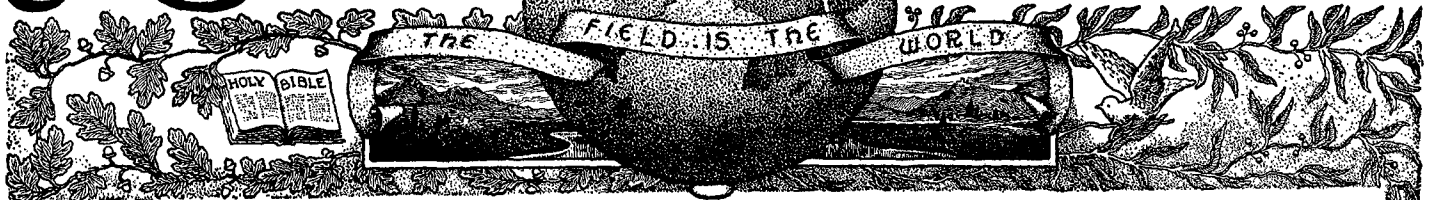


The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, May 17, 1917

No. 20

THE GOSPEL TO ALL NATIONS



IN THE BOTANICAL GARDENS, CALCUTTA, INDIA

Special Attention

INSTITUTIONS IN THE SOUTH- LAND

It was our privilege during the month of April to visit three institutions in the South which have to do with molding and shaping this movement. These we will mention in the order in which we visited them.

Oakwood Junior College

It was at this institution that the spring council of the North American Division Conference Committee was held. The school is located five miles from the city of Huntsville, Ala., on a tract of three hundred and fifty-eight acres. This farm was part of an old slave plantation of ante-bellum days. The plantation house, over one hundred years old, is still used in connection with the school. The institution owns eight buildings, arranged about one hundred and fifty feet apart around the outside of a large open circle. Formerly the campus was heavily wooded with great oak trees, but only a few of these giant sentinels of the forest remain. Many were destroyed by a windstorm several years ago. In their place is a beautiful grove of walnut, maple, and cedar.

School work was begun here in 1895, the present site having been selected by Elders O. A. Olsen and G. A. Irwin. When we remember that this is the only training school for colored workers in our denomination, its importance is at once recognized. Already a large number of workers have gone out from the institution. Others are in training. We were pleased to find about one hundred and twenty-five bright young men and women preparing for labor among their own race.

With the general advance of educational standards, it has been felt for some time that the Oakwood Manual Training School should be raised to fourteen grades of work. It was decided to do this at the Huntsville council, and to change its name to Oakwood Junior College. This higher standard of work will require additional facilities, and, as has already been reported, it was voted to raise \$60,000 for placing the school upon a proper foundation for carrying forward this work.

For a number of years Prof. C. J. Boyd, with his faithful wife, has stood at the head of the school and conducted its operations. They have done efficient work, the character of which is attested by the earnest colored men and women laboring in the field who look back to this school as

their Alma Mater. It was felt at this meeting that Professor Boyd could better serve the school by promoting its general interests in the field during this period of extension. Accordingly he was released for this work, and Prof. J. I. Beardsley, of Nebraska, will take charge of the school, beginning with the next school year.

Associated with Brother Boyd on the faculty are the following: Walter L. Bird, English and ministerial department; F. W. Halladay, mechanical department; George H. Jeys, preceptor, history, printing; Cecil S. Corkham, assistant manager, commercial, mathematics; Bertha N. Bartholomew, normal department; Etta L. Reeder, cooking, nurses' training department; Florence F. Williams, preceptress, preparatory branches; Nellah C. Jeys, music department; Margaret E. Lewis, dressmaking; John M. Swofford, farm superintendent; D. H. Lewis, broommaking, tent department; Isabella Cartright, matron; T. J. Buckner, bookkeeper, assistant commercial.

We found an excellent spirit in the school, both in the classrooms which we were privileged to visit and in the carrying forward of the school industries. The faculty and students seem to be imbued with the true spirit of this message. We believe that this school is worthy of the hearty support of the denomination, which it has enjoyed for many years. In this institution the colored young men and women of the church can secure a preparation for real service. And we believe that they should avail themselves of its opportunities and the advantages it offers. Our colored brethren and sisters can intrust their sons and daughters to this institution with the utmost confidence that their welfare, physically, educationally, and spiritually, will be safeguarded. We shall long remember the very cordial welcome which we received here, and the pleasant days we spent with them.

Southern Publishing Association

We next visited our publishing house at Nashville, Tenn. This is the first time we have ever had the privilege of visiting the Southern Publishing Association, although for years we have recognized the excellent influence going out from it to the entire field. Here, with the other delegates from the council, we met Brother R. L. Pierce, general manager; L. A. Smith, editor of the *Watchman*; and other workers with whom we have been pleasantly associated in years gone by.

On the second floor of the office building is a neat chapel, employees' library and reading-room, the art de-

partment, and the editorial rooms. All other departments, including the manufacturing department, are on the ground floor. This arrangement has increased the facility of the work and the production of the plant. The building is 72 x 170 feet. It is well equipped throughout. There have been added recently two new pieces of machinery; namely, a new press with color attachment and combination extension delivery, and a new Dexter combination stitcher and feeder. The last-named is the only one of these machines now in use in the South.

We found about fifty employees at work. In the summer this number will be increased by the return of a number of younger workers, who attend school during the winter and work in the institution during the summer. For the benefit of its employees in these days of the high cost of living, the publishing house has opened a store, through which it furnishes to its workers staple groceries at wholesale prices. This is a source of much encouragement to the employees.

We learned from Brother Pierce that the sales of the book department for 1916 showed a gain of more than \$16,000 over those of 1915, while the sales for the first three months of this year present a gain of seventy-four per cent over those of the same period for last year. The goal which the institution has set for itself this year is the sale of publications amounting to \$250,000, and the Southern Union Conference has set its goal as a conference for \$100,000 in the sale of books.

The *Watchman* had an excellent circulation last year. It has exerted a wide influence in the field, and is becoming a strong factor in our denominational literature in the proclamation of the message among the millions of this country. The Lord has greatly blessed Brother Smith, and his assistant, Brother Pearce, in the efforts they are putting forth to make the magazine an effective journal in defense of the truth for this time. We earnestly hope that the Harvest Ingathering number of the *Watchman* will serve still further to increase its circulation and power for good. This number promises to be one of the best ingathering papers which has ever been issued by any of our offices. Already an order for 10,000 copies has been received from the Tennessee River Conference. The tract society secretary, in placing this order, gives the following estimate of the artistic design of the paper, an estimate with which all who

(Continued on page 5)

The Advent Herald

HOLY BIBLE

THE FIELD IS THE WORLD

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. 94

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 17, 1917

No. 20

EDITORIAL

WHY BE DISCOURAGED

WHY should we feel discouraged over the conditions which we see around us? Why should we become unsettled and fearful over the outlook? What we see today is but a fulfilment of the prophecies to which we have long looked forward. The Word of God tells us that the closing days of earth's history will be marked with darkness and disaster,—that war, famine, and pestilence will prevail. See Joel 3:9-16; Zeph. 1:14-18; and other scriptures. We are seeing at the present time a partial fulfilment of these divine predictions. They will be fulfilled in much fuller measure in the days to come.

We may deplore the fact that these conditions exist. We may even suffer mental and physical distress. It is quite probable that we shall. The Scriptures say of the great ransomed throng: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." This would indicate that the redeemed of the Lord may suffer some of these things. But God has promised that he will be their rock of defense, their shield, their strong tower, into which they may run and be safe. He has promised that when they go through the rivers of tribulation and distress, the waters shall not overwhelm them. Isa. 43:1, 2.

Now that we are beholding the fulfilment of the word of the Lord, shall we become discouraged and dismayed?—Nay, verily. This is the time for hope and courage and confidence in God. By the conditions around us our hearts may be made sad, but in the Lord we may rejoice and be glad, because we know that the very things we see are the signs of his coming, omens of our deliverance.

For such a time as this the forty-sixth psalm, we believe, was especially written. Turn and read the comforting message contained in this scripture:

"God is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,

And though the mountains be carried into the midst of the sea. . . .
Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
The Lord of hosts is with us; the God of Jacob is our refuge."

Let us remember, dear brethren and sisters, that God still lives, and there is light in him. Let us turn our faces to the light. Let us talk hope and faith and courage. Let us remember the work which God has committed to us, the work of saving others, and go out into the gathering gloom and labor for the souls wandering in darkness, for whom Christ died. In this labor we shall find inspiration. In our efforts for the salvation of others we shall forget the conditions which threaten our temporal prosperity. The outlook may appear dark, but the uplook is bright with light and hope and promise. Let us look up.

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's palm."

F. M. W.

TRYING TIMES

TRULY the present days are the most remarkable in the world's history. Speaking of the condition in the United States, the Washington, D. C., *Evening Star* of March 3, well expressed the present condition in the following words:

"The times are grave beyond appraisal. The world is aflame. Who may say what a day or an hour may bring forth? This country is throbbing with excitement. No section is languid or indifferent toward what exists or may develop. Why, then, should not the full power of the country be marshaled and ready for action?"

In less than two weeks after the publication of the editorial from which the above words are quoted, news came of the great revolution in Russia, an event which no one could have anticipated would take place so soon and with so little bloodshed. It may be that this revolution is but the prelude to others in other countries. The condition in some of the countries

at war is thus pictured editorially in the *Washington Post*:

"The poorer people are starving; they have lost their relatives in battle; they have no resources; they no longer care whether victory or defeat is to be the end, so long as the finish can be hastened. They demand bread. It is this ominous cry that sends a chill to the hearts of rulers. It means revolution."

The same paper, in an issue of a subsequent date, presents a picture of the effect which it considers may be expected from the overthrow of the autocratic government in Russia. We quote only a portion of this editorial:

"Any attempt to measure the far-reaching effects of the overthrow of autocratic government in Russia is almost frustrated by the stupendous vision of possibilities that is immediately brought into view. Only by going back over the history of the autocracy, recounting its workings and measures, and assuming that a free government will work in the opposite direction, can a vague outline of the future of Russia be drawn.

"Great as may be the importance attached to the political results that are bound to ensue, the benefits that will accrue to humanity probably are entitled to the first consideration. By a reverse process, the kindled imagination beholds large numbers of political prisoners coming back to their homes and freedom from banishment in Siberia. It is inevitable that these, representing in so many instances the best thought and the best blood of the people, will be given immediate liberty. . . .

"Still more encouraging is the thought that the spread of democratic government may indeed be the way to the end of wars. The cheer that has come to this country through the receipt of the good news is instinctively based on the feeling that Russia, once at peace, will not seek war. Republics that have entered upon their rightful career do not wage wars of conquest."

While we cannot share this writer's hope in the banishment of war from the present world, we do recognize that without question we are entering upon days which may mean a complete revolutionizing of the whole world, politically, industrially, and socially. Many reforms which have for years been considered academic are now being actually worked out. The prohibition wave is sweeping all before it, and the restriction of the use of alcoholic drinks is more or less complete in all the countries now at war. It does not now seem beyond the range of possibility that the next few months may witness a still further advance in prohibition lines.

The agitation for woman suffrage, which only recently was also consid-

ered largely academic, is now becoming a national question in the United States, and it is thought that the women of the European countries at war may also be granted a franchise at the conclusion of the war. The most striking suggestion of all is the news item which appeared in the public press stating that under the proposed new constitution in Russia the women of that hitherto backward land may be granted participation in political life.

Surely, as the quotation with which we began this article says, we cannot tell what a day may bring forth.

L. L. C.

A THOUSAND YEARS AS YESTERDAY

"A THOUSAND years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. 90:4.

Great and eternal is our God. Time with him is as nothing. It is one eternal *now*. A nation comes on the stage of action; and though it issue its laws for a thousand years, with God this is but a day that is soon gone. The world moves on for a thousand years, its history is written upon the books of time, nations come and go; but all this is as a "watch in the night," but a moment in the great stretch of eternity.

We speak of a fast age. Men are rushing with all the speed they can command in the pursuit of some coveted goal. But God is never in a hurry. He inhabiteth eternity. He can calmly wait. Men grow impatient, and wonder why events long foretold are delayed. But be patient. The Lord, before whom the past and the present are alike outspread, will fulfil his word in his own time.

Of Amalek the Lord once said:

"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." Ex. 17:14.

Time went on. A century passed, and then another, and still Amalek flourished. Another hundred years moved by with measured tread, and then another, until four centuries had been marked off. It seemed that God must have forgotten his word. Suddenly the Lord spoke:

"I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:2, 3.

God waited, but he did not forget; he fulfilled his word. Amalek is no more.

Speaking of Egypt, a prophet of the Lord said:

"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Eze. 29:15.

Mark the words. The nation is not to become extinct; it is to exist, but is to be base. How could this ever be? The fertility of Egypt won for her at one time the title of "the granary of the world." "She had been the mother of science and letters and art. At the fire which burned upon her hearth, the nations had kindled the lamp of knowledge, which has burned on age after age, and which now flames so brightly."—*Urquhart*.

Thebes was a magnificent city. Speaking of its ruins, Pocke says they are of "such magnificence and solidity as may convince any one who beholds them that, without some extraordinary accident, they must have lasted forever." Alexandria, too, was a city of magnificence and wealth. How could such a nation ever become "base"? And *Urquhart* tells us that "so late, then, as the year 638, as far as human foresight is concerned, the fulfilment of this prediction could not have been foretold as even probable."

But time has fulfilled the words of the ancient seer. Talent, genius, and intellect seem to have departed from the descendants of the proud Pharaohs, and today Egypt is, as the Lord declared it would be, "the basest of kingdoms."

Daniel, in interpreting the dream of Nebuchadnezzar, said that Babylon would not always continue, but that another kingdom would arise. Dan. 2:39. The years passed, and those who ought to have remembered the divine prediction forgot it. But on a night of revelry and debauchery, while the king and a thousand of his lords were sacrilegiously drinking from the sacred vessels of the Lord's house, and praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone," a hand appeared, tracing in mystic characters the doom of the nation and the fulfilment of God's word. Belshazzar was slain, and the kingdom given to others, even to the "third kingdom of brass," that was to bear rule over all the earth.

Speaking to the ancient city of Capernaum, the Lord uttered this awful warning, because of her rejection of light: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. 11:23. Centuries went by. Capernaum survived the conquests of Rome. But it was tending toward the tomb. In the thirteenth century it was described as "a humble village, containing scarcely seven fishermen's

huts." But the Lord fulfils his word. A thousand years are but as yesterday when it is past. "Capernaum has gone down into hades, and men are now unable to point with absolute certainty even to its grave."—*Urquhart*.

I might go on reciting numerous special instances of the fulfilment of the word of Jehovah. We are not living in the youth of history, but in its maturity. The past millenniums but testify to the accuracy of the divine forecasts.

Perhaps you thought, when you embraced the message of a soon-coming Saviour, that ere this you would have seen your Lord, and been welcomed to the celestial city. Do not cast away your confidence, for it has great reward. Though "one day is with the Lord as a thousand years, and a thousand years as one day," he "is not slack concerning his promise." Our Lord will come.

This assures us that the closing predictions yet unfulfilled will in God's good time be accurately met. The events attending the close of probation and the end of the world will all come to pass. We have but to wait patiently to see the salvation of God. Though the vision tarry, wait for it. He who maketh war to cease unto the ends of the earth will ere long appear, and the ransomed of Jehovah who have waited for him will be gathered home.

With the Lord the seeming delay is but as a watch in the night when it is past, and when the very hour determined in the councils of heaven shall arrive, the Son of man, as a mighty conqueror, will ride forth to reap the harvest of the earth, gathering the wheat into his garner, and casting the tares into the great wine press of his wrath. G. B. T.

LIFE OF JOHN KNOX SAVED BY PROVIDENTIAL INTERVENTION

GEORGE WISHART, the Scottish Reformer, knew that he was to give up his life at the stake. Again and again he had seen the hand of God delivering him, but he believed that it was by the Spirit that he had the conviction of the certainty of the martyr's death. When he was about to go to the stake, he comforted his friends with the words:

"God shall send you comfort after me. This realm shall be illuminated with the light of Christ's gospel as clearly as ever any realm since the days of the apostles. The house of God shall be builded in it."—*John Knox, "History of the Reformation in Scotland."*

These prophetic words were fulfilled. And the leading human agent in the Reformation in Scotland was John Knox, the youthful compan-

ion of Wishart. In Knox's history — which he would not allow to be published during his life, as he was one of the chief actors in the Scottish reform movement — he tells of occasions in which he, like Wishart, found the Lord making known to him his course in certain matters of future experience.

Soon after Wishart's death, the French Catholic forces were invited to Scotland, and young Knox and many associates were taken prisoners and made to serve as slaves pulling at the oars in the French galleys. Deliverance seemed impossible, and Knox was nearly dead with the rigors of the cruel life. He was more frail than others who succumbed. But he felt a definite conviction from God that there was a work for him to do in Scotland. In his history he tells of conversations with an associate in the galleys:

"The said James Balfour being in the galley with John Knox, and being wondrous familiar with him, would oftentimes ask his judgment, 'If he thought that ever they should be delivered?' Whose answer was ever, from the day that they entered into the galleys, 'That God would deliver them from that bondage to his glory; and in this life.' And lying between Dundee and St. Andrews, the second time that the galleys returned to Scotland, the said John Knox being so extremely sick that few hoped for his life, the said M. James willed him to look to the land, and asked him if he knew it? Who answered, 'Yes, I know it well; for I see the steeple of that place where God in public opened my mouth to his glory; and I am fully persuaded, how weak soever that I now appear, that I shall not depart this life till that my tongue shall glorify his holy name in the same place.' This reported the said M. James in the presence of many famous witnesses, many years before that ever the aforesaid John set his foot in Scotland this last time to preach."

The same Providence who delivered Knox at last from slavery in the galleys, and brought him back to lead the Reformation in his native Scotland, preserved his life from many dangers in those rough times. Once the Lord delivered him from an assassin by giving him a forewarning of the impending peril, and that through no human agency. The old author, Baxendale, in his "Dictionary of Anecdotes," tells the story briefly as follows:

"John Knox was accustomed to sit at the head of the table in his own house, with his back to the window; yet on a certain night, such was the impression on his mind, that he would neither sit in his own chair nor allow any other person to sit in it, but sat on another chair with his back to the table. That very night a bullet was shot in at the window, purposely to kill him, but the conspirators missed him; the bullet grazed the chair in which he used to sit, lighted on the candlestick, and made a hole in the foot of it, which it is said is yet to be seen."

