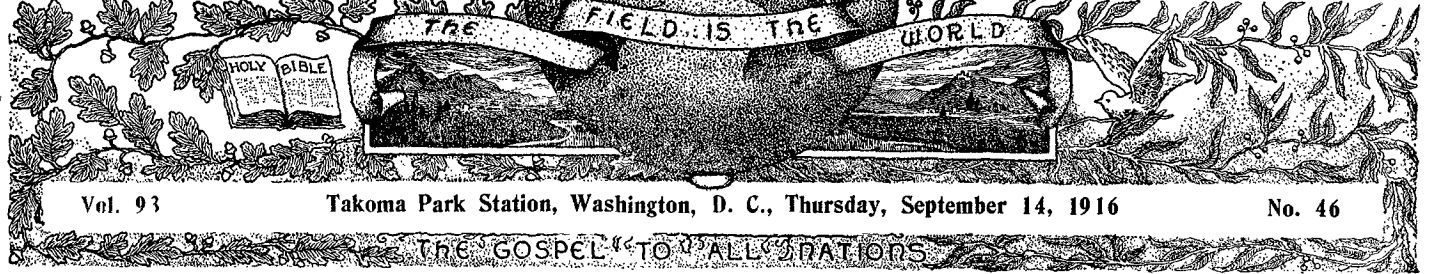


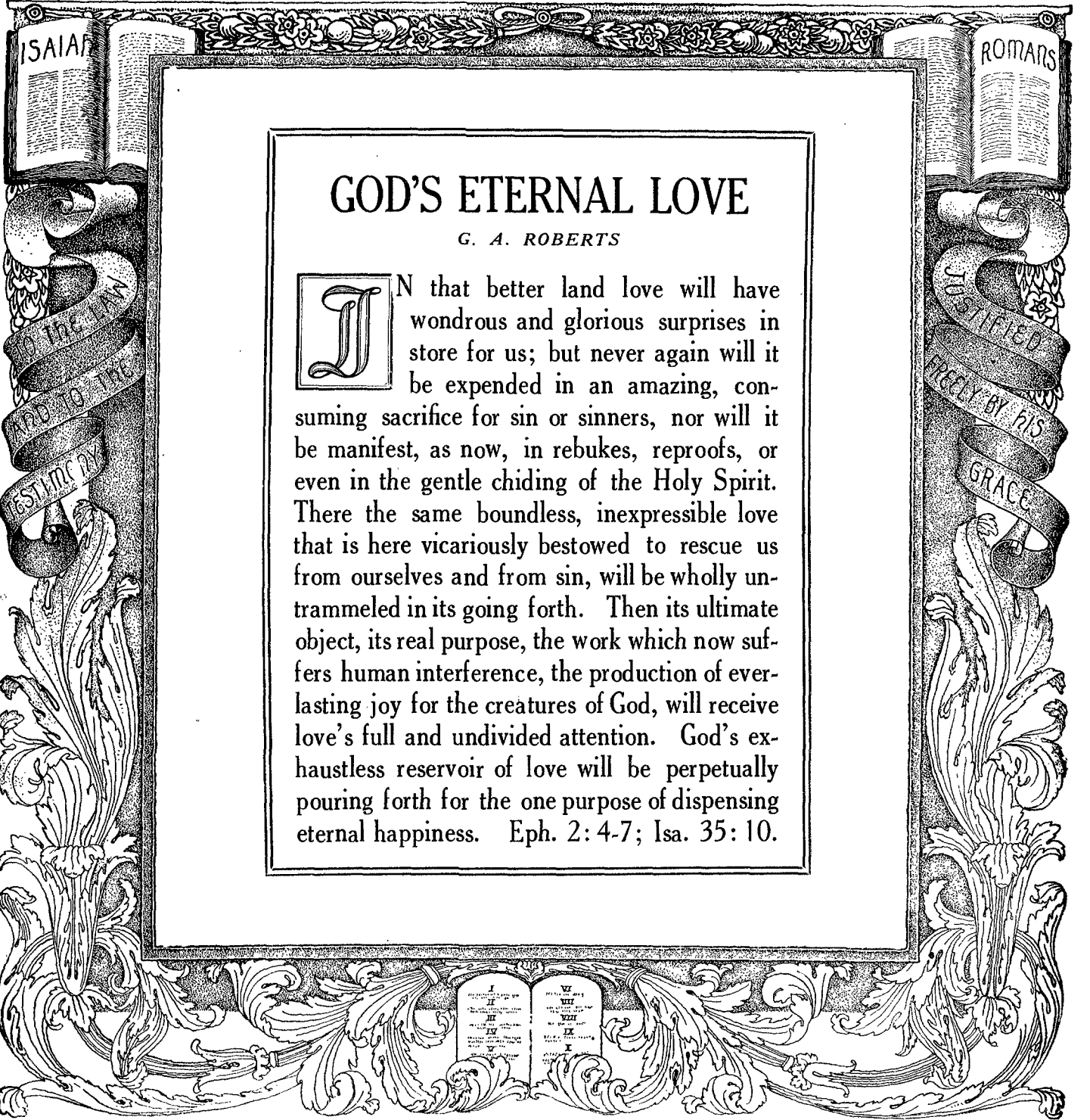
# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, September 14, 1916

No. 46



## GOD'S ETERNAL LOVE

G. A. ROBERTS

**I**N that better land love will have wondrous and glorious surprises in store for us; but never again will it be expended in an amazing, consuming sacrifice for sin or sinners, nor will it be manifest, as now, in rebukes, reproofs, or even in the gentle chiding of the Holy Spirit. There the same boundless, inexpressible love that is here vicariously bestowed to rescue us from ourselves and from sin, will be wholly untrammelled in its going forth. Then its ultimate object, its real purpose, the work which now suffers human interference, the production of everlasting joy for the creatures of God, will receive love's full and undivided attention. God's exhaustless reservoir of love will be perpetually pouring forth for the one purpose of dispensing eternal happiness. Eph. 2: 4-7; Isa. 35: 10.

## Special Mention

### What Our Women Have Done for the Ellen G. White Memorial Hospital

THE Lord has laid the financial burdens of his cause upon the men. They are expected to lead out in building up the various enterprises connected with the work of God, but again and again in time of a crisis in the cause of God women have come forward and rendered valuable assistance. Lydia opened her home to the apostles in Philippi, and Abigail by her generous gift prevented David from shedding blood. Acts 16: 14; 1 Sam. 25: 14-33.

The majority of women belonging to the church of God in all ages have not been able to make offerings like the "great woman" of Shunem, who provided a home for the man of God. 2 Kings 4: 8-10. It is not the amount that God regards, it is the love that prompts the gift that is valuable in his sight. That was the reason the widow's mite was precious to the Saviour.

When the tabernacle was built in the wilderness, the women as well as the men gave liberally for the entire building. Ex. 35: 29; 36: 6. But there was one important article of furniture which the women had the honor of donating. The laver and its base were made of the highly polished metal mirrors of the women. Ex. 38: 8. Glass was unknown in those days, and metal mirrors were expensive. One Jewish translation says that the women who gave the mirrors came in crowds, while the Septuagint tells us the women who gave their mirrors to make the laver fasted the day it was set up. That was a great sacrifice for the women of Israel. Women of all ages have been noted for pride of appearance; and for those women to come in crowds and give their mirrors to help furnish the tabernacle when they were in the wilderness and could not hope to replace them, meant a sacrifice that few women know anything about at the present day.

Some of our sisters are experiencing a taste of the same spirit of sacrifice in giving for The Ellen G. White Memorial Hospital. One sister in the West started the list with an offering of \$5,000, and has since increased the gift by \$3,000. Another sister in the East has given \$5,000 to assist in erecting a dormitory where our medical students can be surrounded by a Christian home influence while carrying forward their studies in the hospital.

God did not put it into the hearts of a sufficient number of our wealthy sisters to furnish the entire amount; just as in building the tabernacle, he left opportunity for many to give of that which they had thought they really needed. One dear white-haired sister gave what she could spare in money, but still she longed to do more. Then she thought of the beautiful silk quilt upon which she had spent hours of work during many who give liberally are doing so at decided that she would do so. And the quilt was given to be sold for all it would bring for the hospital.

One sister pledged two dollars, but did not have any way to obtain the money. She prayed over the matter, and the thought came into her mind that she

could do plain sewing. She at once began soliciting plain sewing of her neighbors, and soon earned two dollars. Then she remembered a sick sister who longed to give for the hospital but was unable to work. She at once set to work to earn two dollars more by sewing. This she brought to the sister who was leader of the work in their church, and asked her to credit it to the sick sister.

One sister living on a farm set aside an acre of wheat as a gift for the hospital. Others have dedicated broods of chickens, and in various ways have secured their offerings, that they might have a part in building the hospital, which, while it will relieve the sick and suffering, will also be a training school for the preparation of medical missionaries to carry the light to those who sit in darkness.

Many of our sisters who are earning daily wages have given one day's wages, while a goodly number have given two days' wages. Many women who have given sums varying from one to twenty-five or thirty dollars, have earned the money selling message-filled literature. Thus the Lord is putting it into the hearts of our sisters to work earnestly to help equip The Ellen G. White Memorial Hospital.

Cannot our sisters everywhere between now and Sabbath, October 14, prepare to make a substantial offering for the hospital fund? Think of ways and means by which you can save a liberal offering. If you do not have the cash, there is plenty of time in which to earn it before October 14, and the Lord will bless you in doing it.

Remember our dear sisters of ancient days, who came in crowds to give their looking-glasses to help furnish the house of God; and ask the Lord to help you to find ways and means to assist in equipping the only medical school we have for the training of medical missionaries. If the Lord reminds you of a sacrifice you can make, do not draw back. Make the sacrifice and receive the blessing.

MRS. S. N. HASKELL.

### The Los Angeles Hospital

#### From the California Conference

LEADERS in this work to whom I have spoken regarding experiences in collecting money, have remarked over and over again how willingly the people are giving to this cause. People often come up to the one in charge of this work and say, "I want to pay my pledge." There has been very little soliciting done. When once the matter is presented to them, all seem anxious to have a part in this noble work.

One woman handed in \$27, but did not want her name given. She said she was interested in the hospital work and wanted to show her appreciation in this way. Another woman handed in \$17, saying that she had expected to buy a dress with this money, but she wanted to have a part in helping to erect a memorial to Ellen Gould White; so she gladly gave up her dress. We find that many who give liberally are doing so at big sacrifices. One sister gave \$50 at much personal self-denial. Five dollars was given by an elderly sister who earned the money by making and selling tatting. Thus we find that although the money has come in freely, real sacrifices are being made.

In one church the goal was set for \$300. Already more than that amount in cash has been turned in, with many pledges still to be collected.

#### Let the Children Help

One of our sisters who had charge of this work in a certain church, believing that the children should also be permitted to help, visited the church school and explained to the children the need for this hospital and the plan for raising the money to build and equip it. The children were very anxious to help. They set the goal for \$25, much to the astonishment of the older ones, who did not have so much faith as the children had. In just a short time the money was coming in so rapidly that the goal was changed to \$75. The Lord has rewarded the faith of these children. Already they have \$82.

The leader purchased twenty-seven copies of "The Cross and Its Shadow" at a dollar each, and gave them to the children to sell at \$1.50 each. At one meeting held in the church, a girl twelve years old gave a canvass of the book. After the canvass an offering was taken, which amounted to \$23. The rest of the \$82 the children earned by selling the book, "The Cross and Its Shadow." This twelve-year-old girl alone has sold thirty books.

CORA B. McELHANY, Sec.

#### From the Northwestern California Conference

We organized the work in the Northwestern California Conference in July by appointing local secretaries in most of the churches. Nine of these have

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# The Advent HOLY BIBLE **REVIEW** **HERALD** AND SABBATH

"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., SEPTEMBER 14, 1916

No. 46

## EDITORIALS

### The Great Industrial War Mutterings of the Coming Storm

A GREAT industrial war is impending. For long years its distinct mutterings have been heard, as underneath the surface the elements of discord and disintegration have been silently marshaling their forces. The growing difficulties between capital and labor are reaching more and more an acute and critical stage. The cause of this is found in the rapidly widening class distinctions which exist: the great aggregation of wealth in the hands of a favored few on the one side, and on the other the intolerable conditions under which many of the wage earners live, and the little hope they see for the alleviation of their situation.

Dividing the country into three classes, the rich, so called, comprise two per cent of the population, and these own sixty per cent of the wealth; the middle classes comprise thirty-three per cent of the population, owning thirty-five per cent of the wealth; while the poor represent sixty-five per cent of the population, and own about five per cent of the wealth. This is an age of great fortunes; a day not merely of millionaires, but of billionaires; a time when the fortune of one man equals the annual income of more than two million American wage earners.

The world owes much to the great captains of industry. They have been instrumental in the establishment and operation of many great enterprises which have proved of untold value to their fellows. It is difficult to see how, without the foresight, sagacity, and executive ability of some of these great commercial leaders, the world's work could be carried forward. Unquestionably, however, there has been on the part of invested wealth a marked tendency to overstep the bounds of justice and to impose upon laboring men unbearable conditions. The employees feel that while they are largely responsible for the creation of the wealth of their employers, they do not share in its just distribution. As a result, the laboring men have combined into trade unions to force from confederated wealth what they consider their

just portion of the returns of their labor. The consequence has been labor strikes, riots, and violence, times without number, in practically every nation on both sides of the Atlantic.

Speaking of these conditions, Dr. C. H. Parkhurst, of New York, writing for the *Evening Journal* of that city just before the beginning of the great European war, said:—

"Certainly to the observant eye the signs of tempest are already in the air, and to one who looks across the world with a glance that takes in the whole collective scene, it is not easy and it is not reasonable to maintain oneself in perfect serenity of mind. . . .

"The more serious thing to consider is that what we listen to here is but a few notes of the general concert of discontent that prevails on both sides of the sea, and that that discontent is everywhere declaring itself in tones that are increasingly confident and bold. And so far as appears, nothing essential is being done to stay the forward march of dissatisfaction. We had a civil war half a century ago, and the mutterings of another civil war of an economic kind are distinctly audible."

To this statement of Dr. Parkhurst's might be added many of similar import from other writers and thinkers. This spirit of discontent is not confined alone to the more ignorant part of our population. It embraces men who have learned to think for themselves, who have studied the existing economic conditions, and as the result of such study have deliberately concluded that they are suffering injustice. Speaking of this, Vice President Marshall, in an address at Mooseheart, Ill., July 27, 1913, and reported in the *Washington Post* the next day, declared:—

"Thoughtful men who believed that the republic was founded, not only to maintain the equality of all men before the law, but also to furnish each individual man a fair field in which to work out his individual life, stand aghast at much of the discontent in America.

"The thoughtless man believes that the public mind is being agitated by the flannel-mouthed anarchist who waves his red flag, curses God and man, law and order. This is not so. A policeman's squad whenever it chooses can settle, and settle forever, this agitation. The discontent is produced by the hundreds and thousands of high school, college, and

university men and women who find themselves thrust into a modern warfare with no weapon of offense or defense save those of the ancient crusader.

"They have been eking out precarious existences in callings which God did not intend them to follow, and at the same time have been seeing some low-browed inferior, barely able to read and write, gathering unto himself all the good things of life. Unless some way be devised to minister to the wants, physical and mental, of these educated men and women, they sometime will trample underfoot all the theories of the republic in order to reach a better condition of life."

Canon George William Douglas, writing on "The Close Kinship of Capital and Labor," in the *New York Times*, declares:—

"Few Americans, except politicians, and the settlement workers like Jane Addams, know how great the danger in this country is of a real revolt of labor."

These conditions, which the last few years have served greatly to develop, afford a striking fulfillment of the prophecy contained in the fifth chapter of the epistle of James. Says the apostle, in speaking of the strife between capital and labor in the times just preceding the coming of the Lord:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-8.

A striking illustration of the conflict between capital and labor has been witnessed in this country during the last few days. A strike of far-reaching consequence was threatened by the railroad brotherhoods. It was only by the stren-

uous efforts of President Wilson, aided by speedy legislative action, that the great arteries of travel were not closed, resulting in incalculable loss to every business interest, and imposing untold suffering upon thousands.

This action on the part of Congress in providing an eight-hour law has been hailed by the labor unions as a great victory to the cause of labor. On the other hand, it has served to embitter the heads of the great railroad interests, who declare that they will test the constitutionality of the law by appeal to the Supreme Court. Thus the controversy has not been settled, although the immediate crisis has been bridged.

Of this particular controversy and of the far-reaching effects of this great industrial conflict we will speak further at another time.

F. M. W.



### Divine Warnings Against Disorganization

THE divine establishment of gospel order gave authority to appointments to oversight and direction in the work. The spirit in the church was one of counsel, and of deference to church order and government. The gift of "governments," which is the gift of administration and organization, is one of the spiritual gifts. The apostle, writing from Italy to the Hebrew churches in Judea and everywhere, gave the exhortation: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Heb. 13: 17. Again he wrote: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5: 12, 13.

Christ's instruction regarding dealing with the erring shows that the visible church is a definitely organized body, not only having authority to maintain its unity and purity, but in duty bound to do so. Matt. 18: 15-20; John 20: 23. The Spirit of prophecy says:—

"Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount he forbade this. It is the prerogative of God. But on the church in its organized capacity he places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. . . . Declare what God has said. . . .

If they persist in sin, the judgment you have declared from God's Word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of

Christ himself."—*The Desire of Ages*, pp. 805, 806.

Before all the first apostles had passed away, the attack on the purity of the faith and the organization of the work had begun. The opposition of men who turned openly from the truth was not so deceptive and dangerous as that of those working from within. Hence Paul's warning to the elders of Ephesus to take heed to themselves and to the flock, over which the Holy Ghost had made them overseers: for men were to rise from within, teaching perverse things, and seeking to draw away the people after themselves. Acts 20: 28-30.

