

# The Advent Review and Sabbath Herald



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No. 29

THE GOSPEL TO ALL NATIONS

## The World's Great Need

**W**E need more of the evangelistic spirit — more of the spirit which reaches out and lays hold of men for Christ. . . . Some men would have us believe that a new gospel is needed, as though we could have a new Christ. Some seem to consider the methods of the apostolic age obsolete. To counteract such ideas and to overcome such a spirit we need not so much articles, discussions, and conference resolutions as new evidences of the reality of the great facts and forces which hold your life and mine; new demonstrations in each community that the gospel of Jesus Christ is the power of God unto the salvation of every man that believeth, no matter how hardened his condition may be; new demonstrations of the power of the Holy Spirit, showing that he is just as able to shake mightily whole communities today as in the days of Peter and John; new demonstrations that the Word of God is the Word of God, that it has dynamic power, that its truth sets men free; new demonstration that prayer is still able to remove mountains and that faith is the victory that literally overcomes the world.— *John R. Mott.*

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ROMANS

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## Note and Comment

### Emphasizing the Essentials

THESE are days of changing emphasis. Many fundamental principles of Christian faith are but little taught or regarded. The good old doctrine of repentance toward God, of confession of sin, and of divine acceptance is held as a theory by a large majority of professed Christians. There are some in every church who know by experience what the theory represents, and these, with us, deplore the changed attitude of the Christian church toward this, the very essence of the gospel.

The doctrine of natural philosophy has been substituted in the minds of many for a spiritual religion. Our blessed Lord is regarded as divine only as other good men might be so considered, but his deity is denied; his resurrection from the dead is regarded as a myth; his virgin birth ridiculed. In the place of these cardinal doctrines of Christianity we hear much of the departmental church, of social service reform, and of man-made devices to regenerate the human family. These are all miserable makeshifts, and possess no more power to change the human heart than do their originators. There is but one power today, the same as in all the ages of the past, which can change human nature, and that is the power of the Lord Jesus Christ.

Regarding these conditions which exist in the religious world, the editor of the *Bible Champion* for April, 1916, says:—

"Every thoughtful Christian is filled with perplexity and alarm when he considers the religious conditions almost universally prevalent. The gross sins in private life, the appalling corruption in public life, the indecency and licentiousness of popular amusements, the profanation of the Sabbath, the indifference and contempt of the majority for religion, the decreasing attendance of church members upon church worship,—all of these evils are the direct results of the greatest evil of all—the disregard, disbelief, and denial of the Holy Scriptures as the Word of God. The infidelity of the past has largely disappeared, but it has been revealed in a more dangerous form. The same doctrines concerning the Bible which were proclaimed by Paine and Ingersoll are taught today in Christian pulpits, Christian schools, and Christian books and periodicals."

Seventh-day Adventists should resist the first temptation to depart in their teaching from the essentials of Bible truth, and from the great fundamental principles constituting the message God has given them for their fellows. The immutability of the Word of God; the exalted position of the Lord Jesus Christ as the Son of God while at the same time the Son of man; his priestly work as typified in the earthly sanctuary and now

carried forward in the heavenly temple; the law of God as the basis of divine government; the Sabbath institution as a part of that divine law; Christ as man's only and personal Saviour; repentance and justification through his blood; the imminent return of our Lord to this earth to take his children home; the nature of man, his condition in death and his final award; Christian baptism as the outward sign of the union of the believer with his Lord; the doctrine of Christian and civil liberty; the proper support of the gospel ministry; the work of the Spirit of prophecy in connection with this movement; the ministry of holy angels; the character of Satan and his work in the earth as exemplified in the marvelous workings of the man of sin,—these, with the leading prophecies of the Scriptures showing where we are living in the stream of time, and the great issues which are involved in the final controversy, constitute the real fundamentals of the third angel's message.

Brethren, let us emphasize these in all our teaching. Let us not get above them; let us not get away from them. Speculation may be interesting; we may see the necessity from time to time of the readjustment of some detail of the message, or the restatement of some truth, but let us not forget the great fundamental principles which God has given us to proclaim to our fellows.

We may often differ from our brethren over some detail. No harm need come from this if we do not unduly magnify the difference. It is when we spend our time upon differences and make details the great question of discussion, and magnify the technicalities of doctrinal belief, that we fall out by the way, lose confidence in one another, and work irreparable injury to the cause of the message which we are seeking to represent.

Let us admit over these details and technicalities freedom of discussion; let us accord to our brethren honesty of opinion; but let us not in our discussion forget the great fundamentals which God wants us to keep to the front. We may preach these great principles even though we may not all see alike in detail.

And let us be careful also not to make unwarranted interpretations of prophecy and wild predictions as to its future fulfillment. We should go no farther than the Word of God clearly reveals. If we do not understand some text, let us remain silent, and continue to study it, seeking the Lord meanwhile for divine enlightenment and understanding.

We need in these serious times to be vigilant, watchful, and sober, alive and alert. But coupled with these qualities, there should be calmness, self-possession, well-balanced judgment. We need an aggressiveness that will keep pace with the advancing light of God, that will lead

us to act when God speaks, that will make us minutemen, giving enthusiastically and unreservedly the energies of our hearts and lives to the promotion of God's work.

We should avoid a conservatism which refuses to move from the positions of the past because of precedent; which refuses to accept light from the Book of God because our fathers did not believe it; which leans backward instead of forward; but we need a conservatism which will not be carried away by fanciful interpretations which lead to a denial of the fundamentals of the religion of Christ, and of the holy truth we profess.

In this latter experience lies our greatest danger. Today many are rejecting the old beliefs because they are old. Let us be slow to accept new viewpoints without careful investigation and a clear teaching of Scripture. We cannot afford to drift on the great sea of speculation and idle fancy. Let us hold fast to our old-time anchorage, until we are convinced by the Word that we should unfurl sail and move from our present moorings.

Let us speak and teach that which the Word of God plainly speaks and teaches; let us remain silent on those theories and details on which the Word is silent. To all sober, thinking men this course of conduct will commend the holy cause which we espouse.

F. M. W.

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# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath IS THE WORLD HERALD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 8, 1916

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## EDITORIALS

OUR Great Example came into the world to seek and to save the lost. In doing this he did not lead the life of an ascetic; he did not spend his time in a monastery. The very nature of his work required that he should mingle freely with the people, and this he did. Words of gracious truth fell from his lips in public discourse. The beautiful and sublime thoughts to which he gave utterance excited the wonder of his listeners, and they were led to exclaim, "Never man spake like this man." And the beauty of his life, the exemplification in his own daily living of the truths he taught, gave power to the message of salvation he proclaimed. In the record borne by the four evangelists of his public work much more is said of his personal ministry than of his public labor.

WHEREVER there were souls longing for help, there the Master was found. In the temple, in the synagogue, in the public mart, by the wayside, in the home, at the marriage feast, and at the bedside of the suffering, everywhere his kindly presence and loving counsel brought hope and courage to weary hearts. Associating freely with the world, he preserved unsullied his spotless purity and kept himself free from every taint of the worldly spirit. We have, through the Spirit of prophecy, this record of his influence:—

"Jesus reproveth self-indulgence in all its forms, yet he was social in his nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred his conduct; yet he found pleasure in scenes of innocent happiness, and by his presence sanctioned the social gathering."—*The Desire of Ages*, pp. 150, 151.

CHRIST never designed his followers to be recluses. Man was created with social instincts. The love of home and friends and of association with his fellows was implanted in his very nature. To a follower of the Master the opportunities afforded in social intercourse

are invaluable. Rightly used, such association may be the means of bringing many to the Saviour. These avenues of touch with the world at large must be guarded. The world engages in many gatherings which Christians cannot consistently attend.

THE line of demarcation between the church and the world must never be obliterated. While living in the world the followers of the Master must keep the spirit of worldliness out of their lives, otherwise they lose their distinctive character, and their profession of Christ amounts to mere form. Unconsciously we are affected by the influences which surround us, and it is only by eternal vigilance that we can keep the demoralizing and disintegrating evils which operate so strongly among men, and of which we are oftentimes unwittingly eye-witnesses, from affecting our own lives. Regarding the necessity of this the apostle gives earnest exhortation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2: 15-17.

In every relationship Christ is man's example. "He that saith he abideth in him ought himself also so to walk, even as he walked." Were Christ on earth today, we could not think of him as attending and finding pleasure in the world's popular sports. It is unthinkable that the Master would be found seeking recreation and enjoyment at a horse race, a theater, a circus, a card party, or a skating rink. We cannot believe that he would grace with his presence many of the social gatherings which are held. He would find no pleasure in listening to idle gossip. Dignified but kindly in all his bearing, modestly reserved but approachable by the humblest disciple, he would move among men as the personification of noble, generous, elevating

and inspiring manhood. As of old, his ministry would be to the discouraged and depressed, to the sick and suffering and sorrowing. In these social relationships he would find his chief joy. Possessed of his spirit, his followers will do as he did and as he would do today were he present personally among them.

### Soul and Spirit

IN the minds of many, even of those who study the Bible, there has arisen a confusion as to the meaning of the words "soul" and "spirit." Many Christians seem to think that the two are synonymous, or differ so slightly that the difference cannot be explained; but the word of God makes clear the difference between the two, for we read in Heb. 4: 12:—

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

If soul and spirit were the same thing, the word of God could not divide them asunder.

To get the force of these words, it is necessary for us to consider how they were used in the Bible in the language in which the Scripture was originally written, that is, the Hebrew for the Old Testament, and the Greek for the New Testament. The Hebrew word usually translated soul is *nephesh*. The Greek word is *psuche*. The word usually translated spirit is in the Hebrew *ruach*, and the Greek word is *pneuma*. The translators of the English Bible, however, did not always translate these original words as *soul* and *spirit*. *Nephesh* sometimes appears in English as *life*, as in Ps. 38: 12:—

"They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long."

Also in Prov. 12: 10, we read:—

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

In this latter case even the beast is said to have a *nephesh*, or soul. *Nephesh* is also translated living creature, as in Gen. 1: 24 and 2: 19:—

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

*Nephesh* is sometimes translated body, as in Num. 19: 13:—

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord."

Here we read of a dead *nephesh*, or soul. Even in the cases where *nephesh* appears translated in the English Bible as soul, it does not seem to have the qualities which usually are given to it by popular theology.

Abraham, being afraid that he might be killed for his wife's sake, begged her to say that she was his sister, saying that thus his *nephesh* might live. See Gen. 12: 13. The Biblical soul is said to eat. The soul eating the flesh of the peace offering on the third day was to bear his iniquity (Lev. 7: 18), and the soul touching anything unclean should be unclean (Num. 19: 22).

In the New Testament *pseuche* is mostly translated soul. Christ's soul is said not to have been left in Hades, the grave (Acts 2: 27), and the ark is said to have saved eight souls from the flood (1 Peter 3: 20).

The Scriptural use of *nephesh* and *pseuche* indicates that they refer to personality or individuality. In most cases the word "person" or "individual" could be substituted and the text would read well.

The word "*ruach*," generally translated spirit, is sometimes translated breath:—

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." Ps. 104: 29.

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." Eccl. 3: 19.

Sometimes *ruach* is translated wind, as in Gen. 8: 1:—

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged."

In the cases where *ruach* is translated spirit, which are numerous, it seems almost always to refer to the life or the life principle. In many cases this is thought of as being in the breath.

*Pneuma*, though usually translated spirit, occurs also in the English Bible as wind, as in John 3: 8:—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The word "*pneuma*" should be carefully distinguished from another Greek word "*phantasma*," which is used in Matt. 14: 26, and other such places. This Greek word might well be translated phantom or ghost.

The Scriptures clearly state what happens to the spirit at death:—

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12: 7.

The best Biblical commentators, even those who may believe in the immortality of the soul, recognize that this scripture merely affirms the return to the condition which existed before man was created. It is not said that the spirit is different on its return to God than it was before it was breathed into the man. The life which God gave, the vital force bestowed, returns to the Giver. The soul or person, which consisted of a body of dust and the spirit of life, has ceased to exist as a living entity, but God can again bring it to life at the resurrection. This explains why we are exhorted by Christ himself, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28.

Men can destroy only the body, but God can, and in the case of the wicked will, destroy the personality and individuality, so that a man shall be as if he never had been.

L. L. C.

### The Millennium

THE word "millennium" means "a thousand years."

This definite period of a thousand years is referred to specifically in but one chapter of the Bible, the twentieth of Revelation; and in that chapter it is spoken of repeatedly. We find it to be,—

The period during which the saints reign with Christ in judgment.

The period during which Satan is bound.

The measure of time between the two resurrections, that of the just and that of the unjust.

An examination of the scriptures bearing upon the millennium will show,—

1. The events that mark its beginning.
2. Events of the thousand years.
3. Events that come at the ending of the period.

We shall find it clearly taught in these scriptures,—

That the millennium begins at the second coming of Christ.

That the reign of the saints with him in judgment is not on this earth, but in heaven.

That this earth—void of human inhabitants—is Satan's prison house during the thousand years.

That at the end of the thousand years the judgment determined is executed upon Satan and all the wicked.

That this earth, purified by the fires of the last judgment, and renewed, becomes the eternal home of the saved.

#### 1. Events at the Beginning of the Thousand Years

The key to the time is furnished by the declaration that the millennium begins with the resurrection of the just.

*The Resurrection of the Just.*

Speaking of the risen saints, the Scripture says:—

"They lived and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Rev. 20: 4-6.

There are to be two resurrections. The apostle Paul said that this was the teaching of all Scripture: "That there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. The first resurrection, that of the just, marks the beginning of the thousand years.

*Christ's Second Coming.*

When is this first resurrection, in the order of events of the day of the Lord? It is at the second advent of Christ. One scripture, out of many, suffices to state it:—

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise." 1 Thess. 4: 16.

As the Saviour comes in glory, with all the holy angels with him, the graves are opened, and his voice awakens his children who sleep in the dust. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. The time of Christ's second coming, therefore, is the beginning of the millennium.

*The Righteous Taken to Heaven.*

The living righteous are translated, and, together with the risen saints, are taken to heaven, as the apostle says:—

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

The redeemed accompany their Lord to heaven. This was his promise:—

"In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

*Destruction of the Wicked.*

At Christ's second coming the wicked are slain. The unbelieving, left without shelter in that day, cannot endure the presence of such glory as will burst upon the world:—

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

*Binding of Satan.*

With the saints taken to heaven, beyond the reach of Satan's wiles, and with the wicked destroyed, not to live again till the thousand years are finished, Satan is bound. He is confined by divine power to this earth, which becomes his prison house, there being neither saint nor sinner upon whom to ply his arts of deception. No prisoner was ever more effectually chained. The symbolic language of the prophet pictures the scene:—

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

These are the events that mark the beginning of the thousand years: Christ's second coming, the resurrection of the just, the ascent of all the redeemed to the city of God, the destruction of the wicked, and, in consequence, the binding of Satan.

## 2. Events During the Thousand Years In Heaven.

Scene after scene of glory is spread before us in the visions the prophets were given of the redeemed in the city of God. The prophet John says:—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . Therefore are they before the throne of God, and serve him day and night in his temple." Rev. 7:9-15.

One service in which the saved have part during the thousand years is the work of judgment that still remains, preparatory to the final visitation of sin and the destruction of Satan and all his works. The prophet saw this work going forward in the heavenly courts, the redeemed associated with Christ in the service:—

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus,

and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

It was to this work of judging the wicked and the evil angels, that the apostle Paul referred in the counsel to the Corinthians:—

"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

*On Earth.*

While in heaven above the saved are with Christ and the holy angels before the throne, and following the Lamb whithersoever he goeth, it is to be remembered that on earth all is desolation and emptiness. The wicked have been slain by the glory of Christ's coming. By the quaking of the earth the cities of the nations have fallen in ruin, islands have been removed, and mountains cast into the depths of the sea. The condition of the earth during this time of desolation is described by the prophet:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

"Without form and void," said the prophet. It is the same phrase used in the opening verses of Genesis to describe the chaotic state of the earth in the beginning. The earth was in the beginning of creation week emptiness and chaos—an "abyss," as it is called in the Greek translation of Genesis. Yet again, during the thousand years, the earth is made an "abyss," or desolate waste. "Abyss" is the meaning of the word translated "bottomless pit," in the text telling of the binding of Satan by the mighty angel of God:—

"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Rev. 20:2, 3.

The Revised Version says "and cast him into the abyss." Confined to this pit or abyss of desolation, as a prisoner in a prison house, with none to tempt, the author of sin has a thousand years in which to view the ruin that sin has wrought in the earth that once left its Maker's hand beautiful and perfect, unmarred by any curse.

## 3. Events at the End of the Thousand Years

At the end of the millennium, this earth is the scene of events that close the great controversy between Christ and Satan.

*The Descent of the Holy City.*

The judgment work in heaven having been accomplished, the hour has come for the execution of the judgment upon sin and sinners. The holy city comes down out of heaven. The prophet saw its descent in vision:—

"I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

*The Loosing of Satan.*

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Rev. 20:7, 8. With all the wicked destroyed by the glory of Christ's second coming, Satan had been effectually bound. But now, as the city descends, the voice of Christ calls forth the wicked dead. It is the time of which the scripture speaks: "The rest of the dead lived not again until the thousand years were finished." Verse 5. The prophet saw the hosts of the lost called forth. "The sea gave up the dead which were in it; and death and hell ["the grave," margin] delivered up the dead which were in them." Verse 13.