Knox had not always the winning manner of Wishart, his teacher, but his rough-and-ready and iron-souled devotion to the cause of reform was

used of God for the breaking down of the ramparts of the papal superstition in Scotland. And that realm, as Wishart prophesied, was indeed illuminated with the light of Christ's gospel.

W. A. S.

INSTITUTIONS IN THE SOUTHLAND

(Continued from page 2)

have seen the advance pages will agree:

"We have examined the cover designs which have been prepared for the Harvest Ingathering issue of the *Watchman*, in which the artist has portrayed the giving of the gospel commission to the disciples, 'Go ye,' showing the world-wide field in a beautiful and impressive manner.

"The artist has very skilfully presented his thought by means of a marine blue and gold sunset scene, and has artistically avoided the use of colors of a deeper hue. The picture thus presented lends a dignity and richness to the setting which makes a masterpiece of beauty.

"Believing that this excellent cover will add much to the appearance and circulation of this number, we are today placing our order with you for ten thousand copies, to be delivered as soon as this issue is off the press."

Two little books, "The Other Side of Death" and "The Christian Sabbath," recently published, are having an excellent sale, much better than was expected. The manuscript for a new book is in hand for early issue. This will bear the title, "The Return of Jesus." The book will contain sixty half-tones, all of which will be printed on eggshell paper. It will be the first book of this style ever printed by the denomination, and the brethren anticipate for it a large sale.

The delegates to the spring council spent two very pleasant hours going through the institution and partaking of a lunch served by the management. Several speeches were made, and a male quartet rendered most beautifully several Southern melodies.

The Lord has abundantly blessed the work of the Southern Publishing Association. The influence of this institution has grown with the years, and we believe that it has a great future before it. We hope that our brethren and sisters throughout the field will rally to the support of its publications, and give them an extended circulation.

The Nashville Agricultural and Normal Institute

The last institution which we visited in the Southland was the school for the training of Southern workers, established at Madison, Tenn. We were very pleasantly surprised, on reaching the school farm, to find not one or two buildings, but a small village, consisting of some thirty or forty buildings, all devoted to the varied interests of the school. These are located on a beautiful plat of ground

slightly higher than the surrounding farm of four hundred acres owned by the school. One hundred and sixty-five acres of the farm have been brought under cultivation and are devoted to the raising of ordinary farm products. Peaches, plums, cherries, strawberries, blackberries, and other fruits are produced in abundance. Nearly all the school supplies are raised on the farm.

Twenty-five Jersey cows constitute the dairy herd and furnish an abundant supply of milk and cream. This herd is housed in an up-to-date sanitary dairy building. A record is kept of every cow, and the milk is tested regularly from time to time.

The school pumps its water from the Cumberland River near by. The drinking water is supplied by wells and cisterns. None of the buildings are large. Students and teachers all live in cottages.

Gotzian Hall is the main chapel and school building. It is so arranged that when the rooms are thrown open into one, it will seat about three hundred persons. The school family numbers about one hundred. All the work about the buildings, including the cooking, is done by students, under the direction of some member of the faculty. Meals are served on the cafeteria plan.

The school work is conducted on a unique basis. Short-course work is offered four times during the year. Particular emphasis is placed upon manual training subjects. For the benefit of the visiting brethren, an exhibit was made of the short-course work, which included the complete furnishing of a bedroom, every article — bedstead, dresser, stand, tables, chairs, etc.—being the work, in this case, of girl members of the cabinet class; a display of dresses and other articles from the sewing department; rugs woven on the school loom; wagon wheels, doubletrees, etc., from the blacksmithing class; harness made and repaired by the young men, and shoes from the cobbler. A practical demonstration of cooking was given in the dining-room, when the school served an excellent dinner to the visiting brethren. Printing is one of the industries taught, this department turning out pamphlets, leaflets, school blanks, announcements, etc.

The specific work of the school is to train teachers and medical missionaries for self-supporting work in the South and in foreign fields, and the course of instruction is planned for this purpose. The student pursues only one study at a time. On this he concentrates his whole attention, and it is claimed by the advocates of this plan that the student is able to master a subject much more thoroughly

than would be possible were his interests divided,—that he accomplishes in a year as much as the ordinary student, and at the same time is able to take part much more readily in the manual training work. Already a number of students have gone out from this center into the mountain regions of the South, where they are carrying on hill-school work. It was not our privilege to visit any of these outstations, but excellent reports came to us of the work they are doing.

The Sanitarium

About thirty patients were receiving treatment at the sanitarium. Among these were some of the best people of the city of Nashville and neighboring towns. The sanitarium also, like the school, is built upon the cottage plan. With wood stoves heating many of the rooms, and with the kerosene lighting, one could easily imagine himself back in the days of his fathers rather than in a twentieth-century sanitarium or school. But there is an attractiveness in the rural surroundings, a fellowship in the hospitality given, a joy in communion with nature, which leads one to forget many of the conveniences of this modern age, and find in a visit to this place a genuine rest from the strenuous conditions out in the great world.

Patients with whom we talked were enthusiastic in their praise of the care which they receive and of the results which have attended their stay at this place. The sanitarium is conducting a two years' nurses' course, and a number of excellent young men and women are availing themselves of this training.

Meeting Old Friends

It was our privilege to speak twice to the family of students and patients. It was also a great pleasure to meet here with old-time friends,—Prof. and Mrs. E. A. Sutherland, Miss M. Bessie DeGraw, and particularly Mrs. N. H. Druillard, with whom, together with her good husband now deceased, we were very pleasantly associated for a number of years in the Boulder-Colorado Sanitarium. These workers have labored under a very heavy burden for many years in connection with the development of work in Madison. God has blessed their labors.

We are glad that the school is recognized as one of our regular training schools for Southern workers. We believe it is worthy of the support and confidence of our brethren and sisters, and we know of no place where men and women, especially those who have become settled and wish a speedy preparation for mis-

sionary work, can find better opportunities. The school is not designed particularly for younger students, but for those of more mature years, who after a short course in the institution can go out and do independent work in needy sections of the South.

We enjoyed our visit to these institutions, and pray that the rich blessing of the Lord will rest upon all our brethren and sisters in the Southland, as, under many difficulties unknown to the North, they endeavor to carry forward their part of the work God has committed to us as a people.

F. M. W.



MISSION OFFERINGS

ONE fourth of the year 1917 is now in the past, and its record of contributions to the Twenty-cent-a-week Fund has been made up. We believe the report which appears in connection with this statement will be read with much interest because all are interested in our world-wide work. Everywhere the doors are open for the consecrated missionary to enter and make known the everlasting gospel's claim for this hour. The answer that comes back from the mission fields that have heard the message is, "Send more workers."

How well we can respond to these appeals will depend upon the funds placed in our treasury.

The full quota asked for on the Twenty-cent-a-week Fund for the first quarter of this year amounts to \$202,059. How nearly we have reached this sum is shown by the report. Eleven conferences have contributed more than the regular allotment thus early in the year.

When the amount contributed during the past quarter is divided between 77,715 members, we find the average contribution for the period to be \$1.81. The average weekly donation is 13.9 cents. If we had received 6.1 cents additional each week from each member, we would have gathered in the full quota on our mission fund for the first quarter.

Our work in each mission field is growing. To continue this growth, however, more workers are called for, but these individuals can be supplied only as we have funds for extension and enlargements. During the early portion of each year the income of the Mission Board has been below the requirements, hence it has oftentimes been difficult to get through the summer season with sufficient funds for the needs of each mission station. A full donation each month from each member, on the Twenty-cent-a-week

STATEMENT OF THE TWENTY-CENT-A-WEEK FUND FOR THREE MONTHS ENDING MARCH 31, 1917

Conference	Membership	Amount at \$2.60 per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	951	\$ 2472.60	\$ 2041.15	\$ 431.45	\$
Greater New York	1448	3764.80	3932.25	.....	167.45
Maine	602	1565.20	1255.29	309.91	.....
Massachusetts	1576	4097.60	3191.29	906.31	.....
Northern New England.....	640	1664.00	963.16	700.84	.....
Southern New England.....	501	1302.60	1359.18	.....	56.58
Western New York.....	865	2249.00	2383.82	.....	134.82
Bermuda	62	161.20	46.74	114.46	.....
Totals	6645	17277.00	15172.88	2462.97	358.85
CENTRAL UNION					
Colorado	2089	5431.40	3993.05	1438.35	.....
Kansas	2148	5584.80	5470.12	114.68	.....
Missouri	1362	3541.20	1930.50	1610.70	.....
Nebraska	2219	5769.40	2390.90	3378.50	.....
Wyoming	570	1482.00	1649.93	.....	167.93
Totals	8388	21808.80	15434.50	6542.23	167.93
COLUMBIA UNION					
Chesapeake	700	1820.00	1097.55	722.45	.....
District of Columbia.....	1150	2990.00	1870.63	1119.37	.....
Eastern Pennsylvania	1285	3341.00	2306.72	1034.28	.....
New Jersey	1036	2693.60	2647.01	46.59	.....
Ohio	2223	5779.80	4147.76	1632.04	.....
Virginia	611	1588.60	969.17	892.43	.....
West Pennsylvania	910	2366.00	1751.40	614.60	.....
West Virginia	259	673.40	479.93	193.47	.....
Totals	8174	21252.40	14997.17	6255.23	.....
EASTERN CANADIAN UNION					
Maritime	283	735.80	367.66	368.14	.....
Ontario	568	1476.80	1536.95	.....	60.15
Quebec	167	434.20	272.75	161.45	.....
Newfoundland	61	158.60	203.88	.....	45.28
Totals	1079	2805.40	2381.24	529.59	105.43

LAKE UNION

East Michigan	1702	\$ 4425.20	\$ 2593.12	\$1832.08	\$
Indiana	1735	4511.00	2805.07	1705.93	
Northern Illinois	1660	4316.00	3278.67	1037.33	
North Michigan	1042	2709.20	955.97	1753.23	
North Wisconsin	752	1955.20	817.45	1137.75	
South Wisconsin	1891	4916.60	1774.72	3141.88	
West Michigan	2598	6754.80	3545.24	3209.56	
Southern Illinois	759	1973.40	1490.54	482.86	
Totals	12139	31561.40	17260.78	14300.62	

NORTHERN UNION

Iowa	2594	6744.40	5618.57	1125.83	
Minnesota	1863	4883.80	5119.13		275.33
North Dakota	1424	3702.40	6792.60		3090.20
South Dakota	1119	2909.40	1959.57	949.83	
Totals	7000	18200.00	19489.87	2075.66	3365.53

NORTH PACIFIC UNION

Montana	649	1687.40	1332.58	354.82	
Southern Idaho	964	2506.40	1430.03	1076.37	
Southern Oregon	801	2082.60	1347.42	735.18	
Upper Columbia	2412	6271.20	3630.60	2640.60	
Western Oregon	2454	6380.40	3774.35	2606.05	
Western Washington	2320	6032.00	2881.23	3150.77	
Alaska	12	31.20	46.47		15.27
Totals	9612	24991.20	14442.68	10563.79	15.27

PACIFIC UNION

Arizona	478	1242.80	630.20	612.60	
California	1749	4547.40	2707.64	1839.76	
Central California	1526	3967.60	2582.55	1385.05	
Inter-Mountain	648	1684.80	1060.44	624.36	
Northern California	1728	4492.80	3060.22	1432.58	
Northwestern California	1295	3367.00	2619.65	747.35	
Southern California	2121	5514.60	4010.34	1504.26	
Southeastern California	1830	4758.00	3018.58	1739.42	
Nevada	174	452.40	419.49	32.91	
Totals	11549	30027.40	20109.11	9918.29	

SOUTHEASTERN UNION

Cumberland	643	1671.80	793.17	878.63	
Florida	1001	2602.60	3034.72		432.12
Georgia	552	1435.20	750.77	684.43	
North Carolina	660	1716.00	808.53	907.47	
South Carolina	397	1032.20	395.38	636.82	
Totals	3253	8457.80	5782.57	3107.35	432.12

SOUTHERN UNION

Alabama	640	1664.00	715.59	948.41	
Kentucky	714	1856.40	543.34	1313.06	
Louisiana	509	1323.40	638.67	684.73	
Mississippi	372	967.20	321.56	645.64	
Tennessee River	819	2129.40	1254.45	874.95	
Totals	3054	7940.40	3473.61	4466.79	

SOUTHWESTERN UNION

Arkansas	366	951.60	395.14	556.46	
North Texas	1262	3281.20	2174.51	1106.69	
Oklahoma	1950	5070.00	3102.01	1967.99	
Texico	492	1279.20	1015.52	263.68	
South Texas	434	1128.40	781.85	346.55	
Totals	4504	11710.40	7469.03	4241.37	

WESTERN CANADIAN UNION

Alberta	985	2561.00	1940.71	620.29	
British Columbia	470	1222.00	731.54	490.46	
Manitoba	273	709.80	357.04	352.76	
Saskatchewan	590	1534.00	1844.80		310.80
Totals	2318	6026.80	4874.09	1463.51	310.80

UNION SUMMARY

UNION

Atlantic	6645	\$ 17277.00	\$15172.80	\$2462.97	\$ 358.85
Central	8388	21808.80	15434.50	6542.23	167.93
Columbia	8174	21252.40	14997.17	6255.23	
Eastern Canadian	1079	2805.40	2381.24	529.59	105.43
Lake	12139	31561.40	17260.78	14300.62	
Northern	7000	18200.00	19489.87	2075.66	3365.53
North Pacific	9612	24991.20	14442.68	10563.79	15.27
Pacific	11549	30027.40	20109.11	9918.29	
Southeastern	3253	8457.80	5782.57	3107.35	432.12
Southern	3054	7940.40	3473.61	4466.79	
Southwestern	4504	11710.40	7469.03	4241.37	
Western Canadian	2318	6026.80	4874.09	1463.51	310.80
Total	77715	\$202059.00	\$140887.53	\$65927.40	\$ 4755.93
Amount short			61171.47		61171.47
Grand totals		\$202059.00	\$202059.00	\$65927.40	\$65927.40

Fund, will greatly assist us in our work. It will enable us also to push forward the facilities in many fields that are now held back on account of lack of funds. We believe that our people are willing to cooperate with these suggestions.

W. T. KNOX, *Treas.*

Note and Comment

BARRING TOBACCO FROM MILITARY CAMPS

A PROVISIO in the Senate Committee amendment to the army bill for universal military training, prohibits the use or sale of tobacco on army reservations while the men are undergoing training. Though we cannot be sanguine of the enactment of this amendment as a law, it surely appeals to us as wise. However, we feel that inasmuch as science has demonstrated the harmful effects of tobacco, all men should voluntarily give up the use of the same.

L. L. C.

“LOVERS OF PLEASURES”

A STRIKING illustration of the fact that we are living in times of pleasure-loving is disclosed in a tragedy, the story of which recently appeared in public print. The *Evening Star*, of Washington, D. C., commenting on the matter editorially, says:

“The pursuit of pleasure leads to unexpected goals. A Brooklyn woman, thought domestic by her friends, and cherished by a loving husband, could not resist the lure of the white lights across the river in Manhattan. Mornings, we assume, she was the model housewife; afternoons, bedecked and bedraped in jewels and costly raiment, she hied to Broadway to tango in its trotteries. Always, except on one occasion, she returned to Brooklyn in time to see that her husband’s dinner was prepared and to share it with him. On the one occasion we speak of, she was murdered in a New York hotel. “What lends interest to the case is that it happened at a time when the dance craze was supposed to have died out—that and the fact that it ended in death.”

And from this occurrence the conclusion is drawn:

“It was not dancing that led her to a shameful death, not Broadway, not the glitter of the cabarets, but a love for excitement that overcame all caution and destroyed her moral fiber. In an age given to excitement and a mad chase for pleasure, this case carries a lesson worth heeding.”

The words which we have italicized are striking in that they are an editorial recognition that we are living in an age given over to the pursuit of pleasure. Are not these the “times” spoken of by Paul in 2 Tim. 3: 1-4?

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.”

L. L. C.

Bible Studies

THE NEW TESTAMENT SABBATH

W. H. BRANSON

THE Sabbath of the New Testament is the Sabbath of creation. Sunday, the first day of the week, has not, as many suppose, been substituted for Saturday, the seventh day, on New Testament authority. No record of any such change can be found from Matthew to Revelation. The example of Christ, and the example and writings of the apostles, testify that no change was ever made or contemplated by them. Those, therefore, who observe Sunday as a day of rest and worship, do so without any Scriptural warrant whatsoever.

God never changes. His moral standard is always the same. Changing ages have no effect on the laws of his kingdom. The mere fact of a new era in the affairs of men on this earth is not of sufficient moment to warrant a change of the moral standard of citizenship in God's kingdom. The first advent of Christ, his death, or his resurrection in no way affected the great Sabbath institution which Christ as Creator had set up four thousand years before as a memorial of his creative power.

It is true the resurrection was considered worthy of a memorial that would serve constantly to refresh the minds of men concerning that wonderful event, and therefore the ordinance of baptism was chosen for this purpose. Baptism is a real burial and resurrection, and it very fittingly indeed represents the burial and resurrection of Christ. Rom. 6:1-6. But nowhere has Christ or one of his apostles said that Sunday should be sacredly kept in commemoration of that event.

God does not thus overthrow one sacred memorial or institution, and proceed to set up another on its ruins. He makes no mistakes, nor does he have to alter his plans. "I am the Lord, I change not." Mal. 3:6. With him "is no variableness, neither shadow of turning." James 1:17. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. When Solomon considered the immutability of God's acts, he was led to exclaim, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it; that men should fear before him." Eccl. 3:14. How foolish, therefore, to suppose that Christ, during his earthly life, attempted to change the law or the Sabbath which he had originally given.

First Day of the Week

The first day of the week (Sunday) is mentioned only eight times in the entire New Testament. It may be well for us to notice these passages, for surely if there is any warrant

whatever in the New Testament for observing the first day, it should appear in one of these places.

The first mention is by Matthew in connection with his record of the burial and resurrection of Christ:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

Surely no one would claim that this text teaches first-day sacredness. It merely states that the Sabbath was ending when it began to dawn toward the first day of the week.

The next text we will notice is much the same as this one:

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

Here is a plain statement that the Sabbath is past when the first day of the week comes. Let it be borne in mind also that this statement was made by Mark some thirty years after the crucifixion of Christ, and is conclusive evidence that our Lord had given no instruction as to any change of the Sabbath after his death. Those, therefore, who persist in waiting until Sunday, the first day of the week, to keep the Sabbath, are one day too late. When Sunday comes, the Sabbath is past, and it will be six days before another Sabbath will come. Those who, by laboring on Saturday, prepare to keep the Sabbath on Sunday, are by that very preparation breaking the institution they are preparing to observe. One cannot keep the Sabbath when it is past. A man may say, "I will work today [Saturday], and wait till the first day of the week to keep the Sabbath," but the Sabbath will not wait for him. When the seventh day passes, the Sabbath passes with it, for the seventh day is the Sabbath.

