed us to pursue in meeting the opposition which the enemy will bring against this work. Years ago there was developed what was known as the *Messenger* party, a movement of opposition against the work of this denomination. It was started by some who at one time were with us in the proclamation of the message. They became embittered. They could not have their own way as they desired. They sought position which did not come to them. In consequence they started a bitter tirade. Some thought time should be given to the answering of their charges. This definite word of instruction came to us through the spirit of prophecy:

"The *Messenger* party has arisen, and we shall suffer some from their lying tongues and misrepresentations, yet we should bear it all patiently; for they will not injure the cause of God, now they have left us, as much as they would have injured it by their influence had they remained with us.

"God's frown has been brought upon the church on account of individuals with corrupt hearts being in it. They have wanted to be foremost, when neither God nor their brethren placed them there. Selfishness and exaltation have marked their course. A place is now open for all such, where they can go and find pasture with those of their kind. And we should praise God that in mercy he has rid the church of them. God has given many of these persons up to their own ways, to be filled with their own doings. An excitement and sympathy now leads them, which will deceive some; but every honest one will be enlightened as to the true state of this company, and will remain with God's peculiar people, hold fast the truth, and follow in the humble path, unaffected by the influence of those who have been given up of God to their own ways, to be filled with their own doings. . . .

"I saw that the people of God must arouse and put on the armor. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slanders as the *Messenger* party have fed upon and have scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth and the coming of Christ."—*Testimonies for the Church*, Vol. I, pp. 122, 123.

Wisdom of Instruction Justified

The wisdom of this instruction was apparent in after-years. In a short time the *Messenger* party became obsolete, but the work that party opposed increased by leaps and bounds.

The same thing has been true of later movements of opposition which have arisen. Had the church turned aside from the definite work God had given it to do, to answer the abuse and the charges made against it, it would have been engaged in that conflict at the present time, with loss to

the denomination, and with gain to the opposition. But recognizing that God had given to them, as to Nehemiah, a great work to do, they refused to be drawn aside.

These opposition movements have drawn off a few who were once members of the Seventh-day Adventist Church. It is to be regretted, indeed, that these lost their way and became stranded upon the shoals of unbelief. But this was their loss rather than the loss of the work of God. His work was not dependent upon them nor upon their ability; and if as members of the church they were to continue as elements of weakness and

discord, it was far better for the cause of God that their spirit should be made manifest, and that they should separate from his people.

In the days before us these opposition movements will be duplicated many times. In our relationship to them it is well for us to remember our past experience. We should keep constantly in mind the character and dignity of the work of God, and realize that if we are faithful to the charge committed to us, faithful in the proclamation of the message of truth, the puny hand of man will not be able to stay its progress.

F. M. W.

Instruction on Health Principles

SENATOR GEORGE E. CHAMBERLAIN, chairman of the Senate Committee on Military Affairs, writing in the October *Forum* on the necessity of a military machine, says:

"It may astonish many people to learn that 400 out of every 1,000 of the millions of men who have been examined for the army, were found to be suffering from some preventable disease, which was sapping constitutions, threatening general health, and, worse still, carrying a most baneful foreboding to posterity."

This is a rather startling statement. It indicates the physical degeneration of man in these last days. No matter how much progress he has made along the line of scientific invention, man is deteriorating in physical strength. Taking the statement of this noted statesman, that four out of every ten persons have some preventable disease "carrying a most baneful foreboding to posterity," we can understand why an epidemic like the influenza could fasten itself upon the race, and sweep them away by the thousands. It also opens the way for further visitations of a similar

character in the future. These we shall see.

The Lord had a very wise purpose in calling the attention of his people living in these last days to the great principles of health reform. Without doubt, these principles laid hold of by faith, and intelligently and conscientiously carried out in the life, will, in a great measure, safeguard God's people, and help them to escape at least the "preventable diseases" which afflict the race.

I greatly fear that we have not kept pace in this matter with the onward movement of God's work and the trend of things in the world. Every home needs to be a sanitarium, and every believer able not only to care for himself, but to assist others. Health reform does not consist alone in right diet, but in knowing, as well, how to apply certain principles of health in the prevention of disease, and caring for those who are sick. Recent experiences have emphasized the need of much more instruction on the principles of health and temperance.

G. B. T.

Calling for a Federated Church

A LITTLE book by Harry Emerson Fosdick, bearing the title, "The Challenge of the Present Crisis," recently came from the press. This author discusses the benefits which may possibly be derived from the World War. On page 82, he speaks of the benefits which he hopes will come to the Christian church:

"This war will fail of one of its most beneficent results if it does not drive the sense of shame into the Christian churches with a poignancy that no excuse can palliate. In the presence of a gigantic task, calling for a federated church, we stand a split, dissevered flock of churches. In the presence of abysmal need, demanding a great religion of comprehensive faith and

devoted social spirit, we stand—how often!—'tithing mint and cummin' and neglecting 'the weightier matters of the law.' We are challenged by this war to a renovation of our popular Christianity, to a deep and unrelenting detestation of the little bigotries, the needless divisions, the petty obscurantisms, that so deeply curse our churches, to a new experience and a more intelligent expression of vital fellowship with God. Unless we can answer that challenge, there is small use of our trying to answer any other. We must have a great religion to meet a great need. The saddest aspect of Christian history is the misrepresentation of Christ and the spoiling of his influence, not by irreligious men but by the official exponents of religion."

It would be interesting to inquire by what standard Mr. Fosdick meas-

ures the "little bigotries, the needless divisions, the petty obscurantisms," which he asserts divide the Christian church. Would he do it by his own religious faith, judging everything needless and narrow and bigoted which did not accord with his ideas of essential Christian belief? This is what too many of the religio-political reformers are doing at the present time.

There is much talk among a certain class of religionists about federated Christianity, but when it comes to the final analysis, every one desires that sort of federation which includes what he himself believes, and which excludes that to which he is opposed. It is the same sort of federation and unity which the lion endeavors to achieve with the lamb.

No sincere believer in Christianity who accepts the Word of God as the man of his counsel will willingly accept any other standard as his gauge of faith and practice. He should say with the spirit of old-time Protestantism: The Word of God is our standard, Where it speaks we will speak; where it is silent we will be silent.

The "Stranger" Within Our Gates

THE present war has led the nation as a whole to realize more fully how large is the number of foreign peoples in the United States and how great the diversity of languages they speak. There are more than fourteen million men and women in the United States who were born outside its boundaries. Statistics show that during the past ten years aliens in this country unable to speak our language have increased 146 per cent. Students of the foreign problem in this country estimate that two thirds of these immigrants have no active religious affiliation. While many of them remember the church on such occasions as feasts, weddings, and funerals, at other times they have but very little association with church activities of any kind.

The Methodist Episcopal Church is undertaking to extend the teachings of Methodism and Americanism among foreigners on an extended scale. Within the next three months district superintendents in all parts of the country are to submit an exhaustive report of conditions existing in their fields. Speakers will be asked to tour those sections of the country where the foreign problem is greatest, to show the English-speaking churches the important responsibilities which they should shoulder.

English classes are to be conducted, especially in English and

One who accepts the Scriptures of truth in this way as his standard, cannot ignore the just claims of the law of God as interpreted in the life and teaching of the Lord Jesus Christ. He must accept every one of the great precepts as spoken by the lips of Jehovah, at their full face value. He will emphasize the binding obligations of the fourth commandment on a parity with the other nine. He will proclaim the coming of the Lord as foretold in the prophecies and as indicated by conditions existing in the world around us. It is these and similar truths for this day and generation that some of the federationists would desire to see excluded.

The idea of church federation which would lead to the surrender of a single vital truth is contrary to the spirit of the gospel. And better a thousand times a church broken up into ten thousand fragments, each seeking to follow God in its own way in obeying its own conscientious convictions, than a church united through the violation of its conscience and the stultification of its liberty in Christ Jesus.

civics. The end in view is to Americanize and evangelize, and ultimately to gather, large numbers of these people within the fold of the Methodist Church.

It would appear that now is an opportune time to present the truth among these strangers within our gates. The present war has severed many ties and broken many foreign relationships. More than ever, foreign people are willing to accept what American people bring to them.

An evident providence has brought these foreign multitudes to our shores. Throughout this vast country, sometimes in crowded cities and sometimes in country districts, they are to be found waiting for the definite message of truth which reveals the times in which we are living and the great issues before us.

The efforts put forth for the foreign peoples living in America have been especially blessed. Many true-hearted men and women have espoused the message with all their hearts. Some of the most stanch believers and strong supporters of the cause in its varied activities, are foreigners who heard the truth as it came to them in their mother tongue.

While viewing with gratitude the efforts which have been made, we are led to ask, Is the church doing her full part for the foreign-born population of this country? In many cities

and towns where effort after effort has been made in English, little or nothing has been done for the foreign-speaking peoples. Sometimes they constitute one third or one half of the population of the city or town where the effort is held, and yet comparatively nothing is done for them. Literature is circulated in English, an effort is conducted in English, possibly a company is gathered out. Then the effort closes, and the tent is moved away, with nothing done for the foreigners. Surely there rests upon us a responsibility to bring the message to that other half or third of the town or city who speak another tongue. The message is to every kindred, tongue, and people.

This responsibility rests not alone upon workers having the foreign work immediately in charge; there is a work which the members of English churches can do. Continually the volume of books, pamphlets, and magazines in foreign languages is increasing. Our literature can be circulated and sold among foreigners, oftentimes even more readily than among those who are acquainted with our mother tongue. Why should not the churches make a determined effort for the foreigners about them?

When the present war is over, there will be many persons going to foreign lands. There is now given us a splendid opportunity of carrying to these strangers the glad message of hope that should make them wise unto salvation as they leave our shores and return to their own countries. Should not our obligation to these people be given larger consideration? Should not the church in America arouse to her duty and opportunity among these multitudes of people who are now quietly settled within our borders? Our conviction leads us to conclude that broader plans are needed. A great and important work lies before us in seeking to save the "stranger" within our gates.

