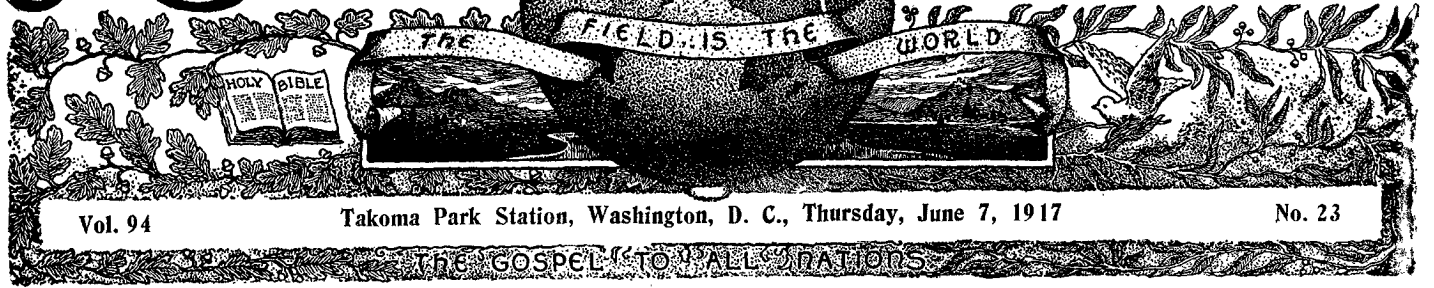


The Advent Review and Herald Sabbath

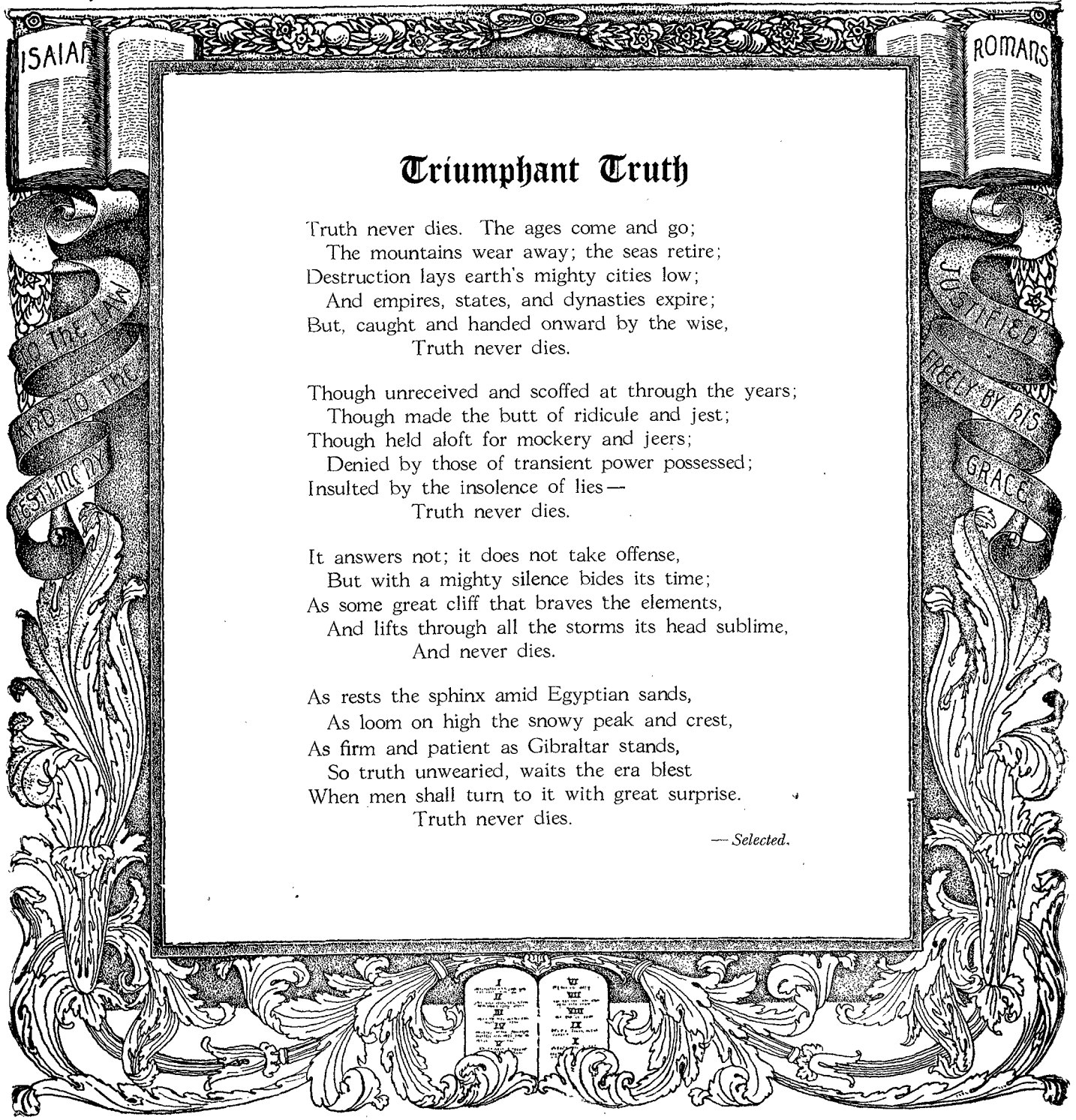


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, June 7, 1917

No. 23

THE GOSPEL TO ALL NATIONS



Triumphant Truth

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers;
Denied by those of transient power possessed;
Insulted by the insolence of lies—
Truth never dies.

It answers not; it does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
And never dies.

As rests the sphinx amid Egyptian sands,
As loom on high the snowy peak and crest,
As firm and patient as Gibraltar stands,
So truth unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

— Selected.

Special Attention

THE HOPE OF THIS MESSAGE

WE fall to wondering sometimes how this movement with which we are connected is to accomplish its work, with the great unwarned millions of the world, and a few thousand believers seeking to give to all nations a knowledge of the gospel due this generation. And while we can thank God for all that has been accomplished, which is in reality out of all proportion to the faith we have exercised and the zeal we have manifested, yet how slowly the work seems to move when we come to consider the great fields yet unentered! But when we visit our training schools, and come in touch with the hundreds of young men and women there who have dedicated their lives to the service of the Master, we receive new inspiration, and our faith reaches out and lays hold of the assurance of the grand consummation of this work.

These were our feelings as we looked into the faces of the students attending Union College. The occasion was the regular Friday evening prayer meeting of the school, the closing prayer meeting of the school year. In a few well-chosen words Prof. H. A. Morrison, the president of the college; placed before the meeting the character of service demanded, and the need that every disciple of Christ bring to it the spirit of constancy and earnest consecration. Facing as they did an unknown future, and possibly one of severe test and trial, particularly to the young men, the students gave expression to their earnest purpose to dedicate their lives anew to the service of Christ. Come what would, they were determined to make a success of Christian experience, and to become active and efficient soul-winners in connection with this movement. From thirty to forty were on their feet at once, waiting to speak. It was an inspiring meeting, such a one we judge as the students had enjoyed every week during the school year. We felt, as we have said, that in the earnest body of students gathered on that occasion, and in the similar gatherings being held in all our training schools, lay the one great hope for the success of this movement in the future, so far as workers are concerned.

It was a great pleasure to us to visit Union College on the occasion of the closing exercises of the school year. These exercises were most simple, and characteristic of the spirit which we believe should govern the commencement exercises of our denominational

schools. The baccalaureate sermon was given in the College View church on Sabbath morning, May 19. The commencement exercises were held in the same place Sunday evening, May 20. Prof. B. G. Wilkinson gave the graduation address, dealing with the question of education in its general and practical phases. He decried the superficial training with which some are inclined to content themselves, obtaining a mere smattering of knowledge and looking with contempt upon earnest, faithful endeavor. God will help the man who coöperates with him in seeking to help himself by putting forth an earnest effort to enlarge upon the talents with which he has been intrusted. The value and need of a liberal education were emphasized. This movement is coming into the limelight of publicity as never before. As it goes out into the world's highways, it must measure strength with the genius and education of the world. Its representatives must be men and women of culture, who can truly represent the great principles for which it stands. Emphasis was placed upon the thought that education should embrace the training of the mental, physical, and moral powers, and that a knowledge of God is above every other attainment.

At its conclusion Professor Morrison bestowed the degree Bachelor of Arts upon nineteen graduates. Diplomas were given to thirty-seven others, representing the academic, normal, musical, and business courses, making a class of fifty-six graduates, the largest class, if we are not mistaken, that has ever been graduated from one of our schools.

It was most gratifying to learn that nearly all these graduates have either already arranged, or plan to do so as soon as opportunity affords, to fill positions in connection with our organized work. Several of the graduates from the college course will go to foreign fields in the near future. Several enter the ministry, and others take up the work of teaching in connection with our denominational schools. And this spirit of consecration on the part of the college graduates really represents the spirit which has actuated the large majority of the three hundred and eighty-three students who have attended the college during the last year. Out of this number eighty-one are colporteurs, and of these, fifty sold a sufficient number of books to make their scholarship for the year. Altogether, the students of Union College sold last year nearly \$31,000 worth of our denominational publications.

Elder R. A. Underwood, the presi-

dent of the college board, in talking with us of the work of the college in years gone by, gave us the following partial summary of the positions filled in this movement by Union College graduates: Seven have filled or are now filling positions as presidents of our denominational colleges; five of the graduates have acted as principals of our Junior Colleges, and ten as principals of academies; nearly all our teachers in the academies of the Central Union district have been recruited from Union College; three Union Conference presidents and ten local conference presidents are former students of Union College; during the past year nine additional recruits to those already representing Union College in foreign fields have been accepted by the Mission Board for service in other lands. This is certainly an excellent showing, and speaks well for this institution.

And we rejoice that this record of Union College can be duplicated in spirit, if not entirely in numbers, by our other colleges throughout the country. The motives actuating our training schools at the present time are most worthy ones. How gratifying it should be to us as fathers and mothers that we can commit our sons and daughters to our colleges, knowing that the mold given to their lives will not be to lead them to seek positions in the world, but will inspire them with a desire to dedicate their lives to the service and work of God.

During the past two years Union College has been cleared from a heavy debt of about \$72,000. The past year important and necessary improvements have been made, amounting to nearly \$14,000, which have been met largely through individual donations. A scholarship fund of \$2,000 has been raised. A good dairy barn has been erected, and a herd of some twenty registered Holstein cattle has been purchased without encumbering the college. South Hall parlör, the teachers' parlor, the reception-room, dining-room, and many of the students' rooms have been refurnished and greatly improved. The printing plant has just purchased a cylinder press, which will be a great improvement to the printing department. Five hundred dollars was given for a library and laboratory, and twenty-five hundred dollars was raised toward rebuilding the smokestack.

It was a pleasure to come in contact with the excellent force of teachers in Union College. We have the fullest confidence in them as men and women of God. We believe that they are standing faithfully by the principles of this message, and are en-

(Concluded on page 5)

The Advent REVIEW And Sabbath HERALD

HOLY BIBLE
IS THE FIELD
IS THE WORLD

"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., JUNE 7, 1917

No. 23

EDITORIAL

ATTENDING WINTER CONFERENCES IN EUROPE

It seemed clear last autumn that, if practicable, some one should this year visit the annual missionary conferences that are held each winter in the European field. Save as Elder Conradi attended the autumn council in America, in 1915, we had been quite out of touch with the missionaries and their work on the European continent since the beginning of the war in 1914. Therefore, in early December, I sailed for Holland, where the first meetings were appointed. In ordinary course the voyage would have taken eight or nine days. This time it was a journey of twenty-one days to Rotterdam. Elder J. Wibbens, superintendent of our work in Holland, had arranged a series of meetings, and acted as my interpreter. We had an enjoyable and a busy time for a week, with meetings in The Hague, Rotterdam, Leyden, Amsterdam, and Leeuwarden, away to the north.

These have been anxious years in Holland, lying as it does geographically between two of the great belligerent powers. The country seems almost as fully engaged in military preparations as if in the war itself. But I found the believers and workers pressing together, and faithfully laboring to save souls. While the distractions of the world war tend to take the minds of the people generally away from religion, the evangelistic workers find many who are the more earnest in inquiring the way of salvation. I felt a new courage for the future of the work in Holland as I met the little band of evangelists, Bible workers, and colporteurs, who are growing into experience there. The recent years, I could see, have been fruitful ones in the development of workers on Holland soil.

These young laborers have a good grasp of the principles and spirit of the advent movement; and there is a body of experienced believers established in these truths, who will not

easily be moved from their part in the movement by any wild or contrary winds of doctrine that blow.

The Lord has blessed Elder Wibbens in leading the work in Holland in these days of nervous stress and strain, when it is so necessary to hold quietly and steadily on with the work of saving souls from sin. The advent message will do its work; for it is the gospel of God's power unto salvation for this last generation. As I joined our brethren in these meetings in agitated Holland, I felt anew the importance of the admonition to God's people in the trying times of old: "In quietness and in confidence shall be your strength." It is when all the forces and passions of earth are let loose that Christ's followers need special grace to heed his instruction to be wise as serpents and harmless as doves, while pressing the work onward under the gospel commission.

All about Holland are memorials of the Lord's wonderful providence over the cause of truth in the Reformation and pre-Reformation days. It was good to recall these deliverances and providences of the days of old, as we thought of the work still to be done in the Netherlands.

After finishing the series of meetings with Elder Wibbens, I pushed on, being able to thank God for a real providence that helped to open the way for me to join Elder Conradi and his associates in a series of annual conferences in Central Europe.

Here I spent most of January and February. It was the coldest winter recorded for a hundred years. The wintry weather that brought a lull in activities on all the military fronts afforded the most favorable time for the meetings. I attended eight of these annual conferences, besides Union and Division committee sessions. Elder Guy Dail was my interpreter in speaking to the people. The conferences were more fully attended than could have been expected in such a time. The smallest attendance was about two hundred and fifty at the first one, and at several the at-

tendance of believers was between four hundred and five hundred. The day sessions were for members only. The evening sessions were public, when local evangelists preached the gospel to yet larger audiences. The best halls in leading cities were secured.

The one theme, naturally, was the gospel work and the winning of souls. All else was shut out of mind. The conferences were seasons of blessing to the believers. The dearest interests on earth to the Christian are the salvation of God and the progress of his cause in the hearts of men. And no matter how great the turmoil and the unrest in the world, God is always ready to save sinners who yield their hearts to him. Nothing can take from the believer for a moment the burden to work for souls. We saw souls yield to God in the conferences; and the meetings were occasions, as always, for laying plans for yet more earnest missionary endeavor.

The reports presented by the brethren in these conferences indicated that the year 1916 had brought somewhat over two thousand new members into the faith. Increased tithes and mission funds were reported by all but one conference. Their publishing house had issued more publications during 1916 than in any year of its history. This had meant, naturally, earnest work by colporteurs in the field, particularly by the sisters. And God blesses the sowing of the gospel seed. No matter what the time or the place, sinners who turn to God may find him; and the darker the time, and the greater the need, the closer comes the abounding grace of Christ. The heart must cling to this the more tenaciously as conditions become the more distracting in the world about. The work of saving sinners is never to be put off till a more favorable time to come. "Now is the accepted time," always,—both for the sinner and for the worker for souls. God's work never stops. That is one thing that I seemed to see emphasized anew in my brief round of conferences in the region ringed about by millions in deadly conflict.

When the extension of the bounds of sea warfare began to bring America into the conflict, I, of course, applied at once for permission to cross into Scandinavia. After twenty days of waiting, the necessary permission came, and within a few hours thereafter I was joining the brethren in meetings in Denmark, thankful to God for the privileges and blessings that had been mine during the mid-winter conferences.

Elder Guy Dail, mission secretary for Europe, has established his office in Bern, Switzerland, where his family is settled. Bern is one of the recognized international centers, being the headquarters of the Red Cross and of the International Postal Union. Here, it is hoped, the mission secretary can keep in touch with the missionary interests, while joining the brethren in general work in the conferences and mission fields of the Latin Union Conference. The workers in the Latin Union feel their need of visiting help and counsel. I had urgent invitations from them to spend some time in Southern Europe. But it seemed best to follow the pre-arranged plan of returning by way of Scandinavia. We hear of earnest missionary activity in the French-speaking fields and in Spain and Portugal; but communications are slow and difficult, and the laborers will be thankful when times admit of more frequent counseling together in the work. The councils and institutes held among the workers in ordinary times are a source of strength, and make for efficiency and success.

All the workers in Europe whose names we know by reports of former years, are generally well and of good courage in the Lord. Again and again the believers in conference sent greetings of Christian love to their brethren and sisters in other lands. All hearts long for the time to come when once again every resource can be devoted to hastening on through mission lands with the message of Christ's soon coming.

W. A. S.

BE OF GOOD COURAGE

THE note of courage is sounded throughout the Scriptures of truth. In the darkest hour of the world's history God has bidden his children to be of good cheer. This was the message which the prophet of the Lord brought to the hosts of Israel when their very existence was threatened by the combined armies of Moab, Ammon, and Edom. The word was: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Fear not, nor be dismayed."

Jehoshaphat and all Israel accepted this word, and Jehoshaphat exhorted the people, saying: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Joy and rejoicing filled the hearts of God's people in view of such a victory. As they went forth to battle, singers were appointed, that "should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever."

God honored this faith on the part of his people. The record is: "When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."

We need in these trying days, when the church of God is threatened with serious obstacles, and when so many trials are arising in our own personal experience, to cultivate the spirit of praise. We can say, as did the prophet to Jehoshaphat, The battle is not ours, but God's. His strong right hand is abundantly able to bring victory out of apparent defeat. Let us not look into the future with trembling, fearful hearts. We have a mighty God. He loves us with an everlasting love. He is abundantly able to care for his children. He has pledged the limitless resources of his great power to their support. He will open the way through the wall of adamant. He will break before us the bars and chains of oppressing environment. Let us look up and rejoice in him.