Later, as apostasy further developed, Peter warned against those who, in the name of greater liberty, would lead to the bondage of error. 2 Peter 2: 19. They were opposed to the order and organization which hindered their efforts to tear down. They "despise government," he says. "Presumptuous are they, self-willed." Verse 10. Jude wrote of them also as despisers of dominion, or government. "These be they who separate themselves," he said. Verse 19. As they could not dominate the organization, they drew apart and sought to separate churches and individuals from the movement.

The apostle John, who wrote latest of all, in all three of his epistles warned against these influences. Of one experience, in which the pastor or officer of a church asserted its independence of apostolic oversight, refusing to receive the laborers sent to minister to it, he says:—

"I wrote unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not." 3 John 9.

No doubt this advocate of the independence of the churches from the established general oversight, was loud in his denunciation of the effort of the organized body to preserve the unity of the work. He prated against the apostle "with malicious words," and had the word been coined then, he would surely have called the apostle's effort popery. Inspiration says that his real difficulty was that he loved to have the preëminence among them. This was the spirit of self-exalting independence and disregard of gospel order and organization which led straight to the Papacy.

In this brief review of New Testament order we see the church established on the platform of truth, the whole body bound together in unity, possessed of the divine spirit of organization, with spiritual gifts and local and general officers set in it for the administration and government of its affairs in harmony and fellowship.

Christ was the leader and commander, guiding by the voice of the Spirit of prophecy, and by the spiritual gifts

promised to the church as it seeks his counsel.

Isaiah describes how the farmer plans with system and order his work of tilling the soil: "His God doth instruct him to discretion, and doth teach him." Isa. 28: 26. The church is "God's husbandry," or "tillage." 1 Cor. 3: 9, margin. He who gives wisdom to the tiller of the soil to plan his work, is counselor to the gospel church, to enable its work to be done with the system and order befitting its sacred character. "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28: 29.

As was shown John in the Revelation, Christ himself walks among the seven candlesticks,—the churches,—and holds the seven stars—the messengers of the churches—in his own right hand. His presence and guidance are promised "even unto the end of the world."

He has been the leader in this advent movement, and by the counsels of his Word and through the Spirit of prophecy the divine principles of order and organization have been developed and applied to present-day needs and conditions. Every principle in the organization of our work today is found in the Word of God. As one united people, let us devote all our powers to the worldwide proclamation of the everlasting gospel and the finishing of the work.

W. A. S.



### Current Events as Signs of the Times

IN natural phenomena one is struck with the many occurrences of recent date said to be the worst of their kind in many years. One of the most recent of these is the serious crippling by the aurora borealis of the telephone and telegraph service throughout the East and West of the United States. The Washington *Post* of August 27, speaking of this occurrence, gives a New York dispatch of the previous day:—

"Telephone and telegraph service throughout the East and West were seriously crippled tonight by the aurora borealis, described by officials of the companies in this city as perhaps the most depressing on wire circuits in many years.

"The disturbance, according to the officials, was first observed about 7 p. m. By midnight, it was said, the service of the telegraph companies east of Chicago and as far west as Minneapolis was only about fifty per cent normal."

To those who believe that the earth is waxing old like a garment, unusual phenomena which now show themselves so frequently, are all signs of the times in which we live.

Recent developments in the political world also seem to present new fulfillments of those prophetic scriptures which point to the last days as times

when many will be saying peace and safety, and urging national disarmament, while at the same time the nations will actually be preparing for war. It has been prophesied that man will say, God "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. The prophetic picture is the reverse of this, for the prophet Joel says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

The time of the fulfilment of Joel's prophecy is indicated in the fourteenth verse of the same chapter, where it says, "The day of the Lord is near in the valley of decision." The time of this warlike preparation is to be the time of the near approach of the day of the Lord. We have seen these scriptures being fulfilled in the last two years as never before.

A new step toward preparation for war in the case of the United States is the proposal for universal military training. Recently the poll of business men of the nation was taken by the United States Chamber of Commerce. It was found that an overwhelming majority of employers of this country are in favor of universal military training of all male citizens of military age. The ballot showed 889 votes in favor and only 56 opposed to a system of universal military training. The *Washington Post* of August 21 says editorially:—

"This overwhelming testimony from that section of opinion which is not only conservative, but is also closely concerned with the actual cost and with the economic problems which go with any system of universal military training, must inevitably have its effect upon Congress."

It is thought that this attitude of business men is due to a change in public opinion which has come about since the outbreak of the European war.

Not only do we see one of the last great nations which does not have universal military service becoming persuaded that such a system is necessary, but recent years have marked a great increase in the implements of destruction. Two of the newest to be developed are the submarine and the airship. Not only has the submarine been used in actual fighting, but in the carrying of those articles of commerce needed as war materials. A supersubmarine, built for carrying cargo, arrived August 23, according to a wireless dispatch, at the mouth of the Weser River. It had successfully completed a trip from Germany and back. It is now believed that airships are in

the process of building which will have a maximum speed of eighty miles an hour, with a radius of action of three thousand miles. It is thought that this new craft will be able to cross the Atlantic and back. These are only a few of the triumphs of human ingenuity which may be so developed as to play their part in increasing the effectiveness of war to destroy.

The Scriptures seem to indicate that a supernatural agency will have a great control over the minds of men in these times of warlike preparation just before the end of the world. At the present moment leaders of religion are much concerned over the interest which many reputable persons are taking in the prophecies of Spiritualistic mediums and fortune tellers. Many anxious women are resorting to these seers for information concerning their relatives on the firing line. A special cable from London says:—

"One of the best-known women in the American colony here permits séances to be held in her residence almost nightly. A medium summons the shades of Napoleon and other great military geniuses: they lay out the immediate plan of campaign and tell of its success or failure. Incidentally the medium will foresee the fate of Lieutenant This or Captain That, of noble families, whose relatives are seated in the Spiritualistic circle."—*Washington Post*, August 22.

The accuracy with which these spirits foretell the occurrences of the war seems remarkable indeed. A similar accuracy is seen in the Bible account of the medium who foretold for Saul the outcome of the battle in which he and his sons were killed. This turning to spirits for counsel is truly a sign of the times.

L. L. C.

### Some Interesting Figures

FROM the statistical report for the second quarter of 1916 of the North American Division Conference, sent out by Brother H. E. Rogers, the statistical secretary, we take the following interesting comparisons:—

"The same rapid advancement in this work as has marked this cause in the recent past, is clearly indicated in the report for the North American Division Conference for the quarter ending June 30, 1916. This progress is revealed in nearly every line, as will be readily seen by a comparison with the totals for the preceding quarter. The outlook before the work in this country was never brighter, the prospects never more encouraging.

#### "Membership

"Before taking up the figures for the report in hand, it might be of interest to glance backward over recent years, and note the gain in membership. In 1906 the membership stood at 58,381, thus indicating an increase during the past ten years of 21,812. Coming down five years later, to 1911, the membership in this territory stood at 60,691, thus indicating an increase during the past five years of 19,502; that is, while the gain during the first five-year period was only

2,310, during the last five-year period the gain in members in this territory has been 19,502. The per capita of total contributions for the entire year in 1906 was \$17.99. Current reports indicate an amount nearly twice in excess of that figure,—for 1915, \$32.71.

"The net increase in members during the second quarter was 1,325, thus making the grand total membership stand at 80,193. This is the highest membership ever reported in this country. The membership of Sabbath schools is 5,081 more than the membership of churches, or a total of 85,274. The net gain in the membership of churches during the year closing June 30, has been, by quarters, as follows: 1,090, 1,133, 1,209, and 1,325, a total net gain of 4,757. Thus it will be seen that the past quarter has witnessed the highest gain of any of the four quarters of the past year.

"The highest number of persons baptized in any Union Conference was reported by the Pacific Union, namely, 403, with the consequent increase in membership of 401.

#### "Tithe

"The total tithe receipts amounted to \$359,580.16, a per capita of \$5. With the exception of the receipts for the fourth quarter, which are usually heavier in all lines, this is the highest amount ever paid in this Division in any quarter, and also the highest per capita amount. The highest per capita amount paid by any local conference is that paid by the Saskatchewan Conference, namely, \$13.07. The Western Canadian Union Conference has again the distinction of paying the highest amount of tithe per capita of any of the Unions, paying \$9.37 for each church member in its territory.

#### "Twenty-cent-a-week Fund

"The total amount received during the second quarter on the Twenty-cent-a-week Fund was \$130,749.40. This is a per capita of \$1.82. The amount received during the first quarter was \$124,096.66, or a total for the six months of \$254,846.06. This is the exact amount reported as receipts by the General Conference treasury. The per capita for the first quarter was \$1.72, thus indicating a gain of 10 cents per member for the second quarter. The amount is, therefore, just a little over one half of the quarterly goal, namely, \$2.60. The last six months of the year must witness a heavy increase in mission offerings in order to make up the deficit for the first six months.

"It should be stated that the basis for figuring the per capitas of both tithes and mission offerings is the membership as reported in the annual statistical report for 1914. This will be the basis of figuring during 1916."

We have occasion for thankfulness that the blessing of Heaven has attended the efforts which have been put forth by our laborers in this Division during the last quarter. And yet there is no occasion for self-gratulation. While we are grateful that Heaven has been pleased to work through our poor, feeble efforts, at the same time, to compare what has been accomplished with the great work yet remaining undone, brings a sobering sense of our own insufficiency and of our dependence upon God. Grateful for past success, let us press forward, seeking a still greater measure of power in future labors.





# THE SERMON



## Our Responsibility in View of the Time of Trouble\*

I THOUGHT it might help to emphasize the soul-winning work we have been studying, if we should take a brief view of the things that are just ahead of us, and study a few scriptures which portray the time of trouble.

The first scripture is Haggai 2:6: "Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

There have been earthquakes which have shaken small sections of the earth. There have been disturbances in the heavens of a certain character from time to time, but here is a time foreshadowed when the heavens and the earth and the sea and the dry land will all be shaken. At that time a man will want something that is firm to stand on.

In Dan. 12:1 we read: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Other kings had been standing up, or reigning. They, with their subjects, had passed away. But here is a time when Michael is to stand up, that "great prince which standeth for the children of thy people;" and there is to be a "time of trouble such as never was" since nations existed. There have been some troublous times back in history; some times of terrible distress among nations. There have been times of trouble and famine so great that mothers devoured their children. But this scripture speaks of a time of trouble such as never was since there was a nation. We shall want something then besides a mere theory of the truth. We shall need an indwelling Christ, and we shall need to be rooted and grounded in him and anchored to the rock of scripture. We believe that, do we not? And really the way things look, this time is about here. I do not know how much worse it needs to get, or how much wider the war cloud needs to spread, to fulfil this prediction.

In another scripture God promises "to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when 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. 1:6-9.

I am glad there is rest for the troubled soul. Even in this time of trouble such as never was, a man can rest. There is comfort in that.

It will be a terrible time. I think we ought to take these texts and study them prayerfully. We read them and pass over them too lightly, I fear. It will be an awful hour when Christ comes with all his angels, to take vengeance on them that know not God.

Here is another scripture found in Jer. 30:5: "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

Do you get this picture? All faces turned into paleness. I do not know what imagery or what figure of speech the inspired writer could use to picture distress and sorrow more vividly than it is pictured in these verses. Paleness on all faces! Men, great and mighty, sitting around, and their faces white because of the awful scenes and distress. The color from their cheeks has fled, and they sit pale with terror. There is some terrible thing happening at this time. In my judgment, when we get down there God's true people will all love one another. You will not find a man sitting around in the crowd talking about his brother behind his back.

The next verse says: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

The day is great; *none like it!* Never since man was created has there been a day like this. And we are the people, brethren, some of us, that are expecting to live until that trying hour. I do not wonder that the prophet said, as he looked down through the ages and saw this time of trouble, "Blessed are the dead which die in the Lord." These words have a deep significance.

Here is another scripture. 2 Peter 3:10, 11, says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

"The day of the Lord will come." My heart is glad that the day of the Lord will come. There is something that is sure about the statements of the Lord; we can build upon them; the

foundation is sure. Time has been long drawn out. Prophets have looked down through the ages and prophesied of the end of the world and the coming of Christ. The saints of God in all ages have looked for it. It has apparently been put off. Some of us have perhaps thought the coming of Christ would be in five or ten or twenty years, or a little longer. But it has tarried, and it has seemed as if it never would come. But the Lord said, "The day of the Lord will come." Brethren, *it will come*. The promise is sure.

Look up into the heavens and see how sure the heavenly bodies are. Every star appears on time. I was reading some time ago of some astronomers who went to Aiken, N. C., to observe a transit of Venus. They built their foundations and put in their concrete, got everything all ready for their circles and sextants, and made their observations. Then they said, "We will let these things alone, and in the year 2004 whoever is living can come and see the transit again." Kings and dynasties might pass away, but they knew that there was a certainty with the heavenly bodies upon which they could depend. Things are sure up in heaven.

Notice some of the statements of God, and see how accurately they have been fulfilled. Take the promises made to Abraham in reference to the children of Israel:—

"He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13-16.

Abraham went down into the tomb, and in the course of time Israel went down into Egypt. Four long centuries rolled by, and when the time came for them to come out, it looked as if it never could be. A king was on the throne who knew not Joseph, and when Moses spoke to him about Israel's going, Pharaoh said they could not go. But Pharaoh was not dealing with a few weak slaves in Egypt; he was dealing with the people of Jehovah and with the word of God. The Lord said for them to come out, and when it looked as if there was no possible chance for them to do so, the Lord took the matter in hand. Plague after plague was sent, but Pharaoh would not relent. When at last the Lord touched the first-born, the Egyptians said, "We be all dead men." The Lord would have taken Israel out of Egypt if he had had to slay every Egyptian. The record says that they came out "the self-same day." They came out when it looked as if there was not the least prospect for them to do so. And, brethren,

\*Sermon preached by Elder G. B. Thompson, at South Lancaster, Mass., Jan. 6, 1916. Stenographically reported by Miss Myrtle Judd.

although it may grow dark, and may look as if there were no prospect of finishing the work of God in this time, *it will be done*. The same God who delivered Israel from Pharaoh's army lives today to deliver his people now and to finish his work.

Look at the history of the Jewish people,—the nation that God made the depositaries of his law, to whom he gave rich blessings, and set apart as his special, chosen people. Looking down through the ages, the Lord said they would become a byword among all people, and would be no more reckoned among the nations. Today they are scattered; they are merchantmen and tradesmen in all lands, and drink out of all rivers from the Ganges to the Mississippi. Scattered all over the world, a byword and an astonishment, they stand as the fulfilment of God's word.

Look at Egypt. The Lord said Egypt would be the basest of nations. Anybody who will go there will see that God told the truth. As I went through the land once and looked at the old tombs and mummies, I thought, "What a difference between Moses, who was down there once, and those old mummies!" I tell you it pays to cleave to God. He fulfils his word.

The Lord said that Babylon would go down; and also Medo-Persia, Greece, and Rome. All has taken place as the Lord foretold. Now God says, "The day of the Lord will come," and surely it will come. All the terrible things that his Word predicts, brethren, will come to pass. And they are now at the door; they are right upon us.

We are told further that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Everything here is passing away; decay is written upon all things. We are exhorted in 1 Cor. 7: 31, to "use this world, as not abusing it: for the fashion of this world passeth away." The most enduring things that man can make pass away.

"What family is there that cannot attest it? what parish, what village, what city in the empire, that cannot speak of the ebb and flow and mutation of the things that are about it? Today a home rings with the music of glad voices; tomorrow it is hung with the drapery of sadness. Today a bride is given to her rejoicing husband; tomorrow orphans are desolate, and widows weep. Today a babe is born; tomorrow a gray-haired patriarch, the support and pillar of the house, is carried to his grave. Year after year as we go along we perceive companions, friends, relatives, brethren, weary with the march of life, drop down and disappear. The house that knows us today will soon know us no more; the houses that knew many yesterday know them no more forever. New ties are formed; old ties are dissolved; and the life of the most illustrious noble in the land is but as the vapor that appeareth for a little time, gilded for an hour by the golden beams of the setting sun, but, like the vapor that is a symbol of the lowliest life, to be dissolved and to dis-

appear and to attest what all see—"the fashion of this world passeth away."

Your home changes, and so does mine. Your friends change, so do mine. Our brethren pass away. We greet them at this meeting, but perhaps we shall never see some of them again. We little thought, when dear Brother Salisbury, whom we loved, was with us a few days ago, with his pleasant smile, that we should look on his face no more. But that is the way all things are here. These things shall be dissolved. "Dissolved" is a strong word. Crowns, monarchs, and thrones will all disappear. Courts of justice and judges will be no more. All the great implements of war that men are manufacturing, the cannon, the ships, and the ammunition of destruction, will all be dissolved. The cities of the nations shall fall. The day draws on apace. And before they fall, they must hear the message. The time is coming when Boston will go down, New York City will be in ruins; when trains cannot get through the subways; when those great skyscrapers, that lofty sky line, will be leveled to the ground. What a time of distress that will be!

Further, the time is coming when all commerce, all buying and selling, will cease. Did you ever notice how many times the words "no more" are used in Rev. 18: 21-24? "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found *no more* at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard *no more* at all in thee; and no craftsman, of whatsoever craft he be, shall be found *any more* at all in thee; and the sound of a millstone shall be heard *no more* at all in thee; and the light of a candle shall shine *no more* at all in thee; and the voice of the bridegroom and of the bride shall be heard *no more* at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

All commerce and business of every kind ended! Brethren, this will be a terrible time. The picture is beyond human imagination. All the nations make a great stir now about the stagnation of business caused by war; there must be an open channel, they say. But the time is coming when there will be no business, no movement of ship, no commerce. All that to which business men have given their lives will be destroyed—and they without hope in God. At that time a man will need God.

In Isa. 2: 20, 21 we read: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Here they are piling up gold and silver. Men will do anything for money.

Why, all the investment they can make with their gold and silver then will be to cast it to the moles and bats, creatures of darkness. They will cast it into the street; they will have no use for it. There will come a time when money will not be worth much. I read that when the "Titanic" was sinking, a man down in his cabin took up a bag of gold he had, threw it on the floor, and picked up a life belt. What did he care for gold when the ship was sinking? Man will care nothing for it when the Lord comes. All he has he will cast to the moles and the bats, and he will hide in the clefts of the rocks. How much better to be hidden under the shadow of the Almighty!