Thus Satan's subjects come forth to the last judgment. The resurrection of the wicked of all the ages is the loosing of Satan. Here again is his kingdom, and again he plies his deceptions and takes up anew his fight against God. How very natural that Satan should persuade the wicked that he has raised them to life—that his word in the beginning was true, "Ye shall not surely die." If they are immortal, why may they not yet prevail against God? Satan rallies his angels and the hosts of the wicked, in numbers "as the sand of the sea," to make attack upon the city of God.

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Verse 9.

*The Wicked Before the Bar of God.*

But as the hosts of evil compass the city, they are halted by the glory and majesty of the Redeemer's presence, enthroned as eternal victor over sin. Just here must apply the prophet's words,—

"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And 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." Verses 11, 12.

During the thousand years the records in heaven have been reviewed, and the degrees of guilt established. Now the judgment is to be executed. But first the record of the books and the eternal righteousness of God's holy law are

flashed by divine power upon the consciences of all the lost—"their conscience also bearing witness" (Rom. 2: 15) that they are without excuse.

#### *Destruction of Sin.*

Sin is at last to be blotted out of the universe of God; and those who have chosen to be identified with sin pass out with it. All that Infinite Love could do was done in the gift of Christ to save men from the transgression of the holy law of God. That salvation rejected, there was nothing remaining that Heaven could offer. "There remaineth no more sacrifice for sins." Heb. 10: 26. Then follows the last scene in the conflict with evil:—

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire. . . . And death and hell [the grave] were cast into the lake of fire. This is the second death." Rev. 20: 9-14.

The second death ends sin and the author of sin, and death itself. The controversy is ended. Christ's death for sin has purged it from the universe of God.

#### *The Earth Purified and Made New.*

The fires that consume the wicked melt and purify the earth from all trace of the curse. It is the day of which Peter wrote: "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But after this cleansing of every element of this sin-cursed earth, the promise of God will be fulfilled in the earth made new, as the eternal home of the saved. As Peter says, after telling of the day of burning, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. W. A. S.

#### ◆ ◆ ◆ Stirred Up

THERE is a sense in which it is entirely wrong to become stirred up. Many become so at times over trifles; and through grievances, either real or imaginary, become highly wrought up and say and do things of which they repent later. But one of the tests of real religion is in maintaining a meek and quiet spirit in the midst of circumstances which are of a most trying and distressing nature.

But there is another sense in which it is entirely proper to become stirred up. The tremendous truths of the gospel of redemption through Christ, and a full and free salvation from sin for every believing sinner, ought to stir the heart and lead to repentance. The solemn truths of this last message, the close of probation, and the awful scenes which cluster around the coming of Jesus,

should deeply stir the heart. The fact that the destiny of a world is soon to be decided, that the great crisis in human history is at hand, and only a little time remains in which to finish the work of God, should awaken the deepest emotions in the bosom of every Christian. What profound and reverential emotions should stir the heart when we think of that hour when Jesus will come, and his voice will summon from the grave all the dead in Christ. As we think of those triumphant millions coming forth from the embrace of death, some of whom are those that we loved, inexpressible emotions stir the heart. Says Bishop Thom-son:—

"I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles; I have pictured to my mind the Almighty molding the earth of the fresh creation into a human form, and then breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I thought of Jehovah coming forth, at the blast of the last trumpet, to summon together the scattered dust of the corpse and mold it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man."

The thrilling message for this hour, with signs thickening on every hand as heralds of the end of the world and the coming of Jesus, should stir the hearts of all, especially those called to be watchmen. Men have been moved of God in a marked manner in the past to defend the truth. Paul's heart was stirred as he witnessed the idolatry at Athens.

"Years ago, when the Southern Baptist Convention was in session in Raleigh, N. C.," says Dr. Broughton, "there was a great discussion going on all over the country about the resurrection of the dead, the skeptics vowing their disbelief. Richard Fuller was to preach the convention sermon, Sunday morning, at eleven o'clock, from the pulpit of the First Baptist church of that city. Of course, it was a great occasion from the viewpoint of the great crowd packed and thronged and jammed in the building. It was a great occasion, too, because this great crowd was a thoroughly representative one, most being ministers or representative men of the churches. It was a great opportunity because of the atmosphere of criticism against the vital doctrine of the resurrection.

"Richard Fuller, that matchless orator of his day, paced the floor of his room, as I have heard Dr. Thomas E. Skinner, the pastor of the church, say. He paced the floor of his room for three hours, sometimes rattling the door knob and asking Dr. Skinner if it were not time to preach. His heart was beating and throbbing like the heart of a race horse, until Dr. Skinner had actually to hold him back from entering the pulpit.

"When the time finally came, he walked out and forgot to announce the hymns. He was so lost in his theme that he plunged into his subject immediately. He used for his text the story of the resurrection of Lazarus. I have heard hundreds of men—old men, who were present—describe that scene; how when

Richard Fuller finished, he was halfway down the center aisle of the church, feeling about with his eyes shut, picturing Lazarus as he first began to come from the grave, and then as he arose and stood upon his feet and looked again out upon the world that he had so recently left. I suppose, in all the history of the South, no greater sermon was ever preached than that. It almost forever settled the question that was uppermost at that time concerning the resurrection of the dead."

Surely the stupendous truths of the message that we believe and preach should awaken us in a similar manner, and stir us to the very depths of the soul, and lead us to the most earnest endeavor in our efforts to uproot error, and establish in its place the stirring truths of the message.

"Stir me, O stir me, Lord! I care not how,  
But stir my heart in passion for the world;  
Stir me to give, to go, but most to pray;  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er desert where no cross is lifted high.

"Stir me, O stir me, Lord! till all my heart  
Is filled with strong compassion for these  
souls;

Till thy compelling 'must' drive me to prayer;  
Till thy constraining love reach to the poles,  
Far north and south, in burning, deep desire;  
Till east and west are caught in love's great  
fire.

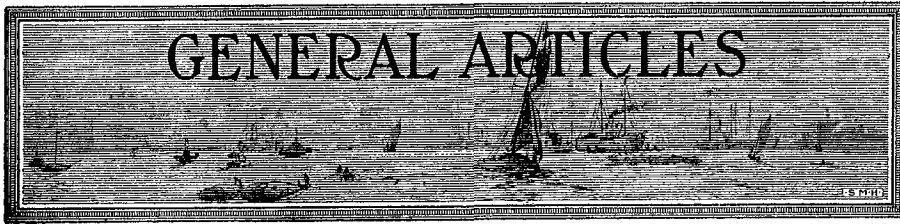
"Stir me, O stir me, Lord! Thy heart was  
stirred

By love's intensest fire, till thou didst give  
Thine only Son, thy best-beloved One,  
E'en to the dreadful cross, that I might live;  
Stir me to give myself so back to thee  
That thou canst give thyself again through  
me.

"Stir me, O stir me, Lord! for I can see  
Thy glorious triumph day begin to break;  
The dawn already gilds the eastern sky!  
O church of Christ, awake! awake!  
O stir us, Lord, as heralds of that day!  
The night is past, our King is on his way."

G. B. T.

A RECENT number of *Field Tidings* announces that after careful search through different sections of Georgia, Alabama, and Tennessee, a farm about one and one-half miles from Ooltewah Junction, Tenn., has been chosen as the new location for the Southern Training School. Elder W. H. Branson says: "This farm is situated in a beautiful little valley bounded on three sides by small mountains. The land has been inspected by agricultural experts, who pronounce it good. There are two large springs of pure water on the place, which will furnish an abundant supply the year round. Railroad facilities are excellent. There are several buildings on the place. One of these is a large ten-room house, which is in good repair, and will furnish accommodations to twenty-five or thirty students. The other buildings, which consist of several cottages, barns, shops, etc., can be utilized in some way. Ooltewah is a little village of about five hundred inhabitants, fourteen miles north of Chattanooga. The people of the village welcomed the news that we planned to establish our school near them, and are making efforts to raise money to help in the enterprise. Our great need now is funds with which to buy this farm and begin work. We trust that the Spirit of God will impress many to give of their means to help this important movement."



### God Our Helper

WILLIAM BRICKEY

We have a God of love and pity;  
He knoweth that our frame is dust,  
And has prepared for us a city,  
Where we may dwell among the just,  
In mansions of eternal glory,  
Where we may prove redemption's story,  
And not grow sick, infirm, or hoary,  
And where our treasures will not rust.

I long to rise above my weakness  
And live in faith and hope and love,  
And manifest a Christlike meekness,  
Born of that Spirit from above.  
But in myself I find no power  
To live by faith one single hour;  
I'd wither like a broken flower,  
Beneath the sunshine from above.

But if I follow where he leadeth,  
Obedient to his command,  
He will give strength as it is needed;  
For he has power to make me stand  
Upon the Rock of endless ages,  
To stand with martyrs, seers, and sages  
Who have embellished history's pages;  
And will be found at his right hand.

### Behavior in the House of God

MRS. E. G. WHITE

(*Testimonies for the Church*, Vol. V, pp. 491-494)

To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.

From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away. Nevertheless, God himself gave the order of his service, exalting it high above everything of a temporal nature.

The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their asso-

ciations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, he will hallow the place with his presence, and it will be holy unto the Lord of hosts.

When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart.

When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer with him, that God may grace the meeting with his presence, and give power to his truth proclaimed from human lips.

When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.

When the word is spoken, you should remember, brethren, that you are listening to the voice of God through his delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart, and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground, and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.

When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that his eye is resting upon them, and they must act as in his visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.

### "Heal the Sick"

J. HOFFMAN

"He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2. Christ's commission to gospel preachers was to preach the kingdom of God and to heal the sick. There is no healing virtue in any man to heal any one, neither can any man save another one from sin. But there is saving power

as well as healing power in Christ. We are not to preach about Christ,—even unconverted men may do that,—we are to preach Christ; that is, bring him to those who need salvation as well as to those who need physical strength and power.

Sickness and suffering are found everywhere. Untold good has been accomplished by skilled physicians, yet some cases are seemingly incurable. But nothing is too hard for God.

A sister of my acquaintance fell from the table on which she was standing, to the hardwood floor. Her right shoulder was dislocated, and the bone in the upper part of her arm badly injured. Several physicians examined her, but could do very little for her. Several months passed, and her arm was still useless. A specialist was consulted, who told her that nothing could be done for her but to amputate the arm, as the shoulder socket was full of cartilage that would have to be removed, and, in short, the joint could never be restored. He also told her that several inches of the bone was practically dead.

In this condition she entered the ministers' tent at a local camp meeting, asking to be prayed for and anointed with oil in the name of the Lord. Three ministers were present. A few questions showed that the sister had strong faith in God, and it was decided to pray for her restoration.

No sooner was the oil applied and the short prayers finished than the sister lifted her hand to her head, saying, "This is something I have not been able to do for one year and four months." The blood coursed through her withered arm, making a tingling sensation, a cracking sound was heard, and her limb was restored to perfect soundness. To the astonishment of the local physician, she carried her suit case in that hand the following day. The Lord healed the injured bone, and restored the joint in a few seconds. What man cannot do God can do quickly.

A Swedish sister who had been a sufferer for a long time was told by her doctors that nothing further could be done for her, and that she could live only a few hours. She could not lift either foot an inch from the floor while standing. A meeting was held in this sister's house, at the close of which the elder of the church, who was in such pain that he could hardly endure it, asked to be prayed for. He was helped immediately, and went away rejoicing. This gave the sick sister courage to ask for prayers. Her husband and I were the only persons with her at the time. While I prayed, he anointed her with oil. When she rose from prayer, she could walk without any pain, and felt well. When I met her one year later, her complexion was clear, and she was a perfect picture of health, and was praising God for victory in Christ's name.

Other such experiences could be related, but these will suffice to show that God will fulfil his promises to those who take them by faith. But often our lack of faith hinders us from seeing the glory

of God. Sometimes men would take the glory to themselves. Under such conditions God cannot manifest his healing power. But I am so thankful for the tender care that God has toward his children. He does the very best he can for them. May God help us to trust him more fully; for he will always keep his promises to his children.

*Duluth, Minn.*

◆ ◆ ◆  
"Instead"

INSTEAD of the thorn there shall come up the fir tree,

Instead of the brier the myrtle shall spring,  
Back to its primeval freshness and beauty,  
God will creation triumphantly bring.

Streams in the desert shall heal the parched places,

The rose in the wilderness fragrance shall shed,

The mountains and hills shall break forth in praises—

Wonderful word of Jehovah—"Instead."

How sweet the assurance to hearts that are weary!

What hope it awakens! what strength doth convey!

Sunshine shall follow the days that are dreary;  
Sorrow and sighing shall vanish away.

Symbol and type and the gospel's glad story  
Say to the fainting one, "Lift up your head;

Soon shall this sad earth be filled with God's glory;

He, for the curse, will give blessing instead."

Behold, on the altar a victim is lying,

Upraised is the knife in the patriarch's hand;

The child of the covenant promise is dying,  
An offering made at Jehovah's command;

When lo! at the word of the angel from heaven

The son is restored as "alive from the dead."

The Lord for himself hath a sacrifice given,  
The ram in the thicket is offered instead.

Alone in the garden, while others are sleeping,  
The sinless Redeemer a suppliant kneels;

His earnest entreaty, his blood drops, his weeping,

To the heart of the Father his anguish reveals.

Though bitter the cup that Surety has taken,  
Though heavy the stroke that must fall on his head,

He goes to the cross to be cursed and forsaken,

To give us the cup of salvation instead.

Now saved on the ground of his infinite merit,  
His people rejoice in the soul-cleansing blood;

Transformed by the might of his indwelling Spirit,

They bear day by day precious "fruit unto God."

All glory and honor and majesty giving  
To him who redeemed them, their glorious head,

They count it their joy evermore to be living  
No longer "to self," but to "Jesus instead."

Believer, rejoice! for the glad day is nearing  
For which all creation still travails in pain,

When Christ our Redeemer, in glory appearing,

Shall take to himself his great power and reign;

When, Satan the evil usurper expelling,  
To earth's farthest limits his kingdom shall spread,

And peace and prosperity sweetly be telling  
That Jesus Immanuel ruleth instead.

—R. W. Cowdery, in *London Christian*.

◆ ◆ ◆

"BETTER is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool."

### Laboring for Souls

GEO. O. STATES

"I MUST work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. Christ came into this world to do his work. He had a special work to do and a definite time in which to do it. During the years that he lived here in the flesh, he was fitting his disciples for their work.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34. Here is brought out the thought that every follower of Christ has a definite work; not one is excused. "God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. . . . At every work of mercy, every work of love, angels of God are present. . . . Those who share in Christ's glory must share also in his ministry, helping the weak, the wretched, and the despondent."—*Testimonies for the Church*, Vol. IX, pp. 30, 31.

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John 1:41, 42. The first thing Andrew did was to labor for his family. The servants of God knew the time was near that the Messiah should appear on the stage of action; and as fast as they were convinced that they had found Christ, they began laboring to bring others to him also.

The spirit of Christ is the spirit of labor. It is not the great things we do that count; for Matt. 10:42 says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

We are not laboring for worldly honor, but to save souls. Little do we realize that just a word spoken at the right time, in the right way, may change a course of life. Our labor may not be appreciated; Christ was not appreciated.

"He was in the world, and the world was made by him, and the world knew him not." John 1:10. The underlying principle of it all was love, the love of souls; that was the grand object. "But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. . . . Church members are to put forth the



continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues. . . .

"The watchmen on the walls of Zion are to be wide-awake, and they are to arouse others. God's people are to be so earnest and faithful in their work for him that all selfishness will be separated from their lives. His workers will then see eye to eye, and the arm of the Lord, the power of which was seen in the life of Christ, will be revealed. Confidence will be restored, and there will be unity in the churches throughout our ranks.

"The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. . . .

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. Our books are to be published in many different languages. With these books, humble, faithful men are to go out as colporteur-evangelists, bearing the truth to those who would otherwise never be enlightened. . . .

"Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors."—*Id.*, pp. 32-34.

How may we best succeed in laboring for souls? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.' Luke 14:17. . . .

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Id.*, pp. 36-38.

In order to win souls to Christ we must have the truth of God in the heart.

"Sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. We must be imbued with the Spirit of Christ. Then as we go among those that are out of Christ, O what an influence we shall exert!

The highest missionary work we can engage in is to visit those who are out of Christ, and with hearts imbued with the Spirit of Christ, tell them that the end of all things is near. "Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God, these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. . . .

"Those who give their lives to Christlike ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing as they try to help others."—*Id.*, pp. 41, 42.

I long for the glad time when I shall hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The time will soon come when "he shall see of the travail of his soul, and shall be satisfied." The joy of Christ will be in looking upon the redeemed host in the kingdom, whom he has been the means of saving. If we enter into the joy of Christ, we shall have to be the means of the salvation of some souls.