F. M. W.

TWO DANGERS TO AVOID

THE Bible teaches, from cover to cover, the doctrine of the second coming of Christ. Unless one rejects the divine inspiration of the Bible, or explains away its obvious meaning by a figurative interpretation, he must believe that Christ will personally return to this earth. When about to leave the disciples, Jesus said:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

Again, when the disciples were still gazing after Christ as he ascended to heaven, two angels, clothed in white, spoke the words:

"Ye men of Galilee, why stand ye gazing up-into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

A belief in the literal return of Jesus still leaves the believer in danger of misapprehension concerning the nature and time of the event. If the adversary of our souls cannot

lead us to disbelief in Holy Scripture or to explain away the obvious meaning of its words, he will try to lead us astray, into one of two extremes, fanaticism or procrastinating lukewarmness.

Leaving the question of misapprehension as to the nature of Christ's second advent for consideration at another time, let us turn our attention to the two pitfalls of error to be avoided as to the time of that event.

Once when Christ had foretold the destruction of the Jewish temple, the apostles showed their misunderstanding of the time of the advent by coming to their Master afterward and inquiring, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

To both questions Christ gave a definite answer, prefacing his reply by words which indicated that the disciples were in danger of being deceived. In brief, he told them that Jerusalem and the temple were to be destroyed in their own day and generation, and that before the coming of Christ and the end of the world there was to be a long period of persecution of God's people, with signs in the sun, moon, and stars at the close of the period. He gave the believers a sign by which they might know when to flee from Jerusalem in order to escape sharing in its overthrow; but while also giving them signs of his coming and of the end of the world, in answer to their request, he warned them that they should watch, as none might know the exact time of that event. He said:

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. . . . Watch therefore; for ye know not what hour your Lord doth come." Matt. 24: 36-42.

In spite of these words, some have from time to time set dates for Christ's coming. Such date-setting leads often to fanaticism, and when the date passes, discouragement or utter skepticism is liable to possess the souls of the date-setters and their followers. Others, placing the second advent in the distant future, decide that they have plenty of time to work out their own plans, some of which may even involve injustice to their brethren, and still have time to prepare for that dread event, the end of the world. Many say with Felix, to the messenger who warns them to repent:

"Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25.

Both of these dangers threaten us individually and as a people. Some have figured the time of the beginning of the last generation, decided

its length, and arrived at an approximate date for the coming of Christ. Thus they have figured that the end of all things would come in two years, five years, or perhaps seven years. Some have thought it a denial of their faith in a soon-coming Saviour to plan for the education of their children, or to raise funds for the erecting of institutions suitable to carry on our denominational work, or for paying off debts on those institutions. Such have forgotten our Master's command, "Occupy till I come." Others have shown, in their actions at least, a belief that there was plenty of time for a Christian to engage in many things which take time and money, but which have no connection with the forwarding of God's message to a world lost in sin.

While we are careful not to say in any way, "My Lord delayeth his coming," let us be equally careful to avoid counting time or setting even an approximate date for Christ's coming. Let our main concern be that we be ready for that event when it does come.

L. L. C.

THE FIRE SPREADING

SOME months ago our President, then on a tour through the country, in speaking of the unprecedented war raging in Europe, reminded us that the world was on fire, and that there being combustible material everywhere, the floating sparks were liable to extend the conflagration. These warnings of our Chief Executive seem to have been indeed prophetic. The fire has spread and involved our own nation, though peace-loving, and blessed with a President who loves peace, and who has done all he knew how to keep the nation from being drawn into the frightful struggle.

The world today presents a strange spectacle. Nearly the whole world is at war. One member of Congress gave as a reason why he could not vote a declaration of war, that it would be pulling up the last anchor of peace, throwing away the only remaining compass to which the world can look for guidance, and extinguishing the only star of hope.

Looking at it from one side, it seems so. But the sweet oftentimes comes forth from the bitter. The star of empire is over our land. God has not abdicated. His hand is seen among the wheels. It is not a world of chance. The Lord has a work in the earth, a great gospel to be preached in all lands. He purposes that nothing shall hinder this work. Is it too much to expect that from this Gethsemane of blood and tears the way may be opened as never before for the gospel to go to all lands?

Already, in Russia, that great country where so many millions have been in the shackles of tyranny, and where the real gospel of the Son of God was forbidden, a new thing has come to pass. The old dynasty of superstition and persecution has passed away, and a new government of freedom has been born. If we can credit reports of the daily press, liberty has been proclaimed to all religions and creeds within the domain of Russia. Prison doors are being thrown open, and from dungeons men are marching forth to freedom. Some of them may be our own brethren exiled for preaching the gospel.

And perchance the end is not yet. Other thrones that have restricted the freedom of men to preach the gospel are tottering, and ere the struggle is over, may be swept away, freedom be enthroned, and the way prepared for the message of God to be carried quickly to millions of free men who will welcome it with joy and gladness of heart.

The world is in the melting pot. But the Lord's eye is on his people. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

The restraining power of the angels of God will be manifest until his work on earth is done.

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands, and with a voice of deep pity cried, 'My blood, Father, my blood, my blood, my blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."—*Early Writings*, p. 38.

G. B. T.

THE HOPE OF THIS MESSAGE

(Concluded from page 2)

deavoring in the fear of God to be true to the sacred trust committed to them in training the young men and women of this denomination for

a part in this closing work. This school, the same as every other school in the denomination, needs the hearty support of our church constituency. We need to hold up in prayer the men and women who fill the responsible positions in connection with our educational work. How greatly they need wisdom, discretion, and patience in dealing with the intricate and perplexing problems which daily confront them.

And as we saw the large aggregation of Sabbath keepers in College View, we were impressed anew with the great responsibility which rests upon our institutional church communities. Upon them in a special sense rests a solemn responsibility before God to cherish, protect, and upbuild the institutions which have been established among them. This is true of the church in College View, of the church in Takoma Park, in South Lancaster, in Mountain View, in Nashville, in Loma Linda, and in every other center. But how many there are in some of our large churches who feel no burden of individual responsibility. They have moved into these centers to seek the easiest way of formally living out the truth. Some of them have come from outlying districts where God had placed them as light bearers, and where he designed them to remain to hold erect the banner of truth. Seeking the easy way, they become the prey of human influence, driftwood wafted here and there by every wave of impulse, of agitation, of gossip.

There is need today that a great wave of evangelism take possession of many in our large churches. Instead of being content to float with the tide, to lead in a large measure an aimless existence, they should be filled with a spirit of earnest consecration and a desire to give to those in the regions beyond, a knowledge of God and of his truth. It was when the church at Jerusalem became self-centered and self-satisfied that God permitted persecution to scatter them abroad. If that be necessary to arouse our churches, then welcome persecution in order that the work of grace may be revealed in individual lives, and that the church of God may stand in the power of Christ's righteousness to do the work which he has committed to it in these closing days.

May the rich blessing of the Lord rest upon Union College, and make it in the future, if possible, even more effectually than it has been in the past, a great center of inspiration in the training of workers for the promulgation of the gospel message throughout the world.

F. M. W.

Bible Studies

THE SANCTUARY

MRS. S. N. HASKELL.

(A study from the Bible and the writings of the Spirit of prophecy)

IN the light shining from the sanctuary, the books of Moses, with their detail of offerings and sacrifices, their rites and ceremonies, by many considered uninteresting, become radiant with consistency and beauty. John 5:46, 47. There is no other subject which so fully unites all parts of the inspired Word into one harmonious whole as the subject of the sanctuary.

"Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world."—*The Desire of Ages*, p. 184, trade edition.

Every gospel truth centers in the sanctuary service, and radiates from it like the rays from the sun.

The Institution of Sacrificial Offerings

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God."—*Patriarchs and Prophets*, p. 68.

The first time the sacrificial service is mentioned in the Bible is where Cain and Abel brought their offerings to the gate of the garden of Eden. Gen. 4:2-5.

"For nearly a thousand years, Adam lived among men, a witness to the results of sin. . . . He had been commanded to instruct his posterity in the way of the Lord; and he carefully treasured what God had revealed to him, and repeated it to succeeding generations."—*Id.*, p. 82.

Adam lived contemporary with Lamech, the father of Noah, for fifty-six years, and Shem, being ninety-three years old when Lamech died, must many times have heard from the lips of his grandfather the story of the fall, and that each sacrifice slain was a type of the promised Messiah.

The ancient patriarchs were well acquainted with the story of redemption, and lived in such close touch with God that they needed nothing more than the rude altars and the simple sacrifices. Gen. 8:20; 12:8; 26:25; 33:20.

The Command to Build the Sanctuary

"The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and

licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship."—*Id.*, p. 364.

Their contact with idolatry blinded their spiritual conception until they failed to see in the rude altar and simple sacrifices what the patriarchs had seen. Then God said, "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. The sanctuary and its service was a kindergarten lesson to teach Israel the same wonderful story that Adam had repeated to his children of the ninth generation.

"When Moses was about to build the sanctuary as a dwelling place for God, he was directed to make all things according to the pattern shown him in the mount. Moses was full of zeal to do God's work; the most talented, skilful men were at hand to carry out his suggestions. Yet he was not to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him. God called him into the mount, and revealed to him the heavenly things. The Lord covered him with his own glory, that he might see the pattern, and according to it all things were made."—*The Desire of Ages*, p. 235, trade edition. Ex. 25:9, 40, margin; Heb. 8:5.

The Tabernacle in the Wilderness

The tabernacle built by Moses was thirty cubits in length and ten cubits in width. The building was divided into two apartments, the holy and the holy of holies.

The sides and one end of the building were formed of boards overlaid with pure gold, which were kept in an upright position by two sockets of silver under each board, and bars of wood overlaid with gold passing through rings on the outside of the tabernacle. Ex. 36:24, 29-34. There were no boards on the east end of the tabernacle; but a beautiful curtain of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework, formed the door. Ex. 26:36; 36:37. The two apartments were separated by a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work wrought with cherubim. Ex. 26:31-33. Paul calls this the second veil. Heb. 9:3. The second veil and inner covering had cherubim inwrought with threads of gold and silver "to represent the angelic host who are connected with the work of the heavenly sanctuary, and who are ministering spirits to the people of God on earth."—*Patriarchs and Prophets*, p. 347.

The roof was formed of four sets of curtains, the innermost of "fine-twined linen, and blue, and purple, and scarlet: with cherubims of cunning work." Ex. 36:8-13. The other curtains were respectively of goats' hair, rams' skins dyed red, and badgers' skins, so arranged as to afford complete protection. Ex. 36:14-19.

The tabernacle was surrounded by a court one hundred by fifty cubits, inclosed by linen curtains suspended from pillars of brass. In the court were the altar of burnt offering and the laver. Ex. 38:9-20; 40:29, 30.

The tabernacle was but a shadow of the heavenly temple, "which the Lord pitched, and not man." Heb. 8:1, 2. The two apartments in the earthly sanctuary were figures of the true, or heavenly places. Heb. 9:24. John, the beloved disciple, was permitted to behold both the first apartment and the most holy place of the heavenly sanctuary. Rev. 4:2-6; 11:19.

The Ark

The ark, containing the law of God, was the center of all the service. It was the first article mentioned in the instruction given for building the sanctuary. Ex. 25:10-22. The ark was a chest of acacia wood overlaid within and without with pure gold. The tables of stone upon which God wrote the ten commandments were placed in the ark. Deut. 10:4, 5. The cover of the ark was called the mercy-seat. It was made from one solid piece of gold, with golden cherubim standing one at each end of the seat, with their faces turned toward the law of God beneath the mercy-seat, representing the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Heb. 9:3-5. The ark was the only article of furniture in the most holy apartment, and was a shadow of the real ark which was seen in the heavenly temple. Ex. 26:33, 34; Rev. 11:19.

The Altar of Incense

The altar of incense was in the first apartment before the second veil. It was of wood overlaid with gold, with a crown of gold around the top. Ex. 30:1-6.

"Upon this altar the priest was to burn incense every morning and evening, its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great day of atonement. The fire upon this altar was kindled by God himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle."—*Patriarchs and Prophets*, p. 348. Ex. 30:6-8; Lev. 4:7; 16:18, 19.

As the priest offered the incense on the golden altar, the morning and evening sacrifices were being offered in the court. Ex. 29:38-44.

"The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation."—*Id.*, p. 353. Luke 1:10.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God."—*Ibid.*

"In heaven the merits of Christ, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect

obedience. *Our prayers are made fragrant by this incense.* Christ has pledged himself to intercede in our behalf, and the Father always hears his Son."—*General Conference Bulletin, 1899, pp. 101, 102.*

The prophet in holy vision saw the One officiating at the golden altar in heaven add much incense "with the prayers of all saints upon the golden altar which was before the throne, and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4. See margin.

There is a divine reality in the Christian religion. We have a Saviour in the heavens who pleads in our behalf. Isa. 43:25, 26; Heb. 4:14-16. The object of the sanctuary service was to present by types and symbols, the work of Christ in so simple a manner that all might understand. Every prayer is not answered immediately, but all prayers of faith are treasured in heaven. John saw them in "vials," but the fragrance of Christ's righteousness, which had been added to them when they were presented before God, arrested John's attention, and he spoke of the odors, or incense, and the prayers of the saints as being the same. Rev. 5:8.

Christ "is today standing at the altar of incense, presenting before God the prayers of those who desire his help."—"The Desire of Ages," p. 674. Heb. 7:25. The golden altar is called the "altar of perpetual intercession." "In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration."—"Patriarchs and Prophets," p. 353. Lev. 10:1-3.

All the earthly service was but a shadow of the real work in heaven. Heb. 8:5; 9:9. When we kneel broken-hearted before God and pour out our souls in prayer to him, we have a heavenly Priest in the immediate presence of God who "adds much incense" to the prayers as he presents them to the Father, and God accepts us in the Beloved. Heb. 2:16-18; Eph. 1:6.

The Golden Candlestick

On the south side of the first apartment stood the seven-branched golden candlestick with its seven lamps. As there were no windows in the tabernacle, the lamps were never all extinguished at one time, but by day and by night lighted up the sacred apartment. The candlestick was really a lamp stand holding seven lamps. Ex. 25:31-40; 40:24. John, in Revelation, gives us the antitype of both the lamps and the candlestick. In Rev. 1:20 we are told "the seven candlesticks which thou sawest are the seven churches."

Dr. Thomas Scott in his comment on Ex. 25:31 says, "The candlestick was made entirely of pure gold, beaten into plates and burnished. It

is generally thought that it might be taken in pieces, for the convenience of moving it." This earthly candlestick was but a shadow of the heavenly one. John saw Christ officiating in the heavenly temple in the midst of the seven golden candlesticks. Rev. 1:13.

Seven is a complete number, and represents the complete church of God. During each period of the church's history, Jesus, the Saviour of mankind, was seen in the midst of his church. Rev. 1:10-12. The church of God is on earth, but it is the individual connection with the mediatorial work going forward in the heavenly sanctuary that determines who are members of the true church of God. Thus Jesus, ministering in the heavenly temple, is in the midst of his church while by his Spirit he accompanies every struggling soul on earth. Matt. 28:20.

Before the throne of God in heaven, John beheld seven lamps of fire, and was told they were the seven Spirits of God. Rev. 4:5. The Saviour taught the truth symbolized by the seven lamps on the golden candlestick when he said to his followers. "Ye are the light of the world." Matt. 5:14. Paul says that the believers in the midst of evil are to "shine as lights in the world." Phil. 2:15. As the candlestick, which symbolized the church, bore aloft the seven lamps; so the church, when connected with God, holds aloft the light of God.

Zechariah was given a vision of the seven golden candlesticks with the seven lamps, and he called them "the eyes of the Lord, which run to and fro through the whole earth." Zech. 4:1-10. "The eyes of the Lord run to and fro throughout the whole earth, strongly to hold with them whose heart is perfect toward him." 2 Chron. 16:9, margin. Those whose hearts are perfect toward God compose his church on earth, and his Spirit dwells within them and sheds its light abroad, and they become as a city that is set on a hill and cannot be hid. Matt. 5:14. Christ is glorified in his church. "Through them the Sun of Righteousness will shine in undimmed luster to the world."—"The Desire of Ages," p. 815.

The Table of Showbread

The table of showbread was, like the other articles of furniture, overlaid with gold. The border of the table was ornamented with a crown of gold. Ex. 37:10-16. It was placed on the north side of the first apartment. Ex. 40:22.

On the Sabbath day twelve loaves of unleavened bread were made by the Levites. 1 Chron. 9:32; Lev. 24:5. This bread was placed on the table hot each Sabbath day. Lev. 24:8; 1 Sam. 21:3-6. The twelve loaves, or cakes, were arranged in two rows, with frankincense upon each row. Lev. 24:6, 7. During the

week the bread remained upon the table before the Lord. Some translators call it "the bread of the presence." At the end of the week it was removed and eaten by the priests upon the Sabbath. Lev. 24:9.

All the work connected with the table of showbread was Sabbath work. The bread was made and baked upon the Sabbath, placed on the table one Sabbath and removed the following Sabbath and eaten by the priests. While we should study God's Word every day, there is special blessing in store for the one who will eat that living bread each Sabbath day. John 6:51, 63. None of the Bible writers have mentioned seeing the table of showbread in heaven. It is the only piece of furniture in the earthly sanctuary of which the real antitype in the heavenly sanctuary has not been shown to some Bible prophet.

We close with a few pertinent quotations:

"I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of showbread, the altar of incense, and the censer."—"Early Writings," art. "Sanctuary," fourth paragraph.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—"Patriarchs and Prophets," p. 349.

"After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans, in A. D. 70. This is the only sanctuary that ever existed on the earth of which the Bible gives any information."—"The Great Controversy," p. 412.

QUESTIONS

1. How does the light of the sanctuary affect the study of the books of Moses? What was the foundation of the temple service? Why was the priesthood established? What was foreshadowed by the entire sacrificial worship? Where does every gospel truth center?

2. What did God design the sacrificial offerings to be to man? How did the first sacrifice affect Adam? Give text for first sacrifice mentioned in the Bible. What was Adam commanded to do? Explain how the instruction was passed down to the patriarchs.