Then did you ever think of what a terrible time it will be during the thousand years? Did you ever think of how this old world will look?

"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. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27.

All the cities of the earth have been broken down; ruin and desolation beyond all the power of mind to portray is seen everywhere,—a fearful commentary on the work of sin. Here is the home of the devil and his angels for a thousand years, and all they can do is to wander around here among the dead bodies of the impenitent, lying on the earth unburied. Satan will wander around among them for a thousand years.

Isa. 13: 19-21 reads as follows: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."

While this scripture may have had application to ancient Babylon, I believe it has application to present Babylon. All the castles of the rich and the great palaces of pleasure will be full of briars and thorns and owls and satyrs. This will be a great change; it will be an awful time.

When I think of all this, I feel that when God's people leave this earth, I want to go along. That time is just ahead of us. Here is a statement that says the day of God is stealing upon us:—

"I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens

passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place; pleasure lovers are still attending theaters, horse races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided."—*Special Testimony*.

It will come "as a thief in the night." There is danger that it will come as a thief to those who claim to be watching. How is it tonight? Is it not true that now every case is about to be eternally decided? And in view of this, what is your responsibility, and mine? What manner of men ought we to be? We ought to be tremendously in earnest.

Again we read: "There will soon be a sudden change in God's dealings." What kind of change?—"A sudden change." "The world in its perversity is being visited by casualties.—floods, storms, fires, earthquakes, famine, war, and bloodshed." But God's forbearance will not always continue. The question is asked, "Who is prepared for the sudden change that will take place in God's dealings with sinful men?" Are you prepared?

The present war situation came on very suddenly. One day we heard about the assassination of somebody, and suddenly the most terrible war of earth's history was upon us. It also looks as if a sudden change in God's dealings had come. "Every case is about to be eternally decided." If we could only understand what that means, it seems to me it would inspire us with energy to do our best during the time that is left.

The twenty-fourth chapter of Matthew brings before us the signs of the coming Christ. Some exhortations to those living near the end are given. In chapter 25 the church is represented by the sleeping virgins. This evidently had an application in 1844, but I think it may have another application.

Where is Christ now? Has he not gone in to the marriage?—Yes, he went in about seventy years ago. In the Eastern marriage custom you will remember the bridegroom would have a number of his friends watch. When he went in to the marriage at the home of the bride, his friends would wait until he came out, and then go to his own home with him. They could not tell what hour he would come, but they must watch. Here they are represented as watching, but some of them went to sleep. Who went to sleep?—Why, not the enemies of the bridegroom, but his friends, his choicest friends waiting for him to come from the wedding. Waiting—but they went to sleep; and when he actually came, some of them were not ready, and were shut out.

Is there not some lesson in this for us? Is there any danger, as we wait for the Bridegroom to come, and he tarries

longer perhaps than we thought, that we shall become somewhat sleepy and be lost at last? Some of these days the Bridegroom will surely come, and I greatly fear that some of us will not be ready. O, if ever there was a time when we ought to wake up, it is now! And we who are here should not only be awake, but we should go home and wake up every sleeping soul. If I have any conception of our responsibility, it is that we must return home to the friends of the Bridegroom and say, "Wake up, the Bridegroom is coming." And we must not only wake up our own people, but every other sleeping soul within our reach must be aroused. I wish God would help us to measure the responsibility of this hour at this time.

I think of the other company,—the lost who are brought to view in verse 46. Speaking of the lost, those who did not do his will, Jesus says, "These shall go away into everlasting punishment: but the righteous into life eternal." "These shall go away." Who?—The lost. My brethren, look at them. Look at that awful procession. What a dead march that is! A funeral procession marching to eternal perdition! It constitutes the most of the human race. In that company, brethren, I fear we have many loved ones. In that dead march to everlasting punishment, there are many dear ones that we love. There will be some parents of children who are saved. There will be some children of parents who are saved. Some of our own blood relatives are in that march. And, brethren, they are in there today, on the road. I have some blood relatives and some friends I grew up with in boyhood who are in that funeral procession, or will be unless they change. I would that God could somehow give us a vision and a burden, that we might do our best to save all we can. Is it not our work now to reach out to save them before it is too late?

The point I want to emphasize tonight is the responsibility that rests upon you and upon me to awaken to the responsibility of this hour, that we might be what God wants us to be,—laborers together with him, in the salvation of men. Lost people are everywhere. They are all around us. They are in our homes. We meet them on the street, without hope, without God, and somehow I feel that I do not care as I should. The burden does not rest on me as it ought. I seem to take it too easily; but O, there ought to come from God upon us all a great burden for lost people! That is what the church needs today.—a burden to save lost men and women from that dead march that is just ahead of us.

I had an experience once, which is ever with me. It taught me something I have never forgotten,—what a man might do if he had his eyes open. I was riding one time on the Pennsylvania Railroad, from Buffalo to Washington. Just after leaving Buffalo, I noticed a gentleman sitting across the aisle from me. I think he had four children. He was a nice-looking man, somewhat gray, sitting there alone with the children. I

looked at him occasionally and wondered where he was going with four children. I thought a man's judgment wasn't very good to start off alone with so many children.

I thought possibly he was not going very far. But he rode along hour after hour, and two of the little girls ran about the aisle and came to my seat, looking as if they would like to get acquainted with me. But I had no time; I was a preacher, and I must read. The father tried to care for the children as best he could. I felt as if I did not want to be bothered with them. I wanted to read. I thought if he didn't know any better than to leave home with so many children, I didn't know that I was under any obligations to help him take care of them.

As we rode on, I got tired of reading, and thought I should like to know where this man was going, so I went to get a drink, and when I came back I stopped and spoke to him. He responded very quickly, so we talked a little. Then I spoke to him about his children, and about his having to care for them all alone, and how much nicer it would be if they had had the mother along. I shall never forget how he looked as he said, "O, the mother is along, but she is riding in the baggage car!" I learned more that minute than I had learned all day in any book. "Traveling in the baggage car!" Then he told me that he was taking her back to bury her, back where, when they were young and in the vigor of life, he had won her for his wife. "Now," he said, "she is gone, and I am taking her back to bury her in the old family burying ground." Then the tears began to steal down his cheeks.

I felt like crying too, and thought if I was only at the beginning of the ride, I might help him take care of his children. In a little while the train pulled into Baltimore, and he took the children out as best he could. I got out to see where he went. The pine box was taken out of the baggage car, and he went away. I have never seen him since. But I lost an opportunity to help him. I lost my chance, but I learned my lesson.

Brethren, we elbow people like that every day. We ought to do something to help men. We ought to let the Spirit of the Lord overshadow us, and a burden for souls take possession of us. May the Lord help us to realize the time in which we live, and may he transform us into real missionaries, and send us out through the years to come as the greatest soul-winners on earth, is my prayer.



FORGIVE us if this day we have done or said anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where we had the opportunity, but missed it; and enable us so to live that we may daily do something to lessen the tide of human sorrow, and add to the sum of human happiness.—*F. B. Meyer*.





## Caleb and Joshua

### In the Wilderness

R. D. QUINN

JOSHUA the son of Nun, and Caleb the son of Jephunneh stand out prominently after the death of Moses as the men whom God mightily used in giving his people possession of the Promised Land. The prime characteristic of these wonderful lives was their entire devotion to God. Repeatedly is it said of them, that they wholly followed the Lord.

Joshua is first mentioned in connection with the fight against Amalek at Rephidim, where it seemed he was chosen to lead the Israelitish hosts to battle, and was the minister, or servant, of Moses.

Caleb first comes into view, and manifests a spirit kindred to that of Joshua, when they returned with the other spies from searching the land; and they were the only two of the twelve who brought back a good report, saying, "Let us go up at once, and possess it; for we are well able to overcome it."

Before going further into the lives and characteristics of these men, let us inquire, What is our object in studying this story? We answer, Every believer must have a similar experience at this time. The story is a prophecy of what every one of us can receive by faith, and their lives must be lived over again in us when the true Israel of God shall come into their possessions.

After the unsuccessful attempt on the part of Caleb and Joshua to counteract the evil report of the faithless spies, and to inspire faith and courage in Israel to go up immediately and possess the land, they were compelled to fall back into the wilderness with the unbelievers, of whom the Lord said at that time, "As truly as I live, . . . your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness." Num. 14: 28-33.

The seventy-eighth, ninetyeth, and the one hundred and sixth psalms especially tell the tale of those sad and dreary years of the wanderings of the children of Israel when an unceasing train of funerals passed out of the camp. Doubt-

less their winding course in the desert sands could be traced by the mounds that marked the resting places of that murmuring and unbelieving race, "until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed." "For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Deut. 2: 14, 15; Num. 26: 65.

For forty years they had wandered in that great and terrible wilderness, until Caleb and Joshua had seen the death of every man who disbelieved God. Those desert sands were converted into a training ground, to humble and prove the nation to see what was in their hearts. To Caleb and Joshua and the younger generation it doubtless proved to be a school for higher service. But one by one the unbelievers fell out by the way, until the last man was gone.

They did not all fall at one time or at one place. Some dropped out at one point, and some at another. We read in Num. 11: 1 that some of the people complained, and "it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." In the same chapter we learn that some "fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" They gave way to perverted appetite, and in the midst of their gluttonous feast the wrath of God was kindled against them, and the Lord smote the people with a very great plague.

The Amalekites and Canaanites slew those who presumptuously tried to go up and take the Promised Land while they were encamped at Kadesh-barnea. Num. 14: 44, 45. Others lost their lives as a result of Sabbath breaking. Num. 15: 32-36. Then Korah, Dathan, and Abiram, "with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: . . . gathered themselves together against Moses and against Aaron." The earth opened her mouth and swallowed them, and all the persons who sympathized with that terrible apostasy. Numbers 16.

"There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Num. 16: 35. Again the children of Israel murmured against Moses and Aaron because of the judgments of God visited upon their brethren, and God's wrath was again

kindled against the people, and fourteen thousand seven hundred died from the plague before it was stayed. Num. 16: 49. Again the people murmured against God, "and the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Num. 21: 6.

And so the record goes on, until the last great apostasy at the Jordan. The people were now in sight of their possessions. There were the cities, and houses, and lands; the vineyards on the terraced hillsides, and the waving fields of grain in a country that was flowing with milk and honey. Only the Jordan River was now between them and their possessions. But alas, there were many in Israel who were not prepared to go in. They had not reckoned on Balaam's diabolical scheme to entice them into sin, and many were unprepared to meet his subtle temptations.

Knowing that in all ages temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind, Satan used Balaam to entice Israel to engage in the iniquitous and licentious worship of Baal, and "Israel joined himself unto Baalpeor." Sins of the most degrading character were soon rampant in the camp, and thousands speedily fell a prey to the wiles of the beautiful Midianitish women. Swift and summary judgment was meted out to the transgressors; those that died of the plague were twenty and four thousand,—doubtless the survivors of that vast host who forty years before had incurred the sentence, "They shall surely die in the wilderness."

Let us for a moment consider these twenty-four thousand men who failed on the very confines of their inheritance. They were in sight of the prize, and doubtless thought they were going over with Caleb and Joshua in a few days to take possession. These men had run the gauntlet, so to speak, for forty years. They had successfully passed through the apostasy of Korah, Dathan, and Abiram, and remained loyal to God. They were evidently not among the riotous eaters of flesh, and so did not die of the plague. When vast numbers of the people murmured against God, and he sent serpents among them that bit them so that many died, these men were not bitten. They had survived every great crisis through which the nation had passed for forty years, only to fail signally in sight of the Promised Land.

The only basis upon which such a failure can be accounted for is that there was a plague spot somewhere in the character of these men, some pet sin or indulgence over which they had not gained the complete victory; and Satan knew their weak point, and adapted his temptations in a way to deceive and destroy them.

Our only safety is to have nothing in common with Satan. Then we shall be invulnerable to his attacks. Christ said, "The prince of this world cometh, and hath nothing in me." John 14: 30. "There was in him nothing that responded to Satan's sophistry. He did

not consent to sin. Not even by a thought did he yield to temptation. So it may be with us. Christ's humanity was united with divinity; he was fitted for the conflict by the indwelling of the Holy Spirit. And he came to make us partakers of the divine nature. So long as we are united to him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*The Desire of Ages*, p. 123.

South Lancaster, Mass.



### "All the World Wondered after the Beast"

F. C. GILBERT

It seems difficult for us sometimes to see how God will fulfil his word when conditions and environments are so opposite to the very things which he has declared must come to pass. But the child of faith, the person who believes that God cannot lie and cannot deny himself, knows that what God has declared he will surely bring to pass. Isa. 14:24, 27; 46:10, 11; 55:10, 11.

The Bible plainly declares that just before the end of all things the Papacy will have so regained her power and influence that all the world will wonder after the beast. Rev. 13:3. Many people seemed to find it hard to believe this and similar statements in days gone by, as it appeared that the power of the Papacy was waning. But as they have watched the papal power growing in strength and influence, many have come to recognize that there is a possibility of such a thing's really happening. Especially has this been noticeable since the outbreak of the present war, and the accession of Benedict XV to the papal chair.

Recently an incident occurred which shows how easily the word of God can be fulfilled, and the rapid strides being made toward the accomplishment of this word. Since the war began in Europe, a little over two years ago, many millions of Jews have become involved. Nearly every nation of Europe has a large number of the children of Abraham among its inhabitants, and many of these Israelites have enlisted in the war. It has been estimated that nearly a million Jews have already been killed, besides tens of thousands captured and wounded.

It seems that the Jews are often persecuted and killed even by the people they endeavor to benefit. In Poland this has been especially the case; and within the last year and a half the children of Abraham have suffered terribly in that territory. If half the reports which reach us are true, conditions are terrible, and probably a million Jews have been maimed and starved and killed in these bloody massacres.

There exists in America a committee among the Jews, known as the American Jewish Committee, whose duty it is to look after the general interests of the Jews. This committee interests itself

also in affairs Jewish outside of the United States. The American Committee decided to appeal to the Pope, asking him to intercede with the Polish clergy to ameliorate the condition of the Jews. In their petition to the Pope in behalf of the Jewish people in papal lands, the American Jewish Committee has the following to say:—

"YOUR HOLINESS: The petitioners, who are citizens of the United States of America and adherents of the Jewish faith, have learned with increasing horror of the unspeakable cruelties and hardships visited upon their coreligionists in various belligerent lands. . . . Far beyond the sufferings which this calamity has inflicted upon those of other faiths, . . . the Jews have been marked for special persecution, and have been subjected to oppressive measures not borne by their compatriots of other creeds. Passion and prejudice have been fomented against our unhappy brethren, . . . until their lot has ceased to be endurable. In some of the lands where they have long resided, their very neighbors are bent upon their annihilation. . . . We submit herewith ascertained facts which tell but in small part the hideous truth.

"Fully persuaded that had Your Holiness been acquainted with these facts, the Holy See would at once have exercised the profound moral, ethical, and religious influence with which the Roman Catholic Church is endowed, upon those who regard Your Holiness as their shepherd, but who have unfortunately participated in this persecution, with all due veneration we now approach the Supreme Pontiff for succor in this the bitter hour of our need, knowing the exemplary humanity for which Your Holiness is justly distinguished."

The Jews praying to the Papacy! Who could have dreamed of such a thing?

"With all due veneration we now approach the Supreme Pontiff for succor in this the bitter hour of our need." Think of the Jews' venerating the Papacy in the hour of their need! Is this what David would have done? Did Daniel do this? Was this what Samuel would have done in the hour of need? What did Joshua do when he was in sore distress because his brethren were killed and hurt by the people of Ai? Did he turn to the former persecutors of the people of God, the Egyptians, and venerate them and pray to them? The Jewish people praying to the Papacy to stop doing the very thing which they claim they have the right to do, the very thing which they did by law to the Jews for hundreds of years! Now the children of these very Jews who were so brutally treated and so bitterly persecuted venerate the Papacy, and pray to her to help them in the time of their trouble.

Were it not that the Bible said that the world would wonder after the beast, it would seem hard to believe such a thing possible. The Saviour told the people when he was on earth that they would kill him. They protested, and claimed that they would do no such

thing. But they did; for what he said, must come to pass. So today it is written that all the world will wonder after the beast, and the word of the Lord is surely being fulfilled.

The Papacy, seeking to reestablish herself, is prepared to embrace every opportunity which will further her own political aims. A few decades ago had the Jews made a request such as their recent petition, in all probability they would have received little consolation. But today the Jewish people have become a power in political, social, and commercial life, and their influence is greatly felt in many lands. England has one or more Jews in her cabinet and in her administrative department; Germany has several Jews who are leaders in her government life, French Jews hold important positions in the army and in the government; and the Papacy no doubt sees the great advantage it may be to her to take note of this appeal of the children of Abraham.

As a result of this petition of the American Jewish Committee to the Papacy to use her good offices in behalf of Abraham's seed, Pope Benedict wrote a reply which is highly prized by the Jews. Last February, when the Pope sent his reply to the Jewish Committee through his secretary of state, many of the Hebrews were jubilant over the fact that not only did the Pope take note of their request, but he also wrote the reply in such a form that they considered he had done them a great service. As the editor of the *American Hebrew* (New York), one of the most influential Jewish journals in American Jewry, says in an editorial of April 21, 1916:—

"The document emanating from the Vatican, in the form of a letter addressed to Louis Marshall, as president of the American Jewish Committee, is virtually an encyclical, in response to the dignified, powerful review of the Jewish tragedy abroad, submitted by the American Jewish Committee."

In the same editorial he further says:—

"It is gratifying that so powerful a voice, so influential a force, particularly in the regions where the Jewish tragedy is now being enacted, has been raised, calling for equality and for the law of love. It is bound to have a far-reaching, beneficent effect."

The editor of the *American Hebrew* seems so delighted at the friendliness of the Papacy that he says in the same editorial:—

"The Pope was not content with his lofty utterances only, which might have been construed in certain quarters as merely a decorative expression of beautiful generalities. He has followed his encyclical with directions to the Catholic clergy in Poland, admonishing them to use their best endeavors to put an end to the persecution which has prevailed there."