*Cedaredge, Colo.*



### The Sure Promises of God

LUCY E. CARR

O HOW sweet to know that Jesus  
Is our ever-faithful friend;  
That though clouds may rise above us,  
Yet he loves us to the end!

Though our trials are sore and heavy,  
Yet our Lord does surely care,  
For he promised not to bring us  
Any test we cannot bear.

Though our friends may turn to error,  
Leave the truth of God so pure,  
Yet our heavenly Father promised  
To reward those who endure.

Let us still prove faithful longer,  
Though our trials are hard to bear,  
For he promised to take the faithful  
To the home he would prepare.

*Petoskey, Mich.*



### A Latter-Day Reformation

GEO. I. BUTLER

THE faith of Seventh-day Adventists, from the first feeble beginning of the third angel's message, was that it was a world-wide message to prepare a people for the coming of Christ. It must therefore be a special movement entirely distinct from all other religious denomina-

tions. It must go to the whole world,—to every nation, people, tribe, and tongue. All must have a chance to hear it, as all have souls to be saved or lost. Such a world-wide distinct message must be expected to meet opposition from every quarter. Such claims will seem egotistical and foolish to many, yet the Word of God plainly declares that such a message must be proclaimed in the last days.

It is a grand message of reform, embracing all the truths of the Bible, and discarding all the false doctrines foisted upon the world by the great apostasy. This apostasy, although its development was gradual, claimed to be the only true church. For many centuries its claims were accepted by the great mass of people professing the religion of Jesus Christ. It ruled the so-called Christian world with despotic power, persecuting and putting to death thousands of martyrs.

At length the Reformation interfered with Roman Catholic dominance, and held it in check in a measure. To this day the Catholics are more numerous than all the Protestants combined. The Protestants have been greatly weakened by being divided into many sects differing in belief and doctrine. Though the Reformation has done a vast amount of good, giving the people the Bible, which has wonderfully blessed the world, yet we must conclude that it was a reformation only in part. How could it be otherwise when Protestantism consists of so many different denominations, often warring with one another, and practically all of them retaining papal doctrines utterly contrary to the teachings of the Scripture?

Among these doctrines is that of the Sunday sabbath, instituted by the Catholic Church, and accepted by practically all Protestant churches. Not a word in all the Bible can be found indorsing the first day of the week as the Sabbath. Its observance is a violation of the moral law, which specifically declares, "The seventh day is the Sabbath of the Lord thy God." The violation of that law is sin. Can we suppose that God will accept a substitute in place of the very day he himself rested on, pronounced holy, and appointed to a holy and religious use, and commanded in his blessed law to be the Sabbath for mankind?

Another hoary doctrine of heathenism indorsed by nearly all Protestant churches is that of the immortality of the soul, which was proclaimed first by Satan himself in the garden of Eden to Eve, the mother of the human family. He said, "Ye shall not surely die," although God himself had said that she should die if she partook of the forbidden fruit. Genesis 3. This doctrine has been held by the heathen world and taught by Protestant churches, and a multitude of errors have sprung from it.

The grand doctrine of the nearness of the second coming of Christ, taught by a multitude of prophecies in the Bible, has been rejected by many Protestant churches. No doctrine is more plainly taught in the Scriptures. Hundreds and thousands of believers in Christ's

soon coming were cast out of the popular churches for their belief in this Bible doctrine. With the multitude of evidences that this great event is near, these churches claim that the world is all going to be converted, and a thousand years of peace and safety prevail before Christ comes.

These great errors embrace many others which are being taught in the popular churches today. Even the Bible itself is being rejected in whole or in part by multitudes who deny the Biblical account of creation. Comparatively few ministers today firmly believe the whole Bible, or consider it the Word of God. Wonderful changes are occurring in the theological world.

We would not be understood as saying that all the people are losing belief in the Bible. There are many of the common people who firmly believe in the dear old Book of books; but large numbers are having their minds unsettled by men who claim to be ministers of Jesus Christ.

Never were men's minds more unsettled as to religious themes. It is high time that a new movement be ushered in, a movement standing for the Bible, and the Bible alone. With this terrible unbelief now flooding our world, it will take a mighty effort to raise up the old standard of loyalty to Bible doctrines. God has a message and a glorious system of truth in these last days; and wherever false doctrines are being taught, and Satan with his terrible delusions is attracting attention, God will send his messengers to give the warning, and these messengers will stand firm for the whole Bible truth as Christ and his apostles taught it.

*Bowling Green, Fla.*

### Never-Failing Promises

J. M. HOPKINS

"BELIEVE in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. Every one who carefully studies the prophecies of the Bible, and reads from the book of nature and from secular and sacred history how faithful the Lord has always been to fulfil his word, must be deeply impressed with the fact that not one prophecy ever passed the time of its fulfilment. The Lord is always faithful to keep his word.

It is impossible in so brief an article as this to enumerate the many instances in the great lines of prophecy where fulfilment has already taken place in a very striking manner. It would be a source of wonderful inspiration, confidence, and encouragement prayerfully to investigate the prophecies with this special object in view.

In Heb. 6:16-18, the Lord has spoken very strongly concerning his faithfulness: "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in

which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

God himself is absolute truth. He cannot deny himself. He cannot deny his word. The psalmist declares, "For thou hast magnified thy word above all thy name." And yet, to make it more sure, the Lord "confirmed it by an oath," that "we might have a strong consolation."

We are nearing the time when our only refuge, our only trust, our only resource, will be the God of the Bible, the God of prophecy; and even now there is no safety or security for us, apart from our Lord. Then why not, in consideration of the multiplied evidences of his unfailing word, fully surrender all to him, and fully believe every word and every promise he has given concerning our temporal and spiritual need? The Bible and church history furnish many striking examples of trust and supply. "My God shall supply all your need according to his riches in glory by Christ Jesus." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Who forgiveth all thine iniquities; who healeth all thy diseases."

Do you not think that the dear Master would be much pleased if his children would put away sinful, discouraging doubts, and in simple, trusting faith draw nigh to him and rest confidently in his word? Have you idols? Are you cherishing aught that is unlike God? If you are, make an unconditional surrender of all to him just now. Know that your kind heavenly Father asks you to put away only those things that are an injury to you. He invites you to accept all that will be a blessing to you. Will you not do so? Simply believe in the Lord, and then obey, and rejoice in the fulness of his constancy and faithfulness and blessing. He tenderly invites you to do this, and to live in sweet peace and blessedness.

*Roseburg, Oregon.*

### "Acquaint Now Thyself with Him, and be at Peace." Job 22: 21

H. A. ST. JOHN

We all need to become better acquainted with God. The whole human race has become estranged from him, and many have forgotten him altogether; God is not in all their thoughts, much less in their ways. This estrangement is caused by the prince of darkness, who is ever misrepresenting God's character, and thus blinding the mind and hardening the heart. Christ is our mediator, and through him alone can we become acquainted with God.

The more we learn about the life and character of Jesus, and the more fully we obey and follow him, the better we shall become acquainted with our heavenly Father. And the better we become acquainted with our holy Father, the

better we shall love him, and the more we shall delight in obedience to his great law of love. It is thus that we may glorify him in our bodies and spirits, which are his.

O, how blessed to glorify God in all we think, say, and do! We can never measure the length, breadth, height, or depth of the love of God to us, as revealed in the gift of his dear Son, but we may be filled with that love, and thus be enabled to glorify God here; and then in the sweet by and by he will glorify us with the same glory that Jesus will ever have.

### Life Versus Death

W. H. SAXBY

"THE liberal [made so by divine grace] deviseth liberal things; and by liberal things shall he stand." Isa. 32:8. Would not the converse of this be equally true, "The stingy deviseth stingy things, and by stingy things shall he fall"? In the New Testament the Old Testament stands revealed; and so we find it, "He which soweth bountifully shall reap also bountifully;" and, "He which soweth sparingly [stingily] shall reap also sparingly." 2 Cor. 9:6. One tendeth to life, the other to death. Truly, giving is living, and living is giving.

### God's Precious Promises

MRS. J. E. GREEN

WE wonder and rejoice at God's great goodness and care for his people. He never gets weary of their prayers nor impatient with their importunities. He ever bends low a listening ear when out of the depths of their contrition or sorrow they cry unto him for the pardon of all their sins or for relief from their woes. He has made many precious promises for their comfort and encouragement, and these, though recorded years ago, reach down to the last generation. Such a promise we find in Deut. 4:30: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

This precious promise was made and recorded not alone for the benefit of the people of God whom Moses was addressing, but even for those in the "latter days;" that is, for us who are now living and looking for the Captain of our salvation to come and conduct us to the mansions which he is preparing.

"When thou art in tribulation." Those who will turn unto the Lord with all their heart will find that he will turn, unto them and succor them. Even those who have forsaken him and worshiped other gods, will be forgiven, if they repent; for the Lord says that if they will confess their sins, he will be faithful to forgive. "Whosoever will, may come." "Him that cometh to me I will in no wise cast out."

*Madison, Wis.*



# THE WORLD-WIDE FIELD



## A Native Testimony

THE following paragraph is the testimony borne by a native at a Friday evening service in the Malamulo Mission, in Nyasaland, as translated by Elder G. A. Ellingworth:—

"I am thankful for God's mercy in that he has kept me six days, and now he has shown me the Sabbath. This is not for any good thing that I have done, since there is no good thing in me. I am only an unprofitable servant. When I think I am doing right, I find it was all wrong because my heart is filled with iniquity. I pray that he will keep me meek and humble in serving him. I want my heart to be always near the Lord. Of my own self I cannot praise him. I need the Spirit to be with me that I may honor him at all times. I ask forgiveness, because my heart is just filled with the things of earth. I beg for wisdom, because when I read his Word I do not understand it; so I ask for a heart of wisdom that I may always understand what the Lord wants me to do. God is good and plenteous in mercy, therefore I want to lift my cross and follow Jesus for his goodness' sake. Amen."

## Rio Grande do Sul Camp Meeting

O. MONTGOMERY

LEAVING La Plata, Argentina, Monday noon by train, our party reached Buenos Aires in good time to take the night boat for Montevideo, Uruguay, arriving there at about eight o'clock the next morning. We spent the day at the mission headquarters, with Brother and Sister F. L. Perry and Brother J. T. Thompson. We have a very nice mission property there, well located, which provides a neat little hall for public worship, an office-room for the mission office and tract society, and in the rear four pleasant living-rooms with a little court. Brother and Sister Perry have occupied these rooms in the past, but now, as they have been called to Chile, Brother Thompson, who has the secretary-treasurer work of the mission, will live there and look after the work in the city.

At 7 P. M. we took the train for a twenty-four-hour ride, in a second-class coach with its wooden seats, for the border of Rio Grande do Sul, where we spent the next night at a hotel in a small Brazilian town. At 6:45 A. M. our train started for Santa Maria, where we arrived before dark. Here we found a good German hotel, the proprietor of which could speak good English. We were well cared for for the night, and took the train the next morning for Montenegro, the place of the camp meet-

ing, arriving at about 5 P. M., Friday, four days after leaving La Plata.

Rio Grande do Sul is the most southern state in Brazil, lying just north of Uruguay and east of Argentina. While there are several states in Brazil which are larger than this, yet this is by no means small, being a little more than twice the size of Pennsylvania, and having a population of a little more than two million. Here, as in all Brazil, Portuguese is the official state language, although German is spoken by many, there being about six hundred thousand Germans here.

Montenegro is a beautiful little city of about six thousand, lying just between the foot of the mountain whose name it bears, and a beautiful river. The camp was pitched on one of the main streets, very near the business section, easy of access to all. About two hundred of our people were in attendance, many coming long distances over difficult roads. Traveling facilities are not the same here as in the United States. Some were present who rode five days on horseback. The third day of the meeting some arrived who had been fifteen days on the way, having had to wait several days for a boat, and then when on the way the boat stuck fast in the sand, causing another delay. One woman came four days on horseback and two days by train.

In the day meetings it was necessary to translate each talk into either German or Portuguese, and when we spoke in English it was necessary to have two translators. The Portuguese-speaking brethren were on one side of the tent and the Germans on the other side. The two brethren who translated stood one on each end of the platform, and translated each sentence into the language of the people, both speaking at the same time. Notwithstanding the seeming confusion, the Lord blessed the instruction given, and the people were able to grasp the lessons. In the night meetings, the Germans occupied one tent, and those who spoke Portuguese the other. The workers who could speak these languages had charge of most of these meetings. There was a good attendance from the city, and a good interest was developed, which will be carried forward by a company of workers, and it is hoped that many will decide for the truth.

This conference was organized in 1906, and now has seventeen churches and six companies, with a total membership of 780, 245 having been added during the past two years. This is the largest and strongest conference in the Brazilian Union, and is self-supporting, its tithes and offerings being sufficient to care for present needs, but not enough to enable it to do any aggressive work.

Besides Elder H. Meyer, who is the president, there are in the field one ordained minister, five licentiates, and one brother who is a Bible worker, to carry this message to the thousands who are yet in darkness. It was a source of much encouragement and pleasure to find so many promising young men in the work. With experience and proper training, they will greatly strengthen the work in this field.

A few special meetings were held for the splendid class of young people who were present at the meeting. The colporteur work, which is being carried forward by the field agent and a company of ten colporteurs, is making good progress. The Lord is blessing this work. Our colporteurs find it necessary in many parts of these fields to travel long distances on muleback, over most difficult roads and into remote sections, selling the books as they go, instead of taking orders for later delivery. The colporteur in many of these fields is truly a pioneer.

Elders F. W. Spies, John Lipke, and R. Wilfart, who were in attendance at the organization of the division conference at La Plata, Argentina, and were returning to their fields of labor in Brazil, together with Prof. W. W. Prescott, Elder N. Z. Town, and the writer, were the workers present from outside the conference. Besides speaking several times themselves, Brethren Spies and Lipke rendered valuable assistance as translators.

As Brother A. Preuss, the former secretary and treasurer, was unable to carry the office work longer on account of poor health, Brother A. Langenstrasse, one of the young men of the field, was elected to that office.

Resolutions were adopted in harmony with the policies of the new division conference and the union conference, looking toward the strengthening of the colporteur work, the home missionary work, and the young people's work. Resolutions were passed recognizing the new Brazilian Union school as the training school for this conference, and also providing that definite plans be laid for the starting of several good strong church schools. One of the greatest problems in these fields is the education and training of the children and youth.

There is a spirit of courage and confidence which bespeaks progress in the future. The Lord is blessing the work, and we expect to see a splendid growth during the coming year.

## The Power of the Word

R. P. DAUPHIN

"THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This silent working of the Holy Spirit as illustrated in this parable, was demonstrated among the Yorubas, one of the tribes of Southern Nigeria, thus adding another testimony to the power of the message to transform the life.

At Erunmu, in Southern Nigeria, where we began work a little over a year ago, a young Yoruba girl accepted Christ, and renounced the worship of idols; and this is how she came to accept Christ: Having heard of the judgments of God that are coming upon this world and of the destruction of the wicked in the lake of fire, she went home, took a piece of dry wood, and put it in the fire to see how the wicked will be burned. She watched the wood in the fire till it was wholly burned. Then she decided to give her heart to the Lord; and she has since been faithful. She was persecuted for refusing to eat food offered in sacrifice to idols, but she remained steadfast. It is the belief that the god will kill any one who ventures to eat the new yam at the time of yam harvest, unless he first presents some of the new yam to the god. This young believer in the message knows now that an idol is nothing, and she says it can do nothing. She was the first thus to eat of the new yam.

There is a young man here whose name is Isaiah Balogun. Balogun is a Yoruba word which means a captain. He wanted to know who we are. Some one told him we are the people keeping the seventh day as the Sabbath. Finally, with joy he heard the message; and without any outward demonstration, spread the gospel news among his countrymen many miles away, and as a result a large number of people accepted the message.

"Thou, whose almighty word  
Chaos and darkness heard,  
And took their flight,  
Hear us, we humbly pray;  
And where the gospel's day  
Sheds not its glorious ray,  
Let there be light!"

Erunmu, Southern Nigeria.

### When the Ingathering Missions Number Gets Back into Mission Fields

BROTHER ROY MERSHON, laboring in North Borneo, writes:—

"I wish that the brethren at home could see the eager look and interest that are aroused when we show the pictures [in the Harvest Ingathering Signs] to the native people, especially when some one they know happens to be in the group. It was almost worth coming all the way over here just to see the eager joy on the faces of our members last night at the prayer meeting when I showed them this year's Ingathering Signs, with the picture of our old "deacon," as we call him. He is the father and grandfather of several of our members here in Sandakan. They were elated to think that the brethren in the United States cared so much for them as to put their pictures in the paper."

### The Evangelists' Institutes in Central China

A. C. SELMON, M. D.

THIS spring we have held our first ministerial institutes in China, but having so few ordained men, we call these gatherings evangelists' institutes, rather

than ministerial institutes. In January Brother Fred Lee and I held an institute in Yen-cheng, Honan. Every evangelist from the two provinces of Honan and Hupeh was present. One of our Kiang-si evangelists was in attendance, and also an evangelist from Shen-si. Following this institute, Brother S. G. White and I held one in Changsha for the Hunan evangelists.

