

The Advent And Sabbath **REVIEW LITERAL**

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

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The Spirit of Christ

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

There has ever existed in connection with the church a class of professed Christians, who, disregarding the plain requirements of God's truth, claimed to receive authority for their course of action from a higher source than the Word,—to be guided directly by the Spirit of Christ. In Luther's day this class, with Thomas Münzer at their head, came near ruining the cause of truth by their fanaticism; and had it not been for the providential return of Luther from the Wartburg, a far different mold might have been given to the work of the Reformation.

The same class exists in the world today. Among them are men, who, tired of the restraint placed upon them by the truth of God, seek an easier way of Christian living than the path marked out by the lowly Man of Nazareth. To them the Word of God in its plain, literal sense has no meaning. Like Origen, they seek for its hidden, spiritual significance, revealed, they say, directly to them by the Spirit of Christ. They cry with Münzer, "The Spirit! the Spirit!" But when we see their inconsistent lives and actions, and witness their ruthless rejection of truth simply because it condemns their wrong course, we feel to exclaim as did Luther: "Most assuredly we will not follow where their spirit leads them."

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6.

Here is the test of man's relationship to God. It is not his lofty professions, nor the piety accorded him by his brethren, but the fact that he walks in the ways of the Lord, which marks him as a child of God. He who has the spirit of Christ will be Christ-like. He will do as Christ did, and "walk even as he walked." Let us note a few of the many good things characteristic of the life and walk of Jesus, and determine, if possible, what

fruits should appear in the life of him who is led by the Spirit.

Christ kept the law of the Lord. He says through his Spirit:

"I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 8.

This delight in the commands of God led him to regard each of the ten great precepts of equal importance and obligation. If the Spirit that was in Jesus led him to keep the law, and that same Spirit is in us, will not the principles of the law govern our lives likewise?

Christ was "meek and lowly in heart." Matt. 11: 29. To be "meek" means to be "submissive to the divine will, gentle, yielding, unswerving, and humble." He who has the spirit of Christ will manifest the fruit of meekness in his life. Gal. 5: 23. He will not be proud and boastful, holding his own opinions in opposition to the plain "Thus saith the Lord," exalting self and his own righteousness, but will be "submissive to the divine will," "humble," "yielding," even though the truth of God may cut across his way and condemn his course. He will not compromise with evil, but will be "unswerving" for God and right, anxious to know the way of the Lord, and delighting to walk therein.

He who has the spirit of Christ will manifest a forgiving disposition. When wronged by others, spit upon, and reviled, he will be enabled to say, as did Jesus when suffering at the hands of cruel men, "Father, forgive them; for they know not what they do." He will not hold for years some old grudge against a brother in the church, but will forgive even as he expects Christ to forgive him. Mark 11: 25. He will go even farther than this. If he knows that his brother has aught against him, he will go to that brother and try to effect a reconciliation. Matt. 5: 23, 24. It is only when the suppliant complies with these conditions that God has promised to hear his prayers.

The Spirit of God will be shown in his followers through their missionary efforts. Christ "went about doing good," and all who are actuated by his Spirit will do as he did. It may not be to preach the gospel in foreign lands, nor to contribute thousands of dollars to the support of missions; but every man who has the love of Jesus burning in his soul, will, according to his several ability, help swell the tide of missionary effort. Christ has given to every man his work. Mark 13: 34. Each should determine where his place is in the work of God, and then faithfully perform every known duty. A visit to the sick, a kind word, a cheering smile, a silent prayer for the work of God,—all these give evidence of the love of Jesus in the heart. Nor is it alone to strangers that the missionary spirit will be shown, but in the home and among friends as well. Helping the weary wife or mother in her duties, making the home pleasant for the tired husband or father, reclaiming with gentle words the backslidden son or daughter, are only a few of the many ways in which the Spirit of Christ will manifest itself to him who is guided thereby.

As the artist can produce a better picture by closely studying the scene before him, so may the Christian better model his character after the divine image by carefully studying the great Example. We become like that about which we think. As a man "thinketh in his heart, so is he." Like begets like. The man whose mind continually runs in a low channel of thought will become low in nature. But he who is endeavoring by a right course of action to climb upward toward God, will, almost unconsciously to himself, approach so near to the source of light that, permeated and transformed by the divine rays, his life will become like the life of God, and on his heart will be painted the divine image of Christ our Lord.

Do you wish to become like Jesus? Study his life and character; meditate upon his wondrous words of instruction; treasure up his teachings in your

heart; live them out in your life. Think of Jesus, talk of Jesus, act like Jesus. Do in all things just as Jesus would do under the same circumstances.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

God's Training School

God, who has given us a great message to carry to all the world, has told us that the movements of human history, as they relate themselves to the closing of this work, are to be very rapid ones. These rapid changes bring greatly increased opportunities, which in turn demand a greatly increased supply of workers fully to utilize them.

But what of the kind of workers the future will demand? It is a matter which has become almost axiomatic that in this great crisis the whole world has been so changed that it may be truly said that we face a new world. The future messengers of the advent must face conditions which have never been met by the workers in the past. Not only will large numbers of young men be needed, but they must be tried men,—men who have proved true to God and to duty under new and difficult conditions.

If you find yourself, dear young reader, amid trying surroundings, God is putting you through his training school of experience in order that you may become for him a worker that need not be ashamed, no matter how forbidding your environment may seem.

When God purposed to train a man to be the prime minister of Egypt, the greatest nation of that day, he allowed him first to be sold as a slave, and then to be thrown into jail on a false accusation. No matter what his environment, however, Joseph was a helper—a positive, constructive force. And because of that large-souled spirit of interest in the welfare of those about him, and of the country in which he lived, he saved, under God, not only a great nation from starvation, but also was the means of pre-

Do this, and his Spirit will come into your heart in unstinted measure; and in your life will be manifest that love of God and that loyalty to every principle of right which is in him who is the way, the truth, and the life.

F. M. W.

serving the life of his father, and the lives of his brothers and their families.

Again: Daniel, though carried captive into Babylon, obeyed God's command and sought the good of the land into which in the providence of God he had been brought. He so profited by the educational advantages of Nebuchadnezzar's school, that he became, under divine blessing, the "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." He proved himself such a wise statesman that he was also made prime minister in Medo-Persia, the great empire which succeeded Babylon. Such honors could not have come to Daniel if he had not had in his heart an earnest interest in the welfare of the country in which he lived.

Joseph and Daniel have been cited to us by the spirit of prophecy as examples of what our young men should be at this present hour. If the youth of this day can but be as true to principle as were those young Hebrews, and have the same vital interest in, and offer similar helpful service to, the country where they live, God can mightily use them as his witnesses in this generation.

May the great world crisis now upon us serve to broaden our vision and deepen our sympathies, and may our personal trials be so met that we develop stronger Christian characters by the grace of Him who makes us always to triumph in Christ Jesus our Lord. Then will be proved true the scripture which says, "All things work together for good to them that love God." And let us remember "This is the love of God, that we keep his commandments."

L. L. C.

Delivered as They Sang of God's Power

HELPLESS before the vast multitudes of Ammon and Moab and Seir, the children of Judah, in the days of Jehoshaphat, turned with all the heart to God for deliverance. Then they began to sing the praise of God for his wondrous power. "And when they began to sing," the Record says, confusion and terror came upon the

enemy, setting them against one another.

In the days of the Moravian persecutions a company of believers found deliverance by song. Bost, a historian of the Moravian movement, repeats the story, as told by David Nitschmann in his "Life." A company of Moravians were holding a meeting in Kune-

walde, in 1723. The attack and the deliverance are narrated as follows:

"On this occasion their enemies again came upon them with great force, for they feared the people. As they entered the place, the brethren began to sing, with a clear and strong voice, Luther's celebrated hymn:

"If the whole world with devils swarmed,
That threatened us to swallow,
We will not fear, for we are armed,
And victory must follow.
We dare the devil's might,
His malice, craft, and spite;
Though he may us assail,
He never shall prevail:
The word of God shall conquer."

"The officer demanded silence, when they repeated the verse a second and third time, which struck him with such terror that he ran away, leaving behind him a number of books he had collected."

The song was inspired by trust in the power and presence of the living God, and at the call of faith the deliverance came, the Lord evidently striking the hearts of their enemies with supernatural fear. W. A. S.

MORE PROHIBITION MEASURES

SINCE we last went to press the agricultural bill to which national war-time prohibition was added as a rider, has been finally passed by the Senate, and now goes to conference in order that differences between the Senate and House bills may be adjusted. Before the passage of the agricultural bill, another, and this time a "record vote," was taken on the prohibition section. It was adopted with only six voting against it.

This was on Friday, September 6. On the very next day the hearts of prohibitionists were greatly cheered

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by an executive order of President Wilson forbidding the brewing of beer after December 1. The distilling of whisky has been under the ban for more than a year; so that wine is the only intoxicating beverage which can still be manufactured after December 1. Even this will cease May 1, 1919, if the prohibition rider on the agricultural bill recently passed by the Senate is agreed to by the House.

Concerning this recent executive order against the manufacture of brew, the *Washington Post* says editorially:

"It is true that arbitrary prohibition by executive order for the conservation of food-stuffs and fuel does not express public sentiment as to the merits of prohibition as a moral or economic issue. And it is likewise true that when the war is over and these executive orders are void, the issue will again come before the people. But there is no denying the fact that practical prohibition as a war measure gives the prohibitionists a decided advantage in the permanent settlement of the issue and makes it more difficult for the wets to resist their attacks.

"So marked has become the dry sentiment that astute political managers who have hesitated to take a hand in the wet-and-dry fight are now climbing aboard the water wagon with feverish haste. In Ohio and Pennsylvania and many other States the liquor question is a live issue in the pending campaign. Political prophets who profess the ability to discern the shadows of coming events are adjusting their principles to a dry sentiment, and it now appears that the pioneer work of the missionaries of temperance who preached the dry gospel in bygone generations is about to bear fruit."

L. L. C.

LIFE'S HEROISM

LIVING is usually harder than dying. It lasts longer, and it costs more. Yet merely to live on, day after day and year after year, in the service of one's fellows, is not nearly so spectacular a thing as to die suddenly for a fellow being; therefore the heroes whose heroism consists in living do not get so much notice as the heroes whose heroism consists in dying.

The "Jim Bludso" type of man, whose big heart and grim determination to keep his steamer's nose on the bank until all were saved, is worshiped with an adulation entirely lacking for another whose grim determination forces him to stand by his fellows a lifetime instead of an hour, and who dies a commonplace death in bed. Men do not always see things as God sees them. To "lay down his life for his friends" may mean to die, but it oftener means to live; and "greater love hath no man than this, that a man lay down [in life, not merely in death] his life for his friends."—*Sunday School Times*.

NATIONS cannot afford to leave vital problems to the haphazard methods of physical force.—*Gardner Murphy*.

STUDIES IN THE TESTIMONIES

The Home

TYLER E. BOWEN

1. WHAT has Christ ordained?

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."

"He who gave Eve to Adam as a helpmeet, performed his first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began his public ministry. Thus he sanctioned marriage, recognizing it as an institution that he himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above."—*"Ministry of Healing," pp. 356, 357.*

2. In the establishing of a home and the selection of a life companion, what should be carefully considered?

"Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale.

"The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children,—such as will enable both parents and children to bless their fellow men and to honor their Creator."—*"Ministry of Healing," pp. 357, 358.*

3. In the choice of the location of the home what principles should guide us?

"Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. Those who understand what constitutes life's true success will be wise betimes. They will keep in view life's best things in their choice of a home.

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven. Go where, apart from the distractions and dissipations of city life, you can give your children your companionship, where you can teach them to learn of God through his works, and train them for lives of integrity and usefulness."—*"Ministry of Healing," pp. 366, 367.*

4. What is said of God's original design in the location of homes?

"It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning he placed our first parents amidst the beautiful sights and sounds he desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."—*"Ministry of Healing," p. 365.*

5. What responsibility is laid upon the father and mother in the home?

"There are fathers and mothers who long to labor in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to the Saviour and his love. The work of winning their children for Christ many parents trust to the minister or the Sabbath school teacher; but in doing this they are neglecting their own God-given responsibility. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labor, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God."—*"Christ's Object Lessons," p. 195.*

6. What lesson for the family is given in the lost piece of silver?

"The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search.

"This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's intrusted gifts. . . .

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to him for our management of his property."—*"Christ's Object Lessons," pp. 194, 195.*

7. How should parents ever regard their children?

"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as underteachers, while Christ himself is the chief instructor."—*"The Desire of Ages," p. 515.*

8. In working for the salvation of their children, for what should parents not look? What should they do?

"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking his forgiveness, and believing that he pardons and receives them as he received the children when he was personally on earth."—*The Desire of Ages*, p. 515.

9. In the example Jesus set for the parent and the child what did he avoid in all his intercourse, even with the uncultured?

"Jesus was the pattern for children, and he was also the father's example. He spoke as one having authority, and his word was with power; yet in all his intercourse with rude and violent men he did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated."—*The Desire of Ages*, p. 515.

10. What counsel is given one mother who took on too many burdens outside her own home?

"You give considerable time to those who have no special claims upon you, and in so doing you neglect the sacred duties of a mother. God has not laid upon you many of the burdens which you have assumed. You have visited and helped those who did not need your time and care half so much as your own children, who are now forming characters for heaven or perdition. God will not sustain you in ministering to many who are really suffering under the curse of God for their dissolute and wicked lives.

"The first great business of your life is to be a missionary at home. Clothe yourself with humility and patience, forbearance and love, and go about the work that God has ordained you should do, which no other one can do for you. It is a work for which you will be held responsible in the day of retribution. God's blessing cannot rest upon an ill-disciplined household. Kindness and patience must rule in the home to make it happy."—*Testimonies for the Church*, Vol. IV, p. 138.

11. To a husband and father who pressed his own ideas too far, holding too tightly the reins of government in his own hands, what counsel is given?

"Were your wife and other members of your family without tact or skill, you would be more excusable in taking the reins so entirely into your own hands; but this not being the case, your course is altogether unwarrantable. . . .

"Seek to develop goodness, patience, love, and all the graces which will have a transforming influence in your home, and will brighten the lives of your family and your friends. Confess that you have done wrong, and then turn squarely about and strive to be just and right. Do not endeavor to make your wife a slave to your will, but by kindness and an unselfish desire to promote her comfort and happiness, draw her into close sympathy with yourself. Give her an opportunity to exercise her faculties, and do not try to warp her mind and mold her judgment till she loses her mental iden-

tity."—*Testimonies for the Church*, Vol. IV, pp. 128-130.

12. What reproof is given a wife who confided too much in those not of her own inner family circle?

"I have been shown also that the wife has let her sympathies and interest and affection go out to other men, who may be members of the family. She makes these her confidants, shows a preference for their society, and relates to them her troubles, and perhaps her private family matters.

"This is all wrong. Satan is at the bottom of it; and unless you are alarmed, and stop just where you are, he will lead you to ruin. You cannot observe too great caution, and encourage too much reserve in this matter. If you have tender, loving words and kindly attentions to bestow, let them be given to him whom you have promised before God and angels to love, respect, and honor, while you both shall live. Oh, how many lives are made bitter by the breaking down of the walls which inclose the privacies of every family, and which are calculated to preserve its purity and sanctity! A third person is taken into the confidence of the wife, and her private family matters are laid open before the special friend. This is the device of Satan to estrange the hearts of the husband and wife. Oh, that this would cease! what a world of trouble would be saved! Look within your own hearts the knowledge of each other's faults. Tell your troubles alone to God."—*Testimonies for the Church*, Vol. II, p. 462.

13. What should be thrown around every family?

"Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—*Ministry of Healing*, p. 361.

14. As companions what should neither the husband nor the wife seek to do?

"Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do."—*Ministry of Healing*, p. 361.

15. What should our homes be for the tempted youth?

"Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.

"These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate

touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."—*Ministry of Healing*, pp. 354, 355.

16. By the exercise of a steady purpose, a kindly, self-sacrificing spirit, what may radiate from all our homes, humble though they may be?

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*Ministry of Healing*, p. 355.

DO NOT BE A FRETTER

THERE is one sin which is everywhere underestimated and quite too often much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help.

Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as the sparks fly upward." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—*Herald of Peace*.

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"FOUR things a man must learn to do
If he would make his record true:
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

❖ ❖ ❖

"WHATEVER purifies, fortifies the heart."



BIBLE STUDIES

The Judgment

G. B. THOMPSON

1. WHAT title did Abraham apply to the Lord while talking concerning the destruction of Sodom?

"Shall not the Judge of all the earth do right?" Gen. 18: 25.

