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No. 22

THE GOSPEL TO ALL NATIONS

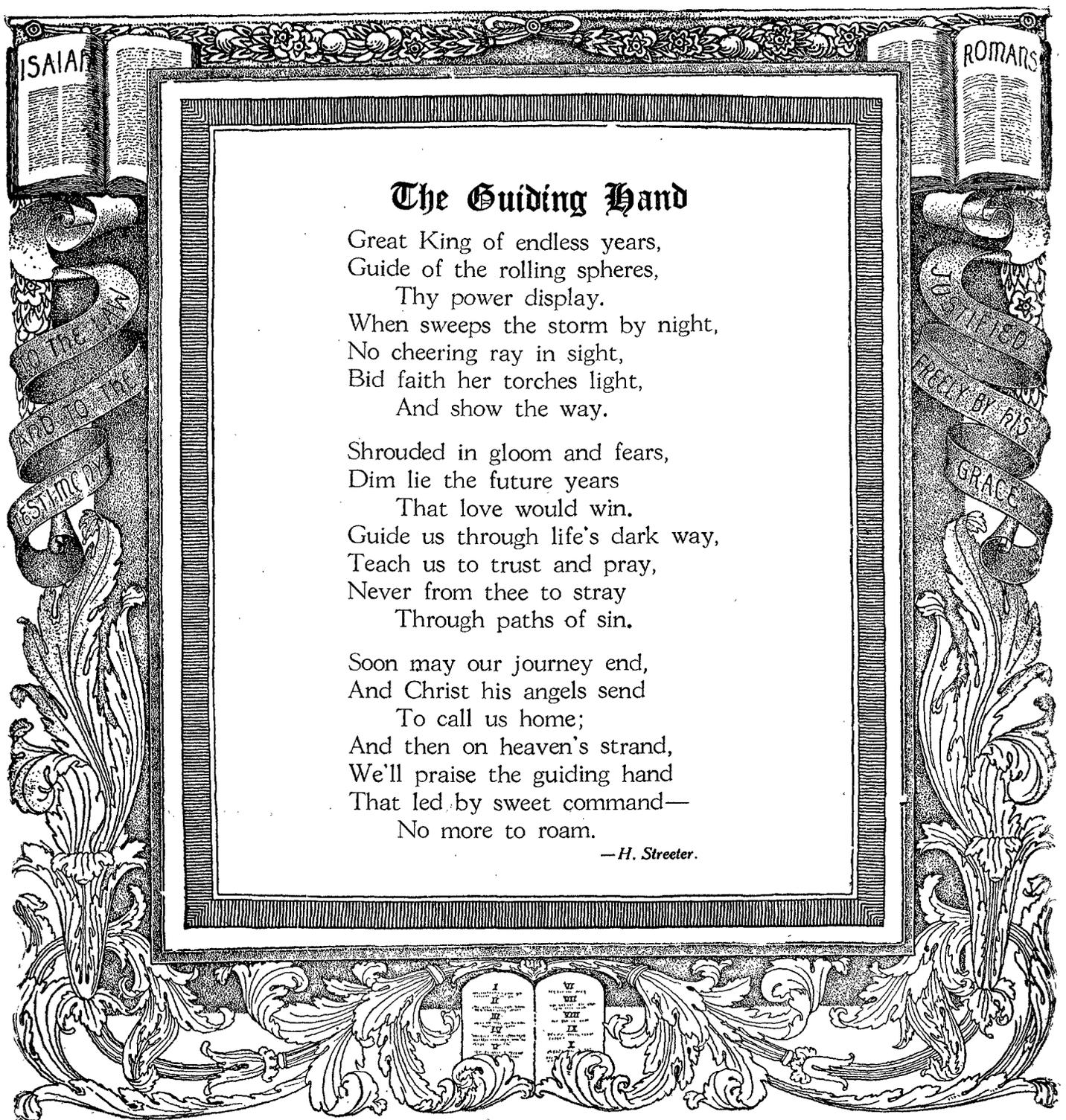
The Guiding Hand

Great King of endless years,
Guide of the rolling spheres,
Thy power display,
When sweeps the storm by night,
No cheering ray in sight,
Bid faith her torches light,
And show the way.

Shrouded in gloom and fears,
Dim lie the future years
That love would win,
Guide us through life's dark way,
Teach us to trust and pray,
Never from thee to stray
Through paths of sin.

Soon may our journey end,
And Christ his angels send
To call us home;
And then on heaven's strand,
We'll praise the guiding hand
That led by sweet command—
No more to roam.

—H. Streeter.



News and Miscellany

Notes and clippings from the daily and weekly press

—Premier Lloyd-George's correspondence is more than ten times as large as that addressed to the head of any other department of the British government. Sometimes it exceeds 1,000 letters a morning.

—By the will of the late J. G. Johnson, one of the largest collections of paintings in the United States has been given to the city of Philadelphia. The Johnson collection is made up of the works of some of the most noted painters. It is valued at more than \$5,000,000.

—According to the provisions of the will of the late C. B. Webster, for many years head of a department store in New York City, more than \$1,500,000 has been set aside for the erection of a hotel in New York where unmarried working girls can live at a minimum cost.

—According to a compilation made public recently by the National City Bank of New York, the commerce of the world for 1916 totaled \$45,000,000,000, which is about \$5,000,000,000 more than the total the year before. Of this amount the United States trade aggregated approximately \$7,782,000,000.

—The Treadwell mines on Douglas Island, near Juneau, Alaska, were completely flooded recently when the waters from a near-by channel broke through the walls. The men working in the mines succeeded in escaping, but the machinery and equipment, valued at \$10,000,000, are looked upon as nearly a total loss.

—The deepest mine works in any part of the world are in Brazil. One of the mines of the St. John del Ray Mining Company, Ltd., has reached the vertical depth of 5,826 feet, and since the vein shows no sign of losing its size or value, the company is considering means of continuing to a vertical depth of 7,626 feet.

—For the first time in history, the President's salary has been made subject to an income tax; the Treasury Department is debating now how far it can go in making Mr. Wilson pay his two per cent. Besides the annual \$75,000 which he receives, Mr. Wilson's income includes several royalties on literary works he has produced.

—The Chicago garden commission has a number of huge tractors at work plowing gardens in the city. Recently the machines were kept going well after dark, emulating the practice of the English, who have been doing considerable night work in the fields. It is estimated that there will be about 100,000 gardens in Chicago this year.

—The Geary well, which is being dug near McDonald, Pa., has now reached a depth of 7,200 feet. Five years have already been spent in sinking it, and the cost so far has been about \$300,000. The wire cable used for drilling it is 10,000 feet long. Though deeper than any other well in this country, the Geary well is not the deepest in the world; one in Rumania is over 7,300 feet deep.

—In response to appeals to industrial concerns of the country to show loyalty and patriotism in the present war crisis, members of the big copper-producing firms of America have come forward with an offer to furnish 45,000,000 pounds of copper to the government at about half the market price. At present the government is greatly in need of copper for making munitions, and this offer solves one of the biggest preparedness problems the nation has to face.

—To encourage the growing of potatoes on its line, and to increase the country's output of potatoes, the Lehigh Valley Railroad is going to have a "Potato Special." The railroad company's agricultural car has been refitted for potato-demonstration purposes. The latest methods of treating seed, the benefits of spraying, the proper ingredients of the liquids to be used, and all the other things one needs to know about potato growing will be shown on the car.

—Estimates that 308,249 Negroes have quit the South within the last eight months to seek employment in the North have been compiled in Richmond, Va., by the Colored Citizens' Patriotic League. It is said most of the Negroes went to munitions plants, and that 73,000 went to Pennsylvania alone. The departure of Negroes has raised such a labor problem in the South that employers are alarmed, and the federal Department of Labor has been investigating.

—The Kansas State Board of Agriculture announces that about fifty-five per cent of the 1917 crop of wheat in Kansas has been abandoned, owing to bad weather and unfavorable conditions. Estimates made of the probable wheat crop to be harvested in the State show a decrease of about 51,000,000 bushels from last year's yield, and more than 123,000,000 bushels below the amount harvested in 1914. The report shows an increased acreage of corn, oats, and potatoes.

—The statement that the Pennsylvania Railroad is planning to employ women wherever it can, to replace men who are drafted for service, is among the first symptoms of the changed industrial conditions which we shall be forced to face. Even before the war, however, this movement had been under way to an extent which may not be wholly realized. According to our last census figures, one fourth of all the women over sixteen years of age are now gainfully employed; this contrasts with one out of every five in 1890.

—Those at all familiar with the geography of the United States know which is the largest State in the Union and which the smallest, says the *Los Angeles Times*; but few are really certain as to which State is the highest and which the lowest. According to the measurements and calculations of the U. S. Geological Survey, Delaware, whose altitude above sea level is about 60 feet, is the lowest State, and Colorado, averaging 6,800 feet above the sea, is the highest. Wyoming, it is said, is a close second to Colorado, being about 6,700 feet above sea level.

—As a means of aiding the agricultural and industrial preparedness plan which the nation is endeavoring to carry out, boys between the ages of sixteen and nineteen will be called upon to volunteer their service, it is announced. The country will be divided into twelve districts, with a man to have charge in each and cooperate with the authorities and various organizations therein. Boys who volunteer will be required to pledge themselves to serve loyally and faithfully as long as their services are required. It is expected that more than 1,000,000 boys will respond.

—If all the blind people in the world were brought together, they could form a city as large as Chicago, or, possibly, Paris. No one knows just how many blind people there are, for in many of the countries worst afflicted—China, Arabia, Turkey in Asia, and North Africa—they do not care enough about the blind even to count them. Our Census Bureau, on the basis of ascertained figures covering about half the world's population, estimates the total number as more than 2,400,000. Egypt, Cyprus, Formosa, Uganda, the Philippine Islands, and India, in the order named, suffer most among the countries for which there are reports.

—The real estate of New York City is valued at \$7,833,875,536.

—The rich coal deposits recently discovered in Iceland are to be developed at once.

—The literacy test for foreigners hereafter will constitute mainly an examination as to their ability to read certain passages from the Bible. Only the simpler parts will be taken, the Department of Labor has announced, and these will be printed on cards in every language known. No passages will be given which treat on anything of a doctrinal nature or anything which any one could possibly object to, whatever his religious belief; the main reason for choosing the Bible was that its literature is universally known.

—Port Said has long had the unenviable reputation of being the wickedest and most immoral city in the world; for that reason it has been named the "Sinkhole of the East." Gambling, drinking, and every kind of vice long flourished there like the proverbial green bay tree, but the war has brought about revolutionary reforms. After being under military rule for two and a half years, the city is said to be now almost a model of propriety and decency. Many of the most vicious characters have been banished, and those forms of vice which could not be eliminated have been closely restricted.

—Mississippi's centennial exposition, to open at Gulfport next winter, is well under way. Foundations are being dug for seven permanent buildings, of which the two largest will be the Coliseum and the building for the State exhibits. Practically all the other Southern States are to have buildings, so that at least a score of structures will be put up which will house permanent exhibits after the exhibition closes in May, 1918. The national government is to have a \$750,000 exhibit. As the South has not had a large exposition in thirty years, the success of Mississippi's undertaking is considered certain.

—Indictments against twenty-one corporations and a number of individuals, charging them with combining to maintain high coal prices, were returned recently by the federal grand jury, in addition to indictments against more than one hundred corporations charged with a similar offense a number of weeks ago. During the past three years a minimum price of \$5.10 a ton was fixed, it was found. This was about \$1.30 a ton more than the minimum price before that period. Due to this increase, purchasers have paid about \$7,800,000 more for coal than they would have paid had the combines not existed.

—Of the \$180,000,000 spent for the relief of Belgium thus far, only \$9,000,000 was given by Americans, so it can truly be said that America's most valuable contribution to that great work is Herbert Hoover, head of the Commission on Belgian Relief. Mr. Hoover was born in Iowa, educated in California, and has practiced his profession of mining engineer in four continents, and maintains offices in London, New York, and San Francisco. His conspicuous ability as an executive has, for thirty months, been at the service of humanity for the almost superhuman task of feeding a nation which has been stripped of food, of workers, and of the raw materials of industry.

—Dr. Ludwig Zamenhof, author of Esperanto, died Saturday, April 14, at Warsaw, according to advices received at Amsterdam. Dr. Zamenhof was born at Bielostok, Russia, in 1859, and published his first book on the new language, called Esperanto, in 1887. Dr. Zamenhof chose the roots of Esperanto from existing languages. There are 2,642 roots in his dictionary. The phonology of his language is said to be very simple. The grammar, like Volapik, which it succeeded as an international auxiliary language, is partly borrowed from existing languages.

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 31, 1917

No. 22

EDITORIAL

THE HIGH COST OF LIVING

MUCH has been said and written of late regarding the high cost of living. Various reasons have been assigned for the rapidly increasing cost of food products. Increased exportation in consequence of the war in Europe, decreased production, the hoarding of food staples for higher prices,—these are the principal reasons assigned for the present high market prices.

The government at Washington is considering the situation, and the regulation of food prices by government control is seriously contemplated. There is a growing and well-nigh unanimous feeling that the great remedy will be found in increased food production. President Wilson sounded this note in a proclamation to the producing classes of the country several weeks ago. His recommendations should be continually kept before the people. He said, in part:

"The importance of an adequate food supply, especially for the present year, is superlative. Without abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fail. The world's food reserves are low. Not only during the present emergency but for some time after peace shall have come, both our own people and a large proportion of the people of Europe must rely upon the harvests in America.

"Upon the farmers of this country, therefore, in large measure rests the fate of the war and the fate of the nations. May the nation not count upon them to omit no step that will increase the production of their land or that will bring about the most effectual coöperation in the sale and distribution of their products?

"The time is short. It is of the most imperative importance that everything possible be done, and done immediately, to make sure of large harvests. I call upon young men and old alike and upon the able-bodied boys of the land to accept and act upon this duty—to turn in hosts to the farms and make certain that no pains and labor is lacking in this great matter.

"I particularly appeal to the farmers of the South to plant abundant foodstuffs as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton, and helping, helping upon a great scale, to feed the nation and the peoples everywhere who are fighting for their liberties and for our own. The variety of their crops will be the vis-

ible measure of their comprehension of their national duty.

"The government of the United States and the governments of the several States stand ready to coöperate. They will do everything possible to assist farmers in securing an adequate supply of seed, an adequate force of laborers when they are most needed at harvest time, and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested.

"The course of trade shall be as unhampered as it is possible to make it, and there shall be no unwarranted manipulation of the nation's food supply by those who handle it on its way to the customer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fall short of it. . . .

"Let me suggest also that every one who creates or cultivates a garden helps, and helps greatly, to solve the problem of the feeding of the nations, and that every housewife who practices strict economy puts herself in the ranks of those who serve the nation.

"This is the time for America to correct her unpardonable fault of wastefulness and extravagance."

There is little question but that a united response to the President's appeal by all sections of the country would serve greatly to reduce existing prices of food commodities. It will certainly do so in the case of those who grow the food products. A little garden carefully cultivated will save the purchase of many articles of food from the market. It will leave more money for missionary and beneficent purposes.

We believe that there is good religion in plain, simple, economical living. Christ taught this method by example and by precept. He who could multiply the loaves and fishes to feed the great multitude gave commandment to gather up the fragments, that nothing be lost. Let us in these strenuous times, with want and penury daily increasing, with great multitudes starving in the devastated war areas of the Old World, do all we can to increase and conserve our resources, that we may have to give to those less fortunate than ourselves.

Many readers of the REVIEW are agriculturists. These will need no urging to increase their food acreage. It is for their personal interests to do so. Others who live in cities or

work in shops should secure a little plot of ground, the larger the better, and raise their vegetables for both summer and winter use. The outdoor exercise this will afford will prove far more pleasurable and profitable than a ride or stroll through the city, or than time spent in either indoor or outdoor games.

Working in the soil brings us in touch with nature, and lifts our thoughts to the great God of nature, whose love and blessings are shown in all his created works. Let us secure a garden, and thereby help ourselves and have more wherewith to help those in need.

F. M. W.

CHURCH AMUSEMENTS

It was the late Theodore L. Cuyler who said, "It is the mark of a baby to be everlastingly crying for amusements." One of the alarming signs of the departure of popular Christianity from the purity and power of the gospel is the craze for amusements in the church. If the sermon does not amuse the people, it is pronounced dry and uninteresting. Wit and humor are placed ahead of sobriety and deep earnestness. In many churches comic songs, humorous recitations, and dramatic exercises are introduced in one way and another. Egyptian minstrels and theatrical professionals are sometimes brought in to sing operatic selections as a part of the worship of the God who dwells in light unapproachable.

Festivals, church fairs, and bazaars of one sort and another are brought into the church to amuse and interest the people, and to raise funds to carry on the worship; and sometimes the pastor approves of it, and even takes part in the unholy proceedings.

Jesus came to save sinners. He loved and pitied the lost. With tears he warned sinners of their lost condition, and wept as he pleaded with them to be saved; but we do not read that he ever tried to amuse. As one writer says:

"When many of his disciples went back, because of the searching nature of his preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more

pleasant to the flesh. I do not hear him saying, 'We must keep up the gatherings anyway: so run after those friends, Peter, and tell them we will have a different style of service tomorrow,—something very short and attractive, with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people, somehow; if not by gospel, then by nonsense.' No, this was not how he argued. Gazing in sorrow on those who would not hear the word, he simply turns to the twelve, and asks, 'Will ye also go away?'