At these institutes we took up definite studies on pastoral training and the management of mission stations, and also prepared full sermon outlines for use in series of meetings for nonbelievers. It was a great encouragement to us to see the keen interest that was taken by the evangelists in these institutes. Only a short time has elapsed since the close of the institutes, yet to our personal knowledge many of the evangelists are showing a marked improvement in their methods of work. The spiritual help re-

missions more or less. We felt that it was hazardous to leave all our companies throughout the province without their leaders, and so we were compelled to dismiss the institute after only two weeks' work.

Troublous times are not limited to poor old Europe, but they have fallen on every country in the world. While we have peace in most parts of China today, yet there are few who are rash enough to predict that it will last a long time. Today is the day of opportunity in China. Let us improve it before forces become active that would hedge up the way.

### Mission Notes

SOME time ago while Brother R. D. Brisbin, of India, was out distributing vernacular literature with some other missionaries in a near-by village, he



EVANGELISTS ATTENDING HUNAN INSTITUTE

ceived at the institutes has also brought more power into the lives of many of them.

In the midst of our Changsha institute there was a revolutionary outbreak in the city. Bombs were thrown into the general's yamen (court), into the police headquarters, and at the electric light works. The center of the trouble was only a short distance from our chapel. We heard the discharge of bombs, and the rifle firing that followed. The whole city was at once placed under very strict military rule. The immediate section of the general's yamen included our chapel, and the surveillance was so rigid that no one from the outside was allowed to enter the district. Brother White and I made an effort to get some of our people back to the chapel who happened to be away from it at the time of the trouble, but we were not successful. Later the guard was relaxed somewhat, but wild rumors of more trouble kept the people in a state of excitement. Under the circumstances, it was very difficult to get the evangelists to do good work in the institute. It was found later that among the adherents of one or two of the missions in Hunan were some who were taking an active part in the revolutionary propaganda. On account of this, the authorities suspicioned all the

met an Indian to whom Brother L. J. Burgess, now in Bengal, had given an Urdu booklet explaining the prophecy of Daniel. This man had read the book, and then passed it on to his brother, who is now in the northern part of China. The one who first received it was anxious for more literature, and was glad to talk over what he had learned from reading the booklet. "It may not appear a very singular incident," Brother Brisbin says, "but it impressed me with the way the message is penetrating the most out-of-the-way places of the earth."

ONE of the workers in India writes: "A sermon in England, a few tracts, and more tracts in response to a letter written after he had reached India, led a private of the Territorial forces to the truth. He has purchased about \$25 worth of our large books, subscribed for the REVIEW AND HERALD, *Signs of the Times* (weekly), and three more of our papers; and at the time this letter is being written, he is monthly distributing fifty copies of the *Signs of the Times* Special (corresponding to the REVIEW AND HERALD Extras) in his regiment, besides other campaign literature. He is also corresponding with his family in England, and his brother has accepted the faith of the soon coming Saviour."



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

Assisted by Miss Lora E. Clement

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

**Working with Love**

A SCULPTOR once in olden time  
Wrought with much love and care,  
Lest any shadow of himself  
Should mar his work so fair;  
Upon his forehead placed a flame,  
And its soft beams alone  
Kept ever clear and pure the light  
Upon his work of stone.  
Devotion, skill, and patient thought  
His memory enthrone.

Our foreheads bear the sign of Him  
Who is the world's great light;  
And he who keeps alive God's flame  
Of love, will work aright.  
Oh, may no shadows from ourselves  
E'er prove our efforts naught;  
But may the light of his great love  
Show singleness of thought,  
And work which "profiteth," because  
With love 'tis wrought.

— Selected.

**Monsters in Our Back Yards**

THIS was the title of a lecture on that relentless and almost resistless enemy of the homes of the world,—the *Musca domestica*. No habitable part of the earth is free from the menace of this monster (for under the microscope or on the screen the house fly clearly shows his true character); and in spite of the often-repeated assertion that he prefers filth and eschews cleanliness, the tormented housewife would be quick to affirm the contrary. To her it seems that he always chooses the freshly washed window, the shining dish, the snowy garment, the choicest food, for his activities.

Nevertheless it is in filth that the fly breeds, and it is from filth, and with filth clinging to his legs and wings, that he comes into our homes, often with deadly results, and always as a menace to the health and safety of the whole family.

The baby, the helpless member of the household, is the special victim of the fly as he crawls over the face and lips of the sleeping child, lights on the nipple of the nursing-bottle, falls into the milk; or nibbles daintily at the bread or cereal. A fly infected with dysentery or typhoid fever may cause either of these diseases, by simply coming in contact with the lips of susceptible persons. "Summer diarrhea," as well as cholera and plague where these diseases are found, are known to be transmitted through food that has been infected by flies, either in its raw state or after being cooked.

A fruit stand in a Chinese city, dis-

playing pink slices of luscious watermelon, is as thickly covered with flies as any similar display in New York's lower East Side. But where typhoid takes its toll in the American city, cholera follows more swiftly and with more deadly results in the Oriental town. The natives blame the fruit for the scourge—very much as, a few years ago, we wrote poems about the marvels of the fly, and blamed the summer fruits for many of the summer diseases.

**An Innumerable Multitude**

We are reminded of the comparisons used to show the number of the enemies that came against ancient Israel, when we study the possible progeny of one female fly in a single year. An official of the health department of the city of Washington, D. C., Dr. A. L. Murray, recently prepared a chart showing that from one female fly in a single season more than 8,200,000,000 flies may come. A study of his chart shows that the estimate is very conservative, and is convincing on the point that the time to begin to fight the fly is not after it has entered the house, but in its breeding places. The stable, the open vault, and the garbage can must be guarded with vigilance, and all open drains, cesspools, etc., eliminated.

**Effective Weapons of Resistance**

Since stable manure is found to be a favorite breeding place of the house fly, the Department of Agriculture has given considerable study to the problem of destroying the fly in the larval stage, and at the same time not lessening the fertilizing value of the manure. A recent bulletin from the department recommends the following remedy:—

"Powdered hellebore mixed with water and sprinkled over the manure will destroy the larvæ which are hatched from the eggs. Since powdered hellebore is readily obtainable, this puts in the hands of every one a remedy for one of the pests that has been found dangerous as well as troublesome. Powdered hellebore, however, will not kill adult flies, which must be swatted or trapped. One half pound of powdered hellebore mixed with ten gallons of water is sufficient to kill the larvæ in eight bushels, or ten cubic feet, of manure. The mixture should be sprinkled carefully over the pile, special attention being paid to the outer edges. In most places hellebore is

obtainable in one-hundred-pound lots at a cost of eleven cents a pound. This makes the cost of the treatment a little less than seven tenths of a cent per bushel of manure."

The open vault or dry closet should be treated continuously during the summer with lime, crude creolin, or crude carbolic acid, and should be carefully cleaned at frequent intervals, and the contents buried.

The eggs of the fly will hatch in about twenty-four hours; and the garbage can, kept often in the kitchen itself or just outside the door, is a favorite breeding place. Constant vigilance is the price of safety here. The can must be emptied and cleaned every day. Where the garbage is not fed to stock by the collector (as it sometimes is), kerosene poured over the contents will kill the larvæ, or the hellebore or carbolic acid solution may be used; but where this is impossible, the can should be frequently scalded, and often inverted over a low open flame.

When, in spite of all precautions, the enemy gets past the screens and into the house, do not make a household pet of him. Remember the danger of one fly, and consider him "a menace to public health, which cannot be tolerated in the face of a demonstrated remedy." Sticky fly paper and flytraps may be used; the fly swatter is an effective weapon against the isolated offender; and fly poison, made by dissolving one dram of bichromate of potash in two ounces of water, and adding a little sugar to the solution, may also be used. Where a room "is full of flies," it is well to close the doors and windows, and burn pyrethrum powder (Persian insect powder). This will deaden the flies for a time, and they will fall to the floor, where they may be swept up and burned.

MRS. I. H. E.

**Our Homes**

LIDA MAY WESTBROOK

POETS have written about the home. They have led the mind to the quaint old country place surrounded by creeping vines and blossoming shrubs, and have gently unfolded to our view the sweet-faced mother and the kind-hearted father bent with age. The great men of the world have spoken tenderly of their boyhood days at home, and of mother, whose never-ceasing care and love kept them in the path of integrity. Authors of note have many times written that which has touched an answering chord in the hearts of their readers, and many have been made purer as the memories and teachings of home have come back to their minds.

Just now, when Satan is holding out every inducement to our loved ones, we need pure, attractive, and pleasant homes. "More powerful than any other earthly influence upon human hearts and lives is that of a true home." What is a true home? It is not a home where father sits during the evening with a deep frown on his brow, and where, after reading the evening paper, he puts

on his coat and hat and goes out to see his friends, and then, as he nears home, puts on a frown once more. Such a man cannot be the true head of a household; for he cannot become acquainted with his children or win their love. Perhaps before his return, mother quietly puts the children in their little beds, for "father is tired and mustn't be bothered."

Neither can a home be a true home where the mother scolds and frets from morning till night; where she appears at mealtimes with uncombed hair and soiled dress. Perhaps she has scolded until she is on the verge of tears. Her house is untidy; everything seems to go wrong from morning till night. What excuse has this mother?—She is "so nervous."

And what of the children in such homes as these? They are receiving day by day, by both word and example, lessons that will prove their eternal undoing. Little ones whom God has given to fathers and mothers to care for, and for whom they will be required to render a faithful and just account, are having their young feet set in paths that lead to ruin, through the influence of homes in which God is not given first place, and his name and Word are not honored by the fathers and mothers in those homes.

God intends the home to be the dearest spot on earth, and each member of the family should do his part to make it so.

The father, as the head of the household, should strive to make his home a place where cheerfulness, courtesy, and love abide. He should enter it with smiles and pleasant words. He should take time to become acquainted with his children. Even if his business cares are very pressing, he can afford to spend some time with his family, and he will find that it is not time wasted. Human souls are at stake. How much more important is one human soul than all the business cares of life! He should establish the family altar. In the morning before taking up the cares of the day, he should gather his family around him, and bowing before God, commit his loved ones to the care of the Father in heaven.

On the mother seems to rest the greatest care of the family. Each little trial is brought to her. A little hand or head must be kissed and cared for to cure the bump or ache. The duties of the household press upon her. Every little detail must come under her notice. With patience she must care for the children. With a gentle, God-fearing spirit she should lead her loved ones to the side of Jesus. Her house should be kept clean and tidy, that it may be an attractive place for the husband and children. Solomon has spoken of the faithful wife: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

A great responsibility rests upon parents. In their home life they are sowing seed which will bear fruit for Christ or for Satan. As fathers and mothers let

us draw near to the Saviour, that he may lead us in this great work of making our homes pure, elevated, and love-inspiring, until we reach the blessed home of the faithful, which is just ahead.



### Home Longings

INITA S. CHILSON

THIS morning a song bird was trilling  
A soul-enraptured lay;  
His matin rang through the woodland,  
And cheered me on my way.  
I listened; the exquisite music  
Soared o'er the sunlit lea;  
And oh, the bird, my Saviour, was singing,  
Was singing of thee, of thee!

I heard a low breath in the pine trees,  
And the wind was sighing through,  
The oaks lent their voices majestic,  
The elms and poplars, too.  
Soon, throughout the forest, a plaintive  
Sound like a sobbing sea,  
And all the wood, my Saviour, was sighing,  
Was sighing for thee, for thee!

We think of thee in the daytime  
And dream of thee by night,  
And waking would thou wert here, Lord,  
While tears are blinding the sight.  
O hasten thy glorious appearing!  
Speed thy angels o'er land and sea,  
For Israel, all Israel, my Saviour, is watch-  
ing,  
And waiting, and longing for thee!  
*Canon, Ga.*



### Springtime

W. J. STONE

"FOR, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Song of Solomon 2: 11-13.

Autumn has its glories, its riot of color in wood and field; but spring is to many the most joyful and mysterious time of year. It brings again to our attention the mystery of life. One week all is brown and dead; then, after a warm shower and a few days of sunshine, a marvelous transformation takes place. The trees are clothed in green, and the perfume of countless flowers fills the air.

Spring is especially the time of the singing of birds. What joy fills the heart as we listen to their melody—red-bird and robin, mocking bird and meadow lark, bobolink and bobwhite! Even the caw of the crow and the thrum of the woodpecker are welcome.

The sweetest of the joys of spring are missed by the dweller in the crowded city. The Lord knew best what would contribute to man's happiness; and for this reason he did not build a city, and place man in it, but he planted a garden in Eden, and gave it to be man's home. Here, surrounded by the beauties of nature, he was to live in peace and happiness.

The more nearly we can approach God's ideal for us, the happier we shall be. Truly, "Out of the city, into the country." should be a welcome message to us all.

### For Girls Who Must Travel Alone

FIFTY thousand girls—mothers, think of this!—"disappear" every year in the United States. In view of this fact, a number of prominent journals have printed instructions and advice for girls who must travel alone. The following rules are taken from a recent number of the *Woman's Home Companion*:—

#### What to Do

"1. Before starting to a strange city, write the Travelers' Aid Society to meet you.

"2. If alone, or your friends fail to meet you, apply to the Travelers' Aid representative or a uniformed official at the railroad station or steamship dock as soon as you arrive.

"3. If you need help of any kind, find the authorized Travelers' Aid agent—a uniformed official at the railroad station or steamship dock will direct you to find her.

"4. Aim to arrive at your destination in the daytime.

#### What Not to Do

"1. Do not start to a strange city or town, even for a night, without previous information about a safe place to stay.

"2. Do not leave home without some extra money for an emergency.

"3. Do not ask or accept information, advice, guidance, or direction except from the Travelers' Aid representatives or uniformed officials.

"4. Do not trust attentions on train, ship, or elsewhere from men or women.

"5. Do not accept offers to work, either in person or through advertisements, without thorough investigation.

"6. Do not go to strange parts of a city or town at night alone, or escorted by public porter, or in a cab."



### A Remedy for Croup

MRS. GEORGIA M. DANIELLS

I HAVE found the following remedy very efficacious in the treatment of croup: Place a little baking soda on the end of a knife, put it well back in the child's mouth, and have him swallow it dry. *Take no water.* The soda will loosen the phlegm, and give immediate relief.

*Santa Margarita, Cal.*



"MARRIAGE is honorable to all. It is the foundation of the home. Out of it grow the fond relationships of father and son, mother and daughter, brother and sister, husband and wife. What loving words are these! Blot them from our language, and with them that for which they stand, and who would care longer to bear the burden of living?"



KEEP the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, his will in all you do the absolute and sufficient reason.—*James Hamilton.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### Portland, Maine

REALIZING something of the deep and widespread interest in the results of the special lectures on the war problem which were delivered some weeks ago in this city by Elder A. G. Daniells, I am taking this opportunity to present to the readers of the REVIEW the present status of the effort.

A review of the Portland special meetings would be incomplete without making mention of the important part Elder A. E. Sanderson played as the chief promoter and leading spirit; therefore the success of the meetings should, to a great extent, be attributed to his strong faith and great enthusiasm.

Owing to the large expense that was required to carry on the meetings in the city hall, it was thought best to transfer them to another place, and thus reduce the expenses both in rent and in advertising. As the result of this move, our attendance was greatly lessened, but we believe that the really interested ones have followed us to the smaller hall, and now to our church. We are conducting only two services each week for the general public, Sunday and Wednesday evenings. Of course with only two services a week it requires a longer time to get the message before the people than it would if we held services every night. At this writing we have delivered only three sermons on the Sabbath question, and can report, as the result of the meetings and other work which has been done by my associates and our brethren and sisters of the Portland church, that between fifteen and twenty persons have taken their stand for the truth.

A man from Saco, near Portland, took his stand for the Sabbath truth when he first heard it. He at once appealed for a minister to be sent to his town to present the truth, promising liberal financial help. In harmony with his request, we have begun a series of meetings in the place. Elder S. W. Walker is in charge of these meetings. Already a good interest has been created.

Perhaps one of the most encouraging features in this effort in Portland is the favor that we have had with the newspapers of the city. We are able to secure excellent write-ups of our sermons in all three of the daily papers, twice each week. Sometimes these write-ups are on the most testing truths of the message, and are more than a column in length, so that even when our attendance is not large, we can realize that we are speaking to many thousands of people through the columns of the press.

The second Maine State Exposition is to be held in the new Exposition Building in this city, June 5-17. It is expected that at least 100,000 people will be in attendance. We have secured a booth in the Exposition Building, in a very central location, where we shall have all our literature on exhibition and for sale, and shall demonstrate our health principles.

For the past two weeks Brother G. E. Cornforth has been conducting a cook-

ing school in this city. Some of the leading citizens are becoming deeply interested in this branch of our work.

We intend to continue a vigorous campaign here in Portland, with a corps of Bible workers, in connection with our two public services each week. In this way we expect fully to develop the work here.