J. L. SHAW.

THE following expression of hope and purpose on the part of the members of the church at Simla, India, has been printed on a desk card and is found in the home of every member of that church:

"I MUST —

"Win one soul for Christ during 1918.

"See that there are no vacant seats at the church services.

"Secure personal touch with at least twenty persons.

"Distribute twenty pages for every one of last year.

"PLAN PRAY WORK."

These are good mottoes for every Seventh-day Adventist church to adopt.

Lessons from the Book of Ezra—No. 2

AN ORGANIZED MOVEMENT

A. T. ROBINSON

THE spirit of unity and co-operation that pervaded the colony of the Jews who returned to Jerusalem under the leadership of Zerubbabel, is expressed in the following inspired statement:

"When the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." Ezra 3: 1.

The first thing, preliminary to rebuilding the temple, was the building again of "the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." Verse 2. In this the example of good old Father Abraham was followed, of whom it is recorded that wherever he went, "there builded he an altar unto the Lord." Happy are they who make the Lord first in every move they make.

"They set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening." Verse 3.

While they feared the people around them, they did not allow any man-fearing spirit to prevent their acts of worship and devotion to God.

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required." Verse 4.

"The feast of tabernacles was commemorative. In memory of their pilgrim life in the wilderness, the people were now to leave their houses, and dwell in booths, or arbors, formed from the green branches of goodly trees, branches of palm trees, and

the boughs of thick trees, and willows of the brook.' The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner."—*"Patriarchs and Prophets,"* p. 540.

"From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. Now in the second year of their coming unto the house of God at Jerusalem, . . . [they] appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." Verses 6-8.

After the work had been fully organized, the builders, in a great ceremony of rejoicing,

"laid the foundations of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel: And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Verses 10-13.

Balaam's Blindness

TYLER E. BOWEN

"I KNEW not that thou stoodest in the way against me." Num. 22: 34. These were the words of Balaam when his eyes had been opened to see the angel before him with the drawn sword, and he realized by what a narrow margin he had been saved from immediate death.

At this time the forty years of wilderness wandering of the children of Israel were about ended. They were nearing the Promised Land. They might have already been enjoying their Canaan homes but for lack of faith in believing the good report of Caleb and Joshua. At this time God had proved to all Israel the lying report of the ten spies, for he had delivered Og, the king of Bashan, the last remaining king, with all his people, into the hand of Israel.

Balak, the king of Moab, had heard of this, and the fear of Israel's God

was pressing hard upon him, and he had conceived the idea (inspired no doubt by Satan himself) to send for Balaam, who had a reputation of being a prophet of God, to publicly curse Israel. God told Balaam not to go. But Balak sent larger gifts by more honorable princes, and held out greater honors for Balaam if he would only come and curse Israel.

Balaam wanted the silver and gold, and craved, perhaps above all, the great honors promised by the king. His affections were divided. God saw that he coveted all this and was anxious to go. So when Balaam asked him the second time if he might go, God said:

"If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." Verse 20.

Balaam was so anxious to go that the record omits to say that he waited

for the men to call him in the morning, but it does say that "Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab." And the record also adds, "And God's anger was kindled because he went."

An impressive lesson is couched in the fact that Balaam enjoyed neither the blessing or favor of God in his going to Balak, nor the favor and honor of this king he so greedily sought. After three attempts to satisfy the king, the Word records this as the sequel:

"Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor." Num. 24: 10, 11.

It is the studied effort of Satan and all his associated angels at this time to place before Seventh-day Adventists the world in its "most attractive light, that they may love and idolize it,"—that is, tempt us to desire and covet the very things Balaam loved and coveted—worldly riches and worldly honors. But shall we allow him to thus lure us away from God?

Let us give ourselves with undivided affection to God for the finishing of Christ's work on earth. And although we may lose the earthly wealth and honor many crave and live for, there shall await us in the kingdom of God a reward—riches, honor, and eternal life.

A little glimpse of this our heavenly treasure is given us in these words:

"A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet, 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*"The Great Controversy,"* p. 674, 675.

"THE salvation of his striving people is promised to the Saviour."

Jehovah's Special Provision

(Concluded)

EVA MC GEE-SHIVELY, M. D.

The Bible's Inspired Commentary — Why Written

THE Old Testament was written to contain and explain the law of God, and to state the wonderful plan for redemption.

The New Testament is an added commentary upon the whole, and announced the completion of the plan of salvation. John 19:30.

A present-day inspired commentary, covering the entire subject matter of the Bible, was made necessary on account of the degenerated condition of man, and to emphasize the announcement of the approaching close of probation as stated in the Bible.

The ravages of sin and death have been more keenly felt upon the earth in these last days, because of Satan's increased efforts here since Christ was crucified. However, his only hope for success in this final desperate struggle, as in the past, is the possibility of keeping man from becoming acquainted with his Creator. The Word of God in these last days is Satan's great antagonist.

He has endeavored to occupy the human mind in anything and everything except contemplation of the Bible; and at the same time he has sought to lead humanity to practice habits that will cause a loss of physical and mental powers.

The great mass of mankind has responded all too readily to his seductive influence all through the ages, until at last even the last remnant of the church of God is declared by Jehovah to be careless, indifferent, lukewarm, and self-confident. The Laodiceans, the called of God, are found to be entirely unaware of their estranged condition from their Lord. The evidences of the living Word are no longer seen in their lives. Deep spiritual unconsciousness is settling down upon them. Rev. 3:17.

But God is merciful. He has never failed to send additional help when needed. And in this time he has sent to us another messenger to speak for him again. Not to rewrite the Bible or add to it, but to present to us a simply expressed and carefully written inspired commentary of his sacred Word. This was help much needed. It has truly been a blessing to the third angel's message carriers, a necessity to those who must separate from sin and be ready for the second Pentecostal baptism.

A brief outline of the Bible and its corresponding commentary might help us to better appreciate the writings given us by the Lord through the spirit of prophecy.

Our subject matter divides itself naturally into the following five well-defined divisions:

An Outline of the Bible and Its Inspired Commentary

1. History of the world during the time of the patriarchs, as given by —
 - a. The Bible: In Genesis to First Samuel.
 - b. Its commentary: In "Patriarchs and Prophets."
2. History of God's people during the time of the kings, as given by —
 - a. The Bible: In First Samuel to Malachi, inclusive, except Job, Psalms, Ecclesiastes, and the Song of Solomon.
 - b. Its Commentary: In "The Story of Prophets and Kings."
3. The Life of Christ, as given by —
 - a. The Bible: In the Gospels — Matthew to John, inclusive.
 - b. Its Commentary: In "The Desire of Ages;" "Thoughts from the Mount of Blessing;" "Christ's Object Lessons;" and "Steps to Christ."
4. Acts of Christ's followers,—Christ's life as it has been represented by his followers after his death, as given by —
 - a. The Bible: In the Acts and Epistles — from Acts to Jude inclusive.
 - b. Its Commentary: In "The Acts of the Apostles" and "The Great Controversy."
5. An account of every variety of experience possible for man to have, and the attitude which must be taken to insure success, as given by —
 - a. The Bible: In (1) Job and Psalms — Illustrations of every experience; (2) Proverbs — Education in the right course of action to be taken in these experiences; (3) Ecclesiastes — Vexations and difficulties presented; (4) Song of Solomon — Trials and triumphs related.
 - b. The Bible's Commentary: In (1) The nine volumes of the Testimonies — Experiences; (2) "Christian Education" and "Counsels to Teachers" — Education in regard to the right course of action; (3) "Ministry of Healing" — How to use physical and mental powers so that vexations and difficulties will not overcome us; (4) "Early Writings" — The trials and triumphs of the remnant people.

So in the writings given in these days through the spirit of prophecy,

we have an inspired commentary for the entire Bible, which is sadly needed in this age of Laodicean drowsiness and indifference. If anything will arouse the third angel's message carriers and cause them to go forward to a speedy and victorious completion of this earth's history, the combined study of the Bible and these other inspired writings will. Without this combined study we have weak and uncertain workers. God knows just what we need, how much, and just when we need it.

We must be really *alive* in order to do the work of God. Where only can we get this necessary life? "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3; Matt. 4:4; Luke 4:4.

If the Word of God — *every word* — is necessary in order that man may live, how dare we neglect to inform ourselves of every utterance of Jehovah, whether he may see fit to speak with his audible voice, or by his inspired messenger; whether these messages may have been sent in Adam's time, in Noah's, in Abraham's, or our own?

We have no time to waste, not a single day or hour. Deut. 17:19, 20. Let us not wait in dumb indifference until God has withdrawn his priceless gift, and a famine for the Word of God surrounds the earth. Amos 8:11. Now is the opportunity to store these priceless words in our memory and in our heart. Those who do this may feast while others starve.

What further invitation or what more solemn warning can be given us? What more can our Creator do than he has done and said to arouse and save us? But we hear him sadly saying to many of us, "Ye will not come to me, that ye might have life." You will not take time from following after the world to sit at my feet and learn of me. You have very little time to visit with the Lord. How could you expect to care to live with him throughout eternity? You are too burdened about many things of your own devising. You have not chosen the "good part," and on account of your unwise decision, the world to which you have attached yourself, and life itself, will be taken from you. "Why will ye die?" By this decision you are losing *all*. Beware! "Prepare to meet thy God, O Israel."

"IN order to cultivate faith, you have only to receive the word and weave it into your life experience. When you speak, let your words be words of faith. You cannot afford to live one day without the exercise of faith in word and action."

"SANCTIFICATION consists of the cheerful performance of daily duties in perfect obedience to the will of God."