Luke Knew of No Change

The third mention of the first day of the week which we will notice, is found in Luke's Gospel:

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54 to 24:1.

This text is a powerful answer to those who claim that the New Testament teaches Sunday sacredness. Three days are here mentioned: First, the preparation day; second, the Sabbath according to the commandment; third, the first day of the week.

The preparation day is Friday, the sixth day of the week. This is shown in Ex. 16:22, 23:

"It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses, and he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

The preparation day being Friday, it was, therefore, on the sixth day of the week that Christ was crucified. The next day was Saturday, the seventh day of the week, and we find that on that day the women who had followed Christ rested and observed the Sabbath. They would not so much as come on that day and anoint his body; for they recognized that it was "the Sabbath day according to the commandment." But they did not thus restrain themselves on the first day of the week. Very early in the morning they came to the sepulcher, bringing the spices which they had prepared late Friday afternoon, and purposed to anoint his body, but found that he was risen.

These verses, therefore, teach that the Sabbath is the day between Friday and Sunday; that Christ rested in the grave on the Sabbath, from his labors, persecutions, and struggles of the past week, and on the first day was raised up to begin again his activities in behalf of the human race; that while Christ rested in the tomb on the Sabbath, his followers rested at their homes; that the commandments were recognized as still binding after the death of Christ; and that the Sabbath commandment had not been changed.

In John 20:1 the first day of the week is also mentioned, but only incidentally:

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

In the four verses thus far considered there is absolutely no mention of the first day of the week being other than one of the ordinary days of labor.

Let us next consider John 20:19:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This is the same first day of the week on which Christ was raised from the grave. The preceding verses tell us that when Mary came to the sepulcher in the morning, she found Christ risen, and that he appeared to her in the garden, and instructed her to go to the sorrowing disciples and make known the fact that he was soon to return to the Father. That same day at evening he himself appeared to the disciples, who had since the crucifixion secluded themselves from

society lest they should share the fate of their Lord.

There are those who insist that this text teaches that the disciples had assembled on this occasion to celebrate the Lord's resurrection, but the text itself does not so state. It is probable that they were assembled in their common home. Acts 1:13. Until Christ appeared to them in the evening they did not believe that he had risen, as will be shown by the next text which we will consider:

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, *believed not*. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: *neither believed they them*. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 9-14.

It is not likely, therefore, that they were gathered to celebrate the resurrection, when they absolutely refused to believe that he was risen. Neither of these two texts, therefore, can in any way be made to teach Sunday sacredness.

Collection for the Saints

Only two texts in which the first day of the week is mentioned, remain unnoticed. One of these is 1 Cor. 16: 1, 2:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

It is argued that this verse indicates that religious meetings were held on the first day of the week, since a collection was to be taken. A careful examination of the text, however, will reveal just the opposite, — that this collection was to be laid aside by each individual at his own home, and not given in a public church collection. This verse is rendered in other translations as follows: Modern Speech New Testament, "On the first day of the week let each of you put on one side and store up at his home;" Tyndale Version, "Let very one of you put a syde at home and laye uppe;" the Syriac Peshito Version, "Let every one of you lay aside and preserve at home;" three French versions read, "At his own home," or "at home;" Luther's translation, "By himself at home."

Thus it will be seen that this special collection which was to be sent to the poor saints at Jerusalem by the hands of Paul, was not to be taken up at a religious gathering and stowed with a church treasurer, but was merely to be laid aside by each individual at his own home, in readiness for Paul when he should come.

The collection no doubt included articles of both clothing and food, and as Paul did not wish to attend to matters of that nature on the Sabbath, he instructed them to do it on the first day of the week, which is one of the six working days. Eze. 46: 1.

The only remaining text where the first day of the week is mentioned, is Acts 20: 6-14:

"We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together.

"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

"And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene."

This is the only text in the Bible where we have a record of a religious meeting being held on the first day of the week. Paul and his company abode in Troas seven days, no doubt holding religious meetings with the church daily. He was on his way to Jerusalem, and he knew that this visit was the last he would ever make to the brethren at this place. They all remained in Troas until the night after the Sabbath (Saturday night), and Luke and the rest of the company then set sail for Assos, but Paul still lingered behind for the purpose of holding a farewell meeting with the brethren Saturday night, intending to join the company at Assos the next day.

We wish to call special attention to the fact that this meeting was held at night. Verse 7 says he "continued his speech until midnight." Verse 8 says, "There were many lights in the upper chamber." After midnight he restored Eutychus to life, broke bread and ate with them, and then, according to verse 11, he "talked a long while, even till break of day, so he departed."

Now one thing is self-evident: If this meeting was held on the first day of the week, and yet held at night, it was held on what we now call Saturday night. The first day of the week, according to the Bible method of reckoning time, begins Saturday night at the setting of the sun. The evening, or dark part of the day, always comes first. This will be clearly seen from the following scriptures:

Gen. 1: 5 declares, "The evening

and the morning were the first day;" verse 8 says, "The evening and the morning were the second day;" etc. At the creation the earth was first covered with darkness: "Darkness was upon the face of the deep." Gen. 1: 2. Then God created light. A period of darkness and light together was called a day. But the darkness, or evening, preceded the light; therefore the day began with the dark portion.

In giving instruction to the children of Israel as to how they should keep the Sabbath, God said: "From even unto even, shall ye celebrate your Sabbath." Lev. 23: 32. Just when "even" begins is shown in Lev. 22: 6, 7, where we read: "The soul which hath touched any such shall be unclean until even. . . . And when the sun is down, he shall be clean." Also in Mark 1: 32 we read, "At even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

Evening, therefore, begins at sunset. When the sun goes down and is hidden from view, one day has closed and another day begun. This is the reason God instructed his people that the Sabbath should be kept from sunset to sunset, or "from even to even," instead of from midnight to midnight, as people do now. The Sabbath always begins Friday night at the going down of the sun, and closes at sunset Saturday night. Therefore, the first day of the week, which follows the Sabbath, must begin at sunset Saturday night.

Having established this fact, let us come back to Paul's meeting at Troas. He was preaching to them in the dark part of the first day of the week, or Saturday night. While he was preaching, Luke and the rest of Paul's company were making a night trip on an old sailing vessel around the cape to Assos, a distance of about forty-five miles.

At the break of day, Sunday morning, Paul started out on foot to meet the company at Assos, and walked the entire distance across the cape, about nineteen miles. After joining them in the ship, they sailed on to Mitylene the same day, which was several miles still farther on.

Surely those who desire to find Bible examples for observing the first day of the week, will take little comfort in this text, unless, perchance, they believe that walking and driving a sailing vessel are fit examples of Sabbath keeping.

Now we have exhausted the entire store of texts in the New Testament which mention in any way the first day of the week, and yet we have not found a single command to observe that day as a Sabbath. Nor have we even found any record that the first day was ever kept by any of the apostles or early Christians. Sunday observance, therefore, is based entirely on authority outside of the Bible.

Christ and the Apostles Kept Sabbath

In contrast to this, we are able to find abundant evidence that both Christ and the disciples regularly observed the Sabbath day, and that no change whatever was recognized by them. Of Christ it is said:

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

Thus it is clearly seen that it was not simply by chance that Christ, on this particular Sabbath, went to the house of worship, but that it was his custom. He was a Sabbath keeper, and made a practice of going to the house of worship on that day.

There are several references in the book of Acts to the fact that Paul and the believers, both Jews and Gentiles, worshiped on the Sabbath. We will briefly notice some of these.

Acts 13: 14, 15 records the following interesting incident:

"When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."

The sermon that followed this invitation, was of course preached to the Jews in their synagogue, but by reading verses 42 and 44 it will be observed that the Gentile converts also had their religious gatherings on the Sabbath, and requested Paul to meet with them the next Sabbath:

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."

The next record of Paul's Sabbath keeping is found in Acts 16: 12, 13:

"From thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

This experience was about twenty-one years after the crucifixion, and yet Paul united with pious women in holding prayer and devotional services on the Sabbath.

Another interesting record of Paul's attitude toward the Sabbath is found in Acts 17: 1, 2:

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

This text clearly shows that it was not merely by chance that Paul sometimes met with the believers on the Sabbath, but that it was "his custom." In fact, it was the only Sabbath he knew. In speaking of his experience at Corinth, where he labored in A. D. 54 (twenty-three years after

the cross), the book of Acts, chapter 18: 4, 11, declares:

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them."

But to multiply testimony is not necessary in order to add weight to the argument. In the above references are recorded many Sabbath meetings held by Paul with both Jews and Gentiles, extending over a period of years, but we find no record that Sunday was ever observed—even once. Thus we see that the Bible teaching and the example of Bible writers are in perfect harmony. The Bible, from Genesis to Revelation, is one perfect whole, and one great standard of morality and righteousness runs through it all like a silver thread, without the slightest change or alteration. The Sabbath of the New Testament is exactly the same as the Sabbath of Eden and Mt. Sinai. May the Lord of the Sabbath give to each reader of these lines a willing heart to keep it holy.

QUESTIONS

1. What day is recognized as the Sabbath by New Testament writers?
2. What authority is found in the Bible for the observance of the first day of the week?
3. How did the first advent of Christ affect the Sabbath institution?
4. What ceremony of the Christian church commemorates Christ's resurrection?
5. What does God say of the steadfastness of his law?
6. How many times is the first day of the week (Sunday) mentioned in the New Testament?
7. What statements do Matthew and Mark make regarding this day?
8. Why is it not possible to keep the Sabbath, as commanded by Jehovah, on the first day of the week?
9. What refutation to the claim of Sunday sacredness is found in Luke 23?
10. To the sacredness of what day does John's record bear testimony?
11. Explain 1 Cor. 6: 1, 2, in this connection.
12. Where is found the only Bible record of a religious meeting held on the first day of the week? Show that this text is but another proof of the sacredness of the seventh day.
13. What day did Christ and the apostles keep? Give Scriptural proof.
14. What day is the Sabbath of the decalogue? Does God's law ever change?

MANY SHALL BE OFFENDED

MRS. FLORA E. POST

WHEN the Lord was giving the signs of the last days, he said, "Then shall many be offended, and shall betray one another, and shall hate one another." In many things we do all offend, says James. Matthew says, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to the man by whom the offense cometh." Desiring to escape this woe, let us study some of the things that give offense.

Mark says that some who hear the word, and have no root in themselves, cannot endure affliction or persecution for the word's sake, and conse-

quently become offended. Isaiah tells us that "all that watch for iniquity, . . . that make a man an offender for a word," are to be cut off; and Paul says that sometimes what we eat and drink causes offense. He decided that while the world stood, he would remove that cause of stumbling from his life. Is not this example worthy of our acceptance?

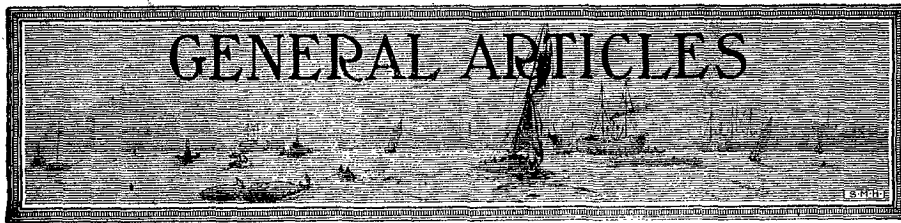
The Saviour himself tells us if the members of our body cause us to offend, to remove them, and not perish with them. But did not Jesus give offense? "They were offended in him." And some of his teaching gave offense; yet a blessing was pronounced upon him who should not be offended in him. His life and labor of unselfish love were a constant rebuke to the sinners of his day.

Christ manifested the utmost care, however, not to offend, as shown by the incident of taxpaying. He would have us learn the difference between giving and receiving offense. The children of his choice are as the apple of his eye; and it were better for one to have a millstone hung about his neck, and be drowned in the depths of the sea, than to offend one of these little ones. But these little ones are not to become offended. "These things I have spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

When one becomes offended, it is easier to take a city than to win him back, and his contentions are as the bars of a castle, says Solomon. Prov. 18: 19. God has a plan to meet even this experience of man's life. He says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Seventy times seven is not too often to forgive those who offend us, the Saviour said. Often our attitude repels our offended brother. We read in Eccl. 10: 4 that "yielding pacifieth great offenses." An unforgiving spirit possesses many at the present time, because the law of God is held in light esteem. "Great peace have they which love thy law, and nothing shall offend them." The joy of the believer comes in knowing that he is set free from even this sin; for Jesus "was delivered for our offenses, and was raised again for our justification." When the kingdom is restored, when all offenses are gathered out by the angels in charge, then will the glad subjects shine forth as the sun in the kingdom of their Father.

Detroit, Mich.



A FORWARD MOVEMENT FOR GOD'S PEOPLE

F. M. OLIVER

FROM the reading of the Testimonies we find that the same zeal and earnestness that was manifested in the giving of the first angel's message must be seen again before this work closes. The believers expected at that time that the Lord would come in 1844, and their lives were in harmony with their profession. One who passed through the experience described it as follows:

"With carefulness and trembling we approached the time when our Saviour was expected to appear. With solemn earnestness we sought, as a people, to purify our lives that we might be ready to meet him at his coming."—*Testimonies for the Church*, Vol. I, p. 48.

"With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God, and to offer up our petitions to him."—*Id.*, p. 55.

We today are walking in advanced light, and the prophecies which point forward to the Lord's second coming show that the time is drawing very near. What kind of lives should we be living now? Are we today manifesting that spirit which will prepare us for the greatest of all events, the second coming of Christ?

Concerning what the future holds for God's people, we read:

"The spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed."—*Id.*, Vol. V, p. 252.

"When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit."—*Id.*, Vol. VIII, p. 251.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of his people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us."—*Id.*, p. 297.

It would seem that we have reached the time when the people of God should make a mighty effort to gain that experience which prepares them for the latter rain. We have been long enough in the valley of doubt,

slumber, and despair. Let us now arouse ourselves, and be shod with the gospel shoes, ready to march at a moment's notice, dwelling on the mountain top of our experience, where we can breathe the free air of heaven. We shall thus be ready for the homeward journey.

May the spirit of Pentecost and the spirit of the 1844 movement quickly take hold of the people of God, for many souls today are longing for deliverance, and are waiting the time when the Spirit-filled church shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Olympia, Wash.

A BLESSED EXPERIENCE

H. A. ST. JOHN

THE sixth chapter of Isaiah briefly records an experience of that evangelistic prophet and mouthpiece for God, Isaiah, whose prophetic testimony has ever been a bright and shining light to the world. He had a blessed experience in early life, which enabled him to run his course with gladness and to triumph. There are striking points in his experience which are typical of the experience now needed by the remnant church of God, and to which the Lord is calling his people. Note the following:

First, Isaiah had a clearer view of the Lord, which gave him a clearer view of himself. It was then that the prophet exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." So with the remnant. If they will hear him knock and call, and if they will open the door and let him in, they will get a new revelation of the Lord. And in the light of his presence, they will no longer say, "I am rich, and increased with goods, and have need of nothing," but will exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell among a people of unclean lips. I am wretched, and miserable, poor, blind, and naked."

Second, Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And Isaiah at once exclaimed, "Here am I; send me." So the remnant church, when they shall have been cleansed and been filled with all the fulness of God, will hear the Lord calling for missionaries, and will respond everywhere, "Here am I; send me."

Third, The Lord immediately sent Isaiah, telling him where to go and what to say. And he went joyfully,

doing the Lord's will. So the remnant church will hear the Lord's last call for missionaries to go to all peoples and nations with the last message of the gospel. And he will tell each one where to go, and what to say, and he will go with them, and work with them and through them till he exclaims, "It is done." A short work the Lord will make on the earth, when once his people are all light in the Lord.

They shall see Jesus, be made like him, be caught up to meet him, ascend with him to the city of God, and eternally reign with him in all his glory.

WHERE ARE THE DEAD?

HART HALL

CAN we know of a certainty the truth in regard to this great question? Theories are many. Many persons have believed, and many still believe, that when man dies he assumes the form of an animal, and continues his existence, death being only a change to a new form upon the dissolution of the old.

A son of a preacher of the gospel, who became noted for his atheistic views, expressed the opinion of many in the following words:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."

Since the foundation of the world many have taken the view that "there is no death; what seems so is transition,"—that at what we call death a beautiful ethereal existence is begun, granted alike to all, both good and bad.

And yet all might know the truth. Even unlearned and ignorant savages might know; for nature itself would teach them that death, the cessation of life, is a sleep.

Let us take the blessed Word of life, which has been tried for ages and found true; and, believing its plain statements, let us take our position upon them firmly. We read:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12: 7. "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 11, 12.

In this connection it may be well to find a Bible definition of the word "spirit." In James 2: 26 we read:

"As the body without the spirit ["breath," margin] is dead, so faith without works is dead also."

Thus we see that the word "spirit" may be translated "breath."

Concerning consciousness in death the good Book plainly says:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is

now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

This is all very plain, but let us question some of the writers of the Bible, and see what their belief was; where they themselves expected to remain during death.

Job, what is your opinion of death?

"They shall lie down alike in the dust, and the worms shall cover them." Job 21: 26.

But, Job, you do not expect to go to the grave yourself, do you?

"If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. . . . Our rest together is in the dust." Job 17: 13-16.

Do you have any hope of a future life?

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

Let us question David, a man after the Lord's own heart. What is your testimony in regard to the dead?

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

One more question, David: What was your hope?

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

Let us inquire of Peter, supposed by some to be the keeper of the gate of heaven. Did not David go to heaven when he died?

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . David is not ascended into the heavens." Acts 2: 29-34.

Paul was a learned man, and mighty in the Scriptures. We will question him. Paul, what is the destiny of man?

"As in Adam all die, even so in Christ shall all be made alive." "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 22, 51-55.

Glendale, Cal.

THOUGHTS become acts,
Acts become habits,
Habits form character,
Character forms life,
Life becomes destiny.

—Spurgeon.

SIMPLE duty hath no place for fear.
—Whittier.



THE WORLD-WIDE FIELD



NEAR THE KONGO BORDER IN NORTHERN RHODESIA

S. M. KONIGMACHEE

THE sunny days still linger, for which we are very thankful (January 11). Yesterday I went to Ndola to try to get some pictures of the many carriers for the government, who come from all over Northern Rhodesia, but they had gone home, as it is hoeing time. While there I received an encouraging letter from Washington, in the States, and also one from a former pupil in Barotse-land, who wishes to come up here.