K. C. RUSSELL.

### Under South American Skies — No. 4

At the close of the conference in Rio Grande do Sul, Brethren Town and Montgomery, accompanied by Brother J. W. Westphal, went to Paraguay, where a general meeting was held, continuing over the following Sabbath and Sunday; but I spent the time in Entre Rios, where the school and sanitarium are. The other brethren joined me there after the meeting in Paraguay, and another general meeting was held for the benefit of the believers living in the vicinity of these institutions. Some came from quite a distance to enjoy the privileges of this gathering, and the blessings received seemed to be appreciated by all. We were cordially welcomed and very kindly entertained by Dr. R. H. Habenicht, the medical superintendent of the sanitarium, and his associates, and by Prof. H. U. Stevens, the principal of the school, and his associates, who made our stay among them a very pleasant one.

The following Sabbath a general meeting was held in Buenos Aires, at which there were in attendance between one and two hundred members of the churches in and about Buenos Aires; and the next morning we took the train for Chile, to attend the annual conference for that field. Only a few years ago it was necessary to take a coach over the summit of the Andes, but now the whole journey is made by train. The grades are so steep on both sides of the summit that a cog track is required for a considerable portion of the way, and the train moves very slowly. The highest elevation in crossing is more than ten thousand feet, and we had some striking views of the lofty Andes.

The school in Chile is at Pua, not very far south of Concepcion, where the conference was held; we therefore decided to visit the school before the meeting. The fall term had not begun, and nearly all the teachers were at Concepcion, but we were hospitably welcomed by Brother C. E. Krieghoff, the business manager. The farm, consisting of more than one hundred and fifty acres of good land, is about three miles from the railway station. A three-story wooden building, covered with corrugated iron, is occupied as a dormitory for both sexes, and also contains the recitation-rooms. In a separate one-story building are the kitchen, dining-room, laundry, and business office. This school ought to have better facilities, and we hope

that they can be provided in the near future.

On looking up the sailings of the steamers on the west coast, we found that we should be compelled to leave the Chile meeting before its close, in order to be able to make suitable connections for our visits to Bolivia and Peru. We had four days at Concepcion, and we endeavored to make the most of the time. The attendance at this conference was smaller than at either of the others, although there are about seven hundred and fifty believers in Chile. This was probably due to a considerable extent to the fact that Concepcion is in the southern part of the republic, and a glance at the map will show that it is a long distance from the northern end. Those who were present seemed to enter heartily into the spirit of the meeting, and I believe that it was a profitable occasion.

We took the train at Concepcion on Tuesday morning, April 4, and arrived at La Paz, Bolivia, the following Monday afternoon, almost a full week being required to make this journey. This shows how much time is necessarily consumed in getting from one field to another in this country. We spent one night in a hotel, three nights on the boat, and two nights on the train, and waited one day for a train. At La Paz the elevation is between twelve and thirteen thousand feet above the level of the sea, and we were of course quite sensible of this great change, although we did not suffer any serious effects. I spoke one evening, and our chapel was well filled. The Baptist pastor was in attendance. During our stay in La Paz we were made welcome at the home of Brother W. R. Pohle, the superintendent of the Bolivian Mission.

At La Paz Brother E. L. Maxwell, the superintendent of the Inca Union Mission, met us, and accompanied us the remainder of the way to Lima. On our way from La Paz to Peru, we crossed Lake Titicaca, the highest navigable body of water in the world; and as we made the trip by day and called at various ports, we had an excellent opportunity to see the surrounding country, where there are openings for our work. At Puno, on the Peruvian side of the lake, we were met by Brother F. A. Stahl, the superintendent of our mission among the Indians, who had come the previous day with horses and mules to take us to the station, more than twenty miles away. There are no carriage roads in this part of Peru, and the only way of traveling is on horses or mules. The ride was a bit trying for some of us who had hardly been in the saddle for twenty years or more, but we made the best of it.

When we were about two miles from the mission at Plateria, we were met by a large delegation of Indians, men, women, and children, accompanied by two native bands, and were escorted to the station. It was a marked manifestation of the good feeling which the Indians entertain for the mission and its work. On our arrival at the station, formal greetings were exchanged, and a cordial welcome was extended to us in short addresses by two or three Indian brethren.

The next day being Sabbath, the usual services were held, and it was a most interesting day. First came the Sabbath school, which was conducted after the

usual plan, with the necessary translations from one language to another. At the service following, I spoke, and for the first time I had the experience of waiting for two different translations. First Brother Town put my English into Spanish, and then one of the Indian workers connected with the station who understands Spanish, translated it into the Aymara, or Indian, language. Even the prayers were made intelligible to the audience in this way. All our services were conducted with the aid of translators. It was of course necessary to speak in rather a simple way to these Indians, but the essential features of the gospel of salvation from sin appeal to all classes and are readily comprehended by all. The practical effects of such a gospel are very apparent among the Indians. They have given up chewing the coca leaf, a filthy and injurious habit, and have stopped drinking alcohol. They live at peace among themselves and are industrious. They pay tithe and make offerings, and give every evidence of a complete change of life. Such fruits of gospel work are most convincing.

At our meetings on this Sabbath there were six hundred or more in attendance. The large meeting-room was crowded, and many stood at the door and the windows. It seems that it will be necessary to enlarge the meeting-room at once.

On the following Monday we visited a station, about eighteen miles away, where a school has recently been opened under the direction of two native teachers, and where regular Sabbath services are held. This journey was of course made on horseback. We were cordially welcomed to this station, with a procession of children and older persons led by a band. First a religious service was held in the open air, at the close of which the local chief made a short address, in which he spoke of their duty to support the work and to provide suitable buildings for the school and the teachers. Following this we had dinner at the home of the chief, and it was a dinner which we could relish, too. After this Brother Stahl carried on medical work for one or two hours. This was an interesting part of the day's experience. Teeth were pulled, the patient standing in the crowd and opening his mouth to have the offending member removed, and smiling cheerfully when the extracted tooth was handed to him. Stomachs were cleansed by the use of the stomach pump, and various pains and aches were prescribed for. In return for this service some paid money, some brought eggs, and others brought other things. None were refused attention even if they had nothing to give in return. All seemed to appreciate what was done for them. When we were ready to return to the station, nearly two hundred escorted us for quite a long distance, although the road led up a very steep hill. We learned afterward that from this very village a mob of about three hundred Indians started not so very long ago with the avowed intention of destroying the buildings at the mission station. Such a change shows what true gospel work can accomplish.

One morning at eight o'clock a prayer meeting was held at the station. An hour or more before the appointed time the Indians began to gather. We could see them coming across the wide plain, singly and in groups. By actual count

there were one hundred and ninety-seven present at this meeting. I was especially anxious to know whether these Indians had an intelligent idea of conversion and of deliverance from the power of sin, and I had a good opportunity to become satisfied on this point. I first gave a talk on the power of an indwelling Saviour to enable us to meet temptations and to live a clean and upright life, and then they occupied the time in prayer and testimony. It was an excellent meeting. They testified in their own way to the change which had come into their lives, and they left no doubt in our minds that they had experienced a real conversion. We greatly enjoyed this experience.

While we were at the station, various deputations of Indians came to ask for work to be opened among them. One Indian sister who for about two years has walked forty-eight miles every two weeks to attend the meetings at the station, urged most earnestly that a worker be sent to her village. Another Indian came for the third or fourth time in three years pleading for a school and a teacher of the gospel to come to his village. Others came from other places. How earnestly we wished that we could respond at once to every such request! How long must they wait for the gospel?

There are openings for new work to be established in fifteen or twenty places around Lake Titicaca, and we gave careful consideration to this situation. Calls will be made for workers to enter some of these stations, and we sincerely hope that these calls can be promptly answered. In view of the growth of the work at Plateria, it was deemed best to organize this field into a mission to be known as the Lake Titicaca Indian Mission. Brother F. A. Stahl was chosen superintendent; Brother J. M. Howell, secretary and treasurer; and these brethren, together with Brother C. V. Achenbach, constitute the mission committee.

When we left Plateria for our ride back to Puno, a large company, led by the native band, accompanied us far out on the plain, and then, after a short farewell service, we bade them good-by. We shall long remember our visit among these Indians, and we are exceedingly thankful for the good work which has been done among them. Its influence has not only extended throughout Peru, but is felt in other parts of South America.

On our way down to the coast we spent a Sabbath and Sunday at Arequipa, where Brother I. Kalbermatten is laboring. Here I spoke to the company on Sabbath morning. Brother Town spoke in the afternoon, and Brother Montgomery on Sunday evening. While we were at Arequipa, Brother Town and I were kindly entertained by Brother F. E. Hinkley, the director of the Harvard Observatory, who showed us many courtesies.

I am writing this report at Lima, where we have been for five days. Here we have held services several times with the believers, and are closing the work with an institute for the canvassers. We have also united with the Inca Union Mission Committee in studying the conditions in this field and in presenting the needs for the future. From here Brother Town will return at once to the United States, but Brother Montgomery and I sail this afternoon for Valparaiso,

on our way to Buenos Aires, where a meeting of the South American Division Conference Committee will be held on our arrival. At this meeting we shall take a general survey of the work in the South American field, and shall try to plan for its future development. The budget for 1917 will be made up at that time, and in this will be included such calls for additional workers for South America as the committee may feel ought to be made. I hope it may be possible to answer all these calls.

I am now expecting to sail from Buenos Aires for New York on May 25, on the steamship "Vestris," of the Lamport and Holt line, and I ought to arrive about the middle of June. I have greatly enjoyed my work in South America, and I hope that the visit has been profitable both for the work and for myself. W. W. PRESCOTT.

*Lima, Peru, May 3.*

### South Carolina Camp Meeting

THE tenth annual session of the South Carolina Conference and camp meeting was held in Greenville, May 4-14. The location was ideal and the weather very pleasant. In the pitching of the camp, everything was done to make it attractive, an object lesson of neatness, order, and good taste. The attendance of our people was rather smaller than usual. There may have been reasons for this, but all who failed to attend lost a great blessing. These occasions are growing fewer, and the spiritual life they afford is becoming more and more an absolute necessity.

The following paragraph from the conference president's annual address will suffice to show that the Lord is blessing the work and the workers in this needy field:—

#### A Year of Progress

"When we compare the year 1915 with 1914, we see that splendid progress has been made. During 1915 we gained 102 members, or 33 1-3 per cent. The tithe increased \$623.34, a gain of one sixth. The mission funds increased \$618.51, or 50 per cent. The Sabbath school offerings show an increase of \$522.24, a gain of 84 per cent. The Harvest Ingathering receipts show an increase of \$151.22, a gain of 120 per cent. The financial statement of the conference as prepared by the union auditor showed a net loss of \$78.89 for 1914, whereas for 1915 the statement showed a net gain of \$835.40."

In harmony with the plan in the Testimonies, the meeting was conducted as a school in which all were instructed how to labor in God's vineyard in winning souls to Christ. One afternoon of the camp meeting was devoted to a field campaign, and nearly all joined heartily in the work of carrying the truth, in the form of the printed page, to the homes of the people. A great blessing came as a result.

The offerings for both the home field and the regions beyond were very gratifying. A spirit of liberality was shown, more than \$2,000 being given in cash and pledges. This was indeed good when we consider that there were fewer than seventy adults in attendance.

Elder C. B. Haynes had been laboring in Greenville for some months. There is a new company of Sabbath keepers there, and so it was deemed advisable



that Elder Silas Davis remain to bind off the work, and if possible provide a church home for the new flock. We know the Lord will bless in this work.

Besides the regular conference workers there were present Elder W. H. Branson, president of the union, Elder C. B. Haynes, Prof. Leo Thiel, Brethren D. W. Dillen and W. E. Abernathy, and the writer. Elder J. L. Shuler was again elected president; and with the full confidence of all his coworkers and the church members, he takes up the work anew with courage.

On the last Sunday afternoon fourteen persons went forward in the solemn ordinance of baptism. The spiritual interests of the meeting deepened from day to day. On the last Sabbath morning a consecration service was held, in which all took part.

F. W. PAAP.

**Field Notes**

ELDER E. H. CURTIS reports the baptism of seven persons in western Wyoming.

THE new church building at Ford, Colo., was dedicated to the service of God last month.

ELDER C. G. BELLAH has just closed a tent meeting in Morehouse, Mo., as the result of which a goodly number have accepted present truth.

**Missionary Volunteer Department**

- |                  |                     |
|------------------|---------------------|
| M. E. KERN       | Secretary           |
| MATILDA BRICKSON | Assistant Secretary |
| MRS. I. H. EVANS | Office Secretary    |
| MEADE MACGUIRE   | Field Secretaries   |
| C. L. BENSON     |                     |
| J. F. SIMON      |                     |

**Thy Word**

LET all the heathen writers join  
To form one perfect book:  
Great God, if once compared with thine,  
How mean their writings look!

Nor the most perfect rules they gave  
Could show one sin forgiven,  
Nor lead a step beyond the grave;  
But thine conducts to heaven.

Yet men would fain be just with God  
By works their hands have wrought;  
But thy commands, exceeding broad,  
Extend to every thought.

Our faith, and love, and every grace  
Fall far below thy Word;  
But perfect truth and righteousness  
Dwell only with the Lord.

— Selected.

**The Bible Year**

**Assignment for June 11 to 17**

- June 11: 2 Kings 10 to 12.
- June 12: 2 Kings 13 to 15.
- June 13: 2 Kings 16 to 18.
- June 14: 2 Kings 19 to 22.
- June 15: 2 Kings 23 to 25.
- June 16: 2 Chronicles 10 to 13.
- June 17: 2 Chronicles 14: 17.

**Tiglath-Pileser**

In 2 Kings 15: 19 mention is made of "Pul the king of Assyria." Who was this king? No such name has been found in the ancient inscriptions of that land, though there is a record that Tig-

lath-Pileser III led an invasion against Palestine, and received tribute from "Rezon of Damascus, Menahem of Samaria, and Hiram of Tyre." From this it is inferred that Pul was another name for that monarch. This idea is borne out by a tradition that Tiglath-Pileser III was not of the royal line, but a gardener named Pul, who became a soldier, and at last gained sufficient power to seize the throne. Naturally he would change his name, and he chose that of Tiglath-Pileser, "a name borne by the most illustrious of the Assyrians."

In verse 29 of the same chapter, Tiglath-Pileser is given his royal name. He came against Palestine, and took "Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."

"Among the inscriptions, found by Layard in the palace of Tiglath-Pileser is one containing the record of the invasion of Palestine. It is somewhat mutilated, yet the lines which are preserved say that the Assyrian king captured Gilead, made it Assyrian territory, and placed it in charge of his officers; that Hanno, king of Gaza, fled to Egypt; that Samaria was captured; and then, to use Tiglath-Pileser's own words: 'I deported to Assyria all of the inhabitants, together with their property.' . . . Thus do the royal records of Assyria supplement and confirm the historical portions of the Old Testament."

**Captivity of the Ten Tribes**

Tiglath-Pileser III was succeeded by Shalmaneser IV, mentioned in 2 Kings 17: 3. "Of the few records from his reign," says Mr. Banks in "The Bible and the Spade," "one, speaks of a three years' expedition to foreign lands; it probably refers to his siege of Samaria. Until recent years it has been supposed that he was the Assyrian king who captured Samaria; but from the records of Sargon, his successor, we learn that he only began the siege; and Sargon completed it.

"Sargon, the Assyrian king from 722 to 705 B. C., was the founder of a new dynasty, and the builder of the city of Khorsabad, in which his immense palace was discovered by Botta. Numerous well-preserved inscriptions upon stone lined the palace walls; two of them tell of the siege of Samaria and of the deportation of the Israelites. In one the king says:—

"I besieged and captured the city of Samaria, and I carried away 27,280 of its inhabitants as captives. I took fifty of their chariots. I restored the city, and causing the inhabitants to become more in number than before, I stationed my lieutenants over them. I made the people of the lands which I had conquered to dwell there, and I collected from them the same amount of tribute as from the Assyrians."

**Shishak of Egypt**

The invasion of Shishak, king of Egypt, mentioned in 2 Chron. 12: 2, is also spoken of in the record in Kings. See 1 Kings 14: 25, 26. He came against Jerusalem, raided the temple and the king's palace, and carried away much treasure. Shishak himself had a record made of that expedition, of which the attack on Jerusalem was a part. On one of the walls of the great temple at Karnak, he "inscribed a sculpture represent-

ing this campaign. He enumerates 156 places, towns, and fortresses that he captured. . . . In this sculpture the giant figure of Shishak is represented as holding in his left hand the ends of ropes, which bind long rows of captives neck to neck. Their hands are tied behind them, and the victor's right hand holds over others a rod with which he threatens them. The names of the conquered cities are inscribed on ovals or shields that cover the lower part of the body of each prisoner. Some of the most familiar names in this list are: Gaza, Taanach, Abel, Adullam, Beth-anath, Beth-horon, Aijalon, Gibeon."

These ancient inscriptions are another evidence of the historical accuracy of the Biblical record.

**Religious Liberty Department**

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

**The New Puritanism**

SOME time ago the Washington Post published an article written especially for that paper, entitled "The New Puritanism." The writer was Mrs. Carrie Chapman Catt, president of the International Woman's Suffrage Alliance. She says that the old, obsolete blue laws of Connecticut seem ridiculous to our modern notions. "We are beginning to suspect that it might be a good thing to modify Sabbath observance laws still further," she declares, "and allow men who are penned up in offices and factories through the week to take their wives out into the pure air and sunshine on Sunday."—Dec. 28, 1913.

