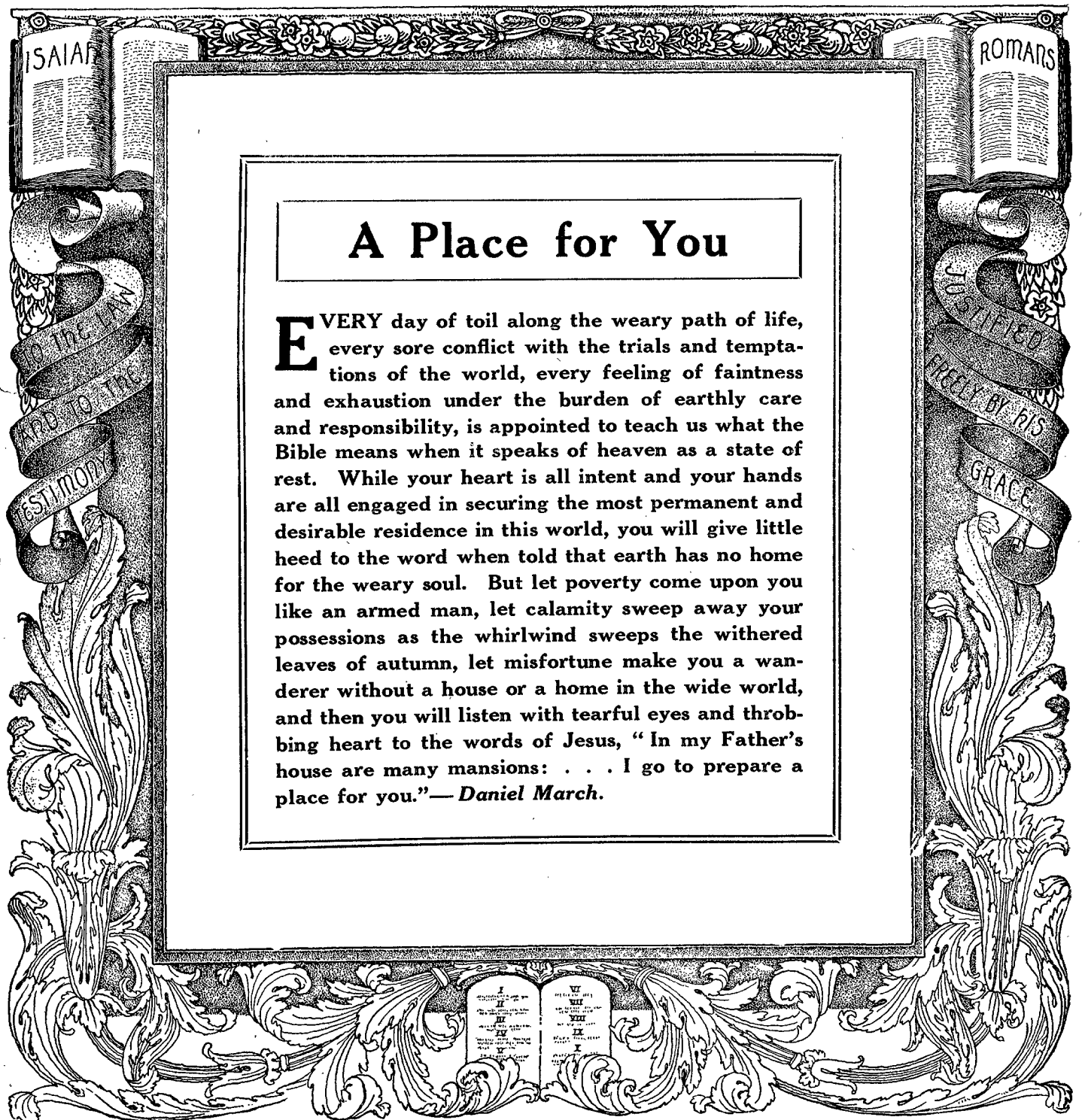


The Advent Review and Sabbath Herald



A Place for You

EVERY day of toil along the weary path of life, every sore conflict with the trials and temptations of the world, every feeling of faintness and exhaustion under the burden of earthly care and responsibility, is appointed to teach us what the Bible means when it speaks of heaven as a state of rest. While your heart is all intent and your hands are all engaged in securing the most permanent and desirable residence in this world, you will give little heed to the word when told that earth has no home for the weary soul. But let poverty come upon you like an armed man, let calamity sweep away your possessions as the whirlwind sweeps the withered leaves of autumn, let misfortune make you a wanderer without a house or a home in the wide world, and then you will listen with tearful eyes and throbbing heart to the words of Jesus, "In my Father's house are many mansions: . . . I go to prepare a place for you."—*Daniel March.*



Special Mention

Calebs and Murmurers

THE progress of God's cause in the earth is a work of faith; and as individuals have different degrees of faith, there have always been among the people of God persons who have questioned every advance move. They were anxious to see the cause of God prosper; but instead of moving because the Lord had commanded to move forward, they wished to see some human reason for advancing.

Every advance move made by the children of Israel in the wilderness developed the murmurers. When the pillar of cloud, God's own presence, led them to the shore of the Red Sea, they complained and said, "It had been better for us to serve the Egyptians." After the Lord had led them through the sea, and they began to journey into the wilderness, this same element forgot former victories and sighed for the fleshpots of Egypt, because they could not understand how they were going to be fed in the wilderness.

The great advance reforms among the remnant have been directed by the Spirit of prophecy, and those who have gone forward, have done so because they had faith in the light that was leading the people.

At each advance step there have always been those who murmured and produced many human reasons why we should not follow the light given. My mind goes back to the time when it was first decided to organize a legal corporation to hold the Review and Herald property. Some of our brethren thought it unnecessary. They said, "Why cannot Elder James White hold the property as he has in the past?" They argued that the Lord was coming too soon to form legal corporations.

It was my privilege to help raise the money to build our first college at Battle Creek, and I shall never forget the earnestness with which many of our people argued that we were too near the borders of the promised land to be spending thousands of dollars in building a college; that the Lord would come before the young people could receive a college education.

Soon light was revealed to us that there should be a printing establishment on the Pacific Coast. Again the murmurers were heard saying, "If they wish to print a little local paper in California, that is all right; but this denomination cannot support two large publishing houses."

The same cry was made when our large sanitariums were built: "Time is too short to put so much money into big buildings to be burned up when the Lord comes." But these same good brethren did not think time was too short to have thousands of dollars invested in farms and comfortable homes.

I have kept the Sabbath for sixty-three years, and have heard the murmurers raised against every advance move. A few years ago when the Spirit of prophecy said there should be a publishing house in the South, the same voices were heard, "If they wish to print the *Watchman* as a local paper in the South, that is all right; but this denomination cannot support three large publishing houses." The work moved on. The *Watchman* found its place, and the third

publishing house has had plenty of work to do.

The medical school is an advance move; and as in every advance since the message started, the murmurers are on hand. We hear the old familiar sound, "Time is too short fully to equip a medical school. This denomination cannot support a medical school," etc.

If we had allowed the murmurers to direct the work in the past, this movement would have died in its infancy, instead of encircling the globe. The murmurers base their conclusion on human policy, but the man of faith says, "Let us know what God says should be done, and in his strength we will go forward and do it." God has never left his people in the dark; he has always given them light.

"But," says the murmurer, "has Sister White said there should be a hospital built in Los Angeles?" In the Medical Evangelistic Library, No. 6, pp. 30, 31, we read: "The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared to stand the essential tests." This necessary equipment is to be provided so that our medical students "will not need to connect with worldly medical schools conducted by unbelievers."

Notice, we are to provide all the essential equipment, that our physicians may be able to pass the State examinations. The laws of the land require that the medical students shall spend much of the last half of their course in hospital work, where there are many poor, that they may have the necessary practice in treating the actual sick before they are prepared to be accredited physicians. In order to do this, we must have a hospital.

"But," says the murmurer, "why not let them get this instruction in large worldly hospitals?" We are instructed that the young people while taking the medical course are to be guarded religiously, and that we are to provide what is necessary so they "will not need to connect with worldly medical schools conducted by unbelievers."

Again the murmurer asks, "How can the hospital be built in Los Angeles when the servant of the Lord speaks of the Loma Linda medical school?" We are told "we must provide that which is essential," etc. A hospital in a large city where there are many poor is one of the essential things required by the laws of the land, and as we are told *we must provide it*, we are building it in Los Angeles, the nearest large city. Loma Linda is out in the country. The hospital will be built in the nearest place it can be built and meet the demands of the law.

The first two years of laboratory and book work will be spent by the medical students in the quiet country, away from the allurements of the city. The last two years of their course will be spent in Los Angeles in our own hospital, under the instruction of our own godly physicians.

Now the murmurer comes in with the assertion, "It will weaken the school to have the first two years of laboratory work at Loma Linda, and the last two years of clinical work in Los Angeles." If so, then some of the best medical

schools in our country are weak, for they have their clinical work separate from their laboratory work, the same as our school. But it will not weaken it. Loma Linda, a quiet country place, was chosen by the instruction of the servant of the Lord for our medical school, and no mistake has been made in the matter.

God-fearing men who believe what has been said in regard to Loma Linda are willing to make a sacrifice to help carry out the instruction given. One has left a lucrative position to work for the ordinary wage paid the teachers, another one turns over a large paying practice to help carry out the mind of the Lord in regard to our medical school.

"What we need now is Calebs, men who are faithful and true." "Calebs are the men most needed in these last days." "It was Caleb's faith in God that gave him courage; that kept him from the fear of man, even the mighty giants, the sons of Anak, and enabled him to stand boldly and unflinchingly in defense of the right." "We want Calebs now, who will press to the front,—chieftains in Israel who with courageous words will make a strong report in favor of immediate action. When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands ready to beat them down for their faithful testimony."

"While the cowards and murmurers perished in the wilderness, faithful Caleb had a home in the promised Canaan. 'Them that honor me I will honor,' saith the Lord." — *Testimonies for the Church*, Vol. V, pp. 134, 130, 378, 383, 304. S. N. HASKELL.

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the Saints"

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

VOL. 93

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No. 49

EDITORIALS

Saved by His Life

THE death of Christ justifies us for the sins of the past. It is his indwelling life that saves us from the commission of sin. Rom. 5:8-10. Many have sought justification repeatedly, day after day, from the time of their first acceptance of the Lord until the present moment. They go to him for forgiveness of sins, for justification through his blood. They claim by faith his imputed righteousness, but, oh, how few there are who go a step farther and take hold by faith of the life of Christ which he promises to every believer,—that indwelling life which affords victory over sin and keeps the believer from falling back into the sins from which he has been justified through the blood! Paul knew this life. He says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Christ desires to impart this life to every believer. He seeks admission to every heart. He says, "Behold, I stand at the door, and knock." He seeks by the divine influence of his Holy Spirit to draw all men to the Father. He exhausts the resources of heaven in his efforts to save men. This is his part, but man has a part to act also. The Master declares, "If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Heeding this divine summons—opening the door of the heart and inviting the Saviour to come in, and by faith claiming the divine promise that he will enter in—effects this union with the divine power. The apostle expresses this as his great desire for the church at Ephesus:—

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceed-

ing abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:16-21.

This life of Christ in the soul is the power of the Holy Spirit which the Master desires to impart to the believer. Says the servant of the Lord:—

"The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour."—*"Gospel Workers,"* p. 285.

The reason many do not receive this divine power is clearly pointed out:—

"There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies.

"We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive."—*Id.*, pp. 284, 285.

The Lord would not have us continue in the experience of sinning and repenting, but would have us go on unto perfection. See Heb. 6:1-3. We can no longer afford in our experience to play with sin, to dally with it, to continue in its service. The apostle inquires, "Shall we continue in sin, that grace may abound?" To this he gives the emphatic answer, "God forbid. How shall we, that are dead to sin, live any longer therein?"

The Master has called us to a better experience. He desires to take us out of the bondage of sin and self-serving, into his own blessed service of light and liberty. He has opened the prison doors

and bidden us go free. Shall we not accept the liberty he offers us? Shall we not take hold by living faith of his own blessed life, of the power of his Holy Spirit, refusing to be turned back again to the beggarly elements of the world, refusing to come again under the dominion of fleshly lusts which war against the soul, maintaining through the daily exercise of living faith the freedom which his indwelling Spirit will impart?

F. M. W.

Look and Live

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22. Salvation comes to the soul by looking to Jesus. We look and live. The look of faith delivers us from the bondage of sin. It is not something we do. Realizing our helplessness, we look to the Saviour, and cry to him for help. This cry of faith brings freedom to the soul. The very simplicity of this transaction seems to hinder our taking part in it and experiencing the great deliverance. We hesitate to accept deliverance from the slavery of sin on such easy terms.

In his conversation with Nicodemus, Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3:14, 15. In the journey of Israel from Egypt to Canaan, because of their rebellion and unbelief the protecting hand of God was withdrawn from them in a measure, and terror and confusion spread through the camp, caused by the death-producing attacks of poisonous serpents which infested the wilderness. The stillness of the night was often broken by a piercing scream which told the story of another victim. Many who were bitten died of their wounds.

"Moses was divinely commanded to make a serpent of brass resembling the living ones, and to elevate it among the people. To this, all who had been bitten were to look, and they would find relief. He did so, and the joyful news was sounded throughout the encampment, that all who had been bitten might look upon the brazen serpent and live. Many had already died, and when Moses raised the serpent upon the pole, some would not believe that merely gazing upon that metallic image would heal

them; these perished in their unbelief. Yet there were many who had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If these, though faint and dying, could only once look, they were perfectly restored."—*"Patriarchs and Prophets," p. 430.*

Perfectly restored by merely *looking!* What a wonderful miracle of God! Here is a man, bitten by one of these poisonous serpents. The circulation of his blood carries death to every part of his body. His eyes are drooping, his body is swollen, and the cold hand of death is upon him. In a few brief moments life will be extinct.

But now his friends gather around him, and tell him about the wonderful provision made for the healing of those who are bitten. Yonder is a serpent of brass on a pole. He does not need to climb the pole and touch the serpent, but merely to look and be healed. Hope enters his heart. He turns his languid eyes and looks in faith. Suddenly a marked change is seen. The patient is better. The fever is gone; new life is seen in the eyes. The friends rejoice, for the victim of the poisonous serpent is healed; he is well. He arises from his bed, and goes forth into the camp. His friends are astonished at the marked change, and marvel that he who was stricken with death is now well and strong.

They press about him and ask what he did. He tells them he did nothing. He merely *looked* at the serpent and was made perfectly well.

Again we read: "The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which he had made. They must look, in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol of Christ; and the necessity of having faith in his merits was thus presented to their minds. Heretofore many had brought their offerings to God, and had felt that in so doing they made ample atonement for their sins. They did not rely upon the Redeemer to come, of whom these offerings were only a type. The Lord would now teach them that their sacrifices, in themselves, had no more power or virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering."—*Ib.*

We, too, have been bitten by the serpent, and eternal death has passed upon all. There is no earthly remedy. Yet

we have but to turn our eyes and look in faith to Christ, to be made perfectly whole, and rejoice in the fulness of pardon and complete deliverance. We have only to *look*, and *live*.

What a blessed gospel! By faith we lay hold of the righteousness in Jesus Christ, and rejoice in the blessed knowledge of sins forgiven. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. G. B. T.

◆ ◆ ◆ The Bible

The Invention of Printing

WHEN the Reformation had turned the minds of God's people again to the study of the Scriptures, the time had come in the providence of God for the third step necessary to make the Bible the universal book. "The first step was," as we have seen, "the invention of alphabetical writing. The second was the process of translation. The third was the invention of the art of printing." Up to the time of this invention, all copies of the Bible had to be made slowly and laboriously by hand. Though John Wycliffe had already been instrumental in giving to England for the first time in history a complete version of the Scriptures in the English language, this version had to be circulated in the manuscripts copied by hand.

About fourteen or fifteen years after the death of Wycliffe there was born in Germany (at Mainz, it is supposed) a boy named Johannes Gensfleisch, who afterward adopted the name of Gutenberg, his mother's birthplace. The story is told that one day, being left alone, the boy cut from the bark of a tree the letters of his name. By some accident while he was arranging them, one fell into a pot of boiling purple dye which stood near by. Without thinking, the boy reached for the letter, only to drop it from his scalded fingers to a white dressed sheepskin on a bench near by. As a result there appeared on the sheepskin a beautiful purple "h." Somehow this image so wrought itself into the boy's mind, we are told by Paterson Smythe, in "How We Got Our Bible," page 74, that it resulted, years later, in his discovery of the art of printing.

Shortly after the middle of the fifteenth century Gutenberg's printing press was at work in the city of Mainz. The first dated book which he published was the Psalter of 1457. Five years later he printed the first dated Bible. These were both in Latin.

The first person to take advantage of the art of printing to bring out an English Bible was William Tyndale, "to whom," as Dr. B. F. Westcott says, "it has been allowed more than to any other man to give its characteristic shape to the Bible."—*"History of the English Bible," London, 1905, p. 25.* This version of the Bible was printed at Cologne, and the books were brought into England by every secret method that could be devised. Try as they would, the enemies of the Holy Scriptures could not keep them from the English people. The tide of public opinion set in strongly in favor of the Bible in the language of the people. But Tyndale himself did not live to see the full dawning of the day. Betrayed by pretended friends, he was arrested, and died a martyr at the stake. It is said that while dying he prayed, "Lord, open the king of England's eyes."