2. What two solemn events await all mankind?

"It is appointed unto man once to die, but after this the judgment." Heb. 9: 27.

3. What appointment has been made concerning the judgment?

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

4. Are both the righteous and the wicked to be judged?

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17.

5. With whom will the judgment begin?

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

"The lives of all who have believed on Jesus pass in solemn review before God. Beginning with those who first lived upon the earth, our Advocate examines the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. From age to age, all who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon written against their names in the books of heaven, and in the closing work of judgment their sins are blotted out, and they themselves are accounted worthy of eternal life."—*"The Spirit of Prophecy," Vol. IV, p. 309.*

6. When did the investigative judgment begin?

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

As shown in previous studies, the cleansing of the sanctuary is the work of judgment. The cleansing of the sanctuary is the putting away of sin, and before sin can be put away there must be a judgment work to determine whose sins have been canceled by the blood of the everlasting covenant. The judgment, therefore, began in A. D. 1844, at the end of the twenty-three hundred days, or years. In the type the period of atonement lasted but one day. This was a short period, compared with the daily round of services which had been going on

during the whole year in the first apartment, or holy place. Analogy would indicate that the period of our High Priest's ministration in the most holy place will be comparatively short. In view of the fact that the work of Christ in the second apartment has been in progress for nearly seventy-four years, we are warranted in believing that his work will soon close, and the judgment end.

7. What proclamation of the judgment is a matter of prophecy?

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

When the work of judgment began in heaven, the solemn proclamation of this mighty event began in the earth, holding up to the world the duntrodden standard of judgment, the decalogue, and bidding all the people prepare for this searching investigation. How this reveals the love of God! There is nothing our heavenly Father so much desires as the salvation of souls; so in every way possible he seeks to make known the events which are coming upon the world, and invites the inhabitants of the earth to flee from wrong, and enter the haven of rest. "Whosoever will," may come.

8. What will be considered in the judgment?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

"By Him actions are weighed." 1 Sam. 2: 3.

"They were judged every man according to their works." Rev. 20: 13.

"Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels of God have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn. They go before us to the judgment."—*"The Spirit of Prophecy," Vol. IV, p. 311.*

9. Out of what are we judged?

"I saw the dead, small and great, stand before God; and the books were opened:

and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

10. What book is mentioned by an ancient seer?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

Oh, how good God is! The words that we speak to his honor are regarded by him as a rare treasure. Words of praise spoken by some humble saint of God, may seem of little value to us. The lips may falter, and the grammar be imperfect, but if spoken from a sincere heart, they are written down by an angelic secretary in God's great "book of remembrance."

11. In what book are the names of God's people recorded?

"Entreat thee also, true yokefellow, help these women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Phil. 4: 3.

12. Is it possible to have our name blotted out of the book of life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

It is quite clear from this scripture that we may lay hold by faith upon eternal life, and have our name recorded in the "book of life," yet if we fail to walk in the light and become an overcomer, in the judgment, our name, instead of our sins, will be blotted out.

"All who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by the majority of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery."—*"The Spirit of Prophecy," Vol. IV, p. 314.*

13. What is the great moral standard of the judgment?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

That the decalogue is to be the standard by which character is to be compared, is clear from the typical service. The high priest went alone into the most holy place with blood, which, over the mercy-seat, above the law, he offered for the sins of the people. It was the law beneath the

mercy-seat which had been transgressed, and for the transgression of which an atonement must be made.

So in the heavenly sanctuary our great High Priest enters into the most holy place, where the ark of his tabernacle is, and over the broken law of Jehovah atones for the sins of his people.

14. Who shall be able to stand in that great day?

"In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2: 9, 10.

OUR FATHER

SOME years ago there was a very learned doctor who did not believe in God, and to find out whether other people really knew anything about him, he one day went to see a very good man, Pastor Goessler. The pastor prayed with him, and then said: "Now, Doctor, you pray." Dr. Ribbenthrop tried, but he could not manage, and so he gave up the attempt. At this the good pastor looked at him and said: "How strange it is that what a little child can do, the great, learned Dr. Ribbenthrop cannot accomplish!" The doctor went away thinking.

As he walked along he met a little schoolgirl hurrying home. He stopped her and asked, "Little girl, can you pray?" The girl was frightened at his question, but managed to answer, "Yes." "Then pray," said the doctor. Still frightened, the little girl began to say aloud the Lord's Prayer. She repeated it from "Our Father" to "Amen," and Dr. Ribbenthrop passed on, thinking more than ever.

Before very long he began to understand how and why the little girl could pray, and after much thinking he began to believe in God. Soon he could himself pray, and later he became a very great missionary in India. There he attended to lepers and outcasts until the people scolded him for working so hard for them. But he only answered, "I have denied the Highest, and I must now make myself the servant of the lowest." And he worked on.

So a little girl was able to help a great and learned man. God, who loves us all, uses the prayers of children to make the world nicer and better for grown-up people, and I know one father who always feels happier when he is away from home when he realizes that his little boy prays night and morning that all may go well with him. So let little children go on praying. Always your prayers are heard by God, and he never forgets to listen because you are little. And you never know whom your prayers are helping to a better or a happier life.—*Christian World*.

No man is a free man who has a vice for his master.—*Socrates*.

GENERAL ARTICLES



"Choose You This Day Whom Ye Will Serve"

D. H. KRESS

"ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

The way leading unto life eternal has always been, and always will be, a narrow way. It is termed "the narrow way" because it will not permit the travelers upon it to retain their objectionable traits of character, and because at every advance step it demands reform.

"God leads his people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. . . . If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, 'They are joined to their idols, let them alone.'—*Testimonies for the Church*, Vol. I, p. 187.

The "broad way" permits men and women to retain their objectionable traits of character. It does not demand of them reforms in their habits, hence many walk therein, while few are found upon the strait way of self-denial that leads unto life.

These two ways do not run side by side. They run in opposite directions. The travelers upon them get farther apart as they advance. The distance between them is constantly widening. What is true in the experience of individuals is equally true in the experience of the church. As we near the end of time the line of demarcation "between him that serveth God and him that serveth him not" will become so pronounced and distinct that it will not be necessary to inquire whether this man or that woman is a member of the remnant church. Their dress, their diet, their conversation, and general deportment, will all witness to it.

It was to this period the prophet Malachi referred when he said:

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3: 18.

"Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows

and acquainted with grief opened that road for them, and traveled it himself. His followers see his footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in his footsteps.

"In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey's end, of the certain destruction at the end of the path."—*Id.*, pp. 127, 128.

There is another class who claim to be travelers upon the narrow way, but who in dress, in conversation, and in general deportment are like those who travel upon the broad way. In referring to this class Sister White said:

"I saw many traveling in this broad road who had the words written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say, 'There is no distinction between us. We are alike; we dress, and talk, and act alike.'—*Id.*, p. 128.

When the children of Israel were about to take possession of their inheritance, Joshua called them together and made the following appeal:

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24: 15.

When the people replied, "Therefore will we also serve the Lord; for he is our God" (verse 18), Joshua said, "Ye cannot serve the Lord: for he is a holy God" (verse 19). He cautioned them against continuing to do as they had been doing. Said he:

"If ye forsake the Lord, and serve strange gods, then he will do you hurt, and consume you, after that he hath done you good." Verse 20.

The people came to the place where it was necessary for them to leave behind the gods they had brought with them from Egypt. They said, "We will serve the Lord." Verse 21.

Then "Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now

therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." Verses 23, 24.

"So Joshua let the people depart, every man unto his inheritance." Verse 28.

The history of Israel has been recorded especially for the benefit of believers, living at the close of this earth's history. Human nature is the same, and the history of the people in the last days will be similar to that

of the children of Israel. The remnant has been separated from the world as God's peculiar treasure. They have forsaken Egypt, but they have clung to some of the idols. The time has come in their experience when they can no longer serve God and cling to these cherished idols. God calls upon them to separate themselves from these before he can permit them to take possession of their inheritance. May we, too, as did they, say, "The Lord our God will we serve, and his voice will we obey."

The Ancient Hebrew System of Education—No. 4

THE EDUCATIONAL PRODUCT

M. E. CADY

HAVING considered the educational principles and practice of the ancient Hebrews, we now come to the consideration of the product of their system of education. Here our material is ample, for much of the Bible is devoted to the evaluation of the characters of men and women. The evaluation is true, for there human life and actions are weighed in the just balances of man's Creator.

The value of a factory, of an institution, or of a system is best determined by the value of the product. If the product is useful and enduring, we speak in highest terms of its producer. What does the product of the Hebrew educational system say for the system?

Superiority of Hebrew Education

The Hebrew system of education was on trial from the days of Abraham down to the restoration of Israel after the seventy years of captivity. Three times it triumphed over the systems of education in the surrounding nations, and each triumph was publicly acknowledged and heralded world-wide.

1. The Vindication in Egypt.—It was in Egypt that the superiority of the Hebrew system of education was first vindicated. Joseph, a Hebrew young man, was called from the prison house before the throne of Egypt to do what all the wise men had failed to do—to interpret Pharaoh's dreams.

"Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." Gen. 41: 15, 16.

Joseph interpreted the dreams to the satisfaction of Pharaoh, and advised him to select a man to have charge of the production, conservation, and distribution of food throughout the whole empire.

"Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou

shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. . . . I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Verses 39-44.

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee." Verses 42, 43.

Egyptian education bowed acknowledgment to the superiority of the education given in the Hebrew patriarchal family school, of which the patriarch Jacob was the head.

2. The Vindication in Judea.—Solomon, a son of David, was educated in one of the prophetic schools of Israel. His education is compared with that of other men in other nations in the following words of Scripture:

"Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about." 1 Kings 4: 30, 31.

His education was broad, comprehending not only morals and religion, but letters; music and science are specifically mentioned. (See verses 32 and 33.)

His fame as a scholar spread abroad, as "there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Verse 34.

"All the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put into his heart." 2 Chron. 9: 23.

The queen of Sheba came from a far country and with a long train bearing gifts, yet she came with a doubting heart. But after she had communed with him, and had seen the royal court, with its furnishings and attendants, she said to Solomon, the king of Israel:

"It was a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not thy words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard." Verses 5, 6.

All the systems of education of the surrounding nations were outrivaled by the system that in Judea produced a David and a Solomon, and its superiority was everywhere gratefully acknowledged.

3. The Vindication in Babylon.—The early education of the four Hebrew youths carried captive to Babylon was put to a crucial test. After spending three years in mastering the Chaldean tongue and learning, they were examined by Nebuchadnezzar the king, "and in all matters of wisdom and understanding, . . . he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1: 20.

Later the wisdom of Daniel, like that of Joseph, was put to the test in not only interpreting but also in recalling to the mind of Nebuchadnezzar the forgotten dream. All the wise men of his realm were given opportunity to solve this problem, but failed, and acknowledged their inability to meet the king's demand. The king, disappointed and enraged, was about to destroy all the wise men when Daniel interceded, and was given opportunity to recall and interpret the dream. This he did to the entire satisfaction of Nebuchadnezzar, who fell upon his face and worshiped Daniel, saying:

"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." Dan. 2: 47, 48.

His three companions were also highly honored, being set "over the affairs of the province of Babylon: but Daniel sat in the gate of the king." Verse 49.

Thus a third time in the history of Israel the superiority of the Hebrew system of education was fully vindicated. The learned apostle Paul, hundreds of years later, vindicated the Jewish system of education, and gave the secret of its superior strength and efficiency:

"What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2.

The psalmist attributed his superior wisdom and knowledge to the oracles of God—God's holy law:

"O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they [thy commandments] are ever with me. I have more understanding than all my teachers: for thy testimonies

are my meditation. I understand more than the ancients [the sages], because I keep thy precepts." Ps. 119: 97-100.

Did this wonderful wealth of wisdom and knowledge gathered under the Hebrew system of education pass away with the decline and fall of the nation, or was it conserved, and shared by the nations that have since come on the stage of action? Are the existing nations of earth today blessed

by being partakers of this fruit borne by the tree of knowledge which flourished in Judea in the youth time of the world? Has the promise made to Abraham, the father of the Hebrew nation, been fulfilled: "I will make of thee a great nation, . . . and in thee shall all the families of the earth be blessed"? This important question will be considered in the article that follows.

"No Man Cared for My Soul"

PSALM 142:4

J. M. HOPKINS

It is right that in the strenuous work of the church the younger and physically stronger men—the men who by reason of the greater educational facilities afforded them in our schools and colleges, which were erected by contributions of the whole constituency of the denomination—should bear the more weighty burdens and responsibilities. But did it ever occur to you that in the early pioneer days of the message conditions were vastly different from what they are today?

There are now living many men and women who, in those early trying times, were really fathers and mothers in Israel. Their locks are white, their eyes are dim, their step is unsteady because of their strenuous labor in years gone by. They know by hard experience what it means to forego necessities, to practice self-denial, to give, to entertain the minister and the canvasser when perhaps they had to give up their own beds to them, and hardly knew how the next bag of flour was to be secured.

I know what these things mean from personal experience back in Minnesota, with its cold climate. Perhaps you were there or in some other local-

ity. Your heart was filled with a love for the truth and burned with an intense desire for its progress. You did just the best you could. You may have been a minister, or a canvasser, or a church elder, but whatever was your lot and place, you were faithful. Now you have grown old, and feel almost in the way. As David expressed it, "No man cared for my soul." Hardly known any longer, seldom recognized, except by a few pioneers of the earlier days, you feel isolated and lonely and sad, don't you?

Well, cheer up and look up, my fellow pioneer. God remembers all those struggles and privations, and your prayers and labors of love. He has not forgotten you. He never will, and some glad day he will say to you, even for the giving of a cup of cold water in the Master's name, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34.

Roseburg, Oreg.

Lying to God

SERGEANT CHASE

PETER said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price?" Acts 5:3.

When a child, I well remember a neighbor who called daily at our little farm to purchase milk. My people had known him for years, therefore he was very free to express himself in our home. He professed his unbelief in the existence of any God, and liked to argue with my mother, who was a godly woman. He seemed to delight in trying to wound her by his profane utterances against all holy things. But one day he came to our home greatly agitated. His little boy was near death's door, and the doctor had despaired of saving him. He pleaded piteously with my mother to pray that God would save his boy. His protestation that there was no God had vanished. He swore that he

would turn to God if he would but save the child, and the boy's life was spared. But like Pharaoh, after receiving God's mercy he straightway forgot to honor him. Shortly afterward he faced death himself, and died cursing God with his last breath.

We read with horror of such infidelity as is brought to light in the foregoing incident, but like Ananias we have looked with longing eyes at the things of this world until Satan has entered, and we cannot see that we likewise lie to God when we hold back part of the tithes or offerings due him.

Did we not promise God that if he for Christ's sake would forgive our sins and make us whole, we would will to do his will and keep his commandments?

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

SEED THOUGHTS

N. D. ANDERSON

UNTIL your life becomes clear and tranquil, you cannot reflect the light and calm of heaven.

THERE is another way than by word of mouth in which we may take God's name in vain, and so break the third commandment, and consequently the whole ten, and that is by professing Christianity openly and serving the devil secretly.

THEY call this man and that man farsighted who provides for his old age; how much more farsighted he, then, who provides for eternity! And the latter is not so difficult as the former, for "My yoke is easy, and my burden is light." Compare also 2 Peter 1:9, and turn back and see what "these things" are through lack of which one "cannot see afar off."

VANITY is vanity, however garbed. We generally associate vanity with peacock's feathers. But some people seem to glory in their humbleness. They pride themselves on their humility; and seek to draw attention thereto by an excessive shabbiness and an uncouth manner. But one pride is as sinful as the other. There can be needless rags as well as needless jewels. The same devil is in both; neither is born of him who said: "I am meek and lowly in heart."

Baltimore, Md.

THE GREATEST EVENT OF CELESTIAL HISTORY

G. A. ROBERTS

THE second coming of Christ is the greatest event in the history of the human family. It is the consummation of every Christian's most cherished hopes. It is the climax of all God's earthly promises. Yea, more: The second coming of Christ is the climax of all the greatest events in God's world-studded universe here or hereafter.

As men and angels and all the inhabitants of other worlds, together with Christ and God, have looked forward with the most intense interest to this event, so, when it shall have become celestial history, all will look back to it with the same intensity of interest, and with the added assurance of eternal security; for in the nail marks obtained on Calvary,—the only trace of sin's effect that will be left, reminders of the victory that made his second coming certain,—will be the hiding of his eternal power and glory, in which glory all his creatures will bask throughout the ceaseless ages.