We would do more than modify them, we would wipe them off the statute books altogether. They were inscribed there solely for the protection of the religious day, Sunday. "Sunday laws have come down from the earliest legislation in this country. . . . The legislation of those times bore marked evidence of the extreme religious sentiments then prevailing, and the Sunday laws were enacted not to protect men, but to protect a religious institution."—New York Department of Labor Bulletin, September, 1910, p. 395. Were the churches true to their profession, they would repudiate such a union of church and state.

Mrs. Catt thinks the "blue law brand of Puritanism has gone forever." We only wish it had. It is true, as she says, that the religion of the early American churches was "an extremely refined form of selfishness." The Puritans' "desire was freedom for themselves, never dreaming of extending an equal freedom to such as differed from them in religious opinion."—"Religious Liberty," Henry M. King, p. 72.

The Puritans are entitled to our admiration for their religious zeal. They not only studied the Scriptures, but they taught them to their children. They were faithful in attending church services. In all these things they are to be commended, because they did them as a result of their own convictions. But when they attempted to coerce others into the same way of living, the spirit of Christ was lost.

The undesirable spirit of Puritanism is far from being dead. There are many

professed Christians who, in the light of the twentieth century, are calling for the enforcement of intolerant religious laws that were in vogue in Puritan days. The same selfishness is manifested, the identical intolerance of those who differ from them in religious views.

In some quarters an overwhelming flood of circumstances has forced the advocates of Sunday laws to admit that the whole spirit that has been behind this propaganda is wrong. They have been obliged to admit their defeat. The New York Sabbath Committee is one of the oldest organizations in this country working for religious legislation. It has had a hand in practically all the religious legislation in this country during the last fifty years.

Now it confesses that "laws and customs which are imposed from without, which cease to be demanded by the judgment and the conscience of the masses of the people, will growingly become the cause of irritation and disturbance, like an ill-fitting shoe."—"Report of the New York Sabbath Committee, 1913." Not only irritation and disturbance have been caused by these unjust blue laws, but persecution and imprisonment. Men have been cast into jail, their families broken up, their property confiscated. This was not in the Dark Ages, not in colonial days, but since the founding of this Sabbath Committee.

The editor of the *Continent* (July 3, 1913), in commenting on this confession, says that the "present-day problem of Sabbath observance is not going to be met by pointing to restrictive acts on the statute book,—the acts so often sneered at as 'blue laws,'—and rudely reviling the masses for not obeying their prohibitions. That is not after the manner or spirit of Christ."

We have always believed and taught that trying to drive people into the fold of Christ is a disgrace to the driver, an injustice to those driven, and an imposition upon the Shepherd. It would fill the church with wolves in sheep's clothing. There is no precedent for this action in any act of the Saviour.

In the summer of 1913 a Methodist camp meeting was held at Great Falls, near the city of Washington. During this meeting Vice President Marshall delivered an address. One truth he expressed is needed not alone by Methodists, but by other denominations as well:—

"I am for freedom. I want the right to sit in my narrow, upholstered Presbyterian pew and worship in my own narrow way, and I am willing to give you the whole outside world for your Methodist hallelujahs."—*Washington Herald*, Sept. 1, 1913.

If all who feel inclined to worship God would do it, and refuse to coerce others into imitating them, one of the greatest problems would be solved.

No doubt the little respite in some places that has been forced upon Sunday-law champions by outraged public opinion has given ground for the belief that the Puritan spirit is declining. But a view of conditions over the whole country does not afford any ground for such a hope.

With the leaders of all the religious forces in America behind this movement, temporary setbacks will have little deterring influence. Protestant and Catholic bodies are committed to religious

legislation, and they will have it at any cost to those opposing them or their purposes. An editorial in the *Christian Observer* of July 23, 1913, asserts that "the observance of the Sabbath lies at the foundation of society, and that the violation of this law will inevitably bring divine disfavor and penalty upon man." The cry of the church today is, Work for society, save the masses, preserve the nation; and its first and its last thought in this regard seems to be the protection of the Christian sabbath by civil law.

CLAUDE E. HOLMES.

## Medical Missionary Department

W. A. RUBLE, M. D. - - - General Secretary  
L. A. HANSEN - - - Assistant Secretary  
H. W. MILLER, M. D. - N. Am. Div. Secretary

### Diet Reform

It is a well-recognized fact that we may not be properly nourished even though we have plenty to eat; for we are nourished by what we assimilate. That is the reason so many are dying of starvation in a land of plenty. They eat sufficient food, but it is of such a nature that the digestive organs cannot digest it, and the body fails to assimilate it. There results a state of malnutrition,—undernourishment,—and this starvation develops one of the so-called deficiency diseases, such as scurvy, pellagra, and beriberi, in a severe or light form.

The cause of scurvy is a lack of certain food elements. Diet is the alpha and omega in the treatment of this disease. Experiments have shown that an exclusive diet of polished rice or of white bread will produce beriberi in pigeons and chickens. Students of pellagra have ascribed it to a mold, or fungus growth, in the grain; others, to infective bacilli and the effect of light on the skin. One fact seems to be settled, and that is that the prevention and the cure of pellagra center on the diet.

What we need is a change of food. We use too much starch and cane sugar, too much hog and hominy, and not enough vegetables and fruits. The American people are drenched in starches and sweets, jams and preserves, which irritate and cause auto-intoxication, responsible for the symptoms complex, known as pellagra. These same foods also head the list in producing acid dyspepsia, rheumatism, and kidney diseases. They not only irritate and overheat, but they are deficient in food chemicals so essential to health.

From recent studies on foods, we learn that they must contain something besides the fundamental elements, such as starch, albumin, and fats. Funk calls these additional elements vitamins.

Eykman, by feeding his pigeons and chickens on polished rice, white wheat bread, and starch and sugar, produced beriberi. He found that he could cure his dying pigeons in two or three hours by giving them the extract from the polishings taken from the rice.

Aaron fed rats on casein, butter, starch, and salt. On this diet they died. He fed other rats on the same food, and gave them an extract taken from wheat bran, and they thrived and increased in weight.

This shows the importance of extractives in the diet.

In the spring we feel a longing for something green, because our food has been deficient in certain elements, or vitamins.

In grains, such as rice, wheat, barley, and oats, we find these vitamins principally in the pericarp, or husk. We put the rice through a polishing process and remove the extractives. By our modern methods of milling, we save the starch and the gluten of the wheat, as white flour, and we give the bran to the cow. Bran is especially rich in phosphates and iron, but by our milling process we lose over half of these essential salts, saying nothing of lecithin, nuclein, and vitamins.

White bread, polished rice, and other starchy foods and sugars may be taken in abundance, but they will not support life, as they are not of the right mixture, such as the Lord placed in the foods before we put them through our milling and cooking processes. If it were not for the fruits, green beans, peas, carrots, cabbage, and lettuce, which are rich in vitamins, we should doubtless see more people with acid dyspepsia, rheumatism, poor circulation, faded cheeks, flabby muscles, sunken eyes, weak backs, and toothless gums; and probably there would be more people affected with pellagra.

While it is true that fruits are mostly water, and are weak in starch, albumin, and fats, yet they are valuable to balance the heavier foods and supply the system with acids and extractives. Those who cannot use the acid fruits should use the subacid ones, and try to have one meal each day with a liberal supply of fruits; and it is well to have one cooked and another fresh, as the cooking does not destroy the acids, but the vitamins are more or less destroyed. As we cannot all have fresh fruit every day, the housewife should begin to plan to put up cooked fruits, so that the family can have some fruit all the time. Fruit is essential to health.

Eggs and milk are in a class of foods by themselves, as they have no starch elements; and a person who has clogged his system with starch foods will find relief many times in restricting himself to from four to ten glasses of milk a day.

Eggs are the richest and most stimulating of all foods. They contain remedial agents that are essential in malnutrition. The egg yolk contains a phosphorized fat, which is far superior to the "hypophosphates" and "glycerophosphates" put up in a bottle.

Milk and eggs are placed at the head of the list of foods in treating pellagra. However, it must not be forgotten that some people are sensitive to eggs. It is not such an uncommon thing to see people with colic, asthma, eczema, and hives due to eating eggs. At a recent meeting of the Pediatric Society, a children's specialist pointed out that the feeding of eggs to children must be watched very closely. In malnutrition they are essential, while in other disorders they may be too stimulating a food.

The more an egg is cooked, the harder it is to digest, and the cooking also destroys its remedial elements. Continued cooking destroys some of the delicate chemical elements of foods. While it is true that we cannot eat all our vegetables raw, yet we should use many of them in that way. Cabbage is with some easier to digest raw than cooked. Turnips and

carrots can be eaten with relish if mas-ticated well. Palatable salads can be made from celery, cabbage, and carrots. Raw vegetables should be carefully cleaned before using.

The American people are a nation of dyspeptics; and they will be as long as they continue to live on manufactured foodstuffs. Many of our drinks are colored and flavored with chemicals. Our foods are the same. They are put up in cans or paper, flavored to please the taste. You can fill yourself up on that class of foods, but you cannot fortify your system against disease. You eat, but still you are starving.

It is time we were turning to nature. Every farmer can go into winter quarters with plenty of nice turnips, cabbage, cauliflower, collards, carrots, beets, and parsnips. A corner should be sown to mustard greens. It is not enough to cook potatoes; you must have a variety of vegetables. These should be prepared in different ways. A good cook can do more for a family than can the doctor. Cooking is the highest of all professions. A man who has a wife that is a good cook, or one that can direct the cooking, has a jewel. A servant may be able to cook a dish of oatmeal, slice some baker's bread, or make biscuits or a cup of coffee, and still not be a good cook.

M. M. MARTINSON, M. D.



THE only way in which the manifold claims of justice can be met is by the continual presence of an intelligent sympathy. Unless we can enter into the pleasures and pains of other people with some degree of participation, we cannot tell how to promote the one or avert the other. Only a keen sense of our friend's feelings will prevent us from wounding them; only a vivid realization of the needs of a community will teach us how to minister to those needs; only a close sympathy with the miseries which a special course of action will produce can lead us to take special pains to avoid that cause. If we are indifferent to all suffering but our own, we shall not exert ourselves to diminish it; if we care nothing for any joys but our own, we shall not strive to increase or perpetuate them. — *Great Thoughts.*



SOME people appear to lose their religion during the summer months, but when they do we fancy it must be because it was not a very good kind of religion to begin with. If your religion cannot bear the sunlight and cannot stay with you in summer camp, or in any other out-of-the-ordinary vacation time environment, then you have a real good reason to doubt the positiveness and reality of it before you put it to these tests. Really, if religion is worth anything any time, it is worth everything all the time, and we do not know of any time in all the year when real, wholesome, downright religion is more profitable or more enjoyable or more worth keeping than during the months of sunshine and fruitfulness. — *The Christian Guardian.*



"BE not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones."

## News and Miscellany

Notes and clippings from the daily and weekly press

— There are more than 250,000 miles of steam railroads in the United States, employing a total of about 1,750,000 men. According to a recent statement of William Sproule, president of the Southern Pacific road, about 600,000 shareholders own these railroads.

— The best graphite known for lead pencils comes from Siberia. Considerable quantities of the material are found in America, but it is somewhat inferior in quality. A material for an indelible pencil is obtained in both Siberia and Australia.

— The richest man in the world is not Rockefeller, Morgan, Rothschild, nor Krupp — no mere multimillionaire whose wealth can be estimated by income-tax experts. He is the czar of Russia, and no man living knows his wealth. His income is said to be a million or more dollars a day.

— Two hundred and sixteen members of the National Assembly met in Shanghai on April 24, and unanimously adopted a resolution denouncing Pres. Yuan Shi-kai's mandate creating a constitutional cabinet, and refusing to accept any resolution of the political situation that included Yuan Shi-kai as president.

— A New York watch-repairing concern which has about 700 watches to wind every day, formerly employed several men to do the work. A small electric motor has now been installed, which does the business quite satisfactorily. The motor drives a felt-lined socket, against which the stem of the watch is held.

— Because of the advance in the cost of paper, ink, leather, and glue, due to the war, the price of Bibles has nearly doubled the last year. A Bible publishing concern announces that it expects to pay out an extra \$130,000 this year for white paper, while the cost of other necessary materials will be \$20,000 greater than usual.

— As the result of a strike of tugboat engineers in New York City, on May 2 about 450 tugs were tied up in the harbor, 500 engineers were idle, and 40 steamships were anchored in the bay, unable to get to their piers to discharge cargoes. On May 3 it was estimated that there were 100,000 workers on strike in the city.

— It is proposed by the Post Office Department to make a beginning of establishing aerial mail service routes, the experiments — for so they must be called — to be made in the eastern and western extremities of our country, namely, Alaska and Massachusetts. The route to be established in Massachusetts is from New Bedford to Nantucket, with a stop at Marthas Vineyard, a distance of fifty-six miles and return. The mails between these points are now of course conveyed by the regular steamers plying on that route. The advantage to the people of the Massachusetts islands, and especially of Nantucket, will be that a frozen harbor in winter will not prevent the delivery of the mails.

— The great whirlpool in the Niagara Gorge, some distance below the falls, has recently been spanned by a passenger cableway, at the cost of \$60,000. Six parallel cables, whose length from one point of support to the other is longer than any similar structure in the world, are kept at constant tension, with the varying load, by automatically adjusted weights at one end, and the weight of the car as it travels is distributed among the six, three on each side.

— The canal under the mountain between Marseilles and the river Rhone, described as one of the most notable engineering achievements of modern times, was officially opened on May 7, in the presence of the French Cabinet and other officials. The waterway runs for five miles in a tunnel under the mountain, and links Marseilles with the inland cities of Lyons, Avignon, and Valence. It also gives Marseilles a direct water connection with Havre and the North Sea.

— Four world's records for altitude, speed, and passenger carrying were broken by American aviators at Newport News, Va., last month. One flyer took six passengers in the flying boat H-7, of the super-American type, to an altitude of 1,000 feet. He remained in the air with them an hour and ten minutes, and maintained a speed of eighty-eight miles an hour. Speed, passenger carrying, and altitude with six passengers were all records. Another aviator in a twin-motor military biplane, rose 16,500 feet with a passenger, which sets a record for altitude with a passenger. The last-named remained aloft one hour and thirty minutes.

— Two notable anniversaries have claimed the interest of literary circles during the past few days — those of Shakespeare and of Cervantes. Both of these literary geniuses died April 23, 1616, although Shakespeare's death was reckoned by the so-called "Old Style," or Julian calendar, which throws his death to May 3 by the "New Style," or Gregorian calendar. In the nature of the case, Shakespeare's anniversary has claimed the major attention. Shakespearean celebrations of various types have been held throughout the United States, and had it not been for the war, all the European nations would have vied with one another to do honor to the Bard of Avon.

— The Tri-District Committee, representing the United Mine Workers of America in the Pennsylvania anthracite mining districts, recently unanimously ratified the agreement of wages and working hours made by a subcommittee of miners and mine operators at the Union League Club. This means that a strike of 170,000 coal miners that a few weeks ago seemed unavoidable has been prevented; and as the agreement is to be signed as binding on all parties for four years, it will be a guaranty of peace in the anthracite mining district for that length of time. The agreement calls for a wage increase to miners which will increase the operators' pay rolls by from \$0,000,000 to \$12,000,000 annually. This increase, it is said, will fall in part at least, upon the consumers. Various mine operators estimate that the price of coal will rise in consequence as much as 40 cents a ton, and perhaps more.

— Archie Roosevelt, son of Colonel Roosevelt, has accepted a job for the coming summer as woollorter, at six dollars a week. He expects to be graduated from Harvard University in June, and intends to learn the carpet-making business from the ground up.

— Experiments show that a single gallon of gasoline, intelligently used, will furnish power to milk 300 cows, mix 35 cubic yards of concrete, and bale four tons of hay. It will also plow three fifths of an acre of land, move a ton truck fourteen miles, and generate enough electricity to light a farmhouse for thirty hours.

— Kansas is opening up a State-wide campaign against the use of cigarettes by boys; and the child welfare department of the State university is back of the movement. Prof. William A. McKeever, of Lawrence, head of this department, is in direct charge, and has just issued an anticigarette bulletin, giving full details as to methods for the campaign.