Paul relied on the power of the gospel to win hard hearts to the Lord, and with many tears and entreaties he appealed to them. We do not read that he at any time endeavored to supplement his work by the addition of a small show or some theatrical performance to attract the young and hold the congregation. These devices do not win the lost. Theatrical performances and operatic concerts do not touch the heart of the lost.

A minister writes:

"Let us see the converts who have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion, stand forth. Let the careless and the scoffers who have cause to thank God that the church has relaxed her spirit of separation and met them halfway in their worldliness, speak and testify. Let the husbands, wives, and children who rejoice in a new and holy home through 'Sunday evening lectures on social questions,' tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, 'I determined not to know anything among you, save Jesus Christ, and him crucified.' There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert."

The late A. J. Gordon says:

"O for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! This is a generation bent, as few have been, on reconciling the claims of religion with those of pleasure, and thus solving the problem of making the best of both worlds. Would that our eyes were really open to what is passing! To dissuade Christians from going to the theater would be very tame advice in these days, when the theater with rapid strides is pushing itself into the church. To tell the disciple of Jesus to 'love not the world, neither the things that are in the world,' would seem a very mild dissuasion, and almost unkind when the world has come to such friendly terms with the church that it willingly lends all its machinery of entertainment and art and amusement, to make the gospel more attractive. Our power is in our separateness from the world, not in our affiliation with it."

It is sad to see the garden of the Lord, as it were, turned into a recreation ground. When Jesus was on earth, he on one occasion drove from the precincts of the temple those who

were desecrating his place of worship. God does not change. Such things are as offensive to him today as of old.

We as a people need to ponder these things. Not that we have in any sense run to the excess described, but we are yet in the flesh, and the destroyer of souls is on our track; therefore we need to beware lest we lose the old-time simplicity, and begin to look for that which will amuse. Services given over to edifying and proper pictures thrown on the screen are all right, unless they become a substitute for the power of the gospel. But it will be a sad day for us when the searching truths of this message, backed up by the tremendously solemn times in which we live, no longer grip the heart, and we must substitute pictures to interest and amuse, and to bring us to the place of worship.

We are face to face with dark and perplexing experiences. We need the gospel in our lives. We need salvation from sin. It is a time for supplication and searching of heart, a time to separate from the world in the fullest sense. Christ has no concord with Belial. The assistance of the world cannot help forward the gospel. It is time to cast down every worldly altar, and cut down the groves. We want no grinning Dagon in the doorway of the heart. It is time to lay hold of God till, with a heart bursting with love, we can warn and entreat those who are beginning to sense their lost condition. God has given us a very great message. Against it is arrayed the power of the world, and only by keeping in the shadow of the cross and by the might of the gospel, can we successfully meet this array of power.

G. B. T.

THE PROVIDENCE THAT BROUGHT COMFORT

How the Lord directly intervened to send comfort to a heartbroken child of his, alone in a land of strangers, is told by Thomas Evans, for many years a missionary in India. The Lord, who is "the God of all comfort," does surely hear the sigh of the mourner and note the tears of grief. And he longs to give assurance of his love and sympathy. His Word declares it, from Genesis to Revelation. And this incident shows that his angels hover near those that are in sorrow. In his book, "A Welshman in India," Mr. Evans, after telling of his work in Calcutta, says:

"Before leaving this account of my stay in Calcutta, I should like to narrate an interesting incident illustrating God's spe-

cial care for his people in times of trouble. It happened one day in June, 1876. I was on a visit to Calcutta and was returning one afternoon from a friend's house, when I felt a sudden impulse to visit the cemetery [Circular Road Cemetery], where some ten years before I had laid in the grave the body of a beloved child. As it was rather late, and I had some friends to see, I did not at once yield to the desire. I turned back, but somehow I could not proceed, and I thought I heard a voice say, 'Go today, go now.' I observed the call and went, feeling curious as to what these feelings meant.

"It was almost sunset, and the calm and quiet sultry evening added solemnity to the scene as I wended my way through the city of the dead. My first thought was to go straight on through the center of the cemetery and come out near the spot where the little grave was situated. But I decided to reach it by taking the path by the north wall. On this path, close by, all of a sudden as I went I saw a figure of a solitary lady, dressed in deep mourning, bending over a newly made grave, and sobbing as if her heart would break."

For a moment he stood, hesitating, and then spoke to the stranger. He continues:

"As soon as I began to speak, she seemed quite startled, and could only sob. After a few seconds, looking up to me with eyes full of tears and with quivering lips, she said, 'Oh, yes, I am in great trouble. My dear husband, he died after a few days' illness. And I am quite a stranger here. I have come to see his grave for the last time forever. Tomorrow I go on board a steamer for England, and never again shall I see his grave. Oh, I am so sad! What shall I do?'

"I said, 'What was your husband, and where is your home?' To this she answered, 'He was captain of the S— C—, and my home is in P—, in Wales.' I had guessed from her accent that she was Welsh, so I said, 'A *wyddoch chiwi Cymraeg?*' (that is, Do you know Welsh?) The sound of her native tongue quite startled her, and she gave me a look of surprise, as if half afraid to speak. Then she said in pure Welsh, 'Oh, yes; I know Welsh well. Are you a Welshman?' I said I was, and that I felt as if God had sent me there to comfort her, though I had come to see the grave of my own dear child. Then I said, 'I hope you know the Lord Jesus?' 'Oh, yes,' she said, 'I do, and so did my husband; we are both children of God, but I am sorely stricken now. My husband had no fear of death. He was quite prepared to go. Shortly before he died, he sang,

"In the swelling tide of Jordan,
Jesus will my head sustain;"

but, oh, it seems so hard to bear the parting!"

"She now told me her history; how she had been married only sixteen months, had come out to India with her husband, and had hoped to return home with him. He was only a few days ill. He had committed her to the care of God. 'But,' she added, 'how good God is! I was here alone in my sorrow, and my heart was breaking, and God sent you, my own countryman, and a Christian, to comfort me.'

"I now asked her if I should pray in Welsh, which was done, and then I sang the beautiful Welsh hymn, 'In the swelling waves of Jordan.' She could now join in the hymn, though with a tremulous voice, and could rejoice in the God of her salvation, and could leave the precious dust of her loved one to the care of Him who said, 'I am the resurrection, and the life.' She left the grave blessing God for his consolation in the day of trouble."

A blessed experience, surely, to be used as the channel of consoling grace for a soul in deep distress! And perhaps more often than our

dull perception of spiritual impulses and leadings appreciates, the Lord is endeavoring to guide our feet in the service of Christian helpfulness.

W. A. S.

◆ ◆ ◆ "THE FATHER OF THE FAITHFUL"

WE often hear Abraham spoken of as the "father of the faithful;" and some suppose that the expression is quoted from the Bible. While the Scriptures fully justify the application of this title to Abraham, no text can be cited where it is actually used. In many passages we read of "faithful Abraham" and of "the faith of Abraham," but nowhere is he expressly called "the father of the faithful," though he is spoken of as "the father of them that believe." Let us consider how he came to merit this title, and in what way we show our heredity as his spiritual children.

Abraham, whose name was at first Abram, was brought up in an idolatrous family, which, while they had their family idols, still retained some memory of the true God. As a first step, God called Abram out from his family and native land to sojourn as a pilgrim in a far-off land, among strangers. And Abram obeyed.

But Abram had not yet learned to trust God implicitly. So he twice told falsehoods, thinking himself justified in doing so as a matter of self-protection from the danger of death. Each time, however, he only made things worse, and would probably have actually brought upon himself the death he sought to avoid by his misrepresentation of facts, if God had not intervened to save his erring servant.

Later when Abram became discouraged at God's long delay in fulfilling his promise to give him a son, through the line of whose descent the Messiah should come, Abram thought to help God fulfil his divine purpose by a scheme of his own. Again he brought naught but trouble upon himself and every one concerned. God then assured him that he and his wife, Sarai, though both of them were old, should have a son, Isaac, through whose line the promised Saviour should come. And Abram "believed God, and it was counted unto him for righteousness." Rom. 4:3.

As a sign of this faith that God could do what was impossible according to the flesh, Abram was given the rite of circumcision, and his name was changed to Abraham, "father of a great multitude." Through Christ we become numbered among "Abraham's seed, and heirs according to the promise." Gal. 3:29.

Of this, Paul speaks in Rom. 4:11-13:

"He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The inheritance of the world, then, "is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom. 4:16.

Let us show in every time of trial that we are true spiritual children of faithful Abraham, by manifesting a faith which believes that God can and will do for us things which seem humanly impossible. L. L. C.

◆ ◆ ◆ "SON OF CONSOLATION"

It is both interesting and profitable to study Bible characters. I have recently been blessed in studying the life of Barnabas, the companion of Paul in some of his missionary journeys, as found in the book of Acts. Enough is said of him, if carefully studied, to give us considerable insight into his life, and to enable us to draw from his life some lessons of great profit.

Luke interprets his name as "the son of consolation;" or, in the Revised Version, "son of exhortation." Acts 4:36. Some insight into his eminence as a Christian teacher is conveyed by this interpretation of his name. To be known as a "son of consolation" in a community is no small honor. Better this than to be known as a grumbler, or a cold, critical, exacting legal person, demanding, like Shylock, the pound of flesh! Better be known as a consoler of those who need comfort and help in the trials and heartaches of life than to be known as a good financier! The disposition of Barnabas was mild and gentle, and without doubt his kindly ways made him easily accessible to those who felt drawn to him for counsel and instruction.

He is spoken of as a "good man, and full of the Holy Ghost and of faith." Being a "son of consolation" enabled him also to be a great soul-winner. Under his spiritual ministrations "much people were added unto the Lord." Acts 11:24. Then, too, he was intrusted by the

Lord with that greatest of all gifts, the Spirit of prophecy, being, it seems, the leading prophet in the church at Antioch. Acts 13:1. Having been a companion of the apostle Paul in his arduous missionary labors, he was one of the leading speakers at the council at Jerusalem.

The lesson which impresses me most in the life of Barnabas is that he had *faith in folks*. While it is true that we are to have no confidence in the flesh, are not to lean on an arm of flesh, yet it is worth much to be able to *trust men*. Men like to be trusted with responsibilities, and frequently develop great strength under them.

I am impressed that we lose much by not trusting men, especially young men. I believe in Christian young men, in their sincerity, and in what they may under God be able to do. Young men are sometimes kept out of the ministry and other lines of work because we do not trust them.

I remember a few years ago being on a committee when the name of an educated, consecrated young man was being considered for the ministry. Some thought we ought to encourage him by granting him a license and urging him into the field. No reason was assigned why we should not. But the deliberations were blocked for a time by some who were afraid, and said we took a risk in doing this, and might waste money. Finally some one reminded the committee, composed of workers, that when some of the rest of us were sent out, a risk was taken, and if we did not trust young men and send them out, we should lose many to the cause. Better waste money than men.

But Barnabas trusted men. When John Mark had been tried once and found wanting, when having put his hand to the plow he looked back, Paul could not consent to taking him again on a missionary journey. The need was for a man of resolute will and undaunted courage, and the great apostle did not think Mark possessed these qualifications. He had given him a fair chance, and he had failed. If left to Paul, apparently Mark would have been permanently dropped from the work. But the "son of consolation" saw in this young man, notwithstanding his weaknesses, qualifications which fitted him to be a laborer. His judgment was correct, and his tender solicitude for Mark was rewarded. Under the blessing of God and the wise training of Barnabas, Mark developed into a valuable worker.

"Paul was afterward reconciled to Mark, and received him as a fellow laborer. He also recommended him to the Colossians as

one who was a fellow worker 'unto the kingdom of God,' and 'a comfort unto me.' Again, not long before his own death, he spoke of Mark as 'profitable' to him 'for the ministry.'—*The Acts of the Apostles,* p. 170. See Col. 4: 11; 2 Tim. 4: 11.

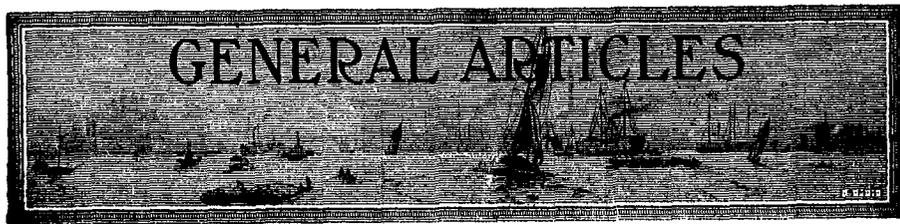
Earlier in his ministry this "son of consolation" manifested the same tender regard for Paul. About three years after his conversion, Paul went up to Jerusalem. Having been persecuted at Damascus, and already having experienced perils, with zeal and fervent expectations he turned his steps toward Jerusalem, to see the apostle Peter. We are told "he assayed to join himself to the disciples." Acts 9: 26. But they suspected him. "They were all afraid of him, and believed not that he was a disciple." Whatever report may have reached them of his work in Damascus, and of his retirement to Arabia, they were afraid of him. It was difficult for them to believe that the great persecutor had indeed become a disciple and an apostle of the Lord. But Barnabas believed in him. He did not see him as a bigoted Pharisee, but as a missionary of the cross.

"Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Acts 9: 27.

To Barnabas more than to any other man belongs the honor of bringing to the front the greatest apostle of all time. He as well as the others could have found plenty of evidence to suspect and discredit him. He could as consistently as the rest have disbelieved that he was a disciple. But he did not measure him by his conduct in the past. He saw in Paul a chosen vessel through whom the Lord was working and would work, and encouraged the disciples to receive him into their confidence.

Now as in apostolic days "sons of consolation" are needed. I do not know of any higher honor. While it is necessary to study the qualifications of those who have been encouraged to enter the work, we need to exercise care that we do not assume an attitude toward those whom God has called that will make it extremely difficult, if not impossible, for them to find a place in the cause. Be a "son of consolation." G. B. T.

OUR greatest strength is realized when we feel and acknowledge our weakness. The greatest loss which any one . . . can suffer, is the loss of earnestness and persevering zeal to do right, the loss of strength to resist temptation, the loss of faith in the principles of truth and duty.—*Mrs. E. G. White.*



SELF-EXALTATION

MRS. E. G. WHITE

(From the REVIEW of June 28, 1887)

WE are nearing the judgment, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through his apostles, "Humble yourselves in the sight of the Lord, and he shall lift you up."

God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the holy city. Is heaven of any value to us? then let us put away all sin, that we may stand approved of God.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the devil. That which individuals need is practical godliness. This is the only antidote for the snares of the devil.

God's Word is full of instruction that his children should love one another, and not strive with one another. They are called unto liberty, and should stand fast in their liberty wherewith Christ has made them free.

But he would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they should avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection, love their neighbor as themselves. "If ye bite and devour one another, take heed that ye be not consumed one of another."

True value is shown far more by works than by assertions, or by tearing one another down to build self up. The knowledge, the skill, the fidelity, will be exerting its influence, and will speak louder than words possibly can. Merit and moral worth cannot be hidden. They will appear, and the less one seeks to make them appear in words, the better it will be for him. If a man extols his knowledge in order to stand in the highest place, when that knowledge is tested, if it is not all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him.

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the commitment of any such sins.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as pos-

sible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God, which we claim to vindicate.

Love to God comprises our duty to God; love to our neighbor, our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential which we bear to the world, that God has sent his Son Jesus to die, to bring back the moral image of God in man: "By this shall all men know that ye are my disciples, if ye have love one to another." This love, cultivated, becomes an abiding principle, and is effectual in rooting out dissensions and divisions among brethren.

Where envying and jealousies are cherished, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for his people. But he cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he is right and his brother wrong. In the place of love there would be contention over the very blessings bestowed. In the place of acting like Christians, and guarding one another's interest, there would be a tearing and rending of one another, like brute beasts. Such a spirit is wholly in harmony with Satan, and is in accordance with his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then he obtains full control over their minds and affections. And while professing to be children of God, they are to all intents and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another.

(To be concluded)

THE EXPANDING NAME OF OUR COVENANT GOD

7. JEHOVAH-JIREH

MILTON C. WILCOX

ONCE only does this title of our covenant God occur, but not less assuring is its promise.

The setting of the promise is in the land of Syria. After various lessons and experiences, Abraham has at last learned the lesson of faith. The promised seed has come. Husband and wife rejoice over Isaac. Their perplexity and mourning are changed to joy, and the newborn babe is named Isaac (laughter).

Obedient, dutiful, devoted, the lad grows to young manhood, when the supreme test comes to "the father of

the faithful." When God first promised the seed, Abraham said, Yes, but Eliezer, one born in my own house, is my heir. But Jehovah said, "This shall not be thine heir." The heir must be of the seed of Abraham. Then Abraham and Sarah devised the handmaid expediency, and Ishmael was born to Hagar, Sarah's maid. Again the covenant God vetoed the human scheme: "Sarah thy wife shall bear thee a son." And Abraham believed, and Sarah came to believe, and the son was born.

And now, when Sarah is growing feeble with age, God comes to the old patriarch again and says, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." Gen. 22:1, 2.

"The friend of God" does not question. He has learned that God's promises cannot, will not, fail. If Isaac, the miracle child of promise, is to die, another miracle will be wrought in raising him from the dead. See Rom. 4:16-21; Heb. 11:17-19. Clearer vision also came to the old patriarch of the sacrifice of the beloved Son of God for a race of rebels.