On my return home, I found a note from the manager of the Mine Compound, asking me to come over to Bwana M'Kubwa to hold a funeral service for a white child, whose parents had been in the district but a short time.

After a hurried preparation and dinner, I again climbed the hill, and met the manager as he was coming from the grave. When all was ready he and I carried the little coffin to its last resting place, and placed it in the grave. We then had a short service. The manager went home with the stricken mother, and the father and I, assisted by two boys, finished filling in the grave.

On reaching home the second time, I found there three boys from a nearby village who had come to "see Jesus." While I was away, Arthur had shown them the little picture cards of Jesus, the Good Man. We read in the *Missionary* that Brother U. Bender had arrived in the Cape. We hope he will soon come up this way, and help us secure a place where we can answer some of these calls and meet these needy ones.

At present we are all well, and quite comfortable, though in very cramped quarters. Our brick hut is about fifteen by thirty feet.

AGUADILLA, PORTO RICO

C. E. MOON

THIS place was founded in the year 1775 by the Spanish; and it was here that Columbus landed, Nov. 19, 1493, during his second voyage. He named the island Puerto Rico (rich port). About one-half mile from the town, in a coconut grove, stands a cross to mark the place where he landed. He certainly had reason to think that it was a "rich port," if it looked the same in those romantic days as it does now. In the great discoverer's first letter to the treasurer of Aragon, and to their majesties Ferdinand and Isa-

bella, written on his return voyage to Spain in 1493, he thus gave vent to his enthusiasm:

"This island, like the two others [Cuba and Hispaniola], is most extensive. It has many ports along the seacoast, exceeding any in Christendom, and many fine, large rivers. The land there is elevated, with many mountains and peaks, incomparably higher than in the center isle. They are most beautiful, and of a thousand varied forms, accessible, and full of trees of endless varieties, so high that they seem to touch the sky, and I have been told that they never lose their foliage. I saw them as green and lovely as trees are in Spain in the month of May. Some of them were covered with blossoms, some with fruit, and some in other conditions according to their kinds. The 'nightingale' and other smaller birds of a thousand kinds were singing in the month of November [1493] when I was there.

"There were palm trees of six or eight varieties, the graceful peculiarities of each one of them being worthy of admiration, as are the other trees, fruits, and grasses."

Although this impression was given to Columbus so many years ago, yet the island appears the same today, though the country has seen many changes. And the port of Aguadilla has been a place where great tales could be told of the days of the old buccaneers, the days of buried treasures, of conquest by pirates of the Caribbean, of the later Spanish conquerors, and still later of American possession.

Our work began here about a year ago, when Brother Wm. Steele, assisted by Sister Jessie C. Butler and the writer, began a series of meetings in a tabernacle, which we erected for the purpose. The plan was to hold a summer school for three months to train native workers. We held the classes in the forenoon, and in the afternoon gave the time to visiting, and in the evening to public lectures. We were successful in gathering a nice class of our young people, and our attendance kept up quite well. We found that we were kept more than busy.

After the school had closed we began another series of meetings, which were continued for a few months. Our tent was blown down by a hurricane, and several times partly torn away by storms, but people came, and so we continued our meetings. One night the speaker had only the blue sky over his head, as the canvas had been blown away. Many gave up

their tobacco and liquor and decided to keep the Sabbath. At this writing there are over thirty who have signed the covenant. We have felt the presence of the Lord very much in the work here.

The problem of building churches here is by no means a small task, as we have to pay so much for a lot—\$800 to \$1000. But the Lord helps us at each step.

We have seen the sick healed. Our sisters have prayed for their sick loved ones, and they have been instantly healed. But one little girl of eight years died. She had been persecuted by her own father and mother; had been prohibited church privileges, and forbidden even to pray to God from her sick bed, yet her faith in Jesus remained firm. She valiantly said, "I will pray secretly at night to Jesus," quoting, "Though I walk through the valley of the shadow of death, I will fear no evil."

She requested us to bury her, as Eutimio (a brother who died last year) was buried. So we gave her a Christian burial, knowing of a surety that he who promised the crown of life would give it to her in that day.

We need the prayers of God's people in these trying times. Our hearts long for that glad day when all sin and sorrow and perplexity will be in the past, and we pray, "Come, Lord Jesus," and "come quickly."

PITCAIRN ISLAND

EDITH M. GRAHAM

Most Seventh-day Adventists know something of the lonely little island of Pitcairn, which has such a remarkable history. It was first settled by the mutineers of the ship "Bounty," after they had turned the captain and loyal members of the crew adrift. The mutineers induced some Tahitian men and women to accompany them to Pitcairn, and after stripping the vessel, sank it.

For many years after the mutiny, nothing was known of the fate of the "Bounty" and its captors, but the accidental call of an American ship at Pitcairn Island revealed what had happened to them. After they had lived in peace for a short time, disputes and trouble arose until all but two men were killed. These sincerely repented of their evil lives, and one died soon after, leaving John Adams the sole survivor. He tried to make amends by training his own children and those of his unfortunate companions in right principles. A Bible and a prayer book were the only books he had, but God blessed his efforts, and the young people grew up quiet, peaceable, industrious, and happy, and with an increasing love of virtue and strict morality.

After the visit of this ship, other vessels called occasionally, and some teachers were provided. In 1831 the entire colony was removed to Tahiti, but the experiment was not success-

ful, as many died from fever, and the low standard of morality they found made the place an uncongenial one. Most of the survivors returned to Pitcairn a few months later.

In 1856 another effort was made to transplant the Pitcairn islanders, as it was feared the island would soon be too small for them. They were taken to Norfolk Island. Here many remained, but several families, whose love for their old home was too strong for them to bear transplanting, returned to Pitcairn Island. No further attempt at a general removal has been made.

The connection of Pitcairn Island with Seventh-day Adventists began with the visit of John I. Tay in 1886, who desired to give them the message. Ten years before this a large package of literature, with letters from Elders James White and J. N. Loughborough, had been sent to the island, and had prepared its inhabitants to receive the message from Brother Tay. Before he left, they were all Sabbath keepers, and as a body have been loyal to the truth ever since.

Many efforts have been made by our people and others to establish regular communication with the island, but for various reasons all have failed. The Australasian Union Conference, in whose field the island is, has kept workers stationed there most of the time. The present missionaries are Brother and Sister M. R. Adams, both graduate nurses from the Sydney Sanitarium.

Since the war broke out, Pitcairn Island has received very few visits from ships. This has left the inhabitants almost entirely destitute of clothing and such things as they can neither grow nor make. About Christmas time an appeal was made in some New York papers by Captain Griffiths, of the steamship "Port Hardy," for gifts to supply these needs. This appeal came to the notice of our people in Washington, D. C., and in New York, and the response from them and from the public far surpassed the captain's expectations, for when he sailed he carried ten tons of gifts with him.

We have just received from New Zealand a clipping from a newspaper, telling of the safe delivery of these gifts, and believe it will be of interest to all, and especially to those who contributed to the shipment. It is as follows:

"VISIT TO PITCAIRN

"Gifts for Christmas—American Generosity

"An interesting story of a Christmas campaign, conducted in America on behalf of the Pitcairn islanders, was told recently by Mr. Claude Hirsee, second officer of an overseas trading vessel at present in port [says the *Auckland Herald*]. As is well known, Pitcairn Island, previous to the opening of the Panama Canal, lay out of the ordinary trade route of the Pacific, and it was but rarely that the inhabitants came in contact with the ships as they passed on their way to and from the outside world.

"The vessel in question made a brief call at Pitcairn Island about six months ago, and

the inhabitants made requests for some oil, articles of clothing, and particularly any garments that could be utilized for the women, who were barefoot, and but poorly clad. Naturally, the limitations of a trader in the latter respect were well defined, and although liberal donations of wearing apparel and other articles were made by officers and crew, the women and children were disappointed. Capt. G. Griffiths, in charge of the vessel, therefore determined that if opportunity offered, their wants should be liberally supplied on the next trip.

"Accordingly, when in New York last December, the story of the Pitcairn islanders was made known through the press, and an appeal made for clothing, writing paper, pencils, oil, soap, nails, and various other articles, to take the form of a Christmas gift from the people of America. So generous was the response that when the vessel left again on her long voyage, she carried with her a cargo of no less than ten tons of goods for the islanders. Pitcairn Island was sighted on January 27, at half past three in the morning, and permission to stop having been obtained from the ship's owners, she slowed down, eager signals being made from the watchful dwellers ashore. At daybreak, a number of the islanders pushed off in the two whale boats left with them years ago by a passing vessel, and as usual, offered island fruit and curios in exchange for anything that could be spared them.

"But the response this time was utterly unexpected, and the news that there were ten tons of gifts aboard for them passed through the little community as the most exciting piece of news that had ever flashed into their quiet lives. Some of the islanders helped with the unloading, others transferred the cases and barrels of goods to the shore, where practically the whole population of one hundred and sixty stood to watch these most unusual proceedings. When it was realized what this generosity from a far-off and unknown country meant in the way of toys for the little children, many of whom had never seen a toy, pretty dresses for the women and girls, clothes for the men, and numerous other acceptable gifts, their gratitude knew no bounds.

"Before the vessel left, the governor of the island, Mr. Gerard Bromley Christian, great-grandson of Fletcher Christian, leader of the mutiny, went on board and expressed to Captain Griffiths and his officers the warm thanks of all the people. In token of appreciation, he presented the captain with a very valuable souvenir in the shape of a piece of metal work from the 'Bounty,' obtained in 1913 from the submerged remains, while the second officer, who performed the secretarial work in connection with the gift scheme, was presented with a small slate chisel, one of those used and made by Christian and Adams when they first settled on the island.

"As the vessel moved out again to the open sea, the islanders gathered on the beach and sang farewell songs to those who had brought into their quiet lives tangible proof of the meaning of Christmas and the good will of the people of a great, unknown nation across the sea.

"Although there are no doctors on Pitcairn Island, the inhabitants, one hundred and sixty in number, are described by a recent visitor as a remarkably healthy and long-lived people. So simple and so well ordered are their lives that disease is practically unknown. A vessel now in Auckland called at the island in June last year, and again at the end of last month, and in the intervening seven months there had been only one death, that of a little girl. The people do not like beef or pork, and tobacco and alcohol are unknown to them, the only smoker among them being an old sailor from California, who joined the settlement years ago."—*Nelson (New Zealand) Evening Mail, Feb. 14, 1917.*

An account of the reception of the goods by the islanders will doubtless reach us later, as a number of letters were sent with the gifts.



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

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.

HOMEWARD BOUND

ELIZA ROSE

ACROSS a sea as wide as time
I steer my bark afar
Toward a fair and happy clime
Where quiet harbors are.
There storms and dangers never come,
And kindly voices call me home.

And though I ride a stormy sea,
And tempests toss my boat,
I trust the Hand that guardeth me,
And keeps my bark afloat,
And o'er the angry billows' foam
Still guides me safely toward my home.

And if the flowery summer isles
Lie bright along my way,
To tempt me with their witching wiles,
And beckon me to stay,
I'll turn my eyes toward Zion's dome,
And set my yearning sails for home.

So let me sail o'er shining waves,
Mid visions of delight;
Or where the sea makes countless graves
'Neath waters dark as night;
My Captain's voice still calls me, "Come,
O storm-tossed sailor! Welcome home."

SMILES AND SUNSHINE AT HOME

MRS. L. D. AVERY-STUTTLE

"OPEN the door to the sunshine,
And smile at the tempest of care!"

Mrs. Brownlee sang the words quite cheerily, though it must be admitted that she faltered a little, and the sweet voice trembled the least bit in rendering the last line; it seemed so impossible.

The little woman stepped to the window and looked out. The gray twilight had fallen at last, after a day of unusual worry and vexation. Everything had gone wrong in the household affairs since early morning. It had been one of those dreary, drizzly spring days when the "little blue devils" of discontent, worry, and impatience are more than commonly active and in evidence.

And yet Mrs. Brownlee had contrived to keep up at least an appearance of cheerfulness. I will tell you how it came about; for she had not always succeeded in this attempt. She had come across a little poem the evening before, which had wonderfully appealed to her: "Smile, Woman, Smile." At first she had read it with almost a feeling of resentment. How *could* she smile when every single thing went wrong? Baby was cross,—though his teeth were a good excuse for that; Jack had torn his coat until it was nearly

or quite ruined; the bread seemed about to sour; and grandma's rheumatism was much worse. In fact, everything conspired to make the day almost unbearable.

And just then, when the tears were very near the surface, Mrs. Brownlee heard the doorbell, and through the window saw the portly form of Mrs. Jackson—the neighbor just across the street, who always made it a point to do her calling in the morning.

But in spite of all these untoward circumstances, Mrs. Brownlee could not forget the little poem she had read the evening before, and the words, "Smile, Woman, Smile," kept repeating themselves.

"I believe I'll try it, anyway," she concluded. "Of course I don't feel one bit like smiling, but maybe if I conscientiously try, God will help me." With this resolution came a quick prayer to the merciful Father for courage and strength to make the best of everything.

So it came to pass that it was a smiling face that met the caller at the door, and a cheerful voice that bade her good-by an hour later.

"I don't see how you manage to keep smiling all the time," Mrs. Jackson remarked at the door. "I can't; but then, seems as if you never have much to worry you. But your pleasant face has done wonders for me already," she acknowledged; "for when I came over, I was awfully blue; but I guess we'll get along somehow,—surely God is good;" and with a hopeful smile upon her usually doleful countenance, Mrs. Jackson took her departure.

Mrs. Brownlee had tasted the sweets of victory, and conscious of it, she went from grace to grace all the day. To be sure the trials were none the less. The bread did sour, even as she had feared. The stove smoked worse than ever, and the potatoes burned; but still she bravely smiled on.

And all the household felt the benediction of it.

"Mamma's face looks like a streak of pretty sunshine," declared little Mabel.

"You have been a great uplift and comfort to me all day," smiled grandpa. "I have been quite lonely of late, but life seems different to

me when I look into your sunny face."

"Mamma's voice sounds sweet, like the birds," insisted Bennie.

"My dear," echoed Mr. Brownlee, "you have acted as a sort of sunshine factory all day, I believe—turning out sunshine. Business has worried me considerably; and had it not been for your smiling face, I fear I should have been completely discouraged."

The little woman only smiled brighter than ever, as she replied, "Why, John, when it's gloomy out of doors, we need a double amount of sunshine in the house."

The experience of Mrs. Brownlee may be ours; in fact, it is ours many times. We all know how it feels to become so weary over the monotonous duties of life that we forget to smile. Did you ever feel your face become almost rigid, when some peculiarly trying situation had developed, or some crushing sorrow had come into your life? Let me tell you, sisters, if you can get courage enough to smile then, you are surely brave. More than that, you are a heroine.

O, how much better it is to sing than to whine, no matter what the circumstances or conditions! Maybe the voice will tremble a little, but even so, I believe God will love you the better.

Did you ever see any one who acted as if it were almost sinful to smile? I used to know a young girl whose features were very nearly perfect. Her eyes were the brightest blue, and she had a complexion as fair as the petals of a pink rose. But no one ever called her beautiful. The secret was simply this: She almost never smiled. Her face wore the continual frown of discontent. This is enough to ruin the beauty of the fairest.

"But," you protest, "I can't bear to see anybody simper; it detracts from dignity."

I do not ask you to simper, but I do ask you to smile, and if you have never learned to do this, you would do well to learn now. To smile well is really an art; it is more, it is a Christian grace.

I knew a dear old lady whose hair was as white as the snows of winter, and whose form was bent beneath the cruel weight of sickness and hard work. I suppose she never dreamed that she was beautiful; but her voice was soft and sweet, and her smile was an inspiration. She was positively lovely; she was more, she was bewitching. It did one good to hear her hearty laugh, and to all in sorrow or trouble of any kind her sweet voice was full of sympathy.

The old world is hungry for smiles, and sunshine, and innocent, hearty laughter. If only we would learn to look up into the calm blue sky oftener, instead of downward toward the muck and mire of the street; if only we might learn—you and I—to greet our dear ones with a smile,

and to flood our homes with the sunshine of kindness and gentleness, how much happier we and all who come within the circle of our influence would be.

Then, young woman, if you want to be beautiful, smile. Smiles have won thousands of hard hearts, and I fully believe have saved many souls. But there is nothing to the credit of frowns. Don't smirk, don't be silly, but smile.

Old people,—yes, I must add a word to you also. Don't resent it too much when some one outside your own family gets a trifle too familiar, and dubs you "grandma." Sometimes it is a shock to our vanity, but never mind. We must all grow old, but we need not grow sour or crabbed.

I wish this motto might adorn the walls of every home in the land:

"A merry heart doeth good like a medicine."

OUR HOPE

N. W. VINCENT

BECAUSE Christ lives, the Christian lives;
No more is God's dear Son to die;
White robes, bright crowns, our Saviour gives—

Who would not Jesus glorify?

In us may his good will be done,
We gladly follow where he leads;
Soon the victory will be won;

Time wafts toward heaven as on it speeds.

HOW ONE MILLION FLIES WERE KILLED

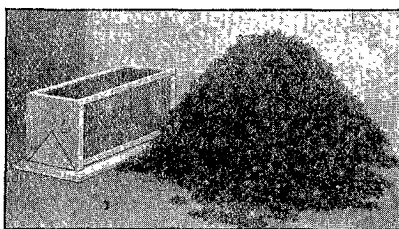
WOULDN'T you give a great deal to dine on your unscreened porch or to sleep in the early morning hours in your unscreened bedroom, serene and safe from the insidious attacks of the fly, the filthiest menace to humanity on wings?

Piping Rock Club members dined all summer on the unscreened verandas of the clubhouse at Locust Valley, Long Island, notwithstanding the fact that the polo pony and other club stables are only a few hundred feet away, without the annoyance of a single fly. This statement is neither veranda talk nor country-club social news, but an actuality offered as having real sociological and sanitary significance for everybody throughout the country.

Apparently the club has the solution to the fly menace, and J. R. McKee, a Piping Rock member, wants the rest of the world to know it too. Mr. McKee, who, it may be interesting to note, is the father of "Baby McKee," grandchild of President Harrison, born in the White House, devised the successful flytrap, and assisted by Club Manager Hann, constructed from the designs a practical, inexpensive contrivance that worked like a charm. Mr. McKee holds no papers of patent on the invention, so the more people who copy his idea the better he and the Piping Rock Club will be pleased. Many of his fellow members, as well as himself,

are convinced that the fly is responsible for a great deal of the infantile-paralysis horror of last summer, which swept through so many homes with living death in its trail.