The Proper Observance of the Sabbath

FREDERICK GRIGGS

THE Sabbath was given as a memorial between God and his people, "that they might know that I am the Lord that sanctify them." It is a memorial of that God who created the heavens and the earth in the beginning, and who now creates clean hearts in those of his children who so desire. It is a memorial of that God who points out the way to heaven and gives power to his followers to walk therein, and who will fulfil his promise to those who accept him:

"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: 2.

Indeed, the Sabbath is a memorial of the God who will in all respects be a shepherd to his people, and its observance by the believer is a witness to men around him, that he believes in this God.

The work of salvation, to be of avail, must be a complete work.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

The whole law of God must be obeyed. This law relates not alone to the outward actions, but reaches to the secret and hidden intents of the heart. Christ magnified this law by teaching that even the thoughts of wrong are sin. Centuries before Christ, the wise man had said of man: "As he thinketh in his heart, so is he." Most naturally, then, did David in his great penitential prayer cry out: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." God accepts nothing else than a perfectly pure heart. There is to be no guile in the mouth, nor fault in the life,—not even the faintest trace of that which defiles, in the heart,—of those who are to stand before God at his coming and his kingdom. God is just in making these requirements, for he gives the power by which this perfection is wrought in the life of him who desires it. "All his biddings are enablings." And the Sabbath is a memorial of the God who makes all this possible.

The proper observance of the Sabbath enables the observer to enter each week more fully into the purposes of God, and to be more completely filled with the ideals and spirit of heaven. Few know what it means to be absorbed in contemplation of God, his love, and its outworking in behalf of man. Few have learned to

meditate upon heaven and heavenly things. Such meditation is so contrary to the human mind, that it must be engaged in consciously, and often with effort, until the habit is formed. The "Morning Watch," the daily hour alone with God, means far more to him who employs his Sabbath days in a reverential study of God and his works, than to him who observes them quite largely as a matter of form. The psalmist seems to have definitely resolved upon this holy contemplation of God. Such expressions as these occur continually in his writings:

"I will meditate in thy precepts." Ps. 119: 15.

"I will delight myself in thy statutes." Verse 15.

"My soul shall be satisfied . . . when I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63: 5, 6.

"I meditate on all thy works; I muse on the works of thy hands." Ps. 143: 5.

No writer of the Bible seems to have entered more fully into the joys of religion than David; and this must have come to him in great part because of his resolution to spend time in reverent contemplation of his Maker and Redeemer. Likewise heaven will be made real to all who thus "take time to be holy," and the Sabbath is given for this.

As God requires a perfect life, so the observance of the Sabbath should be complete. All of its time should be sacred.

"From even unto even, shall ye celebrate your Sabbath." Lev. 23: 32.

From the time the sun sinks behind the western horizon on the sixth day of the week until it again disappears from view on the seventh, is God's time—the holy Sabbath. And it should all be spent sacredly, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." The common business of life is to be laid aside. We are to direct our thoughts toward heaven. The Holy Scriptures and writings in keeping with them, the works of God in nature, his providences in dealing with men, and the spread of his gospel in all the earth, furnish an abundant fund for interesting thought and conversation. Life is more than meat, and the body is more than raiment. The higher things are of the heart and soul, and time must be given to them, if we would enter into Heaven's purpose in our existence, which is "the salvation of our souls."

The sixth day of the week is the day of preparation. It is so called by Luke.

"That day was the preparation [day], and the Sabbath drew on." Luke 23: 54.

The Saviour was taken down from the cross but shortly before the beginning of the Sabbath, and his followers did not have time both to prepare the spices and ointments for his burial and to anoint him. Accordingly, after having prepared the spices and ointments, they "rested the Sabbath day according to the commandment," and "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Here is revealed to us the careful manner in which those who had been with Christ, and whom he had taught, observed the Sabbath. And this is in accordance with the instruction which Moses had given to the children of Israel centuries before. The rulers had come to him asking counsel regarding the gathering of the manna upon the Sabbath day, and he said to them:

"Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe." Ex. 16: 23.

Manifestly from this instruction, we are to make definite preparation of our affairs of life for the Sabbath day. All that can be done to lighten the work of providing for our necessities is to be done on the day of preparation, so that the Sabbath may be a day of rest. The doing of the work of the preparation day naturally turns the mind to the Sabbath and helps to prepare for its observance.

Now the Sabbath is a memorial of the God who sanctifies, or makes perfect, those who believe in and serve him, and its observance by man is required by God as a witness of this. If, then, there is carelessness in the observance of the Sabbath, it cannot be a witness of a complete life. If the beginning and ending of the Sabbath is marred by the work of the week, it cannot stand as a perfect symbol of a perfect life, nor can it so stand, when into any portion of the Sabbath there enter affairs of our own pleasure or our own work. Following Christ's example and teachings, the sick may be cared for and special emergencies properly met, but all unnecessary work, all that could have been done before sundown on the preparation day, and all that can be left until after sundown of the Sabbath, should remain untouched. And this applies to the little affairs of home and person, as well as to the regular vocations of life. If the Sabbath is properly begun, that goes far toward ensuring its proper observance. It must be pleasing to God to have his children gather about their home altars and engage in worship to him—in song, the reading of his Word, and prayer—as the sun sinks in the west, and the hours of holy time come on. How different is such a beginning from the hasty finishing of the

labors of the week and the scant preparation of home and person that so often characterize many homes. It is much more natural to "call the Sabbath a delight, the holy of the Lord, honorable," when we have properly prepared to welcome it, and do so reverently and becomingly.

Throughout the eternal ages, the weekly Sabbath will be observed.

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

Those who have observed the true Sabbath, calling it a delight, here in this sin-cursed earth, will call it a delight in the earth made new.

At the time "the heavens and the earth were finished, and all the host of them," the Creator, together with all the host of heavenly beings, united in song and rejoicing as they contemplated the perfect work, and the glories of creation.

"The morning stars sang together, and all the sons of God shouted for joy." Job 38: 7.

And again, when the earth is recreated and made new, songs of triumph and praise will be sung in which the inhabitants of all the universe will unite. What a Sabbath of rest that will be!

"Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, 'Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.'" — *"The Desire of Ages,"* pp. 334, 335.

A Prayer

O loving God, we thank thee for thy holy Sabbath day. We thank thee that thou hast given us this memorial of thyself. We believe thee to be our Creator and our Redeemer. Make this memorial, O our Father, to mean more to us than all other memorials. Place, we beseech thee, deep in our hearts a reverent and true love for each precept of thy law of love. Make them, indeed, to us mighty promises of thy love and power, by which we may do all thy most holy will concerning us. In the name of Christ, our Saviour, we ask. Amen.

QUESTIONS

1. Of what is the Sabbath a memorial?
2. What are God's standards of character and how are they attained?
3. What is the connection between the perfect life and the proper observance of the Sabbath?
4. What is the sixth day of the week called and what are its benefits?
5. How are the hours of the Sabbath to be employed?
6. Why is the day to be to us a delight?
7. How is the Sabbath to be observed in the new earth?

IN MISSION LANDS

Tent Companies in the Central-Southern Luzon Conference

L. V. FINSTER

At our last conference meeting, it was decided to put forth vigorous efforts in our evangelistic work in this conference. It was arranged that five tent companies should be organized for aggressive work. Four of the tents were pitched where we already

Malolos

As a result of our tent effort at Malolos, twenty-eight were baptized and added to the church. Some of these have met very bitter opposition. Some have been disowned by their parents; others have been turned out of their homes; while others have received the bitterness of persecution. It is encouraging to see how these people have passed through all these experiences.

Malabon

At the close of our meetings at Malabon twenty-one persons were baptized. Last year a tent effort was held at that place, when more than eighty persons accepted the truth. These additional Sabbath keepers will make a good strong church. At this place we met some very bitter opposition, but the Lord has given us the victory, and many others are interested in the truth.

Binacayan

Last year an aggressive effort was carried forward at this place also, and more than thirty-five accepted the truth. This year



TENT COMPANY AT MALOLOS, BULACAN

had churches, with the object of strengthening the work already begun. At each of these efforts we have had splendid hearings.

Opening of the Work in Bataan Province

We have had many calls from this province for a worker, and so a strong tent company was sent to Balanga, the capital of the province. No Protestant denomination has ever been able to get a footing here, as the town is inhabited by bigoted Catholics. Our tent, however, was well received, and many are now obeying the Lord.

our tent was pitched in the *barrio* of Bacoor. Our church members were very faithful in their attendance, although they had to walk long distances every evening. As a result of this effort seventeen were baptized. There is still a good interest there, and we trust many more will take their stand for the truth.

San Pablo

The city of San Pablo has many *barrios*, and it was decided to put a tent in the *barrio* of San Crispin. This *barrio* is a long distance from

San Pablo, nevertheless many of our brethren were faithful in their attendance. Several times I visited this company, a two hours' walk from San Pablo. After the service we would return. We were glad to baptize ten at San Pablo on my last visit there. Our workers are all of good courage and are doing their best to bring the light of the truth before the people. There are many wonderful miracles of grace wrought day by day in freeing men from the vices of gambling and smoking and betel-nut chewing, and making them children of God. We pray that the Lord may keep these people faithful unto the end.

Our First Church in the Tayabas Province

A short time ago it was my privilege to visit our church at Mauban. This church is situated on the Pacific coast, on the opposite side of the mountain range that runs through the island. More than a year ago one of our brethren returned to his home town to tell his people about the truth. The Lord greatly blessed him, and a large number began to keep the Sabbath. Six months later we were

able to send two of our evangelists to continue the work. As a result of their efforts, twenty-nine were baptized, and a church was organized.

Since that time this church has been practically alone, and it was a great privilege for me to spend a week with them. Many of them had passed through very trying experiences, but the Lord had kept them in the love of the truth. It was my privilege while there to celebrate the Lord's Supper with them and to baptize three persons. It means a great deal for people to leave the Roman Church and stand alone for this truth.