For three days, walking by the side of his beloved boy, the aged man carries the burden upon his heart. They near the place appointed on the bare heights. They have brought the wood; where is the offering? Isaac asks this question, and the answer is, "God will provide." They reach the mountain top, and then the heavy-hearted father tells the son. Manfully, in cheerful faith, Isaac submits to it all. He is bound, laid upon the altar, and the knife is raised to slay, when the Angel of Jehovah speaks. The test of faith is met. Abraham's loyalty is demonstrated. It is enough. The lad is released, and standing close by is the typical substitute, the antitype of the Lamb of God who taketh away the sin of the world. John 1:29.

"Abraham called the name of that place Jehovah-jireh," "Jehovah will provide," or Jehovah Our Provider. Gen. 22:14.

That event occurred for Abraham's sake. It is written that "we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Jehovah is our provider. Day by day he demonstrates it. New each moment, fresh each morning, come to us the blessings of our covenant God. Seedtime and harvest, rain and sunshine, come with unabated constancy; and human hearts, forgetful of God, receive them as a matter of course, as if we produced or earned them all. Yet all are the undeserved gifts of God.

But often the trustful heart is tested. Trials come; floods overflow; drouths prevail; crops fail; living expense is more than income; friends

prove false; and, like Jacob of old, we feel and say, "All these things are against me" (Gen. 42:36), and we forget the all-wisdom and all-power of the great Provider. Though the title Jehovah-Provider occurs but once, we have many, many instances of the fact contained in the name. All the early Egyptian experiences seemed to be against Jacob, but God was turning them all to Jacob's good, to preserve his seed through famine and to make them mighty witnesses for the truth.

To hopeless, ignorant, doubting Israel the wilderness way seemed a grave, and the Red Sea with Pharaoh's army in pursuit, destruction; but God made of them a gateway to liberty, and defeat of their foes.

The great deluge seemed the doom of the earth, but upon its mighty billows the children of God rode to safety.

The poor widow was about to cook the last of her meal and oil for herself and son, and then lie down and die, but the presence of Jehovah the Provider entered her home in the person of his messenger asking first to be served. She obeyed, and the barrel of meal became a horn of plenty and the cruse of oil a perennial fountain.

For long years the life current ebbed away from the woman who had spent fruitlessly all her living upon physicians, till finally the Provider came, and brought permanent relief.

Faint not, brother, weary in the way, though you have lost all things earthly. The Provider lives. Earth does not promise to "the pilgrims of the night" an overflowing palace of delights. These are temporary at best. The kingdom eternal lies before. But his blessed Word does promise that whether the true in heart have much or little, abundance or nothing, Jehovah-jireh will make all things work together for good to those who are in harmony with his purpose and who love his commandments.

Nay, did he not pledge it in the sacrifice provided for Abraham? And has he not eternally assured it in the giving of his Son? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. The holy, the infinite, the constant, the loving Provider cannot fail. Trust him.

Mountain View, Cal.

As soon as we consent to give up sin, and acknowledge our guilt, the barrier is removed from between the soul and the Saviour.—Mrs. E. G. White.

THOSE who would rather die than perform a wrong act, are the only ones who will be found faithful.—Mrs. E. G. White.



THE SERMON



THE CERTAINTY OF OUR FAITH*

Text: "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:13-19.

OBSERVE especially the strong assurance given the believer, and the tremendous strength of the foundation upon which the Christian's hope rests. Notice the strong statements found in these verses: "God made promise to Abraham;" Abraham "obtained the promise;" the "oath for confirmation." That which is confirmed, is made sure, certain. The "end of all strife." People sometimes tell things with an air of conviction, as if there could be no further question about the matter. But God's word *does* settle things. The "immutability of his counsel,"—something unchangeable, never to be altered. "By two immutable things"—two certain things; two unchangeable things; two unalterable things. No uncertainty about this. One certain thing would be enough, but God has given two,—his word and his oath. Again, it is "impossible for God to lie." Think of that. Some people say there is nothing impossible with God. This text says there is: He *cannot* lie; his word is true. All this is that we might have "strong consolation," a "refuge;" that we might lay hold upon the hope set before us, which hope we have as an anchor to the soul.

What a strong array of words to establish the Christian's hope! God does not want his people to drift, to be swept away by the current; to go downstream with the tide. He wants us to be anchored to something. The anchor given us is sure, steadfast, and enters within the veil; it centers in Jesus, who is within the second veil of the heavenly sanctuary. I know of no scripture that in fewer words sets before us the solid foundation on which every Christian is to stand than these words of the apostle.

I am glad there is something that is sure. There is nothing in this world that seems to be very certain. The most enduring things that man can build—monuments, costly palaces—all crumble before the ravages of time. Nations pass away, and are lost in oblivion; kings and their sub-

jects are no more. Observe the contrast between this strong statement of God's Word concerning the Christian's hope and what he states concerning the world:

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:17.

This world does not endure. In Eccl. 1:4 we read:

"One generation passeth away, and another generation cometh: but the earth abideth forever."

Generations come and go; the world, like a panorama, passes, and is gone. Nothing endures; there is nothing to which we can anchor, nothing which we can feel is sure. Strong nations that have stood for education, civilization, and everything that is great, are struggling today for existence.

God has given to his people something that is sure, not only in this life, but for the future as well. I call attention to a few texts that set before us this assurance:

"Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Ps. 27:3.

Even in the time of war and bloodshed, a veritable reign of terror, it is possible for God's people to have assurance and to rest in quietude and peace. Another text:

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

No one can really have peace who does not trust in God. There is no way to have real quietness and assurance except through believing the word of God. There can be no certainty in the heart of one who feels the foundation constantly slipping from under him. I am glad that in the bosom of one who lays hold of God's righteousness by faith and knows that his sins are forgiven, there is "quietness and assurance forever." No matter what circumstances surround him, he can be quiet, certain, and trustful in God.

Another text:

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

"We know." Know what?—That we have passed from death to life, "because we love the brethren." A great many Christians seem to be uncertain about their experience. If you ask them whether they are accepted of the Lord, they are not sure. They do not know whether their name is written in the book of life. They are not sure whether they are

children of the kingdom of God or children of the kingdom of darkness. But this text says that we can know. "We know"—there is no guesswork about it. How do we know it? by something we are doing? by some works of ours?—Oh, no. We know "because we love the brethren," because the Spirit of God has brought the love of God into our souls. No other kind of Christian experience is worth having.

Another familiar scripture says:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Here is given us assurance concerning the forgiveness of sins. Here is something on which we can stand. A great many say, "I do not know whether my sins are forgiven or not. I do not *feel* as if they were." Years ago a lady said this to me. I especially remember that case. She said, "I have been a Christian for twenty years, but do not know whether my sins are forgiven or not."

I said, "Have you confessed them?"

"Oh, yes," she said, "I have confessed them a hundred times, but I do not feel that they are forgiven."

"How does a forgiven sinner feel?" I asked.

She replied, "I do not know."

"How then would you know and understand the feeling of pardon if you had it?" I asked.

Our assurance in this matter is what God says, and not some feeling we may have.

Again: the Saviour himself gave signs concerning his coming that were to appear in the heavens, in the earth, in the sea, and in the hearts of men. These signs are being fulfilled. When we see these things begin to come to pass, we are to look up, for our redemption is drawing nigh. Having illustrated his meaning by the parable of the fig tree, he said:

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:30, 31.

No guesswork, no speculation; we are to know that the kingdom of God is nigh at hand.

In Rev. 12:12 we read that Satan comes down having "great wrath, because he knoweth that he hath but a short time." Even the devils recognize the signs that God has given in his Word, and they themselves locate them in the stream of time. If the devils know that Jesus is soon coming, we ought to know and not be uncertain, not speculate and wonder about it; but having seen the things that God foretold, have absolute confidence and assurance concerning this great event. Another text:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

* Sermon by G. B. Thompson, delivered in the Takoma Park (D. C.) church, stenographically reported by Miss Alice A. Tiney.

Some fear they cannot hold out if they start in the Christian race; they think they may not be able to endure, and will fall by the way. But the apostle says we are to be confident that he who has begun the work in the heart will finish it.

There is a great deal in knowing about God's keeping power. The apostle Peter speaks of those who are "kept by the power of God through faith unto salvation." The same power that keeps the universe going, that holds the sun and stars in their course, is the power that keeps the Christian in the hour of temptation. Kept by the Lord!

I think of a little boy out in a Western State. The mother, grandmother, and children fled to the shelter of a potato pit to hide from a terrible cyclone. Grandma, in order to comfort the boy, told him that God would take care of him. Soon they missed him, and forgetting about the storm, started in search. They found him in the house in bed. When asked why he was in bed, he said, "Grandma said God would take care of us, so I thought I would go to bed." He concluded God could look after him in bed as well as when hiding behind the potato pit. He had simple confidence in the keeping power of God, a confidence that many who are older need.

The Lord tells us to look up. When we look up, what do we see? We see the heavens, and everything there is sure.

"Forever, O Lord, thy word is settled in heaven." Ps. 119: 89.

There is some dispute about it here on earth. Men have been arguing about God's word for thousands of years. There was a dispute about it once in heaven. Lucifer and his angels had a controversy with God about it, but it was settled in heaven, and has been settled ever since. When we look up to the starry heavens, we are reminded of that which is certain and sure. There is no sign of old age there, no sign of decay. The same stars Adam gazed upon shine there as clear and bright as when he looked at them in his Eden home. No mold, no decay; they are fixed, and endure forever. The stars observe their times and seasons; there is no delay because of the decrepitude of age. One writer says:

"Look up on any night when the stars are clear, and you will see on its post the same sentinel star which God commanded of old to guard the throne of the eternal North. Arcturus and his sons are still circling around the pole, as they were when the Almighty answered Job out of the whirlwind, and challenged him to lead forth that prince of the ethereal host on his way. Orion is still girt with his blazing bands as he climbs the steep ascent of the eastern sky. The sweet influences of the Pleiades are still unbound. The signs and seasons are still numbered upon the glittering belt of Mazzaroth.

"There they stand, from century to century, upheld by nothing save God's invisible hand, withdrawn to an inconceivable distance from us in the silent and awful

depths of space, . . . and yet there is no jar, no collision, no falling out of the ranks, no change of place. All earthly things fade and pass away. The whole order of human society has been repeatedly changed, revolutionized, and set up anew, while the flood of ages sweeps along. But the hosts of heaven are marshaled forth in the same symmetrical order upon the measureless fields of space. The clouds and the tempests of earth have not dimmed the light of the stars. The shock of armies and the thunder of a thousand battles have not shaken one gem from the diadem of night. No hostile hand has hurled the sons of the morning from their flaming thrones."—*"The Unwritten Word,"* p. 31.

There is the same certainty in prophecy. In Dan. 2: 44, 45, we read:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

This dream covers the history of the world from the days of Babylon until the coming of Christ. "The dream is certain, and the interpretation thereof sure." Strong assurance this! All that God has said, will come to pass. Peter said, "We have also a more sure word of prophecy." Prophecy is the history of the world written accurately in advance. Look over the history of the world, and it will be seen that what God said would take place has taken place. When he said that one kingdom would succeed another, it came to pass that way. When he said a kingdom would go down, it went down.

Take the prophecy concerning Egypt. It was once a great and mighty nation, but the Lord said it would become the basest of nations; and that is true today. Any one traveling in Egypt can readily see the accuracy of this divine prediction.

Take, for example, the Jewish people, once God's chosen nation. Looking down through the ages, God said the time would come when they would be scattered among the "peoples of the world, be a 'proverb' and a by-word," and not be numbered among the nations. The Jewish race stands as a fulfilment of the word of God. The Jews are scattered in all lands. They are bankers and business men of the world, but are not numbered among the nations, just as God said. Look at the successive rise and fall of the nations—Babylon, Medo-Persia, Grecia, Rome, and the divisions of Rome. Note the history of the world; events have taken place just as the Lord foretold them. My brethren, it has all happened as prophecy predicted. And the history of the world, foretold millenniums in advance, having all taken place just as the seer of God said, we can be positive that what is predicted for the

future will be just as accurately fulfilled. What is foretold in reference to the coming of Jesus in the clouds of heaven, and all that is to come to pass in the last days, will be just as accurately fulfilled. The Christian who believes God's word has something on which to stand that is sure and steadfast; he lays hold by faith of something that is immutable, he has indeed a strong consolation, a refuge from the storm, an anchor that will hold.

I desire in closing to notice one other prophecy, the threefold message of Rev. 14: 6-14. You are familiar with this great message, the prophecy that we believe to be the foundation of this movement of which we are all a part.

This prophecy was given to John on the isle of Patmos. Looking into the future, he saw three angels flying in the midst of heaven. The first proclaimed, The hour of God's judgment is come. The second proclaimed, Babylon is fallen. The third uttered the awful warning, If any man worship the beast or his image, or receive his mark in his forehead or in his hand, he shall drink of the unmixed wrath of God, which is poured out without mixture into the cup of his indignation. Finally, the Son of man is seen coming in power and great glory.

This prophecy covers the time from the opening of the judgment until the coming of Christ in the clouds of heaven. It is a definite, specific warning. I think we ought to keep it definitely in mind that this scripture is just as much a prophecy as the second chapter of Daniel, or any other line of prophecy in the Bible, and that it will be just as accurately fulfilled.

When John the Baptist was asked who he was by those who were sent down to inquire of him, he said, "I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." He announced that he was fulfilling prophecy. That prophecy stood on the pages of the Inspired Book for seven long centuries, but when the time came, John was there, and the prophecy was fulfilled. So here on the pages of God's Book has been a prophecy for centuries. When the time came, God began a movement and raised up a people to fulfil the prophecy. And the fulfilment of this prophecy can no more be stopped than can the shining of the sun. No one can stay God from fulfilling what he has said he will do. God has spoken definitely in his Word, and this prophecy will be fulfilled. It is being fulfilled now; the time has come, and the message is here.

Men may talk about improving the message, and spend their time seeking to find something wrong with it and with the people who are carrying it. Anybody can do that, no religion is necessary; in fact, the less religion

one has, the better he can do this kind of work. But after all, God's message is a fulfilment of prophecy, and it will triumph.

The message of Revelation 14 cannot be started now. A man can start some other message, but it is too late to begin the third angel's message. The fulfilment of this prophecy began at the time the judgment began. God started giving the warning to the world then. And that same message that God began will fulfil the prophecy till the end.

And it is just as impossible to stop this message as it would be to stop events taking place in the world, or the fulfilment of any prophecy of the Bible. I never was more glad of anything in my life than to be connected with a prophecy that God is fulfilling in the world; and my great anxiety, as far as I myself am concerned, is to be sure that I remain connected with it. The certainty of this message does not consist in the perfection of the people. It does not consist in having an understanding of every text in the Bible. Light will continue to shine. The pathway will grow brighter. The certainty of this message is in the great fact that it is founded on a prophecy; that God is fulfilling the ancient prophecy of his servant. We may see something wrong somewhere; we may see mistakes that some one is making here and there; but the great thing is to keep our eyes on the message, watch its fulfilment, and maintain our connection with it.

Stop the message? Never! In Rev. 7:1-4 is a prophecy concerning this work. Four angels are seen standing on the four corners of the earth, and there is seen another "angel ascending from the east, having the seal of the living God," and he cries "with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

These angels are represented as having charge of the affairs of nations. The angel with the seal of God says to these four angels, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The things of earth must be held till the seal is placed upon the forehead of every one of God's people. If nations are not to be allowed to hinder the fulfilment of this prophecy, no confederacy of men can do so.

The greatest thing in this world, with God, is this message; it should be considered such by his people. God's word is sure. God is fulfilling prophecy. A great prophetic work is being accomplished in every land under heaven. A mighty movement is on; a prophetic people is being developed; the word of the Lord is being fulfilled. For this let us praise God and press onward.



THE WORLD-WIDE FIELD



PROGRESS IN THE ASIATIC DIVISION CONFERENCE

[The following report was rendered at the first meeting of the recent Shanghai conference, by Elder J. E. Fulton, who for the past two years has served as vice-president and secretary of the Asiatic Division.]

ALMOST two years have passed since the last general meeting of the Asiatic Division Mission. At that time a memorial was drawn up to be presented to the General Conference, asking for the organization of a Division Conference to embrace all the countries of the Far East, together with India and Australasia. Elder A. G. Daniells, the president of the General Conference; the late Prof. H. R. Salisbury, of India; the president of the Division; and the delegates from Australasia simultaneously conceived the idea that some organization of this kind was necessary, and after submitting the question to the brethren assembled at the Shanghai general meeting, for full deliberation, in May, 1915, the thought was more fully developed. Agreement upon this question was arrived at in council at Loma Linda, November, 1915, where, after study, it was unanimously voted immediately to effect an organization to bind together these populous lands. A tentative constitution was framed and adopted for the new Division Conference, and officers were chosen to serve till a delegates' session could convene. The Division organization started on its career with a constituency of 69 churches and 2,689 members in the territory of the Asiatic Division Mission, with 12 churches and 410 members in the India Union, and 131 churches and 5,177 members in Australasia, making a total of 212 churches and 8,276 members for the entire Division.

Taking a retrospect, we find the work opening in Australia in 1885, in China in 1887, and in India in 1893. As we look back to the small bands of workers and the humble beginnings of those early days of toil and seed sowing, and note the progress, the souls won, the institutions established, the large number of workers in these lands, we can but say, "What hath God wrought!"

The first general meeting held in the Far East, of which this is the outgrowth, was in February, 1907, just ten years ago, when Elder W. W. Prescott, representing the General Conference, was present from America, and Elder E. H. Gates, secretary of the Australasian Mission, was also in attendance. No work had been

opened up in Shanghai at that time, and the meeting was held in rented quarters. Can we not say that at that meeting our people began to think in Asiatic terms, and at that time also began the work of bringing together these great fields, looking toward the present organization? The past decade has been one of great progress in Eastern lands.