— The Panama conference on Christian work is being followed by regional conferences at different strategic points in Latin America. At the conference just held in Lima, Peru, it was shown that the real difficulty in that country is not in the opposition of the Roman Catholic Church, but in the dense ignorance of the Indians, who make up seventy-five per cent of the population, and who live in the great mountain region back from the coast. The inhabitants of these almost inaccessible mountain valleys, constituting more than half the population of Peru, have scarcely been touched by Roman Catholicism. Beyond these are wild and unexplored regions inhabited by savages.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

**ATLANTIC UNION CONFERENCE**

Massachusetts ..... June 8 to 18  
 Western New York, Buffalo.... June 16 to 25  
 Eastern New York, Oneida. June 22 to July 2  
 Southern New England ..... Aug. 17 to 27  
 Northern New England.. Aug. 24 to Sept. 3  
 Maine ..... Aug. 31 to Sept. 10

**CENTRAL UNION CONFERENCE**

Colorado, Denver ..... June 8 to 18  
 Missouri ..... Aug. 3 to 13  
 Nebraska ..... Aug. 17 to 27  
 Kansas, Salina ..... Aug. 24 to Sept. 4  
 Wyoming ..... Sept. 21 to Oct. 1

**COLUMBIA UNION CONFERENCE**

Chesapeake, Rock Hall, Md.... June 8 to 18  
 Eastern Pennsylvania, Lebanon.....  
 ..... June 22 to July 2  
 New Jersey, Trenton ..... July 27 to Aug. 6  
 Ohio ..... Aug. 17 to 27  
 West Pennsylvania, Pittsburgh .....  
 ..... Aug. 24 to Sept. 3  
 West Virginia ..... Aug. 26 to Sept. 5

**EASTERN CANADIAN UNION CONFERENCE**

Ontario, Brantford ..... June 19 to 25  
 Quebec, Lennoxville ..... June 26 to July 2  
 Maritime, Norton, New Brunswick .....  
 ..... July 3 to 9  
 Newfoundland, St. John's .... July 14 to 18

**LAKE UNION CONFERENCE**

Wisconsin, Madison ..... June 8 to 18  
 North Michigan, Escanaba .... June 15 to 25  
 Northern Illinois, Joliet..... June 15 to 25

East Michigan, Saginaw... June 22 to July 2  
 Southern Illinois, Martinsville. Aug. 10 to 20  
 West Michigan ..... Aug. 17 to 27  
 Indiana ..... Aug. 24 to Sept. 3  
 North Michigan ..... Aug. 24 to Sept. 3

**NORTH PACIFIC UNION CONFERENCE**

Western Oregon, Portland ..... June 1 to 11  
 Montana, Bozeman ..... June 8 to 18  
 Western Washington, South Tacoma.....  
 ..... Aug. 24 to Sept. 3

**NORTHERN UNION CONFERENCE**

Minnesota, Anoka ..... June 1 to 11  
 South Dakota, Watertown .... June 8 to 18  
 North Dakota, Jamestown .... June 15 to 25

**PACIFIC UNION CONFERENCE**

California, Oakland ..... June 1 to 10  
 Northern California, Oak Park, Stockton..  
 ..... June 6 to 18  
 Southern California, San Fernando .....  
 ..... June 15 to 25  
 Northwestern California, Napa.. July 20 to 30  
 Southeastern California, Santiago .....  
 ..... Aug. 3 to 13  
 Inter-Mountain ..... About October 1  
 Arizona..... Oct. 12 to 22

**SOUTHEASTERN UNION CONFERENCE**

Cumberland, Charleston, Tenn. June 1 to 11  
 North Carolina, Statesville .... June 15 to 25

**SOUTHERN UNION CONFERENCE**

Louisiana ..... July 20 to 30  
 Mississippi, Meridian ..... July 27 to Aug. 6  
 Mississippi, Hattiesburg (colored).....  
 ..... Aug. 24 to Sept. 3  
 Tennessee, River, Nashville... Aug. 3 to 13  
 Alabama, Montgomery ..... Aug. 10 to 20  
 Kentucky, Bowling Green.... Aug. 17 to 27

**SOUTHWESTERN UNION CONFERENCE**

North Texas ..... July 13 to 23

**WESTERN CANADIAN UNION CONFERENCE**

Manitoba, Minnedosa..... June 15 to 25  
 Saskatchewan, Saskatoon... June 29 to July 8  
 British Columbia (Coast District), Nana-  
 imo ..... July 24 to 30  
 British Columbia (Okenagan District), Ke-  
 lowna ..... Aug. 14 to 20  
 British Columbia, Alberta, Penoka.....  
 ..... July 13 to 23

**Publications Wanted**

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

Joseph Clark, 1511 K St., Sacramento, Cal.  
 Miss Bertha Hamilton, Burke, S. Dak.  
 Papers and tracts.

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

Mrs. Jennie Hand, Ruthon, Minn. *Signs, Watchman, and Little Friend.*

W. G. Ringgold, R. F. D. 1, Red Level, Ala. *Signs* (weekly and monthly), *Watchman*, and *Liberty*.

Mrs. Amy Reese, Santa Fé, N. Mex. *Signs, Watchman, Bible Training School, Instructor*, and tracts.

L. C. Little, Box 85, Whistler, Ala. English, German, Italian, and Jewish periodicals. A continuous supply desired.

Mrs. Anna Hall, 4327 Garfield Ave., Kansas City, Mo. English and German periodicals and tracts, also some in other languages.

Mrs. Louisa Hedrick, Lock Box 3, Smithville, Ark. *Signs* (weekly and monthly), *Watchman, Life and Health, Liberty, Instructor*, and *Little Friend*.

**Address Wanted**

MRS. R. P. PERRY, of Kent, Wash., is very anxious to secure the address of Mrs. Myrtle Kitchen.

**Change of Address**

HAVING been called to Quebec to labor, all mail for Elder L. F. Passebois should be addressed to Gros Pin, Quebec, Canada.

**Requests for Prayer**

A SISTER in New York asks prayer for the recovery of her daughter who is very ill.

A sister in Washington writes thus: "I wish to ask prayer for healing from a tumor and other complications."

An Iowa brother who is just now passing through very trying circumstances desires our prayers that he may remain steadfast in the truth.

"I ask your prayers for my mother's restoration to health; that my brother may grow stronger; and that I may be cured of catarrh and eye trouble," is the request of a Kansas sister.

**Western New York Conference Association**

THE annual session of the Western New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the tenth annual session of the Western New York Conference, at Buffalo, N. Y., on the camp ground on Humboldt Parkway, near East Ferry Street. The first meeting will be called at 5 P. M., Tuesday, June 20, 1916. All accredited delegates to the conference compose the constituency of the association.  
 H. C. HARTWELL, *President*.  
 J. E. BELKNAP, *Clerk*.

**Illinois Conference Association**

THE next annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet, Ill., in connection with the State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., June 21, 1916.

W. A. WESTWORTH, *President*.  
 H. E. MOON, *Secretary*.

**East Michigan Conference Association**

THE annual session of the East Michigan Conference Association of the Seventh-day Adventists will be held in connection with the conference and camp meeting, at Saginaw, June 22 to July 2, 1916. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 10:30 A. M., June 27.

A. J. CLARK, *President*.  
 TILLIE E. BARR, *Secretary*.

**North Carolina Conference Association**

NOTICE is hereby given that the annual meeting of the constituency of the North Carolina Conference Association of Seventh-day Adventists will be held on the camp ground, in Statesville, N. C., Tuesday, June 20, 1916. The first meeting is called for 10 A. M. on the above date, for the election of a board of trustees, and for the transaction of such other business as may properly come before the association.

J. B. LOCKEN, *President*.  
 C. R. CALLICOTT, *Secretary*.

**The Seventh-Day Adventist Association of Colorado**

THE regular annual session of the Seventh-day Adventist Association of Colorado will be held in connection with the camp meeting, in Denver, June 8-18, 1916. The first meeting of the association will be held at 9:15 A. M., Monday, June 12. The regular election of officers, and such other business as may properly come before the association, will be attended to during this session.

A. T. ROBINSON, *President.*  
R. T. EMERY, *Secretary.*

**Ontario Conference**

THE fifteenth session of the Ontario Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Brantford, Ontario, June 19-25, 1916, for the election of officers, and the transaction of such other business as may properly come before the conference. The first meeting is called to convene at 9:30 A. M., Tuesday, June 20.

A. V. OLSON, *President.*  
OLIVE LEACH, *Secretary.*

**North Dakota Conference Association**

THE annual meeting of the North Dakota Conference Association of Seventh-day Adventists is called to convene in Jamestown, N. Dak., in connection with the camp meeting, at 10 A. M., Thursday, June 22, 1916. The main business of the hour will be the election of officers. It is possible that the constitution will be changed. All accredited delegates to the camp meeting are regarded voters at the association meeting.

S. E. JACKSON, *President.*  
F. A. LAUTERBACK, *Secretary.*

**Eastern New York Conference**

THE annual session of the Eastern New York Conference of Seventh-day Adventists will be held in connection with the camp meeting on Cleveland Street, Oneida, N. Y., June 22 to July 2, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the conference is called to convene at 10 A. M., Friday, June 23.

WALTER R. ANDREWS, *President.*  
HOWARD A. MAY, *Secretary.*

**Chesapeake Conference Association**

NOTICE is hereby given that the Chesapeake Conference Association of Seventh-day Adventists, a legal corporation, will hold its regular annual meeting in connection with the conference and camp meeting, June 8-18, 1916, at Rock Hall, Md., for the purpose of transacting any business that may be lawfully done by the constituency of said corporation. The constituency of this corporation is composed of all regular delegates assembled in the seventeenth annual session of the Chesapeake Conference. The first meeting will be held at 10 A. M., Monday, June 12.

J. O. MILLER, *President.*  
EMMA S. NEWCOMER, *Secretary.*

**Saskatchewan Conference Association**

NOTICE is hereby given that the Saskatchewan Conference Association of Seventh-day Adventists will hold its annual session in connection with the meeting of the Saskatchewan Conference of Seventh-day Adventists, in Saskatoon, Saskatchewan. The first meeting of the association will convene at 9:30 A. M., July 3. At this session officers will be elected, and such other business transacted as pertains to the association.

A. C. GILBERT, *President.*  
U. WISSNER, *Secretary.*

**New York Conference Association**

NOTICE is hereby given that the twelfth annual session of the New York Conference Association of Seventh-day Adventists will be held in connection with the regular session of the Eastern New York Conference of Seventh-day Adventists, on Cleveland Street, Oneida, N. Y., June 22 to July 2, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the association. The first meeting is called for 10 A. M., Monday, June 26. The legal voters of this association are the representatives of the local churches elected as such to its annual sessions, also the members of the executive committee and such other persons as are in the employ of, and drawing pay from, the Eastern New York Conference of Seventh-day Adventists.

WALTER R. ANDREWS, *President.*  
HOWARD A. MAY, *Secretary.*

**"Signs Magazine" for July — Its Message**

"THE Great War in Heaven." Based on Rev. 12:7-17. A war in which all should be vitally concerned. Presented in a way to hold the reader's interest.

"Cumulative Evidence of Christ's Second Coming." "When we have line upon line of evidence to prove any fact or event, doubt is smothered beneath the array of proof, and the proved fact stands out in the strong light of day."—*First paragraph of this article.*

"Why God's Judgments Visit the Earth." "Not a pleasing message," the writer says.



"MY KINGDOM IS NOT OF THIS WORLD"

Some of the fearful judgments referred to, and a reason assigned for them.

"The World Outlook." Brief review of the standing of the warring nations, ending with editor's Scriptural comment.

"Fifteen Facts Regarding the Sabbath of the Lord." A "boiled down" presentation of the Sabbath question. Can be read in five minutes, but never forgotten.

"Hypnotism." The writer of this article says, "The one who uses hypnotism to control his fellow men is doing the devil's work." A short article and to the point.

"The Great War." Who will conquer? We do not know; nobody does. Death, who rides at the head of the armies numbering millions, is exacting dreadful toll with each passing day. Sobering comments of this sort characterize the article.

"My Kingdom is Not of This World." Strange to say, preachers for two hundred years or more have taught the idea that the world is to be converted, notwithstanding plain Bible teachings to the contrary. This article shows the folly of such belief.

"The Church Correcting God." Statements throughout this article, like the title itself, are startling, and the author's happy faculty for

putting things in an out-of-the-ordinary way will hold the reader's attention.

"Blue-Penciling the Bible." Don't miss reading the deserved rebuke to the following statement by a writer of prominence: "Apply the blue pencil liberally to the Bible, and we shall have not only a Christianized version but also one that will more effectually show the power of Jesus to affect human society."

"Christ's Example of Prayer;" "Talking for Peace;" "Our London Letter," and "Current Topics."

If you cannot engage in its circulation, suggest the idea to some other person.

5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order from your tract society.

**Obituaries**

**BUTTERFIELD.**—Freda Doris Butterfield was born Sept. 25, 1912, and died in Modesto, Cal., May 8, 1916. She was ill only a few hours, and her sudden death brought deep sorrow to the family. She loved to talk about Jesus. She leaves her parents and one brother.

J. W. RICH.

**PIRTLE.**—Elizabeth Everett was born in Ohio, Jan. 8, 1828. She was married to George W. Pirtle March 5, 1846. Thirteen children were born to them, of whom three sons and four daughters are living. She was a faithful believer in present truth. Her death occurred April 29, 1916.

D. D. VOTH.

**CROCKETT.**—Mrs. Sally Crockett died at her home, in Cartersville, Ky., May 13, 1916. She united with the Seventh-day Adventist Church a number of years ago, and was faithful and true to the message. She leaves a husband and one daughter, who sorrow, but not as those who have no hope.

B. W. BROWN.

**STANARD.**—Mrs. Clara Aurelia Stanard died on her fifty-eighth birthday, May 8, 1916, at her home, in Bolivar, N. Y. She accepted present truth in 1890. Through her long illness she showed the patient forbearance of the Master, and exalted him in her life. She is survived by a husband and one daughter.

H. L. SHOUP.

**CRANDALL.**—Elizabeth Parmer was born in New York State in 1841, and was married to Hiram Crandall in 1864. They made their home in Downing, Wis., and here, for twenty-seven years, they bore faithful witness for the truth they loved. Sister Crandall died April 19, 1916, and her companion, with two of their six children, mourns her death.

WM. LEWSADDER.

**WOERNLY.**—Charles A. Woernly was born in Stuttgart, Germany, Dec. 28, 1837. He became an American citizen in 1867. Although he never identified himself with the remnant church, yet he shared his companion's religious views, and she sorrows in hope. Ten children also survive. His death occurred at his home, in Warsaw, N. Y., May 18, 1916.

H. L. SHOUP.

**NIELSON.**—Niels C. Nielson was born in Denmark, July 21, 1847, and died in Clear Lake, Wis., May 7, 1916. He came to America in 1869, and was married to Bertha M. Jorgensen, Sept. 15, 1876. Six children were born to them. Brother Nielson was an earnest member of the Seventh-day Adventist Church, and now rests in hope. His companion and four sons survive.

WM. LEWSADDER.

**CHAPIN.**—Mary Stauffer was born April 4, 1844, in Beaver County, Pennsylvania. She was united in marriage with John S. Chapin, Nov. 19, 1865, at Upper Sandusky, Ohio. Ten children were born to this union, four sons and six daughters. Sister Chapin and her husband united with the Seventh-day Adventist church at Bolivar, Mo., in 1888. Her husband and their five children, besides eleven grandchildren and four great-grandchildren, survive her death, which occurred at Pomona, Cal., May 8, 1916. We believe Sister Chapin sleeps in Jesus.

F. M. BURG.

**AHSELL.**—Bernard Ahseil was born in Germany, May 24, 1842. When he was seventeen years of age he came with his parents to the United States, where he was married to Merritt D. Knight, Oct. 22, 1864. About five years ago he heard the third angel's message, and united with the Seventh-day Adventist church at San Diego, Cal. He died suddenly April 23, 1916. His sorrowing companion survives.  
W. W. SHARP.

**BRIDGES.**—My aged mother, Mrs. C. C. Bridges, passed to her rest at Phoenix, Ariz., May 7, 1916, aged 87 years and 10 days. In 1883, in the State of Kansas, she accepted the third angel's message, and to the end of her life did what she could for its advancement. She went to Salem, Oregon, with her daughter's family in 1909, but in a few months removed to Arizona. She rests in hope of the Saviour's soon coming.  
N. J. BOWERS.

**GARDNER.**—Mary A. Fox was born March 19, 1848, in Greencastle, Ind. She was reared in Indianola, Iowa. Going to Nebraska, she met Frank M. Gardner, to whom she was married Dec. 19, 1872. In 1881 she became a member of the Seventh-day Adventist Church, and four years later came to West Virginia, where she died at her home, in Bridgeport, April 14, 1916.

Geo. A. Stevens.  
T. W. THIRLWELL.

**DEITEL.**—Harry G. Deitel was born in Philadelphia, Pa., Oct. 30, 1873, and died in the same city, May 15, 1916. His mother was among the first to accept the faith in the city of Brotherly Love. God's hand pressed hard on Harry, but at last there came surrender and peace through the blood of the cross. For a little while he rests in Westminster Cemetery, then the eternal awakening. His mother and three sisters await the soon-coming day of reunion.  
JOHN N. QUINN.

**KENNEDY.**—John J. Kennedy was born in Nova Scotia in November, 1875. At the age of sixteen he came to Butte, Mont., and there accepted present truth. He afterward lived in Idaho and Washington, and attended Walla Walla College for a time. Brother Kennedy was a successful canvasser and an earnest Christian. His death occurred at the Walla Walla Sanitarium, College Place, Washington, Feb. 4, 1916. A father, one sister, and one brother are among the bereaved.

F. D. STARR.

**CARPENTER.**—Cynthia McCoy was born in Massachusetts, Aug. 20, 1834. She was married to Eber W. Presbrey in November, 1850, and one son was born to them. Being left a widow, she united in marriage with James C. Carpenter Aug. 27, 1860, and one daughter was born to them. She became a Seventh-day Adventist about forty years ago, and twenty-four years ago united with the church at Council Bluffs, Iowa. Her faithful Christian life was an inspiration to all who knew her. She died at her home, in Council Bluffs, May 9, 1916.  
J. C. CLEMENS.