"If you have kind words to say,
Say them now;
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now."

Preparation for the Coming Baptism

ERNEST LLOYD

THE scenes of Providence are shifted with a rapidity so strange as to impress us with the fact that the great drama of earth is drawing to a close. The world never presented such a spectacle before, and the situation calls for the profoundest attention on the part of every Adventist.

There is a high and sacred duty devolving on the remnant church from the present condition of world affairs. Our obligations are obvious and imperative. It is ours to survey the progress of the storm, not with the feverish excitement and fluctuating hopes of the godless, but with the serene confidence of the Christian.

We must remember that Jesus Christ is "head over all things to the church," and feel assured that the rise and fall of empires is subservient to the accomplishment of his purpose. Our prayers should ascend to God for the subjugation of all these changes to the establishment of that kingdom which cannot be moved. Thrones are tottering; change is written everywhere; but the kingdom of our Lord shall triumph over all.

It remains for us, upon whom the last days have come, to prepare ourselves by a fresh baptism of the Holy Spirit for greater power and greater faithfulness in heralding the final message of warning and mercy. God is

calling upon us to redeem the time, "because the days are evil." All heaven is in earnest over the condition of the present evil world. We must now unite an earnest spirituality with increased activity in our missionary efforts to reach the unsaved about us.

No Christian can afford to hesitate in a time like the present. Here is a message from a godly minister—one who had a vision of the Spirit-filled church—for us to consider:

"God calls for individual zeal—no waiting for others. He calls for closet zeal—no mere platform stimulus. He calls for prayerful zeal—no levity and no frivolity. He calls for self-denying zeal manifested in a willingness to surrender all. When such zeal pervades our churches,—when each Christian apart, and each family apart, shall take up the work of the kingdom with Christ-like solicitude; when the missionary fire is kept burning by his Spirit upon the altar of our hearts, fed by experience and meditation and fanned by prayer; when our trials press not so heavily upon us as does the burden we carry for the souls out of Christ,—then will the Spirit of God be poured out upon his people, and we shall see the power and glory of the living God manifested in turning many to righteousness."

Only let us be earnest in prayer, in faith, in labor, and in hope, for the day of great blessing and power is near.

"What is That to Thee? Follow Thou Me"

J. M. HOPKINS

EVERY Christian constitutes a part of the great human fabric, the commonwealth, and each should feel an interest in those conditions and relations that affect the best interests of his community, state, or nation.

We do not understand the word of our Lord, spoken to Peter, "What is that to thee?" to mean that in any sense we should be indifferent to those questions that relate to the best interests of society, socially, intellectually, or politically. Yet, while this is true, it is also true that in a special sense Peter, like all who are called of God to the gospel work, had a different work to do. And Peter, with others, had received and accepted this call. Matt. 4:18-22.

Paul was "separated unto the gospel of God." Rom. 1:1. All are not called to some leading prominent position in the Lord's work, yet every one who has identified himself with the cause of Christ has in a special sense accepted that as his first business. He should be able to reply as did the great missionary, Carey, who was sitting at his cobbler's bench when asked his business: "My business is to preach Christ, but I cobble shoes to

pay expenses." To follow Christ is the first, the paramount, thing in the life of every true child of God.

But like Peter, in the case before us, so many are diverted from the one chief goal. Perhaps to no other one was the question of devotion and loyalty to the Master more emphatically addressed than to Peter; and perhaps no more positive affirmation of that devotion was ever expressed than by him. John 21:15-17; Luke 22:31-34.

It appears from the narrative found in John 21:20, 21, that Peter was much concerned about what "this man"—John, the beloved disciple—should "do." To his inquiry Jesus replied, "What is that to thee? follow thou me."

It was not really Peter's business to know what John should do. Jesus had twice told him, "Feed my lambs," and once told him, "Feed my sheep." John 21:15-17. That was Peter's work, enough to command all his effort to the close of his life. But like so many others then and now, curiosity switched him from the straight course of duty. How often we have this experience. If it is not our curiosity that leads us astray, then maybe

some member of the church does not measure up to our standard of moral ethics, and so we do not feel like going to church or to prayer meeting or to Sabbath school. Or it may be that the official duties of the church are not performed just according to our idea of things, so we do not go.

Of course everyone should be deeply interested in every department of church work. But if things do not move exactly to our liking, "what is that to thee? follow thou Me." That is our individual business. And sometimes in worldly circles, or in the domestic life, events transpire that, if we will allow, will be very unpleasant and annoying. They are thus many times. But the Christian should never permit these petty annoyances to disturb him, or to turn his thought and attention from that one paramount object and duty in life—"Follow thou Me." His mission is so vastly superior to any other that, like Nehemiah, he should say, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6:3.

My brother, my sister, in this closing work God has committed to you a most solemn work, from which nothing should be allowed to divert you. Facilities and opportunities have been amply provided so that every one may bear a part in the closing gospel work. And it becomes every one when disturbances or annoyances or this or that seems to cross and block the way, to ask, "What is that to me? No matter what others may say or do I have a work to do. I must follow Christ, as Peter was at least four times commanded to do." Ever rivet your heart and eye upon the goal of faithful service, remembering, when other things arise, the admonition of the Master divine, "What is that to thee? follow thou me."

Roseburg, Oreg.

OUT IN THE FIELDS WITH GOD

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—Elizabeth Barrett Browning.

"God is my defense; I shall not be moved."

"THE one true glory for a nation is to enlighten the world."

IN MISSION LANDS

How Closed Doors are Opened

DALLAS S. KIME

YEARS sometimes are required to secure an entrance for the truth into difficult fields. But should we be discouraged and give up in despair? The One who sees all things from the beginning knows best, and will in his own good time swing wide open the doors.

And when the doors have been opened to the gospel minister, often he finds that a messenger has gone before him. This messenger is the printed page. It may find lodgment with some soul longing for peace, in a remote place where even the colporteur has not gone.

This silent messenger is ever at work. We know not how until the flowers appear on the vine, the fruit ripens, and the harvest is gathered. Somehow, by the gentle tapplings of the Holy Spirit this courier opens the heart doors of the benighted people so steeped in sin and idolatry.

After reading in class the story about Elisha and the bears, one of my boys, a Mohammedan, spoke up and said, "This is Jesus."

"No," I replied, "this is not Jesus."

"Well," he said, "this is a good man like Jesus, because he helped those who were in need."

This statement coming from this Malay boy caused me to inquire what he knew about Jesus. He said, "I read a story nearly a year ago about Jesus that was given to me by a Chinese man. Jesus was a good man."

My reply was that he was a good man, and I added, "He is good now."

Who gave this young man the tract telling the story of Jesus?—Some Chinese man. Who gave the Chinese man the story?—Perhaps a friend in China sent it to him. How did that friend get it?—Possibly from a reading rack or Bible worker. Where did the Bible worker get it?—Likely from the *Signs of the Times* press at Shanghai. At any rate the boy read the story of Jesus, and found that "he was a good man."

It is through experiences like this that God is opening the doors now closed to the gospel worker.

Pangkalan, Sumatra.

A Hindu Funeral, India

MRS. O. SMITH, M. D.

ONE night about nine-thirty, three men were seen standing outside our compound wall. They carried a lantern, and were evidently debating how to awaken the sleeping family inside. Calling one of our native boys, we asked him to see what the men wanted and to bring them to us. One proved to be the police of the village. The other two were a rich native and his servant. They had come a distance of about eight miles, and were anxious that we should go with them at once, as the young wife of the rich man's son was dangerously ill and might die at any time.

With hasty arrangements we set off, accompanied by my native helper. The night was beautifully light, and there seemed every prospect that we might arrive in time to save the patient's life. All went well until we had to leave the main traveled road and strike off across the country between rice paddies and across pasture land where only the faintest track was visible. Here we had to drive very slowly while the men went ahead to show the way.

At last we came to a large river, a short distance beyond which lay the village to which we were called. As

we neared the river bank we noticed lights moving here and there on the opposite bank. Then we could discern a brazier containing glowing coals, from which tongues of fire would dart upward.

As we emerged from the stream many dark forms became visible, moving about, and quite a group were standing silently on a little slope near by. We remarked to each other that these natives must have assembled at this midnight hour for the purpose of burning their dead. We had barely made the remark when our guide reached the silent group. One word of explanation was enough, and immediately throwing the bridle of his horse to his servant, he sent up a most heart-rending shriek. Another, and still another, followed in quick succession, accompanied by such fierce beating on his breast and head that we feared he would do himself serious injury. Then he squatted on the ground, removed his turban, and rocked backward and forward, wailing continuously as only the people of the Orient can do.

Hearing this, we could form some idea of the great wailings spoken of in the Bible.

For a time the friends sat silent, letting his grief have its way. Gradually his wailings became less wild and piercing, his swaying ceased, and he became more calm. They then proceeded to console him in every way possible until the only sound heard was a low sobbing. This also ceased, and the whole company sat silent in the moonlight. I noticed that occasionally one would rise silently, leave the company and disappear. We wondered why, but no explanation was given. Their several duties had been evidently prearranged.

During this time coolies were engaged near by in preparing the funeral pyre. A flat bank was selected where there had been a small ravine cut by recent rains. Across this several large timbers were placed, with smaller ones above them. Four poles were sharpened and driven in by them, two on each side, to hold the smaller wood in place. Wood was heaped upon this until it was about five feet high. One man sat beside the brazier to keep the fire replenished from time to time.

A short distance to one side of the pyre, in the shadow, stood the bed on which lay the body of the dead woman. A decorated canopy concealed the form from view. As she was the patient we had been called to treat, we felt some interest in seeing her. We ventured to ask permission to view the remains, but this was not granted.

The sound of the axes, the swish of the limbs of the trees, and the midnight hour, all combined to create a feeling of the unreal and spectral.

After a time those who had silently vanished, just as silently returned. One brought saffron and ghee, another a large roll of white cloth, and still another a bundle of twigs that seem to be sacred to this rite. The cloth was deposited at the feet of our guide, and he began to tear it in pieces, some larger and some smaller, but not a word was spoken. At the conclusion of this procedure, each piece was handed to the one for whom it was intended: two large ones to the man who had charge of the pyre, one to the son, the husband of the woman, other pieces to those preparing the body, and some were used in tying bundles of twigs to make torches.

The son took his cloth a short distance away, where he bathed in the river, an attendant assisting, then wrapping himself in the new cloth provided, seated himself and awaited the burning. Strange to say, not a word or token of grief, that we could observe, was manifested by him throughout the ceremony. No doubt his grief was deep, but it was unspoken and hidden.

The body was carefully washed, then anointed with saffron and ghee (a preparation of butter), for purification, and the covering was again placed over the whole.

One of the pieces of white cloth was then draped around the wood placed

to burn the body, until it could not be seen. Another piece was draped above, forming a canopy overhead, thus making a pretty, soft-looking little bower. Four men then came up, bearing the bed on which the body lay hidden beneath the bright covering.

They marched solemnly around the pyre three times, repeating mournfully, "Seta, Ram," "Seta, Ram" (the names of two of their principal gods, supposed to be the patrons of the marital state). They then halted at the place of starting, removed all the ornaments from the body, which then was taken from the bed and deposited on the pyre. The husband and father-in-law then applied the torches, lighted from the brazier filled with coals.

The fire was allowed to burn slowly, while the relatives repaired to a little knoll a short distance away and kept their vigils until the last vestige was consumed.

It seemed pitiful in the extreme to witness these people, with nothing as a basis for hope but their gods which cannot hear, see, or walk, and knowing nothing of our living and true God, who alone can heal the broken heart.

When the last embers died away, the ashes would be gathered and thrown into the river, to be borne to the sacred Ganges; and the soul now liberated, if its possessor had led a good and virtuous life, would be reborn into a higher order of being, perhaps a man; if not upright, it would be consigned to some lower animal, as a dog, a cat, or a pig, to begin the upward struggle all over again.

At the close of the funeral, the members of the family shave their heads and wash themselves. Then they prepare a feast for all the relatives and friends, after which they return to the old monotonous round of life.

Chuharkana, Punjab.

crossed, and the women and I crossed on foot over this bridge. These are some of the difficulties of traveling in this part of the country.

We arrived in the valley of Ilave Pampa about four o'clock in the evening, and were soon escorted to the house of our native worker who is stationed there. A company had gathered to meet us, and after greeting them, we held a meeting with them. After the meeting Brother Barrowdale set up his portable dispensary, and began to treat the sick. One young man wanted a tooth pulled. It was a very hard tooth to pull, and I am sure that it must have hurt a great deal; but after this one had been extracted, he wanted all his other upper teeth pulled for fear that they might need it later and there would be no one to do it for him.

In the evening a young man came to us pleading that we would start a school at his place, fifteen miles from there. He had been to see us in Plateria a short time before this, and at that time the brethren had told him that they could not send a teacher because they did not have the money. He came this time stating that they had the place all ready for the school, and he said, "Please send us a teacher, won't you? Oh, please, won't you?" Truly it is hard to refuse these calls, and at present there are many such around the lake; and not only there, but the Indians of other parts of Peru and Bolivia have heard of our work and they come, many times two, three, or five days on foot, to ask us to send a man to start a school for them.

In this valley we have one native worker, and truly there is a great field open before us. Elder F. A. Stahl baptized one hundred here before going to the States, and just recently Elder C. V. Achenbach has

(Continued on page 22)

Nearly Two Hundred Converts Baptized

E. H. WILCOX

THE work in the Lake Titicaca Indian Mission is progressing. All our workers in that field are doing their best to use both their time and means to the best advantage for the winning of souls. While looking after our work in that mission, their committee invited me to visit the valley of Ilave Pampa. There are about ten thousand Indians in this valley, and as yet very little work has been done for them.

In company with Brethren Reid Shepard and L. J. Barrowdale and their wives, we set out early one morning on horseback. It was the rainy season of the year, and as a result we found the roads in very bad condi-

tion, having many times to cross swollen streams, and continually wading through mud and water. In crossing one stream Brother Barrowdale went in first, but his horse had to swim. Brother Shepard then tried crossing at another place, thinking that the water was not so deep; but his horse had to swim also. He then threw a rope across to us who were still waiting to cross. We tied the rope to his wife's horse, which gave a lunge and landed in the stream, going clear out of sight. But with some difficulty we finally landed him on the other side. Brother Barrowdale and I then repaired an old Inca bridge, on which his wife's horse and my horse



Upper: Missionaries Laboring in the Lake Titicaca Mission.

Lower: Indian Teachers Conducting Outschools, with Brother J. M. Howell at the Left.



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

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

MY LADY

SHE walks unnoticed in the street;
The casual eye
Sees nothing in her fair or sweet;
The world goes by,
Unconscious that an angel's feet
Are passing nigh.

She little has of beauty's wealth;
Truth will allow
Only her priceless youth and health,
Her broad white brow;
Yet grows she on the heart by stealth,
I scarce know how.

She does a thousand kindly things
That no one knows;
A loving woman's heart she brings
To human woes,
And to her face the sunlight clings
Where'er she goes.

And so she walks her quiet ways
With that content
That only comes to peaceful days
And innocent;
A life devoid of fame or praise,
Yet nobly spent.

— *Pall Mall Gazette.*

"In Time"

THERE was a shout of "All aboard!" a shrill whistle, the gasp of the exhaust, a jerking jar, and the train was on its way. The Girl pressed her nose flat against the dirty window, in an effort to catch the last glimpse of her loved ones, the three persons who made up her little world,—the gruffly kind Father, big-hearted and a little behind the times; the gentle little Mother, small and dainty and tenderly sweet; and the Boy, the Boy who thought this Girl was just about the only girl in the world!

The Little Town station was left behind, and the Girl suddenly found that she was frightened and very, very lonely. When a girl has never been away from home in all her twenty years, and she goes away alone to the Big City—well, she is ever and ever so much braver before she leaves. O the dear, dear people and their dear good-bys! Her eyes filled at the memory of Father's "God bless and keep you, honey!" His big, gruff voice had wobbled a little, bless him! And Mother! Mother had just squeezed her hand and kissed her and laughed and cried, all at once, in that most enchanting way of mothers. And the Boy! Her cheeks crimsoned, even yet, at the remembrance of his handclasp. Yes, the Boy was a dear, too!

The Girl straightened her hat and dried her tears. As she sat back against the green cushions, one could see that she was very pretty. Not at all striking or beautiful, but just a pretty girl—pretty with the dainty, natural beauty of the small-town girl. The soft, white cheeks were flushed now with excitement, and the big eyes were even larger than usual; for the

Girl was going to her house of dreams—the Big City.