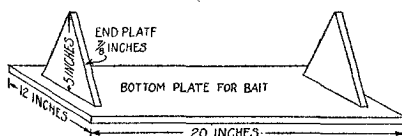
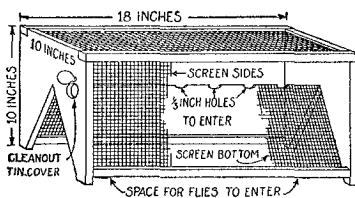
The evidence of members of the club who were rid of the fly pest last summer for the first time, is more than amply corroborated by the one million flies the club trapped. Here they are in the picture. You don't want to count them; in fact, you wouldn't touch the heap of death-dealing, germ-laden filth if you could. But Piping Rock Club did, and it vouches for the heap. The "million" is not a guess but a careful estimate, based on the counting of the flies in several small batches, and weighing each batch on accurate scales; then the batches were put together until they were approximately the million shown in the photographic evidence.



This is the Flytrap Which Was Found So Effective

A batch averaged 6000 dead flies to the ounce, and each fly was provided with six legs, making a total of 36,000 feet to the ounce, every one a spongy receptacle for receiving and transferring millions of germs!

These flies were caught in the early part of the summer in the Piping Rock traps placed about the grounds, particularly between the clubhouse and the stables, but none of them were in the house or on the verandas. The usual fly delicacies were used for bait and included sugar, molasses, and fishbones. The open-air dining spaces were not the only places benefited, but the kitchens, pantries, and even the stables themselves.



The trap may be made any size, as the principle is the same and based on the fact that a fly will always crawl or fly upward in its efforts to escape from an inclosure. As shown in the detailed drawing, the fly crawls under the wire netting onto the baseboard, painted white as an added lure, where the bait is placed.

The fly finds itself under an inverted V-shaped piece of screening, with half a dozen small holes along the top. It crawls up the sides of the trap or flies to the top till it finds one of the holes, through which it goes into the trap proper, which is simply a rectangle placed over the V and above the bait, and there its doom is sealed, for, though ingress is easy, egress is impossible.

In several communities fly-swatting contests have been held among the children, with the most gratifying results, as the grand total of 7,000,000 flies destroyed will testify.

The women of the country are the ones to carry on this work, and through them the children's aid should be enlisted. All the information needed as to the best methods of carrying on a successful fly-destroying campaign may be had free if you will apply to the health department of your city. Will you help reduce infant mortality next summer by swatting now?—Article and pictures reproduced by the courtesy of the Ladies' Home Journal.

GOD'S HANDIWORK

May

MRS. W. H. MCKEE

AFTER winter's chilling blast,
After April showers are past,
Smiling, comes sweet May, at last,
Welcome May!

Sweetest month of all the year,
Radiant after April's tear,
We are glad that you are here,
Sweet May!

You the queen of all months are;
And the wild birds, near and far,
Sing your praises, brightest star,
Queen May!

Welcome is the verdure green,
Sky more blue than e'er was seen;
Nature laughs and sings, I ween,
Merry May!

See the crocus peeping up!
Soon will grow the buttercup,
Bees their honey soon will sup,
Fragrant May!

Wild flowers blooming in the dell,
Boys and girls can find them well;
They of Father's love do tell,
Blessed May!

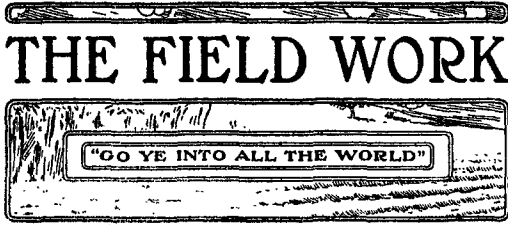
Robins nesting in the spring,
Flitting by on joyful wing;
How we love to hear them sing
In the May!

Birdlings snug in nest in tree,
Count them, there are surely three,
Happy, glad as glad can be—
That is May!

Standing on the threshold bright
Of the summer's dawning light,
Haste thee not to take thy flight,
Winsome May!

As for truth, it endureth and is always strong; it liveth and conquereth forevermore.—Esdras.

"THE God-filled life the richest fruit shall bear."



WINNIPEG, MANITOBA

At the request of the General Conference Committee, Mrs. Hansen and I came to this fine city to take up labor for the 240,000 precious souls residing here. Surely this is a good field. The people are a thinking class, and appear willing to investigate the truth when they have a favorable opportunity.

While our church is not very large, yet the members have done considerable work in scattering our literature and selling magazines, and in extending invitations to their friends to attend our services, which are held in the Orangemen's Hall. The hall is located in the very heart of the city, and is a place well known to the people.

From the first our meetings have been well attended, and at the present time we have twenty new Sabbath keepers, and by the aid of faithful canvassers are finding more interested ones every week. I have never seen the canvassing work such a help as it has been here. The canvassers report to me the names of interested persons, and I call on them, and then turn them over to the Bible worker. I confess I am surprised at the results of this method.

The Canadians are a brave people. They are at war, and everywhere can be seen the signs of suffering, not only in the wounded who have returned, but in the many homes where there is mourning. Yet they all bear it very bravely indeed; and when we see how willingly they give up the husband, son, or father for the glory that is so transient, it makes us feel ashamed that we give so little for the glory of our dear King.

Our latest—and best—trouble is that our church building is getting altogether too small. Some arrangements must be made at once for a larger place for services. Winnipeg has long waited for the message, and we are glad that God is blessing our work.

C. A. HANSEN.

CHURCH DEDICATION AT COLUMBUS, OHIO

By request I met with the church at Columbus, Ohio, Sabbath and Sunday, April 28 and 29. It was very encouraging to observe the growth of the work in this city since my last visit here. Evangelistic efforts put forth by Elder H. H. Votaw and others have been fruitful, and the membership of the church has been largely increased. During the past year, under the direction of Elder M. V. Eusey, the pastor, the church building has been rebuilt and enlarged to accommodate the congregation. We were glad to see the seating capacity—of about three hundred persons—taxed almost to the limit at the Sabbath services.

On Sunday this commodious church building, valued at approximately \$7,000, was dedicated, practically free of debt. A financial statement of the building committee was given by Elder Eusey, and about \$500 was raised to apply on the remainder of the debt. Elder W. W. Miller gave the Scripture reading and offered prayer. The sermon was preached by the writer, after which Elder E. K. Slade offered the dedicatory prayer. The blessing of the Lord was experienced in all the services; and if the membership of this church in this large city, impelled by the inspiring truths of this message and by the momentous events which we face, move unitedly forward, the Lord will add to their number others who shall be saved.

Sabbath afternoon, in company with Elder Slade, I attended services at Mount Vernon, and had the privilege of speaking to the

students and church at that place. I was glad for the opportunity of again coming in touch with the work of Mount Vernon Academy. At the close of the service thirteen students were baptized by Prof. N. S. Ashton. This was an inspiring sight, and speaks well for the spiritual influence of the school.

G. B. THOMPSON.

THE USE OF NEWSPAPERS DURING CAMP MEETINGS

SOME very interesting extracts from sermons preached by Elder Charles Thompson, president of the Northern Union Conference, during the series of meetings he held in Sioux City, Iowa, appeared in the daily newspapers there. In speaking of the publicity given to the meetings there, Elder W. A. McKibben writes:

"Both papers were liberal in giving us space. One or two evenings at the beginning of the meetings, the *Journal* reporter was present. Afterward he requested us to call him up on the phone and give him a report of the sermons each evening, saying that the editor would be glad to print them. Announcements and reports of the sermons were published every day in one or both of the papers.

"Besides these, Elder Thompson and Professor Van Kirk sent in articles on current topics, which were discussed quite freely through the papers. The best of all is that their articles were read by hundreds, and I dare say by thousands, many of whom told us that they watched the papers closely for articles from us, and read them with interest. Not only in Sioux City, but in all the adjoining territory where the dailies are circulated, we hear from those who read our articles.

"Every week announcements of our meetings, and other items of interest concerning our work, are published, so that the name 'Seventh-day Adventists' and their work are kept constantly before the public eye. We are grateful for the public press, and feel very much encouraged over the help it has been to our work here."

We are sure that this testimonial will be the means of encouraging others to take hold of the press work with renewed energy.

With the camp-meeting and tent season fast coming on, no opportunity should be lost to say something through this powerful agency concerning the progress our work is making and the message that means so much to the world today. The camp meeting generally supplies a goodly number of live subjects for the newspapers. Such reports not only let the world in general know what the church is doing but also attract men and women to hear the message from the living preacher. There will be persons in the kingdom who learned of present truth through newspaper reports telling about our camp meetings. Special attention should be given to this phase of the work this season, inasmuch as the evening lectures almost always treat on prophetic subjects, and this will be our golden opportunity to call the attention of the masses to the prophecies that are now fulfilling before our eyes.

Our evangelists, particularly those who are planning to conduct campaigns in the cities, should bear in mind the fact that the newspapers will be of much assistance to them in bringing our work to the attention of the people, in attracting men and women to the meetings, and in arousing a desire among many who cannot hear the living preacher, to learn more of the truths presented in the newspaper reports they may read.

WALTER L. BURGAN.

A GOOD EXAMPLE

OUR people in heathen lands do appreciate the privilege of meeting with those of like faith in general meetings, and they are willing to undergo inconvenience and even hardships in order to be present at these gatherings. After spending a year or more off alone amid heathen surroundings, it is a feast of good things to them to fellowship again with those who worship the true God, a worship so in contrast to the idol worship that they are daily forced to witness.

Our winter general meetings for the Far East have just closed. It has been my privilege to attend seven, held in China, the Philippines, Japan, and Korea. In Korea one old sister journeyed on foot for seven days in order to be present at our Seoul meeting. This journey was made in mid-winter, and Korea is a cold country, the mercury frequently falling below zero.

In central China, sisters made long journeys on the rough-riding country wheelbarrows and springless carts in order to be with us at the Yen-cheng meeting. The women of China, because of their having been subjected to the cruel foot-binding custom, are unable to journey long distances on foot, as can their Korean sisters. But they are determined to meet with God's people, so they brave the cold winter weather of interior China and journey for days in these uncomfortable vehicles.

Many times during the winter, as I have met in general meetings, with our dear native believers, I have thought of how little many of our people in our homelands appreciate their privileges in being permitted to meet so frequently and under such favorable conditions with fellow believers. Certainly, as never before, we should assemble together, to help, and to exhort one another, "and so much the more, as ye see the day approaching."

C. E. WEAKS.

A FOREIGN FIELD AT HOME

WHEN one thinks of a foreign field, his mind naturally goes to the far-off lands across the sea. But let me tell you of a foreign field at home.

Last summer I came up about two hundred miles to the mountains of northern Arizona for my health, thinking only to benefit myself and then to return in the fall to the southern part to teach again.

When fall came I was not well enough to return. After deciding to spend the winter here, I began to gain rapidly, and soon saw a field for active work. This was encouraging, for then I knew of a certainty that the Lord was leading me. Soon a Sabbath school was organized in the family with whom I am staying. They became interested in Bible study, especially because of the interest the two children (aged seven and five) took in the Bible lessons. They asked me to be governess and teach the children. This is my work at present. It is a great pleasure to see them drink in the lessons about Jesus, and see them try to live out what they learn. The little one is always a gentle reminder to the older one to keep the commandments. They show very practical interest in the Old Testament stories, naming their dolls after the characters studied, and building altars, also Solomon's temple. They never see any one else to play with, but are very happy. I sometimes think what a good thing it is for them to be kept from the vice and sin of the city.

Three adults of the family are reading the Bible through, and leave their work to do the daily reading. Each one now possesses a new Bible, and is learning to turn quite rapidly to the texts in Bible study. I place a copy of the Morning Watch texts for the week on the wall, and all are learning them. We repeat them at our Sabbath school.

Now to the real foreign element. A class of children—about a dozen—come to the little mud house each week to the Sunday school. They are real heathen. They had never heard of God till this winter. Their homes are mud huts, where they sleep in a

pile on the floor, with their clothing all on. Many of them sit on the floor to eat.

They live in the worst vice and superstition imaginable. When there is a birth, guns are fired off. Upon being asked the reason for this, they say, "It lets the people know, and also keeps the evil spirits away from us." On such occasions the whole town gather outside of the house, and smoke and play musical instruments. Later they partake of a feast. This is also done at a wedding, and is followed by a dance and drinking.

One day the children of the most prominent Mexican family were absent from Sunday school. When asked the reason for this, the mother said, "We have prayer meeting at home." They do not even know what a prayer meeting is, but we found that they had burned candles and said off a lingo from a Catholic book. She found that we taught purity and obedience to God, and she did not want any of it.

Not long ago her married daughter became very ill as the result of her own sinfulness. They were very much worried about her. Candles were burned, and the crucifix was hung about her neck, but all to no avail. We spent several days working with her, but every time they got a chance they would give her some medicine that would counteract whatever we had done. At last the end came. The day she died she smoked several cigarettes. This is a daily practice among them.

Their custom is to put their dead into a hole and cover them up, but we made a box for the deceased and covered it inside and out. They were very much pleased with it, and pasted crosses all over it. The night of her death they sat up all night and cooked, getting ready for a feast the next day, after the burial. They said if they slept the evil spirits would come and kill the whole town. The cooking also helped to keep the spirits away. They would not allow the grave to be dug till just before they were to use it, for the spirits would fill it too.

She was buried in the family cemetery near the house, where three men are lying who fell by the hand of her father. He is known as a hard man, but even in his heart a spark of good exists, for he says he sits up all night sometimes wondering about his soul and the future. Christ died for the sinner, so surely he died for this people.

It has always been my desire to be a foreign missionary, but because of ill health and home duties, could not. It does seem that God has brought the foreign field to me. I ask your prayers that those who are honest may learn the right way and be saved. God grant that I may have the wisdom to know just how to deal with this people, and to remain faithful in my duty here, though it is only a humble part in his great work.

MRS. EMMA WHEELER.

INTERESTING PARALLELS

A SPIRIT of intense activity is taking hold of school men, educators, and statesmen. The present war is causing thinking men to see the necessity of a highly practical educational system. Nations are awaking to the fact that their present handicapped condition is largely due to their worn-out educational machinery. With a school curriculum and methods of teaching which are several hundred years old, they have been trying to prepare men for today and today's problems.

It was my privilege recently to attend the national conference on rural education at Lincoln, Nebr. The great question was, How can we make education function in the life of the child? Speakers confessed that the boys and girls from the public school are unprepared for the duties of life and are lacking in national spirit. It was stated without controversy that we are suffering from an elaborate, overcrowded course of study, and that the time has come to weed out nonessentials.

As I listened, I was profoundly impressed with the advantages possessed by our people as a result of their knowledge of Christian education. God has given us an educational

truth. A simple faith will enable us to put it into practice. Then what a wonderful advantage we have over men who have arrived at these same great principles of education very largely as the result of experiment! It may be interesting to compare some of the principles which these educators enunciate with statements with which we have long been familiar.

The Farm School

The speaker said: "The new schools should do for the community what the old have been incapable of doing; namely, train the boys to become scientific farmers, and the girls practical farmers' helpmeets. Such training can be made to inculcate a wholesome love of country life, and may be expected to counteract the townward exodus."

Seventh-day Adventists are given this instruction: "The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past.

"For this reason God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate. . . .

"The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."—*Special Testimonies, Series B, No. 11, pp. 28, 29.*

Schools Should Keep People on the Land

A government educator says: "One of our greatest national sins is soil exhaustion. Two things at least should receive our serious consideration; namely, to till the soil so scientifically that our agriculturists may get better returns, and to make country life so attractive and wholesome that our farm population shall be eager to spend their lives in the open country instead of leaving the farm just as soon as they have laid by a small competence, and moving to cities, where many retire from active life. Before much improvement can be made, rural communities must set up a leadership of their own. Properly directed education can best furnish this leadership."

The following instruction was given us years ago: "The cultivation of our lands requires the exercise of all the brain power and tact we possess. The lands around us testify to the indolence of men. We hope to arouse to action the dormant senses. We hope to see intelligent farmers who will be rewarded for their earnest labor. The hand and heart must cooperate, bringing new and sensible plans into operation in the cultivation of the soil. . . . We mean for this place to be a center, from which shall radiate light. . . . There will be a new presentation of men as breadwinners, possessing educated, trained ability to work the soil to advantage. . . .

"An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse, and rough, and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farmhouses. Rooms will be sunny and inviting. . . . The Lord would have us treat the earth as a precious treasure, lent us in trust."—*Special Testimonies for Ministers and Workers, No. 4, pp. 18-20.*

Seek for Permanency in the Teaching Force

The United States is endeavoring to educate teachers for community leadership. In order to strengthen this spirit of leadership, the school provides a teacher's home adjoining the school property, and the teacher is encouraged to remain a number of years in the same school. Denmark, which has a remarkable system of rural schools, gives us an example in this; for in that country it is not an unusual thing for teachers to devote a lifetime to one community. On the other hand, United States statistics

show that at present the average time of the rural teacher in one school is two hundred and eighty days, less than one year. But a change is coming.

Seventh-day Adventists have been instructed to establish schools in which the teachers will be permanent factors in community uplift. "God calls for missionaries, and asks us to take up our neglected duties. Properties will be offered for sale in rural districts at a price below the real cost because the owners desire city advantages, and it is these rural locations that we desire to obtain for our schools. . . . The most successful methods are to encourage families who have a missionary spirit to settle in the Southern States to work with the people."—*Words of Encouragement to Self-supporting Workers, pp. 19-21.*

Correlation of Labor and Study

The spirit of reform in methods is given in these words of an educator: "It is quite feasible to combine the education of the great outdoors with indoor study." "Schools should be able to inspire early coordination of head, heart, and hand. Real inspirers must be found to take charge of the schools."

Similar methods were given us years ago, for we read: "The hand and heart must cooperate, bringing new and sensible plans into operation in the cultivation of the soil. . . . The students are learning what plowing means, and that the hoe and the shovel, the rake and the harrow, are all implements of honorable and profitable industry. . . . For both children and men, labor combined with mental taxation will give the right kind of all-round education."—*Special Testimonies for Ministers and Workers, No. 4, pp. 18, 19.*

The educator of today says, "We shall need ample grounds, many acres. Every industry in the district should find a place in our curriculum. Every kitchen, barn, dairy, or shop is a laboratory for our school. The school should be in session all the year round."

Every Seventh-day Adventist is familiar with the following instruction: "It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation, and access to the fields and woods." "Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dress-making, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment-rooms should be provided, and the work in every line should be under the direction of skilled instructors."—*Education, pp. 212, 218.*

Cooking and Sewing for Every Girl

Here is the popular educator's standard: "Our first plan shall be for the health as the basis of all well being and doing. Every girl and boy should be taught what to eat, how to eat, and what to cook. Every girl should be taught to cut and fit and make with her own hands the ordinary clothing for the family."