One young lady was not able to attend any of the meetings. When her father learned that meetings were to be held, he took his daughter to the country, and stayed there until the meetings were over. Some have been turned out of their homes, and have to live with friends, but yet this truth is dearer to them than all other friendships in this world. We pray that this church may extend its influence in this province, and that many others may be added to their number.

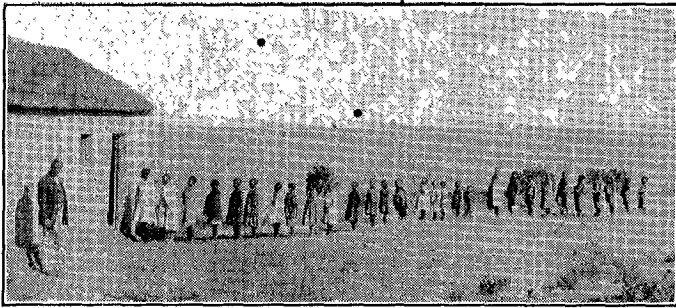
Coming to School

MRS. E. C. SILSBEE

THE accompanying picture shows a line of African children coming to school in the morning. You see the teacher with them, and part of the house in which the school is held. Our Sabbath school offerings helped to establish this school in far-away Africa, and many more like this should be opened, for the little African boys and girls love to learn to read, write, and spell, and many are learning very fast, and can read about as well as the white children. They love to sing, and many have very good voices.

We need in Africa many, many more of these little schools, where the children and youth can be taught to

read their Bibles and learn of Jesus' soon coming. A liberal offering for missions each week will assist us in opening schools in many places here in Africa, where the people know but little about the gospel.



PUPILS COMING TO ONE OF OUR MISSION SCHOOLS IN AFRICA

Will you not pray for our native schools in this dark land, and ask God to help us in working for these little black children. They are the purchase of Christ's blood.

A Korean Mother's Love

THEODORA WANGERIN

ONE day during the cold winter months, as a native Bible woman and I were out visiting, we passed a Korean mother near the large prison which is outside the west gate of Seoul. A little way down the road we saw her, sitting on a little bundle of clothes, and crying as if her heart would break. Others passed by and paid no attention to her, nor did she seem to notice any one.

She was crying so bitterly that we went up to speak to her and see if we

could help or comfort her. It was then that we learned of her sorrow and of her mother-love. Her home was far south, and a long way from the railway. She was a frail little woman, past sixty, but she had walked all that distance to the station. From there she took the train and came to Seoul to see her son, who was in prison. He had been there two years, and she wanted to see him once more before she died. She was hoping that they might let him go home with her,

but he must still stay there for a number of years.

The first time she tried to see him she could not get in, but this morning she was permitted to see him. Her heart was so full that she could not say much to him, and in a few moments the time was up, and she was led out. She then sat down where we met her, to sob out her grief.

We tried to comfort her, and to tell her about our Saviour, who knows all about our sorrows and heartaches; of his wonderful love for sinners; and of that country where there will be no sorrow or sin. She became much interested. We took her with us to the place where we were going. There she was able to rest. But every little while she would again think of her son and talk about him. Although he had fallen into sin and was in prison, he was still her baby boy, and she loved him.

I thought of our Saviour's love. Although we have sinned and fallen to the lowest depths, he still loves us, even more than this mother loved her son. She had come a long way, walked many miles, to see her son who was in prison. Our Saviour left his home in glory and came a long way to save us.

O that we too may have more love for the sinner, love him enough to win him back to the fold of safety!

ECUADOR

C. DIAZ

As is known the world over, Ecuador is one of the smallest republics in South America. Still, in its territory we find all kinds of climate. This republic is divided into various provinces, with their chief cities and many other towns of more or less importance. The most extensive is Oriente, which is inhabited by many tribes of Indians, who are still more or less savages.

The most important cities are: Quito, the capital; Guayaquil, Cuenca, Riobamba, Ambato, Ibarra, and others having a population of from 10,000 to 80,000. The total population of Ecuador is about 1,500,000, about one fourth of this number being Indians. The religion of the country is Roman Catholic, which has been a great hindrance to the country's progress.

This country, from the very time of its discovery, was invaded by those who, in forming its government, sought in every way to combine it with the church. This union of church and state took firm hold in all the South American republics, and only very recently has it been broken to some extent.

Ecuador was the first one of the South American republics to free herself from Spain. She now tries to free herself from fanaticism and superstition, and offers liberty to all.

In many places the Bible has been sold, and it is very much liked, and

read by many people. But, sad to say, its circulation has almost stopped, owing to the many threats of excommunication made against those who read this good Book. Still the seed has been sown, and sooner or later we may see its precious fruit.

In closing this description, in which I have expressed not only my ideas, but those of all the brethren scattered throughout this country, I invite the brethren the world over to take a look at this needy field, and remember that we are working in the same great work in which you are interested. Pray for the work in Ecuador.

Quito.



SOME MISSIONARY HARDSHIPS

A MISSIONARY in Korea, when asked what constituted the real hardships of missionary life, said that it was not the danger of murder or robbery, or living in uncomfortable homes and eating strange food. A trip into heathen territory, described by this missionary, is illustrative of one of the many kinds of hardship:

"We happened in the home of Mr. Yi, more poverty-stricken in manners than the average Korean. This home consisted of grandfather and son, four grandsons, all married, several great-grandsons, all married, and a host of servants; and all, it seemed, spending their whole time in the guestroom. But the chief trial came when I sat down to eat. They had never dreamed the world held such a sight. The knife and fork I used, the small size of my mouthfuls, the absence of red pepper in my food—in fact, all I did was the subject of uncensored conversation. Here I stayed for three days, never having one moment to myself. I got near to the people, but was worn out mentally and spiritually by the contact, and it was a relief to get home and eat and sleep in peace again. I know now how the Master must have felt when the Pharisees crowded about and freely commented on his eating with unwashed hands."—*Missionary Review of the World*.



In a personal letter, Ellis P. Howard says that the work at Moho "is moving on nicely," and that "many more are asking for baptism."

He then speaks of a visit he and his wife made down at Arequipa, as a little respite from their 14,000-foot altitude. He says:

"We attended preaching service here yesterday afternoon—Sabbath. Elder Ignatio Kalbermatter spoke in Spanish. Though we have lived among the Indians only, yet it was encouraging to us to see how easily we could understand all he said, as the last time we heard a wholly Spanish service we could make out nothing. I assisted in the service. Opportunity was given for testimonies afterward, and we were glad to hear the words of confidence and hope which these people expressed. It is much harder to gain results here among the Spanish than among the Indians. The church is yet small. We visited each family this morning. Brother Kalbermatter is doing good, faithful work in this hard part of the field. There are thirty-eight members, twenty-one living in the valley."



Gladmore or Grumbletown?

FLORENCE WELTY MERRELL

THERE is a little friend of mine, who lives in Grumbletown. Her features that were fair and sweet are marred by many a frown; For blessings rarely come her way (because she does not see them); And where a blessing does not stay, there always is a reason. Now when she goes away from home, she goes to Murmurville, A station out a little way, but where folks murmur still. If only she would travel far, out in the sunshine driving, And leave behind these towns of earth, with all their stress and striving; If she would just refuse to hear their discords ever ringing, And listen, in the silence she would hear the angels singing. And for the soul who cannot hear, God writes a message for the eyes, His "Peace on earth, good will to men," engraved on earth and sea and skies. For even down in Grumbletown the flowers and birds are telling God's "glory . . . in the highest," thus the angels' chorus swelling. If only she would just come up where life is worth the living, To Gladmore, where each little thing is ever gladly giving Some portion of itself for others' good, The angels then would come to stay, and frowns and troubles flee away; And blessings rare, from answered prayer, till she could scarcely count them. Then shall we live in Grumbletown, or up in bright Gladmore? And shall we hoard kind heaven's gifts, or shall we share its store? Oh, we may make, or we may mar—sweet harmony or ugly jar; And we may hoard, or we may give: it all depends on where we live.

Rialto, Cal.

Companionship of Parents and Children

IN STUDY, DOMESTIC DUTIES, SOCIAL LIFE, AND CHRISTIAN WORK

MRS. M. A. MC ELHANEY

"O LITTLE homes, ye little homes of love! Strength of a man; a woman's song; laugh of a child; Warmth of a fire; glow of a lamp; wild. The wind without, and grim the skies above: O little homes, set close at every hand! Ye narrow, walled-in worlds of joys and fears, Built of the commonplace of smiles and tears, Ye are the heart and sinew of the land!"

What is more beautiful than the companionship of parent and child? the devotion of a son to his mother? the tender care of a father for his daughter? the close touch of mother and daughter? the true comradeship between father and son?

Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. It is natural for them to go to the mother with their little joys and sorrows. Her sympathy and approval are very precious; a smile of approval, a loving glance, a kiss to a bruised hand, mean so much to a child.

By entering into the feelings of her children, a mother will gain their confidence, and will be able to correct wrong habits or check selfishness in their lives. The home is the first school of the child, and it is here that the foundation is laid for a life of service.

Many times tired mothers turn their little ones away when they have wanted to "help mamma." How easy

it would be to let them get on a stool, if need be, and wipe the knives and spoons; perhaps get on one side of the bed and "help" make it. There are little errands to run which save many steps for a mother. There are numberless things in which a child can prove himself a real help. As a child grows, the parent should continue to be in close touch with it. Every daughter should be instructed in household duties, taught to bear her share of the family burdens. "It is the duty of every mother to teach her children to act their part in life, to share her burdens and not to be useless machines."

We see daughters who may be able to play the piano readily, to do a bit of fancy work, or perchance even to knit for the soldier boys, but who are sadly lacking in the sterner household duties. Is it the daughter's fault? No, indeed. The mother is responsible for this lack. Had the daughter been trained to share the responsibilities of the home with the mother, it would not be thus. Happy the mother who has a daughter who understands how to share responsibilities. Happy the father who is able to depend upon a son who has been trained for the sterner side of life and has profited by it.