How she had longed and hoped and prayed! How she had begged and implored! The parents had thought it so unwise, but the Girl was their life, and in this, as in everything, her wishes ruled. Poor little girl! How she hated the Little Town and the narrow life and the unending round of housework, school, and church! And now she was going to the City! Going to make her fortune, as the Other Girl from the Little Town had done,—the Other Girl who had come back once, for a visit; come back with clothes and jewels and an air that had struck this Girl dumb with admiration. The little Girl had not noticed that the Other Girl had a hard look in her eyes and too much color on her cheeks and lips.

The Girl was losing her nervousness, and was beginning to look around her guardedly. Mother had said not to stare at the people on the train, so the Girl could not see very much. She stole a look across to the opposite section. Yes, there was the Man across the aisle! She knew him, all right! Hadn't Mother warned her, time and time again, about the strange men that run away with girls when they go to the Big City? Oh, yes, the Girl knew all about the Man across the aisle.

In the section ahead of the Man, a young couple were playing with their baby. The Girl had already seen the Woman in the seat ahead of her own. The Woman was large and comfortable-looking, well past middle age, with the mature look of the woman who has known motherhood. Her soft

hair was very gray, and her voice was low and pleasing; the Girl had heard her speak to the porter. On the whole, she was very lovely, in her smart gown, and the Girl called her, softly, "The Motherly Lady."

Oh, if the train would only hurry! It would take all the day and the night to get to the Big City, and the Girl was so anxious and excited! She was uncomfortable, too, for the Man across the aisle was watching her. No, she wasn't looking at him, she just felt it in her bones, as one does when one is being watched. She must be ever so careful and not look at the Man, as Mother had repeatedly told her.

Presently the Man rose and came across the aisle. Oh, what was he going to say or do to her? She must be calm, she told herself. Then she realized that the Man was offering her a magazine.

"Excuse me, but may I offer you a magazine? It helps to pass the time."

The Man spoke so nicely, just as Mother had said he would. The Girl shook her head, and smiled a little tremulously. She must be polite, always, Father had told her. She must be polite, but firm.

"Oh, you don't care for one? All right." The Man slung the magazine back in his own seat, but he continued to stand where she was. "You are alone, aren't you?" he asked, as a next try.

The Girl nodded.

"Well, I always feel so much sympathy for a young lady who must travel alone. If I can be of any assistance—"

It must be now or never! "I thank you," she said, quite coldly. "I am all right—and I desire no assistance—now—or—ever!"

Really, the Girl was very proud of that speech. She began to think how brave and self-reliant she was getting. At least, it had been effective, for the Man had returned, a trifle crestfallen, to his seat.

The Girl did not know it, of course, but the Motherly Lady had heard, and now she smiled a little, to herself. Doubtless she was very well pleased.

The Girl was developing a headache. She had never been on a train before, and the motion made her sick. She rose and half walked, half stumbled, to the dressing-room. And as she passed the Motherly Lady in the seat ahead, the Lady smiled again. Then she picked up her bag and followed the Girl.

In the dressing-room the Girl was sipping ice water, and leaning, in a very dejected heap, against the window. The Lady entered; and then, as if she had just noticed the Girl, she spoke:

"What's the matter, my dear? Are you ill?"

"I—I guess so," the Girl gasped. "I was never on—" She interrupted

herself. Mother had said not to tell any one that this was her first trip. "I was never so sick before — on a train!" she finished lamely. The Girl hated to even imply an untruth.

"I'm so sorry," the Lady comforted. "Now sit down, my dear, and I'll fix you up fine."

"Oh, you are too kind!" the Girl expostulated.

But the Motherly Lady insisted; she gave her a sparkling something to drink, and she bathed her head in sweet-smelling stuff out of a bottle. She was so sweet and kind to the sick Girl, and the Girl was so thankful.

The Lady talked to the Girl a great deal during the afternoon; and when, at supper time, the Girl got out her carefully prepared lunch, the Lady insisted on taking her to dinner.

"I'd love your company, my dear; I miss my own girls so much!" she said, with an effective sigh.

And the Girl pitied the lonely Motherly Lady, as she would have pitied her own Mother; so she went with her gladly and trustfully.

After the dinner she told the Motherly Lady all about everything: about home and Mother and Father and the Boy and her dreams — oh, about everything! — for the Motherly Lady was so kind and sympathetic!

And before bedtime the Motherly Lady made the Girl promise to go to her home with her and to stay with her, at least until she had found work. The Girl remonstrated; it was too kind of the Lady!

"Why, I'd love to have you come, dear; it always makes me just heart-sick to have a dear young girl go to a strange city alone. There is so much evil."

Thrilled at the thought of the Lady's kindness, the Girl promised to go. And again the Motherly Lady smiled.

After the strange night the morning came again, and with it — the Big City! The Girl was very much confused and a wee bit frightened at the noise and the hurrying crowds; but the Motherly Lady dexterously steered her to the waiting-room.

"I must see about my trunk, my dear," she said, glancing sharply around her, as if she expected to meet some one in the crowd. "Now sit quietly here until I come back. And don't speak to any one, for there are many you can't trust." And the Lady left the Girl.

Now it happened that the Matron of this waiting-room was a mother; so she had her eyes and her heart open for every strange young girl. After a few minutes she crossed the room and spoke to the Girl.

"Are you alone, my dear?"

The Girl shook her head.

"You are with a relative?" per sisted the Matron.

"No, I am —"

And at that moment the Motherly Lady returned.

"Is this girl with you?" the Matron asked the Lady.

The Motherly Lady looked her anger. "My cousin!" she said shortly. "Come, my dear!"

"But I'm *not* your —" the Girl began. All her life she had been taught to tell the truth.

"Shut up!" hissed the Motherly Lady, as she hurried the Girl away. "You don't need to tell everything you know!"

They were in a closed cab, and rushing through the busy streets, before the Girl spoke again.

"Why did you tell the lady that I was your cousin?"

"Can't you shut up about that?" I told her that so she'd mind her business!" The Motherly Lady seemed suddenly to have changed; the softness was gone from her voice, and there was a hard look in her eyes.

Suddenly the Girl was afraid of the Woman who had been the Motherly Lady. A fear that almost paralyzed her was sweeping over the Girl. She feared she knew not what, and yet the terrible fear persisted. Suddenly she resolved to get away from the Woman. Then she would find a policeman. Father had said to do that in case of any trouble.

Finally the cab drew up to the curb before an old house. The Woman got out first.

"Now you sit there, till I pay the man," she ordered.

Then the Girl saw her opportunity. As the Woman turned, the Girl jumped from the cab and fled down the street. The angry Woman started in pursuit; but she did not run very long. The Girl was naturally light on her feet, and fear made her even more fleet. On and on she ran, through streets that she had never seen before. Turning, dodging, anything to elude the fearful thing behind her! The fear that had come in time had saved her.

Saved! Fear had been, for once, stronger and more trustworthy than instinct, for the Girl's natural instinct had been to trust, to suspect no evil — until the warning came. And now as she ran, heedless of curious stares from people she passed on the side-

walk, she blessed with every panting breath the kindly fear that had rushed to her rescue.

After running a few blocks, she began to feel a swift reaction of her overwrought nerves. Panic had vanished in a sense of inexpressible relief; she was calmer now, but weary and strangely weak. Her feet seemed like leaden weights; she could scarcely walk. Glancing around her, she saw that she was approaching a shabby little park, where there were a few trees and patches of grass. And — welcome sight! — a big policeman was standing over there by the drinking fountain. She would go to him and ask the way to — but oh, how tired she was!

When the Big Policeman found her she was leaning weakly against a tree. "What's the matter, lady?"

"Oh, I—I—" and then the strained nerves gave way, and the Girl burst into tears.

The Big Policeman, as uncomfortable as any man is at the sight of tears, took her to the Matron at the station. And on the Matron's broad shoulder the Girl sobbed out her story.

And they advised her to go back, back from the land of her dreams, back to the Little Town, back to the Boy, to the gruffly kind Father and the gentle little Mother who did not know that, besides the Man across the aisle, there is the Motherly Lady in the seat ahead. But no! the Girl would not return, weakly defeated. This mischance had taught her a lesson; after the first shock of it had passed, she felt stronger, wiser. She would go on and win her way. She had learned in time.

But what if she had not found out in time, this Girl who did not know! — Why, she would have followed the Motherly Lady into the house, and the door would have closed upon her — forever. The world would have gone on, unknowing, uncaring, while the lives of countless other young girls, good and guileless as she, were daily engulfed in the treacherous quicksands. Another sacrifice would have been laid upon the altar, another offering would have been given to the insatiable gods of avarice and desire. — *Mildred Wilkes Scott.*

The Daughter

* * *

If a set of household beatitudes were to be written, an honored place in them would be given to one describing the unselfish, joyous, winsome daughter. *Blessed is the home that is brightened by a loving daughter: it shall know one of earth's sweetest joys* — in some such words it might be written. But any phrasing, however happy, must come far short of the delightful reality.

We are sorry for the homes that have never known the presence of a dear daughter; for the father and the

mother who have not shared the delight of being "daughtered," whose lives have not touched the lives of the young people growing up around them through the young girl in their home, who have not felt the renewal of youth that comes alone by entering into her pleasures.

What an illumination in a home is a darling daughter! Her presence brings cheer and sweetness to every day of the year. To the aged members of the family she is a ministering angel; instinctively she rises up be-

fore the hoary heads, and honors them in act as well as word: to her busy father and wearied mother she is restful and sweet; to those of her own age she is loyal and sincere; and with the children she is comrade, confidant, and friend.

Such a daughter was Frances Ridley Havergal, of whom the following exquisite description was written by one who knew her in early girlhood:

"Her form was graceful as a flower stem, her face as bright as the flower itself. She flashed into the room, caroling like a bird. Flashed! Yes, I say the word advisedly—flashed in like a burst of sunshine, like a hillside breeze, and stood before us, her fair, sunny curls falling round her shoulders, her bright eyes dancing, and her fresh, sweet voice ringing through the room. There was joy in her face, joy in her words, joy in her ways."

Happy indeed the home blessed by such a daughter! When dark days come, as come they must, she is un-failing in sympathy; her young courage renews confidence and restores hope. In the sickroom, how potent her smile to cheer, how thoughtful her care to soothe, how merry and gay the story of the happenings of the day as retold to divert and amuse, how efficient and patient her strong, cool little hands in her ministry to relieve pain!

A young girl just entering womanhood—how precious she is! How carefully yet how gently she should be guarded! Build a hedge of love about her that shall give her a feeling of shelter which is a refuge, not a prison; believe her, trust her, encourage her, protect her by politeness, and educate her.

Teach her that the only abiding foundation for future happiness is laid in the present character-forming days. See that she learns to appreciate excellence and to value worth wherever found, and that she knows how to look beneath the surface; to be efficient and resourceful and reverent; to be gentle and kind, courteous and helpful, earnest and self-controlled, and to have a definite purpose in life.

With such an equipment, when the time comes for your daughter to leave your home,—with an unfilled and unfillable emptiness in it,—she shall be among the noble legion of those who are "light-bringers" to the world. And the world, so poor and so sorrowful, shall be the richer and the happier, as your home has been, for the benediction of her presence.

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Hereford.*

THERE is but one failure, and that is not to be true to the best one knows.—*Canon Farrar.*



INDIA UNION MISSION *

It is now twenty-two years since the work of the third angel's message was begun in India. The ground gained seems but little in comparison with the work that remains to be accomplished. And yet, as we look over the past and present and forward into the future, there seems to be a good deal to encourage us. The following statement from the Testimonies seems to be applicable to the work in India: "Although the work in foreign fields has not advanced as it should have advanced, yet that which has been accomplished affords reason for gratitude and ground for encouragement."

When a young tree is transplanted, considerable time may elapse before it becomes definitely settled in its new soil. It may be years in some cases before the tree will begin to make that vigorous growth that shows that it has taken deep root in the earth, and has become established. But generally, when that stage is reached the steady development and permanence of the tree is assured.

As we look over the work in India we have not yet the satisfaction of recording any great attainment in the way of membership; but there are most encouraging evidences that the message of truth has taken permanent root in this land, and has become established in the hearts of many of its sons and daughters. This indicates greater strength and holds out greater promise than would be the case if our progress consisted chiefly in an enlarged force of foreign workers.

At the close of 1912 the baptized membership of the India Union Mission was, approximately, 210. At the close of 1914 it was 391. The membership Sept. 30, 1917, was 639. There are also several hundred unbaptized adherents.

The first Sabbath school in India was organized in Calcutta in the year 1896. Twelve years later, in 1908, there were ten Sabbath schools, with a membership of 194. September 30, 1917, there were thirty-three Sabbath schools, with a membership of 1,064.

During the five years that have elapsed since the last General Conference, there has been a steady growth in the receipts from tithes and offerings, as will be seen from the following statement:

Year	Tithes	Sabbath School Offerings
1913	\$ 6,674.14	\$ 764.14
1914	7,737.83	1,199.04
1915	9,176.25	1,728.00
1916	10,327.23	1,986.86
1917	12,000.00 (approx.)	2,464.00

These amounts (which are expressed in United States currency) include the tithes and offerings of the foreign missionaries. It is interesting to note that the amount received in tithes from the believers, apart from the missionaries, in 1917 was about double what it was in 1914, only three years before. The spirit of liberality is quite general among our members. Taking the total church membership at the close of 1916 as the basis, the tithe received during 1917 averaged \$20 per member, and the Sabbath school offerings, on the same basis of reckon-

* Report read at the last General Conference, at San Francisco, Cal.

ing, averaged eight cents (gold) per week per member. This good showing is due very largely to our English churches, but our Indian churches, which constitute sixty per cent of our membership, are also giving liberally of their means according to their ability.

The increasing income of the union mission has encouraged us in the direction of assuming the responsibility for the support of the native work without General Conference assistance. This year the native evangelistic and medical work will be supported from funds received in India, while the General Conference will give financial assistance for the vernacular educational and literature work. Next year the India Union Mission will support the native educational work as well as the evangelistic and medical departments, receiving from the General Conference a budget allowance for the native literature work only. It is hoped that in the very near future the union mission will be able to undertake the local support of all branches of the native work, calling on the General Conference only for the support of the foreign missionaries, and for buildings and equipment. The bearing of definite responsibility is already having a good and helpful influence upon our churches, and we believe it will be the means of greatly strengthening the cause in India.

Indian Workers

Our force of Indian workers has been greatly strengthened. Not that as yet a very large number is under pay of the mission, but in each division of our field there are to be seen consecrated Indian men who have so grown in grace and in experience in the message that they are able to take an increasing share in the responsibilities of the work. We cannot value this development too highly. It is another evidence that the truth has taken permanent root in India. Two of our Indian brethren were ordained to the gospel ministry during 1917, one a Tamil, and the other a Bengali. These are the first of our native brethren to be separated to the work of the ministry in this way.

The number of Adventist teachers in our schools has greatly increased. This has come about partly through the fact that a number of our own young people have completed a preparation to engage in this work.

In the press at Lucknow we have an increasing number of our own brethren who are devoting themselves to the work of printing our literature, all divisions of the field except South India being now represented.

Workers from Our English Churches

Within the last year or so, six of the members of our English churches have connected with the organized work. These laborers have been furnished by the Bombay, Calcutta, Simla, and Rangoon churches, and they are now engaged in our evangelistic, medical, teaching, and office work. There are good prospects that our English churches will be able to furnish an increasing number of laborers for various branches of the cause.

Foreign Missionaries

While our staff of missionaries from outside fields has not greatly increased in number since the war began, it is really much stronger, in that so many of these brethren

are acquiring a good working knowledge of the languages of India.

Four of our foreign workers were ordained to the ministry last year. One of these had embraced the message and connected with the work in Burma, and the other three had all gained their experience in the ministry in India.

Publishing Department

We have publications in the Bengali, Burmese, English, Gujarati, Gurmukhi, Hindi, Malayalam, Marathi, Santali, Tamil, Telugu, and Urdu languages, twelve in all. Our native colporteur work, which consists almost exclusively of the sale of papers, is in a very weak condition. And yet there are great possibilities for the sale of literature among the Indian people. We need, and are preparing to publish, some salable books in the vernaculars. It is essential to success in this line of effort that we have foreign leaders in each of the five divisions of our field. Young men have been appointed to labor in this capacity in the Bengal, Bombay, and Burma fields, and are now engaged in language study, and we are appealing to the General Conference to send us leaders for the colporteur work in North India and South India, and a general agent for the union mission.