And on this point we are told that "health should be as sacredly guarded as the character."—*Christian Education, p. 184.*

"Young women . . . need to learn that no man or woman is degraded by honest toil. . . . If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano, but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to home making."—*Education, pp. 215, 216.*

Elimination of Nonessentials

Note this reform in public schools: "Instead of the customary round of twenty-five or thirty-five classes daily, there is a carefully arranged program of few classes."

Years ago we were told that "studies

should generally be few and well chosen."—"Christian Education," p. 47. "Many of the branches of study that consume the student's time are not essential."—"Education," p. 216.

What Are Schools For?

The United States Department of Education says: "The schools must be ready to meet the problems of all the people without regard to age or preparation."

In the following words we are told what our denominational schools should do for our children and youth: "The youth . . . need a training that will make them practical,—men and women who can cope with emergencies."—"Education," p. 215. "The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth."—"Counsels to Teachers," p. 531.

Space forbids further quotations. But the necessity of preparing textbooks, the special training of teachers capable of giving a practical education,—the real "country-minded" teacher, as he is called,—the location of every school on a farm, the substitution of practical subjects for Greek, Latin, and higher mathematics,—all these subjects are now being treated by leaders in the educational world in ways parallel to the instruction given us years ago. Who should be leaders in the reform, they or we?
E. A. SUTHERLAND, M. D.

SASKATCHEWAN CONFERENCE

God has been gracious to our conference workers and lay members in Saskatchewan the past year. Several ministers have been actively engaged in ministerial work during 1916, and as the results of their labor about one hundred persons have been established in the third angel's message.

Interests are springing up in all directions, and we find it impossible to respond to all the calls that come to us for ministerial help. Our conference workers are of excellent courage, and are putting forth strong efforts in their appointed work.

During the past fall and winter home missionary institutes were held in all our churches. We endeavored to show our people the solemnity of the times in which we live, and their duty to arouse to greater activity in soul-winning service. Efforts were made to organize more carefully for missionary work, and to show each member how to reach his friends with the message. We were greatly cheered by the hearty good will and coöperation manifested by our people.

As a further means of strengthening our work in general throughout the field, an institute for conference workers and church elders was held at the Battleford Academy, March 29 to April 4. Some of the missionary secretaries were present also.

The chief purpose of this institute was to bring together the leaders in the conference, both conference workers and church elders, to lay before them the seriousness of the times that have fallen upon us; to seek the God of heaven for the baptism of power for service; to study carefully present and future administrative problems common to leaders in local conference work; and to unify more fully the plans and purposes of the conference in general and the local church in particular, so that a strong, united front can be presented in waging the warfare against the enemy of all righteousness.

The Lord came very near to all who were present. Full surrender of everything to the Holy Spirit, was the keynote of this gathering. All partook of the spirit of the meeting, and at its close each one was strong in the determination to maintain, through Jesus Christ, the victory over all sin, and to lay hold by faith upon the promises of God for the Holy Spirit.

We are living in extraordinary times. No ordinary Christian experience will enable us fully to meet Heaven's requirements in

soul-winning. Let us all extend the hand of faith, and lay hold upon the blessings that await our demand and reception.

A. C. GILBERT.

AN INTERESTING ITEM FROM JAPAN

ELDER B. P. HOFFMAN sends the following report from Japan:

"Recently a young lady joined our ranks who has had a very unusual experience in finding the truth. When very young she was taken into a mission school of another church, and has spent many years gaining a Christian education, with the idea of completing it in America, and then giving her life to missionary work. While in school her private study of the Bible convinced her that the seventh day of the week, and not the first, is the Sabbath, and she resolved to keep it. Without knowing of another person who believed as she did, she continued to observe the Sabbath for thirteen years, spending the day in her room with the Bible, and then on Sunday preparing for Monday's lessons.

"Then she came to Kobe and began studies in a girls' theological school. Before long, in a clearly providential way, she learned of our church and our work. While not allowed to leave the dormitory to go to church on Sabbath, she took every opportunity to come to us and learn more of the truth. She plainly saw what her duty was, but the inducements held out to her in the theological school, and her ambitions to do a work that would be recognized in the world, brought on a great struggle in her mind, which she could not settle for several months. At last her convictions of truth conquered, and she made the decision to identify herself with the remnant church.

"Just at the same time her fiancé, four hundred miles away, also learned of the truth through one of our Japanese workers. The outcome is that now, as husband and wife, they are studying in our training school in Tokio preparatory to going out to herald the tidings of a soon-coming Saviour to their countrymen. When I saw them, on a recent trip to Tokio, she told me with tears in her eyes how happy she was to have so many brethren of the same faith after having been alone in her Sabbath observance so long. All praise be to God, who works in marvelous ways to gather out a people for his name."

FIELD NOTES

ELDER A. N. ANDERSON sends the following encouraging word from Hiroshima, Japan: "We are glad to report the dedication of another house of worship in this island field. The little church was crowded to its full seating capacity. Among the audience were quite a number of Christians, including several foreign missionaries and teachers of other denominations. The building of this handsome little edifice is due to one of the members, Dr. S. E. Tatsuguchi, who advanced practically all the funds. One peculiarity of the church is that its floor is varnished, so that in accordance with Japanese custom it is necessary to remove one's shoes or wear a cloth cover upon entering. Few churches have such a neat floor. This pleasant, comfortable meetinghouse furnishes a striking contrast to the dark, stifling, noisy chapel we formerly rented. The new parsonage next door makes a neat little home for our Japanese worker, Brother Kato, and his wife. But there is cause for even greater rejoicing in the fact that the work in Hiroshima, the natural center of this district, is now represented by a permanent meetinghouse, another monument to the steady advancement of the message into all the world."

THE first Sabbath school in India was organized in 1896, at Calcutta. There are now twenty-three schools, with a membership of 797.

Educational Department

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

AMONG THE SCHOOLS

Lodi Academy

IN the heart of one of the best valleys that resourceful California affords, Lodi Academy carries on its work of twelve grades. It is surrounded for miles by highly cultivated orchards of almonds, apricots, and peaches, and by extensive vineyards of the finest Tokay grapes and other table varieties that California produces.

For charm and fruitfulness, this region is about as near the garden of Eden as any spot I have visited on this extended tour of three months among our schools.

Yet the garden of human plants, situated in its midst, interested me still more. There are about one hundred and twenty-five of them at Lodi, all in the growing stage.

Three years ago this school was on a ten-grade basis, but the young people pressed in here and at Pacific Union College in such numbers that it seemed best to the managers of both that Lodi should carry twelve grades. Under the experienced direction of Prof. and Mrs. J. H. Paap, the academy is steadily growing in strength as well as numbers. It is working in close affiliation with the college, both being managed by the same board, and issuing a joint calendar.

San Fernando Academy

Across the Tehachapi range, which divides northern and southern California, and in the same valley that stretches to Los Angeles and the Pacific coast, stands San Fernando Academy, our next oldest school in California, counting Pacific Union College the successor of Healdsburg College. This, too, is a twelve-grade school, but managed by a separate board, though issuing a joint calendar with the college.

Prof. H. G. Lucas, with Mrs. Lucas his wife, has been in charge of this academy for eleven years, and has done much earnest, faithful work in educating the young people of Southern California for the service of God. Another who has rendered long and efficient service as teacher is Prof. S. Parker Smith, a former missionary in St. Andrews Island, and a schoolmate of the writer. Next year, Prof. A. Earl Hall, for several years teacher of history in Mount Vernon College and again in Pacific Union College, will take the principalship of the academy.

Loma Linda College

The College of Medical Evangelists is situated in the citrus belt, another variety of California's greatly diversified landscapes. Groves of oranges, lemons, and grapefruit literally surround Loma Linda and stretch for miles westward toward Los Angeles. Many miles of mountain crests are visible on the horizon in every direction. The "Hill Beautiful" itself seems lifted up one hundred and twenty-five feet above the level of the valley, and in its very heart, for the distinct purpose of providing a fitting site for a sanitarium and a school. The sanitarium is enjoying an excellent patronage, with more than a hundred patients.

The school has enrolled this year a total of one hundred and sixty students in its medical, evangelistic, and nurses' courses. The medical-evangelistic course is two years in length, the nurses' three, the medical four. California has raised the State requirements for admission to the nurses' course to twelve grades, these to include two years in domestic science and one in biology. Pacific Union College and Lodi and Fernando Academies have therefore made provision for this preparatory work in their courses.

Two years of the medical course are conducted at Loma Linda, where the sanitarium, a fine modern laboratory of three stories, and a complete, up-to-date hospital unit afford excellent facilities for this work.

The work of the other two years is carried on in Los Angeles, with Dr. P. T. Magan, dean of the medical college, as director. The new dispensary had been open but four days when I was there, receiving fifteen patients the first day, with a daily increase to thirty the fourth day. The hydrotherapy building is nearing completion, and the money is in hand for the erection of two dormitories.

The Los Angeles plant is to occupy an entire block in the Boyle Heights section. The land is rounded up by nature in the middle of the block, and when the plant is completed it will present a pleasing appearance with the various buildings arranged around a central court. No young person who has decided upon a medical course should fail to avail himself of the great advantages this Christian institution affords over the ordinary secular college.

An Appreciation

Before setting my face eastward again, it would seem ungrateful and unappreciative not to mention the important part California has played in the development of our system of Christian education.

Healdsburg Academy held about equal place with South Lancaster Academy in being second to follow Battle Creek College, both being established in April, 1882. California was in the field equally early with Berrien Springs in church school development and the training of teachers.

In California the first church school manual was brought out, and was formally adopted for all our schools. It was in California that our first permanent textbooks were developed on a Christian education basis, though it would be unfair not to mention in this connection the excellent service done by Professor Bell's series of books on the English language, which have been accorded a permanent place in our schools, and which can be said to be essentially Christian in spirit and methods.

Among the pioneers in the school and textbook work whom I had the privilege of meeting personally while in California, may be mentioned Miss Katherine B. Hale, author of our first and second readers, a reading manual to accompany them, and a speller for the lower grades; Miss Sarah E. Peck, author of our third, fourth, fifth, and sixth readers, and editor of our church school manual; Mrs. Alma E. McKibbin, author of our Bible lessons for the fourth, fifth, sixth, and seventh grades, and a manual to accompany them; Prof. M. E. Cady, author of our first book on nature study, and of the series of four books now used in the fourth, fifth, and sixth grades, with notebooks to accompany them; Prof. G. W. Rine, author of "Essentials in English," used in the academic grades; Mrs. Grace Robison-Rine, author of our manual on household economies for the grades, and our manual on secular and missionary geography; Mrs. H. E. Osborne, author of our manual on arithmetic.

The Pacific Union Conference stands on about a par with the Lake Union Conference in the enrolment and efficiency of its schools, as well as its church membership. It is in advance of all others in the number of ten-grade day schools conducted. It has been my privilege to visit those at Sanitarium, St. Helena, Oakland, Mountain View, Glendale, Los Angeles, and Loma Linda.

In California also is the publishing house which does most of our educational printing,—the Pacific Press Publishing Association. Here I was courteously received, and together with Professor Cady, counseled on numerous plans for the future. I formerly saw seven years of service in California, and it was a gratifying privilege to observe the substantial growth of our educational work there.

W. E. HOWELL.

EXTENSION WORK AT EMMANUEL MISSIONARY COLLEGE

We hear much today about the extension work of universities and colleges. It was a happy thought that first originated the plan of spreading the benefits of schools over a wide territory and reaching the people in their homes with higher education. There is no people that is more in favor of extension work than Seventh-day Adventists; for the extent of our work is measured by the extent of the gospel to "the uttermost part of the earth."

Emmanuel Missionary College is preparing to begin a line of extension work somewhat similar to that conducted by the great institutions of the world. For some time now it has been doing work of this character in a most practical way in the local community. We will report here the methods and results of these endeavors.

The Harvest Ingathering campaign may well be considered as a great effort to extend the good reputation of the school in the vicinity, and to advance the interests of the kingdom in the ends of the earth. It speaks well for such efforts that we have been able to go to the same people year after year, increase our goal every year, and never fail to reach the mark. Last year in one day more than \$500 was thus collected.

Also the temperance campaigns have received much of the student effort. Two years ago, when the wets and dries fought for the county, the rousing mass meetings conducted in schoolhouses by bands sent from the college had much to do with deciding the question on the right side. Last fall State-wide prohibition won with a sweep, and again the students did their bit for the cause of temperance. Four bands of speakers and singers were formed, and under the direction of the Anti-Saloon League, made flying trips far and near to hold meetings in schoolhouses, halls, and chapels. Double and triple benefit resulted from such endeavors,—the college, the people, and the students reaped good.

The college's missionary work, however, is directed along still other lines. The ministerial band is made up of twenty-five young men who are definitely preparing for the ministry. It represents the highest class of students, who are actually learning by doing. From its membership five companies of four men each have been formed. The work is on the basis of two years' experience. Two members of each company are in their first year, and two in the second. The more experienced men do the greater part of the speaking, and the other two fill in as need be, and help with the singing and visiting.

Before joining this band all prospective members have a preliminary training in the seminar, or public speaking band. Due credit is given on the college ministerial course for creditable work. The Bible workers' and other bands in the school aid in the work as occasion permits.

The young men take the initiative, and procure openings in the schoolhouses and chapels within a radius of ten miles of the college. Up to the present these places have been found near the interurban line in order to facilitate reaching them. Three of the meetings are conducted Friday nights, and two Sunday nights. These five companies have flourished in their work all winter and spring. The attendance ranges from twenty to seventy-five at each meeting.

The donations secured from those who attend, in most cases, meet the car fare of the workers. Some of the expense is met by the students themselves. In exceptional cases the local conference has come forward to help. The college church has provided the band with charts, songbooks, and literature.

The ministerial students are enthusiastic over the experience they obtain, but rejoice most of all over the results. Usually they manage to hold a community's interest for two school years, getting the good will of the people the first year, and pre-

senting the testing truths and binding off the work the second year. These efforts require a great deal of hard labor and self-sacrifice, and the foregoing of much of the pleasure that school life affords. But the members of the band, without exception, will vote that the results are worth the effort.

This year two companies are finishing their work. At one place the attendance keeps up remarkably well, notwithstanding the fact that the message has been presented with no uncertain sound. All through the surrounding country the people are talking about the Sabbath. We believe that some there will accept the truth in the near future. At the other place we have seen most encouraging results. Seven have begun keeping the Sabbath in spite of strong opposition. One intelligent woman among them is a leader in the community, and works for souls between meetings, when the members of the band cannot be there. Plans are being laid to follow up these efforts during the summer.

At a previous series of meetings in a schoolhouse in another community, the Lord blessed the effort with nine additions to our church. One of these converts is now superintendent of the Sabbath school at Berrien Springs. Another substantial result is that two of those who took their stand at that time are now students at the college.

We have a vision of a time soon to come when Emmanuel Missionary College will be the center of a community of believers scattered far and wide over this part of Michigan, living before their neighbors the truth of the closing message. Thus only can we fulfil the mission of a school of the prophets.

R. B. THURBER.

Medical Missionary Department

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

A BLESSING TO SOME ONE

To despair of life is the most awful state that a person can fall into, and this is the condition of many chronic patients whom physicians have often given up as incurable. When a glimpse of light can be shown to these unfortunate ones, they usually show themselves very grateful for their recovery. If we follow the example of Jesus, who went about doing good (Acts 10:38; Matt. 9:36), we shall find access to the hearts of the people and have success in our work.

Hearing of the wonders hydrotherapy is doing for chronic cases, a woman of middle age came to inquire if anything could be done in her case. Her trouble was chronic catarrh of a number of years' standing. She put me in mind of the woman in Luke 8:43, "who had spent all her living upon physicians." Today she is making rapid improvement, to the satisfaction of her friends and relatives.

Another discouraged chronic sick woman, hearing of the help that had been given her friend, also came to see the good work. Knowing that she had no one to help her meet expenses, I am teaching this patient how to attend to her case.

Human beings in this world are like a chain with many links. This is angels' work, and God uses it to accompany the third angel's message. Rev. 14:9-12.

The science of hydrotherapy is a blessing to the world, but is not half appreciated as it should be, because of the lack of knowledge and confidence in its use. Nourishing foods, fresh air, electricity, rest, massage, and above all a godly life ought to accompany this valuable art in the sickroom. May God take the glory of all that is being done in his name.

F. HALL.

Christiansted, St. Croix, D. W. I.

Publishing Department

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

THE SUMMARY

As we pass on to the readers of the REVIEW the accompanying summary for March, we are reminded that the first quarter of 1917 is in the past, and that its records are closed. We are encouraged, however, as we note the progress that continues to be made in our publishing work.

It will be noticed that for the three months a gain of \$62,401.19 is shown over the corresponding quarter of 1916. Thus in all parts of the world-wide field the Lord is prospering the work of our colporteurs, and this in turn makes increased demands on our publishing houses for books. In some instances these institutions are tested to the limit of their capacity, and then are unable to meet the demands being made upon them. Truly this is significant, and should cause us to reflect upon the meaning of these things. Surely the coming of Jesus is being hastened.

W. W. EASTMAN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.

February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value \$9,188.03.

March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,318 copies, value \$3,974.33.

Missionary Volunteer Department

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

THE SENIOR BIBLE YEAR

ASSIGNMENT

- May 20. 2 Chron. 32-38: Invasion of Sennacherib.
- May 21. 2 Chron. 34-36: Jerusalem and the temple destroyed; captivity.
- May 22. Ezra 1- 3: Foundations of second temple laid.
- May 23. Ezra 4- 6: The work of rebuilding hindered.
- May 24. Ezra 7-10: Gracious decree of Artaxerxes.
- May 25. Nehemiah 1-4: Rebuilding — praying, working, watching.
- May 26. Nehemiah 5-8: The work finished.

THE CAPTIVITY OF JUDAH

SINCE the fall of Israel in 722 B. C., Assyria, which took her into captivity, has also fallen (this was predicted by the prophet Nahum), and the great empire of Babylon has taken the place of Assyria. Nineveh, the capital of Assyria, was captured in 608-606 B. C. Babylon did not succeed to the western provinces of Assyria without a struggle with Egypt. Nebuchadnezzar, the king of Babylon, at the head of his troops met Pharaoh Necho, who led the Egyptian army, near Carchemish at the fords of the Euphrates (605-604 B. C.), and signally defeated him. Pharaoh Necho was obliged to retire to Egypt. It was not until a few years after this decisive conflict that Nebuchadnezzar appeared before the walls of Jerusalem in the reign of King Jehoiakim.