The Asiatic Division has now a force of 1,122 workers. In the year 1898 the number of laborers in all the world was about as many as are in our Division at the present. At that time the tithe of the entire world was about \$340,000, or \$6.55 per capita, while in 1915 the tithe of our Division alone was \$141,000, or a per-capita tithe of \$14.50. Twenty years ago there were fewer than 10,000 members to be found outside the United States, while now in this Division alone we have that membership. In 1898 the Sabbath school contributions to missions in all the world were but \$22,000, while in this Division for the year 1915, \$27,058 has been given to missions by our Sabbath schools. It is but fair to say that the per-capita tithe and offerings in the conferences of the Far East are rather small in many missions, and we should not be able to present so good a financial showing were it not that the Australasian Union forms a part of the Division. That field pays the largest per-capita tithe of any Union in the world, \$23 a member. India also pays a good tithe, \$18 per capita; but Malaysia is the banner mission for tithes and offerings, more than \$19 per capita.

Closely following the advance move in the organization of the Division, has been the organization of a local conference in the Philippines, known as the Central-Southern Luzon Conference, with eight churches and a membership of 752. This is the first local conference to be organized in Asia. Wonderful has been the progress of our work in this interesting field. God has blessed his servants in preaching the word, and direct evangelistic efforts there have given most encouraging results. Strong young Filipino brethren, able to carry responsibilities, have come to the front. It is also cheering to record a similar organization in Korea, with 18 churches and a membership of 860. Many sincere believers have come into the faith there, and a corps of Korean laborers has been developed. All this gives strength to our work at present and great promise for the future.

In China plans are being laid for the organization of several missions into conferences at an early date. We are confident that such steps in our mission fields tend to provide for fuller counsel and service, and will throw additional responsibility upon them and their churches as a whole, thus calling forth from them more loyal support of the cause.

It is certainly a good indication of the future progress of our work in the East that our schools, generally speaking, are filled with young men and women training for effective service. There is no greater asset than trained youth, consecrated to God's work. We are glad to see entering the field an increasing number of those who have been in our schools.

Self-reliant men are called for in all these fields, and in training workers the most approved methods must be used to develop self-reliance. Now that the canvassing work is being placed on a more solid basis, it is being demonstrated that thousands of our converts who look forward to becoming trained workers can find not only a means of support in this line of effort, but also an invaluable preliminary training. Not only will means be saved which is now oftentimes used in educating weaklings, but elements of strength will thus be infused into the ranks of our native workers. Recommendations in different missions have been passed, which call for self-support on the part of the greater number of those who wish to enter our schools.

As will be reported more fully by others, the Publishing Department has made wonderful progress. In Australasia, in spite of war conditions, our bookmen are meeting with excellent success. In the Philippines our young men during the past two years have sold literature to the amount of \$28,000. From India come reports of increased activity in the book work, both in English and in the vernacular. In the latter part of 1915 several canvassers were sent by the Australasian Union to connect with the work in that populous empire, and notwithstanding the adverse circumstances brought about by war and by a scattered English population, these young men have been generally successful.

Our colporteur work in China and in other parts of Asia presents hopeful prospects. Good progress has been made, and an ever-increasing army of young men is entering this avenue of service. In both Australia and Asia the same cheering results are following the circulation of our message-filled literature. Companies of believers have sprung up, and constant calls for help—more than can at once be filled—are coming to our missionaries.

Never before has the work in Asia been on such vantage ground. Strategic points have been occupied, and

steadily the work has been built up by the pioneers in these lands. An ever-increasing army of native recruits is coming to the front, ready to do and to dare. And now, with all these and the recent large additions of strong young men and women to our missionary force, bright prospects are before us. But we face a stern task. Let us take it up seriously, courageously. Never has a missionary body faced such tremendous problems. Never were the possibilities so great. Never was rapidity of advancement more insistently called for. Vast territories are in darkness, and their teeming millions still bow down to gods of wood and of stone. Macedonian calls for more recruits are sounding loudly and more loudly in our ears from all these lands. Has not the pillar of cloud moved on before? Do we not hear the trumpet signal to go forward? It is certainly a time of unprecedented opportunity and responsibility. God has opened the barred gates to hermit kingdoms; he has broken down mighty walls of prejudice, and of mountains of difficulty he has made a plain. The mighty barrier of difficult language, he has helped his servants gradually to overcome. God has promised to make mountains of difficulty a path of advancement as he brings his people from far; some from the North, some from the West, and "these from the land of Sinim." All this he has been doing. A full consecration on the part of our missionaries and evangelists will bring to his people the promised power that will insure a speedy finishing of the work.

A message has been sent that many in far-away Australia and its adjacent islands have been praying for this gathering, and from the many congregations of our native brethren in Asia petitions are ascending that this may be a great meeting. A spirit of expectancy possesses our people concerning the outcome of this, the greatest meeting, undoubtedly, held in Asia since Pentecost. As West now joins East in the finishing of the work, as the Western missionary stands side by side with his Eastern brother to hasten the coming of their common Lord and Master, we are thrilled for the conflict by the knowledge that the set time for deliverance is at hand. Not only are great world prophecies being fulfilled in the present world conflict, but prophecies telling of what God would do in the isles of the sea and the land of the East, North, and South, and in the land of Sinim, are also being as verily fulfilled. The prophecy of Joel, uttered twenty-seven centuries ago, telling that God would pour out his Spirit in copious showers in the last days has in a degree been fulfilled in the wonderful transformations made in our dear brethren so recently redeemed from darkness in these Eastern lands.

But we wait here together in this upper room for the promised fulness of power, so insistently required for our work in non-Christian lands. It is needed here; it is needed now.

How thrilling the thought that here in Asia, the continent where the race had its birth, where sin entered, where the tower of Babel was built and the confusion of languages started; where the Saviour was born, lived, and died, and from which he ascended,—that here, in these oldest lands of civilization, God is to get glory to his name in breaking the shackles with which millenniums have bound these races, and in leading forth triumphant the trophies of his saving grace. May the divine Spirit give the delegates clear visions of duty at this conference, and may there be on the part of all such a consecration that each will contribute his part to the finishing of the work. We cannot delay. There is a world to save, and the end is almost here.

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls from tower to tower;
O children, 'tis the last, last hour!"

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

"Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

"It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

"We hear his footsteps on the way!
O work while it is called today,
Constrained by love, endowed with power,
O children, in this last, last hour!"

GENERAL MEETING OF THE MALAYSIAN MISSION

W. T. KNOX

THE meeting of the Malaysian Mission workers was held at Soember Wekas, in the mountains of Java, from February 15 to 20. All the mission stations were represented, and with two or three exceptions all the foreign workers were in attendance. Each day three hours were occupied in Bible study and two in considering the work and needs of the field. The periods devoted to Bible study were appreciated by those in attendance, and all expressed themselves as greatly benefited and encouraged by these seasons of seeking God and studying his Word.

The reports submitted by the leaders of the different mission fields were very encouraging, showing that a decided advance is being made in all occupied portions of the field,

even in those places where greatest difficulties exist.

Some facts concerning the field, culled from the report of the superintendent, Elder F. A. Detamore, or obtained by research, are herewith given. The territory of the mission includes the Straits Settlements,



A Family of Believers in Batavia, Java

which are British possessions, and of which Singapore, the headquarters of the mission, is the capital; the Federated Malay States, which are British dependencies; the Protected Malay States, semi-independent, but under British protection; and the Dutch East Indies.

Sumatra is a wonderfully rich island, but only slightly developed, and its people are only partially subdued. It contains, with adjoining islands, 180,000 square miles, and a population of not more than 3,000,000. Its soil is said to be as rich as that of Java, which, with only 50,600 square miles, supports a population twelve times as large as that of Sumatra. In addition to the natural fertility of the soil, Sumatra has great wealth of minerals, petroleum, and coal. Ninety volcanoes are found on the island, twelve of which are now active. In 1883 one of these burst forth into what has become a world-famous eruption, causing severe earthquakes and tidal waves, in which more than forty thousand persons were destroyed. The explosion is reported as having been heard in the Philippines and Japan.

We have in northern Sumatra two missions. One is at Padang, with which are connected Brethren J. S. Yates and B. Judge. We have a good church in this city, and a school with an attendance of about seventy-five. The workers have recently erected two comfortable sanitary houses. The second mission has only recently been established at Medan, with Brethren W. P. Barto and O. S.

Kime in charge. In addition to these there is being conducted among the Battaks a considerable educational work by our Battak brother, Immanuel Siregard.

Traveling southeasterly through the archipelago, the next important island is Java, quite a full description of which was given in a former report. This is by far the richest of all the East Indian possessions of Holland. The chief products are sugar, rice, coffee, tea, rubber, the many products of the coca palm, etc. Its population is 35,000,000.

The territory of this island is at present divided into two missions,—East and West Java. The headquarters for the first are at Surabaya, with Brother and Sister G. A. Wood in charge. Here we have a church organization, and search is being made for land for homes and a church building. The work in West Java is established at Batavia, under the direction of Elder I. C. Schmidt. Here also we have a good, growing church. The workers will all soon be comfortably housed in good, sanitary cottages, owned by the mission and situated in a good part of the city.

Our work has entered Borneo also, Elder Roy Mershon being in charge during the absence of Elder R. P. Montgomery, now on furlough in America. Our work in Borneo, however, has not yet entered the Dutch portion of the island. Our headquarters are at Sandakan, in British territory, and we have also a growing interest at Jesselton. A good property for the work has recently been secured at Sandakan, and notwithstanding the difficulties with which our workers must contend, progress is being made each year, as indicated by the conversion and baptism of seventeen in 1916. Dutch Borneo remains practically untouched by us.

The territory contains 185,000 square miles and has a population of about 2,000,000.

The Dyaks are the principal people of the island. Borneo is a rich country naturally, only waiting development to make it yield as rich returns as Java. There is already a very heavy production of petroleum.

All other portions of this wonderful archipelago are unentered by us, although we have a few believers in the Celebes and in some of the smaller islands.

Our chief work in the Malaysian Mission is found at Singapore, which is one of the greatest seaports in the

world. We have here our training school, in charge of Prof. K. M. Adams; our mission headquarters; and a church of about one hundred and twenty-five members. The Singapore Mission is in charge of Elder J. W. Rowland.

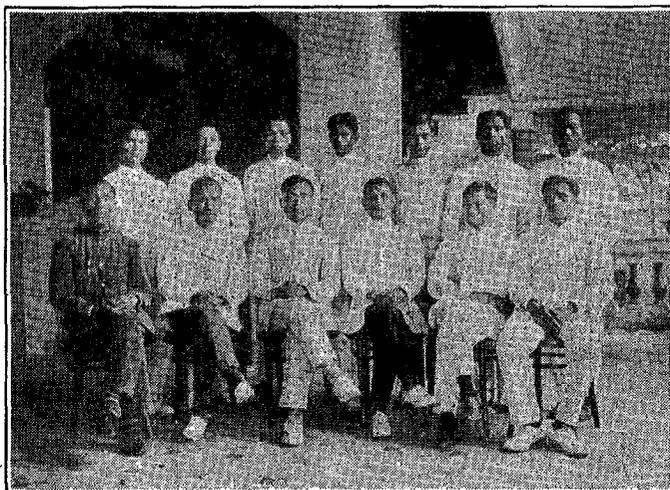
Farther north, at Kuala Lumpur, in the Federated Malay States, is our seventh mission station, in charge of Elder G. A. Thompson. Our church at this place is composed largely of converts from the Tamil people of India who have settled here.

Throughout all this mission field, with more than 50,000,000 people, we have only fifteen foreign and thirteen native workers. There are 314 believers, of whom 121 were added during the past two years.

Some of the difficulties encountered by our brethren are the great number of nationalities, with a corresponding number of languages and dialects, said greatly to exceed one hundred; the strong hold already secured in all portions of the field by Mohammedanism; and the legal restrictions found in many localities.

During the past two years the tithe has amounted to \$9,525.17, being for 1916 at the rate of \$17.28 per capita. For the same period their mission offerings have totaled \$7,362.10, being for 1915 equivalent to 21 cents a week per member, and 30 cents for 1916. Their Harvest In-gathering campaign for 1916 yielded more than \$2,000. These figures are all on a gold basis.

The Singapore Training School is proving to be a great blessing. Re-



Native Workers at the Singapore Workers' Meeting

cently a young man, a student at the school, was sent to a new field in answer to a call from that place. In two months' time he reports a number of conversions from heathenism. A number of young people now in the school will be ready for the work the present year.

Some of the actions of the meeting taken subject to the approval of the Asiatic Division were: A request for an appropriation of \$8,000 for a printing plant, the field to raise an additional \$2,000 for a working cap-

ital; a call for an all-round printer to take charge of the proposed plant; a call for Brother A. J. Olson, of Nebraska, to take charge of the circulation of literature; a request for an additional appropriation for land and homes in Surabaya, Java; a call for a man to take the treasurership of the mission; a call for a good physician and a suitable appropriation for opening treatment-rooms in Singapore; a call for an additional teacher for the training school.

The following action is given in full, with the hope that some of the readers of the REVIEW may be sufficiently interested to take up correspondence with the Educational Department of the General Conference concerning it:

"WHEREAS, There are difficulties in the way of direct evangelical work in large portions of our field, and,

"WHEREAS, There is a strong demand for the teaching of English in this field, and as excellent opportunities are thus made for our teachers to work without great expense to the mission; therefore,

"We recommend, That we ask the Educational Department of the General Conference to seek for suitable persons whom we may secure from time to time for this work; and further, for our immediate needs we ask the Asiatic Division Conference to secure two suitable persons at once for such work in the Celebes, one to take charge, and the other to assist him."

The following resolution on finances will show the desire of the brethren to lighten in every way possible the burden of the churches in America:

"WHEREAS, The rapid development of the work in all mission fields, with the accompanying heavy increase in mission appropriations, has greatly taxed the liberality of our brethren in the homelands, and,

"WHEREAS, Every indication points to a yet more rapid development of the work in the Malaysian field, and in all other fields; therefore,

"We recommend, That diligent effort be put forth by the members of this field fully to cooperate with the General Conference in meeting these financial demands.

"1. By careful economy in the management of all features of the work, husbanding our resources to the fullest extent consistent with the needs of the field.

"2. By faithfulness in the payment of tithes, by liberality in mission offerings, and by instructing all converts in the service required by the Lord in the payment of tithes and offerings.

"3. By increased effort in future Harvest Ingathering campaigns, our goal in this effort for 1917 to be \$2,500 gold.

"4. By endeavoring the present year to raise our Sabbath school offerings to the sum of \$1,200 gold.

"5. By seeing that all funds appropriated by the General Conference for the benefit of the various missions in our territory are faithfully conserved for those features of the work for which they are designed, and any surpluses that may be created are to be diverted to other uses only in consultation with the Asiatic Division Committee."

At this meeting a solemn ordination service took place, in which Brethren Roy Mershon, K. M. Adams, J. W. Rowland, and I. C. Schmidt were set apart to the work of the ministry.

The Malaysian Mission evidently has a bright future before it. The work is well organized, and is grow-

ing. We should, with God's blessing, look forward to a large ingathering of souls.

The meeting in this quiet mountain retreat, with its cool and salubrious climate, was a great boon to the workers, both physically and spiritually.



OUR FIRST MISSIONARY TO JAPAN

J. E. FULTON

EIGHTEEN years after death seems a long time to wait to place a flower on the grave of a dear friend and teacher; but the opportunity came at last.

In 1896 Prof. W. C. Grainger was sent by the California Conference as a missionary to Japan, which had been made a mission field of that conference. But Professor Grainger was a missionary to the Japanese before he left California, having taught a mission school in San Francisco, where God set his seal to the work by

the Christ-life, and consequently shed an inspiring and helpful influence, which won disciples to the cause.

As I stood by his grave, I reflected that a quarter of a century had passed since I had seen him; but memory annihilates time, and it seemed but yesterday that I was in his classroom. I can see his tall, spare form, his earnest face, the large, kind eyes and fatherly smile. And what a pleasure it was to be with him then! I can still feel the touch of his loving hand upon my shoulder and hear his words of encouragement and admonition.

He was, as I have said, a teacher, patient and winning. To me also he was a true friend and adviser; and I can speak for scores of others who would say the same—former students who passed through his school-room, and are now workers in the cause. He lived for others, even as he died. He was a lover of mankind, and the writer can say that he knows of no one, aside from a godly father



At the Grave of Prof. W. C. Grainger, in Japan

giving some fruit which continues to this day.

As Japan was a missionary venture and conditions uncertain, he came out alone, his wife, daughters, and son-in-law coming later. It was probably that year alone, because of living under such new conditions, that told upon his already frail body and hastened his end. His foreign missionary career was brief; for after about three years of loving service for the people of Japan, he fell at his post of duty. But his work had its results. Some of his Japanese students now bear responsibilities in proclaiming the message. Two of them are ordained ministers.

Professor Grainger was a teacher. His life had been given to this work, and it was natural that as a missionary teacher he should be a missionary teacher. He had associated with the Great Teacher and Missionary, and had partaken of his Spirit. He lived

and mother, who so influenced his young manhood as did Professor Grainger.

So sleeps our beloved teacher, a man of God, a true missionary—away in a non-Christian land. How appropriate are the words of the text chiseled on the granite slab marking his last resting place: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."