Three more colporteurs are needed for the English subscription book work. The brethren sent us by the Australasian Union Conference have already sold nearly \$12,000 worth of our English books. An active campaign has been carried on with our English periodicals, chiefly by brethren who have devoted their whole time to that work. These brethren have returned to America for furlough, but our English churches are taking an enthusiastic interest in the circulation of our English papers.

Medical Department

Our medical department is operating among both the European and native populations. At four of our stations a strong medical work is being conducted for the native people. These stations are in the Bengal, Bombay, Burma, and North India Missions. At other stations also medical work is being done in a smaller way. Our dispensaries have made a noble effort to carry on their work in such a way that they will not need to call on the Mission Board for funds for medical supplies or for the support of native helpers, and in this way they have already been largely successful. Treatment-rooms for Europeans are being conducted at Calcutta, Mussoorie, and Simla, with marked success.

Educational Department

We are conducting boarding schools at no less than nine stations in India and Burma. These are not operated primarily as evangelizing agencies, except in one or two instances. The work of the schools is more of a pastoral nature. They play an indispensable part in building up our children and young people, and in preparing them for service in the cause. The reason so many boarding schools are needed is that we are working in so many widely separated language areas, and also because it is necessary in India to operate schools for the boys and girls separately.

Missionary bodies of long experience in this country have found that it pays to have boarding schools because of the opportunity it gives to surround the young people with the right influences, and this has already been confirmed in the experience of our own mission. These schools are conducted entirely on Indian lines so far as the board and lodging is concerned.

Six village schools are being carried on. There are 577 students attending our schools, of all grades, 438 of whom are boys, and 139 girls. About two thirds of the students are Sabbath keepers. Almost all the boarding students are our own young people, with the exception of one school that is being operated as an evangelizing agency for Hindu boys.

Bengal

In this mission we have 179 members, about one hundred of whom are Bengalis, the remainder representing approximately the membership of the Calcutta English church. Since the last General Conference a new station has been opened at Daeca, as a center for the east Bengal work. Separate schools for Bengali boys and girls have been opened at Entally, and are being operated with good results.

There are 91,000,000 people in the territory of the Bengal Mission, of whom 48,000,000 speak the Bengali language. We have two foreign families and two single missionaries for the Bengali work. It is urgent that these be re-enforced in the near future by two additional families for the same language area. We have some wonderful opportunities among the Bengali people, and if we could avail ourselves of them the ground gained would help us greatly in opening up the work in Behar and Orissa, and in Assam, both of which provinces are included in the territory of this mission. An appeal is being sent to the Mission Board for one family for work in the Behari, which is spoken by 24,000,000 people, and one family for work in the Oriya, spoken by more than 5,000,000 people. The proclamation of the message has not as yet been undertaken in either of these languages.

Bombay

In the Bombay Presidency we have fifty-four members, of whom about two thirds belong to the Bombay English church. Soon after the last General Conference, work was commenced at Kalyan, and quite recently a new work has been opened up in the Lasalgaoon district. Both of these stations are in the Marathi language area. We are calling for another family to work in this language, and also a family for the Gujarati. The Gujarati is spoken by about 10,000,000 people, among whom, as yet, we have no worker stationed, although a good beginning has been made with the circulation of Gujarati literature.

We need also an experienced evangelist to lead out in the English work in the city of Bombay, which contains almost one million people.

Burma

This is a land where Christianity has made quite substantial progress. Burma is free from the caste system and the extreme poverty so generally prevalent in India. During the period under review we have opened up work among the Karens at Kammamaung, and among the Burmans at Henzada in the populous Bassein district. There is a hopeful outlook for our message in Burma. We need two additional families for this field. There are 133 members in the Burma Mission.

North India

In the territory of the North India Mission we have vast unentered fields, such as Central India, Rajputana, Baluchistan, Afghanistan, and Kashmir. Within the last few years work has been commenced at Chuharkana, and Chichoki Mallian, villages in the Punjab, and among the English speaking people of Simla in the same province. We have also two new stations at Hapur and

Rai Bareilly in the United Provinces. Our membership in North India is 127, of whom almost one hundred are connected with the English churches at Simla, Mussoorie, and Lucknow. Our work among the native people of North India has been undertaken only in quite recent years, but there is every promise of an early harvest at the various stations, many natives being now regarded as unbaptized adherents.

There are 112,000,000 people in the vast territories of this mission. We have at present seven families and one single worker in the United Provinces, the Punjab, and Garhwal, and are calling for four additional families, one each for the Urdu, Hindi, and Gurmukhi language areas, and one for the vernacular literature work.

South India

There are five leading languages spoken in the territory of the South India Mission, i. e., the Tamil, Telugu, Malayalam, Kanarese, and the Singhalese. Our work commenced among the Tamils about eleven years ago, and the message is gaining a substantial footing among these people. During the period under review the truth has found an entrance among the Telugu and Malayalam peoples. Some Telugus accepted the message in connection with the Rangoon English effort, and, returning to their homeland, succeeded in winning others to the faith. Through the colporteur work an interest was aroused among the Malayalam people. We have seen a new development in that this interest has been followed up thus far wholly by Indian laborers from another language area (Tamil). Thirty-three persons were baptized in this new field during 1917.

Since the last conference other stations have been opened also at Madras, Bangalore, and Pondicherry.

We have at present four foreign missionaries for the South India vernacular work, three of whom, however, are in the first year of language study. We are calling for five additional families, one for the native literature work, and one each for Ceylon and for the Tamil, Telugu, and Kanarese fields. The membership of our South India Mission is 146, which does not include more than a score or so of Europeans. The native work is stronger in South India than in any other portion of our field.

During the quadrennial period the India Union Mission has been visited by the president, the treasurer, and the secretary of the publishing and the educational departments of the General Conference, as well as by the leading officers of the Asiatic Division Conference. The counsel and help of all these brethren has been much appreciated.

A sad blow came to the cause in India early in 1916 in the loss of Prof. Homer R. Salisbury, the union mission president. This loss is most keenly felt by all those laboring in the field. This is the second time that our brethren in India have been called to mourn the untimely death of a beloved and devoted leader.

The testimony borne for the message by Elder D. A. Robinson, first superintendent of our work in India, has never been forgotten. The work of Brother Salisbury still continues to bring forth fruit. The labors bestowed upon India by God's servants in past years amid many difficulties, have placed the cause on vantage ground that promises a more rapid advancement in the days that yet remain before the final harvest.

We ask all the brethren to remember at the throne of grace the great needy fields of India. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." W. W. FLETCHER.

COLORED CAMP-MEETING AT NASHVILLE, TENN.

THE first camp-meeting of any importance among our people in this conference was held in this city, August 15-25. Elder J. G. Dasent, conference mission evangelist and pastor of the Nashville colored church, conducted, with his helpers, a successful tent-meeting here this summer. It closed about a week before the time to get the camp ready, of which he had charge.

The camp was pitched on Twenty-Sixth Avenue, just opposite Hadley Park. There were on the grounds about twenty-five tents, all but three of which were living tents, and those three were the reception tent, the dining tent, and the large preaching pavilion. The campers were from Memphis, Jackson, Nashville, and other parts of the conference, most of whom were present the entire ten days. There was also a very good attendance from the city at night, with a much larger number present Sunday evenings.

The camp was somewhat distressed the first Sunday by a great storm that prostrated all but two or three of the small tents, drenching the campers and their belongings; but things were soon set in order again for continued meetings.

Aside from conference sessions once or twice a day, in which important resolutions and recommendations were freely discussed and adopted, the usual Bible studies, with preaching at night, were held, with convincing effect upon our people and visitors.

Besides Elder Dasent, the mission evangelist, and his helpers,—Professor Henri, in charge of the music; Brother MacRay, in charge of the tents; and Misses Pearson and Brandon, Bible workers,—there were also present Brethren T. H. Allison, of Memphis, Tenn., and Milton Young, of Jackson, Tenn., conference elders, who rendered needed assistance.

The conference president, Elder W. R. Elliott, and the secretary, Brother F. C. Bruce, were present much of the time, taking part and presiding at most of the conference meetings, together with Miss Sadie Rogers, secretary of the Sabbath school, educational, and young people's departments.

The Oakwood Junior College was well represented by Prof. F. L. Peterson, of Huntsville, Ala., who also rendered timely assistance with the music.

The following union and General Conference representatives were present during most of the meeting, rendering splendid service along their respective lines of labor: Elder S. E. Wight, president of the Southern Union; V. O. Cole, union field secretary; O. R. Staines, union home missionary secretary; A. N. Allen, army secretary; Prof. J. C. Thompson, educational and young people's secretary; and G. H. Curtis, secretary and treasurer of the union. L. A. Hansen, assistant secretary of the General Conference Medical Department, paid the camp a passing visit at its beginning, preaching on Sabbath and giving an interesting stereopticon lecture Sunday evening, showing the world-wide progress of the message. There was a large crowd present, in spite of the fact that our camp had been wrecked by a fierce storm a few hours before.

Elder F. C. Gilbert, of Boston, Mass., spent almost the whole time with us, giving very instructive studies at 6:30 P. M. each day concerning the relation of the Old and New Testaments to the Testimonies of the spirit of prophecy in these closing times, and preaching helpful sermons nearly every evening. The writer was also present to give what help he could—in Bible studies, preaching, and rendering help wherever needed for the advancement of the work.

God, by his eternal Spirit, has been present at our camp-meetings this year in a more marked manner than heretofore, and the people are awakening to these times as never before, for when calls for means to carry on this work were made, they gave freely, and consecrated themselves to the Lord to help finish his work by living clean, pure lives and rendering untiring services in getting the whole message before all the people in the best possible way before the end shall come.

The last Sabbath meeting was a good one. Elder Gilbert preached a stirring, soul-searching sermon, which caused our people to rededicate themselves to the finishing of the work and to give more than \$1,200 in cash and pledges to missions. Ninety dollars was raised in the Sabbath school on the two Sabbaths of the meeting.

The last two days we were favored with a good representation of teachers, helpers, and students from Oakwood Junior College, whom Prof. J. I. Beardsley, the president, brought up in the two school cars.

Taking everything into consideration, I must say that it was an excellent camp-meeting from beginning to end, in spite of the storm already referred to, because the people had a mind to work and to become informed on the message. They bought more than 16,000 of the small books, to sell; 2,200 khaki "Steps to Christ," for the soldiers; besides giving orders for 32 sets of the Testimonies, and lining up in good working order for the Harvest Ingathering campaign. They also manifested much interest in literary and educational endeavors.

W. H. GREEN,
Sec. Negro Department.



INDIANA CAMP-MEETING

THE Indiana camp-meeting was held this year at Frankfort, about forty miles north of Indianapolis. The camp was pitched on the fairgrounds, in a grove of tall oak trees, that afforded welcome shade from the burning sun.

The usual camp-meeting program was followed, including the daily meetings of the biennial session of the conference. The following items from the president's address will be of general interest:

About two hundred fifty converts to the faith were reported by the laborers for the preceding year. There had been a very material gain in the tithe paid during the biennial period, amounting to \$18,159.21 in excess of the tithe paid during the preceding two years. During the year the book sales amounted to \$35,000, and in this the president claims that the Indiana Conference leads the world. More than \$33,000 was paid on the debts of the conference during the biennial period.

These are very encouraging tokens of progress. The spiritual interests of the gathering were given close attention, especially among the young people, where a very gratifying response was shown. On the last Sabbath of the camp-meeting, following a sermon by the president, there was one of the best revivals ever witnessed by the writer. A number started on the Christian pathway for the first time and many more rededicated their lives anew to the Master's service.

At the Sabbath school held the first Sabbath of the meeting more than eleven hundred dollars was given in cash and pledges, and that, with what was given at later meetings, amounted to about five thousand dollars for foreign missions. Pledges for a similar amount were taken for the educational work of the conference.

An action was passed by the conference looking toward removing the conference academy to a more suitable location, and a committee of the leading brethren was chosen to act as a locating committee. It was voted to raise sixty thousand dollars in the next two years to enable the conference to provide suitable educational facilities for its youth. The academy is at present under the management of Prof. J. G. Lamson.

Dr. W. C. Dunscombe was on the grounds most of the time, and he, with a staff of nurses, represented the Wabash Valley Sanitarium, and ministered to the physical ills of the campers.

Elder W. A. Westworth was re-elected president for the ensuing two years, and a strong committee was provided to act as his counselors.

The fairgrounds dining-room was used to furnish meals to campers. One refreshing feature of this camp-meeting was the absence of long lines of hungry people waiting in the hot sun for their turn to secure food. The staff of dining-room helpers handled the crowd with a promptness and dispatch that was very commendable. It would seem as if our conference leaders, who show themselves thoroughly competent in dealing with other difficult problems, would be able to devise ways and means of handling the camp-meeting dining arrangements in a more satisfactory manner than is usually the case, and thus avoid the tedious waiting in line.

Another feature that appealed to the writer was the fact that the conference president did not transform himself into a bulletin board at each public preaching service. Cards were prepared announcing the daily program of the camp, and each person was furnished with a copy; that was considered sufficient without the usual tedious repetition of the order of exercises upon each and every possible opportunity.

The writer would suggest a further improvement to our American camp-meetings, and that would be to readjust matters so that Friday evening meetings will not be ruined by the reading of the long list of teachers selected to serve the next day in the Sabbath school, accompanied with sundry long-winded instructions to teachers, ushers, and others. The matter of making public announcements at our camp-meetings has degenerated into a crying evil. At the best, a long series of announcements is not conducive to the promotion of a worshipful spirit. The Friday evening meeting should be of a deeply spiritual character, and always is when the Lord has his way. The list of teachers could be read at an afternoon meeting, or, better still, slips could be handed out to the teachers during the week, as has been practiced in some places. A large bulletin board might be erected at the entrance of the main preaching tent, with a competent man in charge to chalk up the announcements, and the people be educated to look there for the daily arrangements.

The general help in attendance at the Indiana camp-meeting consisted of Elders G. B. Thompson, W. W. Eastman, and the writer. Elder Wm. Guthrie, the president of the Lake Union Conference, was present throughout the entire meeting, and he, with union and local department secretaries, gave help in the various departments.

A few days spent by the writer at the Wabash Valley Sanitarium, following the camp-meeting, were thoroughly enjoyed. Recent additions to the institution will place it in a situation where it can hope to be more than self-supporting, and where its appointed work can be carried on with a greater degree of efficiency and success.

M. N. CAMPBELL.

GUADELOUPE, WEST INDIES

WE ordered a thousand copies of the French Harvest Ingathering number, but the order was lost in the mails. When we renewed it, there were only 450 copies available. We disposed of them, however, and realized \$41.50.

A merchant who has bought "Steps to Christ," "Christ Our Saviour," "Glorious Appearing," and the various tracts we handle, recently asked us to furnish him a copy each of "The Prophecies of Daniel," "The Great Controversy," "The Life of Jesus," "Bible Readings," "Family Physician," and the Gospels.

Four of our young people were recently baptized. Two young men have ceased working on the Sabbath, and are being taught how the day should be kept holy.

We regret having to announce the death of a French sister who had been with us from the beginning of our work here. Her last work was the sale of her quota of the Harvest Ingathering, money for which she had laid aside carefully.

The funeral service was conducted at her house and at the place of burial.

We are glad and thankful for the promise that two canvassers are coming to help us here and in Martinique. Our work here moves slowly. Remember us in your prayers.

PHILIP GIDDINGS.

INTER-MOUNTAIN CAMP-MEETING

THE Inter-Mountain conference and camp-meeting were held in Salt Lake City. This is a large conference territorially, and is divided into two parts by the desert. Alternate years the camp-meeting is held east of the desert, and then it is attended by the people from the Colorado portion of the field. This year it was held in Utah, and almost the entire attendance was from that part of the conference.

There was a spirit of harmony throughout the entire conference session. Elder H. E. Lysinger was again chosen president, with about the same committee and the same departmental officers as last year.

The president's address showed marked growth in every department of the work. The title was almost as large for the first six months of this year as for the entire year 1917. The baptisms for the first six months of 1918 exceeded those for the entire year 1917. The Sabbath school attendance and offerings showed encouraging growth, and the canvassing work, I think, is the strongest in the Pacific Union.

The educational work is receiving a strong impetus in the opening of the new academy this year. There are sufficient pupils in the conference to fill it to overflowing, and there should be a call for a large addition to the buildings next year, and also for an increase in the faculty. As these young people receive their training in our own school they should become efficient workers.