About sixty-seven years after this prayer was uttered, James I, king of England, desiring one uniform translation (a number had been made since Tyndale's day by various persons), and professing that he had never yet seen a perfectly satisfactory English version, decided that this work could best be done by appointing learned men of the English universities to prepare a revision, which should then be reviewed by the bishops and chief learned men of the church, and presented to the Privy Council, and ratified by royal authority. Thus he hoped to have a Bible produced to which the whole church might be bound as to a final authority. The work of preparing this King James, or Authorized Version, was begun in 1604, but was not completed and published until 1611.

Almost two centuries went by, and though many copies of the Bible were printed, still God's Word had not been circulated as widely as it was God's plan that it should be. It was truly in the providence of God that a little over a hundred years ago, in 1804, the British and Foreign Bible Society was established. Twelve years later, in 1816, the American Bible Society was organized. These two societies have been largely instrumental in the wonderful circulation of the Scriptures during the last hundred years. The Bible has now been translated into almost five hundred languages, and is sold by the millions every year. There is no book published which has a larger sale than the Bible.

Because of the change which the English language had undergone in over two hundred and fifty years, and on account of the discovery of a number of important new Bible manuscripts,—the Sinaiticus and others,—it seemed best to bring out a revision of the King James Version. The men chosen for the revision committee were the most learned

Biblical scholars to be found, and the revision which they produced, while in some places seemingly lacking the majestic style of the Authorized Version, on the whole is more faithful to the original Hebrew and Greek manuscripts as we now have them. The English revision was brought out from 1881 to 1885, and an American revision followed in 1901.

The work of the Bible societies seems to be bringing to a fulfilment that prophecy in Daniel, that in the last days "many shall run to and fro, and knowledge shall be increased." Not only have travel and commerce been wonderfully developed during the last hundred years, and scientific and other general knowledge been increased, but the wonderful inventions of printing and of means of rapid transportation have made possible the greatly increased knowledge of the Scriptures. The Christian believer cannot suppose that all these things simply happened during the last hundred years, for he knows that it has all been in accord with God's prearranged plan for a rapid work in the last days.

Let us appreciate the many wonders which have made possible the universal circulation of the Bible among all men, and in this appreciation let us study the Scriptures more. L. L. C.

Hands Reaching Toward Us

Two letters just in from the fringes of civilization, in widely separated regions of the earth, have a few sentences that we must pass on at this Harvest In-gathering season.

If in every report they send for publication our missionaries repeated the call in words, "Send us help—more men, more means," the words would become monotonous. But the appeal is there, in the facts of the situation, in every report. And our readers always hear the calls for help between the lines, we know.

Recently Brother F. A. Stahl, of the Peruvian Mission, by Lake Titicaca, wrote of their cry for workers, "Please do not become tired or impatient with us." No, we say; not for an instant. What else can the workers do as they face the needs, than cry to the Lord of the harvest and to their brethren?

Here are the paragraphs from the two letters just in, picturing the hands stretched toward us. The first is from Elder C. V. Achenbach, with the Lake Titicaca Mission. He says:—

"The calls for more schools and missions are coming all the time. At present we have fifteen calls for schools, and no one to answer them. It is a pity to tell these people that we cannot send them a teacher. Last week a delegation came in for a teacher. They said they would build a schoolhouse and a house for the teacher. We went over to the place, and

found three hundred families pledging themselves to stand by the school. What could we do? We finally decided to place a native teacher there until some one can come from abroad. As I write, a delegation of Indians from a place forty miles away are in to see Brother Stahl, and are asking for a teacher and a mission."

From across the Pacific, in the East Indies, Elder F. A. Detamore writes of another trip into Battakland, which has long called to us for a foreign teacher. We are thankful that the August sailing of recruits included a teacher and his wife for Battakland. Brethren Detamore and Judge, who recently passed through that most inaccessible part of Sumatra, say:—

"Hundreds of natives surrounded us everywhere we went and begged us to open schools, and promised to attend. If we had the teachers, we could open schools in half a dozen places."

It is no mere figure of speech to say that many, many hands are stretching toward us for help. We have what these people want. God has given it to us first that we may take it to them.

W. A. S.

A Real Sacrifice

A STORY which has recently come to our attention illustrates so well what real sacrifice means that we feel it should be told to our readers:—

Two men of good income were talking together and complaining of the constant demand made by the minister in their church for money for missionary work. They each decided that while he was glad to do what he could, there were many other things of which he must think. Some time later these two men decided to go on a trip around the world together. Being really interested in church work, although not giving so much toward the work as their income really made possible, they were curious to see what was being done by the missionaries in the various fields where their church had established stations.

When they came to Korea, they saw one day a large boy pulling a primitive plow, while the boy's father held the plow handle. This amused our travelers so much that one of them took a kodak picture, saying that such a picture would be a great curiosity. He remarked to the missionary who was accompanying them that these persons must be very poor. The missionary answered that they were members of the Christian church of which he was a member, and that a short time before, desiring to make an offering but having nothing to give, they had sold their only ox and given the proceeds into the mission funds, and since then had been compelled to pull the plow themselves.

The two travelers, much impressed, decided that these converted heathen had given an example of real sacrifice such as they had never seen at home. The impression was so deep and genuine that they not only recounted this story, with the result that many at home were led to increase their offerings, but they themselves never again complained that the demands for money were too many or too frequent.

Would that we all could learn this lesson of real sacrifice for God's work!

L. L. C.

War Preparation

As students of prophecy, we have long looked for preparations for war to be made on a scale such as has never been seen in the past. The Washington *Post* of September 5 says, editorially:—

"All the previous records of war have been shattered by the intensity and wide area of the European war. Not only have all the great battles of previous history been dwarfed by the scope of the struggle in Europe, but actual percentages and averages have been changed."

Several points are brought out in the *Post* editorial, in which these records have been broken. The percentage of those killed in battle was formerly estimated as one in ten. This percentage is much greater now. Edwin Samuel Montagu, minister of munitions of Great Britain, has pointed out recently some new standards which prevail in war preparedness. He says that the production of heavy shells is ninety-four times as great as it was in 1914. In four days there is now produced as much howitzer munition as was produced during the whole of last year, while every month there are turned out as many heavy guns as were in existence when the English ministry of munitions was formed, about nine months after the beginning of the European war. It is expected that this number will soon be doubled, making the monthly output twenty-four times as great as in the early months of the war. The output of high explosives is sixty times as great as a year ago, and the amount required for fighting is twelve thousand times as great as at the beginning of the war. Thus the demand is more than keeping up with the supply.

In the closing paragraph the editorial says:—

"All the standards of previous wars have been wholly shattered, and what would have seemed excessive preparedness three years ago must now be regarded merely as adequate measures of safety."

We may therefore well look for greatly increased national armament in the future, rather than the general disarmament, which some peace advocates are predicting.

L. L. C.

GENERAL ARTICLES

The Laodicean Message — No. 1

W. S. CHAPMAN

THE peculiar wording of Rev. 3:14-18 implies that in the latter days there will be found a people claiming to be the people of God, and to have a special message to proclaim, who will, for a time, become so negligent and so unmindful of their calling that it will be necessary for God to send them a special warning and rebuke before they can be aroused to recognize their perilous condition.

Before attempting to analyze the statements made in what is known as the Laodicean message, it will be profitable to give attention to the purpose of the message, and the conditions under which it is to be given, as well as to the character and spiritual condition of the people who are to receive it.

The language used, the metaphors employed, presuppose a depth of knowledge of spiritual things among the people addressed. Startling statements are made, and solemn threatenings are employed with an evident unexplained depth of meaning that only persons of wide experience in the things of God could, with reason, be expected to comprehend. From the beginning to the end there is a ringing note of warning, as if a voice were constantly repeating, "Beware, beware!" the while it is accompanied by such pleadings from the Lord to this people, such loving, tender pleadings, as exceed in intensity anything presented elsewhere in the Scriptures. The key to the full meaning of this message and its application, is to be found in the Spirit of prophecy:—

"The message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action. . . . The people slumber on in their sins. They continue to declare themselves rich, and having need of nothing. Many inquire, Why are all these reproofs given? Why do the Testimonies continually charge us with backsliding and with grievous sins? We love the truth; we are prospering; we are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible, let them humble their souls before God, let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will realize their true spiritual poverty and wretchedness."—*Testimonies for the Church*, Vol. III, p. 254.

Looking back over Israel's history, we find it ever the same: "The people murmured;" they would not receive correction. And we find the Lord giving as the reason for the fallen condition of

his people in the latter days, the same explanation as of old: "The greatest reason why the people of God are now found in this state of spiritual blindness is, that they will not receive correction."—*Id.*, pp. 254, 255.

The history of God's people all along the way reveals another startling fact,—they have never been able to stand prosperity. Under heavenly blessings they have always shown a tendency to become lax in faithful labor and in the observance of God's law, and to sit at ease in Zion, rather than to press on to further and higher victories.

"When the Israelites entered Canaan, they did not fulfil God's purpose by taking possession of the whole land. After making a partial conquest, they settled down to enjoy the fruit of their victories. In their unbelief and love of ease, they congregated in the portions already conquered, instead of pushing forward to occupy new territory. Thus they began to depart from God. By their failure to carry out his purpose they made it impossible for him to fulfil to them his promise of blessing.

"Is not the church of today doing the same thing? With the whole world before them in need of the gospel, professed Christians congregate where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation to regions beyond. They refuse to fulfil Christ's commission, 'Go ye into all the world, and preach the gospel to every creature.' Are they less guilty than was the Jewish church?"—*Id.*, Vol. VIII, p. 119.

We point with pride to the advance of our missionary work in foreign fields, and, with some satisfaction, to the amount contributed to support that work. But contributions to foreign work, alone, will never save a soul. "Go ye," is the command, and it is those who do the Father's will who will enter the kingdom. Many cannot labor in a foreign field, but all about us in our own native land are hundreds and thousands of precious souls who never heard this truth, and who are dying, many of them as they have lived, just as truly without hope as are the savages in heathen lands, while we sit at ease, unmindful of our duty.

There is a great work about to open before the people of God, and it is to be the finishing work in a doomed world. Only those who have perfected a character and are endued with the Spirit of God will be permitted to have a part in that work. The foolish virgins will awake to find themselves destitute of the oil that made their lamps available, and will remain outside in the darkness of their own choosing. Character is built up through faithfulness in details. It is

a slow process, as is the growth of the oak. God is merciful, and does not press his people; he leads them. This is why he bears with the Laodicean church.

"God will prove his people. Jesus bears patiently with them, and does not spew them out of his mouth in a moment. Said the angel, 'God is weighing his people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character." "I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. . . . I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."—*Id.*, Vol. I, pp. 186, 187. "God's work of refining and purifying must go on until his servants are so humbled, so dead to self, that when called into active service, their eye will be single to his glory."—*Id.*, Vol. IV, p. 86.

It is self-evident that there is a great reformatory movement ahead of the people of God. Compare the condition of the churches with the description given above of the character of those who are to coöperate with the Lord in giving the closing message, and also see how your own character compares with that description? Then try to appreciate the immensity of the separating gulf.

Is it not time to cry aloud, to lift up the voice, and to show the people their sins? Who can doubt it? Who can fail to realize the great loss and the sure condemnation for every day that we remain in the slothful condition now prevalent? "The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons. Said he, 'I would thou wert cold or hot.' Like lukewarm water, they are nauseous to his taste."—*Id.*, pp. 87, 88.

The Lord always comes suddenly to his people (Mal. 3:1-3), and it will be so in the call under the loud cry. "The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. God calls for watchmen who, in the power of the Spirit, will give to the world the last warning message; who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death."—*Id.*, Vol. VIII, p. 304.

St. Petersburg, Fla.

Influence of the Spirit of Prophecy in Our Missionary Work

G. I. BUTLER

A MISSIONARY is one sent out to propagate religion. The supreme object of the third angel's message is the advancement of true Bible religion in this world. Hence in the nature of things it is a missionary enterprise from beginning to end.

The third angel's message had its beginning in the northeastern section of the United States of America, including the New England States and the eastern portion of New York. Soon missionaries began to go westward and southward, reaching Michigan, Ohio, Indiana, and Pennsylvania. Then Wisconsin and Illinois were entered, and a little later Iowa; and it was not long before the message began to be preached in the Southern States.

The writer well remembers when the call for workers came from California, and Elders J. N. Loughborough and D. T. Bourdeau were sent to the Pacific Coast, and soon churches were raised up in that State. This advancement might be called home missionary work—work in our own country.

It was not long till the foreign missionary work sprang up. Missions were opened in Central Europe, in the Scandinavian countries, and in England and Australia. These all prospered, and there has been a continual growth ever since. The Seventh-day Adventists are primarily a missionary people. Their message is to go to every land and every people in this world. All must be told of our soon-coming Saviour, and that they should be prepared to meet him in peace.

From the very first, Mrs. White's labors as a missionary were most prominent. Her instruction in missionary work from the beginning of her labors to the day of her death was, Go forward. The purpose of the message is to prepare a people for the coming of Christ, and it is to go with a loud cry to every nation, kindred, tongue, and people. The message is the pure truth of the gospel of Jesus Christ. It exalts the commandments of God and the faith of Jesus, and has the testimony of Jesus, which is the spirit of prophecy.

As the work rapidly advanced into all the States of the American Union, and especially when it began to spread in the foreign lands, Mrs. White was always giving instruction and leading in the advancing work, and her writings were thrilling and most encouraging. She continually encouraged our people to liberality in supporting the advancing movements and the foreign mission work. She did more than this. She visited these new fields, becoming acquainted with them, and giving the new believers an opportunity to know her personally and to become acquainted with her work. She spent several years in Europe, visiting various countries, giving advice, and speaking much in important meetings. Later she spent several years in Australia, doing the same kind of work. It is not too much to say

that her influence, counsels, warnings, and public efforts in the missionary work have been a wonderful help to it. Without that help it never could have accomplished what it has. The measure of influence in its behalf and the work she has done have been invaluable.

Our numbers are small in comparison with the great religious bodies of the world. They count their members by millions, while ours have not nearly reached two hundred thousand; yet the percentage in money expended for missions by Seventh-day Adventists is far greater than that of any other religious body in the world. Our missions cover a wider extent of territory than those of any other one church. We have very few members among us who could be called rich, yet our ratio of increase is far higher than that of other denominations. Hundreds of heathen are receiving the religion of Christ from our missions, and scores of Catholics every year are joining our ranks. Yet we are doing far less than we ought to do.

Our very existence as a people depends largely upon our missionary work. Let our missionary enterprises cease, and where should we be? The life of our work would be extinguished; our hopes would dry up; spirituality would no longer characterize our work. We should become like a stagnant pool. With a world lying in darkness and we doing nothing to spread the light of the gospel, how could we justify our existence as a people? Our only hope is to be an aggressive people, laboring for the salvation of our fellow men, because the Lord is coming soon. We must be a most wide-awake people, pressing forward, expecting our Saviour, and earnestly seeking the salvation of the perishing.

Bowling Green, Fla.



The Divine Telescope

D. H. KRESS, M. D.

WITH all who embrace present truth, the question naturally arises, What relation do the "Testimonies for the Church" sustain to the Bible?

Shortly after Sister S. M. I. Henry, then National Evangelist of the W. C. T. U., received the light regarding the true Sabbath, she was greatly perplexed in regard to the Testimonies. She recognized that the books were spiritual and helpful, but she had always believed that the Bible was all the church of Christ needed. The question then arose, What place do the "Testimonies for the Church" occupy? She was greatly perplexed for some time.

In a meeting held in the city of Chicago, at which leading workers from the various parts of the United States were present, she stated her perplexity, and said, "Brethren, the time has come for me to know for myself whether these writings are given in addition to the Bible or are a part of it."

She was always a most godly woman, one who knew how to prevail with God. In response to her request for help, sev-

eral attempted to offer explanations, none of which made the matter clear in her mind. She then, with an anxious look upon her face, said, "Brethren, let us pray. I have come to the place where this matter must be settled."

We knelt down, and after several prayers were offered, Sister Henry herself began to plead with God for light and help. While thus pleading, she suddenly ceased praying for a moment, and then began to thank and praise God. When we arose from our knees, that look of almost painful anxiety had disappeared; her face was radiant with joy and gratitude. She then told us what had taken place. She said that while pleading with God, suddenly a huge telescope appeared before her vision, pointing to the sky. This was all she saw, but it was sufficient to make plain to her the place occupied by the Testimonies.

With the naked eye we are able to see many stars in the heavens on a dark night, but with the aid of the telescope we can discern hundreds and thousands where with the naked eye we could see but one. The telescope does not add one star; it merely enables us to see those which are actually there.

The Testimonies are a huge telescope. They do not bring out additional truth or light, but they do enable us to appreciate, with clearer spiritual vision, the truth already revealed in the Bible.

It is against the gift of the spirit of prophecy, through which the Testimonies are given, that Satan has always been enraged, and so he will be to the end of time. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

In the past, men went out of the church because God testified against them. Men have gone out of the remnant church for the same reason, and others will go out. Every one who has forsaken the remnant church, it will be observed, has manifested antagonism to this gift. Such may claim to stand stanchly for the law and to believe in the prophets of old, as did the people in Christ's day, but the Word of God says, "To the law and to the testimony." It is the living testimony that is opposed. Jesus said, "Think not that I am come to destroy the law, or the prophets;" both were to continue. The one was to continue to magnify the other, and so the path of the just was to be "as the shining light, that shineth more and more unto the perfect day."