ELDER N. Z. TOWN writes:

"I am booked on the 'Tenyo Maru,' which leaves Yokohama for San Francisco June 2. I wrote Brother DeVinney from India to book me, and this was the first booking he could get. As soon as the meeting closes I expect to accompany the Philippine delegates to Manila; then on my return I plan to visit the publishing houses in Korea and Japan. If I am able to take these trips, I shall have visited all the publishing centers in the Asiatic Division."



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.

BE GLAD

MRS. A. M. A. HARPER

WHEN weary, dearest heart, be glad;
Through pain and sorrow, look to God.
Through fiery trials, be not sad,
Remember thou the path He trod.
He watches thee; he gives the sun
When you his perfect work have done.

Dear heart, when pressed by every care,
And Satan tempts on every side,
God will deliver from the snare,
And stay the rapid, rushing tide;
And bright shall shine the setting sun,
When you his perfect work have done.

Though all the world grow dark and drear,
And cherished hopes should fly away,
And all earth's beauty disappear,
Sweet Eden's joys shall crown thy day;
And brightly gleam the setting sun,
When you his perfect rest have won.

Dear heart, the shadow and the gloom
May press thy soul, and mar thy peace;
E'en though thou sink into the tomb,
He'll not forget thy resting place,
But soon with him thou shalt arise,
And safely rest in Paradise.

OUR RESPONSIBILITY AS PARENTS

IRVING E. BAKER

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it," says the wise man. Of all the duties of life, this is, to parents, the most important. While we are debtors to all men, as far as our influence extends, our first duty, and it may be our greatest opportunity, lies within our own gates, among those whom God has intrusted to our care, to train for his kingdom. And this privilege begins with the first dawn of intelligence in the child's mind. What a responsibility! How much more than human wisdom we need, we who must stand in the place of God to our children!

In Deut. 6:7 we are instructed how we are to *train* our children. But first we are told, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Now, loving the Lord with all our powers, and having his words in our own hearts, we are ready to teach them to our children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Brethren and sisters, when we have the word of God so written in our own hearts that it is the principal theme of our conversation and the ever-present guiding principle of our lives, it will have its effect on our children, and we shall partake of the experience of faithful Abraham.

From "Historical Sketches," page 216, I quote:

"God does not consult our convenience in regard to his commandments. He expects us to obey them, and to teach them to our children. We have before us the example of Abraham, the father of the faithful. The God of heaven says, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.' And this was why such great blessings were pronounced upon him and his posterity."

On page 217 there is a statement which shows that more than teaching is needed; that something else is required, before we can by faith and prayer commit our children to God, and expect him to keep them from temptation. We read:

"If we faithfully teach our children God's commandments, bring them into subjection to parental authority, and then by faith and prayer commit them to God, he will work with our efforts; for he has promised it. And when the overflowing scourge shall pass through the land, they with us may be hidden in the secret of the Lord's pavilion."

Now that we stand on the very threshold of that time, shall we slacken our efforts to save our children? God forbid. "For what if some did not believe? shall their unbelief make the faith of God without effect?"

In conclusion, let us read one more statement, found on page 286 of "Historical Sketches:"

"If parents would prepare their children to be useful in this life, and to enjoy the future life, they must educate them to fear God and keep his commandments. They should feel that it is their first and most important work to bring their sons and daughters under the control of God's holy law. It is not enough that they give instruction and counsel showing the right way. They should feel that it is a solemn duty to restrain their children from entering forbidden paths."

May we all, as parents, take up this duty in the fear of the Lord, so that when we are asked, "Where is the flock that was given thee, thy beautiful flock?" we may be able to say, "Behold, I and the children whom the Lord hath given me."

Cedaredge, Colo.

CHOOSING PROFESSIONS FOR OUR CHILDREN

MRS. WALTON C. JOHN

At birth God bestows certain gifts upon us. Though we cannot change these gifts, we have life in which to develop them. Some, through sickness, accident, or for other reasons, are unable to increase this talent that they possess; but for those who have health and will-power, each step forward in the development of that heaven-lent talent makes for a broadening field of usefulness.

No one can have genuine success along any given line if he has none of the requisites that are demanded of him in that work. There is nothing more discouraging than to try to fit a square peg into a round hole. We have the same problem to meet in helping our children toward their life work. A child's training, if he has a wise parent who is guarding his welfare, will begin while he is still young, as soon as he shows indications of a peculiar talent or interest in any certain line.

A father was very anxious for his boy to be a banker. He tried to interest him in finance and the romance of Wall Street, but it was all a puzzle and a bore to him. One day the father brought home from the office a technical magazine, and after dinner that evening he started to pick up his magazine from the library table. It was gone. He looked around, and at last caught sight of his son curled up in a big chair, absorbed in its pages. For two hours the boy sat there, unaware that any one else was in the room. At last, with a sigh, he raised his head. His eyes were shining. When he saw his father, he rushed across the room to him.

"O father!" he exclaimed, "talk about Wall Street! It isn't in it! This is *fun!*"

And the father knew that he had found the successor to his business. He himself had always yearned to enter the financial world, and he had tried to have his boy fulfil his dream. But the boy's gifts were the same as his own. Wisely he recognized this fact, and gave his son a training that made him an honored man in his chosen profession.

One day a dreamy boy opened his eyes on this world. His father was a minister, and he wanted his sons to be ministers. The older son's gift lay in that direction. He reveled in his studies, and Latin and Greek and Hebrew were pure delight to him. He would pore for hours over religious libraries, and would walk miles to gain new light on an obscure text. When he was but a young man, scarcely past his teens, he was a successful minister.

But the dreamy boy? His interests were bound up in his mother's electric doorbell. He would take it to pieces, and put it together again. He was happy if he could find an

automobile that needed "fixing." Anything mechanical he seemed to understand almost by instinct.

The older son *knew* in the same way with regard to his sermons. He had seemed always to know that he must have a premise, an introduction, a connection, a division, an exposition (with illustrations interspersed all along the way), and a conclusion, or application, that was also a climax. He knew these things intuitively, though at first he did not name them correctly. In his satisfaction at seeing this son enter the ministry, the father failed to realize that his younger son was not so gifted; and this lad was put through the same course that his brother had undergone. He studied Greek and Hebrew, when to do so was worse than punishment. The mother timidly objected, but the father was obdurate. He wanted the two boys to use the talent that only one possessed.

If a boy has no gift for preaching, he can be a blessing to the Lord in his business dealings, on his ranch, wherever he is, if he is consecrated. In David's day it was decided that he who remained behind to guard field and family should share equally with those who went to the front in battle.

An interesting article was written in a recent magazine concerning a business man, a millionaire, who is also a consecrated and practical missionary. This man had been ruined in a financial crisis, and was left with a wife and nine small children. In such a large family there is frequent sickness. In caring for the children he tried a prescription for sore throat that was very helpful. He decided to put it on the market, and at last was successful in forming a company, very small and poor, to manufacture and sell it. This company was so bonded that a tithe must be paid from its earnings every year, this tithe to go to the poor and to foreign missions. Every box that is packed contains, also, a copy of the Gospel of St. John. In this manner, the manufacturer has sent to all parts of the world portions of God's Word. "To this man, wealth entails the duty of service, so he considers himself a steward to disburse for the rebuilding of God's kingdom on earth."

In "Gospel Workers," pages 331, 330, we read:

"In the human brotherhood it takes all kinds of talents to make a perfect whole; and the church of Christ is composed of men and women of varied talents, and of all ranks and all classes."

"The Lord has lent men talents to improve. Those whom he has intrusted with money are to bring their talent of means to the Master. Men and women of influence are to use that which God has given them. The ones whom he has endowed with wisdom are to bring to the cross of Christ this gift to be used to his glory."

God has given to each of us "abilities that enable us to exert an influ-

ence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. He has lent these to us, and he holds us responsible for the use we make of them,—for the faithful discharge of our duty to the world."



HOW I LOST AND WON MY BOYS

I HAVE three boys. I am domestic by nature, and I devoted myself to my little family. I liked nothing better, after a busy day, than a quiet evening with a new book or a bit of sewing, and my children and their father with me.

But, of course, as the boys grew, outside interests began to take hold of them. They tried to share these with me, but I was too blind to understand. When they were little, they begged me to visit their room at school; but I was always too tired or too busy. Later they wanted me to go to places with them, but it was the same excuse. I tried to explain to them that by the time I had pressed and cleaned their suits, and ironed their shirts, and darned their socks, and cooked their meals, I did not have much time or energy left for anything else.

As a matter of fact, these duties did about exhaust both my time and my energy. It did not occur to me seriously that I was doing many things that the boys could just as well have done for themselves. Like all boys, they were not fond of doing "chores;" and I, instead of training them as I should, excused them on one plea or another, and did everything myself.

The result was, first, the boys ceased to ask me to go with them, and they came to confide in me less and less; and second, they grew to be thoughtless and selfish, taking all I did for them as a matter of course.

I did not realize, however, how far apart my boys and I had grown until their father lay in his last illness. I really had not thought of them as selfish until then; but during that trying time, I began to see them in a new light. They left me alone with him night after night. They never thought to do any of the many little things that they could have done just as well as not.

I was too worried to think to the bottom of the matter then. After my husband's death I suffered terribly from loneliness. The boys never offered to spend an evening with me. If I asked one of them to stay home, he would usually do it; but he was so plainly bored that I did not soon repeat the request. They never offered to do small chores, and I would not ask them to, no matter how tired I was.

It chanced, almost a year later, that I was going into the city to shop. It also chanced that two of the boys had

no other engagement at the time my train was due, and they carried my grip and put me on the train. I was so grateful for this little act of courtesy that after the train had started I cried.

Then, suddenly, I sat bolt upright. Another thought had struck me square in the face. Why was I so absurdly grateful? Had I not a right to expect at least that much from my boys?

I found that I could get a train back home in an hour, and I cut my shopping short instead of staying all night at a friend's, as I had planned. That evening after supper I said to the boys: "I should like to have you give me at least an hour. I have some things to say to you that cannot be put off."

They seemed surprised, but came into the living-room and sat down.

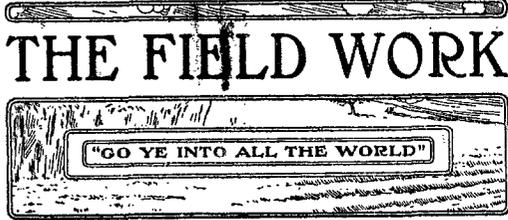
"When I went away today," I began, "Ralph and Walter carried my grip for me and put me on the train. Do you know what I did the minute I was alone? I cried from sheer happiness. Do you realize that this is the first spontaneous courtesy you have shown me for a long time?"

"I am going to take most of the blame for this condition of affairs upon myself," I went on. "When you were younger and wanted me to go to places with you, I should have gone, instead of waiting on you, as I did, until I was too tired to go. I should have insisted upon your helping me. The result is that we have been drifting apart. You do not realize it, boys, but you have grown very selfish and thoughtless. I have shed many tears because you went off for a good time instead of staying with your father when he was sick, even though he did not need your actual services, and for leaving me alone night after night. As I said, I'm blaming myself. I ought to have gone with you when you wanted me to, and I ought to have expected you to help me, so I could go. I'm going to do both in the future."

I had planned to say much more, but, woman-like, I broke down. The boys were affected too, and we cleaned up old scores and agreed to start anew.

But our good resolutions would have amounted to nothing if I had not held to my purpose to enter into their life more fully, and to expect certain things from them in return. Old habits were hard to break. I did not care to go out in the evenings; I did not care to invite company in; but I forced myself to do it. It was easier, often, to bring in a bucket of coal than to ask the boys to do it; but I held myself rigidly to this pledge too. And gradually I began to get acquainted with my boys again.

It took time and patience and good nature to effect this reform. But it has all paid, for today my boys and I are chums and friends.—*Every Week.*



LITERATURE FINDS THEM

SOME of our Tagalog literature was sent from Manila, Philippine Islands, to the Hawaiian group. It was read by some Filipino boys who had gone there to work on the plantations. Two of the boys became very much interested, and soon began to discard their evil habits. Later they began the observance of the Sabbath. Last summer these boys returned to their homes in the Philippines, arriving in Manila while our institute for colporteurs was in session. After a few days of further study, they were buried with their Lord in baptism in the beautiful waters of Manila Bay.

They remained at the institute until its close, but we did not encourage them to enter the colporteur field, thinking that to study further, and thus become better grounded in the truths of the message, would be better for them and for the work. Soon, however, one of the boys entered the field, and when in December I held a second institute for 1916 in the city of Manila, this brother was present and was regarded as one of our most reliable colporteurs.

This is another illustration of how our literature is finding its way to the honest in heart in every land, and how the message that it contains is transforming lives and making them messengers for the God of heaven. We have indeed reached the time of the fulfillment of the promise that men would be called from the plow and from other humble vocations to go forth and proclaim this message.

C. E. WEAKS.

RICHMOND, VA.

AMONG the many difficult problems of city evangelism, probably none is more perplexing and serious than the proclamation of the message in the cities of the South. These centers of congested population present problems which have put to the test the wits of many of our laborers. Unquestionably the one hope of success is in following the definite methods of work outlined by the Spirit of prophecy.

The writer has spent nearly a year in Richmond, the capital of the Southern Confederacy. This city occupies both sides of the historic James River, and it has a population of about 160,000, one third of whom are colored. It is one of the strongest educational centers of the South, and it is very conservative in all its ideals. It is the capital of a State which has been the mother of American presidents and the birthplace of many of America's greatest statesmen.

The third angel's message has been sounded in Richmond for twenty-two successive years; and while the results are not all that could be desired, the slow but steady progress amid difficulty bespeaks the faithfulness of the various workers sent to this field.

The year which the writer has spent here, has in many respects been delightful; and although the work has not been marked with such pronounced success as in other fields, still the Lord has blessed with a harvest of souls. The First Seventh-day Adventist church of Richmond has a membership of one hundred and twenty-four, all in good standing. During the past eleven months, seven have been added to the church by letter, and forty by baptism and profession of faith. Through the faithful cooperation of efficient Bible workers and of a growing church, a splendid inter-

est has been created, and much unwarranted prejudice has been broken down.

During the year, the constituency has maintained a strong church school, running thirty-six weeks. The members have given about \$850 to foreign missions, paid \$2,400 tithe and \$900 for local expense and church repair.

While the judgments of God are in the land, his people can easily interest and direct the minds of men to subjects of eternal import. It is our purpose and our determination to live the truth, to teach the truth, and to share with the remnant people the responsibilities and joys of soul-winning.

A. E. SERNS.

THE HAWAIIAN ISLANDS

I THANK the Lord that the light of the third angel's message has reached the Hawaiian Islands. Years ago, in Norway, my father heard about Seventh-day Adventists, but did not have the privilege of reading their literature or learning of their doctrines. After we came to the islands, he met a man on the street in Honolulu one day who gave him a few copies of the Danish-Norwegian paper, *Tidings of Truth*, with the words: "Good morning. Here are some papers for you. Good-by." This was in 1892.

Father read the papers with interest. A little later he met a young Swedish man, recently from America, who gave him a copy of the book, "Prophecies of Jesus." This he did not understand so well, as it was printed in Swedish, but the few thoughts he gathered convinced him that it contained the truth.

Some months later Elder Leland met my father in Hilo, and gave him a package of papers, containing the *Signs of the Times*, the *REVIEW AND HERALD*, the *Life Boat*, and the *Christian Advocate*. As father did not read English, these were of special interest to my brother and me. My brother was very much interested, and later, as I read these papers again, I was convinced that they contained Bible truth.

Father died before we were privileged to meet with those of like faith. For a long time we thought we were the only Seventh-day Adventists on the island, but later came in touch with Elder C. D. M. Williams, who came to Hilo and baptized us. Pray for the believers in Hawaii.

MARTIN NIELSEN.

IN OLD SPAIN

THE seventeenth of October, 1916, we left the Canary Islands, where we had been engaged in circulating the good books containing the truth for our time and in maintaining a rest home for the foreign workers laboring on the west coast of Africa. After a very rough sea voyage to Cadiz, Spain, and from there by rail via Seville and Madrid, we arrived in Barcelona the morning of October 25. Here we had the privilege of attending the annual meetings of the Spanish Mission, November 1-5. After having been so long isolated in the islands, to be able to meet with so many brethren and sisters engaged in the same work of giving the third angel's message to the world in this generation, was a refreshing experience.

After the conference, it being necessary that Mrs. Aldrich spend some time in a sanitarium, we left for Gland, Switzerland, where we arrived the fifteenth. While there we received the necessary medical and sur-

gical treatment and care, as well as a rest, which we very much needed. The Lord especially blessed in Mrs. Aldrich's recovery, and I was able to leave her and return to Barcelona the last of December.

January 12 I began an effort to circulate the health book, "Practical Guide." At first it seemed very discouraging work, as I did not know the customs and character of the people. They are much more progressive than the inhabitants of the Canary Islands. But with some kind help and advice, a steady determination and perseverance on my part, and the Lord's blessing as a result of prayer, the victory has been gained. I began work in an industrial section of the great city, and after six weeks' work was able to deliver about seventy orders for the book. In the meantime, I was joined by Mrs. Aldrich and our little boy.

For the last five weeks it has been my privilege to canvass for the health book in Sabadell, a thriving industrial city of about 25,000 inhabitants, near Barcelona, and the Lord has blessed in giving me about eighty orders for this good book, most of which have been easily and promptly delivered.

The Lord has blessed us all healthwise. We were sorry to leave the islands, where we had been privileged to labor so long, and where we began to see some interest in the truth springing up. God helped us to scatter the truth there, and we trust that the readers of the *Review* will remember in their prayers the work done in the islands, and we want them to pray for us that we may enjoy much of the Lord's blessing in the work in this very needy field.