The missionary interest was good. For the first time in its history, I think, this conference will make up its quota for "the regions beyond." The goal for the Sabbath school offerings for the camp-meeting was set at three hundred dollars, and this was passed the first Sabbath. Another large offering was received the second Sabbath.

Hundreds of dollars' worth of books were sold to the people for missionary work among their relatives and neighbors. The Salt Lake church established a record by taking ten thousand copies of the "World's Crisis Series" for use in that city. Some of the young people are earning scholarships selling these books.

With a strong force of workers united in service, and with the church members, instead of nursing their differences, advancing to carry the message among the people, there are better days ahead for the members of this conference. Now is the time to unite and go forward as one man to finish this work.

W. H. ANDERSON.

CAMP CUSTER, BATTLE CREEK, MICH.

THESE are busy days at Camp Custer. A new division (the 14th) is being formed, and the cantonment is being enlarged by the construction of new buildings for barracks and other purposes. The officials are planning to accommodate at least 50,000 men for training in the military service. The 85th division, which was organized and trained here, is now in France. We have had some correspondence of an encouraging character with our men "over there."

I am enjoying the work of camp pastor very much. The Lord continues to bless every day in many ways. Services are conducted every Monday evening, and helpful religious experiences seem to be the rule.

A very interesting incident was reported to us recently. One of our brethren was on the "Tuscania," which went down off the coast of Great Britain through the destructive work of a submarine. He was saved, and one of the first men he met on the shores of Ireland was his brother, who had been across for some time, and whom he had not seen for a long time. Surely, the Lord verifies his promises to those who love him.

There are now in Camp Custer some fifty or more brethren. Some are engaged in teaching, while others are in other departments of noncombatant service. Others are being added under recent calls, and under the new law, in which the age limit is 18 to 45 years, we expect there will be a large addition to the present number.

The military officials as a rule respect our men, and we have much to be grateful for. The health and well-being of the soldier is jealously guarded. I am quite anxious to secure from our churches which may be affected by the new or old draft, a list of names together with pertinent information concerning them, of those likely to be called into the service.

An office in the Tabernacle at Battle Creek has been fitted up for my work, and we shall be glad to welcome all interested persons. Communications designed for our attention should be addressed to Post Office Box 230, Battle Creek, Mich. We ask an interest in your prayers in behalf of this important work.

SANFORD B. HORTON,
Camp Pastor.

LAUREL, MISS.

THAT we are living in the day of God's willingness to work has been clearly demonstrated by our experience in Laurel, Miss. July 28, Elder Randall Johnson and his co-workers began a tent effort here. The attendance was large from the first, and a deep interest was manifest as the services progressed. On the seventeenth evening the subject of the true Sabbath was presented, and the Spirit of the Lord did a mighty work. When an appeal was made for those who were willing to obey the law of God to stand, more than forty persons responded. We have more calls for Bible readings than we can possibly fill, and the interest is in-

creasing. We are grateful for opportunity to serve the Lord in this needy field, and ask your prayers that those who have just taken their stand for the truth may prove faithful.

ELLA JOHNSON.

FIELD NOTES

THE Wyoming Conference has forty-five Sabbath schools.

TEN new believers were recently baptized at Lewiston, Idaho.

A SABBATH school of sixteen members has been organized at Garland, Kans.

A SABBATH school of fourteen members has been organized at Gifford, Wash.

A NEW church has been organized at Clear Creek, S. Dak., with sixteen charter members.

THE church at Sheboygan, Wis., has purchased a neat meetinghouse for the sum of \$1,600.

FORTY persons were baptized at the close of the West Michigan camp-meeting, held at Allegan.

THERE are twenty new believers as a result of the tent effort held this season at Decatur, Ill.

A CHURCH of twenty-one members was recently organized by Elder J. E. Bond at Glendale, Ariz.

SEVERAL weeks ago thirty-five persons were baptized at the Australasian Missionary College, Avondale, New South Wales, Australia.

ELDER B. M. HEALD reports the baptism of five new believers at St. Catharines, Ontario. Eight have been baptized at Ottawa and three at Kingston.

TWENTY-THREE persons are observing the true Sabbath as the result of a tent effort recently held at Exira, Iowa, and a church of sixteen members has been organized at Newell.

FIVE persons were recently baptized at Austin, Minn., and nine at Minneapolis. Ten recently united by baptism with the Duluth church. The Sabbath schools of the Minnesota Conference have a membership of three thousand.

A NEW Sabbath school of twenty members has been organized at Belfield, N. Dak., and four new believers recently received baptism at Deisem. There is a newly organized Russian church near Killdeer, with twenty-one members.

A NEW Sabbath school has been organized at Ava, Mo., and one at Owaseo. The latter has thirteen members. Elder C. G. Bellah, writing of the St. Louis tent effort, says, in speaking of their second Sunday night meeting:

"God came graciously near, and by his Spirit carried the large audience from point to point, as graphic prophecies and their striking fulfillment were outlined. The same Lord who gave the signs was speaking to the hearts of men, and bringing conviction. At the close, we asked all who clearly saw from the Scriptures read that we are living near the return of Jesus, to raise the hand. The affirmative response was absolutely unanimous. Then the request was made for all who wanted to be ready, to rise, and all in the big audience, except perhaps a dozen, rose quickly to their feet."

The next Sunday evening one hundred two persons arose in response to a call for all who would promise to keep the commandments of God to come forward.

Educational Department

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

BETTER TEACHING IN OUR ACADEMIES AND COLLEGES

It is not out of place to discuss this topic here, for we want all the people to know what our aims are in qualifications for Christian teaching. No teacher in our advanced schools will interpret the title to this article as being any reflection upon him, but rather in harmony with his own heart aspirations. That teacher who has lost the spirit to improve his work or has slackened his hand in the constant effort to do better service in his profession, is on his way to the museum; he is indeed a curio who continues to bear the name of teacher but does not progress.

There is no more justification in a man's taking up teaching in an academy or college without training for his profession than in his doing so in an elementary school. It is true that in the local church school there is much more room for developing leadership and initiative, as also for doing constructive work from the ground up, than there is in the one little niche a teacher fills in the faculty row of an academy or college. There is also greater responsibility, for the success of the school depends solely on him, instead of primarily on a principal to whom he plays second part. If he can lead children and adolescents, he can lead adults. If he can lead and develop a school, he can be a respected leader in the community. When he has become a community leader, if he feels too much isolated in his local school, he may then join himself to a community of teachers in a secondary school, and just be one of the many.

This is the best possible preparation in experience for academy teaching if academy teaching or college teaching must be his goal. It comes the nearest to taking the place of professional training if he has not had any. If he has had it, his experience will be worth so much the more to him. For the reasons here suggested, I venture to predict that the future will see more of our college graduates taking up local church school work, whether they have advanced teaching as their ultimate goal or not,—but especially if they do not,—for the opportunity to function large that they see in the local school.

On the other hand, how often we are compelled to see a young man or woman take up academy or college teaching without either the local teaching experience or the professional training. I am not blaming the young people themselves, for they have not been taught the true dignity and large sphere of usefulness inherent in the local school, nor have they hitherto been provided professional training in secondary school teaching and administration in our college courses. We are now setting out to do both, and are equally interested in both. We have spoiled more than one promising teacher by starting him wrong, and we will not be clear until we deal with him more fairly. Before another school year rolls around, we expect to have our normal departments enlarged to include definite courses in secondary school teaching and management, and hope to see a goodly number of college graduates with normal training enter local church school teaching.

We equally hope to see every aspirant to college teaching take his apprenticeship in secondary teaching. Personally, I am still more interested in seeing our colleges include in their secondary training course, in addition to staple professional studies, those special things that make for success in preparing teachers to give the young people in our academies that which they deserve at our hands. Among them these are:

1. Personal soul-winning—among fellow students and in the community.
2. Giving of Bible studies in cottage meetings, if not preaching.
3. Studies in denominational organization and in how to conduct departmental lines of work, such as Sabbath school, Missionary Volunteer, religious liberty and temperance, colporteur, and home missionary; also local church duties of various kinds.
4. Advanced courses in the trades themselves and methods of teaching them. Our academy teachers and principals rarely function in industrial education unless infected with enthusiasm for it while in college.
5. Systematic physical culture and how to teach it.

6. Thorough Credit courses in musical leadership and in art, the latter including freehand and mechanical drawing, lettering, and map drawing.

7. Credit work in cultivation of the voice in reading, singing, and speaking, with methods in teaching it.

The college cannot shake off responsibility for teaching these seven things better than heretofore from the viewpoint of serving the special needs of the academy and the academy teacher. The academy cannot do the quality of teaching it ought until the college qualifies teachers with special reference to its needs. The happy thing about it is that in supplying these things in the training of academy teachers, the college is providing instruction that is vitally needful to all its graduates. The academy stands closer to the people than the college does, and it requires teachers with their hand on the pulse of daily life. It has a right to expect the college to supply them.

Some dangers which, if avoided by both college and academy teachers, will keep the way open for better teaching, are:

1. Professionalism. Keep up the true dignity of professional work without becoming too formal and rigid.

2. Intellectualism. Keep up a high standard of mental effort without becoming "bookish" or pursuing knowledge for its own sake.

3. Secularism. Avoid secularizing the instruction in a Christian curriculum by failing to establish the connection between natural or scientific or philosophic truth—in fact all truth—and spiritual truth. The distinctive place of the Christian school is comparatively small if this connection is not made.

4. Aloofness. Avoid feeling that one's duty is done by merely meeting his classes, and do not fail to see that mingling in the life of the school outside the classroom in a personal way brings the richest returns of the profession to both teacher and student, as well as to the work the student is preparing to do.

W. E. HOWELL.

A MAN whose only motive for action is wages, does a bad piece of work.—Charles Wagner.

EXPEDIENCY is the principle of man; principle is the expediency of God.—W. Fearon Holliday.

Missionary Volunteer Department

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

PROVIDING FOR THE SOCIAL LIFE OF THE YOUNG PEOPLE IN THE LOCAL CHURCHES—NO. 2*

I AM very much interested in the matter of entertaining our young people. I have felt for a long time—I felt it in my own youth—that we had everything held away from us and nothing given to us. We have made it a plan in our home and in the school of establishing a large library. We have been accumulating books that we know the young people will appreciate.

Then while the children are young, I read to them extracts from poems and selections from good literature. I think there is no better way to inspire a desire for good literature; and they clamor for the hour when I shall read them some poems. I believe that children, and young people as well, who are fed food will not want to eat worthless trash.

And I believe it is the same with our entertainment. The young people will respond when we put forth efforts in an interesting way to find something that they appreciate and from which they can get some knowledge and inspiration. It takes a great deal of effort to do this, but I believe it pays. I should be glad to see some kind of bureau of information, or some means by which we could get at this knowledge more easily. I am sure our young people in Union College appreciate our efforts, and I know that as they go out into different places they use the things we have used in the entertainments they give. They shape and mold their entertainments after those they have had of the right sort. MRS. H. A. MORRISON.

The Testimonies give us some very safe tests for these social gatherings. "Any amusement in which they can engage asking the blessing of the Lord upon it in faith will not be dangerous." The young would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing. If we can get our young people to view this particular matter in that light it would help us materially.

Now I think it would be helpful for us as young people's workers to have a social manual. It need not be a very large volume, but just a small book, that would give us some definite suggestions regarding outings, how they might be conducted in a very profitable way. It should also give suggestions regarding social evenings,—the social hour in the home, and the social hour in churches where we have only a few young people as well as where there are more. Probably our greatest problem is where we have only two or three young people. Under such conditions, there is not much room for association in the broader sense.

If we could have something that would be wisely worded, and proper cautions put in along with the suggestions, it seems to me it would be very helpful, and would help us place in the hands of the young people something that would give them a distaste for that which is cheap and shoddy. We would find it difficult to take away from our young

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

people the novel unless we could place before them something better and different in its nature. If we could have a little manual that would give some real sane, safe suggestions covering these various phases of the subject, it would be a wonderful help to our young people's workers.

B. E. BEDDOE.

I am sure we all are in accord with what has been said along this line. I should like to suggest that when we get a manual, the editor of the *INSTRUCTOR* find a little corner in her paper for new things that we can clip and paste; for the manual will soon wear out, and if Mrs. Chase or some one will give to us occasionally new things in the *Instructor*, it will be of help to us all.

It appears to me that we are entering a new era in connection with our young people's work. I believe the difficulty is that most of the parents do not know how to do the thing that they want to see done as much as we. I believe the parents will become interested and take hold and help us.

M. B. VAN KIRK.

Why could we not start this manual in a series of articles in the *Instructor*, and so have it in our hands a little earlier than if we waited until we could get a manual? If we could begin to publish and pass on some of this information through the columns of the *Instructor*, then our families and friends and young people would have the use of this material. Then when we are able, in a year or so, after we have filed quite a number of things and tested them, we could perhaps put them in manual form. I feel that this is a matter that should concern us deeply, and we should go into it at once, for I think there is a great need among our young people.

L. H. WOOD.

I have had a great burden concerning this matter of providing for the social life of our young people; but the more I study the Missionary Volunteer work the less need I see of entertainment. I think we can present the Missionary Volunteer activities in such a way that the Reading Course and Bible Year and Testimonies will be so interesting that there will not be much need of other social entertainment. I hope those who get up the manual will study the Testimonies. I should like to see the young people's entertainments made interesting along the lines of the Missionary Volunteer plans.

MRS. MINA MANN.

I do not know that I could say anything better than to say Amen to Sister Mann's remarks. I fully believe that when we know the right way, we shall find it more interesting than the wrong way; that when we know how to get play out of work, or turn work into play, with its enjoyment, we shall see more than we have yet seen in the call to train our boys and girls.

I visited a home some time ago where there are four girls in the family. The youngest one wanted to do things similar to those the older ones were doing. When they were sewing, she wanted to sew. She could not thread the needle, so she asked me to thread it for her. When I had threaded it, she would not let me tie a knot in the thread. So she worked away with her sewing, and then found she had not got anywhere.

Now if you want to accomplish anything, you should work with a knot in your thread. I think of this more and more when I see people doing things for exercise, just to kill time, just to enjoy themselves. I have been at some of our sanitariums, and watched people play with a ball, trying to get it through a wicket, and when they got it through they brought it back again.

Why is play nicer than work? It isn't. Why is it that with a story in which there

is not a word of truth we can sit up half the night or all night, intensely interested in the troubles and joys and sorrows of an individual who never lived, while we read the story of the cross and its suffering and sorrow with eyes that are dry? We are never going to enjoy heaven very well if we do not like the heavenly atmosphere here.

Parents are to blame if children do not find the Bible the most interesting book in all the world; but how many parents find it interesting? One young woman asked, "When I have read the Bible all I ought to, then do you think it would be all right for me to read some stories?" The enemy would like to have us think that the things of God are so without relish that we must get over the boundary line to have a little fun. I am persuaded that the Master has the best things for us. When we learn this for ourselves it will be easier to lead our young people in their social life.

In the matter of social relationship I am sure some of us are lamentably weak. How can we always bring in the very best things? How can we direct our efforts so as to bring to people the things they will enjoy and that will turn them aside from the false things of the earth? As I have watched the trend of the war situation, and have seen how the young people of other churches have taken hold with such earnestness to give up things not needed, such as candy, ice cream, etc., and have taken hold along other lines, I have been fearful that we would be lacking in some of these things.

I am sure the time has come when God is bringing an experience into the hearts of our young people, and as we fall in love with the great Friend, and great social Leader, the One who knows how to give us hearts and minds to enjoy each other, we shall find the best way to satisfy all these desires.

LUTHER WARREN.

I agree with what Elder Warren has said. I believe that Brother Warren has given us thoughts that are worthy of our consideration. At the same time we must recognize that we are so physically constructed that we cannot always hold our minds to any one level, and we find that it is necessary to get a certain amount of relaxation, a certain amount of physical recreation. I know we have among us brethren who feel that it is wrong for us to have any physical relaxation, and yet I believe if they themselves would take one hour a day in the open, relieving their minds entirely of the serious thoughts they have, they could do better work the other hours. I believe we shall find it will count for our physical betterment and our spiritual betterment if we take some physical relaxation.

M. E. K.

"THE WHITE QUEEN OF OKOYONG"

I SHOULD like to express my appreciation to the Missionary Volunteer Department for placing "The White Queen of Okoyong" in this year's Junior Reading Course. I could not help but feel while reading it, that our children would receive a great impetus to Christian service through this beautiful narrative of the life and work of Mary Slessor, who, though a dreamer of dreams, was all her life turning her wishes into realities. Such a wonderful, energetic woman she was, possessed of an overwhelming love for a neglected race, with a big motherly heart for forsaken bits of humanity, and a faith and confidence in God that transformed her from a timid girl into a brave leader and ruler; who was never too weary to care for the sick and afflicted, and never too old to love and appreciate children. I am sure that all

who read "The White Queen of Okoyong" will be her loyal admirers, and desire to emulate her virtues.