Of what good is a telescope if we simply keep it as an object of admiration, and never look through it? Neither are the Testimonies of any value if left on our shelves. It is this neglect to study them which ultimately brings men and women down to a low plane of living; for every candid person will admit that if the instruction given in the Testimonies was obeyed, it would develop Christlikeness of character.

When God led Israel out of Egypt, he gave them his law, and also a prophet. "By a prophet was he [Israel] preserved." Hosea 12:13. When they reached Jordan and were ready to cross over, God laid away his servant, and called Joshua to lead the people into the Promised Land. To Joshua were given no new revelations. These were not so much needed as that attention should be called to what had already been revealed. Enough had been given through Moses, and written in books, to carry the people through into the Land of Promise, if the instruction was heeded. God therefore said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan." "Be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee. . . This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." Joshua 1:2, 7, 8. After the death of Moses, special attention was to be called to his writings, and obedience thereto was to be urged.

What is needed today is not so much new revelations and new light, but special attention should be called to the light God has already given, and the people should be urged to walk therein. When we do that, and additional light is needed, God will give it; but until we obey the light we already have, we need not look for additional light.

Hebrew and Greek Words for the Sanctuary and the Veil

O. A. JOHNSON

THERE are two Hebrew words in the Old Testament translated "sanctuary." The first is *miqdash*; it occurs seventy-three times, and is translated "sanctuary" sixty-nine times. The following references will show the corresponding Greek words in the Septuagint,—the Greek of the Old Testament,—in the texts given:—

Text	Hebrew	Greek	English
Ex. 25:8	miqdash	hagiasma	sanctuary
Num. 3:38	miqdash	hagion, gen. sin.	sanctuary
Lev. 19:30	miqdash	hagion, gen. pl.	sanctuary

The other Hebrew word translated "sanctuary" is *qodesh*; it is found about four hundred times in the Old Testament. It really means "holy," and is generally so translated; but since the sanctuary is a holy place, whenever *qodesh* refers to this building, it is translated "sanctuary," which is sixty-four times.

The following will illustrate the Greek word used in the Septuagint corresponding to *qodesh* in Hebrew:—

Text	Hebrew	Greek	English
Lev. 4:6	qodesh	hagion, nom. sin.	sanctuary
Lev. 10:4	qodesh	hagion, gen. pl.	sanctuary

From the above it is evident that the Greek word *hagion*, both in the singular and in the plural, is translated "sanctuary." However, it would not be safe to say that the only Greek word for "sanctuary" in the Septuagint was

hagion, for other words also are used. See, for example, above where *hagiasma* is used in Ex. 25:8 [also *hagiasterion* in Lev. 12:4.—Ed.].

The Greek word for "sanctuary" in the New Testament is *hagion* in the singular and *hagia* or *hagion* in the plural. The following is a complete list of this word, and how it has been translated in our Authorized and American Revised Versions, and in the Norwegian and Danish translations.

Text	Greek	King James Version	American Revised
Heb. 8:2	hagion, gen. pl.	sanctuary	sanctuary
Heb. 9:1	hagion, acc. sin.	sanctuary	sanctuary
Heb. 9:2	hagia, nom. pl.	sanctuary	holy place
Heb. 9:3	hagia hagion	holiest of all	holy of holies
Heb. 9:8	hagion, gen. pl.	holiest of all	holy place
Heb. 9:12	hagia, acc. pl.	holy place	holy place
Heb. 9:24	hagia, acc. pl.	holy place	holy place
Heb. 9:25	hagia, acc. pl.	holy place	holy place
Heb. 10:19	hagion, gen. pl.	holiest	holy place
Heb. 13:11	hagia, nom. pl.	sanctuary	holy place

From the context it will be seen that the Greek word *hagia*, nominative plural (Heb. 9:2), refers to the first apartment of the sanctuary, and is therefore properly translated "the holy place," as in the American Revised Version. The Greek words *hagia*, nominative plural, and *hagion*, genitive plural, of Heb. 9:3, refer, as may be seen from the context, to the second apartment of the sanctuary, and are therefore properly translated either "the holiest of all," or "the holy of holies," or "the holiest."

Robinson's Greek-English Lexicon of the New Testament defines *hagion* as follows: "To *hagion*: the sanctuary, spoken of the tabernacle or temple (Heb. 9:1); oftener plural, *ta hagia*, the sanctuary, either terrestrial (Heb. 9:2) or celestial (Heb. 8:2; 9:8, 12, 24; 10:19; Heb. 9:3); *ta hagia hagion*, the holy of holies, the inner sanctuary."

By reading the context of Heb. 9:8, 12, 24, 25; 10:19; 13:11, it will be readily seen that the work of Christ, our High Priest, in the heavenly sanctuary is such as was performed in both apartments of the typical sanctuary, therefore it would have been more consistent to have translated the plural Greek words *hagia* and *hagion* (see table above) uniformly by "holy places" or "sanctuary," as in the Norwegian and Danish translations; for then it would have been less difficult to understand the apostle's teaching concerning the sanctuary in this epistle, which is the only book in the New Testament using the word "sanctuary."

The Veils

There was a court surrounding the tabernacle, or sanctuary. At the entrance of this court there was a hanging, or veil. Ex. 27:9-18. The sanctuary had two apartments, called the holy and the most holy. There was a veil at the entrance of the holy place, and there was also a veil separating the holy place from the most holy place. Ex. 26:31-37.

The following shows which words are used in the Hebrew and Septuagint to indicate the veils, and the corresponding words in our English version:—

1. The hanging at the door of the outer court.

Text	Hebrew	Greek	English
Ex. 27:16	masak	kalumma	hanging
Num. 3:26	masak	katapetasma	curtain

2. Veil at the door of the tabernacle.

Text	Hebrew	Greek	English
Num. 3:26	masak	katakallumma	hanging
Ex. 26:36	masak	epispastron	hanging
Ex. 26:37	masak	katapetasma	hanging

3. Veil separating the holy from the most holy.

Text	Hebrew	Greek	English
Num. 3:31	masak	kalumma	hanging
Ex. 27:21	paroketh	katapetasma	veil

By comparing Num. 3:31 with Ex. 40:3 and Num. 4:5, it will be seen that the hanging of Num. 3:31 must be the one which veiled the ark.

From the above we learn that the Hebrew *masak* and the Greek word *kalumma*, or *katapetasma*, are terms applied to these three hangings. It is furthermore evident that the Greek words *katakallumma* and *epispastron* are used also to designate the veil at the door of the tabernacle, while the Hebrew word *paroketh* is used to designate the veil between the holy and the most holy.

Katapetasma is the only Greek word found in the New Testament to indicate the hanging of the temple or the sanctuary, and is in each case translated "veil." See Matt. 27:5; Mark 15:38; Luke 23:45; Heb. 6:19; 9:3; 10:20.

The author of the epistle to the Hebrews uses the word *katapetasma*, modified by the numeral "second," when referring to the veil separating the holy from the most holy place. It would therefore naturally follow that when the same author uses the term "veil," *katapetasma*, unmodified, he would mean the first veil, or the one at the entrance to the sanctuary, through which Christ our High Priest must have entered when he began his ministry in the sanctuary above. See Heb. 6:19; 10:20.

Only One Plan

T. GODFREY

"THIS is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

God has never had more than one plan of salvation, and that plan was laid before the foundation of the world. Says the apostle Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:18-20. See also Titus 1:1-3.

The gospel of Christ is the gospel of God, and the gospel of God is the gospel of Christ. The gospel of Christ is the power of God manifest in Jesus Christ. See Rom. 1:16; 1 Cor. 1:24; 1 Tim. 1:11. God loved the world, and gave his Son to die for fallen man (John 3:16),

that fallen man might attain unto life eternal through the resurrection of Jesus Christ from the dead. Said Jesus, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25.

In the days of the antediluvians men were saved by faith in a coming Saviour. Gen. 4:4; Heb. 11:4. The patriarchs and prophets were saved by faith in a coming Christ. Isa. 9:6; 7:14; Matt. 1:23; Gal. 3:7, 8.

The great plan of salvation was devised by Infinite Wisdom, according to the "foreknowledge of God" (Acts 2:23); "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:3-5.

Jesus said that he and his Father were one. John 17:10, 11. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5.

God had but one purpose in creation, and one plan in re-creation, or redemption.

Olympia, Wash.

Live for Something

Live for something, and live earnest,
Though the work may humble be,
By the world of men unnoticed,
Known alone by God and thee;
Every act has priceless value
To the Architect of fate;
'Tis the spirit of thy doing
That alone will make it great.

Live for something, God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life:
Live for something, God has given
Freely of his stores divine;
Richest gift of earth and heaven,
If thou willest, may be thine.

—Robert Whittaker.

"God does not offer to repair a sin-poisoned heart. What he does offer to do for us hopelessly sin-destroyed men is to give us an entirely new start, by a literal new birth, this time giving us, not a repaired human nature, but God's own nature, brought into us by the actual indwelling of his Holy Spirit. David knew the need of this when, after his great sin, he cried out, 'Create in me a clean heart, O God.'"

"Efforts that succeed are often built on a foundation of other efforts that failed. And had the efforts that failed not been made, success would not have been reached."



THE WORLD-WIDE FIELD



The Gleaners

S. J. TOWNSEND

Thus spake Ruth the Moabitess, "Let me go and take my place
In the fields, to glean there near him in whose sight I shall find grace."
Said Naomi, "Go, my daughter." And she hastened forth to glean
In the field, behind the reapers that in Boaz' grain were seen.

Though we may not now be gleaners in the barley fields, like Ruth,
We can find rich, golden gleanings in the ripened fields, for Truth.
They are white unto the harvest, and if we but enter in,
We may garner in the righteous from the world's great fields of sin.

'Tis the harvest of the ages, 'mid the shafts of darkness hurled;
And the reapers are the angels, and the field is all the world.
By the Holy Spirit's power they are reaping human hearts,
But to us God gives the gleanings, by the grace his love imparts.

There's a world in anguish crying of man's inhumanity;
There is mourning on the mountains; there is sorrow on the sea.
And the awful tide is rising, as the tempests lash the main,
And the shores of earth are heaping with the bodies of the slain.

God is scourging now the nations, as the din of battle rolls.
As he deals with earthly kingdoms, so he deals with human souls;
For they all alike shall perish who refuse to serve the Lord.
But to us he leaves for gleanings them that tremble at his word.

On the fair Judean mountains God a sacrifice doth call,
And ere long at Armageddon shall earth's mighty nations fall.
While the tares are bound for burning, we may bind the golden grain,
And at eve may come rejoicing that we have not gleaned in vain.

Whose the world's vast hoards of silver, whose the gold that men refine?
Saith the Lord: "E'en all the cattle on a thousand hills are mine.
Mine, the gold; and mine, the silver; give them to my work today."
Let us give, as faithful stewards, of our bounties while we may.

When the summer shall be ended, and the harvest time be past,
And the Master of the harvest due rewards shall give at last,
As we bear our sheaves so precious, and shall lay them at his feet,
How our hearts will thrill with rapture as we hear his welcome sweet!

Yes, the reapers are the angels, and the field is all the world;
But to all who love and fear him, Christ a banner has unfurled:
And that banner floating o'er us, with the lone inscription, "Love!"
Leads us onward to the gleanings for his garnerers fair, above.

A Visit to the Indians in the Mountain Altitudes

F. A. STAHL

[The following report from Brother Stahl was written more than a year ago. It has just reached us, and although so belated, will be read with interest.—Ed.]

I HAVE been out a great deal answering urgent calls that have come in. The last part of August [1915], five Indians from the high mountain region of Sepita called on us and asked us to go with them and teach their people. I started out with them, and after three days' hard journey on horseback we reached the tops of the high mountains of Sepita, such a high elevation that the snow never entirely melts. Nothing grows up there except a very tough grass on which the llamas and alpacas live. It is by means of these animals that the Indians make a living. They sell their wool or trade it for foodstuffs. The Indians are all quite well off and lead an independent life.

We held meetings with the people, and all were greatly interested. After one of our meetings an older Indian said, "How can we learn the right way without a teacher?" I treated from twenty to thirty sick persons every day, going from house to house. The people asked for a school. I told them if they would furnish the school building and a home for the teacher, we would send one of our more advanced Indian brethren as a teacher. A few weeks ago a messenger came to our mission to tell us they had the buildings ready and wanted the teacher.

Returning to the mission, I received notice that the governor of a mountain town wanted me to call on him as soon as possible, so I started with three of our Indian brethren. The people in this place have the reputation of being very fanatical. On their feast days all the people are compelled to wear the same kind of clothes. As we neared the place, we learned that the town was engaged in a great drunken feast, so we decided to rest awhile and arrive later.

We dismounted by the side of an ancient mining mill, which was near the road. As I went through those old ruins, I thought what an awful tale they could tell. It must have taken months of hard work to cut out those tremendous stone grinders. We have heard of the thousands of Indians whose lives were sacrificed in getting the gold for the Spaniards. As I stood, viewing the ruins of the mill and the ruins of the huts, it seemed to me I could see the hundreds of half-naked Indians bringing the quartz from the mountain a mile distant;

I could hear the curses of their masters and the fall of the cruel lash; and every now and then see a poor exhausted Indian fall beneath his heavy load. We do not know all that happened in those times, but we do know that thousands of Indians had to give up their lives in these mines, trying to satisfy the insatiable greed for gold. To this day one cannot get an Indian to reveal any of the rich veins of gold which still exist. He still fears that he would be compelled to do all the hard work, while some one else would reap all the benefits.

As it neared sundown, we prepared to continue our journey, but just as we were about to mount, Brother Comacho's horse broke away and joined a group of wild horses on the plain. We spent some time capturing the horse, and then discovered that in the wild galloping, I had lost my field glass. We all turned out to look for my glass, but it was no easy task, the plain being covered with grass six inches high. Finally the darkness and a hard storm put a stop to our search for the day, and we decided to spend the night in an old hut on the plain.

Brother Comacho bewailed the loss of the glass, saying it was his fault because he did not take better care of his horse. I told him, however, that he should not feel so bad, as no doubt the Lord had a purpose in the delay, and we would find the glass in the morning. We all felt that it would be better to reach the town in the morning, when everything would be quiet after the feast. Early the next day, after all had prayed that God would prosper our journey, and help us to find the field glass (for God does grant our requests even in small matters), we started out over the plain, and it was not long before Brother Comacho called out that he had found the glass. We then set out for the village, which was not far distant.

As we entered the town, we met the governor, who had been on the lookout for us. He took us at once to his house, and we found him much interested in our work. He said he should like to have us take charge of their village school, place one of our teachers in it, and have the people taught the truth. He said he had taken note of our people in La Plateria, and they seemed so clean, humble, and honest that he wished all the people in his province might have the opportunity to learn to be the same. They would be worth so much more to their country, and it would be a pleasure to be among them. He said, "Now when I need help, or need to send a message somewhere, I can hardly find a man that is trustworthy." He asked about our faith, and I spent some hours earnestly explaining to him the beautiful truth that the Lord had so graciously revealed to us.

Dear brethren and sisters, this missionary work is not all hardship. To be a messenger in the hands of the living God, and the means of bringing this saving truth to people who are glad to hear it and accept it, repays one for all the inconvenience he may suffer at times.

When I told the governor that our blessed Saviour was soon coming to this earth, to put an end to all sin and suffering, his face grew grave, and he said, "Would that all might know and believe this! Anything I can do to help you to bring this message to this people I shall do."

(To be continued)

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Tidings from the Orient

J. E. FULTON

OUR first band of book workers are sending in their first reports, and we are very much rejoiced over the success they have had. This is a new venture, and we wondered how they would be received by the people as they took orders and asked for deposits. The first young men to be heard from were two that went into Chie-kiang Province. They canvassed the leading men and took thirty-seven orders for the first day's work. Two others who had gone to Shantung Province reported one hundred orders for a week's work. Another young brother who is working in the large and difficult city of Nanking reported twenty orders for one day. If this is an indication of how these books are likely to go, there is no doubt that our edition is far too small and that another one will have to be quickly printed. We greatly rejoice in this, for it means much for the cause in the Far East. It means that our publishing work can be put on a self-supporting basis. It ought to be so.

We have just heard of the arrival of our colporteurs in far-away Manchuria. Some canvassing had previously been done there, two men having taken two hundred and eight subscriptions for the magazine in a week. Brother H. M. Blunden is there now, conducting a canvassers' institute, in which some of the local brethren are receiving instruction. The two men we sent there from the south will be a help and an encouragement to them.

Brother Li Ting Sui, one of our colporteurs from Shantung, passed through Shanghai. He told of some thrilling experiences he had during the recent revolution. He canvassed in that province in the early months of the year and until the time of his arrest, and did well. When the trouble broke out between the northern army and the revolutionaries, he was taken for a spy. He was one of thirty arrested at that place, and all the others were shot. It was a time of great peril for Brother Li. He was robbed of his money, and again and again the rifle was leveled at his head, but God interposed. He was asked if he could produce evidence that he was a canvasser as he declared, and not a spy. Brother Li referred them to the chief magistrate, whom he had canvassed, and from whom he had taken an order. For a long time it seemed that he would not be taken to this man to receive his testimony. He spent about three weeks in prison, at different times being brought out to be shot. At last he was taken to

the magistrate, and through him was released. It is a wonderful case of God's deliverance.