No work can equal the mother's work in importance, and it is her great privilege to help mold the characters of her boys and girls in the likeness of

the divine. The true parents will earnestly seek in their own life and character to present to their children the highest ideal. In study, domestic duties, social life, and Christian work the Christ-life may be woven as a golden thread. We are all sociable by nature. Our youth and young people need the social side of life at times.

Come, dear parents, let us *live* with our children. Let us get in close touch with them while they are young. Let us live lives of consecration; consistent, happy lives. If we do this, our children will want to be Christians. Let us gather our children together twice a day, as God has told us. At the beginning of the new day shall we not consecrate our own and our children's lives to him who has emptied heaven for us? This will be a "hedge" about our children through the day; and as the night lets her curtains fall, let us kneel together as a family and thank him for his love and mercies. In the home that does this angels of God will delight to dwell.

The spiritual, as well as the mental, physical, and social life, must be looked after. The spiritual should be interwoven closely with the others.

The child should be taught self-denial and self-control from infancy — from the cradle. We are told that our children are to be taught to enjoy the beauties of nature, and in useful employment to exercise systematically all the powers of the body and mind.

On every hand the world holds out to our children its beauties and enticements. We, as parents, dare not repress their activity, but we must guide it aright. It is not wrong for the youth to have aspirations. The desire for the great should not be discouraged, but they must be surrounded with the influences which will give them the desire to live lives of service to God. A great price has been paid for our children, even the price of the blood of Jesus. Are they not worth all that we can give them? As parents it rests with us to guide our dear ones into paths of Christlike ministry.

Eternity is before us. In the paradise of God shall we have the sons and the daughters which God gave us? He has told us, "Take this son, this daughter, train it for me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever."

Nowadays' Martyrs

MRS. L. D. AVERY-STUTTLE

If I were to ask if you ever saw a real martyr, you would quite likely reply, "Why, no; of course not." But if you and I keep our eyes open for just a single day, I should not be afraid to predict that we might see a real martyr before night.

The day is damp and chilly, and grandpa sits close to the stove, because his rheumatism has been unusually troublesome for a long time. The dear old gentleman is already so lame that it is with difficulty that he can rise from his chair, but any one who is at all observing, must have noticed that he has risen from his rocker several times in the last hour, to close the door after Polly and Charlie, to avoid the cold draft. It is nothing but carelessness on the children's part to forget about closing the door, for surely they love dear old grandpa; they know it is grandpa who mends their broken toys, and tells them wonderful stories of those strange days when he was a boy.

O yes, they love grandpa; they simply forget; and the wonder of it is that no one tells them to do any better. Grandpa dislikes to speak about it, and mamma is so busy that she doesn't notice.

Last week Aunt Belle was confined to her bed; a nervous breakdown was threatened. O how poor auntie longed for rest and quiet! But she had just dropped into a doze when a rap at her bedroom door announced the arrival of a kind-hearted but misguided neighbor, who, hearing of her indisposition, had hurried right over

to bring her a bunch of flowers, and to sit by her bed and talk to her for an hour or two! Of course the kind neighbor brought her two little ones along with her, for there was no one to leave them with. But three-year-old Jennie climbed onto the bed and pulled the bedclothes, in spite of the feeble resistance of the mother, that "Jennie mustn't bother the sick lady;" and poor Aunt Belle thought that the price of the flowers was far more than she cared to pay, inasmuch as she had been robbed of an afternoon's rest which was so sadly needed.

But grown-up people and old people are not the only martyrs to the thoughtlessness of others.

I know a dear, bright little girl only four years old,—restless, to be sure, and active as a butterfly,—but what normal child of four could be otherwise?—and I have heard her unwise mother, on the most trivial pretext, insist that "Minnie is a naughty girl, a very naughty girl!" and that "God does not love Minnie, because she is so naughty!"

At almost every turn the little girl was gravely assured of her naughtiness, again and yet again, until I could not help wondering what the future would or could hold in store for the child.

We are all of us, old and young, too prone to forget the perfect rule of conduct given us by the Master: "All things whatsoever ye would that men should do to you, do ye even so to them."

Wonderful and complete code of life! Oh if this one precept might only be followed at home and abroad, —and if we follow it at home, we are quite sure to do so away from home, —there would no longer exist the horrors of war. Nations and kingdoms would no longer tear at each other's throat, and sweet peace would abide ever in the heart and at the hearthstone of all men.

If all men did the same to me

As they would have me do to them,
And if I evermore might be

Unselfish toward my fellow men,
Then perfect peace would have her birth,
And there would be a heaven on earth.

Rialto, Cal.

A MORAVIAN MOTHER

IN these days mothers unhesitatingly give up their sons for the service of their country. But no finer story of sacrifice made with joy could be told than that of a Moravian mother who had given a son to missions, and was one day told of his death. She asked, "Is my son Thomas gone, through the missionary life? Would to God he would call my son John to the service!" John was called, became a missionary, and also died. When the mother heard the sad message she exclaimed, "Would that he would call my son, William!" Her prayer was answered. William went, and also fell on the field. But this mother's holy courage and devotion to the Lord could not be daunted, for she exclaimed, "Would that I had a thousand sons to give to God!"

This Moravian mother stands for the spirit of that noble missionary church, the Moravian, the oldest Protestant missionary church in the world.—*The Missionary Link.*

DOING KIND THINGS

HAVE you ever noticed how much of Christ's life was spent in doing kind things — in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people. There is only one thing in the world greater than happiness, and that is holiness; and it is not in our keeping. But what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debt in the world so honorable, so superbly honorable, as love.—*Henry Drummond.*

IF YOU ARE A MOTHER

Don't scold.
 Don't be sick.
 Don't be cross.
 Don't fret or whine.
 Don't work too hard.
 Don't be despondent.
 Don't be complaining.
 Don't set bad examples.
 Don't forget to be a lady.
 Don't wear slipshod shoes.
 Don't neglect the children.
 Don't forget to sit upright.
 Don't rob yourself of sleep.
 Don't be a fiend of neatness.
 Don't read worthless literature.
 Don't forget to be kind and sweet.
 Don't allow yourself to be nervous.
 Don't wear uncomfortable clothing.
 Don't stand when you can sit down.
 Don't try to do two days' work in one.
 Don't forget your husband is your old lover.
 Don't go without a lunch when you are faint.
 Don't forget to love and caress the little ones.
 Don't forget that the home without mother is desolate.
 Don't slump your shoulders and become hunchbacked.
 Don't get out of the habit of walking with spine erect.
 Don't forget that no one can rob you of true womanliness.
 Don't forget to inflate the lungs often with fresh, pure air.
 Don't take on a whole lot of outside work when your hands are full.—*The Methodist (Australian)*.

NO SILENT CHRISTIANS

A MINISTER was recently called upon by a business man, who said: "I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner?"

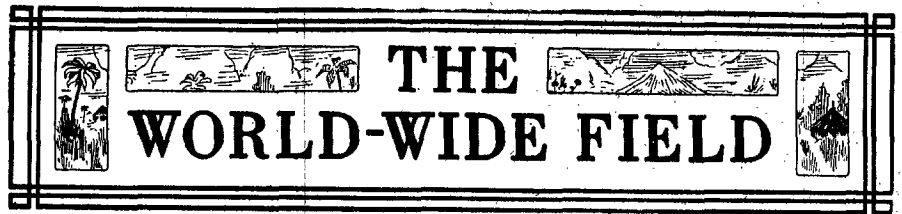
"Why do you ask?" said the minister.

"Because I want to be a member of the firm, and do not wish anybody to know it," said the man.

The reply was: "Christ takes no silent partners. The firm must be 'Jesus Christ & Company,' and the names of the company, though they occupy a subordinate place, must all be written out on the signboard."—*Selected*.

WHEN THEY ARE HURT

Two little four-year-olds, says *Forward*, were at play on the lawn when the tiny girl slipped and fell. In a moment her small companion had helped her to her feet again, and stood with an arm about her until her sobs ceased. "What did your little cousin do for you when you were hurt?" asked the mother a few moments later. "Nuffin', he just loved me," answered the baby, the tears still standing in her blue eyes, but with the comfort she had received shining through them.



HARVEST INGATHERING

DORA TURRILL

THE harvest is ripe, but the laborers are few;

The call comes for service to me and to you.
 Go out in the highways and gather the gold,
 Then use it to gather the lambs in the fold.

Go forth, O ye workers, in the strength of thy God!

"My grace is sufficient," is the word of thy Lord.

Go ask of the Gentiles, and they, though in sin,

Will open their coffers; the gold will flow in.

Be never discouraged, ye children of God;
 Oh, follow the path where the Master has trod!

For naught can befall thee where he leads the way.

Go; haste ye, and gather the harvest today.

Yea; haste ye, O workers, the time is so near

When the clouds will roll back and the Saviour appear!

The time for Ingathering then will be o'er,
 And the loss of some soul may be laid at thy door.

Chatham, Ontario.

CAMP-MEETINGS IN THE SOUTHERN UNION CONFERENCE

By invitation of the General Conference Committee, I was privileged to attend the camp-meetings in the Southern Union Conference. While reports have been sent in from some of these meetings, a few statements with reference to them as a whole may be of interest to our people.

We know that for years our brethren have been especially interested in the work of the South, because the spirit of prophecy has said and written so much about that field. We have also been told that the Southern field will be one of the first fields to be closed up to our work. Hence the eyes of our brethren have been turned in that direction.

From what I saw this summer, I feel certain that the investment in the South of men, means, and prayers has not been in vain. Certainly the hand of God is plainly seen in the many earnest, loyal and devoted, God-fearing Seventh-day Adventists in the Southern Union. I believe this is as true of the colored brethren as of the white. I feel sure that the brethren in the South love this cause as much as do any people in any other part of the earth, and are as willing as are God's people anywhere to give themselves and their means for the carrying of it forward.