The Jews ought to understand the Papacy's way of dealing in generalities. How it has come to pass that this sop which has been thrown to the Jews has been so literally devoured by the

children of the persecuted, is truly beyond the ken of the ordinary mind. But what is this wonderful reply of the Vatican which has caused so much joy to the Jewish people? In this encyclical, Benedict says:—

"Moreover, in his paternal heart, pained by the spectacle of the existing horrible war, the Supreme Pontiff feels in this moment, more deeply than ever, the necessity that all men shall recollect that they are brothers and that their salvation lies in the return to the law of love, which is the law of the Gospels."

"The Supreme Pontiff, . . . as the head of the Catholic Church, which, faithful to its divine doctrine and to its most glorious traditions, considers all men as brethren and teaches them to love one another."

We would that the Jews felt happy because they had accepted the declaration that the law of love is the law of the Gospels; not because the Papacy said it, but because the Word of God itself declares that the law of the Gospels is the law of love. But is it true that the Papacy has taught all men to be brethren? Did she exemplify this during the Dark Ages, when the Papacy inclosed the Jewish people in those terrible quarters in Rome, and had them penned in every night as dumb brutes are quartered, and allowed to go out in the morning as animals to their feed? Did she show the Jews during the Middle Ages that all men were brethren, when every Sunday they were compelled to go to the Christian church to hear the bishop preach, and were flogged if they did not pay strict attention?

Does this jubilation among the Jews indicate that they are ready to accept the Papacy's view of salvation as outlined by Benedict? Are the children of Abraham entirely oblivious to the days of old when their ancestors were whipped, flogged, hounded, and dogged by the professed believers of the Holy See?

It is evident that the Jewish people in appealing to the Papacy for help have lost their faith in the mighty God of Israel, and in the faith of their fathers. When the fathers were in distress, they turned to the living God. They inquired into the reason of all their troubles, and the Lord heard them in their distresses and sent deliverance to them. The Jews have lost sight of the Bible, the ground and pillar of the truth, and have turned away from the truth to the traditions of men. They will find no help from this course, even as the king of Israel found no help in asking counsel of Baalzebub the god of Ekron.

However, the Bible has said, "All the world wondered after the beast." We see this statement being fulfilled on every hand. Thousands and tens of thousands of the Jewish people are giving up the Sabbath of the Lord; and while they have no regard religiously for Sunday, they are preparing to be among the multitudes who will be ready to follow the beast when all the world will wonder after it.

Let us help the lost sheep of Israel to

see the meaning of this thing that so many are jubilant over; let us in this latest influence of the Papacy over the Jewish people recognize that the cords are tightening, and that the world is soon to see the final act in earth's great tragedy.

### Christ's Footsteps in the Wilderness

I. E. KIMBALL

THOSE who determine to "follow the Lamb whithersoever he goeth," find his footsteps leading to the wilderness of temptation. None of us can escape the ordeal. "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." Eze. 20:35, 36.

Such an experience is positively necessary; and those who come forth victorious in the trial are invariably Calebs and Joshuas.

The Saviour was buffeted in his growing, formative period, even as was Israel in Egypt. But when he laid by his tools at Nazareth, and went forth on his great mission to cast down and out the dragon and his host, to break his power and annihilate his kingdom, the hosts of hell understood the danger that confronted them. Could his love for the Father and his allegiance to truth be broken? Might his integrity be shaken? These questions were settled in the wilderness of temptation. But following that experience Satan turned quickly to attack in a different way, and followed him as a liar and murderer, as a roaring lioness bereft of her whelps. All manner of evil was reported about him, and men were inspired to hatred, jealousy, and madness, so that the cord of hate was drawn about the Son of God. Such was the experience of Christ, and such will be the experience of every true follower, whose integrity cannot be shaken. The hill we climb becomes steeper and more difficult to the end. The conflict waxes, but never wanes, in the battle for truth. But God protects his own.

The wilderness of trial is the fitting-up place for great conflicts. Caleb, that tried, valiant saint of old, whose heart was so true at the beginning, and who doubtless might have passed the wilderness period quickly, was strong and lion-hearted to take the whole hill country of the Anakims, with cities "great and fortified," and men before whom the Israelites were as pygmies. At eighty-five years of age he was strong to lay low the giants who had terrorized Israel more than forty years before.

The wilderness is a test of integrity. Lying, whispering spirits are permitted to try the candidates for victory. This word "victory" is otherwise rendered "salvation." Lying, frog-like, peeping, muttering spirits whisper lust and passion to the ear, and thousands are enticed. They speak of riches and sensuous pleasures and personal ambitions.

Thus thousands are led astray. They ply their arts according to the character of the man, some on this weak point, and some on that, to lead the candidate for victory over the line of perfect integrity in doing "always those things that please him," to please themselves in some measure. And when they so compromise themselves, sin and death still hold dominion over them. Many, many go on sinning and repenting, turning their backs and then their faces to God, pleasing themselves, and seeking to please God also, following a little of the upward way, but unwilling to take advanced steps.

There is strife for the preëminence, as with Korah and Dathan. All sorts of murmuring and mingling with idolaters, a thousand and one things, intervene to block the way to further advancement. Such ones seem content to live and die in the wilderness. Though some of these may and will be saved through a spiritual resurrection, yet now such ones have no true sense of the joys of victory and salvation. They seem to think it is the appointed portion of all men to live in a partial hope and a partial despair; to live in mists and darkness with alternating hopes and fears. The God of love will do all that he can for these. But this is not the way to follow Christ and to please God.

Brother, sister, how are you to follow Christ's footsteps in the wilderness?—By praying as he prayed, by resisting temptations as he also resisted, by laying fast hold of the word of Jehovah and never letting it go, living by "every word" of God, not by part of his words. You must push ahead for victory. Hold faith as Christ held it, and hope as he hoped.

New York City.

MARTIN LUTHER said: "If any one knocks at the door of my heart and inquires if Martin Luther lives here, I should reply, 'Martin Luther is dead, and Jesus Christ lives here.'" Paul had the same idea, for he said, "I live; yet not I, but Christ liveth in me." "For ye are dead, and your life is hid with Christ in God."—*Selected.*

NEVER suffer yourselves to be subdued by melancholy; it is among the things that will most injure you. It is impossible to persevere in the path of holiness, if we give not ourselves to it with joy. The love of God should impart peace to the soul.—*Madame de Guyon.*

JOHN WESLEY said, "Give me one hundred men, whether preachers or laymen, who hate nothing but sin and fear nothing but God, and I will shake hell itself and set up the kingdom of God."

THE habit of looking on your neighbor's life with some such interest as you do on your own, is a key that, as long as you live, will unlock larger worlds to you continually."



## THE WORLD-WIDE FIELD



### Some Interesting Letters

A. G. DANIELLS

IN an article last week, entitled "Good News from Ceylon," we told of two men, a lawyer and a school man, who are greatly interested in the truth. We have some letters from these men, written to our brethren in India, which will be of interest to our readers, indicating as they do the simple faith and real earnestness of these seekers after light. The first three are from the school man, Samuel G. Lee:—

"I have read 'Daniel and the Revelation,' and am convinced that the seventh day is the Sabbath of the Lord. We have been holding meetings and worship on that day for nearly two months. What we can say is, 'Come over and help us.' We meet with much opposition. I rejoice to suffer in the cause of the kingdom. It is impossible to observe the Sabbath of the Lord and be in partnership with the churches here, which are following the higher critics. Therefore, please take steps at once to start work here. I will turn over to the mission the school which is entirely under me; but we cannot do anything until we meet and know each other properly."

The next letter was written to the International Tract Society:—

"Your kind letter of the 25th ult. was duly received. Thanks for the literature sent. Besides these I received by post 'The Great Controversy,' 'Bible Readings,' and 'Daniel and the Revelation.' I particularly began to study the latter book and read most of what was said of the beast and the image and the mark of the beast, etc. I began to rise very early in the morning, at 4:30 or 5. But on the twenty-third my hand bag, with other valuables and this 'Daniel and the Revelation,' was stolen from my home.

"I am of Christian parents, brought up in the belief that the Bible is the inspired word of God. My parents were Congregationalists, but I came to learn that believer's baptism is God's appointment, and so was baptized on Nov. 19, 1893. Then I was the senior mathematical master, Wesley College, Colombo. The more I began to follow the Bible the more I found myself alone. So I had to organize a college in Colombo, 'City College' (1894-1907). Boys were prepared up to the London University matriculation standard. I kept teachers who were Christians and non-smokers and abstainers. I felt that real Christian work in school cannot be carried on freely when the school is placed under government grant. So I was content with the few given me. My wife was educated at the Isabella Thoburn College, at Lucknow, 1907.

"We closed the work in Colombo and came to Jaffna, where we have been the last seven years. We could not accept the teachings of the churches here. They are under higher critics. Now, after reading the books received from you, we have accepted the seventh day as the Sabbath, and are holding worship on that day. We sent a letter to Pastor James. Can you urge the superintendent at Lucknow, and Pastor James, to send some one to Jaffna, Ceylon, to help us? I will allow my school to be a place for meetings.

"Can't you send some one at once to teach and help, as there are seven or eight families of us, or a community of about twenty-five in all?"

"Yours in God's keeping."

"P. S.—I am ready to turn the educational work over to your mission. Pray for me."

Mr. Lee's third letter follows:—

"DEAR MR. JAMES: Pastor Thomas was here for three days, and we were much helped by his visit. I have finished reading 'The Great Controversy,' and have seen the truth and am determined to follow it. The Sabbath observance causes much persecution, but the Lord is sufficient in these trials. I desire to work in a line consonant with the new light. Some most bitter persecutors have become calmer. Mr. Thambipillai is very bright. He is a young lawyer. I have two boys and four girls. The older boy is fourteen years of age, and the youngest girl is two years old. They all speak English. Some decisive action must be taken by us. Please put us in the way. At first my wife was very bitter. Now she is calmer as I tried to explain more gently.

"Do you get financial help from the government for your schools? I can get certificates almost equal to F. A. from a London incorporated educational body called the College of Preceptors. I can hold these examinations in Ceylon, India, and Burma, Scripture being one subject, Tamil language another. In Ceylon we have hill stations within one hundred and fifty miles of the harbor. Owing to Sabbath observance required by new light, I have to reorganize many matters. I desire the earnest prayers of believers that the rest of my life may be devoted to God's kingdom according to God's way.

"Yours very truly"

The following letter is from the lawyer to whom reference has been made:—

"SIR: I was in receipt of your kind letter about eight or ten days ago, but did not write to you, as I thought you would be at Coimbatore. Some two days ago I remitted to you a sum of 84 rupees and 8 annas, which is the amount of

tithes from us. We sold some jewels, and therefore were able to make that collection. I am aware that Mr. Lee went up to Coimbatore, and am waiting to know some good news. I am glad that you remember us in your prayers. I feel that at this time God will lead us by his hand and show us the way in life. Surely, if God will show us, and particularly myself, as to what I should do for our salvation, and for his glory, we are prepared to obey him. We should be glad if God would give us help to prevail with him in the manner that Jacob did. Jacob had a greater advantage than any of us have; for he was face to face with him, and would not let him go unless he blessed him. 'The Great Controversy' is an excellent book. I do not know that there is any other book similar to that which is better than I can get. I have not written Pastor James as yet, as I do not know where he will be during this month.

"Yours obediently."

The earnestness and zeal of these seekers after truth should appeal mightily to us who have so much light and so many privileges and blessings, and lead us to put forth every effort to send experienced workers to Ceylon to help these dear people.

### Pioneering Experiences in the Solomon Islands — No. 3

G. F. JONES

THE Solomon Islands are only 1,800 miles to the northeast of Sydney, and lie from five to twelve degrees south of the equator, but until recently very little was known about them, and even now exploration has not been pushed through to the interior of the larger islands.

The islands were first discovered by Alvaro Mendaña de Neyra, a Spanish navigator, sailing from the coasts of Peru long before the coasts of Australia were visited by the Dutch explorers. The names Mendaña gave to some of the islands remain to this day. Hoping to draw many of his countrymen here, he gave the group the name of Solomon Islands, to induce them to believe that this is where Solomon obtained the gold for the temple.

In 1595 Mendaña returned with a large party of colonists, including his own wife and relatives, and reached the Santa Cruz group, which is about two hundred miles due east of the Solomon Islands. Here they formed a settlement, but most of them were massacred, and many died of sickness; and later Mendaña himself died. That same day the survivors sailed away in search of the Solomon Islands, but although so near, they never found them.

It was not until two hundred years later that various navigators rediscovered the Solomon Islands. Some ships were wrecked, and sometimes the crews were massacred by the savage natives. Many other adventurous and enterprising persons from Australia visited the islands, but they were nearly all killed immediately on landing. In 1844 thir-

teen missionaries of the Roman Catholic Church entered the group. The bishop was murdered the first day, and soon after, the others suffered the same fate. Later, missionaries of the Church of England came. Many of these were murdered, and many died of fever, but the work they started has gone on ever since, and now there are many members and almost two hundred schools.

Between the years 1860 and 1893 a number of daring white traders from Sydney and Queensland, mostly fearless seafaring men, succeeded in establishing regular commerce with small sailing vessels, but from time to time these lost their lives. Some of them, however, are still in the islands, but are now elderly men. Massacres are still carried on, and in some islands it is impossible to land without being instantly killed. The island of Malaita is as savage as ever; today the natives are fighting, and killing, and eating their victims.

In 1893 a British protectorate was declared over some parts of the Solomon Islands. This and the establishing of missions have been the means of subduing most of the people of the smaller islands, but they have been loath to give up their head-hunting and savagery.

In the Marovo Lagoon and places near by dwell some of the most daring chiefs and raiders. They have gone long distances in their war canoes, taken scores of heads, and brought back some of their victims as slaves. Others they have eaten. These are the men who are coming to us. They wish their children to belong to our mission. They come, these brave chiefs, to our Sabbath meetings, and have a great regard for the true holy day, and the Holy Book, as they call the Bible. These old raiders and cannibals are fast becoming brave Christians, and what the *Buka Hope* (Sacred Book) says settles everything.

*Marovo Lagoon.*

### A Visit to Gospel Village, Shen-si Province, China

(Concluded)

FREDERICK LEE

WE decided we must leave for Honan at once, knowing that very soon lawless men would be overrunning the country and travel would be unsafe. But we could find no carts to take us. No one who had an animal dared let it be seen. But at last we found two carts belonging in Shan Dong, which were returning with a party of four, and we arranged to use one of these carts.

The entrance and exit of Shen-si is made by one door. That door is Tung-kuan. It is situated at the foot of a range of mountains on one side, and the Yellow River is on the other. There is but one pass, and that leads to the east gate of Tung-kuan. This place was three days' journey away. If we could get there before the brigands, we should be safe; otherwise, no one knew what might happen. These brigands belong to a secret society, such as the Boxers. During the revolution of 1911, six foreigners were killed in Singan by members of this society. We hastened on.

We went for two and a half days very peacefully. We heard that all the cities to the west had been taken by this brigand army, and that about ten thousand of them were marching on to Singan. It looked as if we should get to Tung-kuan before they did. But on the third day we were to have our experiences. At noon, as we came into a village at the foot of Hwa Mountain, one of the five sacred mountains of China, in from the east rushed a band of brigands on horseback. They passed on, paying no attention to us. But soon another party came along, shooting their guns into the air to scare the people. We went on and passed these also; but we had not gone far when five of them rushed after us. They demanded money and arms and kerosene oil. One of them took out my watch, asked what time it was, and then put it back. They then began to search our things. One of them was determined to shoot my "boy." He said he knew my boy was a soldier. But after we talked calmly awhile with them, they let us go on. We thanked God we were well rid of them, for they were going west. To the north of us we saw a big army, or rather a mob, of such men going west. We hastened on, for we were but ten miles from Tung-kuan. But just as we were feeling safe once more, being but three miles from Tung-kuan, down upon us rushed two brigands. They raised their guns, cursed us and called us "foreign devils," and commanded us to get down from the cart.

When we got down, they took our watches from us, and then began tearing open our baggage and searching for arms and money. I was standing on one side of the cart, and Dr. Selmon was on the other. One of the brigands, standing ten feet away, cursing us, raised his gun to shoot me, but hesitated. When the fellow on the cart could find nothing, the men became very angry. The fellow on the cart jumped down and took a club and began beating Dr. Selmon, at the same time yelling out to the other fellow to shoot me. We then told them we had some money, which they could have if that was what they wanted. This satisfied them for a minute or so, but they again became enraged, calling me a "foreign devil," and saying I must die. The man raised his gun, took aim, and asked me if I was willing to die. When he saw me standing calmly there looking him in the eye, he became more enraged, and asked if I did not know that my life was in his hands. He said he had just killed two men before he met us. For at least twenty minutes we stood there looking down the barrel of that gun in the hands of a wild man. All we could do was to commit ourselves to God and wait calmly.

At last two more horsemen rode up. One of them at once suggested that we be shot, but the others said no, we should be sent to their officer. So off we were led, followed by one of the fellows on horseback. As we trod along in the hot sun and dust for a mile or two, we knew for once how it seems to be taken captive by an enemy.

We met the officer coming down the

road surrounded by a rabble of bandits. He was curt, and not overly polite when he saw us, but he assured us we should not be harmed. He said they were just on their way to attack Tung-kuan, and that we should go along with him. He invited us to ride in his cart. While riding with him, Dr. Selmon told the officer, or chief, what had happened to us. The officer excused it by saying that it was just a matter of brothers not recognizing each other, and that he would see that our things were returned. When we came up to the fellows who had robbed us, he demanded that they return our watches and money, which they sullenly did.

The chief brigand then told us we would better hasten on to Tung-kuan. He said his army would immediately attack the city. We then looked around for our boy and evangelist, but could find only the boy. None knew where the evangelist had gone, so we had to go on without him. Coming to the city, we found it locked, but it was opened for us, and then the door was quickly shut behind us.