From Elder B. L. Anderson, of south China, we have the very cheering report of sixty-nine persons who have recently been baptized in the city of Fuchau. Fifty-four of these were students in the Fuchau boys' school. This makes a membership of one hundred and eighty-two in that great city. An earnest call for foreign help comes from Brother Anderson. At present Brother N. P. Keh, our Chinese evangelist, is alone in the city. Certainly there is great need of help there. Brother Anderson tells us also that through Brother Keh's missionary talks some of the church members there have been impressed that they must do more in the way of giving to the support of the work. One man has promised to give \$1,000. Pray for the work in this great Eastern field.

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The German Work in Argentina

C. F. NEUMANN

IT was in the month of August, 1915, that we were asked to leave the States and take up work in Argentina. We were soon on our way, and after spending some time visiting our relatives in several States, we sailed from New York on the steamer "Vasari," November 27. En route we stopped at Rio de Janeiro, Santos, Sao Paulo, and Sao Bernardo, Brazil. In these places we met many of the brethren, among them a number of our former schoolmates. We reached Buenos Aires Jan. 12, 1916. From that city we went to La Plata, where the Union Conference was in session, and where we were surprised to find so many former students of "Old Union."

At this meeting it was voted that we should make Uruguay our field of labor, but by special arrangement we came to the province of Entre Rios, Argentina, and have been laboring among the German-speaking people since March 15.

With Elder G. Block and Brethren R. Hetze and Ernst Ruscher I spent seven weeks near the little town of Larroque in a tent effort. The tent was pitched on a farm, and most of the meetings were held in it; however, as circumstances permitted we held meetings in the homes of the people. We can get nearer to them in their own homes than in a public effort. The result was not all that we wished, but we sow the seed, and God gives the increase.

Leaving Larroque, I spent about ten days with the church at Urinarraín. This church had at one time a membership of over one hundred, but many have moved to other parts of the country, and the membership has greatly decreased. The Lord blessed our efforts here. We then went to the town of Galarza, where we found conditions not so favorable. The enemy of all good had brought in division. These experiences should teach us not to put our trust in man, but in him who "bare our sins in his own body." 1 Peter 2:24, 25.

Leaving Galarza, we came to Ramirez. This little town is almost wholly German. We have been conducting a public effort here for three weeks. The attendance and the interest have been good. At first we rented a hall with a seating capacity of about one hundred. Our attendance soon outgrew this room, and we moved to a larger hall, seating about two hundred. We have closed the evening meetings, and are now doing house-to-house work with those who show an interest. I have also visited the churches at Crespo and Viale. The former is the oldest church in Argentina. This church was organized about twenty-one years ago, and Brother Reinhardt Hetze was its first elder.

With Elder R. T. Baer we expect to visit all our churches in Entre Rios. The churches here are not visited by a minister as often as in the States, and the brethren and sisters appreciate such a visit very much. We are looking forward with joy to our coming camp meeting, which will be held in the city of Parana, October 19-20. A good share of the population of Entre Rios is German. Most of the people came here from Russia. We find all denominations represented.

There is yet a great work to do, and we as a people need to live near the Lord and possess a living faith, that others may see our good works and glorify our Father in heaven. Many are the signs of our Lord's return to take his waiting people home. The Lord has set watchmen upon the walls of Jerusalem, which shall never hold their peace till he has made Jerusalem a praise in the earth. Isa. 62:6-12. David, looking down through the ages, said: "But thou, O Lord, shalt endure forever; . . . for the time to favor her [Zion], yea, the set time, is come. . . . When the Lord shall build up Zion, he shall appear in his glory." Ps. 102:12-16. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14. May God keep us all in the love of the truth, and help each to do the work given him by the Lord.

Papara, Tahiti

F. E. LYNDON

Our latest development in these islands during the past year is a small company of believers on the island of Morea, near Tahiti. This is the first time the truth has been preached there, and we are very much pleased to get the work started at that place. Brother H. A. Hill has been chiefly instrumental in developing the company.

There are bright prospects for the work for the coming months, and we believe that the time has come for a great work to be done in these islands. I do not suppose there will be a more favorable time to preach the message than now. We all feel that we must press into new fields as rapidly as possible, and get the work started before more difficulties arise.



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

Assisted by Miss Lora E. Clement

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

I Would

I WOULD we grew more gentle day by day;
I would that smiles more often came to play
About our lips, to dwell within our eyes;
I would that we could see in God's fair skies
More oft the blue and not the somber gray;
I would we grew more flowers on life's way.

I would we grew less swift to chide and blame;
I would we used more oft love's other name,
And that our hearts grew daily yet more kind;
I would we were more oft a little blind;
And in our homes and on the crowded street
I would we heard the coming of His feet.

I would we grew more like a little child;
I would our spirits were as pure, as mild,
And that the childlike faith might still be ours;
I would in all life's dark and lonely hours
We, too, might put our hand in his, and say,
"I'm not afraid; my Father knows the way."

—Irene E. Angelman.

Kitchen Efficiency Versus Kitchen Slavery

MRS. INEZ HOILAND STEVENS

RECENTLY, while talking with one of our workers about the many demands upon our time as missionaries, I re-

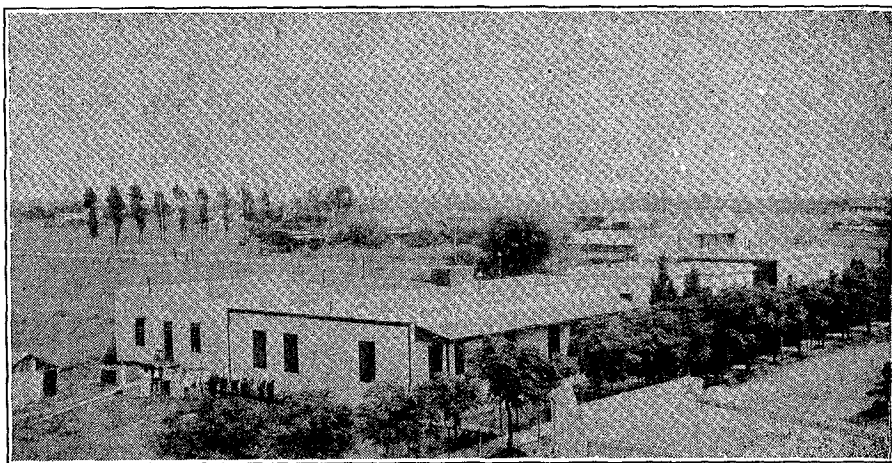
time being *cook* that there was little time left to be an inspiration to our households.

It seems, however, that the first notes of the emancipation proclamation are being struck in these days, when so much is being said and written about "efficiency" and the "new housekeeping," together with the numerous time-and-strength-saving machines and devices which have recently come to the housekeeper's rescue. And we need all such assistance we can get, if we ever succeed in doing all that is expected of us as home makers and as missionaries.

In my effort to "use my head to save my heels," especially in the kitchen, I have worked out by experience the following suggestions, which may also prove to be time-and-strength savers to others, so I pass them on:—

Have your stove, table or cabinet, and sink as near together as possible. See to it that they are also the right height for you to work by without stooping.

Kitchen utensils (I like to call them "tools") should be as near as possible



OUR HEADQUARTERS IN FLORIDA, BUENOS AIRES

The largest building is occupied by the printing office, chapel, and Union office. The three houses to the right are the homes of our workers.

marked that I had put much thought upon the arrangement of my kitchen, and methods of work in it, so as to economize time needed for other things. She replied, "Well, I guess that is what I need to do, too. It seems to me I spend most of my time in the kitchen." Having only her husband and one child to cook for, it seemed to me like a fairly clear case of kitchen slavery. Whether we realize it or not, most of us are or have been in similar bondage to a greater or less degree. We have spent so much

to where they are most often used. I have tried many plans, but like my present arrangement best. Against the wall, back of the worktable, are nailed two horizontal strips of wood, into which were driven nails. Here hang egg beaters, large spoons of various kinds, can opener, grater, chopper, etc. My stove being next to the table, I had the strips extended back of the stove far enough so as to hang there the articles most used while cooking, such as covers, skimmer, long-handled testing fork, potato masher,

and ricer. Here hangs also the salt box with a teaspoon in it. Utensils not so commonly used are in the table drawer.

Paring knives (and one really needs two or three, always kept sharp) I keep in a small case made of denim, and having four pockets, one being used for the putty knife, of which I shall speak later. This little case is tacked on to the lower strip of board above the worktable.

The butcher knives (I have three,—a French knife, a serrated bread knife, and an ordinary one) are hung in a similar but larger case, tacked to the side of the kitchen cabinet, the bread being kept in the drawer below. Those who have tried it will agree with me that this pocket method is far superior to having all the knives together in a drawer, where they dull quickly, and are not so convenient to get at.

If you still dry your dishes with towels (scalding them is a shorter, better method), have the towels as near as possible to where the dishes are wiped.

Above the sink should hang the wire soap dish, soap shaker, dish mop, and kettle scraper. Cleanser, scouring powder, and vegetable scrubbing brush should also be within easy reach. Try using a cork for scouring, instead of a cloth. It makes a soft but firm surface, and there is no washing necessary afterward.

By all means buy a putty knife. I know of no utensil which has a greater variety of uses in the kitchen. The broad blade is splendid for turning any fried food, and is especially good for lifting out pieces of pie or cake from the tin. I often use mine to scrape the bottoms of kettles or other flat surfaces. Get one with as long a blade as possible.

And if you really wish to convert kitchen drudgery into a song, get a *high stool*. Do not mind if some one thinks you lazy because you sit on it while ironing or washing dishes. Just smile your broadest smile, and tell her to go and do likewise.

Diamante, Entre Rios, Argentina.

Efficiency in Housework

WHY is it that some women who are regarded as good housekeepers always have time to read or make calls or entertain a friend, and others who have no greater cares are busy at some routine household task from morning until night? The difference is one of efficiency, a word that every successful man knows the meaning of in his business, but that not one woman in a hundred thinks of as in any way applicable to the business of managing a house.

To most women, efficiency means doing their own tasks well. The executive part of the work does not occur to them. A business man soon learns that his progress depends not merely upon what he himself does,—a quantity that is necessarily limited,—but upon what he can make others do for him. If his position is such that he can hire and discharge his subordinates, the task is so much the easier: but, even if it is not, his executive

ability shows itself in his power to get the most out of such help as he has.

What holds good in the office holds good at home. No woman is a really efficient housekeeper who tries to do everything with her own hands. She may think she is more efficient than her servants or her children because she can do some special thing or many things better than they can, but that is only being a skilful dishwasher or a good cook or a faithful scrubber; it is not necessarily being an efficient housekeeper.

The better a woman is at doing her work the harder she finds it to put up with careless or unskilled assistance; nevertheless she must make up her mind either to train others to do their part acceptably, or to be a drudge. What would be thought of a man who had been at the head of a business for twenty years and still considered it necessary to sweep out his office every morning, open packing cases, empty the wastebaskets, and lock up at night? Many a woman who has been the head of a domestic establishment for twenty years does just that, although in the meantime the number of her servants has increased, and children have grown up about her.

Such a policy is particularly unfortunate in a family where there are children. True, little Mary may be awkward about wiping the dishes, and so careless that she breaks many, and it is, indeed, easier to do it yourself; but how about Mary? Has she not the right to be taught? And how can she learn except by doing? Better a broken dish than a daughter growing up to idleness and incompetency.

The woman who wears herself out in the service of a large family has proved her industry and her unselfishness—but she has proved her essential inefficiency also.—*Youth's Companion*.

Nature Teaching to Children

MRS. E. H. RISLEY

CHILDREN are busy observers of natural objects, and have many questions to ask about them. Their inquisitive observation should not be repressed, but encouraged and guided. Many of the facts of nature are especially adapted to teaching the children of God's love and care, and these can be readily understood when they are properly explained. The baby reaches out his little hands for the bright-colored flowers and fruits before it can grasp anything, and shows its pleasure by its smiles and gurgles of delight. The child that can run about and talk is delighted as it runs up and down the garden, and says, "Pretty! Pretty!" to every flower.

The first way of awakening in the children an interest in nature is by bringing them in contact with nature. This can be accomplished by walks in the garden, fields, and woods. To the older children an occasional visit to a greenhouse or nursery will be very instructive.

Reading nature books, and listening to others read them, is another way in

which the child's interest in nature may be aroused. Various nature books with colored illustrations, may be obtained from bookstore and library. The nature stories in the *Instructor* and *Little Friend*, and the nature books of the Missionary Volunteer Reading Courses, are also a source of instruction that should not be overlooked.

In the study of plant life there are many points to be brought out; such as, how flowers are formed, their colors and perfume, their shapes and habits, their use, and what the Bible says about flowers.

A study of different kinds of seeds is very interesting,—what seeds are for, life in the seed, how seeds are scattered, etc.; so also a study of fruits,—their varieties, improvement, shape, color, etc.; or of leaves,—baby leaf buds, the sap in leaves, uses of leaves, leaves in autumn; of roots, stalks, and trunks; of the bark of trees and shrubs; of the sap and its circulation; of the sleep and death of plants.

Take the children out into the garden to help prepare the soil, sow the seeds, and care for the young plants. Adam and Eve were given just such work to do. Each child may have a small plot all his own, the little girl her flower garden, the boy his vegetable plot, or each may have both. Let the keeping of flowers on the dining table and in other parts of the house be one of the children's home duties. Lessons of thoughtfulness for others may be taught by encouraging the little ones to share their flowers with others. The teacher at school will enjoy the simple bouquet, so will their older friends who are perhaps no longer able to raise flowers for themselves.

In the fall, or as the flowers go to seed, the children can save the seeds, and make a collection of the different kinds. Large-mouthed small bottles can be obtained at a small price, and are ideal containers for the seeds. Each bottle should be tightly corked, and plainly labeled. This care in gathering and saving the seeds will teach the children valuable lessons in system and classification.

The study of birds opens an interesting field to the children, and one that grows more absorbing as they gain in years and experience. They may first learn the most common birds, their color and habits, to distinguish their songs, to recognize their nests. Boys, and girls, too, may be encouraged to build bird homes. The United States government has issued a booklet telling all about how to make a number of bird houses, from a tin-can house for wrens to an apartment house for martins. This booklet may be had for two cents. Why not send for one, and let the boys make some bird houses this winter, and be prepared to welcome the birds next spring? Government experts tell us that the birds need our hospitality, and that they richly reward it.

Mothers who have the gift of drawing have a good field in which to work. However, the less artistic drawings fre-

quently serve the purpose of gaining the child's attention and impressing the thought desired. Colored crayons are excellent for this purpose, and the black-board is a great help. A good-sized board painted black, and hung on the wall at a proper height, will serve the purpose as well as a more expensive board. One mother painted the four sides of a box black, thus giving a black-board to each of her older children, while the baby amused himself in the box.

Nor should music be forgotten. Singing to the children, and with them, having them sing their childish songs over and over, is one way to awaken in their hearts a love for singing.

The love for beautiful pictures should also be cultivated. There are a number of companies which make a business of selling reproductions of the world's best-known pictures in different sizes, some as low as one-half cent each, others for a penny apiece, and some at a higher price. These pictures are beautifully printed, and on each is the name of the artist, and some information concerning him.

In connection with all this study the mother should strive to instil lessons of truth and righteousness that will never be effaced from the minds of her children. The child who learns not only to see, but to think while he sees, will never lack entertainment, wherever he goes. He will not be obliged to go to a museum to find something to look at, but he will find things of interest all about him. To him the air and water, the sky above and the earth under his feet, will be full of wonders.

A Mother's Wisdom and Power

LATE one evening the telephone rang, and I was informed that a very dear friend was dying. Hurrying to her home, I found her already unconscious. The family had gathered, and were silently waiting the end. How my heart went out to her fourteen-year-old daughter, to whose side I instinctively went, and put my arms about her as if to shield her—the world is so hard for a motherless child! Neither of us spoke. Not a sound was heard in the room but the rapid breathing of the dying woman. Presently the child's arm stole round my waist, and so we stood, our arms about each other, our eyes always on the face of the one we loved.

After a long time the wild beating of the heart and the rapid breathing, which seemed determined to keep life in the wasted body, halted a little. The girl at my side disengaged herself, and softly left the room. She returned at once with her Bible—her mother's gift. Turning to the ninety-first psalm, and taking her place again under my sheltering arm, she whispered, "Mamma said to read this." She began in a low, controlled voice, and I joined her, and in unison we read the psalm through to the end, as the life was going out.

I shall never forget the scene. Knowing for a long time that the separation must come, that mother had prepared

her daughter for the change without in the least exciting apprehension. When other mothers died, she said what she would like her girl to do and to feel if it had been her girl's mother who was taken; and so she gently and quietly led her up to the supreme moment without shock or terror or fear of the change.

And so much had she made her Bible and her God a part of her daughter's very being, her guide in all the things of life, her refuge in every trouble, that she passed safely by the pitfalls of the years of youth to a womanhood of fine character and usefulness.

The power of motherhood! that can project itself across the chasm of death, and lead her lonely child in paths of righteousness and peace.—*Youth's Companion*.

Is the Home to be Lost to the World?

Fragments of Conversation Heard on the Street, in Stores, Banks, Hospitals, Etc.

MARTHA E. WARNER

"It makes a fellow think twice about getting married when he sees a week's wages on a girl's head," said a young man, as a dainty girl wearing an expensive hat passed him.

"Miss Page is a nice girl," remarked another young man; "we have been friends for nearly a year, but we are not engaged. I do not intend to marry—I want to be free."

"You say if I have not been able to save any money before getting married, I shall surely not be able to save afterward," said a young man to his older companion. "But the girl I expect to marry will *work*. She is working now, and can keep on. Together we shall soon have a bank account."