COLPORTEURS' SUMMARY FOR MARCH, 1917

	Agents	Hours	BOOKS		No. copies	PERIODICALS		
			Value 1917	Value 1916		Value 1917	Value 1916	
ATLANTIC								
Maine	6	302	\$ 799.25	\$ 918.50	881	\$ 88.10	\$ 25.20	
N. New England	1	14	16.00	341.25	1540	154.00	87.20	
Massachusetts	12	918	1158.75	1275.50	2422	242.20	448.80	
S. New England	8	634	867.25	574.85	2204	220.40	164.20	
New York	18	1730	1723.40	2301.75	1135	113.50	188.50	
W. New York	15	1243	708.60	249.00	2410	241.00	35.50	
Gr. New York	14	693	885.30	596.60	2775	277.50	325.50	
Totals	74	5534	6158.55	6257.45	13367	1336.70	1274.90	
COLUMBIA								
Ohio	20	2242	2235.13	3019.94	3585	358.50	202.80	
Virginia	6	340	694.70	1680.09	482	48.20	112.10	
Chesapeake	2	120	188.00	681.00	284	28.40	119.00	
W. Pennsylvania	17	1539	2207.60	1879.25	525	52.50	159.00	
E. Pennsylvania	10	1010	2774.11	819.10	2075	207.50	193.60	
Dist. of Columbia	12	533	901.15	967.05	390	39.00	114.00	
West Virginia	9	1000	1438.00	1793.70	156	15.60	120.20	
New Jersey	1	.....	27.71	625.64	895	89.50	121.10
Totals	77	6784	10466.40	11465.77	8302	839.20	1141.80	
LAKE UNION								
Indiana	13	1436	1667.77	1203.35	840	84.00	13.00	
S. Illinois	21	1741	2588.87	2089.90	1007	100.70	138.50	
N. Illinois	9	623	652.20	732.88	3403	340.30	305.60	
S. Wisconsin	9	711	953.70	441.85	3428	342.80	288.10	
N. Wisconsin	4	243	222.60	.....	1520	152.00	.....
E. Michigan	9	678	764.50	742.55	367	36.70	154.50	
N. Michigan	6	505	392.50	549.50	132	13.20	21.00	
W. Michigan	8	418	331.25	788.88	380	38.00	1027.90	
Totals	79	6355	7573.39	6548.91	11077	1107.70	2048.60	
EASTERN CANADIAN								
Ontario	4	224	278.10	618.55	1316	131.60	215.80	
Quebec	.....	.....	.....	11.75	70	7.00	5.00
Maritime	.....	.....	.....	287.40	.....	.....	42.00
Newfoundland	.....	.....	.....	56.60	.....	.....	.....
Totals	4	224	278.10	974.30	1386	138.60	262.80	
SOUTHERN								
Louisiana	7	813	1932.60	234.95	715	71.50	56.20	
Alabama	13	977	1412.95	719.05	487	48.70	106.30	
Kentucky	13	832	1233.05	1348.55	380	38.00	46.50	
Mississippi	17	1496	3428.75	2379.40	180	18.00	79.50	
Tennessee River	8	651	736.70	808.35	110	11.00	285.50	
Totals	58	4769	8744.05	5990.30	1872	187.20	574.00	
SOUTHEASTERN								
Cumberland	6	692	502.80	560.25	740	74.00	166.00	
Georgia	8	1001	1374.10	1279.70	350	35.00	36.00	
North Carolina	10	1300	2000.00	1389.35	550	55.00	88.60	
South Carolina	6	712	1116.95	1197.20	3225	322.50	44.00	
Florida	11	1623	2266.65	1075.80	2647	264.70	65.80	
Totals	41	5328	7260.50	5502.30	7512	751.20	400.40	
SOUTHWESTERN								
Arkansas	21	1991	4298.00	734.80	703	70.30	3.00	
Oklahoma	24	1824	2956.30	1547.00	1175	117.50	91.80	
S. Texas	12	899	2005.80	2291.65	1150	115.00	122.10	
N. Texas	11	1053	1630.00	2403.50	1048	104.80	22.30	
Texico	5	210	385.65	328.20	1225	122.50	52.50	
Totals	73	5977	11275.75	7305.15	5301	530.10	291.70	
CENTRAL								
Missouri	7	1293	1257.82	1298.10	2599	259.90	78.50	
Colorado	5	399	371.60	645.75	1584	158.40	50.00	
Nebraska	4	251	215.35	2167.60	250	25.00	160.00	
Wyoming	2	121	97.25	252.10	152	15.20	34.60	
Kansas	14	1818	1435.15	2354.65	1533	153.30	233.00	
Totals	32	3882	3377.17	6718.20	6118	611.80	536.10	
NORTHERN								
Iowa	4	520	526.90	628.40	1610	161.00	191.50	
Minnesota	5	804	936.00	536.10	2514	251.40	316.20	
South Dakota	.....	.....	.....	.....	347	34.70	10.00
North Dakota	.....	.....	.....	.....	1050	105.00	77.40
Totals	9	1324	1462.90	1164.50	5521	552.10	595.10	
PACIFIC								
California-Nevada	3	244	299.30	934.70	340	34.00	26.70	
Arizona	5	384	1174.50	549.00	650	65.00	57.00	
S. California	4	305	328.05	31.75	2265	226.50	817.70	
Central California	3	296	379.27	584.85	150	15.00	190.50	
S. E. California	3	134	265.35	232.25	300	30.00	.....
Inter-Mountain	4	454	691.55	864.90	923	92.30	7.50	
N. W. California	.....	.....	.....	312.05	.....	.....	.....
California	3	327	325.50	655.65	3356	335.60	331.50	
Totals	25	2144	3463.52	4165.15	7984	798.40	1430.90	

NORTH PACIFIC

W. Oregon	3	133	\$ 93.00	\$ 270.75	375	\$ 37.50	\$ 65.00
S. Oregon	---	---	---	---	266	26.60	17.50
S. Idaho	3	220	363.90	717.35	110	11.00	16.80
W. Washington	3	244	544.65	796.55	1614	161.40	232.70
Montana	---	---	---	---	410	41.00	68.00
Upper Columbia*	3	670	1165.20	---	160	16.00	41.80
Totals	9	1267	2166.75	1784.65	2935	293.50	441.80

WESTERN CANADIAN

Alberta	2	119	110.50	---	797	79.70	46.60
Manitoba	1	422	291.20	---	695	69.50	60.50
British Columbia	---	---	---	---	10	1.00	534.50
Saskatchewan	1	56	128.00	---	515	51.50	57.40
Totals	4	597	529.70	---	2017	201.70	699.00

Foreign and Miscellaneous

Foreign and Miscellaneous	---	---	---	---	3653	356.30	475.90
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Mailing lists

Mailing lists	---	---	---	---	30658	3065.80	5218.90
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FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	66	4807	8154.96	9576.53	925	129.14	---
British	17	1457	1124.87	371.27	101897	2067.72	3241.25
Scandinavian	88	5703	4396.98	7079.91	5040	158.53	1017.93
Latin*	11	2100	1873.59	769.72	9959	261.25	132.85
W. German	---	---	---	2134.37	---	---	1662.58
E. German	---	---	---	2019.79	---	---	1611.30
Danube	---	---	---	765.55	---	---	2.37
Central European	---	---	---	1902.45	---	---	776.18
South African	22	1319	3184.76	1346.80	224	4.48	45.08
India	3	140	350.88	963.52	7430	208.04	241.83
Korean*	28	---	126.71	52.63	5681	142.02	109.80
Japan	---	---	6.68	17.63	1197	29.92	35.37
Philippine	26	2427	520.38	862.65	3349	271.30	44.21
Hawaiian	1	83	260.75	710.95	---	---	45.00
Guatemala	1	118	321.00	171.00	---	---	3.50
Canary Islands	---	---	---	20.92	---	---	---
Porto Rican	8	433	504.28	584.10	---	---	---
Cuban	13	917	1737.20	2034.00	---	---	---
N. Honduras	1	---	51.55	---	---	25.10	---
Salvador	2	116	226.50	---	---	---	---
W. Caribbean*	5	350	747.20	---	---	---	---
Brazilian	10	1042	807.68	1374.18	---	---	---
Anstral**	41	8124	13399.11	1796.86	1616	676.83	44.27
Totals, foreign	343	29136	37795.08	34554.83	137318	3974.33	9013.52
Totals, N. America	485	44185	62756.78	57876.68	73482	7348.20	9717.10
Grand Totals	828	73321	\$100551.86	\$92431.51	210800	\$11322.53	\$18730.62

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	---
May	94166.15	101640.01	87024.10	107987.69	106602.30	---
June	137838.38	137373.06	153480.96	151199.10	174415.86	---
July	156166.90	140576.24	199116.62	170546.02	192033.15	---
August	103165.69	111660.64	105391.65	118773.18	143185.26	---
September	67551.70	73732.14	74359.96	78361.70	96001.38	---
October	70219.70	84015.90	60357.25	76102.53	85128.41	---
November	77424.87	73949.68	57388.95	69660.16	86248.56	---
December	57291.91	59749.92	57496.17	69145.88	71060.56	---
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	---

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1914	1915	1916	1917	1914	1915	1916
January †	152971	170760	177107	104517	July	211040	150880
February	242627	134619	222470	129591	August	171451	152273
March	221757	341059	154019	73482	September	164860	130465
April	162027	183280	98217	---	October	174182	123027
May	168934	158114	117917	---	November	142040	98174
June	189897	159635	154701	---	December	143190	107229
Totals	---	---	---	---	---	2147976	1909515

* Report for two months.

** Report for three months.

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

To go back a number of years, Judah was invaded by the Assyrians in 701 B. C., and an account of this is given not only in 2 Kings 18: 13, but also by Sennacherib on one of his own cylinders, but he did not record his defeat, as stated in 2 Kings 19: 35.

There were three movements in the captivity. The struggle against the Babylonians occupied about twenty years.

1. Nebuchadnezzar was called home by the death of his father, Nabopolassar, immediately after the battle of Carchemish; but he seems to have invaded Judah and taken some captives. 2 Kings 24: 1; Dan. 1: 1, 2; Jer. 25: 1. Daniel and his compan-

ions were taken into captivity at this date. Dan. 1: 1-7. This is sometimes called the first captivity.

2. Second Captivity. 2 Kings 24: 10-16. This took place during the reign of Jehoiachin (597 B. C.), who was king but three months in Jerusalem. He probably rebelled against Babylon, for Nebuchadnezzar again came and took the city of Jerusalem; this time he proceeded to dismantle the city. "And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house. . . . And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the

craftsmen and smiths; none remained, save the poorest sort of the people of the land." 2 Kings 24: 13, 14; Eze. 1: 1, 2. "And the great-grandfather of Mordecai, Queen Esther's cousin" (Esther 2: 5, 6), was carried away with King Jehoiachin at this time.

3. The fall of Jerusalem. Zedekiah, who was placed upon the throne of Judah by Nebuchadnezzar, also rebelled, and again the king of Babylon came up against Jerusalem, and this time "they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire." 2 Chron. 36: 19. The destruction of the city was complete. 2 Chron. 36: 11-21; Jer. 52: 1-11; 2 Kings 24: 18; 25: 1-27.

This is known as the great siege when Jerusalem was finally destroyed in 586 B. C., and the inhabitants deported. This is the end of the southern kingdom. The people were carried into exile, to return at the close of the captivity into their own land.—Henry T. Sell, D. D.

THE BOOKS OF EZRA AND NEHEMIAH

The two short books of Ezra and Nehemiah cover a period of over one hundred years, or from the fall of Babylon and the first year of Cyrus, 538 B. C., to the thirty-second year of Artaxerxes, 432 B. C.

We have in Ezra and Nehemiah three quite clearly defined eras.

1. The first colony was led to Jerusalem by Zerubbabel. Ezra 1-6. We have here a period of over twenty-one years, or up to about 516 B. C. We find in these chapters a graphic picture of the times: The proclamation of Cyrus allowing the return to Jerusalem. Ezra 1. The number of names of those who returned. Ezra 2. The altar set up and the foundations of the temple laid. Ezra 3. Adversaries stop the building of the temple. Ezra 4. The prophets Haggai and Zechariah appear, and urge the renewal of building operations. The temple is completed and dedicated. Ezra 5 and 6.

Zerubbabel is governor, Jeshua is high priest, Haggai and Zechariah are prophets. A great work is done amid bitter opposition. The first colony holds its place and makes headway.

2. The second colony (Ezra 7-10) came to Jerusalem under the leadership of Ezra after an interval of nearly sixty years. Ezra 7. This interval represents the remaining thirty years of Darius's reign, the twenty years of Xerxes, and the opening seven years of the reign of Artaxerxes. Ezra "was a ready scribe in the law of Moses." He was provided with letters from the king, not only that the rulers through whose territory he was to pass and into which he should come, should give him a safe conduct, but that they should materially assist him. His arrival at Jerusalem must have been an occasion of great joy. "This caravan numbered 1,596 men besides a certain number of priests." "Ezra's mission was a religious one," and for this he was well fitted, for he was descended from the house of Aaron. He found that gross abuses had crept into the worship and practices of the first colonies; these he reformed; later on in the time of Nehemiah (Nehemiah 8) he did a great work in restoring the written law.

By chapters the narrative is given as follows:

7 to 8: 31. Ezra is given permission and letters to go to Jerusalem, by Artaxerxes the king. A large company go with Ezra.

8: 32-36. Ezra and his colony arrive safely, and offer sacrifices.

9-10. Ezra begins to reform the abuses; the people repent and put away their sins.

3. Third expedition to Jerusalem, the book of Nehemiah. Nehemiah does not seem to have led any colony to Jerusalem, but came himself, and there did a great work not only in strengthening the hands of the Jews but in rebuilding the walls in the short period of fifty-two days. Nehemiah is one of the noblest characters depicted in the

Bible. He was cupbearer to King Artaxerxes, and his heart being touched by the woeful condition of the city of Jerusalem, he asked for, and received, permission to go to that city and help his brethren. In order to accomplish his work better he was made governor. He arrived in Jerusalem thirteen years after Ezra.

The book of Nehemiah falls naturally into four parts:

1-7. These chapters relate how Nehemiah came to Jerusalem, and what he did in rebuilding the walls, also his reform of many abuses.

8-10. This section gives to Ezra the most prominent part. We have here related the wonderful revival of interest in the Scriptures, the keeping of the feast of tabernacles, and also a fast. A solemn covenant is made with God by the people.

11:1 to 12:26. Important lists of the dwellers in Jerusalem and country towns, also, the lists of the priestly and Levitical families.

12:27 to 13:31. An account of the dedication of the wall of Jerusalem about twelve years after its completion and the reforms which Nehemiah instituted upon his second visit to the city.—*Id.*

OBITUARIES

Rebman.—Paul Rebman, beloved son of Mr. and Mrs. H. E. Rebman, was born in Elmwood, Ill., Aug. 2, 1914, and died in Pine Bluff, Ark., Jan. 11, 1917, after a short illness. The sorrowing parents are comforted by the hope of a soon-coming Saviour. A. E. Thomson.

Collins.—Mrs. Jennie R. Collins was born in Scotland, and came to America early in life. After a long illness she fell asleep in Jesus March 20, 1917. She was a faithful, devoted member of the Carr Street Church, Los Angeles, Cal., and died in the hope of a part in the first resurrection. She is survived by her husband, two sons, and one daughter. W. Milton Adams.

Ringsdorf.—Nancy Elizabeth Bartholomew was born near Bloomington, Ill., Aug. 25, 1882. She came to Wisconsin at the age of thirteen years, and lived in Lodi until a few years ago. Mrs. Ringsdorf was a devoted member of the Seventh-day Adventist church. Her death occurred in Bethel, Wis., April 8, 1917. She is survived by her aged husband, three daughters, and one brother. H. H. Hicks.

Anderson.—Mrs. Clara Anderson was born in Sweden, in 1865, and with her husband came to America in 1890. She accepted present truth at Roseburg, Ore., several years ago, and later the family moved to Ocoosa, Wash. The Sabbath before her death, March 31, she attended quarterly meeting, and seemed greatly to enjoy the service. Four sons and two daughters are left to mourn. J. W. Boynton.

Samuels.—Martha Adella Magee was born near Marshalltown, Iowa, March 22, 1874. She became a member of the Seventh-day Adventist church at Storm Lake, Iowa, when a girl. Her marriage to Mr. Samuels occurred Nov. 21, 1894. The bereaved husband, four daughters, three sons, a mother, three brothers, and three sisters mourn her death, which occurred at Winifred, Mont., April 1, 1917. A. G. Samuels.

Thompson.—Mrs. George W. Thompson, aged 74 years, died in San Diego, Cal., March 15, 1917. Three children mourn. Sister Thompson accepted present truth twenty-two years ago, and until her death remained a consistent member of the Seventh-day Adventist church. She was tenderly cared for during her long illness by her daughter, who finds much comfort in the thought that her mother sleeps in Jesus. R. S. Owen.

Slocum.—Mary Rosetta Young was born April 14, 1854, in Alamo, Mich. At the age of twelve she went to Otsego, and there resided until her death, April 18, 1917. On April 5, 1869, she became the wife of Daniel Slocum, and four children were born to them. A little more than four years ago she united with the Seventh-day Adventist church, and remained faithful to the end of her life. Her husband and two daughters are left to mourn. Lyle C. Shepard.

Pitcher.—Daisy A. Cooper was born in Knoxville, Iowa, Aug. 3, 1877. A few years later the family moved to Beatrice, Neb., where at the age of fourteen years she was converted. Jan. 19, 1897, she was united in marriage to W. L. Pitcher. Soon after their marriage they heard and accepted present truth. Sister Pitcher died in Delta, Colo., April 7, 1917, confident of a part in the first resurrection. She is survived by her husband and three children. W. M. Andress.

Fleming.—Birtha M. Stilwell was born in Jamestown, Mich., Nov. 19, 1871. The family moved to Carlton, Center in 1879, and later to Grand Rapids. She was married to Fred B. Fleming March 30, 1891. She died April 7, 1917, after a long illness. Our sister was a charter member of the Seventh-day Adventist church in Carlton Center, and she sleeps in hope. J. C. Harris.

Beebe.—Catharine Ferry, wife of Elder E. I. Beebe, was born in Vienna, Ontario, Canada, Sept. 10, 1853, and died in Ovid, Mich., March 14, 1917. Sister Beebe gave her heart to God in childhood and became connected with the Seventh-day Adventist church in 1884. She took an active part in all branches of Christian work. Most of her life was spent in Ovid, where she was recognized as an exemplary Christian, and held in high respect by all who knew her. The immediate relatives surviving are a devoted husband and her aged mother. L. T. Nicola.