As we entered the city, we met the evangelist coming out of a house. He was just in the act of sending a telegram to our homes, saying we had been taken by the brigands, and he did not know where we had gone; but when he heard the cart coming, he told the operator to wait until he should see who was passing. This was surely very timely, for a little later the telegraph wires were cut, and the operator had fled, and we could not have assured our families of our safety.

We were in the city only about an hour when the troops began retreating from it. We tried to get our cart ready to go also, but as the Honan road track is narrower than the Shen-si track, the cart axle must be changed. Just as we were having it changed, shots were heard at the west gate, and the brigands, meeting with no resistance, were coming into the city.

So once more we had to fall into the hands of these lawless men, and leave our safety with the Lord. This was Friday, and we were very tired after the experiences of the day. We went to our hotel to wait for developments. Everything was in an uproar, and some places were being looted. Hundreds of brigands were coming into the city, and shots were flying all around us. We felt sure that there would be general looting and firing of houses that night, and we did not care to be in the city, but there was no way of escape except to go down over the city wall, which is forty or fifty feet high. We planned for the worst, selected a few of our more important things, packed them together, prepared a long rope with which to make our escape over the wall, and then lay down on our cots with our clothes on, ready to flee if any trouble broke out. We did not care to trust ourselves again in the hands of these men if we could help it. But at midnight a sudden thunderstorm came up, and it rained till nearly morning. There was no disturbance that night.



The next day (Sabbath) more brigands began coming into the city. The most lawless set in China was taking possession of everything. We did not like to make our escape on Sabbath. We tried to find the chief officer, whom we had met the day before. He was very busy extorting 30,000 ounces of silver (22,000 gold) from the merchants of the city. We did not succeed in finding him, but at last met an officer who knew where he was. He said he would tell the chief that we wanted to see him.

At this time the streets were crowded with these fierce fellows. And indeed they did look fierce, their heads bound in cloths and towels of all colors, and their bodies heavily armed with guns, pistols, and knives. Weapons of every description could be seen. The bandits were now swarming in, and at last took possession of the hotel where we were staying, and of the very rooms we occupied. Into our small courtyard they led their horses. Just at this time a messenger came in, saying the chief would see us. Dr. Selmon went to see him, while I packed up our baggage. At the same time a score of bandits were standing around, looking enviously at our things. One fellow was very malicious, and was determined to search my things. But others said, "No, you dare not. This is a foreigner, and the captain says he must be protected."

At last Dr. Selmon returned and said the cart was waiting at the door to take us. The chief gave us no encouragement. He said he could only see us off to the east gate. One or two officers came in and said, "It is best you leave quickly. Everything is in an awful confusion." So we started off under the escort of one tall brigand whom the chief had sent along with his card.

When we came to the gate, we were halted. There were about thirty bandits at the gate, searching every one going out, and keeping everything they happened to want. They did not recognize our escort, and cared nothing for the card we showed them. They commanded us to get down. They wanted to see what we had. We protested, saying the captain said we should not be interfered with. They were getting very mean when we recognized one of the crowd. We had met him the day before, when we were with the chief. We appealed to him. He then told the others that we were friends of the chief, and that they must let us go. So for the fifth and last time we passed through the lawless crowd unhurt.

The rest of our journey was uneventful. We, of course, did not know the condition of the roads ahead, but we had to go on by faith. When at last we passed the camp of the loyal soldiers, we felt that all danger was past.

We arrived home May 17, having been gone just one month. In all, we had traveled one thousand miles, spending twenty days of the month in travel. We had passed through many and varied experiences. We felt we had experienced most of the trials Paul mentions in 2 Cor. II: 26.



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

Assisted by Miss Lora E. Clement

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

#### "I Love You, Dear"

"I LOVE you, dear!"  
There is no phrase so worn and old  
In all the world, nor one so sweet  
To lover's lips, or maiden's ear,  
As this refrain, "I love you, dear!"

"I love you, dear!"  
There is no change as time goes on.  
No new words seem to mean so much  
As when they're uttered, fondly near,  
In trembling tones, "I love you, dear!"

"I love you, dear!"  
No night so dark, no day so long,  
But hope brings comfort to the heart,  
If only "some one" standeth near  
To murmur low, "I love you, dear!"

—Selected.

#### Concerning Clothes

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THE "correct thing" in dress for both children and adults is an open question. "What shall I wear?" is the wail of woman the world over. Through spring and summer, fall and winter, the home-keeper of moderate means must anticipate the coming season if she would not be taken unaware, for the wardrobe must to some extent vary with the months, and truly "time flieth." When the August calendar is torn off, and we see September looming before us, our thoughts instantly center on fall clothes. The average mother is busy devising ways and means, for it seems that autumn demands a more extensive outlay than any other season. Then small boys and girls, as well as those older grown, must be supplied with school clothes.

There is a theory that a person who would be perfectly groomed shall dress appropriately, neatly, and above all, inconspicuously. Then of course each must be guided in his planning more or less by the question of income. If you cannot afford a certain garment, do not buy it, but get the very best you can purchase. It does not pay to buy cheap material for the wardrobes of either old or young. It is well to remember that a dress which is intended to do long and constant service should be of a color that does not soil readily, and should be made plainly. Elaborate trimmings soon become shabby. Consider carefully what colors, styles, and materials are suitable and becoming to the figure, height, age, and complexion of the person who is to wear them. Often grace is more pleasing than beauty in clothes.

Many mothers prefer to make their children's clothes instead of following

the prevalent custom of buying ready-mades, and often a remnant of choice material picked up at a bargain counter will serve the purpose. A school frock of serge, linen, or gingham, for a little miss, is very attractive with white collar and cuffs. For nicer wear nothing could be more serviceable than pongee. This is easily laundered, demanding no fuss about starch and sprinkling before ironing. The middy blouse, with either a dark or a light skirt, is not expensive, and proves exceedingly serviceable. The prevailing styles are plain and attractive, and easily lend themselves to any soft material.

Don't forget that your daughter enjoys dainty things. Do your best to make her clothes serviceable and pretty. If she has reached the age where she takes an interest in what she wears, would it do any harm to humor her fancy to a certain extent? I remember how, with the intensity of twelve years, I "wished" and even begged for just one dark-red cashmere dress. The dress my mother bought was brown, and cost more than the red of my heart's desire, but *she* liked it better. I have despised brown ever since. Of course children do not have the best judgment, but I really believe that if the girl is allowed to help plan her clothes, and if they are dainty, and as far as possible to her liking, she will take greater pains to keep them carefully.

The girl of high-school age is sure to want to follow "the latest" in fashion, but if possible persuade her that a plain dress of good material is much more attractive than a cheaper dress adorned with needless accessories. Discreet trimming is suitable for an evening dress, but decidedly out of place for a school gown. The Peter Thompson sailor suit is fast gaining favor. Some schools have adopted this style as a regular school uniform. If this does not seem attractive, a durable coat suit in Norfolk style is very pretty when worn with neat blouses. This season dark serges are largely in favor. A one-piece dress worn with white collar and cuffs is very attractive for daily wear.

Important accessories to any dress are good, well-fitting gloves and shoes, and a neat, becoming hat. And let the buttons be all in place on gloves and shoes. Extremes in style are in poor taste for those who cannot afford an almost limitless supply of apparel.

### Cook Less — Smile More

THERE was a vegetable soup that had required several hours of preparation and cooking; a chicken fried to a perfect turn; potatoes that had been baked, the inside removed, mashed to a cream, seasoned with cream, put in the skins again, and reheated in the oven; cauliflower with a cream dressing; a salad of lettuce, pineapple that had been bought that morning, sliced, and cut in cubes, and nuts that had taken a half hour for the cracking and picking, and mayonnaise that had made a right arm ache with the stirring and beating; jam of home make; tiny hot biscuits; and hot apple pie with whipped cream.

"What part of the chicken shall I give you?" The husband paused with serving fork in hand.

"I don't want any. I don't want any dinner at all. I'm too tired to eat," with a long sigh.

"Then why do you go to so much trouble? The children and I would be satisfied with a simpler meal."

"I guess I know my duty to my family."

There was the silence that marks the knowledge of a futility of argument, and the father and children ate a perfectly cooked meal without comment or enjoyment; for at the foot of the table sat a woman who ate nothing, who sighed when she gave the baby its milk, when she served the dessert, who sighed with every breath, even, and wore the expression of a martyr.

When Serena, the oldest daughter, repeated her employer's compliment over some acceptable work she had done that day, it was her father who gave her a smile of encouragement. The mother remembered that she, too, had worked that day, and sighed. When Tom, aged ten, related an amusing incident that had happened in school, mother was the only one at the table who didn't laugh. She was too tired to laugh. She was too tired to live. She only sighed.

The next evening Serena was a guest at the Whites, next door. It was warm. The open dining-room windows revealed the Whites and their five children and Serena sitting at table. Across the fence came sounds of repeated laughter. Mrs. Brown paused between sighings to look across the way; and every time she looked, she sighed deeper. She could not see how Mrs. White with such a large family to cook for could laugh like that.

"What," she asked of Serena a few hours later, in a reproachful tone, for she remembered the laughing, "did you have to eat?"

Serena wasn't sure if she could remember. They had talked so much she hadn't noticed what they were eating, except that the dinner was good. Soup? — No, there wasn't any soup. Vegetables? — Yes, mashed potatoes, with creamed onions and Lima beans. Salad? — Lettuce with a simple French dressing. Dessert? — Little sponge cakes bought at the bakery and covered with a custard.

Was it good? Oh, everything was good! she had never enjoyed anything so much in her life.

But wasn't that a plain meal to serve a guest? Serena didn't think so. She couldn't have eaten more; everything was good, and Mrs. White was so jolly.

"I had more than that for our dinner," said Mrs. Brown, resentfully, "and there was no one here but your father and brothers." This with a sigh, the corners of her mouth drooping.

Serena looked at her thoughtfully. Mrs. Brown resented the look.

"I cook so much for my family," she began defensively, "that I am too tired to be what you call jolly. I," growing more antagonistic, though she could not explain why, "know my duty to my family."

"So does Mrs. White know hers," answered Serena sorrowfully. "She cooks less than you do, but she smiles more."

"Cook less and smile more." The words rang through Mrs. Brown's brain the next morning when she beat batter for muffins, whipped up an omelet, put potatoes in the oven to bake, and prepared chipped beef with cream for the family breakfast. She could not go to the school exhibition, she told Tom at breakfast, because she had a ginger pudding to make that would require four hours' steaming; she couldn't eat lunch with Serena and her father down town because there was an angel cake to be made that would require at least an hour to beat. Both refusals were made with a sigh.

As she turned from the door after seeing the last child start to school, she caught a glimpse of Mrs. White starting off to the school exhibition with her children. "I wonder," she thought grimly, "what my family would think of me if I left my cooking for such a trivial excuse?"

As if in answer to her question, there rang through her ears her daughter's words of the evening before: "She cooks less than you do, but she smiles more."

The words hammered at her brain all day, keeping time with the egg beater, the nutcracker, and the paring knife. She baked, she fried, she steamed, she boiled, passing from stove to table, the words ringing in her ears no matter with what task her hands were engaged.

Perhaps, she thought, when, later in the day she caught a glimpse of her face in the mirror, Mrs. White was right, and she was wrong. There were deep wrinkles in her forehead; Mrs. White had none. Her eyes were tired and listless; Mrs. White's were full of purpose and laughter. Her cheeks were white and hollow; she saw a vision of Mrs. White's, plump and pink. The corners of her mouth drooped unbecomingly, so unbecomingly she turned away with a sigh.

The sigh! That was what made her face so hideously old. She must quit sighing, and laugh more. She must cook less and smile more! She turned back to the mirror and tried the effect of a smile on her face. It was magical!

Then, with her chin in her hands, she sat before her mirror a long, long time for one who regarded every minute as of so much value in the general results in making a pie or a pudding. She stared earnestly into her own eyes, and through them into her own soul. And she saw there a woman who regarded the feeding of a family her sole duty to it; who thought nothing of her children's hearts and brains and souls, being concerned solely with their stomachs; who made no attempt to be companionable to her husband save through the medium of a rich pudding or pie. She saw there a woman who had no higher ambition than to serve an elaborate meal, and whose family were beginning to take her at her own price mark.

She shuddered. She had worked so hard for her family,—so much harder than Mrs. White worked for hers,—and her family loved her the less for it. Her children never trooped into the kitchen after school, as Mrs. White's did. There was a pie, a cake, or a pudding in the oven, and a step across the floor might make it fall. Her children never played around her when she cooked, for her cooking had always been too elaborate and complex for such interruptions as childish needs and questions. She never amused her children at the table with jokes, or entertained them with bedtime stories, for she was too tired.

She never knew how long she sat there taking an inventory of her soul, but it was a long time; and when she returned to the kitchen, there was a smile on her face, a smile that was still there when her family gathered around a simple meal that night, a smile that grew into a laugh several times during the evening, that dimpled her cheeks when her husband praised the meal. "Your cooking improves all the time," he said, with a look that reflected the love in his wife's face.

This time the smile swept away every wrinkle. She knew she had never cooked less.—*The Mother's Magazine.*

### Early Education in the Home

C. C. LEWIS

FROM the recitation papers of the mothers who are taking lessons in the Mothers' Normal Department of the Fireside Correspondence School we frequently get interesting experiences of the application of the principles and methods they are studying to the training of their children. Here, for example, is the experience of a missionary mother in the Philippine Islands. She says:—

"I think the suggestions in this lesson are very practical. This week I have been using them. My little girl has been playing store, and has taken great delight in it.

"When it came time to make bread, she came in as usual to help. I began telling her the story of how the flour is made, and she became so interested that she forgot to ask for a piece of dough,

and just stood and listened. Then she wanted to know how all the things in the kitchen were made.

"She has had a windmill, a sand pile, and a blackboard, and has played at blowing soap bubbles.

"One time she treated her rubber doll for sore eyes until she washed the paint out. But she enjoyed it, and learned that sore eyes should be bathed every few minutes with small bits of cotton dipped in boracic acid solution, and that she should not wash both eyes with the same piece of cotton."

Probably this lesson, which the child has thus early learned by treating her doll, is unknown to many mothers. This is only one of many practical lessons learned by the mothers and their children who are pursuing the instruction of the Mothers' Normal Department. I wish more mothers would embrace the opportunity thus afforded them for help in training their children. Full particulars will be sent to any one addressing the Fireside Correspondence School, Takoma Park, D. C.

### Guard the Viewpoint

VIOLA WORTHEN GUSTIN

THREE-YEAR-OLD Brother was sitting one day in his beloved high chair, when some one said, "Soon Baby Sister will be big enough to need a high chair. Then she will have yours; and what will you think of that?"

The little face clouded. Was his high chair to be taken away from him, and given to some one else? But mother spoke: "Will you not be glad when Baby Sister is big enough to sit in your high chair?" she asked.

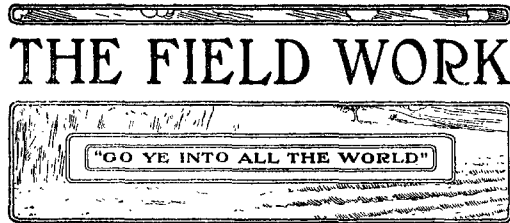
Immediately the cloudy face brightened, and many times since then he has come to mother with a beaming smile to tell her how glad he will be when Baby Sister is big enough to sit in his high chair.

As in this case, does not the attitude of the children toward the newcomers in the family usually depend very largely on the grown-ups?

One day this same mother heard a friend say to her two little girls, who had been looking lovingly and longingly at a sweet baby, and thinking of the time when they would have a baby in their own home, "If we have a baby like that, you will not have much time to play; you will have to take care of it." Instead of thus teaching her children to look upon the baby as a burden and a trouble, could not this mother as easily have taught them to look forward to its care as a great privilege?

Lynden, Wash.

"O JESUS, my loving Redeemer,  
Thou knowest I cherish as dear  
The hope that mine eyes shall behold thee,  
That I shall thine own welcome hear!  
If to some as a judge thou appearest,  
Who forth from thy presence would flee,  
A friend most beloved I'll greet thee,  
I'm waiting and watching for thee."



### Kansas

I WISH to say a few words through the medium of the REVIEW AND HERALD to my many friends who are inquiring where I am, what I am doing, and what success I am having in my work.

I accepted the points of faith as taught by Seventh-day Adventists, some forty years ago at Yorktown, Ind., under the preaching of Elder W. W. Sharp, as I was fully convinced that the message he was proclaiming was God's message to the last generation. After a few months of careful consideration I and my family united our interests with this great advent movement.

For over thirty years I have been publicly helping to proclaim this message in a number of States. The Lord has been pleased to greatly bless my labors, and as the result many dear souls have embraced the truth and are rejoicing in it. Among the number are three ordained ministers, several Bible workers, a number of canvassers, and others holding positions of trust in various departments of this great movement. The message is penetrating through the dense darkness of heathenism, superstition, and dogmas, gathering out jewels from every nation, kindred, tongue, and people, preparatory to the second coming of Christ to this earth to take his people to his Father's house, in which there are many mansions, that where he is there they may be also.

I am now in my seventieth year, but I wish to say to my many friends, that I feel young, I am strong, am enjoying excellent health, and I have reason to hope to live to see Jesus come in all his glory.

I have just closed my labors in Galena, Kans., where ten were baptized, and fourteen added to the church. Others are keeping the Sabbath who will soon unite with the church. I am of good courage, and praise the Lord for this wonderful truth. My present address is Lock Box 493, Emporia, Kans. I should be glad to hear from any of my friends at any time.

M. G. HUFFMAN.

### The Kentucky Camp Meeting

THIS meeting was held August 17-27, in a beautiful grove in the city of Bowling Green. About one hundred and twenty-five believers from the various churches were in regular attendance, and a large number of intelligent people from the city were present at the evening services.