"You will marry him?" said a girl to her friend across the counter. "Oh, I don't know," was the reply; "if I marry, I'll have to learn to cook and keep house, and I'm not anxious for that job."

"They don't get along a bit well," said a voice back of me. "Lila wasn't satisfied at home, so she married to get away; and now she has trouble, it serves her right. I haven't been near her."

"Yes, I have left Jack," said a young woman. "I could not stand being tied in a house all day. I want to be on the go all the time. Jack doesn't; so he goes his way, and I go mine. Divorce is the only way out of it."

"I married to get rid of work," remarked a woman with a baby in her arms and two little ones clinging to her skirts, as she stood waiting for a car.

"Housework I hate, and housework I will not do," said a pretty girl to her friend. "If I marry Phil, and he can't keep a servant, I will manage some way to get out of it."

"My time is too important to spend in sweeping a room," said a trained nurse.

"I'm too talented to do housework," said another nurse to her friend, who had begged her to try to win back the love and respect of her husband by keeping their home neat and clean.

"I told John if he did not keep help, I would not marry him," said one young woman. "I told him I would not wash dishes for any one—we'd use wooden plates first. Then he got mad, and said, 'There will be no wedding, then.'"

It is a sad thing to note that the present-day conditions of society are tending to break down and destroy all that remains of the home, the fragment left to this sorry old world of Eden itself. We need to respect and honor the home, divinely made and given to man, and to teach our sons and daughters to do the same.

Clintonville, Conn.

Making a Coward of Bobby

I MET them on the street one evening, just as it was growing dark. The father and mother were walking on ahead, rather slowly, while their small son—a child of perhaps three years—brought up the rear, toddling along as fast as his short little legs could carry him.

The father turned and called impatiently, "Hurry up, there!" and then the mother said, "Hurry up, Bobby, or we'll go on and leave you;" but with all their urging the child kept lagging behind. Finally they stopped and waited for him to catch up.

Just then his attention was attracted by a little white kitten, sitting quietly on a doorstep; and as Bobby turned to look at it, he cried out gleefully, "O muvver! see nice kitty!"

Again the father urged the child to hurry on, but the kitten proved too interesting.

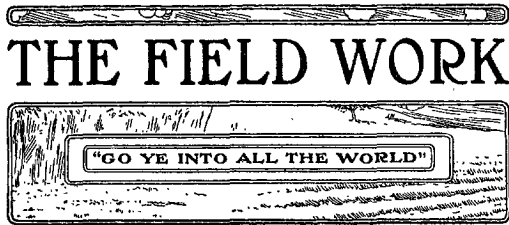
"Look out, Bobby," cried the father, "there's a big dog coming behind you! It will *get* you if you don't hurry up!"

The child gave a frightened scream, and started to run. As he glanced back over his shoulder to catch a glimpse of the terrible dog that was going to "get" him, he stumbled and fell—coming down with his hands and knees on the cement sidewalk.

And what do you think that foolish father and mother did? They stood there, watching the little fellow scramble to his feet, and *they laughed!*

I wanted to run and pick poor Bobby up, wipe away his tears, rub his bruises, and apologize for the mean trick his father had played on him. Instead, I hurried on toward home, wondering how parents could find amusement in abusing the trust of a little child by frightening him, or by lying to him, or by laughing at his misfortune. As I pondered these things, I remembered what the Great Teacher said of those who "offend one of these little ones."—*American Motherhood*.

"It often happens that little children, especially those who are nervous or high-strung, are disposed to keep on crying when they get started. When you wish a child to stop sobbing, get him to take a good drink of cold water. It almost always will stop the sobbing immediately."



The Twenty-sixth Opening of Union College

THE readers of the REVIEW will be interested to learn something of the prospects of Union College for the year 1916-17. This institution has turned the corner stone of a quarter of a century. It opened its doors for students September 14, for the twenty-sixth year of its operation as a training center for the denomination. Last year the school made ten per cent gain in attendance over any period since the separation of the foreign departments, about six or seven years ago. The present opening indicates an increase over last year, at least the enrolment at the present date is considerably in advance of the corresponding period last year. We cannot always tell for certain what the attendance will be until two or three weeks are past, as a number of students—those engaged in canvassing and some others—are a little late in coming.

The first meeting of the student body with the faculty was held on Wednesday evening, September 13, in the large chapel. An address of welcome was made by the president, Prof. H. A. Morrison, and short addresses were given by Profs. C. L. Benson, W. W. Ruble, J. I. Beardsley, and others. Quite a number of students were present for the first time.

The meeting on Friday evening was one of special interest. It was conducted by the president of the college. Some anxiety on the part of the managers of the school had been expressed that the first Sabbath after the opening of the school in Union College should prove to be a great blessing, not only to the student body, but to the entire College View church. College View has grown in population, and a large number of our people are now living in the town or in its vicinity. Most of these are very devoted, earnest people.

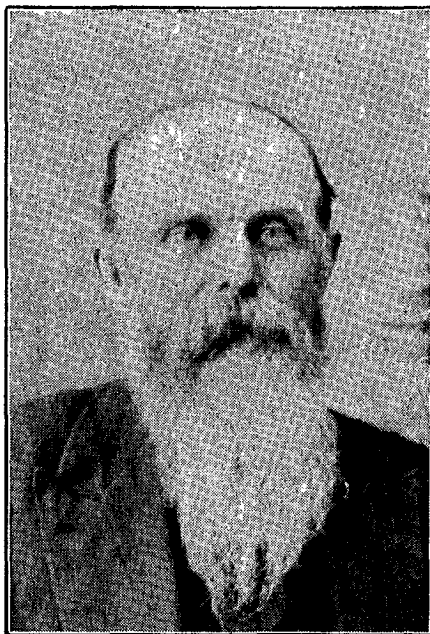
Considerable anxiety had been manifested on the part of the church with reference to its ability to conduct a strong church school in coöperation with the normal department of the college, for the reason that during the past two or three years quite a large deficit had accumulated in carrying on the church school. However, the opening of the church school was encouraging, and showed quite a large increase of students in this department, and sufficient means was provided to make the school self-sustaining.

The Sabbath school, as usual, was opened in the college with an attendance of nearly all the students, filling the large chapel almost full.

The services at the eleven-o'clock hour on Sabbath were conducted by the writer. An endeavor was made to place before the church, the student body, and the teachers, the responsibility resting upon each individual, especially in view of the location of Union College in this place. An appeal was made to the members of the faculty, to the student body,

and to the church members, to dedicate themselves anew to God for service, to consecrate their all upon the altar of service, and to indicate the same by coming forward. Every member of the faculty and hundreds of students came forward and stood in front of the large audience. Then, before the consecration prayer was offered, we appealed to those in the congregation who would unite with these teachers and students in seeking God to rise to their feet. Many eyes were filled with tears as we stood and implored God for his blessing and grace to rest upon the church, and upon the students and teachers connected with the college.

After this service the faculty had a most precious meeting together. This



ELDER J. L. EDGAR

was followed by an assembly of young people in the chapel at four o'clock, where was conducted a round table talk suggesting various ways by which the students as well as teachers could be more helpful in their efforts to make effectual the motto adopted, "Every student in Union College for Christ, and to be ready for service at Christ's call." The faculty as well as the students gave expression to their purpose in a united effort to make the work of Union College this year the best in the salvation of souls and in the uplifting of the cause of Christ that it has ever experienced.

As the school starts out this year for the first time in its history with the burden and load of debt rolled away, its faculty possessed with one purpose, its patrons praying in its behalf, and its students making a united effort, we shall hope to see the most successful year in soul-winning and in preparation for service that this noble institution has ever had in its history of a quarter of a century.

R. A. UNDERWOOD.

Elder J. L. Edgar

ELDER J. L. EDGAR was born in Steuben County, New York, Sept. 13, 1827. Experiencing conversion at the age of twenty, he became a member of the Methodist Church, and for ten years acted as minister in that denomination. In 1856 the light of present truth came to him, and he cast his lot with this people. Soon afterward he began preaching the third angel's message, and for nearly sixty years was one of God's faithful ministers. His first ministerial effort in connection with Seventh-day Adventists was at Wright, Mich., in 1858, where he labored with Elder J. B. Frisbie. A church of more than fifty members was organized. As at this time no salary was paid our ministers, he would preach for a time, then return to his farm for a season. Soon he was ordained to the gospel ministry, Elder J. H. Waggoner offering the prayer, and Elder James White giving the charge. The Lord signally blessed his ministry to the salvation of souls, and many churches and companies are rejoicing in the truth today as the result of his untiring efforts. Elder Edgar was a personal friend of Elder and Mrs. James White, a member of the council which chose a name for this denomination, and also a member of the committee that planned for the first Seventh-day Adventist camp meeting.

His public labors were largely confined to his home State, Michigan, but there he held many places of responsibility. For six years he had charge of the mission at Kalamazoo. His last charge, which he held for eighteen years, was at Flint and its surrounding town and city churches. Always of a retiring disposition, he shrank from a leading position, but faithfully and humbly performed the tasks which fell to him. He had great power in prayer, and many were healed through his intercessions. The truth of God was the dearest thing on earth to him, and to uphold its honor his chief desire. He was quick to detect and denounce error.

In 1852 he was married to Mary Griswold, who died eleven years ago. He was cared for most tenderly by his youngest daughter until he fell asleep on Aug. 22, 1916. Three daughters—Mrs. C. N. Fox, of Cedar Lake, Mich.; Mrs. R. E. Tefft, of Flint, Mich.; and Miss Henrietta Edgar—are left to mourn, but they sorrow in hope of the resurrection morning soon to come.

A. J. CLARK.

Life Sketch of Eliza H. Morton

ELIZA H. MORTON was born in North Deering, Maine, July 15, 1852. The house in which she was born still stands across the street from "The Cedars," where she made her home from the age of nine years to the time of her death, July 31, 1916. She was the only daughter of William Morton and Hannah Phenix-Morton. Her father was a native of New Vineyard, Maine, a member of the Morton family which counts its genealogy back to the half brother of William the Conqueror.

Her parents accepted the truth when she was a child, thus she was brought up in the faith, and later joined the North Deering church, of which she was a life-long member. Both her parents were in

early life teachers in the rural schools of Maine, and at an early age she manifested talent in this direction. At the age of sixteen she taught her first school, this being the beginning of fifteen years of teaching in the public schools, principally in Portland and its vicinity.

In 1880 she was called to take charge of the normal and commercial departments of Battle Creek College. During her three years' work there her ideas on the teaching of geography brought her into favorable notice before the public, and resulted in the publishing of the two series of Potter Geographies written by her, and later in the well-known Morton Geographies used all over the world.

During these years she was a constant contributor to our leading periodicals. One of the pleasant memories of her life was a letter received from one of our leading physicians in which he said that an article written by her in the *Youth's Instructor* was the means used by the Lord to cause him to give his life to the service of God.

From 1893 to 1910 she was secretary and treasurer of the Maine Seventh-day Adventist Conference and Tract Society. It is safe to say that during these seventeen years no single individual contributed more to the upbuilding of the work in Maine than she did by her earnest labor, her influence, and her financial aid. Her good judgment, clear views, and aggressive policy were unfailing assets. To the two hundred or more isolated members she was a friend and counselor. She was closely associated with the work of Christian education, having served as conference educational secretary for several years.

In January, 1909, she fell upon the ice near her home, from the results of which she suffered during the rest of her life.

In October, 1914, one of the very interesting features connected with the Maine Teachers' Association Convention held in Portland, Maine, was her geographical exhibit. This exhibit occupied a whole room in the city hall, and was visited by thousands of teachers and others. It is understood that this exhibit is to be placed with the Maine Historical Society of Portland, Maine.

Among her effects is a unique and interesting scrapbook of a biographical nature. This book contains samples of sewing, drawing, painting, composition, etc., made by her at an early age. There are photographs of her during childhood and youth, also many pictures connected with her childhood days. Her first poem as published in the *REVIEW AND HERALD* is preserved in this scrapbook, also an autograph letter from the poet John Greenleaf Whittier. She was a member of the National Geographical Society.

Her complete published works are as follows: Two series of Potter Geographies; two series of Morton Geographies; "Chalk Illustrations;" "Geographical Spice;" "Lessons on the Continents;" "Thought; Its Origin and Power;" "Still Waters" (poems); "Star Flowers" (poems); and her last work, "Rays of Light on the Sabbath Question."

Many of her poems have been set to music. The most notable perhaps is "The Songs My Mother Used to Sing," which D. B. Towner, who used to travel with D. L. Moody, the evangelist, set to music for his own use.

Her last sickness covered a period of four months of great suffering. Three

weeks of this time were spent at the New England Sanitarium, to which she had gone hoping that a surgical operation might give relief. Her case was found to be incurable, and she returned to her home to spend her last days amid the loving ministrations of the friends of a lifetime. She manifested no fear of death, but a perfect submission to the will of God. In all her suffering she looked forward to a time when there would "be no more pain," and this was her choice of a text for the funeral discourse. Many seasons of earnest prayer were held for her recovery, but God, who knows best, saw fit to let her fall asleep.

Her living relatives are two cousins, William Morton, of New Vineyard, Maine, and Eliza McLain, of Farmington, Maine; and two second cousins, C. O. Morton and Clarence Morton, of Portland, Maine. After certain bequests are paid, the remainder of her property is left in the hands of eight trustees to be devoted to missionary work.

The funeral services were conducted from her late residence by Elders H. W.



ELIZA H. MORTON

Carr and E. E. Osborne. The rooms were filled to overflowing with friends and neighbors who came to pay their last respects to one they had known as a friend.

By her request the following poem, taken from "Star Flowers," was read:—

If I Should Die

I do not care to die, for life is sweet;
But death is here,

An enemy forever on my track,
Forever near.

If I should die, I ask not for a throng
To crowd around

To gaze upon my face, to see me lowered
Into the ground.

I ask not for an epitaph of fame

When I am dead,

I care not for the flattering words
That may be said;

I would the poor that I have helped,
The sick and sad,

Might say with tears beside my bier,
"She made me glad."

If I should die, I ask my friends
To kindly speak,
Forgetting all the things that grieved
And made us weak;
And looking on beyond the days
And years to come,
Think of the promise of our Lord,
The Mansion-home.

Four young ladies sang her favorite hymn, "Abide with Me." The interment was in Evergreen Cemetery, Portland, Maine.

We feel very sure that these words apply to her: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

MRS. W. O. HOWE.
JENNIE R. BATES.



The West Pennsylvania Camp Meeting

It is with pleasure we tell of the good things which took place at this year's camp meeting for the West Pennsylvania Conference. It was held in Homestead, a suburban city about thirty-five miles from Pittsburgh. The attendance was unusually large. Sixty tents were pitched on the grounds, and the great pavilion which had been used for the tent effort in Pittsburgh, was divided into twenty apartments; but these were not enough. It was necessary to rent about twenty rooms in the vicinity. The attendance kept increasing until the number recorded in the last Sabbath school of the camp meeting was 425.

Undoubtedly the large meetings held in the Pitt Theater at Pittsburgh, followed by the excellent tent effort, had sent a wave of enthusiasm throughout the conference, which rolled back in a large attendance of persons filled with the spirit of devotion and liberality. The revival services saw many claiming a new-found hope in God. The spirit of rejoicing and devotion pervaded the camp.

We were favored throughout the meeting with the labors of Elder George F. Enoch. For part time we had also with us, in addition to the regular Union and local conference laborers, Elders A. G. Daniells and C. S. Longacre.

When the weather permitted, there was a good attendance from the city of Pittsburgh, about an hour's ride on the trolley. Some of those who heretofore had been uncertain and hesitating, accepted the truth at this camp meeting. The spirit of liberality was such that the gifts at this assembly doubled the record of any previous occasion. When the new administration building for the Columbia Union was presented, the brethren liberally subscribed in cash and pledges about \$1,300. The foreign mission donations of the last Sabbath school and of the offering in response to the call Sunday morning, brought in more than \$2,000.

Elder F. H. Robbins was reelected president of the conference, while a new secretary, Dr. H. S. Brown, was chosen to fill the place made vacant by the resignation of H. K. Hackman. The report of the president showed splendid progress in all lines of conference work during the past year. We are pleased to say that the West Pennsylvania Conference has now passed the one-thousand mark in her membership. This gives promise of a new era of growth.

B. G. WILKINSON.

A Letter of Thanksgiving

BROTHER F. A. DETAMORE sends a letter he received from a young man in Java who first attended Brother Richard Sisley's night school, and later began to keep the Sabbath. His letter follows:—

"I am glad to tell you that last Sabbath, February 5, I was baptized at Siteo Awi, and I am feeling now very happy, because I have obeyed the ordinance of baptism.

"I realize that I cannot put great confidence in being baptized, as it is only an ordinance by which I show to the world my faith in a crucified and risen Saviour; and it further indicates to them that I am dead to the world, and have risen from the watery grave to walk in newness of life.

"I am very thankful that the Lord has opened the way for me to keep the Sabbath. My employers have given me the opportunity to work on Sunday instead of the Sabbath, without deducting anything from my salary.

"It gives me pleasure to let you know that my mother is more reconciled to my living up to the principles laid down in the Bible, and I am praying that God will bless her with the desire to live up to the truth. I shall try to influence her by my life to do so.

"I am enjoying meeting with the brethren on the Sabbath, and also, in studying my Bible, and Sister White's writings whenever I have opportunity.

"Will you kindly remember me in your prayer, that I may become a good witness for the Saviour before my unconverted fellow laborers in the office, and that I may daily receive grace that will enable me to pass the searching test of the judgment, so that I may be prepared to have a home in God's everlasting kingdom?