3. How was the instruction given to Adam corrupted? Who commanded Israel to build the sanctuary? What was it to teach? Who gave the pattern of the sanctuary and every detail connected with it?

4. Of what was the sanctuary built? What was the veil between the two apartments called? What was represented by the cherubim wrought in the curtains? Describe the roof, or covering; also the court. Give Scriptural proof that there is a sanctuary in heaven with two apartments.

5. Describe the ark. Of what was it the center? What did it contain? What was represented by the cherubim looking toward

the mercy-seat? Give text to prove there is an ark in the heavenly sanctuary.

6. Describe the altar of incense. What service was connected with the altar? What service was performed in the court at the time the morning and evening incense was offered? Give the origin of the morning and evening worship. What did the incense represent? What does Christ mingle with our prayers as he presents them before the Father? Repeat Rev. 8: 3, 4. What is the golden altar called? Of what was all the earthly service a type?

7. Describe the golden candlestick. Repeat Rev. 1: 20, last clause. Where did John see Christ officiating? What determines who are members of the true church? What is the antitype of the seven lamps? Where were they seen? What did John say they were? What is taught in Matt. 5: 14 and Phil. 2: 15? What did Zechariah call the lamps? Who compose the true church? Who will shine through the church?

8. Give a description of the table of showbread. When was the bread baked? When was it placed on the table, and in what condition? How long did it remain on the table? When was it changed, and by whom eaten? What do some translators call it? Repeat John 6: 51, 63. Who was shown the table of showbread in heaven? Where do we find the vision recorded? Tell of the beauty of the earthly sanctuary. Give in brief the history of the sanctuary.

CHRISTIAN EXPERIENCE

J. E. EVANS

God leads his people on, but the time occupied in doing for them what must be done depends on their faith and on a cheerful and ready submission of their will. Most of us sojourn in the wilderness longer than he designs we shall; but he does not leave us utterly to ourselves, but longs still to bring us to our desired haven.

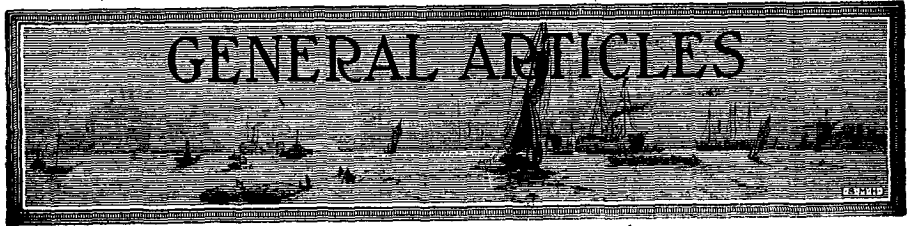
In great mercy God leads us to the first joy of faith, the knowledge of sins forgiven, then on to the unbounded joy of self-surrender, of companionship with Christ, and of fellowship with the Holy Spirit. Until this experience is gained, like Thomas we doubt his presence, like James and John we want to be recognized; and if we fail at last to take Christ in everything and everything in Christ, like Judas we betray him.

In the battles of nations the ground for which the contending forces are fighting is occupied first by one and then by the other. So it sometimes is in the human life, until we become fully confident in our Redeemer. Peace can never be enjoyed in its fullness until Christ is received as a welcome guest. O that blessed rest from trouble! What joy when we take Jesus as a constant companion! This blessed life cannot be enjoyed until we make Christ first in everything, and let him take care of the unpleasant things that may come to us.

"The flowers that please,
The thorns that grieve,
Shall fraught with blessings be."

Praise his name, we may have this experience. We may pass through "the valley of Achor," but we shall sing there (Hosea 2:15) when we sup with Jesus and he with us.

Artesia, Cal.



SELF-EXALTATION

(From the REVIEW of June 28, 1887)

(Concluded)

MRS. E. G. WHITE

"I AM the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We have stated what kind of fruit the branches that are in the living Vine will bear,—love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better.

Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the most of their differences of opinion, we would see harmony, love, and unselfish workings, and the peace and power of God would be manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another."

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work, they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self-glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,—things

which are hateful in the sight of a holy God, but well-pleasing to the devil.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skilfully, that he shall not be detected. The treatment cannot be the same in both cases.

More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness,"—not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel, and supplications to God, to bring him to see his danger and sin.

The original word means to *set in joint*, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or be like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin.

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." How many have altogether too high an opinion of their own ability! Lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the err-

ing. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely.

The exhortation of the apostle is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:3-5. If we expect Jesus Christ to have compassion on us, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most un pitying, must be moved by these words the apostle urges upon them: "Fulfill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.



DO YOU ATTEND THE PRAYER MEETING?

E. HILLIARD

If you do not attend the prayer meeting, why not? Have you an excuse for remaining away that will stand the test of the judgment? Do you remain away from a sense of weariness? Have you become so interested in some book that the evening for social prayer is spent in perusing it? Have you made an appointment with some friend, instead of meeting with the Lord and his people in the prayer circle? Or has that worldly gathering turned your footsteps away from the house of God?

We all need the blessing that awaits those who, with humble hearts, come to the place of spiritual refreshment. Those who are awake to spiritual things, who hunger and thirst after righteousness, will not be detained from the house of prayer by ordinary circumstances.

We are now entering the "time of trouble, such as never was since there

was a nation." It is only through close communion with Christ our Redeemer that we shall be able to endure the terrible ordeal that is just at hand. The Lord has revealed to us that a time of distress is soon to be passed through that will require strong faith to come off victorious. On page 621 of "The Great Controversy," we read:

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."

A relentless persecution awaits those who stand loyal to the government of Heaven. It will require great patience to endure the insults that will be heaped upon those who observe the law of God. Only those who avail themselves of every opportunity to gain spiritual strength will endure the trial. The prayer meeting affords an excellent opportunity to become strong in faith. Intensified scenes are before us that will require unwavering faith and abiding trust in God. Again we read:

"It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that trial, every soul must stand for himself before God."—*Id.*, p. 622.

It is certain that none will stand save those who have denied self, pressed through weariness, seeking no excuse for absenting themselves from the prayer meeting.

In a recent social meeting a sister testified that she felt herself on Satan's enchanted ground, and it was with much difficulty that she forced herself in the performance of religious duties. During her confession the tears freely flowed. The Spirit of God recognized the acknowledgment, and her soul was liberated. Doubtless there are many in a similar condition, who have but little disposition to break the fetters that bind them. If such, by faith, would move against their spiritual lethargy, and confess their lack, they too would be set free. Christ is waiting with outstretched arms to accept the penitent backslider or the indolent professor.

Let us awake before it is too late, shake off our lethargy, and attend the prayer meeting. Let us be there on time and take part in the meeting. We should offer our prayers with others, pleading earnestly for the

blessing of God in its fulness. We should pray for the careless professor, who has lost his interest for the house of prayer. We should visit him and urge him to attend the midweek prayer meeting as well as the Sabbath services. It will strengthen our own souls, and it may be the means of saving our brother.

St. Paul, Minn.



THE EXPANDING NAME OF OUR COVENANT GOD

S. JEHOVAH-NISSI

MILTON C. WILCOX

ISRAEL, led by the pillar of cloud and fire, were pursuing their journey to the Promised Land. Through varied experiences they had reached the wilderness of Sin, bordered on the one side by the Red Sea and on the other by the mountainous desert of Sinai, amid the solitudes of which God was soon to speak his holy law.

Many evidences of his power and love and care had been given the poor, timid, half-hearted, half-idolatrous people. They had seen the mighty miracles by which proud Egypt had been desolated and humiliated.

They had seen the waters of the sea rolled back and formed into a wall as if frozen. They had seen the solid waters immediately flow together and engulf the pride of Egypt, and they had sung the song of victory on the thither side of the sea.

Marah's waters of bitterness had been made sweet by the little branch cast into them at his command, and Israel was assured of the care of Jehovah-ropheka, the God who heals.

The threefold weekly miracle of the manna was with them daily. The dry rock had been smitten for water at God's word, and fountains had gushed out in plentiful quantity.

Weary and worn, hampered with flocks and children, as they journey, the ancient and wicked and strong nation of Amalek besets them. The "first of the nations" stoops to the ignoble deed of smiting "the hindmost" of Israel, "all that were feeble," when they were "faint and weary."

This is not a nation which sprang from Amalek, the grandson of Esau. Esau's grandson may have been named after the nation; for Amalek existed as a nation (Gen. 14:7) nearly a century before he was born. The Amalekites evidently were now a mighty power in that part of the world.

The only thing that Moses saw to do was to resist them. Joshua chose out men and fought Amalek. Moses stood on the top of a prominent near-by hill with "the rod of God" in his hand, praying for victory.

We can almost hear "the man of God" reminding the One who called him, of the miracles wrought by that rod of the covenant Jehovah. The

shepherd's crook had been God's instrument for working wonders. It had become a dangerous serpent, and again a rod. It had smitten the river of Egypt, and the water had become blood. It had been stretched over the streams of Egypt, and forthwith the land had swarmed with frogs. It had smitten the dust of the earth, and the land dust had become lice. It had called an electric storm from heaven. It had unsealed the thick darkness and spread its awful pall over Egypt. It had opened and shut the waters of the sea.

As Moses pleads God's promises, Joshua prevails. But the man of God is still mortal, and the hands with the outstretched rod grow weary, and the prophet's mind falters. Aaron and Hur see his weariness, and they come, one on either side, to support him and pray with him.

The man of God pleads on. He reminds the covenant Jehovah of his promises, of the manna, of the bitter water turned to sweetness, of the riven rock that poured its abundant and miraculous supply into the desert waste. Joshua prevails through the prayers of Moses. The banner of God is floating in victory over the defeated hosts of Amalek.

"Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it—

"Jehovah-nissi"—Jehovah My Banner

What is an army without a banner? The banner is the gathering center—the visible call to the careless, scattered host. It leads and cheers the militant followers. So Jesus Christ, Jehovah Our Righteousness, is the One lifted up, our gathering center, our mighty Leader, our Victor in the fight.

God's children now are or should be waging mighty battle for final victory over all the enemies within and the evils without that snare and trap and hinder. These are our Amalekites, fellow pilgrims, which hang on to our rear, smite us when weary, and drive us back when we cease to offer prevailing prayer to God. They may be old habits, old associations, old temptations to which we have yielded, old grudges, unholy imaginings, self-indulgence, covetousness, little respectable sins which the world excuses. In God's name smite them, and pray while you smite. Are you insufficient? Link with mighty helpers. Look to Jesus and win. Then build in your heart and life an altar, and plant there your standard, Jehovah My Banner.

Then you may sing in the most fearful times of the old world's troubles:

"We will triumph in thy salvation,
And in the name of our God we will set
up our banner." Ps. 20: 5.



THE WORLD-WIDE FIELD



ASIATIC DIVISION CONFERENCE SESSION NOTES

C. C. CRISLER

THE long-planned-for general meeting of the Asiatic Division Conference, appointed for April 5-25, 1917, at Shanghai, China, is in session as these lines are being penned.

Bookmen's Convention

Threescore or more of the delegates came early, in order to attend a bookmen's convention April 1-5. A report of the proceedings will appear in due time. The convention was characterized by a determined purpose, on the part of the bookmen, to advance in the opening providences of God, and do all that can be done by means of the printed page for the warning of the multitudes dwelling in the Far East. To this end, they propose to place our literature work in the Orient on a self-supporting basis as rapidly as possible; to make spiritual interests first; and to provide for the preparation and publication and distribution of books and tracts and periodicals adapted to the needs of all classes, including those unable to purchase anything costing more than a few coppers. The poor, equally with the well-to-do, must be given full opportunity to learn the way of salvation.

The bookmen often repeated such words and phrases as "converting power," "message-filled," "self-support," "campaign literature," "standardization," "quickly," "efficiency," "careful supervision," "strong native assistants," "the unentered regions." These expressions will give some inkling of the general trend of the discussions.

The Opening Meeting of the Conference

Elder R. C. Porter, the president of the Division, addressed the delegates assembled for the opening session, and urged the importance of recognizing the Master of Assemblies as our leader and chief counselor. So long as this is done, all petty differences will be buried; all ambitious plannings will be set aside and forgotten; all desire for personal supremacy will be lost, and God and his precious work in the earth will be made our all and in all. With self abased, truth and righteousness will be exalted, and the glory of the Lord will be revealed all through these dark lands.

The president reported encouraging progress, and outlined some pressing needs. Our greatest need,

however, he declared, was a spirit of prayer and courage and of strong faith in God,—a divine power revealed in daily service and in the conversion of many from darkness to light.

The report of the secretary, Elder J. E. Fulton, helped us to understand something of what has been accomplished thus far, and of the magnitude of the task that lies before. Yet in the strength of Jehovah, who has declared his purpose to gather out from these very nations a people prepared for the coming of Jesus, we may confidently advance.

Elder Fulton's review of the past two years in this Division, and his forecast of what God purposes to accomplish for the saving of those who are honest in heart in these lands so long closed to the influences of the gospel, appeared in full in last week's issue of this paper.

In Retrospect

Ten years have passed since our first general meeting for the Asiatic field was held. It was in February, 1907, that Prof. W. W. Prescott was sent by the General Conference to the Far East to unite with our representatives on this side of the Pacific in a general council meeting for the study of conditions and of opening providences, and for the adoption of policies for the rapid and effective prosecution of the work.

At that time we had no permanent headquarters in Asia. No laborer had as yet been stationed at Shanghai, the place chosen for the holding of that first council meeting. Only a very limited number of missionaries had been sent out,—a few to Japan, one or two to Korea, some to south China, and a few to central China. No representatives were present at that early council from Malaysia or from India. In the providence of God, Australasia was represented by Elder E. H. Gates and Brother Robert A. Caldwell. At that time our brethren had no thought of uniting Australasia and India and China and adjacent lands into one great Division Conference; yet God was overruling and molding matters; and the close interrelationships that today are bringing strength and courage and godly zeal to the laborers in this great Division, were even then silently shaping.

"He Shall Not Fail"

In the reports from the superintendents of the various Union Missions included in the Asiatic Divi-

sion there are occasional passages which have thrilled through and through the hearts of those in attendance.

Elder F. A. Detamore, in outlining the prospects before the workers in Malaysia, confidently declared: "Our trust is in Him who has said, 'He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.'"

The populous isles in the East Indies are still waiting, in large measure, for a knowledge of God's law; and yet a good beginning has been made. The temporal prosperity in that part of the world has its reflex influence on our own work, the tithes and offerings of Malaysia covering full fifty per cent of the entire amount expended annually in that field for the support of the mission. This prosperity makes the East Indies a most inviting field for colporteur work, and definite plans have already been laid for an aggressive campaign in the circulation of books and periodicals. The workers there are of excellent courage.

In the Land of the Red Dragon

"Usually, on mission maps, Catholic countries are colored red," observed Elder R. F. Cottrell, superintendent of the Central China Union Mission field, as he unfurled a large map with the central provinces of the Union colored a bright red by a Chinese artist. "Here in China," continued the speaker, "it seems most fitting that the very heart of the land of the red dragon should be colored red, and that in the midst of these provinces there are to be seen some bright stars where Christian congregations have been raised up, and the light of gospel truth is shining forth clearly."

And most marvelously have the truths of the third angel's message been finding entrance into many of the walled cities and villages of Inland China. From humble beginnings scarce more than a dozen years ago, our numbers in central China have increased to 936 baptized believers in Honan, Hunan, Hupeh, Kiang-si, and Shen-si, where live 138,000,000 judgment-bound heathen, many of whom are waiting, waiting, waiting for guidance into the way that leads to life eternal.

"They Shall Increase as They Have Increased"

In lands where beginnings are being made, and the number of believers is still small, the words of the prophet, "They shall increase as they have increased," are especially encouraging. This thought was dwelt upon by Elder N. Z. Town during a morning devotional service in the early days of the Division Conference session. The speaker read several other passages from the tenth chapter of Zechariah's prophecy concerning the triumphs of God's remnant

church in the earth. "They shall be as mighty men," is the promise given. "And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children."

Many laborers from the homelands are being sown in far countries, and a rich spiritual harvest is now being reaped; the workers are living with their children—with the native brethren and sisters rejoicing in a knowledge of present truth. Our numbers are multiplying very rapidly in the Asiatic Division. Already there are three fields,—central China, Korea, and the Philippines,—in every one of which we have nearly if not quite a thousand baptized Sabbath keepers. In many of the fields our numbers are doubling every two years. At present the total church membership in the Division is upwards of eleven thousand. In the light of these facts, how inspiring the promise, "They shall increase as they have increased"!

For the Finishing of the Work

Among the varied and strong undercurrents of the world that are silently yet none the less surely shaping the activities of the Asiatic Division Conference, is a general conviction that the plans now forming will have a vital bearing on the finishing of God's work in this part of the earth. The conditions in the political and social world betoken a rapid dissolution of all things earthly; yet at the very time men's hearts are failing them for fear of the things coming upon the earth, marvelous and most encouraging developments are taking place in the upbuilding of God's everlasting kingdom. In these Asiatic lands where ten years ago we counted our representatives by the score, we now count them by the thousands. Hundreds of native evangelists and other workers have joined hands with us for the definite purpose of finishing the work speedily.

Our Need of God

The dominant note of our conference session, is our need of God. Encouraging as are our increasing numbers, our successes in reaching the hearts of men and women in many lands, our large sales of literature, our financial strength, yet, after all, our only hope of ultimate triumph is in Jehovah of hosts. In his name alone can we advance to victory.

Our need of God in missionary endeavor has been pressed home upon our hearts in a series of studies by Elder A. G. Daniells. "There can be no spirituality," he declared, "without the presence of God. There can be no spiritual life without the Spirit of God which gives life; and without these there can be no reformation in the hearts of men. . . . Without the living Christ, our endeavors will be human, and our re-

forms will be on a level with the reforms of men—and these are a failure. After six thousand years of human endeavor to govern, in towns, in cities, in states, in nations, man's government is a failure; and discerning men have come to see it.