BERT B. ALDRICH.

THE TRANSFORMATION OF A HOME

FOUND: An unpolished jewel among the mountains of Minas Geraes, Brazil. By whom?—A colporteur, of course. The subject of this article is one of a large family, all of whom are as promising as is he. His father bought a book of a colporteur, so the story goes, and being honest and sincere, the truth met with no opposition.

Oh, how their thirsty souls drank it in, and what a change it wrought in their home life! Their house, made of mud and with a thatched roof, is a better one than any neighbor has, as one of the rooms has a floor made of lumber. Yet, like the rest of the mountaineers, cleanliness was almost a stranger to them. Their homemade beds were dirty and full of vermin. The family, all of whom went barefoot, would retire at night without washing their feet or removing their dirty clothes. Their home presented an appearance of filth and poverty. No furniture, no order, truly they lived almost as the animal they delighted in raising—the hog. But lo, a change has taken place! The beds are now snowy white, their clothing is clean, their home orderly, and the hogpen is empty. The Bible lies on the table, and beside it the hymn book. Never having learned to sing, their voices must be trained to sing praises to God. They cannot be silenced, and on our first visit to them, Mrs. Carter and I returned home very hoarse, as from the time we got there early one morning until the next day, we had hardly one hour, except during the night, that we were not going over and over again such familiar hymns as "Showers of Blessing." It seemed impossible for them to keep the tune, but they had a great desire to learn, and we wished to encourage them.

At the hour of prayer they said, "Brother Carter, teach us to pray. You pray one sentence, then let us repeat it after you, so we can get used to forming our petitions to God." Praying in the Portuguese language was new to me at this time, but I couldn't deny them; so we knelt in prayer. I would pray one sentence, then the whole family in unison repeated it after me. This was a new experience for me, but they were babes in this truth, and had to

be taught everything, as they were reared Catholics.

Henriquinho, the eldest son, has now entered the canvassing work, and God is certainly polishing this jewel found among the mountains in dear old Brazil.

R. M. CARTER.

A BLESSED OCCASION

It is more and more evident to me that our schools are, in the hands of God, a most efficient means of winning our children to the Lord. I have observed them for many years. Where we conduct these schools, the churches grow and are in a much better condition than where the schools are neglected. I am indebted to the good influence of our church schools for the conversion of all my children.

Two weeks ago I was invited to conduct the chapel service in the Graysville Academy, and was led by the Lord to make an appeal to the students to give themselves to the Lord for service. Nearly every student came forward and consecrated himself to God. In the church service the following morning, an invitation was extended to them to unite with the church. Twenty responded. In the afternoon, seventeen were baptized in the beautiful mountain stream just below the sanitarium. Twenty-five have thus far followed their Lord in baptism during the school term, and others are expected to be baptized soon.

Surely we have reached the time when special efforts should be made to save our dear young people. Positive dangers surround them, and they need every protection possible. There is no better place for them than in our good schools. No sacrifice is too great to make in order to place them under the influence of these schools.

C. B. STEPHENSON.

A BOOKMAN'S HARVEST

I RECENTLY spent several weeks making a big delivery of Spanish "Great Controversy." The distance covered was considerable, as about thirty towns had to be visited. On my return seven hours were spent in a *carramatta*, and six on the train. One morning twenty-six books were delivered. This necessitated rising early, as three of them were delivered before 6:30 A. M. In the pawnshop of one town I sold \$12 worth. My net returns since January have been more than \$800. Such experiences as these strengthen one's attachment to the message. To be a passive and not an active supporter in this movement, invites disaster. "What doest thou here?"

R. A. CALDWELL.

FIELD NOTES

SIX persons have accepted present truth at Three Rivers, Mich.

As the result of a six weeks' series of meetings at Wilsonville, Nebr., sixteen persons were baptized April 1.

THIS word comes from Elder J. F. Wright: "Last Sabbath, March 10, we spent with the Missionary Volunteer Society at Borden Springs, Ala., at which time the society was reorganized and eight new members were added. Some time was spent in talking over the work for the year, and plans were laid for the raising of their part of the \$350 for missions, which is the amount to be raised in our conference this year. The members seem to be quite enthusiastic. Some are making articles to sell, others will plant missionary gardens; so we look to this society for good results. We ask that you remember these dear young people in your prayers, that the Lord will bless their efforts."

Missionary Volunteer Department

M. E. KERN
MATILDA BRICKSON
MRS. I. H. EVANS
MEADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

THE SENIOR BIBLE YEAR

ASSIGNMENT

- June 3. Job 6, 7: Job's answer to Eliphaz.
- June 4. Job 8-10: First speech of Bildad; answer of Job.
- June 5. Job 11-14: First speech of Zophar; answer of Job.
- June 6. Job 15-17: Second speech of Eliphaz; answer of Job.
- June 7. Job 18, 19: Second speech of Bildad; answer of Job.
- June 8. Job 20, 21: Second speech of Zophar; answer of Job.
- June 9. Job 22-24: Third speech of Eliphaz; answer of Job.

Thoughts to Carry with You

- June 3: The brevity of human life.
- June 4: "If I justify myself, mine own mouth shall condemn me."
- June 5: "Thou numberest my steps."
- June 6: Is my witness in heaven? What of my "record on high"?
- June 7: Is Job's confidence mine?
- June 8: Do I ever envy the prosperity of the wicked?
- June 9: "Thou shalt pay thy vows."

The Book of Job

"The book of Job is not only one of the most remarkable in the Bible, but in literature. As was said of Goliath's sword, 'There is none like it; none in ancient or in modern literature.'—*Kitto*.

"There is abundant internal evidence that the scenes and events recorded were real scenes and events to the writer. He gives the discussions either as he had heard them, or as they had been repeated over and over in many an ancient consensus. The very modes of transmission show the deep impression it had made in all the East as a veritable as well as marvelous event."—*Taylor Lewis*.

Object.—Every book that endures must have a purpose; its foundations must be laid in some great truth that is vital to humanity. A study of the book of Job shows it to be a discussion of a great problem—"What is the intention of Divine Providence in allowing the good to suffer?" Its object is to show that, "although goodness has a natural tendency to secure a full measure of temporal happiness, yet in its essence it is independent of such a result. Selfishness in some form is declared to be the basis on which all apparent goodness rests. That question is tried in the case of Job."

Arrangement.—The book of Job falls naturally into five parts:

1. Chapters 1 to 3, history.
2. Chapters 4 to 31, discussion between Job and his friends.
3. Chapters 32 to 37, discussion with Elihu.
4. Chapters 38 to 41, God speaks.
5. Chapter 42, conclusion.

The leading characters are the Lord himself, Job, Job's wife, Satan, Eliphaz, Zophar, Bildad, and Elihu.

Argument.—In the question asked by Satan, "Doth Job fear God for naught?" the great question to be considered is stated; namely, "Can goodness exist irrespective of reward?" Satan received permission to test Job on this point; and the patriarch, in his deep affliction, smitten with a grievous disease, and advised even by his wife to curse God and die, retained his allegiance to Jehovah. Amos R. Wells says: "The poem itself is a noble discussion of the reasons for suffering. In speeches regularly recurring, each answered in turn by Job, the three friends of the patriarch urge

that the cause of all suffering is sin. Elihu argues that all suffering is certainly for the good of the sufferer, and at length God himself speaks, and Job becomes submissive and repentant."

MRS. I. H. EVANS.

A REPORT FROM AUSTRALIA

THE first Testimony bearing directly on young people's work was given in Australia in December, 1892. Immediately after hearing this, Elder Daniells organized a society of about twenty members at Adelaide, and it is a source of great pleasure to him to know that a large number of those young people are now actively engaged in the work. We were much pleased to find in a recent number of the *Australasian Record* a report from the Adelaide Missionary Volunteer Society. This church has evidently learned by experience the wisdom of keeping up this training school for young missionaries. The report, which was written by Miss M. C. Barlow, follows:

"It was the privilege of the writer to visit the Adelaide Missionary Volunteer Society a few times during the past quarter. There is a good interest manifested in the various phases of the young people's department. Their meetings are interesting, and are appreciated by those who attend.

"This society consists of twenty-five regular members, and a few others who attend when possible. The officers work unitedly to encourage missionary endeavor. The membership chart is placed in a prominent position during the meeting, and is marked each week, as the members repeat the Bible study text for the day. A good interest is manifested, and the youngest member is usually the most eager to respond to the review of the text. One is reminded of the scripture, 'A little child shall lead them.' Nearly all in the society take the quarterly examinations and merit the certificates. Failure in the examinations is not known.

"The goal chart for our young people represents the standing of the society, and is very encouraging. Of the five aims set at the beginning of the year, three have already been reached. Although the aim for the doubling of missionary work has not been quite realized, still it is nearing that point. By the close of the year it is expected that the aim set for offerings will be doubled.

"During the quarter the society had an interesting chart displayed in the meeting to represent the growth of the offerings. This chart was a crayon drawing by one of the leaders. It represented a scene in Fiji. A path led from a heathen village through the gospel arch to Christianity, and to the holy city. Our native missionary, Pauliasi, was represented as inviting the natives to accept the gospel. It cost the society a certain sum in donations each week to transfer a native from heathenism to Christianity. It was most interesting to watch this chart during the quarter. By the close of the quarter twenty-eight natives were on the Christian path, and the heathen village was empty. Those twenty-eight men represented the offering of £6 15s. 6d., which is 15s. 6d. more than double the aim set.

"One evening at the close of the quarter this society, assisted by the young people of the Port Adelaide and Unley societies, gave a missionary demonstration, which consisted of a bright and instructive program followed by a sale of goods made by the 'Busy Bee' members. The Busy Bee Society, under the leadership of Sister Beulah Todd, had been very busy, as was demonstrated by the display of articles made by these members.

"The quarterly report given at the close of the quarter by the secretary was most encouraging. The various lines of missionary work engaged in by the young people showed the activity of the society. It was a splendid report, and we pray that the Lord's blessing will attend the workers. "Several members of the society form a

singing party for visiting the hospital. The general hospital is regularly visited by these young people, and the singing is appreciated by the patients. The flowers and the literature distributed are also appreciated, and we hope will do some good.

"It is encouraging to see the growth of the young people's work, but we trust that the main object in this work will be the salvation of souls and the preparation for the coming kingdom, both among our own young people and among those for whom we work."

M. E. KERN.

MISSIONARY VOLUNTEER WORK IN THE SOUTHWESTERN UNION

THE Southwestern Union comprises the States of Texas, Oklahoma, Arkansas, and New Mexico. It is a large field, necessitating much travel, as the churches are widely scattered. But a more loyal, responsive people are not to be found anywhere. It was the writer's privilege to spend six weeks with Prof. W. L. Adams, the Missionary Volunteer secretary of the

the part of patrons, officials, and students in the Junior College is bound to result in better equipment and a larger enrolment. The school is characterized by an earnest spiritual atmosphere. Several will be graduated this year. A number of these plan on attending Union College to complete their preparation, then they will be ready for service in the needy Southwest, or wherever the Master indicates.

C. L. BENSON.

IOWA FOREIGN MISSION BAND

ON the last Sunday of the Iowa camp meeting last year there was organized the Iowa Foreign Mission Band, with forty-two charter members, who took this pledge: "It is my purpose, God permitting, to become a foreign missionary." This is an organization under the direction of the Iowa Conference Missionary Volunteer Department, which, while outlining a course of mission study for the members, will endeavor to help the Mission Board to keep in close touch with the many young people in this

Home Missionary Department

E. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

CREATING AN INTEREST

IN the *Lake Union Herald* of May 9, Elder E. C. Townsend explains how he created a good interest in a community when the conditions were very discouraging. We quote parts of this report, to encourage our churches in taking up systematic missionary work with *Present Truth* in their immediate neighborhoods. Probably none are harder to impress than the one where Brother Townsend successfully worked:

"In Ludington, Mich., there was very little tangible interest in the message when this field was opened nearly eight months ago. There was plenty of prejudice, and it has by no means been cast aside. There



Members of the Iowa Foreign Mission Band

Union, holding conventions. In the sixteen conventions held, we enrolled 419 in the Bible Year, 193 in the Reading Courses, and 149 in the Standard of Attainment. The young people are putting forth every effort to reach their goal. Not only do they take up collections in their societies, but by means of the investment plan, they expect to go far beyond their goal.

The Union is putting forth a special effort to secure men to act as Missionary Volunteer secretaries for the conferences. Our people in this Union recognize the great loss they, as well as the denomination, are sustaining in boys and young men. In order to stop this, they are endeavoring to place young men evangelists in charge of the Missionary Volunteer work.

The Union has now more than fifteen hundred of their children and young people in the church schools, the Southwestern Junior College at Keene, and Union College. Those who complete their courses and are spiritually qualified, are being encouraged to enter the work.

The Southwestern Junior College is doing splendid work. It has a good faculty and a very loyal class of students. A live Missionary Volunteer Society in the school is pushing the various lines of work and study. The hearty interest manifested on

conference whose preparation for work is nearly completed.

We believe this band will be quite as useful as those in our schools in proving a source of strength and inspiration to those who desire that their lives may be wholly given to the Master's service. Even though circumstances may be such that only a few should go to foreign fields, the study of the great needs in the lands where the harvest is white, and of the work of others who have given their lives to carry the gospel to a dying world, will be a blessing to all who have a part in the work of the band.

At each camp meeting the members will have opportunity to meet for prayer and study. An earnest effort will be put forth so to direct these young people in their plans that their time will be spent in a way to enlarge their capabilities and strengthen their spiritual life, that, whether they are called to go or to stay, they will be prepared for more efficient service.

S. A. OBERG.

THERE is no power on earth that can neutralize the influence of a high, pure, simple, and useful life.—Booker T. Washington.

"If we dwell on life's hindrances, we may be blind to its possibilities."

are twenty-two different religious organizations and denominations here, with nearly as many church buildings.

"Church attendance is very poor; but perhaps not more so than in other places of this size. The problem of getting the message before the people was no easy one to solve. A cold, stormy, and severe winter was decidedly against a successful public effort if conducted in a weak manner.

"Thanks to *Present Truth*, it saved the day, and pointed out the direction for a sure and decided step forward.

"From the beginning of the year, when *Present Truth* in its new form was available, the writer has personally placed an average of 2,000 copies each month in the homes of Ludington. Covering a territory of 1,000 homes twice each month in all kinds of weather, and through snow, slush, and ice, has kept me busy. Many Bible studies have been informally held, and many missionary visits made.

"At times I would be tempted to doubt that I was doing a work befitting a minister of the gospel. Nevertheless, I was reaching the people and coming in direct contact with every class of society in those 1,000 homes.

"Many, even the publishers of *Present Truth*, figure the possible results that may

be obtained by from three to six people reading each copy. Wishing not to 'despise the day of small things,' when tempted, tired, and partly discouraged, I would estimate that without fail five hundred people were reading every word of each issue. Twice each month, would make a total congregation of 1,000 people. No church in Ludington has such a congregation as that. A realization of this fact brought me at once and for all time to my senses. The blues were permanently dispelled. I enjoy every phase of the work.

"As a direct result of this winter's seed sowing, a strong public effort in the heart of the city will be in progress before this article gets into print. Elder H. M. Kelley has been asked by the conference to come here and assist in this evangelistic effort. There is an interest in, and a demand now for, just such an effort as is in progress."

Educational Department

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

AMONG THE SCHOOLS

ABOUT forty miles north of Denver, Colo., and twenty from the Boulder-Colorado Sanitarium, is one of the two twelve-grade academies in the Central Union Conference. No place in North America, perhaps, surpasses eastern Colorado for climate, and that section is rapidly developing agriculturally. Campion Academy, near Loveland, has made very substantial improvement since I visited it three years ago. Concrete sidewalks are in, electric lights have been installed, the buildings have been much improved by painting and repairs, and, best of all, a water system is in process of development that will bring great relief to a boarding school that has had to depend on the water wagon for all its water supply. Then, Campion has one of the best, and best cared for, physical and chemical laboratory equipments that I have found among the ten academies of this grade visited recently; in fact, it is better than those in some of the fourteen-grade schools.

Elder W. A. Gosmer, president of the Colorado Conference, who accompanied me on the visit to Campion, takes a very strong, active interest in the school, having been its principal last year, and being a school man of long experience. Prof. J. B. White is the principal this year. Mrs. Gosmer continues her very efficient work in music, and Elder E. E. Farnsworth is the present Bible teacher. For next year, Prof. D. D. Rees, of Walla Walla College, has been chosen principal, Elder Doris Robinson, formerly associated with Sister White, will be the Bible teacher, and Professor White will continue his work in science.

Union College

The spring week of prayer, now generally observed in our schools of all grades, was just drawing to a close when I reached Union College on my way east. The Friday evening social service was very impressive, all the young men and nearly all the young women standing to renew their consecration to the rapidly closing work of the message. Practically all the college graduates are already located for service next year. It was a privilege to urge as a general principle that the graduates from the college course, other things being equal, press into the harness and work for God, rather than continue further formal study without field experience. Union has now enrolled three hundred and eighty-five students, and we value the large work she is doing by way of filling up the ranks of our laborers.

Southwestern Junior College

This is the new name for Keene Academy, now operating as a fourteen-grade school, under the presidency of Prof. W. E. Nelson, formerly head of the science department in Walla Walla College. This institution bears many marks of improvement, in both a material and an educational sense. An electric dynamo has been put in to furnish light and power, a warehouse has been built, the ladies' dormitory has been painted, the chapel retinted and the seats varnished, and a machine to manufacture gas for laboratory use is being installed.