"In Christian service,
"LIE EH LIANG."

West Texas Camp Meeting

THE camp meeting for the West Texas Conference was held in Clyde, Tex. This was a central location, easy of access, and all the churches were represented. The attendance was good throughout the meeting.

The reports showed encouraging increase in all departments. Two new churches were received into the conference. The book work, under the leadership of Brother T. J. Hooper, was in good condition. Meetings for the colporteurs were held under the leadership of Brother A. F. Harrison, the Union Conference agent.

The meeting was characterized by a revival spirit from the very beginning. It was an inspiring sight to see the readiness with which the people consecrated themselves and their possessions to the advancement of the work. The conference was somewhat behind in the mission offerings. When the call was made for means, almost double the amount asked for was given in cash and pledges. There was no excitement, but the people arose, one after the other, and dedicated themselves and their means to God. That meeting was one of the most spiritual services.

Although Clyde is a small place, the attendance of those not of our faith was very good indeed. The leading people of the community were present night after night, and some came in from the country. The message of God was re-

ceived with readiness by many. On the last Sunday eighteen were baptized.

The officers had the confidence of the people. Elder C. J. Buhalts and the other officers were reelected. There was a resolution passed requesting the Southwestern Union Conference to make arrangements at the fall council for the uniting of the West Texas Conference with the New Mexico Conference. It was thought that the united conference, with its larger constituency, would allow stronger work in departmental lines.

The recently elected Union president, Elder J. W. Christian, was present at the meeting. His services were much appreciated. The other laborers from the Union were Brethren A. F. Harrison and W. L. Adams and Prof. W. E. Nelson. The latter, together with Brother Adams, labored for the young people. The General and North American Division Conferences were represented by Prof. J. L. Shaw and the writer.

C. M. SORENSON.

Religious Liberty Department

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

The Horoscope

WE are glad to report that the cases of two of our brethren which were carried over into the September term of court in Gallatin, Tenn., because of a former mistrial for Sunday-law violations, were dismissed last week without further trial by the court. All five cases have gone on record as dismissed by the court because of insufficient evidence to convict by jury trial. The public sentiment was strongly in favor of our brethren. This is a great victory for the truth in Tennessee, and let God be praised for it. May all our brethren everywhere continue to live in such a manner before their neighbors as to make them their friends.

The religious forces are organizing to get Congress to enact the Jones compulsory Sunday-observance bill for the District of Columbia, now pending before that body. Resolutions were passed by the Presbyterian presbytery of Washington, D. C., at a recent session, requesting the presbyteries of all the States to call on their Senators and Congressmen before the coming election in November, and urge them to pledge themselves to pass during the next session of Congress the above-mentioned Sunday bill. The inclosed resolutions have been sent to all the presbyteries throughout the United States by the clerk of the presbytery of Washington, D. C., who is the pastor of the Presbyterian church in Takoma Park, Washington, D. C.:—

"Resolved, That Presbyterians, grateful for the deep regard for the Sabbath that has come to them by inheritance and training from Scotland, should everywhere consider themselves under special obligation to lead in defense of the imperiled Sabbath, especially as there are very few Sabbath-defense organizations other than the churches, united for the safeguarding of this divine and humane institution; and,—

"Resolved, That as the District of Columbia is the only Christian commonwealth in the world, except California, that has no Sunday-rest law: and as it

has no Representative in Congress; and as it is the nation's capital, and in its population includes a nearly pro rata portion of the population of every State as resident members of the government, we appeal to all true Americans, and especially to Christians, individually or by deputations, to see their Senators and Representatives while they are at home, to ask their support in the next session of Congress, to the Jones Sunday-rest bill, which provides for the suspension on Sunday of such unnecessary work and business in the District of Columbia as is forbidden in all the States, save California. We submit, their delegations in Congress should give to their own citizen residents in Washington such Sunday rest as their State gives when they are at home; and,—

"Resolved, That the stated clerk shall send a copy of these resolutions to the local press and to all presbyteries, asking them to take similar action, and to urge their Senators and Congressmen to support this and other pending moral measures.

"The above is a true copy of the action of the presbytery of Washington City, in session in Washington, D. C., Sept. 11, 1916, and is hereby sent to each presbytery of the Presbyterian Church, U. S. A., through the stated clerks.

"Attest

"Stated Clerk.

"Takoma Park, D. C., Sept. 15, 1916."

This resolution and letter reveals the fact that the presbytery of Washington, D. C., is planning a distinctly religious propaganda throughout the United States, with the expressed purpose of engrafting the "Sabbath" of "Scotland" as a "divine institution" upon the citizens in the District of Columbia. Of course, they have the liberty to ask their Congressmen to enact all the tenets of the Presbyterian Church into civil law, and make them a part of the fundamental law of the land, if they so elect. It is not the first time Presbyterians have tried such a scheme. It worked for a while in Scotland, but even Scotland had to repudiate the scheme. We doubt very much whether our Congressmen are ready and willing to adopt the Puritan or Scottish Sunday blue laws at the present time. However, the proposed scheme reveals the fact that some of the religious organizations in this country are determined to get Congress committed to the subject of religious legislation, and that they will spare no efforts to accomplish their end.

Our people should make it their business to call on their Senators and Congressmen while they are at home, or write them a letter setting forth the dangers of religious legislation, so as to counteract the influence of the demands of the Presbyterians for the compulsory observance of a Scottish Sunday.

The last *Liberty Extra* sets forth the wrong principle involved in the Jones Sunday-rest bill, and the circulation of this Extra ought to be continued, and the petitions of protest be sent to Congress until March 4, 1917. We must not be found sleeping on guard while the enemy is wide awake. We must put forth special efforts to defend our Constitutional rights from this time forth, or our liberties will soon be taken from us and our work be greatly hindered. Let us rally, and prepare for the coming conflict. Our watchword must be, "Preparedness for the finishing of the Lord's work"

C. S. LONGACRE.

Missionary Volunteer Department

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The Bible Year

Assignment for October 8 to 14

October 8: Matthew 25, 26.
 October 9: Matthew 27, 28.
 October 10: 1 Thessalonians.
 October 11: 2 Thessalonians.
 October 12: Galatians 1 to 3.
 October 13: Galatians 4 to 6.
 October 14: 1 Corinthians 1 to 4.

The First Epistle to the Thessalonians

"This epistle was written by Paul from Corinth, A. D. 52, to the church at Thessalonica, which consisted of Jews, Jewish proselytes, and converts from heathenism. On their second missionary tour Paul and Silas visited Thessalonica (now called Saloniki), which was and still is an important and prosperous commercial city and seaport, after having been driven from Philippi. Great success attended the preaching of the gospel, some of the Jews believed, and of the devout Greeks a great multitude, and of the chief women not a few. The special object of the epistle was to encourage and strengthen the newly formed church, the apostle having been compelled to leave Thessalonica on account of persecutions from the unbelieving Jews. Timothy was sent from Athens to establish the believers, and to comfort them under afflictions; and the good tidings brought by him of their faith and love, coupled with the insuperable difficulties in the way of a personal visit, induced Paul to write this letter. The language used is very tender and affectionate, and well calculated to inspire the converts with hope and joy. Note especially the prominence given to the second advent, the details of which are more fully and succinctly given than in any other of Paul's writings."—*Dr. Anderson.*

The Second Epistle to the Thessalonians

"This epistle was written by Paul from Corinth shortly after the first letter. Its special design was to counteract some erroneous expectations concerning the immediate nearness of the second advent. After referring to the gathering together of the church to the Lord Jesus Christ, the apostle tells them that certain important events were to take place prior to the Lord's coming with his people; and he dwells especially on the revelation of the 'man of sin,' giving full details of his character and actions in the last days. Notice that the second advent of Messiah is referred to, with more or less amplitude of detail, in every chapter of both these epistles."—*Id.*

The Epistle to the Galatians

On his second missionary journey, while detained by sickness in the Roman province of Galatia, Paul had raised up a number of churches. About 280 B. C. this territory was settled by fugitive Gauls, driven out of Italy and Greece; and their descendants, with a mingling of Greeks, Romans, and Jews, formed the population in Paul's day. The people,

perhaps owing to the influence of their Gallic ancestry, are described as "susceptible of quick impressions and sudden changes, with a fickleness equal to their courage and enthusiasm, and a constant liability to that disunion which is the fruit of excessive vanity."

A few years after Paul's visit certain Jewish teachers who professed Christianity visited the Galatian churches, and introduced false doctrines among them. They ignored the decisions of the church council held a few years before in Jerusalem, and urged the Galatian Christians to enforce certain ceremonies that they held as essential. The believers not being thoroughly grounded in the truth, and having little tenacity of purpose, a critical situation arose among them, which threatened to disrupt the churches.

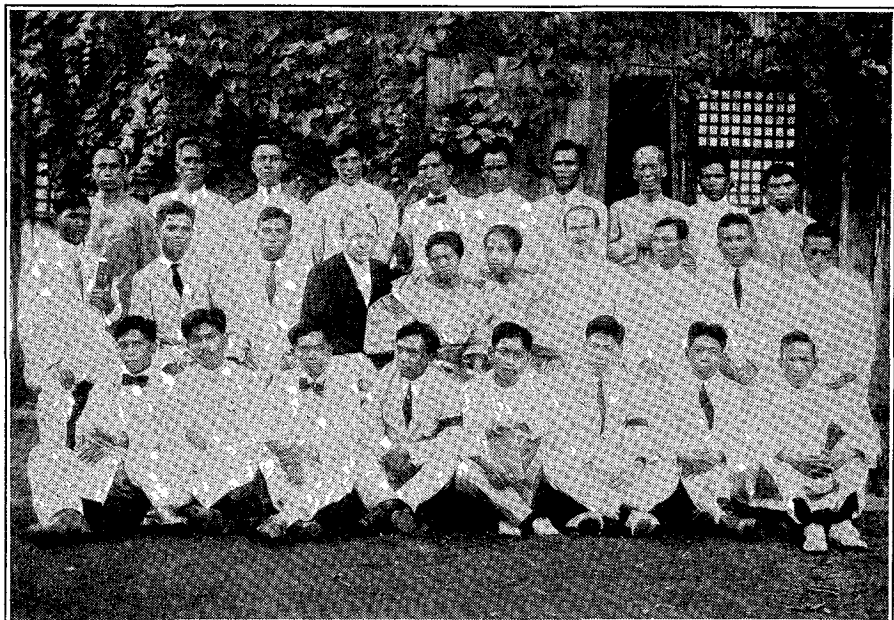
It was this situation, word of which reached Paul, probably while in Corinth, that led him to write with his own hand the earnest letter to the Galatians. "He indignantly rebukes his children in Christ for their sudden alienation from him and from the truth; vindicates his authority, and his teachings as an apostle,

Publishing Department

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

The Manila Institute

ONE of the most interesting institutes that it was ever my privilege to attend was held in Manila, Philippine Islands, during the first ten days of July. About twenty colporteurs from the Tagalog-speaking portion of the island of Luzon were present, besides the native Tagalog evangelists, who have nearly all been colporteurs in the past and are still enthusiastic supporters of this work. The instructors were Pastor L. V. Finster, the superintendent of our work on the islands; Brother W. E. Lanier, the field secretary, and the writer. The meetings were held in the basement of Brother Finster's house, as we have no regular church building in the city of Manila. With the ceiling only a few inches above our heads, the July tropical heat was not



COLPORTEURS' INSTITUTE AT MANILA, PHILIPPINE ISLANDS

by showing that he received them from Christ himself; and forcibly presents the great doctrine of Christianity—justification by faith—with its relations to the law on the one hand and to holy living on the other."

"The apostle's earnest words of entreaty were not fruitless. The Holy Spirit wrought with mighty power, and many whose feet had wandered into strange paths returned to their former faith in the gospel." For nine hundred years the churches of Galatia were mentioned in ecclesiastical history.

"Since the days of Luther," says Meyer, "the epistle to the Galatians has always been held in high esteem as the gospel's banner of freedom. To it and the epistle to the Romans we owe most directly the springing up and development of the ideas and energies of the Reformation."

"THERE is no insurance society for the perpetuation of happiness or prosperity either."

"LOOKING is seeing. It may be afar off, still it is seeing."

very pleasant, but this did not detract from the interest. We began our meetings at nine o'clock sharp every morning, and continued them until five-thirty in the evening. A cook had been engaged to serve the midday meal right on the premises, so it was possible to get in a full day of hard work.

Never have I seen a class of colporteurs enter more eagerly into the spirit of this work. Several in attendance were those who had been in the field for some time and had assisted in making the splendid Philippine record of \$12,000 for 1915. Some had been in the work but a short time, while others were new in the truth and were going out for their first experience in God's service. In fact, a number were from the large company of one hundred and seventy that have recently accepted the truth in the city of San Pablo as the result of a seven months' effort by one of our Filipino evangelists. One of these new converts had been a salesman for the Singer Sewing Machine Company; another is an artist with a studio in the city; another lacked just six months of completing a law course when the truth found him. Thus it will be seen that we are getting

men into this work who are accustomed to meeting men, and from such, when consecrated to God and to this work, we can expect success. From the reports now coming in from those who attended the institute, we believe that the ten days of study were days well spent, and that they will mean much to the advancement of the work in the islands.

For years it was thought by many that our native Filipino brethren would never be able to make a success of the colporteur work. Roman Catholicism still rules in the islands. The idea of native boys going to these people and selling them religious books seemed out of the question. But the colporteur work is ordained of God to act its part in carrying the message to every nation. It is not dependent upon outward conditions and special territories. Today we see the Filipino boys going out with such books as "Thoughts on Daniel," "The Coming King," and "The World's Crisis," and making records that would not be bad in the homelands. While I was in Manila, this report came in from one young man: "56 hours; value, \$141 gold." While this is the best record made thus far, the one-hundred-dollar mark has been reached several times. Think of this in a Roman Catholic field where the average man earns but from thirty to fifty cents a day!

While the colporteur work is progressing in the Philippines, thus far our efforts have been largely confined to the Tagalog field. Other great districts containing millions of unwarned souls are largely untouched, with the exception of what has been done in Spanish and English. A small work has been started in Cebuan, Panayano, and Ilocano, but it is only a start. Great areas lie undeveloped in these fields. Then there are the other large untouched portions that have not even been reached with our literature. What a fine field it is for an enthusiastic bookman! Here is a work started that is already as large as many of the home fields have. Nearly thirty canvassers are at work. Others will be started in as fast as they can be properly trained. Then there are the great unentered fields awaiting the coming of workers. The only books thus far that have been circulated in the vernaculars are "Thoughts on Daniel," "The Coming King," and "The World's Crisis." The man who has that field to develop may well consider himself fortunate.

Dr. Carlos Fattebert is working on a health book now. We all know what a wonderful field for a health book lies before us in Catholic lands. While I was there, we talked over the matter of a religious book to follow their present books in the Tagalog field, and we all felt that "Patriarchs and Prophets" in an abridged form would make a good one. These people have great respect for things ancient. Even the Mohammedans have high regard for Abraham, Isaac, and Jacob.