"Now we ought to realize that it is supreme folly for us to go about the work of God with human strength, human power alone. . . . We know this theoretically; but do we actually sense this thing? . . . There must be an earnestness—a whole-souled earnestness—in our seeking for divine power, that will bring what we need from God. The reservoir is full, and some day we shall tap it in a far stronger way than we have ever tapped it yet; and then our message will be confirmed with signs and wonders and mighty power. . . ."

"May the Lord help us. May he impress us. May he arouse us, and grant us a revival, a baptism of his Spirit, a special fitting up for service."

A Blessed Sabbath Day

The first full week of conference work was followed by a blessed season of thanksgiving and of reconsecration on Sabbath day, April 14. Elder Daniells continued his studies on our need of God; and the response to his earnest appeals was most hearty. As the Sabbath school had been appointed for an afternoon hour, the entire forenoon was devoted to seeking God. The words of courage, the seasons of fervent prayer, the outspoken heart-longings and the expressed determinations, during our morning service, brought a very tender spirit into the hearts of those assembled. The Lord God of Israel met with us, and gave us a manifest token of his grace and power.



A VISIT TO THE SOUTH CHINA MISSION FIELD

W. T. KNOX

RETURNING from the meeting in Batavia, our party reached Singapore, February 26. Here we were again confronted with the difficulty of securing the transportation necessary to pursue our journey. This at present appears to be a chronic difficulty in the Far East, as so many steamers have been taken from their regular service to meet the needs of the government. For a time it seemed as if our party would be separated, as there were many applications ahead of ours, but at the very last, Providence certainly favored us; for while, as we were informed, more than forty business men had been waiting two weeks or more for the sailing of the steamer "Nellore," our entire party were given the only remaining staterooms. Time after time this has occurred with us, and although we have sometimes been obliged to put up with inconveniences, and to travel on inferior and

smaller boats, we have thus far always found some way of pursuing our journey, and meeting every appointment.

Hongkong was reached March 9. Here we parted company with Elder and Mrs. Porter, who felt that they were obliged to proceed at once to Shanghai to prepare for the general meeting of the Asiatic Division Conference. The remainder of our party, consisting of Elder Town, Mrs. Knox, and myself, proceeded by train to Canton, in company with Elder B. L. Anderson, the superintendent of the South China Mission, where two days later we were joined by Professor and Mrs. Griggs.

The South China Mission consists of the provinces of Kwang-si, Kwangtung, Fukien, the French dependency of Annam, and the island of Formosa. The territory is said to contain a population of over 90,000,000. We have a work established in the three provinces mentioned, and the brethren are anxious to enter as quickly as possible the remaining portions of their territory. It is rather difficult to state just where our headquarters for the South China Mission are. The superintendent lives at Amoy, the secretary and treasurer at Canton, and the secretary of the publishing department at Hongkong. This is a situation that does not tend to the best interest of the field, and should be changed as soon as possible.

The work as now conducted is divided according to the prevailing languages; namely, Kwang-si, Hakka, Cantonese, Swatow, and Fukien. The Kwang-si work is under the leadership of Dr. Law Keem. Associated with him are Brother H. B. Parker, recently arrived from California, and twenty-one native workers. There are four churches and three unorganized companies, with a membership of 120. Seventeen of these were baptized in 1916, more than sixty-four per cent of whom were converted from heathenism.

The Hakka work is supervised by Brother S. A. Nagel, with headquarters at Waichow. He has two foreign and twenty-one native workers assisting him in a large field with poor means of transportation. There is but one organized church, but there are nine unorganized companies. The total membership is 125. The number baptized during the past year was thirty-four. Of this number ninety per cent were from heathenism.

The Cantonese field has, in addition to Elder A. L. Ham, the leader, two foreign and thirty-three native workers. There are four churches and three unorganized companies. The membership is 161, twenty-eight of whom were received during 1916, seventy per cent being received direct from heathenism.

The work in the Swatow district is under the direction of Elder J. P. Anderson. He has twenty-three na-

tive assistants, one of whom is an ordained minister. In this mission we have four churches and ten unorganized companies, with a membership of 128. Eighteen of these were received during 1916, the percentage from heathenism being seventy-two.

The Fukien district has for its superintendent, Elder W. C. Hankins. The other workers number forty-six, of whom there are one foreign and two native ordained ministers, two foreign licensed ministers, and two Bible workers. There are six organized churches and four unorganized companies. Of the total membership of 331 there is a gain of 119 shown for the past year, ninety per cent of the gain having been received from heathenism. The number of converts from heathenism reported in all these districts is very encouraging, averaging in excess of seventy-seven per cent of the whole number.

The tithe for the year is in excess of \$3,000. Of this \$2,367.94 was received from the native believers, and is a gain of \$500 over the receipts for 1915. The offerings to missions reported are \$2,117.75. The South China Mission reports from all its districts 1,078 inquirers not yet baptized. In this field education is given a prominent place in the work, no less than sixty teachers being employed. In our training schools an enrolment of 219 boys and 33 girls is reported, while the church schools show an enrolment of 755 boys and 213 girls, or a total for all classes of 1,220. It is the aim of the mission to bring these schools as rapidly as possible to a self-supporting basis.

During our stay at Canton, meetings were held with the members of the church and the students of the boys' and girls' schools. It is evident that some more land should be secured adjoining our present holdings, and a suitable building erected, to accommodate the boys' school now conducted in the city in a location and in buildings altogether inadequate. A good foreign teacher should be supplied, and Brother Ham relieved of this work, to give his time exclusively to evangelical work and to the supervision of his important field.

We also visited our work at Fatshan, a city of 500,000 population, ten miles from Canton, where we have a church of sixty members, established some ten years ago under the labors of Brother E. H. Wilbur and Dr. Law Keem; also a dispensary conducted by Brother Wong Shin Lung. This dispensary is evidently doing an excellent work, and commands the respect and confidence of the people of Fatshan. During the month of February, 560 patients were treated. The receipts are sufficient to meet all expenses except the salary of the brother in charge. There is also a small school conducted at this place. In 1916 the church membership increased twenty-eight.

From Canton Elder Town proceeded west by train and launch to Wu-chau in company with Dr. Law Keem, while Professor Griggs and I, with Elder B. L. Anderson, went east by launch to Waichow. Elder Town will doubtless report to the REVIEW readers not only concerning the work at Wu-chau, but also of his exciting experience with a company of pirates that raided his boat.

Twenty-four hours in our crowded and odorous boat, brought us to our destination, where we were pleased to meet Brethren Hankins and Wearer in their comfortable homes in a very beautiful compound overlooking the East River, and just outside the city walls. This place is our headquarters for the work among the Hakka people. There is a good church building in the compound, a small school for girls, and in the city one for boys. Outside of Waichow there are in the Hakka field six schools and twelve stations. A gasoline or kerosene launch would be a great help to this field, as the only means of travel is by water, and Waichow is the head of navigation on the East River, unless one resorts to the slow-moving sampan.

Our return to Hongkong was delayed on account of low water. We finally reached Hongkong March 18, with less than an hour's time to catch our boat for Swatow. We were glad to find Mrs. Griggs and Mrs. Knox on board waiting for us. At Swatow we were met by Brother J. P. Anderson, who took us the following day by launch to Ang Swatow for a two days' meeting with the workers and members of his district. These meetings were attended by two hundred and fifty or three hundred people, and seemed to be greatly enjoyed by all. The time was fully occupied with instruction in the Word of God and concerning the development of the work. Twenty candidates were received for baptism. Our Chinese brethren have provided themselves with a neat chapel, with rooms for workers and visitors. We were told that Mrs. Griggs and Mrs. Knox were the first foreign women to visit this Chinese village. This was not hard to believe from the continual and marked evidences of interest they created.

In the city of Swatow we have a school for boys, with about forty in attendance, and one for girls, with about sixty students. These schools are conducted in rented quarters, but Brother Anderson is hoping soon to receive sufficient funds to erect the necessary buildings on ground that has already been secured for this purpose. On this property there is now being erected a home for Brother Anderson, which will probably be followed by a church building, as an appropriation has been voted for this purpose.

Friday, the twenty-third, we continued our journey up the Chinese

coast on the "Tamsui," a little steamer of one thousand tons. Most of our party slept in the dining saloon. The trip was very rough and unpleasant, and we were all glad when we reached Amoy the following day, and greatly enjoyed our brief rest in the homes of our brethren here, and our visit with them. Elder B. L. Anderson, the superintendent of the South China Mission, has his home here, also Elder W. C. Hankins, the superintendent of the Swatow district, and Brother F. E. Bates, who has charge of the boys' school. They are all pleasantly situated on the beautiful island of Kulangsu. Our schools here have an attendance of more than one hundred students. A good building has already been provided for the boys on Kulangsu, but a building should quickly be provided for a girls' school.

On leaving for Fuchau on the twenty-sixth, we were pleased to have our party increased to eleven by Brother and Sister Anderson and Brother and Sister Hankins and their two children joining us for the conference at Shanghai. We all felt, however, that we were placing a heavy task on Brother and Sister Clarence Morris to provide for the needs of such a large party. Although Brother and Sister Morris have been in their field only a few months, they are deeply interested in their work, and studying hard on the language. They are both of good courage, and the picture of health. We found here a most interesting educational work. A school for boys was started two years ago by Elders Keh Chong and Keh, with an attendance of less than fifty. This number rapidly increased until the enrolment is now 280, after turning away one hundred applicants. The school is conducted in rented quarters. The faculty is entirely Chinese with the exception of Brother Morris, who gives what little time he can spare from his other work. Fuchau has become one of the educational centers of China, and it would seem as if we must provide for a school of not less than four hundred. There is a strong church here, numbering two hundred. From our school not less than eighty converts have been obtained.

Our brethren have been remarkably blessed in securing a fine piece of property in the heart of a populous district in this large city. This has been obtained at a very small outlay of money. Upon it they have already provided a good church building, capable of seating eight hundred people. This building was erected upon ground and ruins formerly used for heathen worship. The church was dedicated to the service of God at the time of our visit, a congregation of over four hundred being present. It certainly looks as if there is a great future before us in our work at Fuchau and its vicinity.

We would gladly have remained a few days longer, but felt obliged to avail ourselves of the first opportunity to get away for Shanghai for the general meeting. A small Chinese steamer was found to be preparing to sail March 30, which agreed to carry five of our party, provided we were willing to sleep on the settees in the dining saloon. This we gladly agreed to do, although we regretted to separate from Elders Anderson and Hankins and their families, who were obliged to wait for the next steamer.

We have been favored with a very smooth sea, and are promised by the captain that if nothing interferes, we shall be in Shanghai in the morning.

THE WORK ON MAURITIUS

PAUL BADAUT

We have now a church of ninety-one members. Our tithes for 1916 amounted to \$692.60; the Sabbath school offerings for the same period were \$99.60. I send you a picture of the building we occupy as a church. We have many reasons to be thankful to God for his goodness and protecting care over us during these troublous times. We hope the work will go forward this year also. God is preparing here on Mauritius the instruments with which to open up work in Madagascar — native missionaries who are naturally suited to the hot climate and peculiar conditions in these countries.

Elijah Moikeenah is one of our workers here. I think a few details about his experience in entering the work in his own land will be of interest. Here are the facts:

In the winter of 1912-13 Sister Rosina LeMême, of Mauritius, a Presbyterian lady worker, felt she ought to go to Europe. In Switzerland she accepted the truth, and came back to Mauritius to give it to her own family. She encountered great opposition from her family and from her church. While struggling alone, she learned of the presence of a black brother who had just returned from a trip to Australia, and who was distributing literature to many on the island, and disturbing the religious peace generally. He learned with astonishment that Sister LeMême had accepted the same doctrine in Europe. They met: she a distinguished and refined lady of an honorable English and creole family, and he a simple sailor emerging from his ignorance, both of their hearts aglow with the message. But he left Mauritius for a new trip to Australia.

I came after his departure, as an answer to persistent calls from Sister LeMême, addressed to our brethren in Europe. Then this sister wrote to Brother Moikeenah, asking him to come and work at her expense as a Bible worker, on Mauritius. I learned of her plan a few months after my arrival, when this black brother landed. It was a great advantage to me to have such opportunity help. Now, these two persons have been enlisted since 1915 as workers by the European Division Conference. Sister LeMême and Brother Moikeenah are certainly most precious help for me. During 1916 these workers helped me to bring to the truth fifty souls, who have been baptized. God has directed everything in the spreading of this message on this island. From Europe and from Australia these two witnesses met and clasped hands in Mauritius.

I must not forget to tell you that



Church Building on Maritius

the mother of Brother Moikeenah has been baptized, and is working among the natives of the island. Two weeks ago she translated for me at a baptismal service, before a large audience of people assembled to see two of their members receive this sacred rite. Sister Moikeenah had done all she could to prevent her son from accepting the truth and spreading it on the island, but God's Spirit won the victory in her own heart.

VENEZUELA

W. E. BAXTER

ALTHOUGH we have been here so short a time, yet we are already hearing of interested ones in different places. Calls are coming, and it was evident almost from the first that the work would be beyond us.

As we consider the size of our field, the strange language and customs to be learned, and remember that this field has been scarcely entered, it seems that some very definite plans for work should be laid. Being late in the field, we cannot wait until these calls have ripened into demands, and then get our workers here who in most cases will have to acquire the use of the language.

Some one should be here now, getting acquainted with the people and the language, so that he will be able to answer some of these calls.

Here in Carácas we are getting names of those who wish Bible studies, and already we have enough to keep one person busy, and nearly every day brings new calls. A day or so ago a family near us sent their little boy after some Spanish tracts. They had heard of these, and wished to read them for themselves. We were glad we had some time to give them. Yesterday Brother Greenidge told me of a man who had come to him that day from La Guaira, saying he had read some of our literature and was convinced of the Sabbath truth, also of other points of the faith. He is a potter, and has a good business. I am to see him tonight.

I cannot speak the language, and it will be some time before I can. I have a teacher, however, and am hard at work with the study of it. Brother G. D. Raff is doing some visiting, but cannot give his time to this, as his work in placing the literature in the hands of the people requires all his time.

On our way down here our boat stopped two days at Curaçao, a little island twenty-eight miles long. It is about twelve hours by boat from La Guaira. This island belongs to the Dutch, but the language used is Spanish. The population is 33,361, divided as follows: Roman Catholics, 31,315; Protestants (Dutch Reform), 1,409; Jews, 613; others, 24. About seventy-five per cent of the people can read and write. We secured this information from the officers of the government, upon whom we called, and who treated us cordially.

The island is a beautiful one, and there is evidence of considerable wealth. A Dutch company is putting in a large oil refinery there. The crude oil comes from Maracaibo, Venezuela. I failed to get the figures, but it is a big concern. Curaçao has splendid connections with our field, and I am wondering if it is considered a part of it. As far as I am able to learn, there has been no work at all done on this island by our people. When the way opens, we should like to send a colporteur there.

Our country is a large one in territory, 363,822 square miles; the population about 3,000,000. These Spanish fields have been neglected, and should receive more attention than they have heretofore.

Since I began this letter, a call has come from an officer of the army here. He desires us to visit him and study with him.

Out of a population of thirty-nine million in France, only eight million are connected with any church, and there are but 300,000 Protestants.



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.

THE ADOPTED CHILD

SHE came to me, and looked into my face,
And found there what she sought.
I was asleep, I think, but felt her look.
Out of the world she chose but me to be her child,

Because she wanted me — no other.
She passed them by with pitying gaze, the other sleeping ones;
But over me she bent so long that he, the man beside her,
Pulled at her sleeve, all lovingly, and called her back

From the dim world where, face to face,
In silences supreme, our spirits met.
"This one," she said — so low he bent to hear.

"This one to be our child. Beloved, this!"
And then she hid her face from him and 'me.

'Twas thus she came to me, wise-eyed and empty-armed,
And made my life her life and her life mine,
Because she wanted me — no other!

— Lucine Finch.

OUR ADOPTED BABY

AMONG my boyhood memories, the most touching, perhaps, is one that recalls a clatter of childish feet, at church just before our morning service. It came from the vestibule, first; then from the gallery stairs; then from the gallery itself, where scores of little boys walked two and two, dressed all alike, with a procession of little girls following them. We turned and looked.

In the hush after the children had taken their seats, we heard people whisper to one another with a momentary, vague tenderness, "The orphans!"

And I remember thinking, "Isn't there somebody here, somebody rich but not happy, who will choose an orphan to adopt? What a wonderfully good deed that would be!"

Little did I imagine that the time would come when I myself would be consumed with a desire to do precisely that, yet unable to, because orphans no longer walk in processions for anybody to choose from, and because I knew not which way to turn. As little did I imagine that when the time came, I should think of adoption, not as a good deed but as the only way to appease a deep hunger of the heart. You can guess the circumstances, of course.

We were in Paris, and the month was May — the delicious month of flowers and gayety and joyous Pari-

sian sunshine, making sorrow unbearable; and weeks would have to pass ere our return home, after which we had no plan but to search, search — we had no idea where — for a child to adopt.

How the world had changed since orphans by the score came clattering to their seats in the gallery at our church! Their very asylum had vanished. Other asylums have vanished since. Soon there will be none left anywhere. Children both fatherless and motherless are being placed out in "homes with a little h." Children of poor widows are being kept with their mothers. The kindly meant, but cruel, separation of mother and child (to conceal a disgrace) is being prevented, to the advantage of the mother as well as of the child. So when we looked forward to our quest in America, it was with discouragement already upon us. Indeed, we could easily believe that rich people, in a plight like ours, had been known to offer enormous rewards.

Now, I would not have you think of us as carried away by a rash, unconsidered impulse. We had often discussed adoption. We had come near accomplishing it, once, and we had watched adoption at close range. We had also watched childless couples who, despite their grief, chose to remain childless rather than risk adoption. "But how foolish!" we exclaimed. "What possible calamity could equal the one they are needlessly enduring at present!" As we believed, the risk in adoption would not be ours; it would be the child's. How was the little creature to know how his new parents would turn out?