On the educational side, one hundred and eighty-nine students have been enrolled above the eighth grade, with twenty-six of these above the twelfth grade, and with twenty-four in prospect for graduation. Last summer, student colporteurs sold about \$13,000 worth of our literature, and are hoping to do still better this year. They have also enlisted in a well-planned campaign, each to bring back with him two new students. While I was there, the faculty made an earnest study of their curriculum, with a view to bringing the course of study up to standard and into harmony with the General Conference plans adopted at the St. Helena council. The college has a good laboratory and a growing library.

Important among the industries are domestic science, taught by Mrs. Nelson; cabinet and sloyd, taught by Prof. H. H. Hamilton, with as high as thirty boys at one time in this finely equipped department; and the broom shop, the largest and most successful among all our schools, as far as my knowledge goes. In the latter trade, about thirty boys are able to earn a large part of their expenses and at the same time become efficient in the trade. This department expects to net about \$2,500 for the school this year.

Financially, the college is making good headway. A year ago the debt stood at \$28,000. Through returns from the Twenty-cent-a-week Fund, the sale of "Christ Object Lessons," and some help from conference funds, this amount has now been reduced to less than \$8,000, with the prospect that it will soon be entirely cleared away. Collections are also good this year.

There is good reason to believe that Southwestern Junior College is on the road to its greatest efficiency in service to the constituency of the Southwest.

W. E. HOWELL.

Religious Liberty Department

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

THE INFLUENCE OF THE REFORMATION

DR. SCHAFF very properly remarks, in his article on the Reformation, that "it was not an abrupt revolution, but had its roots in the Middle Ages." "There were many reformers before the Reformation, and almost every doctrine of Luther and Calvin had its advocates long before them." Dr. Schaff continues:

"The whole struggling of medieval Catholicism toward reform and liberty; the long conflict between the German emperors and the popes; the reformatory councils of Pisa, Constance, and Basel; the Waldenses and Albigenses in France and northern Italy; Wycliffe and the Lollards in England; Huss and the Hussites in Bohemia; Arnold of Brescia, and Savonarola, in Italy; the spiritualistic piety and theology of the mystics of the fourteenth and fifteenth centuries; the theological writings of Wesel, Goch, and Wessel, in Germany and the Netherlands; the rise of the national languages and letters in connection with the feeling of national independence; the in-

vention of the printing press; the revival of letters and classical learning under the direction of Agricola, Reuchlin, and Erasmus, — all these, and similar movements, were preparations for the Reformation. The evangelical churches claim a share in the inheritance of all preceding history, and own their indebtedness to the missionaries, schoolmen, fathers, confessors, and martyrs of former ages, but acknowledge no higher authority than Christ and his inspired organs. The Reformation is similarly related to medieval Catholicism as the apostolic church to the Jewish synagogue, or the gospel dispensation to the dispensation of the law. The discipline of the law looks toward freedom and independence."—*Schaff-Herzog Encyclopedia of Religious Knowledge, art. "Reformation," Vol. III, p. 2004.*

Of the principles of the Reformation the same writer says:

"It was originally neither a political, nor a philosophical, nor a literary, but a religious and moral movement, although it exerted a powerful influence in all these directions. It started with the practical question, How can the troubled conscience find pardon and peace, and become sure of personal salvation? It retained from the Catholic system all the objective doctrines of Christianity concerning the Holy Trinity and the divine-human character and work of Christ; in fact, all the articles of faith contained in the Apostles' and other ecumenical creeds of the early church. But it joined issue with the prevailing system of religion in soteriology, or in the doctrines relating to subjective Christianity, especially the justification of the sinner before God, the true character of faith, good works, the rights of conscience, and the rule of faith. It asserted the principles of evangelical freedom as laid down in the epistles of Paul, the apostle of the Gentiles, in opposition to the system of outward legalistic authority which held the individual conscience and private judgment in bondage. It brought the believer into direct relation and union with Christ as the one and all-sufficient source of salvation, in opposition to traditional ecclesiasticism and priestly and saintly intercession. The Protestant goes directly to the Word of God for instruction, and to the throne of grace in his devotions; while the pious Catholic always consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints.

"From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism,—the absolute supremacy of the word of Christ, the absolute supremacy of the grace of Christ, and the general priesthood of believers. The first is called the *formal*, or, better, the *objective* principle; the second, the *material*, or, better, the *subjective* principle; the third may be called the *social* or *ecclesiastical* principle. . . .

"(1) The objective principle proclaims the *canonical Scriptures*, especially the New Testament, to be the *only infallible source and rule of faith and practice*, and asserts the right of private interpretation of the same, in distinction from the Roman Catholic view, which declares the Bible and tradition to be two coordinate sources and rules of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. . . .

"(2) The subjective principle of the Reformation is *justification by faith alone*, or, rather, by free grace through faith operative in good works. It has reference to the personal appropriation of the Christian salvation, and aims to give all glory to Christ, by declaring that the sinner is justified before God (i. e., is acquitted of guilt, and declared righteous) solely on the ground of the all-sufficient merits of Christ as apprehended by a living faith. . . .

"(3) The social and ecclesiastical principle is the *universal priesthood of believers*. This implies the right and duty of the Christian laity, not only to read the Bible

in the vernacular tongue, but also to take part in the government and all the public affairs of the church. It is opposed to the hierarchical system, which puts the essence and authority of the church into an exclusive priesthood, and makes ordained priests the necessary and only mediators between God and the people."—*Id.*, p. 2005.

The protest of the German princes fell very far short, however, of asserting for all men, in express terms, the right of private judgment. Indeed, the princes assumed the right to speak, not only for themselves, but for their people; and "the last decree of Spires," for the permanency of which they contended, left, not each individual, but "each state to its own discretion concerning the question of reform, until a general council should settle it for all."—*Id.*, p. 2006.

This fact shows how far the Protestants of that day were from understanding the true principles of religious liberty. We could hardly expect them, however, to step at once from the darkness of medievalism into the noonday glare of twentieth-century light and liberty. But the first step had been taken. The absolute right of the emperor and the Pope to decide arbitrarily for all men what they must believe and how they must be saved, had been challenged, and time was all that was needed to develop the principle of the right of private judgment. The princes had denied the right of the emperor and of the Pope, and the people would presently challenge the authority of princes, in spiritual matters.

It were useless, however, to criticize the Reformation in any country or in any of its several phases. For our present purpose, suffice it to say that everywhere it fell far short of what might have been accomplished had the Reformers been consistent throughout. But in too many countries, and to far too great an extent in every country, it eventually proved to be in its practical workings more of a revolt against the Pope than against the principle of the Papacy, for each of the several countries which broke with the Papacy of Rome soon established its own state church, which establishment was of course a distinct denial of the fundamental principles of true Protestantism. But nevertheless, as previously remarked, following the lead of princes and of kings in their revolt against the Pope of Rome, many of the people revolted against the spiritual domination of the new religious leaders, and did some real thinking for themselves, with the result that in some respects freedom of conscience has gained steadily from that day to this, not in a single country, but in almost every country, and more especially in the New World. The details, however, must be left for other articles. C. P. BOLLMAN.

CALIFORNIA'S LATEST EXPERIMENT IN SUNDAY LEGISLATION

For a long series of years certain citizen factions in California have tried, in one way and another, to force the people of that State into a uniform Sunday rest. At first the Reform Bureau of California, an ultra-church combination, submitted a measure to the legislature, through its ministerial agent, the Rev. G. L. Tufts. This was promptly defeated when reported out of the assembly committee, and the State had quiet over the question for two years.

At the next legislature, however, the same agency was employed to submit a measure giving the people of the State liberty to vote a change in the constitution, making Sunday rest a provision of that fundamental code. This also failed of adoption by the legislature. But in the meantime the well-known initiative, referendum, and recall became an important feature of the State law. This opened the way to reach the expressed wish of the people at large, and in 1914 signatures enough were secured to petitions to place the question of a Sunday law on the ballot for the November election. The result of this plebiscite, as officially reported, showed 290,

679 votes in favor of such a law, and 457,890 against it, thus defeating the measure by a clear majority of 167,211.

Notwithstanding this defeat, when the legislature met in the following January, no less than five Sunday bills were introduced, none of which were reported out of committee, because it seemed that it would not be wise to do so in the face of the people's late vote on the question.

The failure thus far to enact a State Sunday law was then traced to one certain, distinct cause. It was made known that so long as a gospel minister, backed by a church combination, was prominent in pushing the matter, no hope of success was in sight. To most of the legislators the affair looked much like a church and state combination. It therefore became very evident that a change of tactics must be adopted if the desired end was to be gained.

So some months prior to the opening of the 1917 legislature, the barbers of the State inaugurated a new movement, looking to the introduction of a bill purely in the interests of labor, for the closing of all business on Sunday. It was fondly hoped that if their measure could be kept free from religious connection in its advocacy, it would be sure to pass. The canvass in its behalf, however, soon revealed that its success would depend on the cooperation of hitherto Sunday-law opposers. In former efforts the butchers' union and the grocery clerks' union had stood with the barbers' union and the church influence in favor of a Sunday law, while the lobbyists of the labor council and the building trade councils fought every advance in that direction.

Just why this opposition course was then pursued is not now apparent. At any rate, Sunday-law promoters saw that their goal could not be reached without winning more allies to their cause. The Retail Grocers' Association was first won over, and its secretary, Mr. F. B. Connolly, began a systematic canvass of the State in behalf of the cause the association had espoused.

He soon found, however, that the operators of saloons, cafés, hotels, and theaters, also the societies of musicians, cooks, waiters, and bartenders would, with their friends, strongly oppose any measure calculated to restrict their Sunday movements. He therefore stipulated with these contending parties that, in return for their support, the law would make exemptions for all of their pursuits. His report of the matter in the Los Angeles *Commercial Bulletin* of Jan. 12, 1917, tells this:

"The barbers' union first agitated the proposition, and we thought they would not get anywhere. However, we appointed a committee to meet with them and assist in the movement, if possible. Then they brought in the butchers' and grocery clerks' unions and other similar organizations. Due to the fact that they would exempt saloons, cafés, hotels, etc., the musicians', cooks', waiters', and bartenders' unions have withdrawn opposition. The bill also exempts Seventh-day Adventists and other religious denominations that observe their Sabbath on Saturday, so there will be no opposition from that source. On January 5 the bill was indorsed by the labor council, and it now looks to me as if there was a good chance of passing such an act at this legislature. While I have my doubts as to its legality, because of the discrimination, I hope it will hold."

So on January 15 both branches of the legislature received a uniform bill in which all these callings, including saloons and theaters, were classed as "daily necessities," and so declared free from obligation to the law if passed. In other words, saloons would be privileged to run openly on Sundays for the sale of liquor as a daily necessity, while the sale of a loaf of bread (an actual daily need) would subject the salesman to a fine of "not less than ten dollars, nor more than two hundred dollars," or to "be imprisoned in the county jail not to exceed thirty days."

There is scarcely a church in California that has not been outspoken in favor of entirely closing the liquor traffic of the State,

yet while no representative of the churches appeared to advocate the Sunday measure, as had hitherto been done, neither did any one of them oppose the measure carrying an exemption in favor of open Sunday saloons. Even the president of the State Anti-Saloon League, a minister of the gospel as well, who frequented the legislative corridors in the interest of certain measures, did not raise his voice against the saloon exemption in the proposed Sunday-law measure.

There is seemingly but a single supposition by which to account for the hush that so effectually sealed the lips, on this occasion, of church advocates of prohibition, and that is that they tacitly consented to the saloon exemption in the law for the time being, hoping, perhaps, to cancel the exemption at the first opportunity, and so in this way gain their long-desired Sunday law. But this course would be to make the saloons the allies of the churches to win a religious point, and then, having gained the thing desired, to throw to the discard the ever-hated saloon.

Yet in all this the parties "reckoned without their host;" for when the bill came up for the third reading in the assembly, an amendment was proposed to eliminate from it the exemption of saloons. This was carried by the close vote of thirty-eight to thirty-five. The author of the bill then secured a reconsideration of that decision, and agreed to take the saloons out of the "daily necessity" class if they would be allowed exemption under another consideration, but failed to carry his point.

So with the saloons placed in the prohibited class the bill came on for its final vote. In this crisis many of the legislators hardly knew how to act. To vote for the amended bill was to fly in the face of the saloon interests, and to vote against it was to incur the displeasure of the labor element. However, the bill passed by a vote of fifty-three to eighteen, but before the result was announced, some eight or ten changed their votes from "no" to "aye," in order to move a reconsideration.

Having lost the saloon exemption clause from their Sunday measure, its promoters suddenly saw that its passage would violate Article I of Section 21 of the State constitution, which declares that "no special privileges or immunities shall ever be granted which may not be altered or repealed by the legislature, nor shall any citizen, or class of citizens, be granted privileges or immunities which upon the same terms shall not be granted to all citizens."

How strangely devious are the ways of politics! The sponsor of the bill said at the committee hearing on the bill, when this very specification was urged as against such an enactment: "As a lawyer I will risk the constitutionality of the measure." But when he could not retain saloons in the exempted class, he seemed willing to have the constitutionality of the bill questioned, and it was so done, winning votes enough to kill the bill in the final vote of thirty-six to thirty-four.

Thus the money expended by the barbers' and other labor associations for the passage of a Sunday law has been given for naught, and they must now wait another two years before renewing the battle for a principle entirely undemocratic and unchristian. What course will next be pursued can be known only as darkened counsels are brought to the light of day. J. O. CORLISS.

OBITUARIES

Coltharp.—Alice Williams Coltharp, daughter of Benjamin and Margret Williams, of Schaberg, Ark., died April 7, 1917. During her last sickness she made a new confession of faith, and felt that she was ready to go. Mrs. M. J. Sallee.

Postal.—Mrs. Bell Postal was born in Calistoga, Cal. She became connected with the third angel's message about twenty-seven years ago, and died in hope of a part in the first resurrection. She is survived by her husband and four children. S. T. Hays.

Miles.—C. Miles was born in Ohio, July 9, 1825. He fell asleep March 20, 1917, at the home of his daughter, in Denair, Cal. He is survived by three sons and six daughters. Father embraced the third angel's message fifty years ago, and he rests in hope of a part in the first resurrection.

Mrs. W. T. Mogie.

Nelson.—Mrs. Emiline Clark Nelson died at the home of her daughter, in Corydon, Pa., April 27, 1917, in her sixty-eighth year. Her loss is mourned by one son, one daughter, two brothers, and other relatives. Sister Nelson was a devoted member of the Seventh-day Adventist church in West Valley, N. Y.

K. C. Russell.

Potts.—Lorena Judson was born in Wake-man, Ohio, March 23, 1855, and died in the township of Bloom, Wis., April 26, 1917. She embraced the third angel's message several years ago, and fell asleep in hope of soon meeting her Lord and Saviour. Her death is mourned by her husband and four daughters.

H. H. Hicks.

Swanson.—Johanna Swanson was born April 28, 1853, in Sweden, and died at Mankato, Minn., April 9, 1917. After the death of her husband, which occurred some years ago, she spent most of her time in nursing. She was a member of the Seventh-day Adventist church at Mankato, and sleeps in hope of a part in the first resurrection.

A. W. Kuehl.

Mattison.—Miss Ency Mattison died in Freedom, N. Y., April 20, 1917, having passed the allotted age of seventy years. She was a firm believer in the third angel's message, and was a most patient sufferer during her long illness. Three sisters and two brothers survive, but they sorrow not as do those who have no hope. Interment took place at Steamburg, N. Y.

I. N. Williams.

Gillis.—Dora L. Russell was born in Galesburg, Mich., Aug. 21, 1860. She was married to Charles H. Gillis Aug. 21, 1878, and to them were born two children. The light of the third angel's message came to her in 1894. She was a faithful wife and mother, a conscientious Christian, and sleeps in hope of a part in the first resurrection. Her death occurred in Battle Creek, Mich.

Brake.—Mary E. Brake was born in Cass County, Missouri, March 26, 1845, and died April 21, 1917, at the home of her son, in Davis, Cal. For several years she had made her home with a daughter in Richmond, Cal. Sister Brake accepted the third angel's message more than forty years ago, through the efforts of Elder W. M. Healey, and remained faithful to the end of her life. One son and three daughters mourn.

C. E. Ford.

Cunningham.—Mrs. Hattie Cunningham, of Danville, Ill., was born Sept. 19, 1870, and died April 24, 1917. All her life was spent in and around Danville. In 1889 she was married to Mr. Grant Cunningham. To them was born a daughter, who, with her father, is left to mourn. About two years ago Sister Cunningham accepted present truth and united with the Seventh-day Adventist church; she remained faithful until called by death.

P. C. Hanson.

Kelsey.—Eugenia S. Gordon was born in Lockport, N. Y., Oct. 13, 1871. She was married to Hervey Kelsey in 1892, and to them were born two sons. Sister Kelsey united with the Seventh-day Adventist church at the age of fifteen years, and remained faithful in her allegiance to God until her death, which occurred in Wichita, Kans., April 23, 1917. Her two sons, her aged mother, one brother, one sister, and many friends mourn.

E. T. Wilson.

McKinnon.—Mrs. Jessie McKinnon died at her home in Lowell, Mass., March 21, 1917, aged seventy-eight years. She was born in Nova Scotia. A tent effort held in Lowell during the winter of 1913-14 resulted in her accepting the third angel's message, and she remained faithful in this belief until claimed by death. The church in Lowell will greatly miss her. Their loss is mourned by her husband, four sons, one daughter, two brothers, and two sisters.