**WARREN.**—Mary Loguil was born near Lima, Ohio, Oct. 15, 1844. She was married to John A. Eliger Jan. 1, 1867, and to them were born five children. Her second husband was Charles W. Warren, whom she married in 1876. This union was blessed with three sons. She was left a widow a second time, in 1891. She spent her closing days at the Nebraska Sanitarium, College View, Nebr., where she fell asleep hoping in her Saviour, May 5, 1916. Seven children, two brothers, and three sisters, mourn.  
B. L. HOUSE.

**HALLADAY.**—Ida Wekell was born in Sweden in December, 1864. At the age of twenty-seven years she became a Seventh-day Adventist, and was faithful to the truth of God until the end of her life. She was married to Elder F. W. Halladay in Yazoo City, Miss., in 1897. They were at that time connected with the Southern Missionary Society, of which they were charter members. After their marriage they connected with the Oakwood School at Huntsville, Ala., and there she died May 5, 1916. Her husband and daughter mourn.  
T. H. JEVS.

### Elder M. C. Kirkendall

ELDER M. C. KIRKENDALL was born in Bigprairie, Ohio, Feb. 18, 1863. He departed this life May 15, 1916, at Washington, D. C., being at the time of his death just a little past 53 years of age. On Sept. 8, 1889, he was united in marriage with Miss Emma R. Morris, and to them were born five children.—Viola (now Mrs. Blosser), Myrtle, Earnest, Amber, and Virgil,—all of whom, with his wife and his mother, survive, except Earnest, who was laid to rest in childhood. Brother Kirkendall and his family accepted present truth in the fall of 1893, through the efforts of Elders Jerry Isles and William Woodford, at Shreve, Ohio.

Soon after accepting the truth, he entered the colporteur work, and was afterward made State agent of Ohio. He was finally ordained to the gospel ministry, and his labors have been blessed to the salvation of many souls. It can be truly said of him that his works do follow him. Elder Kirkendall acted as Bible teacher at Mount Vernon College for three years. While he was laboring in this capacity, he was called to take the pastorate of the South Side Church in Chicago, where he labored for three years.

He was then called to the presidency of the Ontario Conference, in which capacity he served a little over five years, and at the end of this time he was called back to the States to take the presidency of the Chesapeake Conference, which position he filled until the time of his death. He was brought to Mount Vernon, Ohio, for burial, where he had expected to come to live and recuperate his health, had not death prevented.

The funeral services were held in the academy chapel by the writer, assisted by Elders E. K. Slade, D. E. Lindsey, and F. H. Henderson. In the death of Elder Kirkendall we feel the loss of a faithful laborer, fallen at the post of duty. Another voice of the third angel's message is hushed in the silence of the tomb, and death has placed its seal upon his lips, but not forever. The willing hands which lie pulseless now, will soon be raised to seize the everlasting prize; and the lips so mute, are yet to shout the welcome to our King.

While the family mourn deeply their great loss, yet they mourn not as those that have no hope. Sometimes the sweetest voice of hope reaches us through the portals of the tomb, and by the tears of our deepest sorrow are watered into life the purest flowers of the soul. We confidently believe that our brother sleeps in Jesus, soon to arise at the resurrection of the just.  
N. S. ASHTON.

### Literature in Tent Work

THERE are three essentials in every successful tent effort,—central location, good speakers, and effective literature. The lack of any of these will always materially weaken the influence of tent meetings. In fact, if success is attained, none of these can be omitted. If the location is right, the congregation is sure. If the speakers are good, the attendance will be larger. If the literature is strong and adapted to the topics presented by the speakers, it will produce conviction relative to the subjects in which the speakers merely interested their hearers. In a tent service the literature must be attractive and topical, only one subject at a time, the subject the speaker presented from the desk. Literature of this nature will rivet the conclusions drawn by the speakers, and tend to lead to conviction, when quietly studied in the home. Without such literature the people listen, temporarily assent, perhaps, but go their way and forget what they heard. They escape conviction. Proper literature securely binds, cements, and rivets the message delivered by the speakers.

#### Present Truth Series in Tent Work

Elder N. T. Sutton, president of the Wyoming Conference, writes thus of the

Present Truth Series in tent work:—  
“We used Present Truth Series in connection with our tent meetings last year, and found them a real help. The committee will meet the first of the coming week, and I will present the matter for our summer's campaign. I am sure we shall place our order for the amount that we deem necessary for the tent companies. I believe the Present Truth Series is filling a long-felt need in this denomination, giving an opportunity of purchasing literature at a low price.”

Elder C. S. Wiest, president of the Mississippi Conference, says:—

“It has been my plan to use the Present Truth Series in our tent efforts. We are planning to use as much of this literature as we are able. I believe it is the cheapest literature and the most valuable that can be used in tent efforts.”

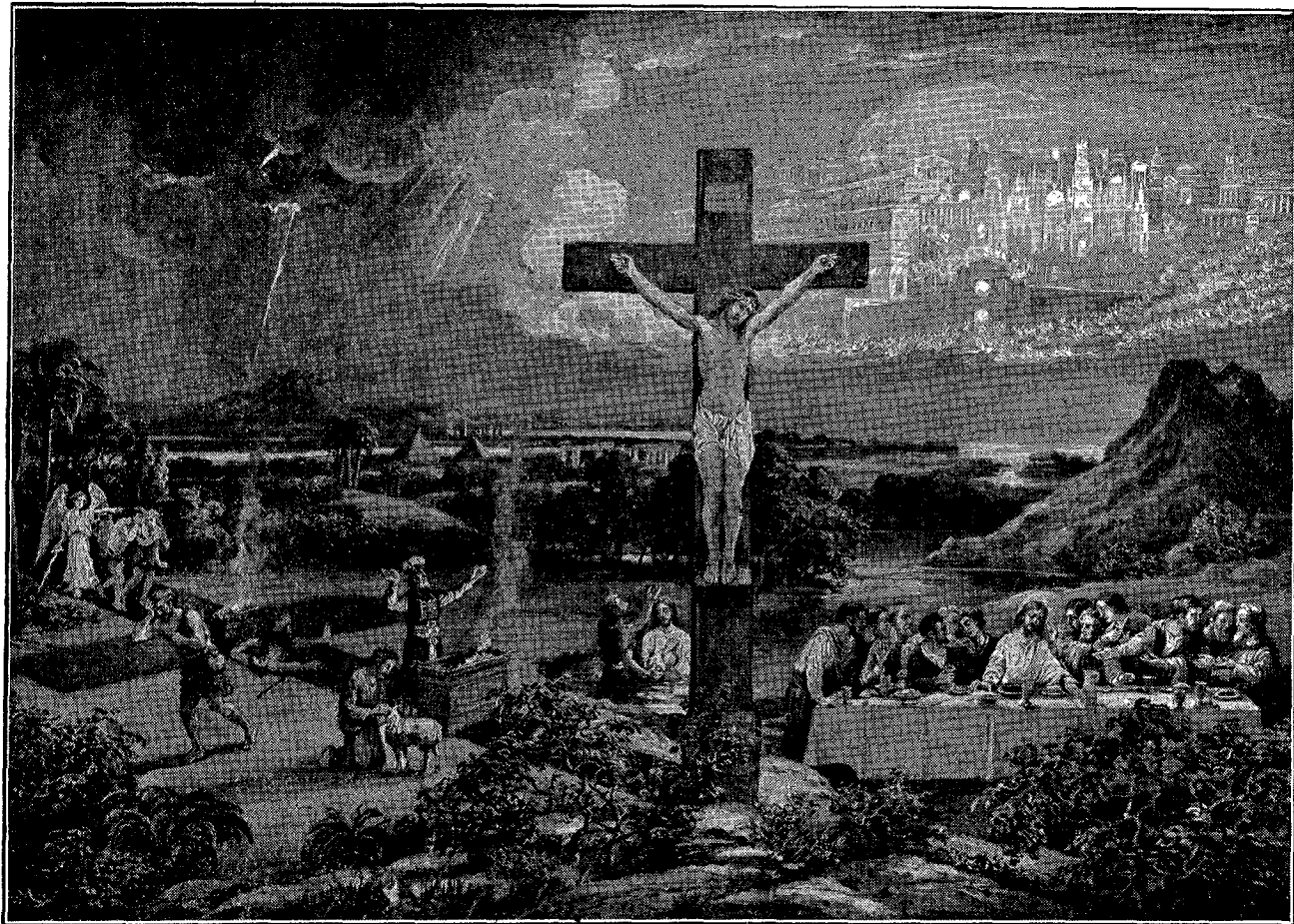
Elder R. J. Bryant, president of the Northern New England Conference, makes the following statement:—

“We have 10,000 copies of the Present Truth Series on hand. You may wonder what we are going to do with them. I will tell you that it is my plan to put out 2,000 a week for five weeks here in the city of Concord, to prepare the way for the tent effort which I shall conduct. I believe this series is one of the best things that the Review and Herald has ever given us for this kind of work.”

“Our first three numbers will be put out without any announcement. Then the fourth and fifth numbers will be stamped as follows: ‘Hear Pastor R. J. Bryant on great Bible subjects.’ At the same time that these are being put out with this stamped on, we shall be advertising in the newspapers and with circulars as to who Pastor R. J. Bryant is and where he will speak. We shall soon send you another order for several other numbers to use in the follow-up work in connection with our tent effort. These will not altogether take the place of tracts, as we expect to use quite a large number of them also. We are trying to do everything we can to place the Present Truth Series in the hands of the people throughout the conference, and for this reason we are endeavoring to get our churches to take clubs of them.”

Every tent company ought to have a generous supply of Present Truth Series on hand, ready to distribute after the different general topics are presented by the speakers. Numbers 1-18 have been printed and can be promptly supplied:—

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The Signs of Christ's Coming.
6. The Millennium.
7. The Home of the Saved.
8. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
9. The Papacy.
10. A Great Prophetic Period—The 2300 Days.
11. The Sanctuary.
12. The Judgment and the Judgment-Hour Message.
13. The Law and the Gospel.
14. The Bible Sabbath.
15. The Change of the Sabbath.
16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.



## “The Way of Life”

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A BEAUTIFUL and impressive picture, illustrating the gospel in type and anti-type. Christ is the central figure, and the shadow of the cross reaches back to Eden lost, showing Adam and Eve being driven from the garden by the angel with the flaming sword. The sacrificial system is illustrated as looking forward to the Lamb of God which taketh away the sins of the world.

In the gospel dispensation, we find the ordinances of baptism and the Lord's Supper, while in the distance is seen, in faintest outline, the New Jerusalem, with its mansions so fair, coming down from the clouds to the earth.

The picture is a sepia tint, size 13 1-4 by 18 inches, suitable for framing. It is not only an ornament to the home, but it teaches a wonderful lesson on “the wages of sin” and “the gift of God.”

Price, postpaid, only 25 cents.

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WASHINGTON, D. C., JUNE 8, 1916

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ELDER L. V. FINSTER reports that last year 235 persons were baptized in the Philippines. The literature sales in that mission amounted to \$12,678.

BROTHER ALLEN MOON, long associated with the Lake Union Conference, more recently with the New England, has accepted the invitation to connect with the work in Washington. He will act as pastor of the Takoma Park church, and also assist in religious liberty work.

PROF. B. F. MACHLAN, formerly principal of South Lancaster Academy, reached Washington last week, and entered upon his duties as president of the Washington Missionary College. He will attend some of the camp meetings in its territory in the interest of the College. The last of the week he went on to Richmond, Va., for the closing days of the camp meeting.

THE message has recently entered a large island adjacent to Korea, in a peculiar manner. A heathen man, intoxicated at the time, bought literature of one of our colporteurs. Later he became a Christian, and suffered much persecution. Now a fellow believer has built a church, deeding it to our mission, and native evangelists are sent to carry forward the work. Several converts were recently baptized by Brother Butterfield, and a church was organized.

As has been stated in the REVIEW, several of our brethren in Tennessee have been under indictment for Sunday labor. Their trial was held May 25. Elder C. S. Longacre, who was present, wires us as follows: “Robert and Ralph Ashton and Mr. Templeton were acquitted by court yesterday. In the cases of the two Robinsons, the jury stood ten to two for acquittal. But the two would not yield, so the court announced a mistrial, which means a victory.”

THE impressions of early childhood are often powerful factors in shaping the life. One of the appointees going out soon to the Asiatic Division as a teacher writes: “From my earliest recollections I have loved the Lord and planned to do definite work for him. Since seven years of age, I have wished to be a foreign missionary.” Although exceptional difficulties made the road to an education a hard one, the early purpose has been adhered to, and now the way opens into the field of foreign service.

A NOTE from Elder A. J. Haysmer, president of the West Indian Union, reports that he is accompanying Elder N. H. Pool, of the South Caribbean Conference, through some of the Leeward Islands. Again he sounds the call of need for workers. “Island after island,” he says, “has no worker.” Thus, whether from near-by points or from the ends of the earth, the appeal comes urging us to pray the Lord of the harvest to send forth laborers.

A RECENT letter from Elder H. A. St. John, of Sanitarium, Cal., speaks of his continued interest in the third angel’s message. Brother St. John has been very feeble for a number of years. He says, “I grow weaker in infirmities, but my Saviour grows dearer, sweeter, and more precious all the time. I feel sure Jesus loves even me.” God loves the old standard bearers who have grown weary by the way and find it necessary to step aside and rest from their labor. It is indeed a precious Christian faith which can grow stronger under increasing infirmities. May God give to each of us such faith as this.

### Our Literature in China

A LETTER written April 7, by Elder James E. Shultz, editor of the Chinese *Signs of the Times*, says: “Our magazine circulation here is steadily growing, so that our greatest anxiety in these war times is to be able to buy paper on which to publish it. The war is not restricting its circulation, as you will realize when I tell you that recently I received a code telegram from the most western dependency of China, asking us to print a citizens’ petition in our paper. This petition came from Kashgar, Chinese Turkestan, and was signed by the most prominent people of the city. They evidently thought our magazine the most influential in China. I hope through this to get a number of subscriptions. This is the way that our message is being spread in China.

A short time ago word came that a pastor in Shan-si bought nine copies of our magazine, which he carefully studied, with the result that he is now a full-fledged believer in the third angel’s message, and has believers in sixty villages. He brings with him schools, church buildings, and one advanced school in which are teachers who are graduates of the Peking and Tientsin universities. Thus our work is spreading, and thus the Lord is encouraging us in pushing it forward. We pray for a faithful heart, that we may be able to present the truth in a clear, attractive way.”

IN the death of Elder M. C. Kirkendall, whose obituary appears in this number, the cause of truth has lost a faithful and efficient laborer.

A DISPATCH from Bridgeport, Conn., published in the *Los Angeles Tribune*, states that Miss Emily McCoy, who for a number of years has been engaged in nursing in Bridgeport, will leave in a few weeks for Pitcairn Island, her birthplace. Years ago her mother died on the island without medical attention, and Miss McCoy resolved to prepare herself to minister to the physical needs of her people. Accordingly over fifteen years ago she left Pitcairn Island and since that time has been studying nursing, dentistry, and other lines of work, with a view to fitting herself to return. She has been endeavoring to go back to Pitcairn for a number of years, but has been unable to secure passage on any boat which would stop there. The opening of the Panama Canal places Pitcairn Island more in direct route of some of the ocean liners, and on one of these Miss McCoy hopes to obtain passage. She is endeavoring to take back with her a piano to supplement the work of the organ presented to the inhabitants in 1870 by Queen Victoria, which is still the only musical instrument of note to be found on Pitcairn. The dispatch states that there are one hundred and ninety-five inhabitants on the island at the present time. All are Seventh-day Adventists.

### The Rural School Work

SABBATH, June 10, is the day appointed to take the offering for our rural school work in the South. Special readings have been prepared for the service, and it is hoped that our people will heartily respond to the needs of this line of work.

Some of the schools already established must be strengthened. They cannot do the work which they are undertaking without additional facilities, and an offering is to be taken that some of these imperative needs may be supplied. Nothing should hinder the offering from being a liberal one. This offering does not apply on the Twenty-cent-a-week Fund, but is a special freewill offering for work in the homeland.

I. H. EVANS.

### “Liberty” Extra Campaign

THE new *Liberty* Extra campaign is well started. More than 50,000 copies have already been sent out through the mails. The orders are coming in by the thousands every day. Congress is not going to adjourn so soon as we had expected; so this gives us a little longer time in which to obtain signatures to the petition blanks that appear in the back part of the *Liberty* Extra. A good, earnest campaign right now will go a long way toward defeating the pending Sunday and press measures before Congress. Our people should put forth extra effort to get as many of these Extras in the hands of the people as possible. Strong pressure is being brought to bear upon Congressmen to report the press bills and the new Sunday bill (S. 5677) out of committee. So far action has been deferred on all these measures. Let our churches send in their orders at once for the *Liberty* Extra, the price of which is \$8 per 1,000, or \$1 per 100.