In every camp-meeting I attended, I found the brethren longing for a deeper experience in God. They responded to every appeal that was made, and I feel certain that they went back to their homes to live for God and his truth as never before. This was shown in a very practical way, as will be observed a little farther along in this report.

While the workers in the Southern Union Conference are not many, those who are laboring in that field are being blessed in their work, and good results are being obtained in many places. The reports given by the various officials showed a substantial increase in souls and means, and these reports indicated that much more could be accomplished if there were only more workers to enter that field. Certainly the field is "white already to harvest," and my prayer is that God will send more workers.

The colored brethren everywhere greatly appreciate what this truth has done for them. The spirit of sacrifice they manifested was truly refreshing. In some places the people had to be restrained from giving, as it was felt they were giving beyond their strength. A fine class of colored people are coming into the message, and they are extremely anxious to improve their talents for the saving of souls.

There exists a good spirit of harmony and unity among all the workers, and all are endeavoring to press the battle to the gates. Two young men were ordained to the gospel ministry, and the prospects for the future of the work look very cheerful and encouraging.

On account of the small colored constituency in the different conferences, none of the camp-meetings were large. Taking the camp-meetings as a whole, there may have been, on an average, from eighty to one hundred persons present at each gathering, making the aggregate attendance at the camp-meetings from eight hundred to a thousand persons.

Including the donations given in the camp-meeting Sabbath schools, there was given to missions about \$22,000. Three hundred sixty-eight full sets of the Testimonies were sold; the members promised to sell more than 171,000 copies of the World's Crisis Series books; they contributed about \$2,000 for the education of their young people, and pledged more than \$10,000 in their Harvest Ingathering goals. While dollars and cents are not the standard whereby spiritual things should be judged, they are interesting and important. Including what the brethren pledged to raise as their Harvest Ingathering goals, the sum of all their endeavors amounted to \$80,000. This means that those who were present at the camp-meetings contributed from eighty to one hundred dollars per member. We believe that this is not a bad showing; it will compare favorably with some sections of the country that are not considered as poor as the South.

After all, does not a great deal depend upon the condition of the hearts of the workers and of the people? No doubt, in the days of the Saviour not much money was given prior to the outpouring of the Holy Spirit. When the promised blessing was received, the believers brought in large sums, and laid the money at the apostles' feet, that it might be used to the glory of God and for the saving of souls. Surely we have come to the time when God is visiting his people with his Holy Spirit to prepare them for the end of this work; and the people are willing in the day of his power.

May God continue to bless the work in the Southern Union Conference, and may there be an abundant harvest of souls and means this coming year. We believe this will be true if the people hold fast to what they have received, and seek God for greater blessings and victories. I greatly enjoyed my work, and the association with the union conference workers was very pleasant.

F. C. GILBERT.

AN EDUCATIONAL CAMPAIGN IN WESTERN WASHINGTON

At the close of my two-years' campaign of visiting our churches in the eastern part of the United States in the interest of our schools and our young people, the General Conference Committee voted to allow me a two-months' vacation for recuperation before my return to India to take up the work laid down four years ago.

When I came west to my home conference, in which I had preached my first sermon twenty-two years ago, and from which twenty years ago my wife and I went to the mission fields, I found just being launched a campaign to provide the young people of the conference with an academy, so that they might be saved and trained for the cause. Some years before, the conference had tried to operate two academies, and debt had closed them both. But at the Tacoma meeting the churches faced the situation resolutely, and voted to raise a fund to start one school in a more central location.

Because of the situation, the conference committee gave me a most earnest invitation to assist them in raising their fund. I was very glad to give them six weeks out of my two-months' vacation. Elder J. F. Piper, the president of the conference, accompanied me to most of the churches. We visited about forty-four churches in six weeks, and met a most hearty response. If I were to give a title to my talks among the churches, I should call them "God's Program for the Remnant Church." The Lord came very near as we studied this program from the Bible and the Testimonies. New light came into my own mind, and I am sure that many of us caught a new glimpse of the length and breadth of the work that God really plans to do through his people.

At any rate, we concluded that this program required the consecration and education of every young man and woman in our ranks. There was no academy in western Washington, and the young people of the churches, numbering hundreds, were left to go to the schools of the world. The brethren and sisters unanimously decided to remedy this situation. Pledge cards to the amount of \$24,388 were signed during the campaign. We had set our goal at \$25,000, and would have reached it, but the last two weeks all meetings were closed because of the influenza quarantine. However, it was a very profitable campaign.

I considered it but the beginning of a work that the brethren left behind must carry on to completion. The money pledged is the smallest part of the good result. Hundreds of young people definitely consecrated their lives to the finishing of the work, and influences were set in motion that will fill this school with young people as well as furnish the money for the brick and mortar. New courage also came to the brethren and sisters as they caught the vision anew of God's plan for the remnant church. One striking experience, again and again repeated, was the giving of contributions to this fund by a large number of

people not of our faith, some giving \$50 and some \$100. I appreciated very much the hearty co-operation of all the conference officers, and shall return to India expecting to see some of these young people out at the ends of the earth as a result of the campaign.

Geo. F. ENOCH.

OUR SOLDIER BOYS

For several months I have enjoyed the great privilege of visiting our boys in the camps. In proportion to our membership. Seventh-day Adventists have more young men called to the colors than any other denomination. The fact that our people do not use alcoholic liquors, tobacco, tea, coffee, or pork, and that we give special attention to all the laws of health, enables a larger proportion of our young men to pass the physical tests than of any equal number who do not so fully observe the laws of health.

No people are more loyal and true to our great and wonderful Government than Seventh-day Adventists. This country is the cradle of liberty. Freedom of conscience is the chief foundation stone, the very corner-stone, of our Government.

Seventh-day Adventists, as Bible Christians, recognize the civil government as ordained of God. We willingly "render to Cæsar [civil government] the things that are Cæsar's." Though recognizing God's authority as supreme, we willingly do all in our power to assist our Government in this hour of supreme crisis.

Our boys are scattered throughout all the camps. Never in the world's history has an army been so well paid, so well clothed, so comfortably fed and sheltered, as our army at the present time. Our young men are comfortable and, as a rule, contented. Nearly all of them are employed in the medical or hospital work, where there is an opportunity to do real missionary work. During the epidemic of influenza, they have been very busy, night and day. Those who are otherwise employed, have, as a rule, met with remarkable consideration from their officers. At one time I had opportunity to thank a captain who had freely granted one of our boys release from Sabbath work. He most courteously and modestly replied, "Our Constitution gives every man religious liberty. I have simply been true to the fundamental principles of our Government."

I recently had a most interesting conversation with one of the officers in the officers' training school in one of our largest camps, and found him to be a man of deep religious experience. There are many sincere Christian men in the army. I tell our boys who have been drafted into the army: Rest assured that if God had not wanted you to be here at this time he would not have permitted you to be called to the colors. Know therefore that God will be with you and make you a blessing here in the army. Be ready to die for your fellow men. Be loyal, true, and brave. Fear nothing but the great God above, who will guard and keep you. If called onto the battlefield, to gather up the wounded, and to comfort the dying, be ready to lay down your life for your comrades. If Joseph, Daniel, Shadrach, Meshach, and Abednego, Nehemiah, Cornelius, and other noble Bible characters, could serve human governments and yet be true to God, so today you can be true heroes in the army in the service of our great country and yet be true servants of God.

There are no braver, nobler heroes in the army than our boys. Let us never cease to pray that they may ever be true soldiers of

Jesus Christ. And let us continue to pray for our great President and all officers of the Government, and all who represent order, justice, and liberty.

It is a thrilling sight to see the flower of our nation, its young manhood, under training to fight the battles of liberty,—to see the long lines in such perfect order, marching, swinging, sweeping over the training grounds. Order is beautiful, wonderful, mighty. What a lesson to God's people! God is not the author of confusion, or of chaos. He is the author of order, of unity.

As I have seen these marching thousands, there has come upon my vision the wondrous revelation of the "armies of heaven," clothed in dazzling white, following the great Commander as he rides forth on the white horse, conquering and to conquer in the great final conflict just before us. The earthly music dies, for I seem to hear the mighty band of angel harpers, blending with the great chorus of God's victorious army. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth."

J. S. WASHBURN.

MILWAUKEE, WIS.

LATE in the fall of 1917, Elder J. H. N. Tindall came to Milwaukee to conduct an evangelistic campaign. The campaign opened the latter part of January, 1918, in the Milwaukee Auditorium. The following workers were associated with him in the effort: Miss Myrtle Robertson, Bible worker; Dr. A. R. Satterlee; Miss Grace Redwine, nurse; Lloyd W. Campbell, musical director; and the writer.

Hundreds of people came to hear the message, and at some lectures hundreds were turned away because the building was filled to its capacity. The meetings were held only on Sunday nights, but a steady audience of one thousand people attended the services until their close, the second of June.

The sermons were published in the *Milwaukee Journal*, the largest newspaper in Wisconsin, and thousands had the opportunity of reading the reports. Inquiries concerning the truth were received from within and without the State, and some have accepted the truth from reading these articles, and from correspondence carried on. These sermons were later published in booklet form, with suitable photographs, and hundreds of these were sold, aside from several hundred dollars' worth of books. A large number of *Present Truth* were used in this effort, for free distribution.

A room was secured in one of the best down-town buildings, and there classes were conducted and personal interviews were held. An assortment of books, magazines, and tracts were kept on sale there, and a worker was left in charge during the day.

The meetings were held in a smaller hall during June, and an evangelistic and health Chautauqua was conducted during July and August. Mrs. A. R. Satterlee connected with the company to assist in the health work. Government and city officials were much pleased with the food demonstrations and the work carried forward in this line. The meetings were conducted in our church during the month of September.