J. K. Jones.

Cook.—Maggie Cook, née Jones, was born in Xenia, Ohio, July 1, 1840. She was married to John Cook in Iowa Falls, March 31, 1862. Three weeks later they joined a wagon train for California, stopping for a time in Virginia City, Nev. In 1865 they came to Healdsburg, Cal., and Sister Cook became one of the charter members of the Seventh-day Adventist church at that place. She took a prominent part in church work, and was always ready to help those in distress. Her death is mourned by five children.

S. T. Hare.

Spear.—Carlton E. Spear was born Nov. 14, 1844, in the province of Quebec, Canada. He was married to Miss Flora Atwood May 7, 1866. In 1878 the family moved to California, where they lived until June, 1916, when they came to make their home with their daughter, near Gaston, Ore. Brother Spear was a member of the Seventh-day Adventist church for more than fifty years, and a devoted Christian. His death occurred April 21, 1917. His aged companion, three daughters, one son, and one sister mourn. Two of his daughters are in foreign fields, Mrs. W. W. Wheeler in South America, and Mrs. E. C. Boger in Trinidad.

E. H. Emerson.

McKeown.—Mrs. Elizabeth McKeown, a native of Yorkshire, England, died at Sacramento, Cal., May 8, 1917, aged 73 years, 1 month, and 5 days. Words of comfort were spoken by the writer, who, some eighteen years ago, had the privilege of burying her with her Lord in baptism. She is survived by four sons and four daughters.

A. J. Osborne.

Gilbert.—Louise Gilbert was born in Webster, S. Dak., July 30, 1885, and died in Grinnell, Iowa, April 23, 1917. During the last two years of her life she faithfully kept the commandments of God. She is survived by her husband, three children, an aged mother, three brothers, and four sisters.

Mrs. Wesley Searle.
Fred M. Gilbert.

Flint.—Hiram A. Flint, charter member and first elder of the Seventh-day Adventist English church in St. Paul, Minn., passed to his rest April 18, 1917. He was born in Bethel, Vt., Feb. 10, 1830. At the age of nineteen he was married to Marian H. Turner. Three of their four children survive. Funeral services were conducted by the writer.

S. D. Hartwell.

Irvin.—Mrs. Polly Ann Irvin was born in Lincoln County, Missouri, in January, 1856. She died at her home in Kansas City, Mo., April 26, 1917. In 1902 she united with the Seventh-day Adventist church in Kansas City, remaining a faithful and devoted Christian until the end of her life. She is survived by her husband, one son, five brothers, and two sisters.

J. W. Allison.

Trueman.—Mrs. Anna Trueman fell asleep at the home of her daughter, May 1, 1917. She was born in Woodford County, Kentucky, in 1840. In the fall of 1903, through the labors of Elder B. L. House, she accepted present truth in Richmond, Va. She served her God faithfully, and was a tireless worker in the church. She is survived by three daughters and two sons. We feel confident that she rests in hope of life beyond the tomb.

A. E. Serns.

REGISTRATION

(Continued from page 24)

"It is essential that the day be approached in thoughtful apprehension of its significance and that we accord to it the honor and the meaning that it deserves. Our industrial need prescribes that it be not made a technical holiday, but the stern sacrifice that is before us urges that it be carried in all our hearts as a great day of patriotic devotion and obligation when the duty shall lie upon every man, whether he is himself to be registered or not, to see to it that the name of every male person of the designated ages is written on these lists of honor.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this eighteenth day of May, in the year of our Lord one thousand nine hundred and seventeen, and of the Independence of the United States of America the one hundred and forty-first.

"By the President.

"ROBERT LANSING,
Secretary of State."

The penalty for not complying with the provisions of the act of which the registration requirement is a part, is thus stated in the act itself:

"Any person charged as herein provided with the duty of carrying into effect any of the provisions of this act or the regulations made or directions given thereunder who shall fail or neglect to perform such duty; and any person charged with such duty or having and exercising any authority under said act, regulations, or directions, who shall knowingly make or be a party to the making of any false or incorrect registration, physical examination, exemption, enlistment, enrolment, or muster; and any person who shall make or be a party to the making of any false statement or certificate as to the fitness or liability of himself or any other person for service under the provisions of this act, or regulations made by the President thereunder, or otherwise evades or aids another to evade the requirements of this act or of said regulations, or who, in any manner, shall fail or neglect fully to

perform any duty required of him in the execution of this act, shall, if not subject to military law, be guilty of a misdemeanor, and upon conviction in the district court of the United States having jurisdiction thereof, be punished by imprisonment for not more than one year, or, if subject to military law, shall be tried by court-martial and suffer such punishment as a court-martial may direct."

Those to whom the law applies should at once secure such information as to where and how to register as will enable them to comply with the law. Each State will have its own regulations.

Those of military age whose conditions entitle them to the exemptions provided in the law should not fail to register, but in the space provided on the registration card may state the grounds on which they claim exemption. Under what class do you ask exemption? The exemption clause in the law reads as follows:

"That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no persons so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officials; customhouse clerks; persons employed by the United States in the transmission of the mail; artificers and workmen employed in the armories, arsenals, and navy yards of the United States, and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists: *Provided*, That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States."

Every Seventh-day Adventist thus required to register will conscientiously comply with the provisions of the law.

I. H. EVANS,
President North American Division
Conference.

Appointments and Notices

CAMP MEETINGS FOR 1917

Atlantic Union Conference
Massachusetts, Leominster..... June 21 to July 1

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

Columbia Union Conference
Virginia, Gordonsville May 24 to June 8
Eastern Pennsylvania, Allentown June 21 to July 1
New Jersey, Trenton June 28 to July 8
West Pennsylvania July 5-15
Ohio Aug. 16-28
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 10
East Michigan, Saginaw June 7-17
North Wisconsin, Spooner June 14-26
Northern Illinois June 21 to July 2
South Wisconsin, Fond du Lac, June 21 to July 1
Southern Illinois Aug. 9-19
Indiana Aug. 16-27
North Michigan Aug. 23 to Sept. 3

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

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 15-24
Southern Idaho, Boise June 25 to July 1

Pacific Union Conference
Central California, Recreation Park, Fresno
Northwestern California, Healdsburg..... June 7-17
Northern California June 21 to July 1
Nevada, Reno June 27 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. 16-28
Arizona, Safford Aug. 16-28

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.

EAST MICHIGAN CONFERENCE ASSOCIATION

The annual session of the East Michigan Conference Association of the Seventh-day Adventists will be held in connection with the camp meeting at Saginaw, June 7-17, 1917. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 9 A. M., Monday, June 11. A. J. Clark, Pres. W. E. Perrin, Sec.

CENTRAL CALIFORNIA CONFERENCE ASSOCIATION

The Central California Conference Association of Seventh-day Adventists will hold its fifth annual meeting in connection with the camp meeting, at Recreation Park, near Fresno, Cal., May 24 to June 3, 1917, for the purpose of electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for May 31, at 10 A. M. All delegates are members of the association. N. P. Neilsen, Pres. G. A. Wheeler, Sec.

NORTH DAKOTA CONFERENCE ASSOCIATION

The annual meeting of the North Dakota Conference Association of Seventh-day Adventists will convene at Harvey, N. Dak., in connection with the conference, June 14-24, 1917. The first meeting of the association will be held at 10 A. M., Wednesday, June 20. The session is called for the purpose of appointing a board of trustees for the ensuing term, and for the transaction of such other business as properly belongs to the association. All delegates appointed by the churches to attend the conference meeting are members of the association. S. E. Jackson, Pres. J. J. Reising, Sec.

MASSACHUSETTS CONFERENCE ASSOCIATION

The fourth annual meeting of the Massachusetts Conference Association of Seventh-day Adventists will convene at Leominster, Mass., in conjunction with the conference meeting, June 21 to July 1, 1917. The first meeting of the association will be held at 10:30 A. M., Monday, June 25, for the purpose of electing officers and a board of trustees, and of considering such other business as may properly come before the meeting. All accredited delegates to the Massachusetts Conference are constituent members of the association. John K. Jones, Pres. David K. Royer, Sec.

MASSACHUSETTS CONFERENCE

The Forty-sixth annual session of the Massachusetts Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Leominster, Mass., June 21 to July 1, 1917, for the election of officers, and for the transaction of such other business as may come before the conference at that time. The first meeting of the session will be held at 10:30 A. M., Friday, June 22. Each church is entitled to one delegate for its organization, and to one additional delegate for each ten members. A full delegation is desired from all our churches. John K. Jones, Pres. David K. Royer, Sec.

NORTH DAKOTA CONFERENCE

The fifteenth annual session of the North Dakota Conference of the Seventh-day Adventists will be held in connection with the camp meeting, at Harvey, N. Dak., June 14-24, 1917. The object of the meeting is to elect officers and to transact such other business as may properly come before the conference session. The first meeting of the conference will convene at 9:30 A. M., Friday, June 15. Each church is entitled to one delegate at large, and to one additional delegate for each ten members. S. E. Jackson, Pres. J. H. Nies, Sec.

EASTERN CANADIAN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will convene at Toronto, Ontario, in connection with the annual meeting of the Ontario Conference. The first meeting will be held June 26, at 9 A. M. Officers will be elected; also a board of trustees. By-laws will be adopted, and such other business as may require attention will be transacted. The constituency of this corporation consists of all ministers and workers in this Union, and all delegates to the local conferences. A. V. Olson, Pres.

WEST MICHIGAN CONFERENCE ASSOCIATION

The annual session of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the camp meeting, at Sturgis, May 31 to June 10, 1917. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 9 A. M., June 6. Wm. Guthrie, Pres. F. R. Eastman, Sec.

LOMA LINDA NURSES' TRAINING COURSE

The nurses' course at the Loma Linda College of Medical Evangelists for 1917-18, will begin Aug. 15, 1917. This college, with its faculty and instructors, gives unusual advantages to the students in the nurses' course. The privilege of application for this course is still open to earnest, Christian young people who are more than nineteen years of age and have completed ten grades of regular school work.

Write for calendar and application blank to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

WYOMING CONFERENCE ASSOCIATION

The tenth annual session of the Wyoming Conference of Seventh-day Adventists will be held at Crawford, Nebr., in connection with the camp meeting, June 28 to July 8, 1917. The five trustees of the Wyoming Conference Association of the Seventh-day Adventists, a legal corporation, will be elected by the delegates assembled at this conference. N. T. Sutton, Pres. Asa Smith, 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.

WANTED

The names of two or more persons who knew Christian Black, a Civil War veteran, in Battle Creek, Mich., about four years prior to June 28, 1880. He was being treated in some institution during his residence there. Write to W. G. R. Bartram, barrister, 59 Dundas St. London, Ontario.

PUBLICATIONS WANTED

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

Mrs. Lulu Davis, Fieldon, Ill. Signs, Watchman, etc.

Mrs. Nancy Margan, R. F. D. 2, Box 18B, Searcy, Ark. Papers and magazines, except Review.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A North Dakota sister asks prayer for the spiritual and physical welfare of her entire family.

"Please pray for my restoration to health. I am suffering from nervous disorders," is the request of a sister writing from Illinois.

A CONFERENCE president, writing to another brother, has the following to say of *Present Truth*:

"I truly feel that this publication is of God. I have used it extensively in my evangelistic work. We are just now making a special campaign in the cities where our largest efforts are to be held this summer. In three places where we have solicited for *Present Truth*, we have been enabled to place more than fifty-two thousand copies. I firmly believe this is one of the finest things that has been thus far printed for free distribution, and I further believe it will be used of God for the salvation of many souls."

Picked Up at a Railroad Station

A stranger writes of No. 22 of the *Present Truth*:

"This Extra was picked up by me at a railroad station, and is the best thing I ever saw. Please send me fifty copies."

I Understand Every Word of It

Of No. 5 of the *Present Truth*, another writes as follows:

"I consider 'The World on Fire' issue a remarkable number. I understand every word of it. I wish you to send me copies of it. Please find remittance inclosed."

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WASHINGTON, D. C., MAY 31, 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.

A LETTER received from Elder R. W. Parmele reported that he was sailing from New Orleans for Central American points last week. As superintendent of the Northern Latin American missions, Elder Parmele is making his first visits to Honduras, Salvador, and Guatemala.

By advice of the South American brethren, Elder and Mrs. C. E. Knight, of the Ecuador Mission, have returned to this country on account of their health. We were pleased to greet these workers in Washington last week. They go on to their old home in California. They were accompanied by a number of young people from Ecuador, who will attend the Pacific Union College and the church school in the college settlement.

LAST week Elder M. N. Campbell, of Canada, passed through Washington on the way to New York, from which port he was to sail for England. Elder Campbell's release from the presidency of the Eastern Canadian Union was arranged some time ago, in order that he might accept the call to the presidency of the British Union Conference. As this paper reaches its readers, our brother will be on the journey, and we know our brethren and sisters will remember him in prayer, that he may reach his destination in safety. Owing to the dangers of ocean travel in the war zone, women and children are not being accepted for transportation generally, and Sister Campbell and her children are remaining in Canada for the time being.

A WORD OF EXPLANATION

WE have received a number of inquiries from our readers as to why there has not appeared in the columns of the REVIEW, during the last few weeks, some statement regarding the position of our church in the United States on the question of the bearing of arms. It seems proper to make a word of explanation.

At the time of the spring council at Huntsville, Ala., April 12-19, there was adopted by the delegates there assembled a statement of principles regarding noncombatancy, which later was filed with the Secretary of the War Department, Washington, D. C. At that time it seemed to the brethren that inasmuch as the question was a national issue, it would be better for this statement to be published in our Union Conference papers in the United States, and

instruction given to members of our churches through the columns of these papers, rather than through our general church organ, the REVIEW AND HERALD, which circulates throughout the world. Hence, acting on this instruction, the editor of the REVIEW has not felt free either to publish in the paper or to discuss through its columns any statement regarding this matter.

Since the time of the spring council, however, conditions have changed. The conscription bill, then just introduced in Congress, has been passed. Opportunity has been afforded for further and more general counsel. In the judgment of responsible brethren, the question has now reached that stage that the REVIEW need no longer be silent, but can speak as freely as seems consistent in view of the circumstances.

We are pleased to present in this number an article regarding registration, from the pen of Elder I. H. Evans, president of the North American Division Conference. Brother Evans doubtless will have more to say in the future regarding the situation which exists. The REVIEW will be pleased to pass on from time to time such information as may seem practicable in the development of the situation before the country. It is in answer to questions which have come to us from the field, and in justice to our church paper, that the editor feels that this statement should be made. F. M. W.

REGISTRATION

ON the eighteenth day of May, 1917, the President of the United States signed a bill which had been adopted by Congress, thus enacting a law which provides the government of the United States with an army of such size as those in authority deem advisable.

The first step toward securing this army is a correct registration of all men residing within the United States, between the ages of twenty-one and thirty-one years. It does not matter whether such men are citizens of the United States or of some other country; whether they come under provided exemptions or not; whether they are physically able to go to war or not; all whose twenty-first birthday comes on or before June 5, 1917, and who have not passed their thirty-first birthday on that date, must register.

It does not matter whether such men believe in war or are noncombatants,—they must register. If you are deaf, dumb, blind, have neither legs nor arms, but come within the age limit, you must register. Registration is not optional; it is compulsory.

It is not a declaration that you volunteer for service. It is the aggregation of these names that makes up the list of men to whom the draft for service in the war may later be applied. You may be drafted or not. That comes later. But now it is the duty of every man within the age limit to register.

June 5, 1917, is the day named by proclamation of the President of the United States as the day for registering. There are not two days for this. Neither sickness, business, pleasure, forgetfulness, nor any other excuse is acceptable.

The President's proclamation reads in part as follows:

"Now, therefore, I, Woodrow Wilson, President of the United States, do call upon the governor of each of the several States and Territories, the Board of Commissioners of the District of Columbia, and all officers and agents of the several States and Territories, of the District of Columbia, and of the counties and municipalities therein, to perform certain duties in the execution of the foregoing law, which duties will be communicated to them directly in regulations of even date herewith.

"And I do further proclaim and give notice to all persons subject to registration in the several States and in the District of Columbia in accordance with the above law that the time and place of such registration shall be between 7 A. M. and 9 P. M. on the fifth day of June, 1917, at the registration place in the precinct wherein they have their permanent homes. Those who shall have attained their twenty-first birthday and who shall not have attained their thirty-first birthday on or before the day here named are required to register, excepting only officers and enlisted men of the Regular Army, the Navy, the Marine Corps, and the National Guard and Naval Militia while in the service of the United States, and officers in the Officers' Reserve Corps and enlisted men in the Unlisted Reserve Corps while in active service. In the Territories of Alaska, Hawaii, and Porto Rico a day of registration will be named in a later proclamation.

"And I do charge those who through sickness shall be unable to present themselves for registration that they apply on or before the day of registration to the county clerk of the county where they may be for instructions as to how they may be registered by agent. Those who expect to be absent on the day named from the counties in which they have their permanent homes may register by mail, but their mailed registration cards must reach the places in which they have their permanent homes by the day named herein.

"They should apply as soon as practicable to the county clerk of the county wherein they may be for instructions as to how they may accomplish their registration by mail. In case such persons as, through sickness or absence, may be unable to present themselves personally for registration shall be sojourning in cities of over thirty thousand population, they shall apply to the city clerk of the city wherein they may be sojourning rather than to the clerk of the county. The clerks of counties and of cities of over thirty thousand population in which numerous applications from the sick and from nonresidents are expected are authorized to establish such subagencies and to employ and deputize such clerical force as may be necessary to accommodate these applications. . . .

(Continued on page 21)

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