Before leaving the islands, it was my privilege to visit some of the churches in Luzon. The work in that island is going forward by leaps and bounds. Nearly three hundred have been baptized thus far this year. That would be a good yearly gain for a conference in the homeland. One hundred and seventy have come out as a result of a single effort by one of our native brethren at San Pablo, a city one hundred miles interior from Manila. It is interesting to note

Colporteurs' Summary for August, 1916

UNIONS	AGTS.	Books		VALUE 1916	VALUE 1915	Periodicals	
		HRS.	VALUE 1916			NO. COP.	VALUE 1916
ATLANTIC							
Maine	6	746	\$ 979.58	\$ 1004.85	3082	\$ 308.20	\$ 425.70
N. New England	12	1117	1421.15	602.50	1115	111.50	337.80
Massachusetts	14	1000	1302.10	624.90	10466	1046.60	737.60
S. New England	11	941	1162.50	143.05	2506	250.60	198.00
New York	10	1512	2033.45	2591.58	4530	453.00	280.50
W. New York	15	1568	1396.15	1637.45	4870	487.00	405.00
Gr. New York	8	801	796.25	636.12	8325	832.50	564.30
Totals	76	7685	9091.18	7240.45	34894	3489.40	2948.90
COLUMBIA							
Ohio	26	2264	2006.72	1163.00	3718	371.80	382.90
Virginia	11	1471	2299.60	3138.10	880	88.00	131.00
Chesapeake	12	1145	1276.70	1557.10	613	61.30	104.10
W. Pennsylvania	16	1242	2963.10	1830.77	3395	339.50	61.50
Dist. of Col	11	686	1200.05	363.10	1316	131.60	15.70
West Virginia	14	1500	2667.60	848.85	785	78.50	20.60
E. Pennsylvania	16	1180	1235.46	1700.57	4505	450.50	252.90
New Jersey	5	505	532.90	886.25	3390	339.00	398.20
Totals	111	9993	14182.13	11487.74	18602	1860.20	1366.90
CENTRAL							
Colorado	7	1186	1275.40	1093.75	900	90.00	89.70
Kansas	23	2780	2606.70	2864.70	1233	123.30	187.50
Missouri	9	1381	1582.45	466.00	2136	213.60	151.50
Nebraska	20	2010	2908.30	1517.60	640	64.00	34.20
Wyoming	5	1058	1718.30	1150.35	260	26.00	12.10
Totals	64	8415	10091.15	7092.40	5169	516.90	475.00
EASTERN CANADIAN							
Ontario	16		2004.93	3166.41	3772	377.20	338.10
Quebec	4		476.25	103.51	100	10.00	17.70
Maritime	1		50.50	222.45	2650	265.00	15.00
Newfoundland				50.50	500	50.00	
Totals	21		2531.68	3542.87	7022	702.20	370.80
LAKE UNION							
Indiana	25	1967	1917.95	857.70	425	42.50	56.10
S. Illinois	14	1315	1865.45	1626.25	700	70.00	143.10
N. Illinois	18	2231	2085.47	887.73	1730	173.00	88.50
S. Wisconsin	32	3697	2655.00				
N. Wisconsin	13	1111	1011.30	2106.10	1862	186.20	123.80
N. Michigan	15	873	839.30	724.35	575	57.50	58.00
W. Michigan	10	478	363.80	470.50	175	17.50	84.70
E. Michigan	17	1819	1481.90	1737.90	1042	104.20	318.00
Totals	144	13491	12220.17	8410.53	6509	650.90	872.20
NORTHERN							
North Dakota	13	2688	5018.80	4978.00	1391	139.10	114.30
South Dakota	7	1235	1456.65	831.80	730	73.00	22.50
Iowa	16	2496	2449.67	802.25	7270	727.00	308.70
Minnesota	18	2819	2572.45	3258.46	3370	337.00	540.40
Totals	54	9238	11497.57	9870.51	12761	1276.10	985.90
NORTH PACIFIC							
W. Washington	9	547	914.60		1895	189.50	175.70
W. Oregon	8	592	766.45		775	75.50	72.30
Upper Columbia	8	843	919.80		200	20.00	10.10
S. Idaho	6	1075	1588.95		245	24.50	58.10
S. Oregon					260	26.00	10.20
Montana					160	16.00	78.50
Totals	31	3057	4189.80		3535	3535.00	404.90
PACIFIC							
Arizona	2	303	1553.00		200	20.00	
California	4	131	473.45	465.95	2625	262.50	498.10
N. W. California	5	541	498.20				
Gen. California	7	658	808.05	127.50	94	9.40	80.00
N. California	8	724	1086.95	521.75	425	42.50	23.70
S. California	4	309	529.75		3028	302.80	93.50
S. E. California	4	167	240.00	37.25			
Inter-Mountain	5	173	288.60	543.50	400	40.00	10.00
Totals	39	3006	5478.00	1695.95	6772	677.20	705.30
SOUTHEASTERN							
Cumberland	14	1576	1213.75	1259.05	1151	115.10	71.00
Florida	8	948	1506.90	628.70	780	78.00	100.50
Georgia	14	1245	1255.85	1809.10	2062	206.20	89.00
North Carolina	18	2688	2892.01	1512.82	2882	288.20	460.80
South Carolina	0	786	1476.65	380.60	237	23.70	116.00
Totals	63	7243	8345.16	5590.27	7112	711.20	846.30

SOUTHERN

Mississippi	13	679	\$ 1153.40	\$ 731.85	335	\$ 33.50	\$ 94.50
Kentucky	15	1074	812.35	1111.25	410	41.00	106.50
Alabama	17	1534	1337.05	1130.78	815	81.50	101.10
Tennessee River	8	540	649.75	1069.80	1595	159.50	164.70
Louisiana	12	1032	1780.80	670.70	410	41.00	89.60
Totals	65	4859	5733.35	4714.38	3565	356.50	556.40

SOUTHWESTERN

S. Texas	17	919	1370.55	2145.80	260	26.00	162.60
N. Texas	24	2305	3672.70	371.30	982	98.20	93.20
Oklahoma	33	2281	3011.98	1231.60	869	86.90	263.70
Arkansas	22	2069	2749.10	627.00	750	75.00	45.80
W. Texas	15	1109	1203.40	1378.30	300	30.00	35.30
New Mexico	2	197	571.85	546.15	310	31.00	27.00
Totals	113	8880	12579.58	6300.15	3471	347.10	627.60

WESTERN CANADIAN

Alberta	13	3083	3283.15	1872.50	240	24.00	14.90
Manitoba	7	1906	1970.15	790.60	1110	111.00	41.50
British Columbia	3	234	318.20	465.70	563	56.30	83.70
Saskatchewan	14	3283	4807.50	5697.15	862	86.20	119.60
Totals	37	8506	10379.00	8825.95	2775	277.50	259.70
Foreign and Miscellaneous					10232	1023.20	365.50
Subscription List					30890	3089.00	4441.90

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	79	8419	11114.45	10877.81	4898	643.33	1968.29
British	25	1862	1024.93	2425.26	152485	3094.18	3624.00
Scandinavian	139	17611	14104.41	13226.84	23181	1510.85	297.87
Latin	13	1145	727.26	730.40	5398	173.84	146.33
West German				2223.80			1906.05
East German				2489.39			2185.21
Danube				428.19			
Gen. European				2743.11			504.72
South African	10	732	1646.54		955	68.18	
India	5	416	669.84	332.38	5381	316.90	
Korean			22.22	37.13	988	24.70	87.00
Japan			14.63	11.83	3560	152.21	87.19
Philippine	27	2173	1057.23	733.45			40.00
Hawaiian	2	306	655.35		500	45.00	
Canary Islands	1	76	15.52	60.25	37	.65	
Porto Rican	6	446	507.10	1215.96			
Cuban	5	271	738.25	2135.40			7.08
N. Honduras			30.00			8.00	
Guatemala	1	101	108.75				
W. Caribbean	4	272	468.55				
South American				1666.31			134.17
Brazilian	36	3578	2278.56	1973.47			
Venezuela				280.00			
Austral Union	22	1121	1682.90			35.92	
Jamaica				411.00			313.56
Totals, foreign	375	38529	36866.49	44001.98	197383	6073.76	11301.47
Totals, N. Am.	818	84373	106318.77	74771.20	153309	15330.90	15227.30
Grand Totals	1193	122902	\$143185.26	\$118773.18	350692	\$21404.66	\$26528.77

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	143,185.26
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	
Oct.	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1914	1915	1916		1914	1915	1916
Jan.*	152971	170760	177107	July	211040	150880	151,297
Feb.	242627	134619	222470	Aug.	171451	152273	153,309
March	224757	341059	154019	Sept.	164860	130465	
April	162027	183280	98217	Oct.	174182	123027	
May	168934	158114	117917	Nov.	142040	98174	
June	189897	159635	154701	Dec.	143190	107229	
Totals					2147976	1909515	

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

that this large effort was started by a colporteur who went to the city to sell books. He had not worked long when an interest sprang up. Soon several families were keeping the Sabbath, and an evangelist was sent to follow up the interest. A dozen or more were baptized, and the interest continued to spread until the worker was sent who brought out the large company already mentioned. I was at this place two days, and stayed with the first family that accepted the message through reading the books sold by the colporteur.

Now the evangelist who raised up the large company has gone to other places, while the colporteur who started the work in San Pablo has been put into the ministry and is carrying forward the effort. Prospects are that others will take their stand.

Truly the Lord is blessing the work in the Philippines, and we must hasten on more laborers to gather the fast ripening grain. The present force are working beyond their strength, but how can they hold back with such a large harvest to be gathered? C. E. WEAKS.

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.
February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.
March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.
April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.
May, 1915, 595,740 copies, value \$18,200.94; May, 1916, 196,084 copies, value \$6,803.98.
June, 1915, 215,051 copies, value \$7,974.76; June, 1916, 349,164 copies, value \$10,731.82.
July, 1915, 561,531 copies, value \$11,627.60; July, 1916, 451,581 copies, value \$12,985.33.
August, 1915, 451,249 copies, value \$11,301.47; August, 1916, 197,383 copies, value \$6,073.76.

Our Summary

WE are glad to be able to present to the readers of the REVIEW another encouraging summary of our colporteur work. It will be seen at a glance that the gain for August over the same month last year is more than \$24,000; and this in spite of the fact that quite a number of reports from the foreign fields are not in.

It is encouraging to see the reports that are coming in from the Central American and South American fields, some parts of these fields having only recently been entered by our work. The prosperity attending our workers clearly indicates that the fields are ripe for work. The Mission Board is receiving urgent appeals for men to act as leaders in the book work. Truly there never has been a time in the history of the advent message when there was a greater demand for our literature.

The gain for the North American Division is larger this month than during any preceding month of the year, every Union, except the Eastern Canadian,

showing a gain. We thank the Lord for his prospering hand in our colporteur work, and we believe we shall continue to see the work advance as we near the end, for, as has been said, the work is in a large degree to be accomplished through our publishing houses.

W. W. EASTMAN.

Educational Department

FREDERICK GRIGGS - General Secretary
W. E. HOWELL - Assistant Secretary

Titicaca Indian Schools

OUR readers are familiar with some of the difficulties encountered in the conduct of the Lake Titicaca Indian Mission work in Peru, especially the school work. A recent letter from Elder E. L. Maxwell, superintendent of the Peruvian Mission, brings the good news that Brother J. M. Howell, principal of the Plateria head school, has obtained a government license "to appoint teachers in subschools in the Lake Titicaca region." The license carries the seals of the educational inspector and of the provincial council, and the letter of transmission closes with the words, "May God guard you."

Of the importance of having secured this license, Elder Maxwell says:—

"We consider this a great step forward, because, in spite of the opposition of the clergy, the work goes forward with rapid strides. It is our educational work that is waking the people of Peru up to a recognition of the possibilities in the way of enlightenment that are bound up in the advent message.

"Now we have the license to establish the schools, where are the teachers to man them? Is this not an invitation to our colleges in the homeland to stir themselves to prepare teachers who can respond? Brethren, South America's millions await your answer."

We are glad to say that Brother and Sister Ellis Howard sailed recently for Peru, to assist in the mission work for the Indians.

W. E. HOWELL.

The Opening of Our Schools

THESE are stirring times in our schools. Not hundreds but thousands of our children and youth are gathering at our educational centers for the opening of a new year. Brief word has been received from all our colleges and one or two other schools. It is of the most encouraging nature. Here is the gist of it, the figures representing the enrolment during the first week in the academic and college grades:—

Pacific Union College, the first to open with 240, considerably above any previous record.

Walla Walla College, with 204, which is 25 more than a year ago. It was necessary to organize a separate college Sabbath school, as the church would not hold all.

Union College, with an enrolment larger than last year, last year's being quite an increase over previous years. "A large number of earnest young men and women," says the president.

Emmanuel Missionary College, with 233, as compared with 209 last year. "A very fine company of young people," writes the president, "earnest, devoted, and quite mature." The first Friday evening testimonies "rang clear with a

determination to adopt the motto of the school to make 'First Things First.'"

Washington Missionary College, with 207, about the same as last year, with every prospect of a rapid increase. The young men express eagerness to start work on the new college building to relieve the congestion. Some of them had to stand during the opening exercises.

South Lancaster Academy, with 255, the largest enrolment in its history and the largest next to Union College this year. Below the ninth grade are 71 more. Every ninth-grade class is held in two divisions, the New Testament history numbering 100, and the most advanced history 20. "The young people," says the principal, "are of a fine type, the faculty is of good courage, and we are all hopeful of a year filled with blessings."

Eastern Canadian Missionary Seminary, with 43, and students still coming in. This school is now carrying fourteen grades, and serving as the training school for the Union.

Graysville Academy, with a total enrolment of 70 at the end of nine days. As the Southern Junior College has been moved to its new location at Ooltewah, near Chattanooga, the original name of the local school of ten grades has been revived. The principal writes, "Our school is running nicely so far, and I really think we shall have a good, strong school."

As the school graduates of last year have been so fully assigned to important work in the mission fields and at home, it is truly gratifying to see these institutions open so well for another year's work in the developing of workers. There is every evidence that the coming school year will be the best in our educational history.

W. E. HOWELL.

Prosperity of Our Solusi Mission

IN the same mail with excellent reports on the opening of our American schools, came a letter from Brother W. C. Walston, superintendent of our far-off Solusi Mission, with the good news that their main school is overfull, many having to be turned away, while the ten out-schools are well attended. The Lord's prospering hand is surely over this mission, not only in its school efforts, but in the increase of basket and store. Brother Walston says:—

"We are all well here on our station, and receiving many blessings. Our school is even overfull, and we are now obliged to turn many away who would like to enter the school. Our ten out-schools are also well attended. The work seems to be growing rapidly on every side.

"Two of our older native teachers are now spending considerable time canvassing for Bibles and literature in the native language, among their people about the towns and mines, where quite a large number of the natives can read. This has stirred up an interest to read and learn more of our truth, and these teachers are having many calls to teach and to preach the message. Often they spend nearly the whole night thus wherever they stop. This is certainly a great and needy field, and we often wonder where the means and workers are to carry on the work until it is finished. I know the Lord has ways we know not of, and in due time the work will be completed.

"Our agricultural work has been quite a success this year, for which we are

very thankful. We seem to have been favored far more than others in this part of Southern Rhodesia, for on the whole, the season has been a poor one on account of drought.

"We have made the situation one of earnest prayer, and our prayers have been answered. We have received the rains we needed, and this has been noticed by both white and native people, and many remarks have been made by them, acknowledging a special blessing on our mission.

"We have more than four thousand bushels of corn, and our neighbors are coming to us to buy sufficient for their own consumption. The natives are obliged to come to us for food, as in many sections there is scarcely any."

W. E. HOWELL.

Rural School Convention

THE ninth annual convention of rural schools convened at Madison, Tenn., on Thursday, August 31. Over thirty schools in the various States in the South were represented, and quite a number of speakers from a distance spoke on very timely subjects.

Of special interest were the remarks of Dr. H. W. Foght, the rural school specialist from the United States Bureau of Education. Speaking on Christian education, he expressed himself as follows: "Schools like yours, and schools similar to yours organized by other denominations, have done a work and are doing a work of a kind that the public schools in the United States have failed utterly to do in the past. I feel the time has come for our educators to give a more thorough study to just your kind of schools, because it is the only way out." Dr. Foght has spent a great deal of time and study on the rural school question, and his advice and counsel were much appreciated.

The students at the school vacated their rooms for the use of the delegates, and did everything they possibly could to make the five days' institute very pleasant. Over three hundred people were entertained at the school free of charge, and every possible courtesy was shown them.

On Friday the reports of the different schools were heard. On Sabbath the usual religious exercises were conducted, special attention being given to the subject of Christian education. Saturday night, Prof. H. A. Morgan, director of the Experiment Station, College of Agriculture, University of Tennessee, Knoxville, gave a most interesting and instructive talk on the general topic of making agricultural subjects interesting to the rural school student. His lecture contained a great amount of food for earnest thought and study. Many will look back upon it as one of the most pleasing parts of the convention. Sunday the different lines of medical missionary work were considered, and speakers from Nashville and other cities spoke to the delegates. Monday was given over to the detail of school work.

Elder W. E. Videto, having been elected Bible teacher, was present from the North. He has come here to assist in the work of teaching at Madison.

A remarkable spirit of coöperation existed in all the meetings, and the Lord was very near to us. All went home feeling it had been one of the best conventions ever held in Madison.

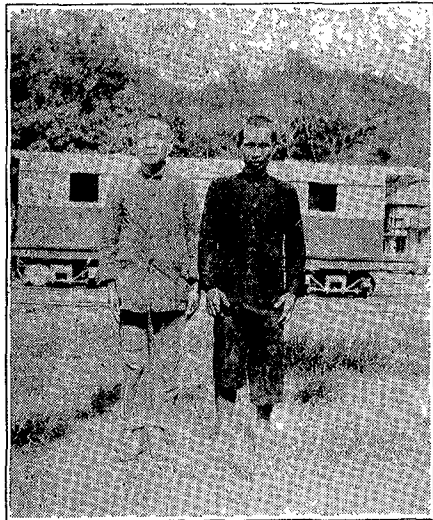
LYNN H. WOOD.

Home Missionary Department

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

Two Home Missionaries

ABOUT a year ago two young men came to Jesselton, Borneo, from five or six miles in the country, and heard the



TWO FAITHFUL WORKERS

truth. They took a good supply of our literature and returned to tell the glad tidings to their friends and neighbors, a number of whom became interested and were baptized. This aroused a good deal of opposition, and for a time our conference workers were shut out of Borneo. The Lord has overruled, and now the door is open again, so that these brethren may be visited and further work done there.

It will be seen from the picture that these two faithful workers are just ordinary natives; but they had received the love of Christ in their hearts, which caused them to seek after other souls. The Lord gave them success, as he will all who have a burden for the lost.

EDITH M. GRAHAM.

A Missionary Meeting in the Philippines

A LETTER from Brother C. E. Weaks publishing and home missionary secretary of the Asiatic Division, contains the following interesting account of a missionary meeting in the Philippines:—

"On Wednesday evening of the first week of my stay in Manila, we had a union missionary meeting for the companies in the city of Manila, and a more enthusiastic meeting I never attended. A moving picture hall was rented for the occasion, as we had no place of our own large enough. Three hundred and seven by actual count were present, and nearly all of them were our own people. A well-arranged program had been prepared, and it was well carried out. The chairman was one of our native boys, and the secretary was one of the Filipino girls. I inclose a program. You will notice my name is on it. I endeavored to tell them briefly what our Home Missionary Department means to this cause, and told them some experiences from various parts of the field.

"Nos. 7 and 10 on the program were the most interesting parts. No. 7 was the report of the secretary. While it was given in the Tagalog language, I sat by one of the brethren, who told me what the sister was saying. She was a wide-awake worker, and gave a good, clear-cut report. It showed that she was secretary in more than name.