In connection with this camp meeting, the business meetings of the ninth annual session of the conference were held. All departments of the work showed a remarkable and encouraging gain over the previous year. From the president's address I quote the following:—

"A brief sketch of the work done in the conference during the year 1915 will no doubt be of interest to each believer here. Ten series of meetings, varying in length, have been held in different

parts of the conference. In each of these meetings some persons have accepted the truth. Seven churches have been organized, with a membership of 133. There were 178 persons baptized, and 32 were received into the church on former baptism, making an addition of 210 to the conference. Since our last camp meeting 124 believers have been baptized and added to the church. During the year 1915 five churches were erected, and others were secured by the conference. During the present year one church of colored believers has been organized in Lexington, with a membership of 28. Thus far in 1916 we have secured two church buildings. Our workers, both white and colored, have worked faithfully to bring about these results. We thank God for what has been accomplished.

"The tithe for the conference amounted to \$4,924.86 for the past year, a gain over the previous year of \$803.25. The tithe of the Kentucky Mission amounted to \$1,897.71, a gain over the previous year of \$317.71, making the total gain in tithe \$1,120.96. During the past year we gave \$3,684.76 to support the work in foreign lands. This is more than was given the previous year, yet we were unable to reach the goal of twenty cents a week per member. I hope that during this meeting plans may be laid so that our missions will receive the full amount due them for 1916. We can raise this amount if we will do our best.

"During the past year we have conducted six church schools, with an enrollment of 82. Plans are being laid to conduct seven church schools and one rural school this coming school year.

"The Missionary Volunteer work has been a source of real encouragement the past year. By the blessing of the Lord our young people were able to meet the goal set by the General Conference in winning souls and in raising money for missions. I hope the older people throughout the conference will encourage our young people to labor untiringly for souls.

"The Sabbath school work is a strong factor in our conference. We are glad to report a good increase in both the interest in, and the offerings for, missions. There has been a spirit of study manifested by our people throughout the conference, and a number are receiving cards for perfect attendance. Our offerings for the past year were \$1,775.50, which is a good increase over the previous year.

"Our field secretary, Brother James Hickman, and his band of faithful workers, during the past year have sold \$18,765.77 worth of our literature, which is an increase over the previous year of \$4,441.56; and nearly every canvasser in the field has reported men and women accepting the truth from reading the books sold to them. This should encourage others to be soul-winners.

"We are also glad to see growth in the home missionary work. One church in the conference has been making a

thorough campaign with our literature, and as a result several persons are keeping the Sabbath. I wish each church in the conference would take hold of the work to warn those in its neighborhood. The home missionary work has been greatly strengthened the past year; yet we trust there will be still greater zeal manifested in this work."

One of the most encouraging reports of the conference was given by the secretary of the Missionary Volunteer department. She reported five societies, with a membership of 134; forty conversions during the past year; and \$250 raised for missions. Four hundred and forty-one persons are reading the Bible through at the present time.

Elder B. W. Brown, who has been president of the conference the past five years, has the confidence and esteem of the constituency, and was unanimously chosen to serve the coming term. The same executive committee was retained, except that Brother E. A. Williams, the secretary and treasurer of the conference, was added to the executive committee, making a committee of six.

The laborers present from outside of the conference were Elder Meade MacGuire, of the North American Division Conference, Brethren J. W. Davis, L. H. Wood, and G. H. Curtis, of the Southern Union Conference, and the writer.

Subjects of a practical nature were dwelt upon during the day, and a regular series of doctrinal sermons was presented to the large congregation that assembled from evening to evening.

The interests of the young people were looked after by Professor Wood and Elder MacGuire, and the missionary department by Brethren Hickman and Davis. The total offerings received for missions during the meeting amounted to nearly \$500.

One most helpful and inspiring feature of the closing days of the meeting was the music contributed by the Watchman Quartet from Nashville. The spiritual selections, and the soul and enthusiasm put into them were thoroughly enjoyed by all.

We feel that the Kentucky camp meeting was a success, and we believe the laborers go to their fields, and the laity to their homes, with an enlarged vision and a renewed determination to win souls for the kingdom. This bespeaks for the conference a larger growth and a greater increase the coming year than ever before.

CHAS. THOMPSON.

### The New Jersey Camp Meeting

WE are pleased to report this year a most excellent camp meeting held at Trenton, N. J., July 27 to August 6. The Spirit of God was present at all the meetings of the conference, and undoubtedly it was the best camp meeting ever held in this territory. More than eighty tents were pitched on the ground, but these were not sufficient to accommodate our people.

Although many camp meetings have been held in this city, we were greatly pleased to note the unusually large attendance of those not of our faith at this camp meeting. The speakers and subjects were well advertised, and as many as six hundred persons, in addition to our own people, assembled at the evening meetings. Some who were not of our faith also camped on the grounds.

These, we can say with great joy, later accepted the truth.

Departmental work was taken up with vigor. Nearly every department of this conference is now in charge of one who is giving his whole time and energy to the work. The conference membership is growing, and New Jersey has now passed the one-thousand mark. The report of tithes and offerings showed splendid increase. The indications of growth lead us to look forward to better days in this field. The last Sunday \$1,300 was given to foreign missions.

Elder A. R. Sandborn was reelected president of the conference, while practically all the other officers and secretaries of the previous year were also reelected.

From outside the conference the laborers present were, Elders A. G. Daniels, F. M. Wilcox, George F. Enoch, and C. S. Longacre. The usual Union Conference laborers were also in attendance.

B. G. WILKINSON.

### The Nebraska Camp Meeting

THE Nebraska camp meeting, held at Hastings, August 17-27, opened with a good attendance. The Sabbath school record showed 481 in attendance the first Sabbath, and about 650 the second Sabbath. The outside attendance increased the number present at the evening meetings to about 1,000, the full seating capacity of the large pavilion.

Brethren F. W. Paap, C. L. Benson, and D. W. Reavis were with us during this assembly. They brought us timely instruction bearing upon the respective departments represented by them,—the Home Missionary, the Missionary Volunteer, and the Publishing.

Elder J. T. Boettcher, president of the Russian Union, gave encouraging reports of the work in that vast field, showing that the "Bear," which has been hibernating so long in the sense of being indifferent to the "better things," is now awakening and beginning to give evidence of hungering for the true gospel message. In spite of conditions hampering the preaching of the third angel's message, success has attended the work; and many have been turned from papal darkness to the marvelous light of Christ.

Elder J. P. Anderson, who has labored in China for the past ten years, had many interesting experiences to relate in connection with his work for the people of that heathen land. The Chinese are a people whom the missionary learns to love and for whom he enjoys laboring, when he sees that God's converting power can do in transforming them into the image of Christ.

S. N. Curtiss, manager of the Kansas City Branch of the Pacific Press, was with us in behalf of the book work. Elder G. F. Haffner assisted in the German meetings, and Elders G. E. Nord and H. R. Johnson met with the Scandinavians. The Central Union officers, all of whom were present, lent their help to the work of the conference session as well as to the departmental work.

A good spirit prevailed throughout the camp, inviting God's presence with us. The last Sabbath proved a real spiritual feast to all present. Its services began with a workers' meeting at seven o'clock in the morning, in which each one pledged himself to fast and pray for a marked evidence of God's Spirit to be

in the services that day. At the close of the Sabbath school, Elder Paap presented the needs of the foreign mission fields, showing what the efforts of our people had accomplished in the past. He cited the case of the building and manning of the "Pitcairn." If the boat had not borne the message to Australia, he might not have stood before us as a Seventh-day Adventist.

One thousand dollars, which had been set as a goal for the Sabbath school donations for the day, was thought rather high, but the offerings kept flowing in until the amount reached \$1,382.51. Combining this with that of the former Sabbath, \$266.87, we found the total Sabbath school donations to be \$1,649.38. The offering for missions taken up Tuesday amounted to \$4,487.90 in cash and pledges. The whole amount given for foreign missions aggregated \$6,137.28.

Following the Sabbath school hour, the whole camp experienced a service in which God's Spirit was felt to a remarkable extent. The quiet solemnity of the meeting, which caused a large number to come forward and covenant with the Lord, marked the deep moving of God's Spirit upon hearts.

A touching ordination service took place in the afternoon, when James D. Johnson was ordained to the sacred office of the ministry. The baptismal service which followed this meeting presented an impressive scene to the large number along the water's edge of the lake in which the rite was administered. Melodious song between the burials in the watery grave, expressed the joy of those who saw the twenty-eight follow their Lord in baptism.

The camp meeting closed Sunday evening with a sermon from Elder D. U. Hale, the retiring president. Monday morning found the camp breaking up. This season of rich blessings seemed all too short to us who had been partakers of this spiritual feast.

ANNA PETERSON.

### Southern Illinois Camp Meeting

THE annual conference and camp meeting of the Southern Illinois Conference was held at Martinsville, Ill., August 10-20. There were about ninety tents pitched, and about three hundred and fifty campers were on the ground, in view of the fact that the meeting was held somewhat to one side of the conference, the attendance was good.

The Spirit of God was present during the entire meeting, bringing unity into all the business proceedings of the conference. The plans adopted, if carried out by the members of the church, will bring new life and power into the work in all parts of the conference, and will result in bringing many souls into the truth, in raising up new churches, in establishing companies of believers, and in strengthening older churches.

Elder E. F. Peterson was unanimously elected president, and H. E. Moon, secretary and treasurer. The others chosen to bear responsibilities were practically the same as the past year.

The reports rendered indicated growth in the various lines of work. Two new churches were admitted to the conference, and some aggressive efforts will be made in new fields during the remainder of the summer. There has been some increase in the tithe during the past

## Medical Missionary Department

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

### Department Business Items

OUR department has received information regarding another treatment-room enterprise offered either for sale or for rent. Death of the owner necessitates disposition of business.

Our employment file has on its list of available workers the names of a number of doctors, nurses, stenographers, bookkeepers, pharmacists, engineers, and other workers. Among these are persons who can fill positions outside of sanitarium work. We have the name of a butter maker who has recently given up a well-paying position for the sake of keeping the Sabbath, and desires employment among our people. We solicit correspondence relative to openings offered for such workers as are mentioned above.

We have received a call for a missionary physician to go to a Spanish-speaking field to engage in self-supporting work. A liberal salary, together with house, electric light, water, etc., is offered. We desire only information as to a possible candidate.

Our Central Purchasing Bureau is making arrangements for a number of commodities used by our sanitariums and schools, as well as for some things that can be handled through conferences. We are issuing bulletins to all institutions in this country. It is possible that we have overlooked the names of some entitled to the benefits of our bureau. On receiving word from such, we shall be pleased to place them on our mailing list.

It is desirable for us to get in touch with persons prepared to give us information relative to commodities that can be used by our institutions, and that may be purchased to advantage through our bureau. Possibly there are those of our own people who are producers of goods that could be handled to the advantage of all concerned. L. A. HANSEN.

### Importance of First Impressions

Paper Read by Dr. R. S. Ingersoll at the Madison Convention, Madison, Wis.

THE subject of this paper was suggested to me by a recital by one of my patients of her experience at an institution where her stay was limited to twenty-four hours, rather than two months, on account of the first impressions she received. This was brought home to me in a forceful way, for the first impression we made upon this same person was unfavorable, and had I not at once gone to the hotels and searched until I found her, we should probably have suffered the same fate as the other sanitarium.

I will cite our own experience in detail, as it emphasizes the importance of wide-awake drivers for the automobile, and of keeping buildings in good repair. Our driver failed to find the man and his

wife at the station, and they came out to the sanitarium in a hired conveyance, and planned with the matron to have a trial dinner. It was raining when they arrived, and while waiting they were given seats on the veranda near the dining-room. Unfortunately there had been no recent rains, and the roof leaked in several places. Imagine the matron's surprise when the dining-room girl came and said they had told her they were going, and had gone.

No doubt we have all had similar experiences, and I mention these things simply for the purpose of bringing to our minds in a more or less forceful way the necessity of preparedness, to the extent that first impressions are good, and that each new impression may be favorable, and increase rather than lessen confidence in us.

I am sure we are all agreed that this is the thing to do. I believe we should have higher ideals than we have had, and should make every effort to come up to the ideal. What sort of ideal should we have? I realize it is easy to criticize, but difficult to remedy existing conditions. I propose to make a few suggestions, hoping that the discussion will bring out others, and emphasize points of importance.

First, we must secure the patient before we can make any impression on him. How is this done? By far the larger number of those who come to our sanitariums do so on the recommendation of one or more former patients. Hence, the necessity of general preparedness in order that every patient may go from us willing and glad to speak a good word for us.

When the written inquiry comes, either as a result of the influence of former patients, doctors' recommendations, or advertisements, the business office should immediately put in tactful, telling strokes to influence the patient to come, bearing in mind all the time the necessity of maintaining full integrity before God. It is far better, to my mind, to acknowledge unpreparedness than to claim to be able to care for a certain case, if the claim cannot be sustained by the real facts.

This effort to influence the patient to come should not cease with sending literature and replying to questions. A short system of follow-up letters, carefully written and judiciously used, will tell in increased patronage. This follow-up system should not be carried to the extreme, but should be limited to three or four letters.

When once the patient has decided to come to the institution, a little careful correspondence and questioning into his real needs will often enable us to select a room for him, so that on his arrival he will find everything arranged, and can be registered and taken to his room with a promptness that will increase his confidence in the institution.

Perhaps the impressions that need be guarded with great care, are those made upon a patient when he arrives at the railway station, and from that time forward until he is comfortably located, and is receiving his regular daily treatments. To this end the chauffeur should be a congenial, affable man who will do his best to accommodate and look after the comfort of the patient until his arrival at the institution. It should be the duty of the chauffeur to stay by the new patient until he is in the hands of the room-

year. A liberal response was made to the needs of the foreign fields. About twelve hundred dollars was contributed for missions, besides the Sabbath school offerings. The first Sabbath about \$60 was given, and the last Sabbath nearly \$300. Brother C. W. Curtis was ordained to the work of the gospel ministry at this meeting. The sermon was preached by Prof. W. W. Prescott, the prayer was offered by Elder L. H. Christian, and the charge was given by the writer.

In addition to the local conference laborers, W. W. Prescott, L. H. Christian, Robert Thurber, Dr. Riley Russell, J. W. Mace, J. B. Blosser, C. A. Russell, and the writer were present, and shared in the burdens and blessings of the meeting. A strong work was done for the youth and children by those in charge of this work. Revival work was also carried on during the meeting, and a number gave their hearts to the Lord, some for the first time.

The outlook for the work in this conference is encouraging, and all returned to their homes with renewed confidence in the triumph of the message.

G. B. THOMPSON.

### Oklahoma

MUSKOGEE.—The readers of the REVIEW will be glad to know that as a result of the tent meeting begun in Muskogee, July 5, in the interest of the colored people, who represent fifteen thousand of the population of this place, many are now attending our Sabbath services. When we move into our temporary premises, we hope to organize a church of fifty strong members. At our meetings we could not seat all the people. Some nights as many as four hundred would be standing around a full tent.

On account of the opposition against the message, we made free use of the daily papers, presenting in short articles the message to the world today.

We have been called into a debate on the Sabbath question. We tried to avoid it, but could not. The man who desires to debate is the pastor of the leading Baptist church, which has a membership of one thousand.

We have on foot plans to awaken every large city of Oklahoma. The conference has ordered a large tent for us, with a seating capacity of 600.

The message is going among our colored people. Pray for the work in Muskogee.

M. G. NUNES.

### Field Notes

ELDER F. J. GONSALVES reports five new believers among the Portuguese of New Bedford, Mass.

ONE hundred and nine persons have been baptized in the Central California Conference since the new year began, and thirteen have been received into membership on profession of faith, making one hundred and twenty-two new members.

"HE that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it."

"THEY who break company with either sin or sinners by slow degrees never break at all."



ing clerk, or of a call boy who will take him at once to the clerk.

It is very desirable in institutions which can afford to have a good call service that a call boy meet the patient at the automobile, and immediately take charge of satchels, extra wraps, and umbrellas, lead the way to the register, and put the patient in charge of the rooming clerk, who should give him his first attention. In the event that the clerk is already busy, the call boy should see to it that the patient is seated and made comfortable during the time he has to wait. We have all had experiences in going to a hotel and being properly met by porters who take our baggage and escort us to the register. I have no doubt that we have decided to stay at a hotel overnight, or longer, because of the way we were met at the carriage and made to feel at home by the porters and clerks. I think we should be no less courteous than institutions of the world; on the contrary, I believe that we should be more careful to make our patrons feel at home.

After the patient has been assigned to his room, the different department heads should be notified of his arrival. The physician should either examine the patient immediately or make an appointment for the same at an early date. If the initial examination has to be postponed until the day following, it is well for the patient to have some light, safe treatment the evening of his arrival, so that he will feel that his case is receiving attention, and that he is not losing time.

I believe that if we give sufficient study to this question of first impressions, we shall also see that the patient receives proper care during his entire stay with us, and he will go away from the institution feeling that it has been good to be with us, and he will recommend others to come. To this end I submit this paper, with the hope that it will create discussion which will mean increased patronage and greater efficiency for the institutions represented here.

**Discussions**

Some of the discussions on Dr. Ingersoll's paper are given herewith:—

**DR. T. J. EVANS:** The first and last impressions that a patient receives are the ones that are fixed in his memory. I like to see a patient so well pleased that he will send somebody else. I do not object to seeing a person leave the sanitarium if he is going to send somebody else to take his place.

**DR. D. H. KRESS:** I think that we should be careful not merely regarding the first impressions. Every impression should be good, and we should reserve the best for the close of the feast. It is necessary to keep before the helpers Christian principles, and what patients are there for, and to bring into the institution a real spirit of service. Anticipate the wishes of the patient. I do not believe in being pleasant merely for commercial purposes.

**DR. H. W. MILLER:** I have come to the conclusion that poor service is the result of wrong organization. This is true not alone with the call boys. It is the same in the bathrooms, with reference to tray service, and in every other detail of the institution. We need more carefully to consider proper system.

**ELDER F. M. WILCOX:** It seems to me that sometimes there is danger of there

coming into our sanitariums a feeling that we do too much for a patient. He needs the touch of humanity. It is our duty not to treat him from the professional standpoint merely, but as a fellow mortal. I do not believe that we can adopt any system of organization in our sanitariums that will wholly meet this need of making a patient feel at home; the workers here today must get under that burden. We ought to do more to improve the social atmosphere of our sanitariums. Often the only thing that a patient can do is to sit down by some other patient and tell him his woes. I believe we should arrange some program for every hour of the day, to keep his mind off himself. We must give a patient a good impression while he is with us, and we shall gain friends for the institution. We need to take broad views, and send our patients away happy.