The Spirit of the Lord has surely been with us in a marked manner. The spirit of unity and brotherly love has permeated our

company, and aside from strengthening our own faith as workers in the final triumph of this message, and encouraging our older brethren and sisters, 132 persons have been baptized and united with us in fellowship. A large number of others are interested and keeping the Sabbath, but will not receive baptism until later.

A fitting farewell was held September 30 for Elder Tindall and his wife and daughter and Miss Myrtle Robertson, as they left for their new field of labor in Oklahoma City, Okla. The writer will remain as pastor of the church. The power of God manifested in our effort here in Milwaukee is but an indication to us that we are entering the time of the loud cry and the finishing of the work. H. H. HICKS.

THE COLORED WORK IN HOUSTON, TEXAS

We are glad to report that the work among the colored people of Houston is progressing. Besides our little company of eighteen, there are interested ones rejoicing in what knowledge they have had of present truth. Not only are we making progress spiritually, but also financially.

Our hearts are filled with thankfulness for the recent donation of \$500 from our General Conference brethren, which was given to assist us in the erection of our church building. This sum has been put to good use. We have recently purchased a spacious lot, 50 x 100 feet, with a neat little cottage, 17 x 34 feet, upon it. With the amount given by the General Conference and the local donations, we have succeeded at last in securing a place of worship that we may call our own. For this we are very grateful to the Lord, to his servants, and to all who have so kindly assisted us. It is our desire to remodel this building into a neat little bungalow church, which will be quite an addition to our work in the South Texas Conference.

We would not fail to mention the support and hearty co-operation which has been given the writer by the faithful members of our church. In this undertaking all have tried to do their best. We have also been assisted by ministers of the city, as well as by their members. All seem to wish us well in our efforts to build up our work here.

We are also glad to report that our tithes and offerings for the last quarter are greater than at any time in the history of this church. Including the pledges which have been paid on our building, we raised \$300.95. Each member gave a dollar in the collection for Oakwood Junior College. The little children gave twenty-five cents apiece.

We realize that we are nearing the close of earth's history, and that God expects us to finish his work successfully, victoriously, and triumphantly. We are also aware of the fact that it takes perfect harmony and unity among the brethren to do so. Therefore we are asking the prayers of all for the believers in Houston, that we may yield ourselves unreservedly into the hands of God for willing and cheerful service.

H. D. GREENE.

PORTO RICO'S EARTHQUAKE

I WAS in the city of Ponce at the time of the cataclysm, October 11. This is one of the largest and most important places on the island. The vibration seemed to affect the western part of the island especially, and it took only a few moments to throw the city into confusion, panic, and grief.

Some ran to the churches, praying and crying to the Virgin Mary and the saints, but in one case the church tumbled in on them. The survivors ran frantically about the streets, clasping the images in their hands, and praying. Some kneeled to pray by the walls of a house, and were killed by the falling debris when the building was wrecked. At one place the water broke through from a hidden stream, and shot up in a fountain for several hours.

The shock killed about two hundred people in the city of Mayaguez, and all have not yet been accounted for. The town was leveled to the ground.

I landed at Aguadilla at midnight, and walked through the quiet streets of this historic city. A tidal wave had followed the earthquake, and not even a cat or dog was left. The wave had swept the houses of the poorer people into heaps strewn all along the coast.

The Lord mercifully preserved the lives of our people, though some of them had narrow escapes, and many crawled from under the wreckage of the buildings in which they had been at the time of the shock.

CLARENCE E. MOON.

Bureau of Home Missions

THE CALL AND MISSION OF ANCIENT AND MODERN ISRAEL

AFTER the flood, when sin had defiled the people of God, and they had taken on the customs and ways of the world to such an extent that there was little distinction between God's people and the world, a call for separation came to Abraham.

"The message of God came to Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give his servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world."—*"Patriarchs and Prophets,"* p. 126.

Abraham's Mission

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; . . . and in thee shall all families of the earth be blessed." "The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 12: 1-3; 18: 17, 18. Abraham's mission was a broad and definite one. He was to be such a thorough missionary that all the nations of the earth should be blessed in him.

Not only was Abraham's faith to become international, as it were, but it was to be extended to every family among the nations; for "in thee," said God, "shall all families of the earth be blessed." "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. So comprehensive was the work and mission of

Abraham that it embraced every nation, kindred, tongue, people, and "family."

"The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which were offered the morning and the evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there. When he [the Canaanite] had pitched his tent, he repaired the altar, and worshiped the living God. So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense, and as the morning dew, his mercies and blessings will descend upon the suppliants."—*"Testimonies for the Church,"* Vol. VII, p. 44.

Abraham's work began in his own home. By precept and example, he taught "his children and his household" to "keep the way of the Lord, to do justice and judgment." The failure of the church of all times, ancient and modern, is traceable to failure in the individual life in the home. "Parents, do not neglect the work waiting for you in the church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. . . . If fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."—*Id.*, p. 11.

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry. From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. . . .

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would, indeed, be the 'light of the world.' The God of heaven speaks to every faithful parent in the words addressed to Abraham: 'I know him, that he will command his children and his household after him.'"—*"Patriarchs and Prophets,"* p. 144.

Not only were "all families" and "nations of the earth" to be blessed through Abraham alone, but also through his seed: "And in thy seed shall all the nations of the earth be blessed." "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed . . . of Abraham; who

is the father of us all." Rom. 4:13-16. (See Rev. 22:17, 18.)

"And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and heirs according to the promise,—heirs to 'an inheritance incorruptible, and undefiled, and that fadeth not away,—the earth freed from the curse of sin. For 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,' and 'the meek shall inherit the earth, and shall delight themselves in the abundance of peace.'"—*Id.*, p. 170.

Abraham was faithful to his call and commission, for the record says: "By faith Abraham, when he was called to go out, . . . obeyed; and he went out, not knowing whither he went, . . . dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." Although Abraham, Isaac, and Jacob were faithful to the trust committed to them, yet they were unable to finish the great work of extending the saving influences of the gospel message to "all nations."

"These all died in faith," God says, "not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them. . . . Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:9-16. They did not receive the fulfilment of the promises because the work was still unfinished. However, by faith, they saw that the work begun by them would be taken up by other faithful people, and that it would be finished, though that time then was "afar off."

This is the remnant people, who, in the time of Abraham, Isaac, and Jacob were "afar off,"—the people who they saw would take up and finish the work laid down by them. And the very watchword of this remnant people is, "The message to all the world in this generation." And John in vision saw this people actually giving the everlasting gospel "to every nation, and kindred, and tongue, and people."

In vision, the faithful patriarchs and prophets saw this people in these last days giving the message to every nation,—to all nationalities in America and in the whole world. May the angels, the stranger within our gates, and all people of earth, soon see and realize it in fact.

J. W. HIRLINGER.

FIELD NOTES

EIGHT persons have been baptized at Hamilton, Ontario.

A PROFITABLE tent effort is reported just closed in Elmira, N. Y.

A CHURCH of fifteen members has been organized at St. Helena, western Oregon.

THE recent tent effort held at Halifax, eastern Canada, resulted in the baptism of thirteen new believers.

THE Southside church of Los Angeles, Cal., was formally dedicated, free from debt, on a recent Sabbath.

FIFTY-FOUR candidates were recently baptized in New York City by Elder J. K. Humphrey. Forty-seven of these united with the Harlem church, and five with the White Plains church.

NEARLY one thousand persons baptized and admitted into full church membership is the story of the advance of the third angel's message in the Asiatic Division, exclusive of Australasia, for the year 1917.

Missionary Volunteer Department

M. E. KERN Secretary
MATELDA ERICKSON Assistant Secretaries
ELLA IDEN
MEADE MACGUIRE Field Secretary

THE MORNING WATCH CALENDAR FOR 1919

It is admitted by all who have seen it that the Morning Watch Calendar for 1919 has the most beautiful and impressive cover we have ever published. The front cover is a picture of Hofmann's "Christ in the Garden." The only words appearing on the front are, "Consider Him."

But the contents are the most important, of course. The 365 Scripture texts on Christian living were all chosen from the New Testament, for the reason that many soldiers do not have the entire Bible.

Our publishing house branches and tract societies are laying in large stocks of the 1919 calendar, fully expecting a larger circulation than ever before.

Every one of our own boys in the army, and thousands of others, should have a copy of this calendar, as an aid to the maintenance of fellowship with God.

Copies of the calendar can be mailed at once to the boys overseas, if their names and addresses, with five cents for each calendar, are sent to your tract society.

M. E. KERN.

Appointments and Notices

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.

Seventh-day Adventist literature in English and French is desired by William H. Martin, Castries, St. Lucia, British West Indies.

J. H. Downes, Y. M. C. A., 186 Aldersgate St., London, E. C., England, desires a continuous supply of tracts, pamphlets, and literature for broadcast free distribution. Instructor, Little Friend, and Signs especially desired.

DECEMBER TOPICS IN THE "WATCHMAN MAGAZINE"

"Our Anchor," by Arthur G. Daniells, presents the Christian's only hope and refuge, Jesus Christ our Saviour.

"The Positive Message of Protestantism," by William A. Spicer, is the second article to put forth the gospel of Christ as expressed in the great Reformation.

"The Blessed Hope," by Daniel H. Kress, is another of those views of the soon coming of Christ which the Watchman Magazine keeps ever before us.

"First Day of Peace," by Martha Warner, brings to us in story form the need and the possibility of that soul communion which will cover the annoyances and perplexities of everyday life with a mantle of peace.

"The Church, the State, and a New World," is an editorial declaring our position in relation to popular movements for world righteousness.

"The King Shall Say," is another editorial showing that the essence of Christianity is service, that the test of discipleship is ministry,

and that the kingdom of glory will receive not those who have known much, but those who have loved much.

"The Simple Truth" this month brings before us the great basic principle of Christianity, in the subject, "God Saves Us."