So you see, we had looked before leaping. I insist on this because what we finally did was done quickly and might seem to you ill-considered. We adopted a beautiful little four-months-old Frenchman in Paris.

In a flash, away went the only misgivings I had had. Even before I saw my boy, I heard his cry, and from that moment he has been our very own — flesh of our flesh, spirit of our spirit, as much *us* as we ourselves are. When we put him through his medical inspection, our hearts were in our mouths. Later on, when we took his case to court, to get it recognized officially, the suspense was awful. I confess that while the

judges were deliberating, my mind was busy with plans to take the precious infant out of France by force, if their decision went against us.

Doubtless, only a babe in arms could have become ours so completely. You have to woo an older child. Then, too, an older child's character is partly formed. There is a period of readjustment,—of struggle, perhaps,—and this can rob adoption of half its delights. But suppose that, instead, you have the pluck to take a tiny, helpless, downy-headed infant; then—well, consider.

His first words are yours—almost his first smile. His very body is what your loving care has made it. He remembers no other parents. Nor have you missed more than a few weeks of his babyhood. After a little it seems incredible that he was not born yours. You know it, but you can't for the life of you feel it.

At all events, such was our experience, and we believed that people mostly understood us. It rained congratulations. Baby's new grandparents were magnificent; nothing could have surpassed their joy when we brought our treasure home. All his new relatives joined in the welcome. Our friends loved him. Except for just one thing, it seemed that the whole world sympathized. That one was the foolish assumption, here and there, that we were philanthropists.

There certainly was something gained, I don't deny, in taking an infant out of a French orphanage, and giving him the chance of an American bringing-up; yet our motive was anything but altruistic. In fact, we were selfish. It was not for his good, really, that we adopted him; it was for our own—as a comfort, first, and then as a pet and a daily joy.

Yet, while we renounce all idea of philanthropy, we believe we have a mission, which is—to teach others the delights of adoption. Strange arguments we encounter, to be sure, when we try our hand at proselyting, not only the old, threadbare bugaboo that warns against "risks," but a still more unreasonable argument based on "ties of blood," and claims that physical parenthood is the only possible parenthood, so that you can never truly love a child unless the child is your own by birth.

And, of course, we meet arguments about heredity, which are perhaps the funniest of all. It assumes that children invariably inherit from their parents, whereas there is always the chance of their "taking" back and back and back to ancestors their parents never saw; and even traits "inherited" from parents are not necessarily inborn. Influence counts for as much as heredity, if not more. Who shall say that Thomas, Jr., comes by his genius for architecture because the blood of Thomas, Sr., runs in his veins? Quite as plausibly

it is because, sitting at a table three times a day with Thomas, Sr., Thomas, Jr., has had architecture agreeably talked into him from his babyhood up. So with moral gifts; a lot that passes for heredity is the result of precept and example. Consequently, I not only expect our adopted son to "inherit" from us, I can see him do it—as regards temperament especially. In every baby there are ten thousand possibilities. The ones that develop are the ones you have brought out.

Now, I don't deny that there is a pleasure in watching one's own peculiarities and one's wife's repeating themselves by direct and unmistakable heredity in one's child, or that this is a pleasure not provided for in adoption. But I cannot think it the highest pleasure of parentage. Indeed, I sometimes suspect it may lean a little toward egotism; and when people tell me that one's love for an adopted child must be lessened on this account, it seems to me a dreadful confession. Does love depend on egotism, and on an interest stimulated by egotism?

But suppose we grant it, for the argument's sake; what then? Honestly, I believe there is no interest more absorbing than that attending the up-bringing of an adopted child, particularly if you know next to nothing about his ancestry. There's a problem for you! There's an adventure! There's a future teeming with momentous surprises! Interesting? Why, the blindest enemy of adoption ought to see it—unless, as I sometimes surmise, the enemies of adoption are wilfully blind.

Well, more than two years have passed since we took the step these poor, blind enemies of adoption so grimly prophesied we would live to rue, and it has yielded us such wonderful happiness that no amount of trouble the young gentleman may raise from now on can ever offset it. I am not anxious, though. Of the adopted children I have known, practically all have turned out well. Of the thorough rascals I have known, not one had been adopted. And my hopefulness is sustained by what the people tell me who managed orphan asylums in the old days, or now have charge of "placing-out." Their optimism is every whit as sturdy as mine.

Indeed, so strong became our love for our adopted son that we began to think seriously of risking another venture. We hated to see the little fellow playing all by himself, and we dreaded the effect of his being an only child, but it was not on his account wholly that we wanted to adopt another. You would have been convinced of that if you had been with us the day a morning paper brought us the advertisement, "For adoption: Blue-eyed Baby Girl."

As matters stood, just then, we were forced to wait, but the excitement had its effect, despite that. It was definitely understood between us that sometime—soon, we hoped—we were to adopt a second child.

Whereas—well, you know what can befall the "best-laid schemes of mice and men." From the next room, as I write, come the happy cooings of a blue-eyed baby boy, not adopted—our own in every sense—born to us. Bless him!

You see now why I feel that I can speak with some authority regarding adoption. We have looked at it from all sides. And I must say we seem incorrigible to the people who expected us to be disillusioned.

We heard from them the very first thing—in a friendly way, it is true, but nevertheless implying that we were the victims of a huge, huge joke. At last, thought they, we should wake up, and discover what a hollow, insipid, sham substitute for parenthood adoption really was.

Considering that we were committed to adoption, and bound to stand by it to the end, this struck me as outrageous, till I recognized that something extravagantly kind and generous went with it. People said we "deserved" to have a baby "of our own." As if the adopted child were not our own, and as if our present good fortune were a reward of merit for adopting him!

I was furious—not only angry, but scared. What if the outsiders' ideas should prove themselves true after all? I blazed with a fierce jealousy on our adopted boy's behalf. What a pity, yes, and what a shame, if the newcomer should stand between us and the handsome, golden-haired, brown-eyed youngster we had adored so long, and to whom we owed a debt of everlasting gratitude!

Happily, I realized that our very wrath showed the thing to be quite out of the question. But, even if I had failed to realize this, there came plenty of other proofs. For weeks, I journeyed back and forth between the house and the hospital. I would kiss the soft, warm little forehead of the son that had been born to us, then go home and be welcomed with mad outbursts of affection by the son we had adopted. Could I discover any difference in our love for those two? Could their mother? Could anybody looking on? Impossible!

At one point, however, my theories have broken down. I used to claim that it was only of an adopted child that one could say, shamelessly, "Isn't he a beauty? Isn't he a treasure? Isn't he the brightest, funniest, pluckiest little shaver alive?" This, I argued, was the unique advantage of adoption. Nonsense! I am just as scandalously outspoken in my praise of our new baby boy.—*Woman's Home Companion.*

"SOMEBODY TO LOVE ME"

A FEW years ago, the superintendent of the "Little Wanderers' Home," in a distant city, received one morning a request from the judge that he would come up to the courtroom. He complied, and found there a group of seven little girls, dirty, ragged, and forlorn. The judge, pointing to them, utterly friendless and homeless, said, "Mr. T., can you take any of them?"

"Certainly, I can take them all," was the prompt reply.

"But what in the world can you do with all?" asked the judge.

"I'll make women of them."

The judge singled out one, even worse in appearance than the rest, and asked again, "What can you do with that one?"

"I'll make a woman of her!" Mr. T. replied firmly and hopefully.

The children were washed and supplied with good suppers and beds. The next morning they went into the schoolroom with the other children. Mary was the little girl whose chance for better things the judge thought small. During the forenoon the teacher said: "I never saw a child like that. I have tried for an hour to get a smile, but failed."

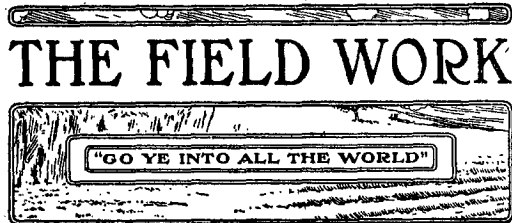
After school Mr. T. called her into his office, and said, pleasantly, "Mary, I used to have a little girl who would wait on me, and sit on my knee, and I loved her very much. A kind man and woman have adopted her, and I would like you to take her place. Will you?"

A gleam of light lifted over the poor child's face as she began to understand him. He gave her a penny, and told her she might go to a shop and get some candy. While she was away, he took two or three newspapers, tore them into pieces, and scattered them about the room. When she returned in a few minutes, he said: "Mary, will you clear up my office a little for me? Pick up those papers, and make it look nice, please."

She went to work with a will. A little more of this sort of management wrought the desired result. She went into the schoolroom after dinner with so changed a look and bearing that the teacher was astonished. The child's face was absolutely radiant, and he asked, "Mary, what is it? What makes you look so happy?"

"Oh, I've got some one to love me! somebody to love me!" the child answered, earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful hope. She could not at first believe in the reality of kindness or joy for her. It was the certainty that some one loved her, and desired her affection, that so lighted the child's soul and glorified her face.—*Selected.*



THE PHILADELPHIA MEETINGS

At the time of this writing, May 11, we have held the eleventh Sunday night service, with a crowded house, as usual. The Garrick Theater, where we have been holding our meetings, is immediately opposite John Wanamaker's mammoth department store, and has a seating capacity of over two thousand.

The interest everywhere is deep and widespread. I am constantly receiving through the mail requests for one or two of my lectures in printed form, or for all the sermons printed together in book form. These requests come from all classes of people.

Up to the present time sixty-seven persons have publicly declared that they are keeping the Sabbath as the result of these sermons. Our first class in baptism numbers twenty-five. Among those who have accepted the truth is a minister, who will be in this baptismal class. His daughter also has accepted the truth and is preparing for baptism.

Another pastor told me yesterday morning that the lectures have made such an impression on him that he has influenced a number of young ministers also to attend the meetings, and that he himself is under deep conviction, and does not see any other thing to do than to come and join me in preaching this message.

The articles in the newspapers have been read all the way from Syracuse, N. Y., to Orlando, Fla. I know this from my correspondence, which has been very heavy from all parts. One drunkard sends us word that, convicted through these meetings, he has given up his drink, and is now having the blessing asked at meals.

As a band of workers in Philadelphia we believe the hour has dawned to proclaim the truth more boldly, and to expect the Lord to establish the work of our hands.

B. G. WILKINSON.

THE JEWISH ATTITUDE ON CHRISTIAN SABBATH KEEPING

IN THE REVIEW AND HERALD of April 26, we find the following statement in the last paragraph of the first column of the last page of the paper: "Fourteen new converts . . . have signified their intention of keeping the Sabbath. . . . One of the men who answered the call is manager in a big tire shop. He went to his employer Monday morning and told him that he was going to keep the Sabbath. His employer, a Jew, said he admired a man who would keep the true Sabbath, and that our brother could have the Sabbath, and that he would give him a raise in wages of five dollars a week."

This certainly is an interesting statement. It shows the attitude of the Jews toward Christian Sabbath keepers. While the Jews do not keep the Sabbath as they used to, they are still inwardly loyal to its belief, and admire the man or the woman who in these days of stress and competition will determine to observe it. Instead of discharging the man, the Jewish employer raised the man's wages five dollars a week. Not often do we come across an experience of this kind. Does not this indicate that there are honest Jews who appreciate devotion and loyalty to God? We are not writing this because the man raised the employee's wages; we wish to emphasize the point that there are still honest Jews who appreciate men's convictions.

It should be borne in mind, however, that the Jews have some cause for their preju-

dice against Christianity. Many professed Christians have a strong dislike toward the Jews; and this intense feeling of race prejudice has existed for centuries. Very few people have taken any interest in these lost sheep. To the Jew, then, Christianity has been anything but desirable. The servant of the Lord has said of the Jews: "It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands." To see a person who calls himself a follower of Christ accept the seventh-day Sabbath, running the risk of losing his position, is an unusual thing to a son of Abraham, and he appreciates it.

The writer well remembers some years ago when a Jewish employer had in his factory about seventy-five Jewish employees and one Seventh-day Adventist young man. This young man, being a loyal Sabbath keeper, made it clear to his employer that he could not work on the Sabbath. All the Jews worked. The young man finally left to go to school. When the employer learned that he had returned home from school, he sent for him, and offered to raise his wages nearly two dollars a week, and give him the Sabbath off. The Jewish employees said that they had to work on the Sabbath.

Is there not great need of enlightening these Jewish people? It is information the Jews need, and when they get this information, the Holy Spirit will be able to impress their hearts. It is very hard to interest the Jews in Christian services; they will not attend them. One of our brethren who is working in a large city, and who has had a wide acquaintance with the Jews, decided to encourage them to attend the services he was holding. He got out some interesting announcements, and had them printed in Yiddish. They looked good, and were all right. I understand there were about a dozen out to service. Somehow a Christian service does not appeal to the Jew.

However, the Jews will read. They are free to read, and they are willing to read; and there is no literature more interesting to them than that of Seventh-day Adventists. This literature will give them information. It will create a desire in their hearts to know more about these Christian Sabbath keepers, and in God's own time, he will impress them with his truth.

One of the workers who is handling literature writes: "I have been working with the Yiddish magazine among the Jews, and am greatly encouraged with the success I have had. Nearly every Jew who reads Yiddish buys the magazine, if canvassed, and seems glad to get it. I also take some Hebrew tracts to give to those who cannot read Yiddish. I have had good success selling 'The World's Crisis.' I am crippled and cannot walk very far at one time, but for the time I have put in, my success has seemed wonderful to me. To the Lord I give all the praise."—Mrs. Julia Bradley, in *Southern Union Worker*. Many others have written me that they are well received by the Jews as they meet them with the Yiddish magazine. Thousands of these magazines have been sold, and tens of thousands more should be sold. From the Atlantic to the Pacific there are people who are working with this magazine; and while the company of workers is not large, those who are laboring among these lost sheep of Israel are meeting with encouragement. This is as it should be.

Many years ago it was said that we could not reach the Jews in any other way than through publications. See "Testimonies for the Church," Vol. III, page 206. Then why not inform the Jews through this

medium? Why not give them the opportunity to learn of the wonderful work which God is doing through Gentiles in encouraging many to keep the seventh-day Sabbath as the Lord's holy day?

There ought to be scores of our people today working with this Yiddish magazine among the Jews in the cities of this country, calling their attention to the work which God is doing through this people. Do not talk to them about our missions or missionary work. Say nothing to them about our Christian evangelization. Tell them that you are a Christian Sabbath keeper, that you observe the Sabbath from Friday evening sunset to Saturday evening sunset. Tell them that you do not eat swine's flesh; that you believe in all the Holy Bible; that you believe in the Messiah; that you are one of thousands of people who are bringing this information to all the races of earth. Tell them that you are bringing the light of the Sabbath to all the people of the world. This will have an influence among the Jews. May we awaken, and remember these Jewish people with the bread of life which the Lord has given to us.

Another issue of the Yiddish magazine, the *Messenger*, is just from the press. It is an interesting number, and is well illustrated. It is especially adapted to the Jewish people who speak Yiddish. There are hundreds of thousands of these in our land, especially in our cities. Write to your tract society for a supply of the Yiddish magazine, and then follow the suggestions given, and with the blessing of God you will have success. I shall be pleased to hear from any who are circulating this literature, and especially from those who need any suggestions to assist them in reaching the Jews. My post-office address is South Lancaster, Mass. F. C. GILBERT.

BECHUANALAND, AFRICA

For years Africa to me was, from a distance, a place of much interest and fascination. Little did I expect ever to be found away up here engaged in evangelistic work for its people.

Much of the gloss and glitter of novelty has vanished since we landed here seven months ago, and Africa to us has become a land very similar to other lands. Its people, its products, and its customs have their own peculiarities, but as these become familiar to us, we find that, after all, we are all human beings and differ but slightly.

The pioneers of this country were, and are, hardy, venturesome, and daring, and one often still sees a strapping Dutch farmer, with trousers made of skin, and shoes of his own manufacture, which are worn without socks, come in from the back veldt with a span of sixteen donkeys, his wagon loaded with goatskins and sheepskins, and farm produce, and his wife and children on top of the load, under a frame on the back end of the wagon, covered with "American duck."

These men for years knew no literature but the Bible, and their knowledge of the Scriptures is very praiseworthy. They conduct morning worship before breakfast, and in the evening after supper again have a long service. On the whole, here in Africa I find them much more inclined to religious things than Englishmen.

Donkeys and oxen are chiefly employed in transport work, as horses are expensive, food for them is not obtainable on the veldt, and "horse sickness" kills them off in great numbers, especially in the rainy season, which comes on in the latter end of January.

Most of the manual labor is done by the natives, superintended by white men. Natives on the railway line are paid three shillings a day. On the farms, as a rule, they receive ten shillings or twenty shillings a month, and food. Servant girls receive ten shillings a month, and work twelve hours a day. The services of a native man can be secured for a full day's work for one shilling.

One thing which I have noticed about the natives is this: You never see them angry. They are always pleasant, and a small kindness is much appreciated. These people are very susceptible to gospel influences, and are beautiful singers, especially in chorus.

A native woman will carry a kerosene tin full of water on her head, and a baby on her back, for a mile, and chatter and laugh all the way, and show no signs of discomfort or fatigue.

These people, Dutch, English, and native, have had very little done for them by religious denominations in comparison with the people in many other parts of the world. We are seven hundred and thirty-one miles from Cape Town, and there is not one white Seventh-day Adventist worker between us and the Cape, and one can travel one thousand miles north from here and not find one white Seventh-day Adventist worker on the main railway line.

The people of the United States have had a thousand more chances to hear the truth for our day than these people have had, yet these people are just as good, and clever, and honest, and God-fearing as the people in America. Our conferences here have, as a rule, two preachers to each conference, and one Bible worker, or none, perhaps.

We have been in this place since June, and have a company of over forty Sabbath keepers. Six of our young people are going to the Cape college this year; and this quarter this new company has sent to the treasury more than £60 in cash. This shows that these people readily accept the truth, and are open handed. Besides this, they have contributed sufficient to pay the running expenses of this mission, and that is a respectable sum.