**C. E. RICE:** A lady told me she was glad that she had found an institution that had a soul. The service was offered so willingly and conscientiously that it made a great impression upon her. It should be so. The question that we should consider, is not what we get from the patient, but what we give him. If we would interest ourselves more in that phase,—in seeing that the patients get their money's worth,—we should be more successful in our work.

**DR. J. D. SHIVELY:** Our sanitarium work should be placed on a basis higher than that of commercialism.

**MR. W. C. FOREMAN:** We must have the closest coöperation, from the superintendent down to the one who does the most menial service. We should forget ourselves entirely, and put the spirit of Christ into our work. We are laboring not to make a good showing before the board or before the brethren, but for the souls of men.

**DR. F. A. LOOP:** The doctor and the manager must be in harmony. They must work together to make the work a success. This, I believe, is the keynote of service.

**C. M. CHRISTIANSEN:** We need to exemplify true service, otherwise we cannot lead the sanitarium families. The lack of service is many times due to a lack of organization. We should put responsibilities on the heads of departments. They are the partners in the work; we are the servants.

"THE one-cent newspaper will be a thing of the past within a short time," predicted Secretary Redfield, of the Department of Commerce, recently in Washington. "Prices have increased all along the line on nearly all commodities, and within the last few months there has been a steady increase in the price of the materials entering into the making of the news print paper, and an increased demand for paper. The indications are that early this fall, when new contracts are made, publishers will be unable to get out one-cent papers without a loss, and an increase in price will be imperative." Publishers of daily newspapers in Greater New York, at a meeting on August 1, took action which will result in a decrease of the number of pages in their morning, evening, and Sunday issues, of 121 pages a week. Publishers throughout the whole country are doing everything possible to cut down paper consumption.

# Missionary Volunteer Department

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

## The Bible Year

### Assignment for September 17-23

- September 17: Haggai.
- September 18: Zechariah 1 to 3.
- September 19: Zechariah 4 to 7.
- September 20: Zechariah 8 to 11.
- September 21: Zechariah 12 to 14.
- September 22: Esther 1 to 4.
- September 23: Esther 5 to 10.

#### Haggai and Zechariah

"The return from exile had been foretold by a number of prophets. The fall of Nineveh and Babylon had also been predicted. All these prophecies were fulfilled. When Haggai and Zechariah appeared, the returned band of over forty-two thousand exiles had been living in Jerusalem for sixteen years. The return had been made possible by the decree of Cyrus of Persia in 536 B. C.; it had been led by Zerubbabel, a direct descendant of King David. In the first year of the return the altar of burnt offering had been set up; two years later, work had been begun on the temple foundations, but was soon arrested on account of the bitter opposition which came from the surrounding peoples. For fourteen years the labor was at a standstill. The Jews were rapidly reconciling themselves to the situation when Haggai and Zechariah, in 520 B. C., arose with burning words, calling upon the people to arise and rebuild the sanctuary. The result was that in four years the temple was finished, and dedicated (see Ezra 3 to 6) in 516 B. C. See Jer. 29: 10, 11.

"The prophets came at a grave crisis in the history of the chosen people. Their first enthusiasm at being upon the ground where Jerusalem had been, was worn away by the difficulties and dangers with which they were surrounded. The glory of the restored capital and temple pictured by the prophets before the exile seemed a mirage, never to be realized. The returned exiles, who were few in numbers and poor in resources, began to rebuild the ruins of the city and reclaim a long-neglected soil. A reaction was inevitable. To restore to this people hope, courage, and a holy zeal for God's cause was the task of Haggai and Zechariah. How well they did it according to the word which God gave them is shown by the rising of the temple from its ruins.

"Haggai and Zechariah were, in all probability, among the exiles who returned with Zerubbabel from Babylon. Haggai began to prophesy in the second year of Darius, on the first day of the sixth month, and concluded his prophecy on the twenty-fourth day of the ninth month. Zechariah began his prophecy in the eighth month of the same year, and continued to prophesy for some years after that. The latter part of the book of Zechariah (chapters 9 to 14) has a much wider sweep than the first part, and is very rich in its predictions of the Messianic King and kingdom."—Selected.

## Esther

The authorship of this book is unknown. It was written in Hebrew, and by some has been attributed to Ezra. Others, taking into account the intimate knowledge shown of the personal affairs of Esther and Mordecai, believe it to have been written by Mordecai himself. It is one of the two books of the Bible bearing a woman's name. Unlike all the other books of the Bible, the Deity is nowhere mentioned, nor is any reference made to his name. Yet the whole book is a record of God's special providence exercised in behalf of his chosen people, and bears in itself the evidence of its divine origin.

The "golden text" of the book is found in the last clause of verse 14, chapter 4: "Who knoweth whether thou art come to the kingdom for such a time as this?" Accepting this question as personal when confronted with what seem insurmountable difficulties, we may, like Esther, not only find deliverance, but also exalt the name of the Lord.

## Publishing Department

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

### The Philippines

BROTHER C. E. WEAKS, secretary of the Publishing Department of the Asiatic Division, recently held his first institute with the workers in the Philippine Islands. Concerning this institute Brother W. E. Lanier, the field secretary for the Philippines, writes:—

"Brother Weak's has just spent a little more than two weeks with us. We had an eight-day institute, which was very profitable to all. It was indeed a treat to have Brother Weak's with us. We had about twenty present in our institute, mostly from the Tagalog field. We have about thirty canvassers at work at the present time, and are hoping to sell \$20,000 worth of books this year. A few days ago I received the largest report ever sent in by a native canvasser. In fifty-five hours he sold \$141.50 worth of books, American currency."

We rejoice with our brethren in the Philippines over the good work that is being done in that field.

N. Z. TOWN.

### Quick Work

THE Pacific Press Publishing Association recently sent out the following letter to the workers in its territory. This letter shows that our publishing houses are willing to make every reasonable effort to avoid disappointing our colporteurs in the field. Nothing can hinder the progress of the work when such devotion, enthusiasm, and enterprise are manifested by our publishing houses and field men. Here is the letter:—

"MOUNTAIN VIEW, CAL.,  
Aug. 18, 1916.

"DEAR FELLOW WORKERS:—

"When our International Branch burned on February 27, the typewritten translation of German 'Bible Readings,' more than four hundred pages of type-set matter, the proofs, and the engravings for the entire book were destroyed.

"Brethren Erfurth and Valentiner went to work immediately upon a new

translation, and notwithstanding the fact that the work has been carried forward under terribly discouraging circumstances, it was concluded about the twentieth of July.

"Our German typesetters, working on borrowed machines at night, Sundays, and whenever they could do so, completed the typesetting a few days later. The linotype slugs were shipped to us for printing, as the presses at College View were dismantled.

"To insure a first-class job, we decided to electrotype these pages. To do this our foundrymen have had to work until two o'clock some mornings. Our press-room boys have worked from 4 A. M. to 11 P. M., and last night, at eleven o'clock, a 5,000 run was completed. This is ten days from the time we began to get plates.

"Our bindery has already stamped the covers for the first binding order of 2,000 copies, and we are to begin filling express orders Monday, August 21. Hundreds of these books go by express to fill deliveries dated September 1. Other hundreds will go by freight a few days later.

"That's all.

"PACIFIC PRESS PUBLISHING ASSN."

"That's all," and surely it seems about all that could be asked.

N. Z. TOWN.

### A Filipino Student's Vacation

THE record made by one of our Filipino young men may be of interest to some of our brethren in other parts of the world. This was not a large record, but it was made under conditions that make it a good one.

Ricardo Sabella, of whom I speak, is a young Visayan boy who has lived with us most of the time since we came to the islands. During the past two years he has been in school, earning his support by working in the publishing house. When school was out, we advised him to canvass during his vacation. The vacation here is one month shorter than in America. We assured him that if he would work regularly he could make more than he could in the publishing house. He chose "The World's Crisis," in Tagalog, as his book, the best binding of which sells for seventy-five cents; and so with only a few hours of instruction in salesmanship, he started to canvass.

The place to which he went had been canvassed last year for "The Coming King;" and more than that, just a few months before he began canvassing, the country had been visited by a severe storm, which almost totally destroyed the coconut crop. Raising coconuts is the main industry of this section; and as it takes almost a year to grow a new crop, his territory was not the most promising.

Although this was his first experience, he decided to make a special effort among the better class of people. It was largely to this that he owes his success. In one town he received orders from the president, vice president, secretary, chief of police, and from each member of the police force. In the next town he did almost as well. In the last town where he worked, he stayed with the vice president, from whom he received a list of about fifty names of prominent persons. All but four or five of those recom-

mended by the vice president bought books.

Ricardo worked about two hundred hours, and took orders to the value of about \$215, and delivered about \$205 worth of these. The two hundred hours covered the time spent taking the orders and delivering.

Ricardo is a bright young man. He speaks quite fluently English, Spanish, and two native dialects. He expects to finish high school next year. He hopes then to take a medical course. He would like to take that at Loma Linda.

W. E. LANIER.

### The Test of Sincerity

A FEW days ago I was reading of a fond father who asked his child the question, "How much do you love me?" The child looked into his father's face with a sweet, trusting smile, and replied, "Papa, I love you enough to mind you." In this we see that even the little child recognized that *obedience* is the real test of sincerity. I wonder if we, who are only "grown-up children," have learned this important lesson?

The servant of the Lord has said, "In the command, 'Go work today in my vineyard,' the test of sincerity is brought to every soul. . . . All who would be sons and daughters of God must prove themselves coworkers with God and Christ and the heavenly angels. This is the test of every soul."

Again we read, "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

But you say, To answer a call for service, and to have a definite part in the work does not necessarily mean to canvass. Certainly you are right in this, for the Lord has many departments in his work; but in order to advance further in this study, let each ask himself the question, Have I stood the first test? Have I surrendered myself to God for service anywhere he may call? If we can answer this test in the affirmative, we can then apply the second; but unless the first is answered, the second will mean very little to us.

The statements are made: "From the light given me, I know that where there is one canvasser in the field, there should be one hundred." "The time has come when a large work should be done by the canvassers." "Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?"

It would seem that for every colporteur in the field, ninety-nine of our people are not answering the call. So in this test, the odds are against us, and the important question for each to answer is, Is it I?

Now for the personal benefit. Who can doubt the inspired statement, "There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties"? I have yet to meet the first colporteur who is willing to sell his experiences and the blessings obtained in this work. But aside from this educational feature, it affords the opportunity of developing that all-round character, and that strong faith in God, that every one must have in order to go through the time of

trouble just ahead. The canvasser is constantly meeting in his daily work that which causes him to trust in the Mighty One for help. Who can estimate the benefit of such experiences in character building? We are told that "a character formed according to the divine likeness is the only treasure that we can take from this world to the next."

Let us therefore appreciate the love of God in trusting us with some part in the work, for we are told that "those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory."

Brethren, are we standing the test?  
V. O. COLE.



**Canvassing on the Mexican Border**

ON the twenty-third of May I left Keene, Tex., for El Paso, and crossing the Rio Grande, began taking orders for "The Coming King" in Juarez, one of the principal points of entry into Mexico. I had good success, in four weeks taking two hundred orders for this book in Spanish. The books were late in arriving, as the United States had put an embargo on the export of everything, but I was fortunate in getting one hundred books a few days before the embargo went into effect. I was able to deliver one hundred and fourteen books; then the anti-American feeling became so great that I could do no more. Owing to the fact that nearly all paid me in Mexican silver—fifty-cent pieces, dimes, and nickels—I lost considerable on exchange.

The last few years I have often been reminded of the Testimony which says that what we have not done in the time of peace, we shall have to do in a time of war and trouble.

After finishing my delivery, I went to Douglas, Ariz., and from there crossed into Mexico, and began work in Agua Prieta. At this place a barbed wire fence forms the boundary between Mexico and the United States. I called on the customhouse officials, and they promised to let me bring in the books free of duty. I was very thankful for this favor, as I dread the red tape which always attends the paying of duty. The duty itself is a small item, but it sometimes takes a long time to get all the papers made out right. On this visit I took an order from the superintendent of the customhouse, besides orders from four employees.

About half the houses of the town were closed, and the merchants were nearly all Chinese, few of whom could read Spanish; so, as the town is very small, the outlook was not encouraging. But with God's blessing, in three days I had sixty orders.

I began delivering on the fifth day, and placed forty-five books among the people. I went to see the leading military men in their office; and while waiting to see them, I showed the book to some men who were also waiting. Two of them gave their orders. By that time one of the men from the inner room came out and asked what the book was. These men told him it was about the prophecies of Jesus and their fulfillment, and that the canvass was good; so he put his name down, which I recognized as that of the governor of Sonora. He and two others paid me in advance, and I sent their books by mail.—the gover-

nor's to Hermosillo, Sonora, one of the others to Nacozari, for the mayor, and the third to Nogales, for the major of the army. I was glad to get this book into the hands of these leading men, and thus bring present truth to their attention.

It is not advisable to go into the interior of Mexico at present, mainly because the paper money in circulation there is not worth much. But here on the border and in some near-by towns there are splendid opportunities to place our literature; and as wages are paid in Mexican silver, the books can be sold on a solid financial basis.

Profiting by my experience in Juarez, I charged \$1.50 American money for the books in Agua Prieta, and what few did pay me in Mexican money gave me pesos, which I was able to exchange for forty-nine or fifty cents apiece. (Fifty cents is its regular value.)

Cananea and Nacozari are mining towns. The mining operations are now going on, and these places offer good inducements to the canvasser. I am thankful for these experiences in this war-stricken country, where famine and disease are abroad in the land, and I am sure it is an encouragement to all workers to know that our work can be done successfully, even when we see these signs fulfilling in the earth.

The Mexican people are ready for the message. One man told me the book was very suitable for such a time as this. The man or book that explains what these things mean will surely get a hearing, for the distressing experiences of these troublous times are convincing, and many believe that the end is near. I have now sold all but two out of two hundred books, and I expect to deliver those.

Pray for the work in this needy field, and that the Lord may raise up laborers of faith and courage to enter the work and help to bring it to a successful finish. The work of the threefold message will close in triumph. "Thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14. W. F. MAYERS.

**The Los Angeles Hospital**

(Concluded from page 2)

reported as having begun their work. Elder W. C. White, assisted by E. W. Alsberge and the secretary, visited four of the churches in the southern part of the conference before the local camp meeting, with very encouraging results.

In all the churches of this conference, as elsewhere, there are just now other financial burdens pressing heavily; but in every place we have visited, our people have shown a decided interest in our medical college, and especially in the Los Angeles hospital.

The amounts pledged, together with the money received on the sale of the book, "The Cross and Its Shadow," are as follows:—

St. Helena, pledges and book....	\$ 67.20
Sonoma, pledges.....	40.00
Healdsburg .....	166.00
Santa Rosa, book.....	26.00
Napa, book.....	10.00
Conference church (one brother)	100.00
Total .....	\$409.20

The work has but just begun. Two of our largest churches, those at the

Pacific Union College and at the St. Helena Sanitarium, will take up the matter after the new term of the college opens. We are greatly encouraged by the enthusiasm with which our physicians, both in institutional work and in private practice, take hold of this work. In Healdsburg Dr. Iva Wheeler ably assisted in presenting the work to the people, while Dr. Henrietta Heald liberally donated one hundred dollars. All are anxious to have the blessing that comes from taking a part in this noble work. MRS. LOTTA ALSBERGE, Sec.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

CENTRAL UNION CONFERENCE

Wyoming, Bridgeport, Nebr. Sept. 21 to Oct. 1

PACIFIC UNION CONFERENCE

Arizona.....Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

Arkansas, Springdale.....Sept. 7 to 17



**The Florida Conference Association**

THE tenth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 9:30 A. M., Monday, Oct. 2, 1916, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;  
A. L. BAYLEY, *Secretary*.



**The Florida Sanitarium and Benevolent Association**

THE Florida Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the Florida conference at St. Petersburg, Fla., Sept. 28 to Oct. 8, 1916, to elect a board of directors, and to transact such other business as is deemed necessary. The first meeting will be held at 9:30 A. M., Tuesday, October 3. All accredited delegates to the conference are delegates to this association.

W. H. HECKMAN, *President*;  
R. S. INGERSOLL, *Secretary*.

**Obituaries**

EVANS.—Ruth Hackett Evans was born in Oronoco, Minn., Aug. 28, 1864, and died in Macheze, North Yakima, Wash., June 5, 1916. Her husband, an aged father, and eight brothers mourn. She united with the church in youth, and was a consistent Christian, falling asleep in hope of the resurrection.

S. H. KIME.

THOMPSON.—Laura M. Krebs was born in Ashland County, Ohio, Oct. 20, 1840. She was married to John Doty, Oct. 20, 1858, and to this union were born a son and a daughter. Being left a widow in 1863, she was married some years later to W. H. Thompson, who died in 1882. Sister Thompson accepted present truth about thirty years ago, in Chicago, Ill., and remained a faithful member of the Forty-sixth Street church until the close of her life. Her death occurred at Pontiac, Ill., July 21, 1916. C. W. BENNETT.