"No. 10 was very interesting, as it was given in the form of personal testimonies from the members. More ringing testimonies I never heard. I will just give you the gist of a few of the testimonies, so that you may get some idea of the way the believers in the Philippines are working:—

"One brother stated that he had set apart definite times each week for missionary work. A Bible worker told how she had been working with tracts, and that several were rejoicing in the truth as a result of this work. One of the workers in the printing office had handed out literature, and as a result, one man had been baptized and is now attending the institute preparatory to entering the colporteur work. One of the young evangelists stated that he kept two of our leading books to lend to interested people, as he is unable to visit and study with them all. Three are now in the truth through this reading. Another evangelist told how he had presented the home missionary work to a new company, and they had taken five hundred copies of the missionary paper for their church work. Another sent literature into the hill country, where we had no work started. Now an interest has sprung up, and people are pleading that some one be sent to them. Another young evangelist had gone to a town to open up work, where he found three families keeping the Sabbath through reading.

"I might refer to other testimonies, but these will suffice to show you that it was a real missionary meeting. I am

NOTICES AND APPOINTMENTS

Camp Meetings

PACIFIC UNION CONFERENCE

Arizona.....Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

Florida, St. Petersburg....Sept. 28 to Oct. 8.
Florida, St. Petersburg (colored).....
.....Sept. 28 to Oct. 8

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE nineteenth annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., at 3 P. M., standard time, Thursday, Nov. 9, 1916, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, Secretary.

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.

James Harvey, 1729 Grove St., Oakland, Cal.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

ALITUNTUNIN NG TANGING PULONG MISIONERO Hulyo 5, 1916, ika 8 ng gabi IDARAOS SA "TEATRO LUZON"

Interprete - Bibiano R. Panis

1. Awit ng Kalahatan (Song).
2. Panalangin (Prayer)L. V. Finster
3. Tanging Awit (Song)Quarteto
4. Pasimula (Brief remarks on the purpose of the society)W. E. Lanier
5. "Ang Kahalagahan ng Gawaing Pagmimisionero" (What the Home Missionary Work Means to This Cause)C. E. Weaks
6. Tanging Awit ng mga Bata (Song).
7. "Bunga ng Gawaing Pagmimisionero" (Secretary's report)V. Javier
8. Pagsasalaysay ng mga Karanasan.
9. Tanging Awit (Song)Quarteto
10. Pamamahagi at Paglilikom ng mga Report (Personal reports).
11. Pamamahagi at Paglilikom ng "Patnubay ng Katubusan" (Furnishing those present with papers for missionary work).
12. Abuluyan (Collection).
13. Tanging Awit (Song).
14. Doxologia.
15. BendicionEmilio Manalaysay

more and more convinced that our hope in these great Eastern lands lies in setting the people to work. The work in the Philippines is progressing, nearly three hundred having been baptized thus far this year; and I believe these good results are mainly due to the fact that the brethren there have made a large use of our literature."

A. A. Tucker, 613 North Western, Oklahoma City, Okla.

Mrs. J. R. Lloyd, 635 East Fourth St., Alton, Ill.

Linda Womack, 520 East Jones St., Sherman, Tex.

Edward Quinn, Jr., Takoma Park, Washington, D. C., desires names of interested persons, for use in missionary correspondence.

Address Wanted

MRS. CLARA M. WORLEY, 806 West Stone St., Fairfield, Iowa, desires to communicate with some Seventh-day Adventist in or near Keokuk, Iowa.

Obituaries

RICHARDS.—Died Sept. 5, 1916, in Findlay, Ohio, Franklin P. Richards, in his sixty-fifth year. Some years ago he was baptized and united with the Seventh-day Adventist church. He was laid to rest beside his companion, who preceded him in death. D. E. LINDSEY.

PRENTISS.—Celia M. Prentiss died July 25, 1916, in Denver, Colo., in her sixty-ninth year. She united with the First Seventh-day Adventist Church of Denver about ten years ago, and was a faithful member to the last. We laid her to rest in the blessed hope.

G. W. ANGLEBARGER.

BARRON.—George A. Barron was born in Brooklyn, N. Y., Sept. 14, 1835, and died in Idaho Springs, Colo., Feb. 22, 1916. For about eight years Brother Barron had served as elder of the Idaho Springs church, and he died strong in the faith. We believe he sleeps in Jesus.

G. W. ANGLEBARGER.

BROWN.—Mary E. Dunbar-Brown was born in Andover, Conn., Aug. 3, 1849, and died Sept. 3, 1916, in Janesville, Wis. Twenty years ago she embraced this truth, and was a member of the Janesville church at the time of her death. Funeral services were conducted by the writer.

H. H. HICKS.

QUACKENBUSH.—Albert Augustus Quackenbush was born Nov. 13, 1847, in New York State. His boyhood was spent in Monroe County, Michigan. At the age of twenty-one he was married to Miss Maria Allen, of Charlotte, Mich., who has been a Sabbath keeper for years. Eight children were born to them, of whom five survive their father, who died May 29, 1916, at Grand Rapids, Mich.

J. M. WILBUR.

THORNTON.—Annie Naylor was born in Halifax, Yorkshire, England, Oct. 18, 1829, and died at her home, in Ironton, Wis., Sept. 5, 1916. Feb. 4, 1863, she was united in marriage with Richard Thornton, and to them were born six children, four of whom survive. In 1866 she embraced the doctrines taught by Seventh-day Adventists, and to the time of her death never doubted the final triumph of the message.

H. H. HICKS.

JONES.—LeRoy A. Jones was born in New York, Jan. 27, 1853, and died in Forest Grove, Oregon, Aug. 27, 1916. In 1886 he accepted present truth. His wife and several children are left to mourn the loss of a faithful husband and father. One of his daughters, Mrs. R. H. Leech, has spent eight years as a missionary in India. The funeral services were conducted by the writer, assisted by Elder R. D. Benham.

L. E. FOLKENBERG.

BERGGREN.—Mrs. Carrie Berggren was born in Hvittensten, Eda Socken, Värmland, Sweden, Feb. 3, 1875, and died in Tacoma, Wash., Aug. 31, 1916. She leaves to mourn their loss her husband, four small children, her parents (in Sweden), two brothers, two sisters, and many other relatives. Her father, Elder O. Johnson, is well known as one of the pioneers in our work in Sweden. Though we sorrow, we do not mourn as do others who have no hope.

D. NORDENMALM.

Present Truth Series No. 22

The Eastern Question

OUR people are quick to respond to announcements like the one made in last week's REVIEW about the October number of the Present Truth Series, "The Eastern Question," by Elder A. G. Dan-

iels. Orders marked "Rush" began to come in at once. West Michigan Tract Society was the first society to send an order for five thousand copies. Before October 1, the earliest date copies of this issue can be mailed at pound rates, orders will be piling up in large numbers.

While the first Eastern Question Extra, issued in November, 1914, had a circulation of 1,300,000 copies, the present issue will doubtless greatly exceed that number, for it surpasses it in every particular, and recent developments in the European war give the question added interest to the general public. This issue will, therefore, be in demand far more than the first issue.

In addition to the strong, stirring, general subject matter, the illustrations, including the impressive map showing "the cross on which the peace of the world has been crucified," the four pages of the issue are broken up with nine striking paneled quotations set in bold type, of which the two following panels are illustrations:—

WHAT DOES IT MEAN?

"Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious audience."—Springfield Republican.

Unquestionably this great war belongs to a series of epoch-making events which lead toward one great culminating event in the history and destiny of the human race.

"It is not in reality one event that has changed the world. It is a world-change that has culminated in a great event."—Dr. Hobhouse.

THE VITAL ISSUE

Briefly and simply stated, the Eastern Question is, What power shall control the territory along that natural waterway connecting the Black Sea and the Mediterranean?

"Access to, free passage through, or control of, the Mediterranean is the permanent objective behind the foreign policy of all the greater European powers. . . . It is an objective, however, that lies at the very industrial and commercial life of Great Britain and Russia; that is bound up with all the ambitions of Germany, and that underlies the industrial and financial aspirations of Italy and the Balkan States. For the Mediterranean is the greatest trade route in the world. It is the gateway from the Occident to the Orient."—Frederic C. Howe.

Present Truth Series

September List

ON account of the great number of names of relatives and friends sent in during the last week of August for this special P. T. S. September list, the time for closing the list was extended to October 1, at which time the list for this special effort will be definitely closed, with provision for another list to be opened Jan. 1, 1917, when a new series will begin.

The name of the paper in which this new series will be run will be changed

from REVIEW Extra, or Present Truth Series, to the very appropriate and historic name of "The Present Truth." The new series will cover practically the same fundamentals of the message as presented in the old series, rewritten, and brought up to date,—a series of twenty-four lectures on as many leading points of the gospel message to the world at this time,—a course of lectures to be given by the laity through the mails to the thousands who could be reached in no other way,—a plan through which all believers may become strong factors in the giving of the message.

The special September list for relatives and friends, to close October 1, will result, we believe, in a great awakening, not only among those to whom the series is sent, but within the ranks of our own people. The blessing of this effort will be reciprocal. Between twenty-five and thirty thousand individual names have been furnished for this list. These, with more than double their number, will be reading during the winter the solemn message given in this series, and with the prayers of the churches constantly following this literature week by week, there can be no failure in a rich harvest of souls.

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Our Oldest Readers

FROM far-away Norfolk Island, in the bosom of the Pacific, Mrs. S. T. Belden writes us that she has read the REVIEW for over sixty years. She also says: "I know all its excellencies, and do not feel that I could get along without it. As long as I live, I expect to take it."

Perhaps not many of our subscribers have been readers of the REVIEW as long as Sister Belden has been, but we believe there are many who have been readers as long as forty years. From time to time we will publish a list of those who have read the REVIEW for forty years or more. Let us hear from you.

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Efficiency

THE nations of Europe are studying in every way possible to bring their men and women up to the highest point of physical efficiency. The needs of the hour demand it. In the November *Life and Health*, A. B. Olsen, M. D., D. P. H., tells what English people are doing to accomplish this. What is good for Britain would be valuable for her neighbor across the sea, who is desirous of having physically fit citizens.

The infantile paralysis problem is still unsolved. The November *Life and Health* contains four short articles on this question. There was such a demand for the October issue, one of the leading features of which was a study of infantile paralysis, that we were forced to print a second edition. Since that number was published, a whole month's earnest research was given to this problem, so the information in November *Life and Health* is better than it was possible to give in the October issue.

These are but two topics of a magazine brimful of practical suggestions for better health. Agents are wanted in every community, because people everywhere need the principles taught in our health magazine.

Why not begin now to distribute this issue? Send orders to your conference tract society.

YOUR KINDERGARTEN DEPARTMENT



I S THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6x9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

THE ROUND TABLE has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

EIGHT LITTLE RED CHAIRS for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE PRICES.—The book is issued in two styles of binding, board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

ORDER FROM YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., OCTOBER 5, 1916

THIS week from New Orleans, Elder and Sister Berger Johnson, with their two little ones, are sailing for the Canal Zone, en route to Central America, having responded to a call from the West Caribbean Conference for an evangelist in Bocas del Toro, Panama. While the first work will be the shepherding of six or eight English-speaking companies in this region, it is expected that their labors will extend to the Spanish-speaking peoples of Central America.

A LETTER from Elder N. P. Neilsen, president of the Central California Conference, states that during this year, up to September 9, 134 have been baptized in that conference. These, with twenty-four received into the church on profession of faith, made an addition of 158 to that conference membership. Brother Neilsen adds: "The Lord has been good to us, for which we bless his name. Truly he is going before his people in a wonderful way. There is a God in heaven who does things on earth."

SPEAKING of the missionary activity of the believers in one of the newest churches in Argentina, in the city of Rosario, Brother A. R. Dennis writes: "One sister who can neither read nor write sells from three to five hundred copies of our Spanish magazine a month." We venture to say that, like many others in Catholic lands whom this truth has found illiterate, this sister will very soon be reading the printed page that she is so earnestly passing on to others.

THIS week Prof. C. P. and Mrs. Crager, with their two children, are sailing from New York for Buenos Aires, Argentina. Professor Crager was for years principal of the South African Union College. He returned to America for a very much-needed furlough last year, but now, with health restored, he goes to join the forces in South America, taking up field work as educational and young people's secretary in the Austral Union Conference, which includes Uruguay, Argentina, Paraguay, and Chile.

THERE has come to hand a copy of *La Cronica*, a weekly illustrated paper published in Lima, Peru, containing a full-page illustrated article dealing with our mission work at Lake Titicaca. In this article it is made clear that this mission work is being carried forward by Seventh-day Adventists, and the general tone of the article is favorable. It mentions, among other things, that under the influence of the mission the Indians have abandoned the use of coca and alcohol. This means much to the Indians, who are generally held in bondage to the use of these objectionable stimulants, and it is only the power of the gospel which has brought deliverance to them. We judge that the publication of this article will bring our mission work around Lake Titicaca to the favorable attention of a wide circle of readers in Peru.

THAT our truth-filled periodicals are being used of the Lord to accomplish a great work is very clearly demonstrated the world over. Brother James E. Shultz writes from Shanghai, citing another interesting instance: "There is a company of about forty in this province who have been keeping the Sabbath for several months as the result of reading the Chinese *Signs of the Times* magazine. We also have our first Sabbath keeper in the province of Chi-li, as the result of the influence of the magazine."

RECENTLY Brother Immanuel Siregar, our teacher in Battakland, Sumatra, was apprehended by the authorities for holding meetings on the Sabbath, and compelled to appear at Siboga, a place some distance from his home, for trial. All this came about through the influence of enemies of our work complaining to the Dutch officials concerning the presence of this new mission. There are about one hundred pupils attending the school conducted by Brother Siregar; and in his absence the school work went on as usual, in charge of other teachers. Brother F. A. Detamore visited Battakland about this time. He had several talks with the officials, and learned from them that they would be pleased were we to open other schools in Battakland. One of the couples leaving San Francisco August 1, went to answer a long-standing plea from Battakland for help.

BROTHER E. L. MAXWELL, superintendent of the Inca Union Mission, in South America, writes: "During September, 1915, I took a trip up the north coast, and before returning to Lima I had baptized sixty persons,—carpenters, tailors, shoemakers, and artisans of nearly every class. In the mountains, at an elevation of 13,000 feet, in sight of the eternal snows, I baptized three Quichua Indians, our first fruits among this great tribe numbering many thousands. On the plains of Junin, three miles above the sea, I celebrated the first Protestant baptism, in sight of the famous battle field where Bolivar and Sucre wrested the Southern Continent from the dominion of Spain one hundred years ago. At the end of our first two years in the field we have added 303 baptized believers, bringing our membership up to 490, with more than seventy-five to be baptized in the next three weeks."

"THE agreement between the House and Senate conferees on the bill giving a greater measure of self-government to the Philippine Islands was approved by the Senate by a vote of thirty-seven to twenty-two. In lieu of the present Philippine commission, which is abolished by the bill, it is provided that the Filipinos shall elect a senate, the first election to take place next month. The house is already elected by the people. With the election of the senate the electorate is to be increased by about 600,000. About 200,000 Filipinos vote now, and the new law will grant voting rights to about 800,000. The amendment of Senator Clarke, of Arkansas, providing for the independence of the Philippines after two and within four years has been eliminated from the measure, but the preamble recites that it is and always has been the intention of the United States to grant independence when a stable government has been established."

WE learn from South Africa that Elder W. B. White, the Union Conference president, has recently returned from a round of visits and Bible institutes in the Rhodesian mission fields. The workers report rich blessings and prospects of great extension of the work among the African tribes. The crying need is more workers to man the stations and extend the line of outposts.

Loma Linda Graduates

ALL our people will be interested to know that the present year the graduates of the College of Medical Evangelists have again made excellent records in their examinations before the State boards of examiners.

In the month of June eight of the graduates in medicine took State board examinations. Seven of these were in California, and one was in the State of Oregon. All these graduates passed their examinations with excellent grades.

At the same time, in the month of June, eight of our graduates from the Nurses' Training School took the State board examinations for nurses, and all passed with excellent grades.

Among the one hundred and ninety-seven who took this nurses' examination in California, graduates of sixty-three different training schools, there was only one school whose graduates made a better showing than the Loma Linda graduates. This was the training school at St. Helena Sanitarium. Nine of their graduates took the examination without any failures. No other school in the State reached so good an average.

NEWTON EVANS, M. D.

The Ellen G. White Memorial Hospital

WE are rapidly coming to the time appointed, Sabbath, October 14, for the special consideration of the work being conducted at Loma Linda. A number of articles concerning our medical college have recently appeared in the REVIEW AND HERALD and the various conference papers, and in addition to this a program has been prepared for the special services of the day. In these the writers have set forth the many reasons why the denomination needs such a college for the medical training of its young men and women who desire to qualify themselves for the great medical missionary effort, both at home and abroad, made possible and imperative by the proclamation of the third angel's message.

They have also presented some of the most urgent needs of the college to enable it properly to train its students and qualify them satisfactorily to meet the demands of the medical profession and the requirements of the fields to which they may be sent. The imperative need is the hospital building in Los Angeles, for which we are now appealing. In order that this additional facility may be made sure, and the work begun at once, we are now calling for an offering out of the ordinary, even a dollar offering. It is most earnestly desired that the presentation of this work and its needs, in the program that has been arranged for October 14, will so appeal to our people that we may have a hearty response to our request for a dollar offering.

W. T. KNOX.