DeBord.—E. F. DeBord was born near Edinburg, Ind., Oct. 28, 1836. He grew to manhood in Illinois and Iowa, and accepted present truth in the last-named State through the efforts of M. E. Cornell and Moses Hull. In 1859 he was married to Mary Eastlack. To them were born ten children, six of whom preceded their parents in death. Brother DeBord came to Oregon in 1883, and spent the rest of his life in or near the city of Portland. He fell asleep April 8, 1917, in hope of a part with the redeemed in the resurrection of the just. T. H. Starbuck.

Hall.—Charles Andrew Hall was born in Canisteo, N. Y., July 21, 1866. When he was nine years old, his father died, leaving him and his mother alone. Five years later they moved to Montcalm County, Michigan, settling near Cedar Lake. Nov. 14, 1888, he was united in marriage to Cynthia Rowland, and to them were born three children. Brother Hall spent twenty-five years in teaching. About five years ago failing health compelled his retirement. He spent some time on a farm, but about a year ago took up work in Detroit. There he fell ill and died at his home, in Cedar Lake, April 9, 1917. Years ago Brother Hall united with the Seventh-day Adventist church. He was a faithful Christian, and fell asleep believing that the bright morning of the resurrection was soon to dawn. R. U. Garrett.

Madison.—Joseph T. Madison was born in Oberlin, Ohio, March 4, 1845. When he was ten years of age, his parents moved to Tabor, Iowa. Eight years later he joined the army, and served his country as a member of Company B, Forty-sixth Regiment Iowa Infantry. Dec. 24, 1870, he was married to Miss Gertrude S. Barnes, and to them were born six children. For twenty-one years his home was in Superior, Neb. From there the family moved to College View, where he was converted and united with the Seventh-day Adventist church. After eleven years' residence in that place, he moved to Texas for the benefit of his wife's health, and there died April 8, 1917. His companion, four children, one brother, and one sister survive. His was a consistent Christian life, and he sleeps in hope. * * *

Appointments and Notices

CAMP MEETINGS FOR 1917

Central Union Conference
 Nebraska, Fairbury ----- May 31 to June 10
 Colorado ----- June 14-24
 Wyoming ----- June 28 to July 8
 Missouri ----- Aug. 9-19
 Kansas ----- Aug. 23 to Sept. 2

Columbia Union Conference
 Virginia, Gordonsville ----- May 24 to June 3
 Eastern Pennsylvania, Allentown -----
 ----- June 21 to July 1
 New Jersey, Trenton ----- June 28 to July 8
 West Pennsylvania ----- July 5-15
 Ohio ----- Aug. 16-26
 West Virginia ----- Aug. 30 to Sept. 9

Eastern Canadian Union Conference
 Ontario, Toronto ----- June 21 to July 1
 Quebec, Sherbrooke ----- July 2-8
 Newfoundland, St. Johns ----- Aug. 22-27
 Maritime ----- Sept. 3-9

Lake Union Conference
 West Michigan, Sturgis ----- May 31 to June 11
 East Michigan, Saginaw ----- June 7-18
 North Wisconsin, Spooner ----- June 14-25
 Northern Illinois ----- June 21 to July 2
 South Wisconsin, Fond du Lac, June 21 to July 2
 Southern Illinois ----- Aug. 9-19
 Indiana ----- Aug. 16-27
 North Michigan ----- Aug. 23 to Sept. 3

North Pacific Union Conference
 Western Oregon, Portland ----- May 29 to June 10
 Southern Oregon, Eugene ----- May 31 to June 10
 Western Washington, Puyallup ----- June 8-17
 Upper Columbia, Spokane, Wash. ----- June 18-24
 Southern Idaho, Boise ----- June 25 to July 1

Pacific Union Conference
 Central California, Recreation Park, Fresno -----
 ----- May 24 to June 3

Northwestern California, Healdsburg ----- June 7-17
 Nevada, Reno ----- June 27 to July 1
 Northern California ----- June 21 to July 1
 California ----- July 5-15
 Arizona, Prescott ----- July 12-22
 Inter-Mountain ----- July 12-22
 Southern California ----- Aug. 2-12
 Southeastern California ----- Aug. 16-26
 Arizona, Safford ----- Aug. 16-26

Northern Union Conference

South Dakota, Redfield ----- May 31 to June 10
 Minnesota, Anoka ----- June 7-17
 North Dakota, Harvey ----- June 14-24
 Iowa, Marshalltown ----- Aug. 23 to Sept. 2

ADDRESS WANTED

Any one having the present address of O. S. Martin will confer a favor by reporting the same to Louis Hackett, College Place, Wash.

REQUEST FOR PRAYER

A sister in Safford, Arizona, makes the earnest plea for prayer on behalf of her husband and two eldest sons that they may be brought into the truth this year.

SOUTHERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that the annual meeting of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Eugene, Ore., May 31 to June 10, 1917. The first meeting of the association will be held at 9:30 A. M., Monday, June 4. J. A. Rippey, Pres. E. C. Stiles, Sec.

THE NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION

The Nebraska Sanitarium and Benevolent Association, a legal corporation, will hold its annual meeting in connection with the fortieth annual conference of the Seventh-day Adventists of Nebraska, to be held at Fairbury, Neb., May 31 to June 10, 1917. The first meeting will be held on Monday, June 4, at 10 A. M. This thirteenth annual session of the association is for the election of officers and trustees, and for the filling of vacancies, and to amend article IV of the constitution, touching the number of trustees and the president of the board, and the transacting of such business as should properly come before this body. J. S. Rouse, Pres. B. L. House, Sec.

NEBRASKA CONFERENCE ASSOCIATION

Notice is hereby given that the annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will be held in connection with the camp meeting and conference at Fairbury, Neb., May 31 to June 10, 1917, for the purpose of electing officers and appointing a board of trustees, and for transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., Monday, June 4. J. S. Rouse, Pres. Anna M. Peterson, Sec.

VIRGINIA CONFERENCE AGENCY

The Virginia Conference Agency of Seventh-day Adventists, Inc., will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Gordonsville, Va. The first meeting of the session will be held at 10 A. M., Monday, May 28, 1917. The delegates of the Virginia Conference in session constitute the constituency. W. C. Moffett, Pres. F. N. Johnson, Sec.

EASTERN PENNSYLVANIA CONFERENCE

Notice is hereby given that the Eastern Pennsylvania Conference of Seventh-day Adventists and the Pennsylvania Tract and Missionary Society, Inc., will hold their business sessions in connection with the Eastern Pennsylvania Conference camp meeting, June 21 to July 1, 1917, at Emmanuel Grove, near Allentown, Pa. The first business session of the Pennsylvania Tract and Missionary Society will be held at 9:30 A. M., Monday, June 25. D. A. Parsons, Pres. Lucy Page Emerson, Sec.

MINNESOTA CONFERENCE ASSOCIATION

The Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State. The annual meeting of the above-named association will be held in connection with the State conference and camp meeting at Anoka, June 7-17, 1917. The first meeting of the association is called Wednesday, June 13, at 9:30 A. M. G. W. Wells, Pres.

NORTH WISCONSIN CONFERENCE

Notice is hereby given that a special meeting of the North Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp meeting at Spooner, Wis., June 14-25, 1917, for the purpose of forming a legal association for the conference, to consider plans for the Waldery Academy, and such other matters as will necessarily come before the meeting.

Each church is entitled to one delegate for its organization and an additional delegate for each fifteen members or major fraction thereof. The first meeting will be held at 9 A. M., Friday, June 15, 1917.

J. J. Irwin, Pres.
H. W. Johnson, Sec.

NURSES' TRAINING

The New England Sanitarium Training School for Nurses is desirous of enrolling at least twenty-five young people in the course to begin Oct. 1, 1917. Requirements are: At least ten grades of academic education; twenty years the minimum age; good health; Christian character; willingness for service; and physique sufficient to endure hard work. The course is strong in didactic and practical training.

Those desiring a thorough course in nursing will please correspond with the institution at once. Address New England Sanitarium Training School, Melrose, Mass.

MEDICAL MISSIONARY SUMMER SCHOOL

The board of trustees and faculty of the College of Medical Evangelists at Loma Linda, Cal., have arranged to conduct a medical missionary summer school from June 5 to July 8. The design of this school is to furnish a brief but comprehensive course of study in Red Cross work, first aid to the injured, emergency service, district relief work, and allied subjects. The more common diseases and the simple treatment of the same will also be considered. The food problem, not only in its relation to digestion and nutrition, but also in reference to the present high cost, will be studied.

It has been arranged to carry on a series of studies in the Bible and Spirit of prophecy, with special reference to the relation of medical missionary work to the fast-fulfilling prophetic word.

Arrangements are also being made for lecturers of prominence to give public talks in the college chapel each evening. Men and women who have seen service in medical and relief work on the battlefields of Europe, army surgeons, specialists on the "food problem," temperance lecturers, and others will have a part in this.

The work is planned with special reference to the needs of ordinary men and women, both

young and those of more mature years; church school teachers, Bible workers, and church workers.

Tuition and room rent are free to all ministers, Bible workers, Christian nurses, teachers of Christian schools, and any others who present letters of recommendation from the president of their local Seventh-day Adventist Conference. All others will be charged a tuition fee of five dollars, and four dollars for room rent.

For announcement and particulars, address
Newton G. Evans, M. D.,
Loma Linda, Cal.

WEST PENNSYLVANIA CAMP MEETING

The next annual camp meeting of the West Pennsylvania Conference will be held in the DuBois Driving Park, DuBois, Pa., July 5-15, 1917. This beautiful park is lighted with electricity. It has a large pavilion, which can be used for the main services.

As there will be no business session at this camp meeting, and the whole time will be given to spiritual work, it promises to be one of the largest and best that we have ever held. Elder B. G. Wilkinson and other General Conference brethren will attend the meeting. Elder K. C. Russell, president of the Western New York Conference, and Elder D. A. Parsons, president of the Eastern Pennsylvania Conference, plan to be with us during the meeting.

How to Reach the Grounds

DuBois is on the main line of the Pennsylvania Railroad, Low Grade Division, and the Buffalo, Rochester, and Pittsburgh Railroad, thus being centrally located and easy of access to all parts of the conference. The camp ground is about half a mile from these stations; and those who come will have no trouble reaching the grounds.

Accommodations

Be sure to bring straw ticks if you plan to go into a tent or unfurnished room or booth. The conference cannot promise to supply you with any bedding. Straw will be furnished on the camp ground, and also cots, chairs, and stands. Bring overshoes, umbrellas, and warm wraps, also "Christ in Song."

Meals will be served in the dining hall on the cafeteria plan. Cooked food will be sold in bulk to those who wish to serve it in their tents. A good grocery stand will be on the ground for the accommodation of the campers.

Rooms and tents will be furnished at the following prices: Tents 12 x 14 ft., with fly but without floor, \$8; booths, or unfurnished rooms, with floor, \$4. Furnished rooms may be secured at reasonable rates.

There is shed room in the inclosure large enough to park fifty automobiles, for which no

charge will be made to those who come in their cars. The park will be in use on July 4, therefore it would not be advisable for our people to come to the camp ground before July 5. The first meeting will be held at 7:45 P. M., July 5. Please order at once through the conference office (7155 Mt. Vernon St., Pittsburgh, Pa.), tents, booths, furnished rooms, and also what furniture and cots you wish. Orders should be sent in early, so that there may be time to arrange for what is needed. Make your plans now to come to this camp meeting.

F. H. Robbins.

"PRESENT TRUTH" LIST

Corrected May 1

In the following list we give the numbers and titles of the published issues of the new Present Truth to date, and the numbers and titles of the old Review Extras not yet duplicated by the new series.

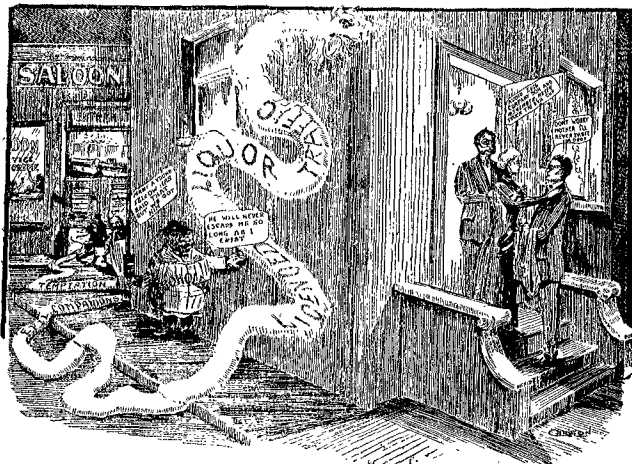
When orders are made for numbers not included in the new list, it will be understood that the old Extras are to be supplied.

"Present Truth"—New Series

1. The Bible, the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Spectral.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
10. The Papacy.

"Review" Extras

10. A Great Prophetic Period—the 2300 Days.
11. The Sanctuary.
12. The Judgment and the Judgment-Hour Message.
13. The Law and the Gospel.
14. The Bible Sabbath.
15. The Change of the Sabbath.
16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.



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WASHINGTON, MAY 17, 1917

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

FROM Manila, the headquarters of the work in the Philippine Islands, comes the first number of a new church paper, with the title *Mispa*. Its six good-sized pages are filled with matter of interest to believers in the Philippines. The paper also contains the constitution of the Central-Southern Luzon Conference, which was recently organized.

ARRIVING Thursday, April 26, on the steamer "Nippon Maru," were Brother and Sister R. H. Leech, and Brother and Sister W. R. Nelson and child, all from India. Brother and Sister Leech have gone to Portland, Ore., to visit relatives there. Brother and Sister Nelson left for Los Angeles the same day, where they will spend part of their time while on furlough in the States. Brother Leech brings encouraging reports regarding the progress of the work in India.

ON the way from Singapore to Java, Elder W. T. Knox sends the following encouraging words concerning the work in Malaysia: "I have had an opportunity of acquainting myself somewhat with the conditions of the field through a week's visit with Elder Detamore at Singapore, and by reading in advance the reports of some of the laborers. I have been very much interested in these, and am led to believe that this is one of our most promising missions. Notwithstanding the restrictions that exist in some portions of the field, the future of the work seems very encouraging, especially if we can take advantage of the openings as they present themselves to us." Brother Knox has since gone on to China, where he attended the Asiatic Division Conference.

THE interest of a devoted mother in advancing the truth is shown in the following words, as she accepts the call for her daughter to go to a neglected land of need: "I truly feel unworthy of the honor the Lord has conferred upon me as a mother, that my daughter should be called to such a work. This is the fruition of the aim that I set when I became a Seventh-day Adventist twenty years ago. I know it will be hard to give her up, but I must not think about it. God will care for her wherever she may be. 'He is able to keep that which I have committed unto him.'" This mother shows her sense of the responsibility which rests upon parents in advancing the cause, notwithstanding the cost in sacrifice and separation.

WE direct attention to the announcement of the Medical Missionary Summer School at Loma Linda, Cal., as printed on page 23.

A LETTER from C. W. Rubendall, of Herrick, S. Dak., contains appreciation of several articles in the REVIEW, saying that they express the feelings of his very heart. He continues: "Like a great giant of truth it stands, calm and sober, saying, 'Save yourselves from this untoward generation.' We must not be cranks nor fanatics; but cruel facts sometimes bring home to our hearts the sickening thought that as Israel of old was engulfed by the outside nations, so history could easily repeat itself and modern Israel gradually lose its moorings and drift with the tide. Keep up the good fight. Many are with you."

ELDER A. G. DANIELLS is expected to arrive in San Francisco from his tour in the Far East, May 24. Brother Daniells has been attending meetings in the Philippines, Japan, Korea, Manchuria, central China, and east China, and closed his trip in the East with the conference of the Asiatic Division at Shanghai, China. General Conference representatives visiting Eastern fields have been giving careful study to the many problems connected with mission work in those lands. Brother Daniells has prepared full and detailed reports of the fields which he has visited, providing information of much value to the Mission Board in planning for the work in those fields.

WORD FROM ELDER W. A. SPICER

WRITING from Skodsborg, Elder W. A. Spicer tells briefly of his trip in Europe. In Holland he held meetings in Rotterdam, The Hague, Amsterdam, Leyden, and Leëwarden in the far North. The workers are of good courage, and souls are being won to the truth. Speaking further of his trip, he says:

"January 5 I went on to join Elder L. R. Conradi and the other brethren in their winter conferences. We have had good meetings. The Lord surely blessed the brethren and sisters, and they love his truth and his cause. I was surprised at the attendance in such a time. In several conferences there were upwards of five hundred members attending, and in all, the brethren and sisters came out well and stayed by the meetings from morning until night. I attended eight conferences and a Union Conference committee council.

"It was good to meet with these brethren and sisters and to see their love for the work of God. They are winning souls even in troublous times. The publishing house issued more publications in 1916 than in any former year, and the believers put them out. It gives one new confidence in the vitality of the movement and in God's watchful care, to see how his work goes forward, even in times of distress of nations. The brethren and sisters greatly appreciate the motive that prompted the General Conference Committee to send over a representative at this time. The more the area of conflict enlarges, the gladder I am and shall be that we were able to give expression to

the fellowship we have in the truth of God and in the work of winning souls. Nothing on earth can sever 'the tie that binds.'

"Well, I had good times everywhere. The plan of my visit called me to attend meetings to the middle of March in the Eastern Union Conference, then go to Denmark for the annual meetings of the Union Committee, and the sanitarium and school associations. I changed these plans only to the extent of coming to Denmark a little earlier. Here in Denmark I have spent a month or more, busy with the school and sanitarium workers, and running out to churches with Brother J. C. Raft. Tomorrow [his letter was written at Skodsborg Sanitarium, April 1] I leave for Stockholm and other points in Sweden, including a general meeting and institute at Nyhyttan, the Swedish school. After that I go to Norway."

TWO NEEDFUL MEETINGS

THE six o'clock morning service at camp meeting gives the keynote for the day. A camp meeting without this morning social worship is like a home without family prayers. The young people usually gather by themselves in their own tent, and the older people in the large pavilion. It is not best to have the morning meeting conducted by inexperienced laborers or by some tedious brother who cannot be used in any other service. The leader needs to be a wide-awake, spiritual man, who in a few moments can lift the people and bring to them the spirit of worship and power. Long prayers and prosy sermons are deadly to any social meeting, but especially so to this morning worship, which really belongs to the people for fervent prayers and pointed testimonies.

A good workers' meeting of forty minutes is also needful. Indeed, no camp meeting can be successful unless all the laborers gather at least once each day for counsel and prayer. This meeting gives the conference president and other experienced men from outside the conference an opportunity to speak on special topics to the workers. It affords all an opportunity to present special cases which need help. It binds the hearts of the laborers together, leading them nearer to one another and to God.

L. H. CHRISTIAN.

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