**CROFOOT.**—Donald Crofoot, youngest son of Frank and Myrtle Crofoot, died, after a short illness, at the home of his parents, in Minneapolis, Minn., July 15, 1916. His age was 3 years and 6 months. Words of comfort were spoken by the writer. **GEO. M. BROWN.**

**ROLLINS.**—Mrs. Alice Rollins was born Jan. 4, 1848, in Knox County, Indiana, and died Aug. 8, 1916, at her home, in Vincennes, Ind. She was married Oct. 23, 1862, and became the mother of ten children, five of whom are living. In 1897 she accepted the third angel's message, and lived out its teaching to the day of her death. **W. H. GREEN.**

**LINDEMOOD.**—Died near Otay, Cal., Martha L. Lindemood, aged 66 years. She attended the first Sabbath meeting on the camp ground at San Diego, August 12, but was taken ill that night, and died the following Wednesday. She fell asleep trusting fully in the saving power of Jesus Christ. Her husband and six children mourn, but they sorrow in hope. **R. S. OWEN.**

**WALL.**—Henry Wall was born in Alexandertahl, Russia, in 1843. After coming to America, he resided for several years in South Dakota, and then moved to Escondido, Cal., where he died Aug. 11, 1916. He was an earnest Christian and a devout member of the Seventh-day Adventist church. He leaves his wife and a large family of children to mourn. **W. M. HEALEY.**

**GREEN.**—Mary B. Green was born in Maine, in 1830, and died at the soldiers' home in Minneapolis, Minn., July 16, 1916, aged 86 years. Sister Green buried two husbands and four children, her nearest surviving relative now being a niece. She accepted present truth in Winona, Minn., in 1892, and for a number of years was a faithful member of the Minneapolis church. **GEO. M. BROWN.**

**WILEY.**—Achsah L. Griffin was born Dec. 27, 1838, in Moira, Franklin Co., N. Y. She was married to James Wiley in Bangor, N. Y., Sept. 4, 1855. Five sons and two daughters were born to them. About fifteen years ago Sister Wiley became a member of the Seventh-day Adventist church. She died in Oswego, Kans., Aug. 10, 1916, after a lingering illness. Her companion and six children mourn. **F. R. PARKER.**

**BOSTON.**—Kinion Boston was born in Hardin County, Iowa, July 5, 1839. He was married to Martha Davis in Springfield, Mo., June 4, 1863, while he was a soldier in the Civil War. To them were born eleven children, six of whom are living. Brother Boston accepted the third angel's message nearly forty years ago. His death occurred at his home, near Little Beaver, Mo., Feb. 28, 1916. **S. A. MOTT.**

**TEVER—CROWDER.**—Died in Plant City, Fla., Aug. 9, 1916, J. C. Tever, in his seventy-sixth year. Two days later, his sister, Ellen Crowder, died, in her eighty-fifth year. They were born in Georgia. Twenty-two years ago they came to Florida, and through the efforts of Elder G. I. Butler accepted present truth. The funeral service was conducted by the writer, assisted by the pastor of the Baptist church. **J. C. MIKKELSEN.**

**GUSTAFSON.**—Gertrude Marie Gustafson died at the home of her parents, in Los Angeles, Cal., Aug. 13, 1916. Sister Gustafson was born Sept. 4, 1893, in Ishpeming, Mich. Through the labors of Dr. B. L. Dieffenbacher she united with this denomination in January of 1914. Her father, mother, six brothers, and one sister are among those who mourn. She closed her eyes trusting in the promises of the resurrection. **B. E. BEDDOE.**

**COLLINS.**—Aminda Collins died at her home, in Saranac, N. Y., Aug. 6, 1916, aged 48 years, 9 months, and 18 days. She accepted the third angel's message under the labors of Elder Bristol, and lived a consistent Christian life. She was always ready to assist neighbors and friends in trouble, and it was in this way that she contracted the disease which caused her death. Her husband, two daughters, and two sons survive. **H. L. SHOUP.**

**REEDER.**—Rachel Ferguson was born near Philadelphia, Pa., June 16, 1826. In 1845 she was married to W. M. Reeder. After moving to Kansas she became a member of the Seventh-day Adventist church at Fellsburg. The last ten years of her life were spent with her daughter, and she fell asleep Aug. 11, 1916, trusting in her Lord and Saviour. Four of her nine children survive. **CLARA B. KINTER.**

**MARTINE.**—Died in Storm Lake, Iowa, April 26, 1916, Mrs. Almeda Martine. She was born in Indiana, Jan. 20, 1847. A few years later the family moved to Illinois, and in 1866 she was married to Schultz Martine. She accepted present truth eighteen years ago, under the labors of Elder J. S. Hart. She was a faithful, consistent Christian, and enjoyed the confidence of all who knew her. She is survived by two sons. **W. A. MCKIBBEN.**

**TILBERY.**—Sarah J. Dingman was born March 20, 1848, in Fort Wayne, Ind., and died July 16, 1916, at her home, in Kalamazoo, Mich., where she had resided for about twenty years. In 1868 she was married to Wayne Tilbery. About thirty years ago she embraced present truth under the labors of Elder S. H. Lane, while in Indiana. She fell asleep trusting in her Saviour. Her husband and daughter, one brother, and one sister mourn. **S. B. HORTON.**

**BEARDSLEY.**—Mrs. Martha S. Beardsley was born near Sandusky, Ohio, April 28, 1827. March 2, 1845, she was united in marriage with Levi P. Beardsley. In 1874, under the labors of Elder A. O. Burrill, she accepted present truth, uniting with the Muir and Lyons church in Michigan. In 1882 the family moved to Bloomingdale, and she united with the church there. Her death occurred at the home of her son, near Bloomingdale, Mich., May 26, 1916. **S. B. HORTON.**

**HOYT.**—Mary Ann Hammond was born in England, March 17, 1825. She came to America when seven years of age, and lived in New York. Her marriage to Justus Hoyt occurred in 1845. In 1887 she was left a widow with seven children, three of whom are living. Many years ago she lost her sight, but by the eye of faith she looked forward to the Saviour's soon coming. She fell asleep at the home of her daughter, in Emporia, Kans., May 13, 1916. **W. H. CLARK.**

**NELSON.**—Hans T. Nelson was born in Thisted, Denmark, Oct. 24, 1865, and was killed in a railroad accident in Sioux City, Iowa, June 22, 1916. He came to America at the age of seventeen and settled in Nebraska, where he lived about twenty years. Afterward he moved to Wisconsin, but the last few years of his life were spent in Iowa. In 1890 he was married to Mrs. Christine Nelsen. The bereaved wife, three of their four children, and a stepdaughter are left to mourn. **W. A. MCKIBBEN.**

**RUTHERFORD.**—James N. Rutherford was born May 10, 1841, in Galena, Ohio. In 1861 he joined Company E of the Fourteenth Iowa Infantry, and served three years. He was married to Mellissa E. McCully Jan. 26, 1865. Three daughters were born to them. His wife died in 1873. Ten years later he was united in marriage with Lucrecia E. Davis. In 1885 he heard and accepted the third angel's message. He fell asleep, hoping for a part in the first resurrection, Aug. 4, 1916, in Sawtelle, Cal. His wife and three daughters mourn. **J. A. POWERS.**

**VAN ORNUM.**—Aurilla Terry was born in Jamestown, N. Y., May 22, 1856. She came to Michigan with her brothers, and Jan. 26, 1872, was married to H. L. Van Ornum in Berlin, Mich. In 1884 they moved to Dakota Territory, and since that time have made their home on their homestead or in the town of Forman. She was a member of the Seventh-day Adventist church for more than forty years, and was ever faithful, trying at all times to do her duty. Her death occurred Aug. 10, 1916. The bereaved husband and seven children mourn. **\*\*\***

**SIGMAN.**—Sarah Allen was born in Ohio, March 21, 1824. She was married to George W. Sigman April 1, 1837. To them were born seven children. In 1859 the family moved to Kansas, and most of her later life was spent in Manhattan. In the sixties she embraced the Sabbath truth, and became a charter member of the Manhattan Seventh-day Adventist church, holding first place on the record until removed by death, at the age of 92 years. All her children survive. **W. H. CLARK.**

**CARR.**—Laurence Earl Carr, son of May McCulloch Hanley, was born in De Luz, San Diego Co., Cal., June 27, 1896, and died at the St. Helena Sanitarium, July 21, 1916, at the age of 20 years and 24 days. At the age of twelve he was baptized, and united with the Seventh-day Adventist church. Although for a time he grew somewhat cold in his spiritual life, yet the past year, which was spent at the Pacific Union College, brought a great change. He came to see the beauties of the gospel, as revealed in this last message, and stated to some that it was his purpose to devote his life to the work of the ministry. His life was cut short suddenly by accident while he was engaged in his work. We believe that he fell asleep fully reconciled to God. He spent six years in Mexico with his mother, where he learned the Spanish language. Two years were spent at the Lodi Academy, and the last year of his life at the Pacific Union College. The funeral was held at the Seventh-day Adventist church in St. Helena, Sabbath, July 22, 1916. The writer, in speaking at this service, used the Scripture found in John 11:23-26. Interment was at St. Helena. Brother Carr leaves a mother, one sister, a stepfather, and two stepbrothers to mourn their loss. **E. E. ANDROSS.**

### Infantile Paralysis

VERY frequently, the last few years, some new disease has made its appearance. One of the latest and most terrible is infantile paralysis. Not only do a large percentage of those afflicted succumb to the disease, but very few ever entirely recover from its effects. The result is that the whole country is aroused as to the cause and prevention of this disease.

When infantile paralysis makes its appearance in a city, no section, seemingly, is immune from attack. The homes of the wealthy are stricken, as well as of those dwelling in congested or slum sections.

So dreadful is this disease that a number of cities and States have placed a strict quarantine against children coming from places where the disease is known to exist. Some cities have placed a quarantine against children either entering or leaving their borders. In order to help investigate the cause and cure of infantile paralysis, the Federal government has appropriated large sums of money, and delegated some of the best physicians in its employ to help municipalities study this question.

Since the last great epidemic of infantile paralysis, in 1907, medical science has made great progress in the study of this disease. Every one should know as much as possible concerning it. One of the leading articles of the October issue of *Life and Health* deals with the subject of infantile paralysis. Readers are given the benefit of the discoveries made regarding its transmission, and the best means of prevention.

A single copy of this magazine costs 10 cents; five or more copies, 5 cents each; fifty or more, 4 cents each. This number should have a large distribution. Orders can be sent to this office, or to your conference tract society.

# Two Books on National Topics

## Capital and Labor

Valuable facts regarding the enormous accumulation of wealth by financial interests, the unprecedented resources of our government and the banking interests of this country, and other indications of national, institutional, and personal prosperity occupy the first pages of the book.

The subject of trusts is treated in a lengthy chapter in which is collected much valuable information. The unsuccessful attempt of the government to unseat the various trusts from their thrones, the reversal of the decisions of lower courts unfavorable to the trusts, the liberal application of laws in favor of the trusts,— these are some of the facts brought to the attention of the reader and recorded in convenient form for reference.

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The book contains 208 pages, 51 illustrations, besides tables and diagrams. Price, 75 cents.

## American State Papers

A veritable encyclopedia on religious liberty. Historical sketches and patriotic speeches bearing on the subject, together with a vast amount of data collected from various sources, make this book the most valuable collection of facts on the subject of religious liberty ever printed.

It describes the blue-laws of colonial days, the development of religious liberty principles during the eighteenth century, the controversy carried on between religious liberty and religious intolerance during the past one hundred years, and the history and operation of more recent Sunday laws.

In these days when Catholicism is endeavoring to tighten its grip on the affairs of this country, and papal bigotry is asserting its old-time spirit of persecution, the publishing of such a book is much appreciated.

Every Seventh-day Adventist should read this timely book, and place it within the reach of as many persons as possible. It contains 800 pages, and is bound in two styles. Cloth, \$1.25; Library, \$2.00

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By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

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WASHINGTON, D. C., SEPTEMBER 14, 1916

ELDER W. A. SPICER reached Washington last week, returning from his visit to Great Britain.

A LETTER from Dr. W. A. Ruble tells of the excellent success which is attending the work of the New England Sanitarium, at Melrose, Mass. The institution is having an excellent patronage, and the Lord is blessing the work in many ways.

A POEM was published some time ago in the REVIEW, "If I Should Die Tonight," which was credited to Henry Ward Beecher. We learn that this is a mistake, and that credit should have been given to Miss Arabella Eugenia Smith, who died at Santa Barbara, Cal., July 25, aged seventy-one years.

BROTHER F. F. OSTER, who is still laboring in Persia, writes that he has been holding some meetings in Tabriz, where an interest was developed from the labors of Sister Staubert. He presented the Eastern Question to a large audience in the Armenian Club House. We are glad to hear that these workers are well and able to continue their work.

ON Sabbath, October 14, there will be given in our churches readings relating to our medical work in Loma Linda. An interesting program has been prepared. At this time a collection will be taken for the benefit of The Ellen G. White Memorial Hospital to be erected at Los Angeles as an adjunct of the work at Loma Linda. We hope that every reader of the REVIEW will definitely plan to have a part in the offering which will be made on that occasion.

IN a letter recently received by the Mission Board from Sister J. V. Willson, of South Africa, she states that Sister W. H. Anderson and herself plan to leave together for the States as soon as business affairs and sailing arrangements permit. While sorrowing, Sister Willson's courage is good, and she desires to find some place where she can help in the finishing of the work. Her husband sleeps near Kimberley, where they have so long labored. Her only daughter lies buried on this side the ocean. To such the morning of the resurrection is bright with future promise.

A LETTER from Elder Joseph Steed, of Apia, Samoa, in which he inclosed an article for the REVIEW, tells how the work is going forward in that island. Brother Steed says: "Our work is progressing. We have just completed a good mission home, the first we have had in this part of the field, making two mission homes that we now have in Samoa. This, with the needed church, will help to give our work a standing that it has not had for many years. We rejoice when we see the progress of the message in other lands, and long for the time to come when as workers we shall rejoice together in the final harvest."

A LETTER from Mrs. M. C. McReynolds informs us that in the list of graduates from the Loma Linda Medical School, published in the REVIEW, one name was omitted, that of Dr. Addella M. Black, who was graduated from the medical school in 1915. She is now taking a needed rest at her home in Indiana, but will shortly connect with one of our institutions.

IN the July number of *Eastern Tidings*, the official organ of the India Union Mission, Brother C. Stafford, who has been selling publications in that field, tells how he was summoned before the district superintendent of police to answer for his faith. He had been reported as circulating Christian Science literature and working for Christian Science hospitals. The inspector soon learned that our brother is a member of the Seventh-day Adventist Church, of which he had never heard. Brother Stafford, in writing of his interview with this official, says:—

"On the day in question, I duly appeared. I was more severely cross-questioned than I had ever been before. It was evident that the inspector had never heard of Seventh-day Adventists; and while he questioned me, he wrote the answers very fully. Altogether, through his questioning, I was able to place clearly before him many points of our faith, the number of sanitariums we have throughout the world, our schools, etc. 'Why,' he said, 'I don't understand what sanitariums have to do with a religious body. Can you tell me that?' I told him, referring to the great work Christ did along this line. Then he said, 'Well, what is this seventh-day business? I do not understand.' Thank the Lord, I was able to give him an answer to this also. All the while he was taking notes, and by the time we had finished, he had a sheet of foolscap written closely on both sides. He finished by taking a copy of my birth certificate, and thanking me for the trouble."

### Progress in Europe

A RECENT letter from Elder Guy Dail, secretary of the European Division of the General Conference, brings this truly encouraging word regarding the progress of the message in that war-stricken region of the earth:—

"During 1915, so far as we have been able to receive returns, our Division baptisms amounted to 4,351, 616 fewer than in 1914. This brings our membership up to 37,422, against 35,146 the preceding year. Our tithe amounted to \$374,928 and offerings to \$91,505, or \$4,937 less than in 1914. Our book and paper sales amounted to \$416,096, as against \$424,869 in 1914. In 1914 we had 695 workers in active service; at the present time we have only 582. Our canvassers in 1914 numbered 831; at the present time, 675. The figures for both years are not entirely complete. They are as complete as we can make them just now.

"There is every reason, in view of war conditions, to thank God. Difficulties are pressing in on many sides. Persecution threatens us in many places, and is actually in progress in some countries; but the message will go till the final harvest."

Let us continue to remember our brethren who are laboring to advance the message in the great war zones of Europe.

### The Present Truth, September List

It is necessary to announce a slight revision of our plan for handling the September list of Present Truth, in order to meet the needs of the great work which the Lord is evidently developing in this matter among his people.

A few days ago a little pebble was dropped into the great ocean of God's providences, and the encircling waves of influence and action have extended until they already reach far beyond our knowledge and plans.

As the Present Truth numbers have developed so as to cover more of the leading points of our faith, the circulation has increased, until during the past few months we have been sending out an average of a quarter of a million copies a month.

A thought occurred to Brother D. W. Reavis, who has charge of the circulation of Present Truth, that we might, with our office facilities, help our brethren and sisters who wish to place this complete series of twenty-four numbers in the hands of their neighbors, relatives, and friends. Therefore he announced an offer to send the Present Truth Series at the rate of one copy a week, beginning with No. 1, to all whose names and addresses were sent in before September 1, accompanied by 24 cents for each subscription. The list was to close September 1.

We have to confess that the unexpected happened, and we find ourselves almost buried beneath a shower of orders.

Subscriptions have come in during the past week at the rate of two thousand a day. As each subscription means twenty-four numbers, the daily orders call for nearly fifty thousand copies. The facilities of our periodical department are taxed as they have not been since the issuing of the War and Eastern Question Extras in 1914.

Stencils must be cut for all these subscriptions before the first number can be sent out. Our stencil machines are being run double shift. We are talking a third shift. We are endeavoring to get two more stencil machines immediately for this work.

But with all this effort, it is mechanically impossible for us to handle these subscriptions and begin sending out the Present Truth the first of September. Besides, it does not seem in harmony with what God is doing in this matter to stop this list abruptly when it is coming in at such a rate. We have decided, therefore, to hold this list over during the month of September, and begin mailing the papers the first week in October.

This readjustment in the plan will enable our brethren and sisters to send in the names they wish added, to this list, and it will give us time to provide additional facilities to handle the work.

Such evidences that God is working mightily with his people are a great encouragement to us all. Surely the kingdom of heaven is like unto a grain of mustard seed.—the smallest of all seeds, but when it is grown, it is the greatest thing in the world.

We rejoice in God over this development, and trust that the slight change in the plan will be an inconvenience to no one. We hope and pray that many who sit in darkness will see the light of God's truth as the result of this movement in behalf of neighbors and friends.

REVIEW AND HERALD.  
E. R. Palmer, Mgr.