Many more laborers will no doubt have to be sent into this country, if we are to see the work finished here and a people prepared for the coming of the Lord in the clouds of glory.

If you are called to this country for work, do not be afraid to come. Be sure your heart is in the right place, and that you are willing to leave your country, your kindred, and your father's house. There are great possibilities here for those who are wholly and entirely in the truth, in touch with God, and filled with his Holy Spirit. And in the kingdom of the saints it will be a great pleasure to see some who have reached the kingdom of God through your labors and instrumentality in "Darkest Africa." C. A. PAAP.

TEMPERANCE EXERCISES AT TAMPA, FLA.

THE Second Seventh-day Adventist church of Tampa held its second annual temperance educational program at the Allen Temple African Methodist Episcopal church, April 26. The house was filled, and all seemed to enjoy the recitations, songs, and addresses.

Eighteen large temperance bulletins were hung on the inside walls of the church, warning against the evil effects of strong drink. A large cloth sign was placed at the front entrance to the church, announcing the exercises, three days before the date. Two of the city's leading pastors gave short addresses. The *Temperance Instructor* was distributed, and the offering amounted to \$10.68. Pledge cards were given to those who wished to break their allegiance to King Alcohol. Mrs. A. E. NUGEST.

WALLA WALLA COLLEGE

THE spring week of prayer at Walla Walla College was a season of special refreshing, as the regular week of prayer had previously been. Elder C. S. Prout, of Boise, Idaho, conducted the services. The earnest talks on deeper consecration and advancement in the Christian life met with a hearty response throughout the college. The work was progressive, and at the last meeting a large number signified their in-

tention of more earnestness in their experience, and several made a start in the Christian life. Throughout the year not fewer than twenty-five have been baptized and united with the church. The Lord's blessing has been upon the work, and to him praise is due. E. C. KELLOGG.

Missionary Volunteer Department

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THE SENIOR BIBLE YEAR ASSIGNMENT

June 10. Job 25-28: Third speech of Bildad; answer of Job.
 June 11. Job 29-31: Conclusion of Job's answer.
 June 12. Job 32-34: First part of Elihu's argument.
 June 13. Job 35-37: Conclusion of Elihu's argument.
 June 14. Job 38-42: Address of Jehovah; answers of Job; conclusion.
 June 15. Psalms 1-9: Contrast of the godly and the wicked.
 June 16. Psalms 10-17: The power of the wicked.

"I OPENED the old, old Bible,
 And looked at a page of Psalms,
 Till the wintry sea of my trouble
 Was soothed by its summer calms;

"For the words that have helped so many,
 And that ages have made more dear,
 Seemed new in their power to comfort
 As they brought me my word of cheer."

A PSALM OF ADORATION

THE beautiful exclamation at the beginning and at the end of the eighth psalm incloses it "as a jewel in a setting;" and it is a jewel—a veritable treasure house. The whole psalm seems to be an outburst of strong feeling, as if long, silent thinking about God and his dealing with man finally overflowed in speech. It must have been the mighty sky into which the psalmist gazed; for somehow it is more overwhelming than the blue canopy of day. Truly, as one has said, "light conceals and darkness unveils the solemn glories." After you have read some of the psalmist's thoughts after him, will you not go out and try to read God's message to you in the starry heavens?

But while the psalmist mentions the heavens, they are not his theme. He speaks of man and his noble trust, but these are not his theme. The uppermost thought in his mind seems to have been the name of the Lord and the Lord's miraculous dealings with man. The world is only a speck in God's great universe, and man only an atom on it. The brief life of man is but a hair-breadth compared with those of the "shining ancients" of the starry heavens. And still—wonder of wonders!—out of such frail material as the speech of his children he builds a tower of strength. From the weakest material he builds his strongest fortress. Yes, God makes the life of a true Christian the clearest and mightiest revelation of his love and power,—mightier than the arguments of the eternal heavens. No other power can still the restless enemy of truth as quickly as can the daily life of the true Christian.

How very great God is to be able to use man—poor, insignificant man—as the best medium for interpreting his love and power! What condescending love to make man the ruler of the earth! This psalm is a masterpiece. Nothing mars its beauty. The artist pictures the divine plan for man; he does not darken the ideal man with the shadow of the fall; and doubtless this is why many consider this eighth psalm a

prophecy of Christ. This it may be, but it is also a picture of God's plan for man.

Again the writer of this beautiful psalm seems to be lost in contemplation; and as he glides out on thoughts too deep for words, he exclaims, as he did at the beginning, "O Lord our Lord, how excellent is thy name in all the earth!"

MATILDA ERICKSON.

Publishing Department

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

THE SUMMARY

OUR world-wide colporteur work as presented in this summary represents what was done by 914 colporteurs who report a total of 76,506 hours' work, with an average of \$1.34 an hour in sales; while for April, 1916, 1,003 colporteurs reported 98,788 hours, with an average of only 95 cents an hour. Thus it can be seen that a 9½ per cent increase in sales is shown with nearly nine per cent decrease in the number of colporteurs reporting.

Truly, nothing is too hard for the Lord. Notwithstanding the "troublous times," the wall was builded around Jerusalem in Nehemiah's day. That was the work to be done at that time, and the Lord restrained the powers that would hinder. He will do the same for his people today who are verily building the wall round about Jerusalem. Whether the workers be few or many, the work will be completed on schedule time.

W. W. EASTMAN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

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

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

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

April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.

In a recent letter, Brother C. E. Weeks, general secretary of the Publishing Department of the Asiatic Division Conference, writes:

"I was glad to learn of the prosperous year that you have had at the Review and Herald office. It is truly marvelous the way that God has blessed our publishing houses during recent years. Our stronger houses are now getting to the place where they will be able to give some very definite and substantial help to the regions beyond. We must take steps out in these fields to get our printing plants on a more substantial basis. Thus far they have operated on the appropriations from the homeland. They have had no working capital. We must give them some money and place them on their feet, and then make the wholesale price of our literature such as will enable these houses to grow and increase their working capital, in order that they may properly care for the increasing business."

In a recent letter Brother C. H. Jones says: "You will be glad to learn that we are rushed with work in every department of the office, particularly in the typeroom, pressroom, and bindery. We are working long hours, and expect to put on two shifts just as soon as we can find the men. Never before have I seen so much work piled up ahead of us. The Lord is certainly greatly blessing, and we hope and pray that the literature that goes out may be the means of bringing many souls to a saving knowledge of the truth."

COLPORTEURS' SUMMARY FOR APRIL, 1917

	Agents	Hours	BOOKS		No. copies	PERIODICALS		
			Value 1917	Value 1916		Value 1917	Value 1916	
ATLANTIC								
E. New York	18	1527	\$ 1342.50	\$ 2720.50	666	\$ 66.60	\$ 61.60	
Gr. New York	14	1299	1499.00	657.85	6574	657.40	323.60	
Maine	5	371	540.82	755.65	2153	215.30	13.00	
Massachusetts	11	793	807.47	932.15	7530	753.00	505.90	
N. New England	.....	.....	.....	263.75	900	90.00	140.00
S. New England	8	477	704.25	1417.05	2175	217.50	84.00	
W. New York	15	975	938.01	119.57	2002	200.20	131.00	
Totals	71	5442	5832.05	6866.52	22000	2200.00	1259.10	
COLUMBIA								
Chesapeake	2	198	309.00	1677.35	6243	624.30	43.20	
Dist. of Columbia	8	244	528.25	950.85	5660	566.00	66.30	
E. Pennsylvania	10	1029	1299.75	545.40	6114	611.40	180.30	
New Jersey	.....	.....	.....	402.45	6495	649.50	54.50
Ohio	20	1623	2116.40	2709.05	5705	570.50	280.40	
Virginia	4	413	635.00	1067.60	1540	154.00	72.80	
W. Pennsylvania	13	1159	2771.20	1631.60	6993	699.30	153.00	
West Virginia	8	899	1501.55	1634.80	1399	139.90	75.50	
Miscellaneous	.....	.....	.....	.....	7480	748.00	.....
Totals	65	5565	9161.15	10619.10	47629	4762.90	926.00	
LAKE UNION								
E. Michigan	11	612	707.80	608.20	1728	172.80	120.10	
Indiana	18	1911	2362.67	689.10	1336	133.60	6.00	
N. Illinois	10	801	755.64	702.50	3346	334.60	60.20	
N. Michigan	7	897	1027.75	343.75	226	22.60	20.00	
S. Illinois	27	2316	2784.02	2255.52	1283	128.30	25.30	
N. Wisconsin	2	157	166.65	.....	279	27.90	.....
S. Wisconsin	8	662	978.90	300.00	1657	165.70	89.80	
W. Michigan	8	509	325.03	540.60	223	22.30	108.00	
Totals	91	7865	9108.46	5439.67	10078	1007.80	429.40	
EASTERN CANADIAN								
Maritime	.....	.....	.....	312.70	100	10.00	32.50
Ontario	8	333	524.00	551.90	1462	146.20	151.10	
Quebec	.....	.....	.....	1.70	70	7.00	5.50
Newfoundland	.....	.....	.....	.60	.....	.....	.....
Totals	8	333	524.00	866.90	1632	163.20	189.10	
SOUTHERN								
Alabama	12	1340	2086.30	1252.95	956	95.60	71.00	
Kentucky	14	1449	2603.40	2059.26	1887	188.70	18.00	
Louisiana	7	985	2611.60	1431.50	1100	110.00	45.50	
Mississippi	18	1692	5333.57	4713.05	358	35.80	83.00	
Tennessee River	30	1314	1105.50	1112.40	1397	139.70	47.10	
Totals	81	6780	13740.37	10569.16	5698	569.80	264.60	
SOUTHEASTERN								
Cumberland	8	580	600.80	722.60	1670	167.00	33.50	
Florida	14	1201	1355.10	1099.03	3552	355.20	32.30	
Georgia	11	870	1202.20	940.30	1564	156.40	97.60	
North Carolina	13	1569	2191.60	1989.65	3261	326.10	77.00	
South Carolina	4	397	319.20	1003.45	750	75.00	37.00	
Totals	50	4617	5668.90	5755.03	10797	1079.70	277.40	
SOUTHWESTERN								
Arkansas	13	1556	3888.80	1873.61	1289	128.90	.....
N. Texas	18	1050	1628.70	1643.50	1137	113.70	28.00	
Oklahoma	28	2379	3809.70	1100.55	1139	113.90	4.10	
S. Texas	16	712	1533.90	2006.95	1240	124.00	172.50	
Texico	12	791	936.05	491.40	1036	103.60	85.00	
Totals	87	6488	11797.15	7116.01	5841	584.10	289.60	
CENTRAL								
Colorado	5	342	248.80	277.00	2299	229.90	28.50	
Kansas	12	1560	1192.45	2356.95	1578	157.80	70.80	
Missouri	7	1056	1324.60	1144.10	1538	153.80	140.11	
Nebraska	4	487	398.95	1094.35	1454	145.40	15.50	
Wyoming	2	193	295.00	701.55	157	15.70	.70	
Totals	30	3638	3459.80	5573.95	7026	702.60	255.61	
NORTHERN								
Iowa	4	305	265.05	1472.20	4535	453.50	282.50	
Minnesota	6	593	794.77	529.35	3952	395.20	559.60	
North Dakota	3	241	347.00	164.55	883	88.30	109.00	
South Dakota	.....	.....	.....	679.00	639	63.90	7.00
Totals	13	1139	1406.82	2845.10	10009	1000.90	958.10	
PACIFIC								
Arizona	7	796	2440.40	350.00	100	10.00	51.30	
California	5	346	348.70	233.75	2601	260.10	223.00	
Can. California	5	326	493.85	614.95	1665	166.50	126.50	
Inter-Mountain	4	332	571.75	853.40	125	12.50	24.90	
N. California	4	266	306.87	1112.70	437	43.70	14.50	
N. W. California	2	105	134.25	276.70	.....	.....	.....
S. E. California	2	80	257.50	60.25	747	74.70	.....
S. California	3	168	257.70	45.10	1405	140.50	269.00	
Totals	32	2419	4811.02	3546.85	7080	708.00	709.20	

NORTH PACIFIC

Montana	-----	\$-----	\$-----	1521	\$ 152.10	\$ 86.60
S. Idaho	-----	-----	510.50	82	8.20	38.60
S. Oregon	-----	-----	-----	765	76.50	6.00
Upper Columbia	3	324	662.75	195	19.50	80.00
W. Oregon	5	431	323.30	458.00	1795	179.50
W. Washington	4	235	407.60	526.30	2406	240.60
Totals	12	990	1393.65	1494.80	6764	676.40

WESTERN CANADIAN

Alberta	-----	-----	-----	1680	168.00	115.00
British Columbia	-----	-----	-----	382	38.20	18.50
Manitoba	1	157	162.00	577	57.70	83.00
Saskatchewan	-----	-----	-----	1206	120.60	31.40
Totals	1	157	162.00	3845	384.50	247.90

Foreign and Miscellaneous ----- 2971 297.10 641.70

Mailing lists ----- 60186 6018.60 2984.30

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	55	4664	\$ 7040.74	7738.60	4315	562.02	1159.39
British	22	2181	1546.53	1068.18	118197	2388.68	2888.34
Scandinavian	97	9699	10066.24	6617.91	11174	676.72	1875.41
Latin	12	1404	683.62	795.16	4531	121.78	143.08
Central European	-----	-----	-----	2594.94	-----	-----	743.62
Danube	-----	-----	-----	1376.12	-----	-----	1.95
E. German	-----	-----	-----	2453.98	-----	-----	1881.04
W. German	-----	-----	-----	1933.40	-----	-----	1608.71
South African	23	1227	2611.92	1367.28	1167	35.16	76.74
India	3	204	726.96	682.06	8894	201.56	180.66
Korean	28	-----	16.83	93.87	2522	63.05	89.55
China	-----	-----	-----	1.32	-----	-----	296.03
Japan	-----	-----	15.95	50.14	1329	51.05	80.12
Philippine	26	2675	1392.00	-----	3500	175.00	-----
Hawaiian	1	141	307.25	204.70	150	15.00	45.00
Guatemala	1	105	228.00	-----	-----	-----	-----
Canary Islands	-----	-----	-----	5.40	-----	-----	-----
Porto Rican	5	315	1114.83	1031.85	-----	-----	-----
Cuban	11	1145	1680.90	1670.95	-----	-----	-----
S. Honduras	3	295	891.50	-----	50	5.00	-----
W. Caribbean	6	158	828.70	-----	-----	-----	-----
Brazilian	48	4763	2591.78	3687.40	-----	-----	-----
Austral	32	2097	4233.61	-----	-----	130.11	-----
Totals, foreign	373	31073	35977.36	33373.26	155829	4425.13	11069.64
Totals, N. America	541	45433	67065.37	60693.09	201556	20155.60	9821.71

Grand Totals 914 76506 \$103042.73 \$94066.35 357385 \$24580.73 \$20891.35

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	-----
June	137838.38	137373.06	153480.96	151199.10	174415.86	-----
July	156166.90	140576.24	199116.62	170546.02	192033.15	-----
August	103165.69	111660.64	105391.65	118773.18	143185.26	-----
September	67551.70	73732.14	74359.96	78364.70	96001.38	-----
October	70219.70	84015.90	60357.25	76102.53	85128.41	-----
November	77424.87	73949.68	57388.95	69660.16	86248.56	-----
December	57291.91	59749.92	57496.17	69145.88	71060.56	-----
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	-----

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1914	1915	1916	1917	1914	1915	1916
January †	152971	170760	177107	104517	July	211040	150880
February	242627	134619	222470	129591	August	171451	152273
March	224757	341059	154019	107703	September	164860	130465
April	162027	183280	98217	201556	October	174182	123027
May	168934	158114	117917	-----	November	142040	98174
June	189897	159635	154701	-----	December	143190	107229
Totals	-----	-----	-----	-----	-----	2147976	1909515

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

Medical Missionary Department

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

WASHINGTON (D. C.) SANITARIUM

DURING the past year the Washington Sanitarium has enjoyed a patronage of patients far in excess of that of the previous year, which was the largest in the history of the institution up to that time.

The sanitarium management has had in mind three chief objects in the conduct of

the work: First, the providing of a place to care for our sick and invalid laborers and church members; second, the maintaining of a high Christian standard, and the bringing of the institution to the highest degree of efficiency in medical and surgical skill, that the results attained may commend themselves to the general public and attract many to the institution because of its high moral character and scientific efficiency, and thereby favorably impress them with the message which Seventh-day Adventists are endeavoring to bear to the world; third, that the Washington Sanitarium may stand as a very strong training center for medical missionary workers.

In the carrying out of these plans, the sanitarium management has come to an understanding with the conferences embraced in its constituency and with our

near-by institutions, whereby Seventh-day Adventists may receive the benefits of the institutions in medical and surgical care in times of illness, at a very nominal rate, when such arrangements are made through conference officials or through those in charge of the institutions.

To accomplish the second object, the sanitarium has done much to improve its general facilities, having added during the past year the necessary equipment for doing thorough work in the diagnosis of disease. The men's treatment-room has recently been fitted with new equipment throughout, and is entirely adequate in capacity and sufficiently modern and convenient in its construction and arrangement to commend itself to the class of prominent men who are now the constant guests of the sanitarium. The ladies' bathroom is being enlarged and remodeled. This work will be completed within the next few weeks, when the ladies' bathroom will compare well with the new treatment-room for men.

These improvements will give our work the standing which it should have at the nation's capital. Our institution here is well known in government circles. Members of the House and Senate are frequent visitors. As many as four Congressmen and two Senators were here in the institution at one time. Recently the President's physician has made several visits to our institution, and has commended our work in very high terms.

A few improvements have been added to the X-ray equipment, thus perfecting this valuable aid in the work of diagnosis. The results thus secured we believe have accounted largely for the very flourishing and overcrowding patronage which the institution has had this year. At the present writing the sanitarium is crowded, with every available room in both the main building and annex occupied, and a number of rooms engaged as soon as vacated. We have now reached the maximum in patronage, until some relief comes by the addition of more room.