MRS. H. C. HARTWELL.

Publishing Department

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

CIRCULATING THE BIBLE

AS we receive the monthly summary of our literature sales from the various fields we are glad to see that our colporteurs are selling so many Bibles. We believe this is right, and that it is a legitimate part of our missionary endeavor. We also believe that this Bible circulation by our colporteurs will result in the saving of many souls in the kingdom of God.

Mr. F. G. Penzotti, general agent of the American Bible Society for the Spanish-speaking portion of Latin America, writes as follows to the *Missionary Review of the World* regarding the benefits of Bible circulation in these Catholic countries:

"For the past thirty-six years, or since 1877, I have been preaching and circulating the Bible in the republics of Uruguay, Paraguay, Brazil, Argentina, Chile, Peru, Bolivia, Ecuador, Colombia and Venezuela, Panama, Costa Rica, Nicaragua, Honduras, San Salvador, Guatemala, Cuba, Jamaica, Mexico, and other places. . . .

"After thirty-six years of experience in Latin America I find that the most practical way to begin mission work in new places is to send our men with the Bible in their hands to prepare the way. The colporteur carries the divine lamp in his hand, from town to town, and from house to house, and can enter the homes where the voice of a pastor or missionary has never been heard. It frequently awakens interest, and there are genuine conversions by means of the colporteur. Conversions are not infrequently due to the simple reading of the Word. The work is difficult, but has the approval and blessing of the Lord."

Our own colporteurs in South America have made it a part of their regular work to supply Bibles to the people, and they have placed the Word of God in many homes which otherwise would not have had the opportunity of obtaining it. The Bible Society and Mr. Penzotti have appreciated very much the efforts of our colporteurs in Bible circulation, and have co-operated with them by giving a liberal discount to help defray expenses.

The readers of the *REVIEW* are doubtless all more or less familiar with the splendid work which the Bible Society has been doing here in the homeland. In a little booklet put out by the society, entitled "The Bible and New Americans," we read:

"To secure better contact with the vast field of the United States, and to deal out the written Word most efficiently, the American Bible Society has nine great agencies, each directed by a farseeing and resourceful secretary. . . .

"There are 220 auxiliary Bible societies which exist for the purpose of aiding the American Bible Society in its great work of distribution. . . .

"It is through these agencies, with their devout and energetic secretaries, and their 428 hard-working colporteurs, and their Bible distributors, that the society comes into that intimate connection with the fields of

tho Home Mission Society, which is a continual source of satisfaction and joy.”

The following paragraph shows what unstinted effort the society has put forth to supply every family in the United States with a copy of the Scriptures, but it also shows how, at present, they are crippled, and unable to continue this work, owing to a lack of funds:

“Four times since it was organized the American Bible Society, aided by its auxiliary Bible societies, has canvassed the whole United States to supply every family that had not the Scriptures and was willing to read them, with a Bible or Testament. The last of these ‘general supply’ campaigns was finished in 1888.

“In that campaign 1,377,171 volumes of Scripture were distributed. The cost of providing and distributing these books was a little more than \$930,000. After deducting from this sum \$449,000 received from those who paid for the Scriptures received, the net expense to the society of that great undertaking was over \$480,000. Since that time the population of the United States has increased. It was then less than 65,000,000; now it is about 100,000,000. The American Bible Society has not the money to undertake another such general canvass and supply of the nation. Its resources are taxed to the utmost to reach each year a portion only of those in the homeland who are destitute of the Word of God.”

Here is a splendid opportunity for our colporteurs to do a good work by supplying Bibles to those whom they meet that do not already possess this precious Book. Not family Bibles, which are rarely read, but small, cheap Bibles, that can be used daily. This work ought not, and need not detract from the colporteur's efforts in his regular subscription book work. We commend this Bible work to the serious consideration of all our field leaders and colporteurs.

N. Z. TOWN.

* * *

THE SUMMARY

“What Hath God Wrought!”

WHEN we compare this July summary with our highest pre-war record, it presents a remarkable showing. Turning back to the note on the July summary, 1914, our banner month up to that time, we find this:

“We greatly rejoiced when our monthly summary first passed the \$100,000 mark in 1908, but now, by the blessing of God upon the faithful efforts of our colporteurs, we can send out a summary of almost \$200,000. [The grand total of that summary was \$119,116.62, a gain of more than \$50,000 over any previous monthly report.]

“The summary from the Southwestern Union [\$25,884.17] is the largest we have ever received from any union.”

When the war began, questions were raised concerning the effect it might have on our book work. The accompanying summary for July, after four years of war, is the reply to these questionings. The report from the Southwestern Union is \$30,000, as against \$25,000 in July, 1914. The Southern Union also reports \$30,000; while the \$20,400 from the Atlantic, the \$29,800 from the Northern, the \$35,800 from the Lake, and the \$36,656 from the Southeastern, are the largest reports these unions have ever sent in. But the Columbia Union is the union which merits honorable mention, as the colporteurs literally broke all previous records, reaching a grand total of \$48,339.30!

One of the wonders of this book summary is the \$26,100 reported from little Scandinavia.

COLPORTEURS' SUMMARY FOR JULY, 1918

UNION				BOOKS		PERIODICALS		
		Agents	Hours	Value 1918	Value 1917	No. copies	Value 1918	Value 1917
ATLANTIC								
E. New York		14	1202	\$3717.43	\$1802.80	757	\$113.55	\$640.10
Greater New York		2	138	748.26	2426.96	2065	309.75	588.50
Maine		13	1215	2349.95	1704.68	685	102.75	433.50
Massachusetts		18	1189	4968.25	1208.95	4797	719.55	688.90
N. New England		19	1603	2736.65	1564.50	588	88.20	209.00
S. New England		22	1548	2710.20	3000.15	822	123.30	163.30
W. New York		21	1405	3341.00	1152.61	1006	150.90	554.10
Totals		109	8300	20471.74	12860.65	10720	1608.00	3277.40
CENTRAL								
Colorado		35	1104	3577.07	1432.95	839	125.85	186.50
Kansas		76	2425	2829.55	2228.75	488	73.20	110.20
Missouri		84	2406	13106.05	1909.50	2618	392.70	132.30
Nebraska		48	1077	2691.06	7409.45	1117	167.55	139.90
Wyoming		23	892	1440.20	1005.85	470	70.50	29.50
Totals		266	7904	23643.93	13986.50	5532	829.80	598.40
COLUMBIA								
Chesapeake		11	1044	2774.80	459.00	2632	394.80	149.50
District of Columbia		5	510	1500.00	1614.45	614	92.10	160.80
E. Pennsylvania		30	3565	8403.66	2520.00	1785	267.75	134.00
New Jersey		6	540	3989.00	292.20	1431	214.65	258.50
Ohio		35	4021	8196.90	3431.88	2652	397.80	737.40
Virginia		26	2940	9724.70	4321.60	270	40.50	57.50
W. Pennsylvania		27	2867	5641.69	1561.05	863	129.45	210.50
West Virginia		24	1221	8108.55	3019.55	130	19.50	40.20
Totals		164	16708	48339.30	17219.73	10377	1556.55	1748.40
EASTERN CANADIAN								
Maritime		15	1278	2534.80	.....	200	30.00	66.00
Ontario		25	2019	4570.50	.....	487	73.05	232.00
Quebec		4	270	241.75	.....	150	22.50	8.90
Newfoundland		....	.....	.....	.....	200	30.00	.....
Totals		44	3567	7347.05	.....	1037	155.55	306.90
LAKE								
E. Michigan		24	2548	2543.65	3430.85	438	65.70	296.60
Indiana		27	3241	5423.36	6006.70	1080	162.00	116.90
N. Illinois		28	2917	4292.66	6109.02	7862	1179.30	531.50
N. Michigan		15	1828	3342.00	1776.50	228	34.20	27.60
N. Wisconsin		23	2700	2970.31	3208.10	292	43.80	37.00
S. Illinois		29	4081	6369.17	4571.10	634	95.10	167.00
S. Wisconsin		25	2961	6740.65	6020.65	193	28.95	476.50
W. Michigan		28	2673	4180.79	2270.95	390	58.50	23.60
Totals		199	22949	35862.59	33393.87	11117	1667.55	1676.70
NORTHERN								
Iowa		26	4222	9780.15	7113.00	3838	575.70	669.00
Minnesota		43	7378	13129.10	8023.62	3313	496.95	259.00
North Dakota		12	1999	3126.80	6721.25	778	116.70	71.50
South Dakota		12	1729	3832.60	4351.28	177	26.55	229.50
Totals		93	15328	29868.65	26209.15	8106	1215.90	1229.00
NORTH PACIFIC								
Montana		....	.....	.....	796.10	354	53.10	150.50
S. Idaho		....	.....	.....	990.45	247	37.05	10.00
S. Oregon		....	.....	.....	755.90	192	28.80	87.50
Upper Columbia		....	.....	.....	2512.25	684	102.60	119.00
W. Oregon		....	.....	.....	1819.65	670	100.50	167.50
W. Washington		....	.....	.....	989.65	1667	250.05	183.10
Totals		....	.....	.....	7864.00	3814	572.10	717.60
PACIFIC								
Arizona		3	217	663.65	331.40	210	31.50	69.00
California		2	85	110.80	551.25	2813	421.95	299.10
Central California		8	753	1352.55	816.00	935	140.25	33.00
Inter-Mountain		6	229	534.35	390.35	5	.75	43.50
N. California-Nevada		5	538	447.05	358.75	592	88.80	57.00
N. W. California		2	27	71.25	558.35	527	79.05	.....
S. E. California		....	.....	.....	413.70	3184	477.60	17.50
S. California		6	365	567.90	657.40	802	120.30	184.00
Hawaii		....	.....	74.30	.....	.....	.....	.....
Totals		32	2214	3821.85	4077.20	9068	1360.20	703.10
SOUTHEASTERN								
Cumberland		9	1308	2157.05	.....	543	81.45	270.00
Florida		9	1218	1611.45	5512.55	356	53.40	255.00
Georgia		20	2471	11053.10	6674.60	14	2.10	304.50
North Carolina		18	3212	9184.15	4581.75	250	37.50	104.50
South Carolina		17	3084	12651.20	4029.40	176	26.40	122.30
Totals		73	11293	36656.95	20798.30	1339	200.85	1056.30

SOUTHERN							
Alabama	17	2243	\$ 5363.29	\$3012.15	280	\$42.00	\$211.10
Kentucky	17	2914	6150.15	3591.92	312	46.80	107.50
Louisiana	9	485	2111.00	771.40	321	48.15	40.80
Mississippi	14	2529	13776.61	5136.65	482	72.30	37.70
Tennessee River	13	1681	3024.48	2227.30	63	9.45	337.00
Totals	70	9852	30425.53	14739.42	1458	218.70	734.10
SOUTHWESTERN							
Arkansas	21	1840	12651.30	13977.50	327	49.05	122.60
N. Texas	30	2719	6746.10	4912.70	256	38.40	234.50
Oklahoma	34	3332	6752.55	6818.70	1061	159.15	724.70
S. Texas	7	392	3460.80	5791.76	700	105.00	259.50
Texico	6	368	774.55	1137.70	301	45.15	159.50
Totals	98	8651	30385.30	32638.36	2645	396.75	1500.80
WESTERN CANADIAN							
Alberta	8	997	1611.90	3142.11	1792	268.80	220.00
British Columbia	.....	.....	.....	838.35	141	21.15	69.60
Manitoba	4	598	555.05	675.50	225	33.75	155.00
Saskatchewan	10	1166	2014.25	4227.20	2613	391.95	78.90
Totals	22	2761	4181.20	8883.16	4771	715.65	523.50
Foreign and miscellaneous	.....	.....	.....	.....	8969	1345.35	1749.50
Mailing lists	.....	.....	.....	.....	18371	2755.65	4405.30
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	79	5197	12027.84	10196.46	64937	1813.51	1883.06
British	44	3050	2852.40	1567.07	83931	1584.19	1924.71
Scandinavian	137	22809	26170.28	20384.89	10784	1043.85	1995.94
Latin	15	1973	1745.90	1436.30	10493	367.92	314.66
India	.....	.....	.....	574.80	.....	.....	255.44
South African	22	1897	5768.64	1730.88	.....	.....	55.44
Japan	.....	.....	35.60	13.09	5677	283.85	169.02
Korean	16	1069	36.40	20.36	.....	216.78	65.00
North China	27	1806	1533.00	.....	11616	708.02	.....
South China	9	.....	9.00	.....	15491	507.68	.....
Philippine	46	5197	1795.50	2239.93	9184	412.30	477.85
Malaysian	11	306	800.44	.....	.....	.....	.....
Hawaiian	1	106	216.75	221.25	50	7.00	.....
Guatemala	1	.....	43.30	253.50	.....	.....	.....
Salvador	2	78	40.00	47.84	.....	.....	.....
Jamaica	9	987	606.20	333.59	.....	.....	60.00
S. Caribbean	1	70	295.00	.....	.....	.....	.....
W. Caribbean	13	286	1160.20	1806.70	.....	207.65	.....
Porto Rico	6	239	655.50	157.00	.....	.....	218.90
* Inca Union	8	1196	1280.55	.....	283	21.95	.....
Austral Union	28	2119	5640.69	2681.76	.....	.....	30.13
Brazilian	49	4936	2545.73	28668.60	1010	35.08	.....
Foreign totals	524	53321	\$ 65258.56	\$ 72334.02	213456	\$ 7209.78	\$ 7450.15
N. A. totals	1170	109527	271004.09	192670.34	97324	14598.60	20227.00
Grand totals	1694	162848	\$336262.65	\$265004.36	310780	\$21808.38	\$27677.15
* For two months.							

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS							
January †	1916	1917	1918	July	1916	1917	1918
February	177107	104517	137723	August	151297	202270	97,324
March	222470	129591	134197	September	153309	237711	
April	154019	107703	330318	October	111833	164438	
May	98217	201556		November	101997	122138	
June	117917	140580	117178	December	97439	136271	
	154701	141169	220177		98488	63219	
Totals					1673894	1751163	

COMPARATIVE BOOK SUMMARY						
	1918	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	241063.34
April	73520.45	85685.35	78974.96	94066.35	103042.73	
May	101640.01	87024.10	107987.69	106602.30	136453.74	160112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	199116.62	170546.02	192033.15	265004.04	336262.65
August	111660.64	105391.65	119773.18	143185.26	200310.57	
September	73732.14	74359.96	78364.70	96001.38	172855.15	
October	84015.90	60357.25	76102.53	85128.41	113540.61	
November	73949.60	57388.95	69660.16	86248.56	107545.23	
December	59749.92	57496.17	69145.88	71060.56	87121.50	
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1672732.06	

† Multiply number of magazines in any month by fifteen cents to get value.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value, \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.

The grand total of \$336,200 represents a gain of nearly \$60,000 over last month, which was our largest summary up to that time. The prophecy of the waters in Ezekiel 47, which the Testimonies apply to our publishing work, is being fulfilled in a remarkable manner.

In the following letter Brother R. L. Pierce gives us a glimpse of what these large reports are meaning to our publishing houses. Writing to the department office, August 19, he says:

"These are indeed strenuous days for the workers here at the Southern Publishing Association. Every facility of the institution is being taxed to its utmost in the production of gospel ammunition. The time record of the pressroom revealed the fact that one day our two-color press ran 23¾ hours, it having stopped only fifteen minutes out of the twenty-four hours for the boys to attend morning worship. This press is printing the inside two-color form of the Harvest Ingathering *Watchman*. To prevent the rollers from melting down from such continuous running, it is necessary to keep three and four electric fans turned on them all the time.

"So far as the bindery is concerned, there never was a time when it was so rushed, or turning out so much work, as it is at present; and yet it seems almost impossible to keep up with our orders. When we began work the first of this week, our book department had orders for the following:

Large books 11,872
World's Crisis Series 11,982
Juvenile 4,358

Total 28,212

"Not only are exceptionally large orders for books being received in practically every mail, but for the Harvest Ingathering *Watchman* as well. Most of the book orders are for the coming fall deliveries. Among several 'big ones' received last Friday afternoon was one from Mississippi, to be shipped to a colporteur working in the delta, the retail value of which amounted to \$5,310.05. This order called for 478 'Bible Readings,' full leather; 144 half leather; 312 cloth; retail value, \$4,836. The remainder of the order was 'Daniel and the Revelation,' 'Past, Present, and Future,' 'Best Stories,' World's Crisis Series, and Bibles, making a grand total of \$5,310.05, as stated above. While Arkansas and Louisiana hold the record for a colporteur taking more than a thousand dollars' worth of orders in one week, it appears that Mississippi has carried off the banner for the largest shipment ever made to an individual colporteur, so far as we are able to ascertain."