The December Watchman also contains some good instruction by Dr. Kress on the subject of "Spanish Influenza."

There will also be two articles dealing with the proposed league for peace which is to be formulated at the treaty table: One by George McCready Price, the conclusion of his article entitled, "Democracy and the Deification of the State;" the other by Carlyle B. Haynes, entitled, "League of Christian Democracies and World Salvation," a report of the recent War Service Council of the Federation of Churches.

You will want a few extra copies of the December Watchman, as it will be an exceptionally good issue.

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 mother asks our united prayers for the conversion of her five children.

"Please pray for the recovery of my mother, who is very ill," is the request from a Montana sister.

A sister writing from Oklahoma desires prayer, that she may be healed of stomach trouble.

An Idaho mother writes: "My son has returned from the battle front with shattered nerves. Please pray with me for his healing and conversion."

A young man in Wisconsin is very much discouraged, and is considering giving up this truth. His mother asks our prayers, that he may be reconverted.

GOING OVER THE TOP

The hour of opportunity has struck. The time to shape future destinies is here. The public mind is in a receptive mood. The people are waiting upon their leaders to give the watchword and the command to march forward. Great and momentous questions are to be decided and settled. What are we doing to help settle the pending issues aright? Certainly we, as God's people, must not stand aloof, and permit things to drift into forbidden channels. We are debtors to all the world, and we are likewise "our brother's keeper." Eternal vigilance is still the price of our liberties.

Great plans are being laid by numerous religious organizations, who are just as zealous and sincere as we are, to take advantage of the peculiar situation which will exist during the reconstruction period, to stabilize their religious tenets and policies by legal sanction. They expect to come to the front and guide the Ship of State. They are formulating reform measures which are strongly flavored with religious dogmas, getting them ready to launch upon the political sea as soon as the turbulent waters of belligerency have quieted down. Unless public sentiment is awakened in time, the freedom of opinion, of speech, and of the press will never again be restored as we enjoyed it prior to the Great War. Now is the time to educate the public mind along right lines.

We have a medium through which we are seeking to accomplish this important work. The Liberty magazine is sounding the trumpet in no uncertain tones. It is trying to point out the right way by presenting correct principles. It is going to the homes of rulers, legislators, judges, lawyers, and many other prominent men, and is receiving a hearty reception from many of them.

The General Conference has fixed a goal for the Liberty magazine in each conference, equivalent to the membership of the conference. Quite a number of the conferences have already secured their quota, and have a subscription list greater than the membership of the conference. The pressing issues which are facing us as a people and as a nation, should enlist our interest everywhere. Will not our churches help us to reach the goal, and thus place this message, which is of so much importance, in the hands of the men who are to mold the affairs of the future? C. S. Longacre.



WASHINGTON, D. C., NOVEMBER 21, 1918

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

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

BROTHER and Sister J. S. Seal sailed last week from New Orleans, en route to Guatemala, Central America. Brother Seal goes to Guatemala to take up the book work in that field.

❖ ❖

ELDER AND MRS. W. S. HOLBROOK are spending a few days in Washington before sailing for Port of Spain, Trinidad. Brother Holbrook takes the presidency of the South Caribbean Conference.

❖ ❖

BROTHER and Sister J. D. Haynes, of the Georgia Conference, have responded to the call to Argentina, South America, and sailed last week from New York. Brother Haynes will engage in evangelistic work.

❖ ❖

RECENTLY Elder and Mrs. S. A. Wellman and their son, and Mr. and Mrs. R. H. Leech, sailed from Seattle en route to India. These workers are returning to India after a furlough in this country. Brother and Sister Wellman will take up mission work in North India, and Brother and Sister Leech return to their work among the Santals in Bengal. The return of these workers will be warmly welcomed by the brethren in India.

❖ ❖

IN a letter bearing date of September 10, from Elder Roscoe Baer, of Buenos Aires, in which he sends an article for the REVIEW, he says: "We are well and hard at work. Brethren Montgomery and Westphal have just arrived. They bring cheering news of the great Conference held in San Francisco. Our council here will begin in a few days. Large plans are surely under way. We are glad to get the REVIEW. It has a place in our home. I believe every Sabbath-keeping Adventist in Brazil is a subscriber for the REVIEW."

❖ ❖

THANKSGIVING

It is the blessed privilege of the child of God to believe that all things will work together for good to them that love God, and believing this, to rejoice even in tribulation. With this spirit, every reader of this paper can thank God for the blessings of the present year.

Those blessings have come to us in material benefits—in food and shelter and raiment. They have come in spiritual ways, in blessings to be found not alone in the sunny paths of life, but amid life's shadows and sorrows. In our trials the God of all comfort has imparted to us his grace; loving friends have ministered their sympathy; and so even though the journey of the past year has been fraught with toil, with dan-

ger, and even with death to some of our loved ones, we may devoutly thank God for the great love wherewith he has loved us, and for the love with which he encircles us at the present hour.

Not only the people in the United States, but of the whole world, have great cause for thankfulness in that the terrible devastating war of the last four years has come to a close. Let us recount God's mercies to us. Let us dwell upon the bright pictures of life. As we turn our faces toward the light and contemplate God's goodness, it will enlarge our hearts and lead us to deeper consecration to him, and bring into our lives more of his power for service.

❖ ❖

SPECIAL HARVEST INGATHERING NOTICE

THE last copies of the Harvest Ingathering *Watchman* for 1918 are now being finished, ready for mailing, thus making a total edition of 1,200,000 copies. Nearly one million one hundred thousand have already been mailed, and the remaining copies are going fast, therefore all conferences needing a few extra copies should send in their orders at once. While these Harvest Ingathering papers are free, nevertheless it has cost a large sum to prepare them, and special care should be taken this year by all the workers to see that every copy is put into service, and that the result averages not less than twenty-five cents a paper.

❖ ❖

"THE WAR IS OVER"

THIS was the joyful message which flashed to all parts of the world on the signing of the armistice by Germany, Monday morning, November 11. The conditions of peace are yet to be settled, but the fulfilling of the armistice conditions brings the last power arrayed against the Allies to submission, and insures the close of the present conflict. As soon as possible arrangements will be made for the representatives of the governments involved in the great struggle to meet around the council table and deliberate upon the terms of peace.

As we are exhorted by the Scriptures to remember in our prayers kings and those in authority, we surely should remember these councils in our prayers, that those taking part in them may be led to deliberate wisely, and that as far as possible just and equitable terms of peace may be agreed upon. These terms we sincerely hope may be of such a character as to accord greater liberty to the oppressed and downtrodden. This will insure greater liberty of individual action, greater freedom of choice, larger scope for the determination of individual character, and enlarged entrance for the gospel of the Lord Jesus.

As to how the nations of men will relate themselves to these great questions we cannot say. This is, of course, problematical. The statesmen of the world in reality face a greater crisis today than they did six months ago. Now that national danger is past, a greater danger from personal and selfish ends, and the use of intrigue to secure these ends, will confront those whose interests are at stake.

We rejoice in the prospect of promised peace. But in what manner will the church of God relate itself to such an era? There is much discussion today regarding after-war problems. The great problem confronting the church is that of its relationship to the work God has committed to it. As the lull in the siege of Jerusalem was a signal to the Christians to flee to the mountains for safety, so the lull in the world's great

conflict is a signal to us to redouble our efforts. As they heeded the admonition of the Lord to escape for their lives, so should we heed his admonition to give quickly to mankind in the day of opportunity the message he has bidden us carry.

❖ ❖

FINISHING THE WORK

FOR almost four years and a half the world has suffered from the most calamitous war of history. The people of every nation, whether among the belligerents or not, have been vitally affected. The missionary activities of the church of God have necessarily been much restricted in many portions of the earth. Many of our readers have been earnestly praying for the speedy restoration of peace on some equitable and just basis, in order that God's work in the earth may go forward unhindered. At this writing it seems that this prayer is about to be answered.

But as the dove of peace seems about to take up again her abode for a time in this war-ravaged world, a real danger faces us as messengers of the second advent of our Lord and Saviour Jesus Christ. Will we make full use of the opportunity of unhindered labor in forwarding the message of the kingdom as we should, or will we lapse back into satisfaction with efforts little greater than those before the war? Alas, if this should be the case! Have we not each of us promised, before God, that if our prayers for peace were granted, we would be more zealous in seizing the opportunities for unhindered labor which this would bring? Let us be faithful to our vows. A new era of progress in this closing work seems just before us. Where scores of workers are now going out, there must be hundreds.

Though our hearts rejoice at the hope of peace, we still turn with a greater, an unutterable, longing to the day when the Prince of Peace himself shall come and sin and sorrow shall be no more; when God shall wipe away all tears, and death, the last enemy, shall be destroyed. A new determination springs up within us to finish quickly, under God, the work which must be done ere that glad day can come.

L. L. C.

❖ ❖

ABREAST OF THE MESSAGE

WE often hear the expression, "keeping abreast of the message," which, of course, implies that the message is moving, and moving so rapidly that there is danger that we shall be left behind. The Testimonies tell us that "the last moves will be rapid ones," and as we near the end, and enter more fully upon the "loud cry" of the message, the work will go faster and faster. Speed is also indicated by the symbol of the third angel flying in the midst of heaven, carrying the everlasting gospel to all the world in one generation.

We cannot all be in a position where we can keep our finger on the pulse beats of the movement, but we should improve every opportunity to become intelligent as to its progress. In the REVIEW we have a chance week by week to note the progress in the foreign fields as well as in the homeland, and once every year we can see the tangible results accomplished, as outlined in the Year Book of the denomination. Every church worker, every minister and departmental secretary, should become familiar with this important book, which has grown in size until it gives us a wealth of statistics not found elsewhere.

Will you take advantage of this opportunity? Fifty cents to your tract society will bring you a copy. The stock is limited.