The hospital, situated at the corner of Sixth and N Streets., S. W. Washington, has likewise been crowded, and is able to carry on its work, even with the high price of commodities, at the same rates on which it was working a year ago.

The very great increase of patronage at the sanitarium has made possible the training of a larger number of nurses, and the board has made plans for emphasizing this third feature of sanitarium work. Nurses are taken for three years' training, and are required to have had ten grades of school work, or two years of high school. They must come well recommended as to health, character, and adaptability, and are placed upon active medical duty shortly after matriculation. The sanitarium now gives to nurses a complete schedule of work in medical nursing, in the care of nervous cases, in surgical nursing, community work, dispensary work, and outpatient work, in the operating-room, in infant feeding, in the care and nursing of invalid children, and in the care of maternity cases both in the home and in the ward.

Part of this work has of necessity to be arranged for in connection with the summer camp hospital in the city of Washington and the Children's Hospital in Baltimore. So the nurses of this institution are now given a training as broad as that provided by any hospital, and are enabled to meet the standards required of a trained nurse. The fact that a large per cent of the graduates of this institution go to mission fields, while the others carry on the treatment-room and hospital work in this land, makes this feature of the sanitarium a profitable one to this cause, and provides a safe means for the young men and women of this denomination to acquire a profession that will be very useful, no matter what may be their vocation in the future. This course is especially helpful to missionary laborers.

Every effort will be put forth to continue to strengthen the work of the institution, that it may stand for the best in the train-

ing of nurses, as well as in the care of the invalid sick. We desire to express our very great appreciation of God's preserving care over our work up to the present, and gratitude for the prosperity that has attended our efforts, though the sanitarium has undertaken no special advertising save conscientious care of its patients.

H. W. MILLER, M. D.

A MONTH AT THE LOMA LINDA SANITARIUM

THAT the work of the Loma Linda Sanitarium is of a high grade, meeting in a very definite manner many ideals of true sanitarium work, is evident to any one who can spend a little time in the institution. The month we spent there was a very pleasant one, filled with satisfaction, especially because of the opportunity it gave for careful observation.

The patronage for some time has been unusually heavy. To give needed accommodations to all, occasioned no little perplexity. The business manager was sleeping on a couch in a doctor's office. One of the physicians had to make a sleeping-room of his office at night. The matron, Mrs. G. A. Irwin, gave up her room to make place for new guests.

A gratifying feature was that the patronage was of a substantial class, evidently the result of good foundation work in the past. Some had come because others had recommended the institution to them. A few were permanent in their stay. It was clear that an educational process had been followed to develop a constituency.

On Sundays a number of people come to the Sanitarium for dinner. This is a feature of considerable interest, there being at times so many Sunday dinner guests that the large dining-room has to be seated three times to accommodate all. People from Redlands, Riverside, and more distant places, often engage tables in advance.

One guest is known for his enthusiastic support of the sanitarium. Occasionally he announces through the newspaper of his city, eighty miles away, that he is going to make an auto trip to the Loma Linda Sanitarium, and that he will give free transportation to those who wish to accompany him. Sometimes there are more to accept his offer than his large auto can hold.

The spirit of general satisfaction prevailing was quite marked. During our whole stay we did not hear a single word of complaint from patient or helper. Things were running under high pressure, and there must have been the usual occasion for friction and complaint, but apparently there was an influence strong enough to counteract any tendency to find fault.

Judging from all indications, the medical part of the work was being conducted satisfactorily. All the doctors were kept busy. The superintendent, Dr. T. J. Evans, might be seen at any time from early morning till late at night busily engaged in duties that called him to various places about the institution.

Careful attention is given to keeping the patients properly entertained. Nearly every evening is occupied by a parlor exercise of some kind, all strictly high class. Medical lectures are held, and instructive talks on popular topics are given, while the question box is also used as a means of enlightenment. Song services and Bible studies are held. The attendance at these various exercises is good.

The morning worship hour seemed well appreciated. The attendance was usually good. I heard many expressions of pleasure over the services. Elder G. B. Starr is chaplain. His long connection with, and his deep interest in, his sanitarium work, together with his experience in evangelical work, find a splendid field here. Sisters Starr and Boyd assist in giving Bible studies to interested ones. Other workers, both physicians and ministers, help as occasion demands. The combination of field

and workers is a good one for large returns.

The report of the business manager, L. M. Bowen, at the constituency meeting was encouraging. It was felt, and expressed by a number, that the financial outlook was hopeful, and that the relation of liabilities and resources was evidently improving.

The impression received in regard to the medical school was that its work is carried on in a most earnest manner, and that we have in its faculty at Loma Linda a company of true, loyal people. The missionary phase of our medical work was being emphasized, both by precept and in field experience. Special study was being given by the faculty to the underlying principles of healthful living and rational therapeutics, as presented through the Spirit of prophecy.

The Loma Linda Sanitarium gives us a most creditable representation. It is known as a Seventh-day Adventist institution, and it is conducted in harmony with our distinctive principles. To judge from the conversation one hears among the patients, the sanitarium is highly regarded for its particular work. A favorable location, an ample equipment, and a competent staff of workers combine to give an efficient service, which is making fast friends and building a strong patronage.

L. A. HANSEN.

Religious Liberty Department

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

RELIGIOUS DISSENTERS FIND ASYLUM IN AMERICA

IT were vain to attempt to connect the Reformation of the sixteenth century directly with the flight of dissenters to the shores of America a century later. The Renaissance, the invention of the art of printing from movable types, the Protestant Reformation of the sixteenth century, the break of the English church with Rome, the revolt of the English and Scotch Puritans from the abuses of English episcopacy, all followed in logical sequence. Each in its turn made the next step not only inevitable, but comparatively easy.

When Henry VIII and his Parliament challenged the authority of the Pope, it was inevitable that their own authority would be challenged. If they could establish a church, other men could do the same. The events of the half century between Henry VIII and James I only made this conclusion the more inevitable.

The original Puritans whom James compelled to flee the kingdom were those who sought to reform the Church of England from the inside. Failing in this, as such efforts always fail, many of them withdrew and set up for themselves. These were known as Separatists.

Meeting persecution at the hands of the authorities of the established church, some of the Puritans—most of them Brownist Separatists—sought asylum in Holland, and many of these finally came to America, thus becoming Pilgrim Puritans. These are now known as the Pilgrim Fathers, meaning those who came over in the "Mayflower" and formed Plymouth colony, December, 1620.

"The Pilgrim or Plymouth colony were Separatists," remarks Straus, "and were associated as a distinct church before they left Holland. In this, as in their subsequent ecclesiastical organization, each church was independent of all others. Another principle of the Plymouth church was that the state had no right to punish for ecclesiastical censures, as they were spiritual, and it had no authority to inflict for

such censures temporal penalties. These principles were a logical result of the causes which drove them out of England and prompted their emigration. For this reason we find these colonists manifesting in their subsequent history a more tolerant and humane spirit than the [Massachusetts] Bay colonists. They counseled moderation toward Quakers, and they were never guilty of hanging witches."—*Roger Williams, the Pioneer of Religious Liberty*, Oscar S. Straus, p. 16. New York: The Century Company, 1894.

Of the later and in a short time larger colony on Massachusetts Bay, Straus says: "The Massachusetts colonists who settled Salem, Boston, and other towns of the Bay, though nonconformists, were not separated from the established church while in England. Their scruples were against conforming to many of the ceremonies of that church. Their aim and hope were to work reforms from within the church; many, even, in order to avoid persecution while in England, though nonconformists at heart, outwardly submitted to the forms of the established church. When they emigrated to America, they departed as members of the Church of England. Winthrop and his associates, on leaving, while on board their ships at Yarmouth, addressed a farewell letter to the rest of their brethren, wherein they say:

"We desire you should be pleased to take notice of the principles and body of our company, as those who esteem it our honor to call the Church of England, from whence we arise, our dear mother, and cannot part from our dear native country, where she especially resideth, without much sadness of heart and many tears in our eyes: ever acknowledging that such hope and part as we have obtained in the common salvation we have received in her bosom, and sucked it from her breasts. We leave it not, therefore, as loathing that milk wherewith we were nourished, but blessing God for the parentage and education, as members of the same body, shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her: and while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus."—*Id.*, pp. 16, 17.

Of the Massachusetts colony on Massachusetts Bay, Mr. Straus further says:

"The first concern of the colonists was the formation of their several churches. A church had been organized at Salem Aug. 6, 1629, at which time the Rev. Mr. Skelton was chosen or instituted as the pastor, and the Rev. Mr. Higginson as teacher. At Charlestown another church was formed July 30, 1630, by Governor Winthrop and others, of which the Rev. John Wilson was elected teacher. 'We used imposition of hands,' says the governor, 'but with this protestation by all, that it was only a sign of election and confirmation, not of any intent that Mr. Wilson should renounce the ministry he received in England.'

"Their purpose was by this method of election to establish the independence of their church, and yet retain their connection with the Church of England; in other words, to hold their union and communion with the established church without subjecting themselves to its ecclesiastical control."—*Id.*, pp. 17, 18.

In taking this course the colonists evinced a good deal of independence. But it must be confessed that they claimed a degree of liberty of action for themselves that they did not grant to others; for as early as 1631 the Massachusetts General Court enacted, as appears from "Massachusetts Records," Vol. I, page 87, "that for time to come, no man shall be admitted to the freedom of the body politic, but such as are members of some of the churches within the same." From Hutchinson's "Original Papers of Massachusetts Bay," page 88, it appears that "nobody could be proposed to the church for a member unless the minis-

ters allowed it," and "nobody could be admitted as a freeman unless he was a member of the church." Thus the ministers had complete control not only of the church, but of the colony as well, for the colony was simply and solely a phase of the church; and any man in it who chanced in any way to become obnoxious to the ministers of the church could be disposed of through church discipline, since expulsion from the church operated automatically to remove him from the colony. How this worked out in practice must be told in another article.

C. P. BOLLMAN.

OBITUARIES

Gardner.—Roscoe Edward Gardner was born in Washington, D. C., Feb. 3, 1896, and died at Hampton, Va., May 6, 1917. On the twenty-sixth of February, 1916, his father, James Edward Gardner, also departed this life; thus great sorrow fills the hearts of the fond mother and sister.
I. D. Richardson.

Youngs.—Mrs. Mahala Youngs was born Oct. 17, 1824, and died at Mankato, Minn., April 13, 1917. For many years she was a member of the Mankato Seventh-day Adventist church, and fell asleep trusting in the Saviour's resurrection power. Six daughters and three sons are left to mourn.
A. W. Kuehl.

Dunwoody.—Jerome B. Dunwoody was born Feb. 24, 1830, and died in Beaver City, Nebr., March 25, 1917. On Feb. 9, 1854, he was married to Rachael F. Quillen. To them were born seven children. Brother Dunwoody began the observance of the seventh-day Sabbath forty-eight years ago, and fell asleep in the hope of a soon-coming Saviour. Five children, besides a large circle of other relatives and friends, mourn his death.
M. N. Helligso.

Faulkner.—Lavina Hissom was born in Germany April 26, 1844, and died March 3, 1917. She came to this country, with her parents, at the age of eleven years. Oct. 25, 1866, she was united in marriage to John W. Faulkner. Six children were born to them. Her husband, one sister, three daughters, and one son mourn their loss. About twenty-five years ago Sister Faulkner united with the Seventh-day Adventist church at Laura, Ohio. She was a faithful, devoted Christian, and now sleeps in Jesus.
J. J. Marietta.

Maschmeyer.—William R. Maschmeyer, aged 82 years and 3 months, died at his home, near Lemoore, Cal., Feb. 4, 1917. He was a native of Hanover, Germany, and came to California sixty-five years ago. His wife, Mary Maschmeyer, fell asleep just two weeks after her husband's death. They accepted the Sabbath truth forty years ago, and both were members of the Armona Seventh-day Adventist church at the time of their death. They leave a large family, some of whom are faithful workers in the cause of God. Sister Maschmeyer was a native of England, and is survived by one sister.
B. L. Howe.

Shaffer.—Mrs. Sarah Harriet Shaffer was born in New York State, Dec. 6, 1852. In 1864 the family moved to Wisconsin, and there four years later she was married to George Snow, in St. Croix County. Two of their four children are living. In 1887 she was united in marriage to Geo. E. Shaffer. They made their home in Burnett County, Wisconsin. She was left a widow about two years ago. Sister Shaffer united with the Seventh-day Adventist church in 1878, and fell asleep in the faith, April 24, 1917. Besides her two children, three brothers and four sisters are left to mourn.
C. E. Edwardson.

Wayne.—Eva Morton was born in Hazel Green, Wis., Nov. 19, 1862, and died in West Union, Iowa, Jan. 17, 1916. At the age of seventeen she was converted to the Seventh-day Adventist faith, coming from the Catholic Church. Being driven from home by persecution, she entered the Battle Creek Sanitarium, where she took the nurses' course. Here she remained for ten years. She then engaged in business for herself, conducting treatment-rooms in Des Moines, Iowa, for twelve years. May 14, 1900, she was united in marriage to Jasper Wayne. Eva was a devoted wife and companion, ever standing faithfully by her husband's side with loving Christian counsel, as a guardian angel. Her presence will be missed more than words can tell, and it is with a heavy heart I again take up the burdens of life without her; but I am comforted with the assurance, if faithful, of meeting her in that land where parting will be no more. Her faith and trust in God were sublime until her last moments, when she fell peacefully asleep in Jesus, to awake at his call on the glad resurrection morning.
Jasper Wayne.

Holm.—Hannah Holm was born in Denmark, Nov. 16, 1855, and died in Shreveport, La., April 20, 1917. About two years ago she embraced the third angel's message, uniting with the Shreveport church. We feel confident that she sleeps in Jesus. Her sister and two brothers mourn.
W. P. McLennan.

Newton.—Lydia Jane Newton was born Aug. 20, 1855, in Iowa, and fell asleep Jan. 3, 1917, at the home of her father, C. Miles, of Denair, Cal., where she had gone to spend the winter. She was a member of the Seventh-day Adventist church, having joined it six years ago. The promises of God were a great comfort to her in her illness. Three sons and three daughters mourn.
Mrs. W. T. Mogle.

Matteson.—Mrs. Anna Matteson was born in Guldbraudsdaalen, Norway, Jan. 16, 1830, and passed away near Clovis, Cal., April 25, 1917. She was the wife of the late Elder J. G. Matteson, who was the pioneer minister of this denomination among the Scandinavian people, and who, perhaps, did more than any other person to pioneer and build up the work of the third angel's message among the Scandinavians. Elder Matteson died March 30, 1896. Sister Matteson gave her heart to the Lord in early youth. She and her husband accepted the truth at the same time, and with him she shared the labors and joys of his earnest work. She remained faithful to the Lord, and loved this truth until called to rest. She leaves two sons and one daughter, besides other relatives, to mourn their loss. Funeral services were conducted by the writer, and we laid her to rest in the Clovis cemetery to await the call of the Life-giver.
N. P. Neilsen.

THE DRAFT

(Concluded from page 24)

REVIEW may have the wording of the law before them for study.

It will be observed that all men within the United States, from the ages of twenty-one to thirty inclusive, who are not exempted, are subject to draft at any time deemed necessary by the proper authorities. It is estimated that the registration will show from 9,000,000 to 10,000,000 men of the prescribed ages in this country.

Not all who are drafted will be called to go to the front. Some must do mechanical work, and that of all sorts; some must serve in the commissary department, securing and providing food with which to feed those engaged in other lines of service; others must perform hospital duty, caring for the wounded and ministering to the sick.

The law does not allow each man drafted to select his own line of service, and take what place he chooses. This selection is committed to the War Department, and the idea is that each will be assigned to the position in which his training will best fit him to serve.

To meet the possibilities of such conditions as now prevail, the North American Division Executive Committee, at its autumn session in 1916, among other recommendations passed the following:

"That as far as consistent there be given in connection with our colleges, particularly to the young men, instruction in simple treatments, fundamental principles of nursing, and 'first aid' to the injured; in short, such instruction as in times of emergency will enable them to render service in the care of the sick in either the home or foreign fields.

"That a suitable certificate stating the character of this instruction be issued by the Medical Department of the North American Division Conference to those completing this course of instruction."

Acting in harmony with these recommendations, some of our sanitariums, most of our colleges, including our medical college at Loma Linda, and some of our academies, have opened and are conducting special classes in emergency and first aid work for the wounded and sick. Hundreds of our young people have availed themselves of this

training, which should stand the young men in good stead if drafted.

Thousands of our young men have been reared on farms and have a training in agriculture and horticulture, which means much in meeting the food supply of the world today. They are, or should be, expert farmers, and can well serve their country, if permitted, in their regular vocation, helping to supply food for the nation.

Existing conditions present to our people in the United States special difficulties because we are noncombatants in religious belief, and further because we conscientiously observe the seventh day as the Sabbath. We have always tried faithfully to obey the divine injunction concerning the duty of Christians toward those who bear rule over them. The Word of God plainly sets forth this duty. When the Saviour was asked, "Is it lawful to give tribute unto Cæsar, or not?" he said,

"Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Paul wrote in his epistle to the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

In the epistle to Titus we find these words:

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

Peter wrote:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

But while the Christian must submit "to every ordinance of man for the Lord's sake," he must never forget his duty to his Creator and Redeemer. His service to God must come first. He obeys with fidelity the laws of his country when those laws do not compel him to violate his duty to God. He must be true to his honest convictions in obeying God, but beyond that he holds himself subject "to the powers that be."

It is quite probable that some of our young men will be called to serve their country. While we earnestly hope that they will be exempted from the bearing of arms, they will be required to serve in other capacities. Let us all pray that Heaven may give them favor with the authorities whereby they may be enabled to serve God in an acceptable manner while still doing their duty as citizens. We know that wherever they are placed, and to whatever noncombatant work they may be assigned, they will prove themselves true representatives of the Master, serving with faithfulness and fidelity, commending to all their associates the holy religion of the Lord Jesus.