In view of what God has done for us during the past four years, notwithstanding the

continually increasing difficulties, shall we not now hold steady, and trust him to work things out for us? Several years ago, through the spirit of prophecy, we were given this encouraging word:

"Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their co-operation."—*Testimonies for the Church*, Vol. VII, p. 144.

Then again, we have this assurance: "As long as probation continues there will be opportunity for the canvasser to work. . . . Until in heaven is spoken the word, 'It is finished,' there will always be places for labor, and hearts to receive the message."—*Id.*, Vol. VI, p. 478.

"There is no crisis with the Lord."

N. Z. TOWN.

Home Missionary Department

F. W. PAAP - - - Assistant Secretary

WIDESPREAD ACTIVITIES

NEVER, perhaps, has there been such an unusual desire on the part of our church members to engage more actively in extending the message *just where they are* as during recent months. The instruction to "labor in our own families, in our own neighborhoods, among our own friends," is being carried out today as we have never witnessed it before.

Our leaders have brought to the churches and camp-meetings messages of encouragement, experiences showing how the Lord is accomplishing great things today through small means, and suggestions for simple plans of work to increase the influence of the truth in each place. They have met with hearty co-operation, and the hearts of both leaders and members have been greatly encouraged to make advancement.

It has been very gratifying to note the increased attention given at our camp-meetings this year to the extension of church missionary activities. Aside from one or two general meetings devoted to this work in the pavilion tent, special meetings for church officers were held daily at some of the encampments. Helpful instruction showing *how* to labor and secure larger results in missionary lines was given in a practical manner.

Emphasis was laid upon the principle that "we can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting." Encouraging experiences were passed on to cheer the home workers. The Lord greatly blessed in the special meetings, and all felt that the studies and exchanges helped greatly toward stimulating larger effort.

To the writer it seemed that as never before our local leaders were impressed with the thought that this year must witness a strong forward movement in personal service for others. From these camp-meetings our dear people have returned to their homes with deeper desire to witness for Christ among friends and acquaintances. They have carried with them large quantities of small books, pamphlets, magazines, and

tracts, indicating definite planning to carry on the propagation of the faith.

If we could say only one thing to our people throughout the field to encourage them in their missionary endeavors, it would be, *God is working*. If our eyes could be opened, the curtain be lifted, so to speak, and we get a vision of what is going on in the minds of the honest-hearted about us, our earnestness would increase, and our efforts be greatly multiplied. Everywhere the people are reading our literature, recognizing the truth in it. It is a time of wonderful opportunities. "Eternal consequences hinge upon our action now." It remains for God's people to provide opportunities for the multitudes to get in touch with the great message for today. We can help mightily in scattering the literature God has given us. May the Lord grant that through more spirituality, more enthusiasm, deeper feeling of personal responsibility, with intelligent organized leadership, greater results will be seen during the coming months. This must be, for we are hastening to the end.

ERNEST LLOYD.

NEARLY TWO HUNDRED CONVERTS BAPTIZED

(Continued from page 11)

baptized ninety more. We need a man at once who can go into this valley to direct the work among them and open up a mission station. But it takes means and trained men to answer these calls. And it should be remembered that there are sacrifices to be made and difficulties to be met in opening up work in new places.

We spent the night in a little native hut, sleeping on the ground. Some of the opposers of God's people were having a dance close by. During the evening a brother came to tell us that a mob was being formed to do away with the "gringos," as the foreigner is called. The God who rules above has a care for his people, and he protected us. They never came.

Truly we need more Spirit-filled men, who are not afraid of difficulties, and who are willing to help us climb the lofty Andes and give this last warning message to a people who now sit in darkness. May the God of heaven help us each to do our part.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Columbia Union Conference

District of Columbia, Takoma Park, Sept. 18-23

Eastern Canadian Union Conference

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

Pacific Union Conference

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

Southern Union Conference

Alabama, Birmingham ----- Sept. 12-22

Alabama (colored), Anniston ----- Sept. 12-22

Mississippi, Jackson ----- Sept. 19-29

Mississippi (colored) ----- Sept. 19-29

"Don't worry about your work. Do what you can, let the rest go, and smile all the time."

OBITUARIES

Reeves.—Mrs. Margaret Reeves was born May, 1888, and was a native of the Bahama Islands. She died Aug. 17, 1918, at Miami, Fla. Sister Reeves was baptized Sept. 28, 1918, and remained faithful to the end. Words of comfort were spoken by the writer based on 2 Sam. 14:14. Allen Walker.

Rippon.—Asenath Rippon died at Zephyrhills, Fla., Aug. 23, 1918, leaving her husband and six grown children to mourn. She was a member of the Plant City (Fla.) Seventh-day Adventist church. She sleeps in Jesus, awaiting the call of the Life-giver. The body was taken to Iowa for burial. J. W. Robbins.

Albright.—Mrs. Ray Alma Albright was born in Bunker Hill, Nov. 23, 1887, and died Dec. 22, 1917. She was a faithful member of the Seventh-day Adventist Carr Street church, in Los Angeles, Cal., and fell asleep in hope. She is survived by her husband, her mother, two sisters, and two brothers. W. Milton Adams.

Bolton.—John J. Bolton, a native of Canada, died suddenly June 23, 1918, aged 71 years. For forty-one years the deceased was a faithful and consistent member of the Seventh-day Adventist church. For thirty years he was a resident of California, living near Los Angeles. He sleeps in hope of a part in the first resurrection. His wife and five children mourn. B. E. Fullmer.

Smith.—Mary Dalbow was born in New Jersey. She was married to Clark Smith in 1846, and eight children were born to them, six of whom are living. With her husband, she united with the Seventh-day Adventist church at Kenyon, Minn., about fifty years ago. She died at Villard, Minn., at the age of 89 years. Hers was a consistent Christian life, and she sleeps in hope. Mrs. M. F. Ingold.

CHARLES FRANCIS MARVIN

The Southern California Conference has been called upon to part with Charles Francis Marvin, a devoted conference laborer, who fell asleep on the morning of July 2, 1918, at the age of sixty-four years.

Brother Marvin was born in Belmont, N. Y., Feb. 26, 1854. When he was but four years of age, his parents heard and accepted the truths of the third angel's message under the labors of Elder Lewis Bean, of Vermont, a brother of the child's mother. The advent message made an impression upon the child's heart also, and this was the beginning of more than a half century of faithful and efficient service in the cause of his Master.

At the age of six, our brother accompanied his parents in their removal to Vermont, where he grew to manhood.

On Feb. 6, 1878, the deceased came to the sanitarium at Battle Creek, Mich., and during his brief stay at the institution, decided to make that city his future home. Within a month he had become an employee in the electrotype department of the Review and Herald, where he remained for twenty-three full years, during eighteen of which he was the foreman. During these years, he was closely connected with the church life at the Tabernacle, serving efficiently in the offices of elder and deacon of the church, and in the Sabbath school work.

On Dec. 31, 1878, he was united in marriage to Miss Lettie E. Loughborough, niece of Elder J. N. Loughborough. To this union were born three daughters: Mrs. R. V. Ashley, of Battle Creek, Mich.; Mrs. A. W. Russell, of Fallon, Nev.; and Mrs. R. J. McKeague, of the Hawaiian Islands. Mrs. Russell and Mrs. McKeague were present at the funeral services.

In 1901, because of a physical breakdown, Brother Marvin moved to California. After a year's rest and care, he took his accustomed place in the Master's work. He served in various capacities in our churches, and for nine years was chaplain at the Glendale Sanitarium. He died "in harness," as an efficient laborer in the conference.

Besides the widow and daughters mentioned, Brother Marvin is survived by ten grandchildren; a brother, Will Marvin, of Lansing, Mich.; a sister, Mrs. J. J. Petibone, of Utica, N. Y.; and a host of friends who mourn their loss.

The funeral services were held at Glendale, on Sabbath, July 6, at three o'clock. Elder M. M. Hare, the president of the conference, preached the funeral sermon. He was assisted in the service by Elders W. M. Adams, V. H. Lucas, G. A. Snyder, and H. G. Lucas. We laid our brother to rest in the Forest Lawn Cemetery, at Glendale, to await the coming of Jesus. H. G. Lucas.

The Present Truth

SPECIAL OCTOBER LIST

Beginning October first, there will be started a special "Present Truth" Missionary Subscription List, providing for a copy of all numbers in print and to be printed this year, to be supplied in their regular order, one copy being mailed each week, from October first this year to the last of April, 1919, and for only 25 cents domestic, and 50 cents foreign.

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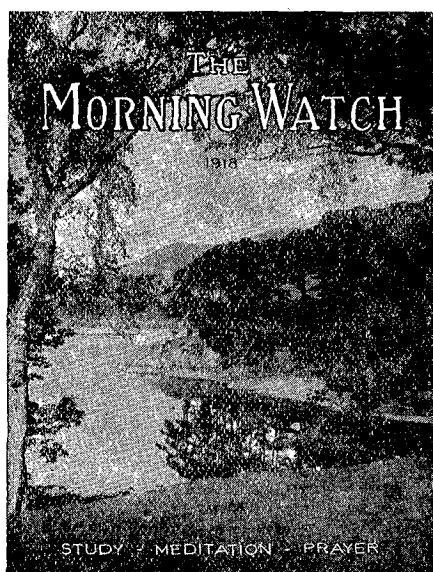
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WASHINGTON, D. C., SEPTEMBER 19, 1918

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

A SPECIAL *Present Truth* subscription list will begin October 1. To all names on this list will be mailed all issues of *Present Truth*, 1-36, one number being mailed each week until all issues are supplied. Domestic subscriptions, 25 cents; foreign, 50 cents.

In a letter to the Review and Herald, Elder S. A. Nagel writes:

"Just now South China is very unsettled. Lawlessness is everywhere. Night before last robbers came to our very next neighbor and kidnapped a boy about sixteen years of age. The poor people cried till morning, so we did not get much sleep. I felt so sorry for them that at worship I made it a subject of prayer, and later went over to comfort the mother. About three hours afterward the boy returned with a long chain around his neck. The robbers during the night had taken him about ten miles away; and in the morning, while they were at breakfast, leaving him chained to a big post in their yard, he worked till he got his hands loose, and then, giving the chain such a jerk that the lock flew open, he climbed over the wall and made his escape.

"In spite of these conditions, the message is advancing. While other mission chapels are continually being robbed, none of ours have been touched. At one place a short time ago the robbers came to a school and took twenty-three boys and the teacher and held them for ransom. The people were poor, and so could not get the sum required at once. To hurry them up, the robbers took one boy down to the river in front of the village and shot him. We have had bad floods this year too, and the first crop is all ruined in many places. This makes matters worse.

"These conditions only help us in giving our message. Good reports come from many outstations. We hope soon to make a trip through the interior, and baptize those who are ready. Remember us in your prayers."

INSTITUTE OF WAR-TIME NURSING

THE General Conference Committee, in its midsummer council, passed the following resolution:

"We recommend, a. That the Washington Sanitarium and the Loma Linda College of Medical Evangelists be authorized to conduct a training course for young men, in which they may receive intensive instruction in field and hospital nursing and sanitary corps work, such course to be of sufficient length to prepare them for military medical service.

"b. That the General Conference Committee take under advisement the erection of temporary wooden structures to provide quarters for conducting these intensive courses, to accommodate fifty or more stu-

dents in each of the two places named in the preceding section.

"c. That the necessary means for the erection of the temporary wooden structures, provided the same shall be deemed advisable, be appropriated from the general camp fund to be raised."

In harmony with this resolution, an Institute of War-Time Nursing has been organized at Takoma Park, District of Columbia, and at Loma Linda, Cal. A six months' course of intensive training has been arranged, laboratories are being fitted up, and barracks constructed, in which this course will be started as early as possible in October, definite date to be announced later. Only actually drafted men in Class 1 will be accepted. The cost for the course will be approximately \$200, including tuition, mess, and barracks. There will be seven or eight hours of class and drill work daily. Students will be under discipline closely approximating military discipline.

Address the undersigned for announcement, application blanks, and further particulars. No one should come to take this course without having had notice of his acceptance from the director, which acceptance shall depend upon information furnished to the Institute on application blank.

W. A. RUBLE, M. D.,

Director, Institute of War-Time Nursing,
Takoma Park, D. C.

NOTICE: Twenty men who can do carpenter work, and have been accepted for the intensive nurses' training in the Institute of War-Time Nursing, are wanted at once to help in constructing barracks for this work. Address W. A. Ruble, M. D., Takoma Park, D. C.

SAVED BY A COVERING MANTLE OF MIST

WELL known in the history of the Waldensian, or Vaudois, Protestants is the incident of the providential deliverance of a company of them by a covering cloud of mist that came down upon them just as the hosts of Savoy were surrounding them.

A covering of mist was likewise a mantle of deliverance to a missionary party in the early South African days. Cato, a chief of the Amazulu, was raiding the border. Mr. William Shepstone was compelled to flee from his station at Morley. In Mr. Shaw's "Story of My Mission" we are told:

"The station was not abandoned, however, till the enemy were within a few miles, and until Mr. Shepstone and his people saw several kraals in flames, marking their destructive progress. Hastily packing up their goods in two wagons, the missionary families and the people left Morley toward the end of October, 1829; and most providentially a dense mist or fog concealed their movements from the invading Amazulu, or there is no doubt they would have been attacked on their way."

To us this story of providence takes on an added interest from the fact that one daughter of the Shepstone family who fled that day is a member of our church in South Africa, and the grandson of William Shepstone is superintendent of our Kafirland missions.

W. A. S.

SOME OF GOD'S PRECIOUS GIFTS

"The Word of the Lord was precious in those days." 1 Sam. 3: 1.

One of the definitions of the word "precious," as given in the Standard Dictionary, is: "Of a kind to excite peculiar affection; dear; especially, beloved and not replaceable in some relationship."

To the child of God this blessed Word does "excite peculiar affection;" it is "beloved," and is "not replaceable."

"The Bible is the only precious book in the world that has intrinsic value, that is, set above all price."—*Crabb's English Synonyms*.

Jesus is precious, his blood is precious, our faith is precious. His promises are precious, and the Word of God is precious. But to whom are they precious?—"Unto you therefore which believe he is precious." 1 Peter 2: 7. To those who are "redeemed," his blood is precious. 1 Peter 1: 18, 19. Peter speaks of certain ones who "have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." And to them are given "exceeding great and precious promises." 2 Peter 1: 1, 4. In like manner the Word of the Lord is precious to the one who has learned to truly love God, and who has been born into his kingdom.

The Bible is the voice of God to our souls. Men moved by the Holy Ghost have communicated to the church precious messages from the Father, revealing the wonderful love of God, unfolding the plan of salvation, and making manifest the power of divine grace in cleansing lost men from the pollution of sin, in freeing them from its power and dominion, in preparing them for the companionship of holy angels and finally to stand in the presence of Jesus, our adorable Redeemer, and of God, our ever-blessed Father.

Surely such messages must be precious to the child of God, beset by temptation on the right hand and on the left, as we always are; enshrouded with darkness that is growing deeper as we near the end of the awful night of sin and death, and needing to feel the press of the only hand that can lead us into the light; often afflicted with suffering and stricken with sorrow too deep for expression, with no heart that can truly feel our suffering or know our sorrow but the One who "hath borne our griefs, and carried our sorrows," the One who in tender pity and love says, "Lo, I am with you always, even unto the end of the world."

To the writer the messages that have come to us through the spirit of prophecy are of this character, and are most precious. Never has he taken up one of the volumes of the Testimonies and perused its pages in a thoughtful, prayerful attitude, without having been conscious that God was speaking to his heart. Tears of penitence unconsciously fall, a more intense hatred for sin is begotten in the heart, and love for the One who manifested such incomparable love is poured into the soul. Such a gift as God in his great love for the church has bestowed upon us should, in these days of darkness and in this hour of supreme crisis, be valued above all other gifts save that of the Holy Spirit itself, and the blessed Bible; it should be set above all price, and should be diligently and prayerfully studied by both old and young.

E. E. ANDROSS.