Next week we will consider the provisions made by the law for the granting of exemptions.

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

News and Miscellany

Notes and clippings from the daily and weekly press

— Trustees of the Carnegie Endowment for International Peace recently announced that a fund of \$500,000 had been provided for the rebuilding of homes in the devastated portions of France, Belgium, Serbia, and Russia. Money was also appropriated for carrying on investigations and collecting material for a history of the war.

— At last the greatest of the California big trees are safe, at least from the ax, and probably from fire. By the gift of \$20,000, the National Geographic Society has enabled the government to take over the Giant Forest—a table-land about two miles in diameter in the heart of the Sequoia National Park. The tract includes the largest trees in the world, one of them thirty-six and one-half feet through at the base and 279 feet high. They are also the oldest living things in the world.

— The smallest republic in the world is that of Taralara, a little island situated about a dozen kilometers (seven and a half miles) from Sardinia. It is a little more than a mile in length, and has a population of fifty-five. The sovereignty of the island was accorded in 1836 by King Charles Albert to the Bartoleoni family. Up to the year 1882 Paul I reigned peaceably over his little island kingdom, but at his death the islanders proclaimed a republic. By the constitution of the republic, the president is elected for a period of ten years, and women exercise the franchise.

— Health experts and physicians long ago condemned the common glass milk bottle as an active agent in spreading disease germs; until recently, however, no suitable substitute for it was offered. Now a milk bottle made of paper has been brought out which is less dangerous than the old-fashioned kind in that it can be used only once, and it is less expensive too, it is said. Paper bottles are made direct from wood pulp by machinery which produces them at the rate of about 5,000 an hour. Coated with paraffin, they are rendered impervious to acids and liquids, and being air tight, they preserve milk better than glass bottles.

— Fifteen years ago, when a Christian meeting was attempted in a theater in Japan, the speakers had to flee for their lives. Recently a theater meeting attended by more than one thousand persons was held, and the speakers were listened to with quietness and respect. Count Okuma, a former prime minister, said publicly: "Although Christianity has enrolled fewer than two hundred thousand believers, yet the indirect influence of Christianity has poured into every realm of Japan. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence over Japanese thought."

— The future of Belgium is to be brightened by American help, according to the following announcement: "The University of Louvain, Belgium, damaged by fire and bombardment when the city was taken by the Germans in the early days of the war, is to be restored through the efforts of American educational institutions, it is announced. The committee having the matter in charge will be made up of the heads of some of the leading universities and colleges in the United States, and will include also prominent American financiers. Plans have been in preparation for some time, and the work will begin as soon as peace is declared. It is estimated that the restoration will entail the expenditure of approximately \$5,000,000. The restored university will be the gift of America's educational institutions to Belgium and the world."

— At a recent sale of books belonging to the late S. H. Austin, of Philadelphia, a copy of the first edition of Dickens's "Pickwick Papers" was sold for \$4,500. Mr. Austin obtained the book years ago from an old library in England.

— Officials at the White House are carrying forward a movement to convert a vacant lot lying opposite the President's mansion into a model garden. The lot contains about half an acre and adjoins the site of William H. Seward's old home, where the attempt on his life was made. Henry Clay once traded it for an imported Spanish jackass. The property now belongs to the Department of Justice.

— Following suggestions made by authorities at Washington to can this year only such products as are liable to perish, canners and jobbers met in a conference recently at Chicago to determine means for carrying out the proposed measure. Owing to the shortage of tin, can manufacturers have been requested to supply cans only to those who need them to preserve fruits and vegetables that easily spoil.

— At the request of the British government, Henry Ford, American automobile manufacturer, has waived all patent rights on his farm tractor, and has furnished the government with specifications so that tractors can be manufactured in Great Britain for use there and in France. It is believed that with the use of these machines the production of foodstuffs can be greatly increased in the Entente countries. Mr. Ford expects to have thousands of his tractors ready for use in the United States and Canada in a few months.

— Secretary McAdoo has figured that it would require at least \$1,800,000,000 new revenue to meet the needs of the government for the ensuing year, over and above the ordinary revenues, which run about \$1,500,000,000. In a general way, the new taxes will run as follows: Income taxes, \$700,000,000; liquors, \$50,000,000; soft drinks, \$20,000,000; cigars, etc., \$150,000,000; freight, passenger, and express receipts, \$165,000,000; electric and gas lighting, telephone and telegraph messages, \$40,000,000; advertising and insurance, \$12,000,000; autos, motor cycles, tires, etc., \$80,000,000; musical instruments, phonographs, moving picture films, etc., \$15,000,000; jewelry, sporting goods, perfumes, medicines, chewing gum, etc., \$25,000,000; admissions to theaters, etc., \$60,000,000; inheritances, \$35,000,000; postage increases, \$90,000,000; etc. Tariff rates will also be boosted so as to produce \$200,000,000 extra. The new taxes will go into effect June 1. They will increase federal taxation in this country to over \$30 per capita, or about \$150 a family, to say nothing of local taxes. "This is still only half what it is in England, however."

— The sobering touch of war rests upon the colleges. This appears in the greater attention shown at religious services, as well as in the decline of the supremacy of athletics. In all the New England colleges there are vacant seats of boys already in the federal service. There is talk of giving up class reunions at Yale this year, and all Harvard classes which would have celebrated anniversaries of their graduation have abandoned plans for such elaborate and expensive reunions that have long been features of commencement week in Cambridge. At all the colleges the costumes that have marked class reunions are to be conspicuous by their absence this year. The money so saved will in many cases be devoted to war service. There is to be an ambulance engaged in relief work in Europe in the name of one Harvard class, a Red Cross fund in the name of another, United States war bonds bought in the name of another class, and so on. Numerous ambulances already bear the insignia of the Yale classes that support them. These things do not indicate that the college men love their Alma Mater less, but their country more in the time of her need.

— Eighty-eight million gallons of whisky were made in the United States last year. Who drank it all? Fifteen billion cigarettes were manufactured in the United States last year. Who smoked them all? Thirty-two million pounds of snuff were manufactured in the United States last year. Who did all the sneezing? Two hundred and twenty million pounds of smoking tobacco were made in the United States last year. Who had all the pipe-dreams? Eight and one-half billion cigars were made in the United States last year. Who made all the smoke? Half a billion packages of chewing gum were manufactured in the United States last year. Who bought it? Twenty thousand moving picture theaters paid \$25,000,000 for films last year, and 11,000,000 persons saw the moving pictures. Where did they get all the dimes and nickels?

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

Eastern Pennsylvania, Allentown June 21 to July 1
New Jersey, Trenton June 28 to July 8
West Pennsylvania July 5-15
Ohio Aug. 16-26
West Virginia Aug. 30 to Sept. 9

Eastern Canadian Union Conference

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

Lake Union Conference

West Michigan, Sturgis May 31 to June 10
East Michigan, Saginaw June 7-17
North Wisconsin, Spooner June 14-25
Northern Illinois, Brookfield 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

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, Grand Junction, Colo..... July 12-22
Southern California Aug. 2-12
Southeastern California Aug. 16-26
Arizona, Safford Aug. 16-26

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.

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.

John K. Jones, Pres.
David K. Royer, 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.

John K. Jones, Pres.
David K. Royer, Sec.

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.

N. T. Sutton, Pres.
Asa Smith, Sec.

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.

Wm. Guthrie, Pres.
F. R. Eastman, Sec.

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.

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.

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.

S. E. Jackson, Pres.
J. J. Reiswig, Sec.

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.

ILLINOIS CONFERENCE ASSOCIATION

The next annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Brookfield, Ill., in connection with the State conference and camp meeting.

J. H. Schilling, Pres.
H. P. Buzzell, Sec.

NORTHERN ILLINOIS CONFERENCE

The fifteenth annual session of the Northern Illinois Conference will be held in connection with the camp meeting, at Brookfield, Ill., June 21 to July 2, 1917.

J. H. Schilling, Pres.
Frank Hiner, Sec.

NORTHERN ILLINOIS MEDICAL MISSIONARY AND SANITARIUM ASSOCIATION

The Northern Illinois Medical Missionary and Sanitarium Association will hold its twelfth annual meeting in connection with the annual session of the Northern Illinois Conference of Seventh-day Adventists, June 21, to July 2, 1917, at Brookfield, Ill.

J. H. Schilling, Pres.
H. H. Todd, Sec.

ONTARIO CONFERENCE, CANADA

We hereby give notice that the sixteenth session of the Ontario Conference of Seventh-day Adventists is called to meet in connection with the Ontario camp meeting to be held in Dufferin Park, in the city of Toronto, province of Ontario, June 21 to July 1, 1917.

The first meeting of said conference is called to convene at 9:30 A. M., Friday, June 22. All delegates are expected to be present at this time, and should plan therefore to come and get settled in camp on Thursday, June 21.

Each Seventh-day Adventist church in this conference is entitled to one delegate for its organization, and to one additional delegate for every fifteen of its members.

H. M. J. Richards, Pres.
Miss Olive L. Leech, Sec.

NORTH WISCONSIN CONFERENCE

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

Each church is entitled to one delegate for its organization and an additional delegate for each fifteen members or major fraction thereof.

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

REQUESTS FOR PRAYER

"Please pray for my healing and for the conversion of my children," writes an Indiana sister.

From California a sister asks that we pray with her for the return of her son, from whom she has not heard for five years.

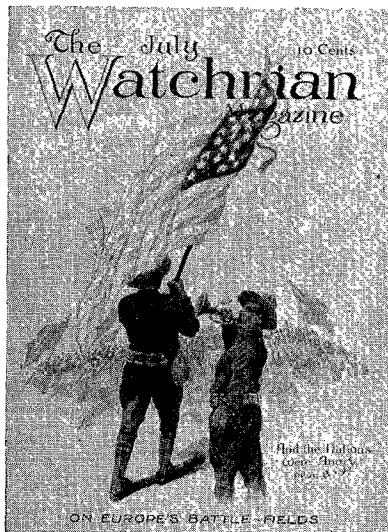
WATCH FOR THE JULY "WATCHMAN"

That God's hand is in the magazine work is evident from the many incidents of conversions which come to the office of the Watchman Magazine from time to time.

Now comes on the Summer Students' Campaign. The Watchman Magazine is increasing in favor as a means of students' earning scholarships for the coming year.

this summer to prove what they can do in spreading these pages of truth everywhere.

One of the most beautiful and striking cover designs ever executed by the artist of this paper adorns the front cover of the July Watchman Magazine, and on the inside the truth in its beauty fills the pages.



six hundred requests for sample copies of the May number from those outside our ranks who are interested and who had read the April number.

In the July number, we would especially call attention to the article entitled "Seeking the Guidance of Demons," by C. B. Haynes. This is a treatise on Spiritualism, a force which plays a much greater part in the motives of individuals and nations than most of us imagine.

Among the editorials we would not fail to mention those entitled "The Nations are Angry" and "Whence Cometh Our Daily Bread?" Other notes and articles too numerous to mention fill the July Watchman Magazine and make it a number worthy of an unusually large circulation.

Send your order in early, and help sell one hundred thousand copies.

WHY NOT ELSEWHERE?

The following display announcement is a reduced facsimile of window cards and dodgers recently used in Ludington, Mich., after Present Truth had been systematically distributed in that place for several months preceding the public meetings.

Present Truth
EVANGELISTIC SERVICES
Conducted by
Evangelist H. M. Kelley
of Indianapolis, Ind.
AND
E. C. TOWNSEND
Manager of Present Truth Campaign
EVERY NIGHT EXCEPTING MONDAYS AND SATURDAYS
IN
Church at 404 East Loomis Street
Near Court House
Song Service 7:30 Preaching 7:45



WASHINGTON, D. C., JUNE 7, 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.

WE are glad to learn of Elder A. G. Daniels's safe return from his visit to the Far East. He is now attending meetings on the Pacific coast of the United States.

WRITING from the prisoners' camp at Almednagar, India, Brother B. Ohme, superintendent of the Victoria-Nyanza Mission field, sends the good word that he is well, and asks that the REVIEW AND HERALD be sent to him. L. Aberle, in the same prison camp, also sends word that he is well.

WORD from Elder M. H. Brown tells us that he has recently moved from Dugger, Ark., to R. F. D. 3, Searcy, Ark., and that his son, Elder G. M. Brown, and family have joined him there. Elder M. H. Brown says: "These are trying times surely, and 'the hour of temptation' mentioned in Rev. 3:10 is not far in the future. Who will be able to stand in that day?" Both Brother Brown and his son are in feeble health, and are endeavoring by physical work to provide for their necessities and at the same time build themselves up physically. Let us remember these brethren in our prayers.

ELEMENTAL FURY

THE fury of the elements has been shown in a marked manner in the heavy toll of dead and injured resulting from storms and tornadoes which have swept through the Southern and Central States. According to these reports nearly three hundred have been killed and fifteen hundred injured. Property losses are estimated as approximating eight or ten million dollars.

A few years ago this would have been considered a fearful visitation, but with the casualties connected with the great war, disasters causing the death of several thousands of persons are passed by with but little consideration, except by those immediately concerned. We must not forget, however, that in the conditions which we see in the material world around us is shown the fulfilment of the prophetic word that the earth is waxing old, as doth a garment. In the roaring of the waves and of the sea, in the destruction wrought on sea and on land by earthquakes, tornadoes, pestilence, and by the ravages of war, a merciful Father is seeking to warn men of his coming judgments and to lead them to consecration of heart and life to his service. May the lesson not be lost on us.

THE DRAFT

CONGRESS has enacted, and the President has approved, a selective conscription law. While many citizens were apparently opposed to conscription, yet Congress and the President were united in making a law which drafts men within defined age limits for military duty. This law is now being, and will continue to be, enforced by the Executive and War Departments of the United States. Sections of the law read as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in view of the existing emergency, which demands the raising of troops in addition to those now available, the President be, and he is hereby, authorized . . .

"Third. To raise by draft as herein provided, organize, and equip an additional force of five hundred thousand enlisted men, or such part or parts thereof as he may at any time deem necessary, and to provide the necessary officers, line and staff, for said force and for organizations of the other forces hereby authorized. . . .

"Fourth. The President is further authorized, in his discretion and at such time as he may determine, to raise and begin the training of an additional force of five hundred thousand men organized, officered, and equipped, as provided for the force first mentioned in the preceding paragraph of this section.

"Fifth. To raise by draft, organize, equip, and officer, as provided in the third paragraph of this section, in addition to and for each of the above forces, such recruit training units as he may deem necessary for the maintenance of such forces at the maximum strength.

"Sixth. To raise, organize, officer, and maintain during the emergency such number of ammunition batteries and battalions, depot batteries and battalions, and such artillery parks, with such numbers and grades of personnel as he may deem necessary. Such organizations shall be officered in the manner provided in the third paragraph of this section, and enlisted men may be assigned to said organizations from any of the forces herein provided for or raised by selective draft as by this act provided. . . .

"Sec. 2. That the enlisted men required to raise and maintain the organizations of the Regular Army and to complete and maintain the organizations embodying the members of the National Guard drafted into the service of the United States, at the maximum legal strength as by this act provided, shall be raised by voluntary enlistment, or if and whenever the President decides that they cannot effectually be so raised or maintained, then by selective draft; and all other forces hereby authorized, except as provided in the seventh paragraph of section one, shall be raised and maintained by selective draft exclusively; but this provision shall not prevent the transfer to any force of training cadres from other forces. Such draft as herein provided shall be based upon liability to military service of all male citizens, or male persons not alien enemies who have declared their intention to become citizens, between the ages of twenty-one and thirty years, both inclusive, and shall take place and be maintained under such regulations as the President may prescribe not inconsistent with the terms of this act. Quotas for the several States, Territories, and the District of Columbia, or subdivisions thereof, shall be determined in proportion to the population thereof, and credit shall be given to any State, Territory, District, or subdivision thereof, for the number of men who were in the military service of the United States as members of the National Guard on April first, nineteen hundred and seventeen, or who have since said date entered the military service of the United States from any such State, Territory, District, or subdivision, either as members of the Regular

Army or the National Guard. All persons drafted into the service of the United States and all officers accepting commissions in the forces herein provided for shall, from the date of said draft or acceptance, be subject to the laws and regulations governing the Regular Army, except as to promotions, so far as such laws and regulations are applicable to persons whose permanent retention in the military service on the active or retired list is not contemplated by existing law, and those drafted shall be required to serve for the period of the existing emergency unless sooner discharged: *Provided*, That the President is authorized to raise and maintain by voluntary enlistment or draft, as herein provided, special and technical troops as he may deem necessary, and to embody them into organizations and to officer them as provided in the third paragraph of section one and section nine of this act. Organizations of the forces herein provided for, except the Regular Army and the divisions authorized in the seventh paragraph of section one, shall, as far as the interests of the service permit, be composed of men who come, and of officers who are appointed, from the same State or locality.

"Sec. 3. No bounty shall be paid to induce any person to enlist in the military service of the United States; and no person liable to military service shall hereafter be permitted or allowed to furnish a substitute for such service; nor shall any substitute be received, enlisted, or enrolled in the military service of the United States; and no such person shall be permitted to escape such service or to be discharged therefrom prior to the expiration of his term of service by the payment of money or any other valuable thing whatsoever as consideration for his release from military service or liability thereto. . . .

"Sec. 10. That all officers and enlisted men of the forces herein provided for other than the Regular Army shall be in all respects on the same footing as to pay, allowances, and pensions as officers and enlisted men of corresponding grades and length of service in the Regular Army; and commencing June one, nineteen hundred and seventeen, and continuing until the termination of the emergency, all enlisted men of the Army of the United States in active service whose base pay does not exceed \$21 per month shall receive an increase of \$15 per month; those whose base pay is \$24, an increase of \$12 per month; those whose base pay is \$30, \$36, or \$40, an increase of \$8 per month; and those whose base pay is \$45 or more, an increase of \$6 per month: *Provided*, That the increases of pay herein authorized shall not enter into the computation of the continuous-service pay."

We have quoted the foregoing sections of the law in order that the readers of the

(Concluded on page 21)

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