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THE GOSPEL TO ALL NATIONS

Scriptural Interpretations

THE Spirit never leads a preacher into that fanaticism which forces the letter of Scripture to contradict its spirit, or its spirit to invalidate its letter. He prompts him to preach its sense by use of great principles, impartially and fairly used. Close scrutiny will prevent random interpretations, and all orders of pious stretching to make the Bible mean what it never intended. It is a scandal and a pious fraud to distort Scripture in that way. No man would dare to ill-treat any author but the Holy Spirit, or any book but the Bible, by isolating the sense of passages from all their natural connections.

Who spake or wrote these words? To whom were they addressed? What called them forth? And what did they express to those who heard them at the time? These are the questions that an honest man will put in reaching the sense of the Sacred Books.—*Thomas Armitage, D. D.*

Special Attention

EXEMPTIONS IN THE SELECTIVE DRAFT LAW

CONGRESS has passed a law, approved by the President, providing a national army with which to meet the present emergency. This army is to be composed of volunteers, who augment the regular standing army, also men called out by selective draft, to serve their country in the present crisis.

This same law exempts certain classes from draft. The exemptions are set forth as follows:

"Sec. 4. That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officials; customhouse clerks; persons employed by the United States in the transmission of the mail; artificers and workmen employed in the armories, arsenals, and navy yards of the United States, and such other persons employed in the service of the United States as the President may designate; pilots, mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists: *Provided*, That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

"The President is hereby authorized, in his discretion, to create and establish throughout the several States and subdivisions thereof and in the Territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established one such local board in each county or similar subdivision in each State, and one for approximately each thirty thousand of population in each city of thirty thou-

sand population or over, according to the last census taken or estimates furnished by the Bureau of Census of the Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the Military Establishment, to be chosen from among the local authorities of such subdivisions or from other citizens residing in the subdivision or area in which the respective boards will have jurisdiction under the rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to hear and determine, subject to review as hereinafter provided, all questions of exemption under this act, and all questions of or claims for including or discharging individuals or classes of individuals from the selective draft, which shall be made under rules and regulations prescribed by the President, except any and every question or claim for including or excluding or discharging persons or classes of persons from the selective draft under the provisions of this act authorizing the President to exclude or discharge from the selective draft 'Persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment, or the effective operation of the military forces, or the maintenance of national interest during the emergency.'

"The President is hereby authorized to establish additional boards, one in each federal judicial district of the United States, consisting of such number of citizens, not connected with the Military Establishment, as the President may determine, who shall be appointed by the President. The President is hereby authorized, in his discretion, to establish more than one such board in any federal judicial district of the United States, or to establish one such board having jurisdiction of an area extending into more than one federal judicial district.

"Such district boards shall review on appeal and affirm, modify, or reverse any decision of any local board having jurisdiction in the area in which any such district board has jurisdiction under the rules and regulations prescribed by the President. Such district boards shall have exclusive original jurisdiction within their respective areas to hear and determine all questions or claims for including or excluding or discharging persons or classes of persons from the selective draft, under the provisions of this act, not included within the original jurisdiction of such local boards.

"The decisions of such district boards shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify, or reverse any such decision.

"Any vacancy in any such local board or district board shall be filled by the President, and any member of any such local board or district board may be removed and another appointed in his place by the President, whenever he considers that the interest of the nation demands it.

"The President shall make rules and regulations governing the organization and procedure of such local boards and district boards, and providing for and governing appeals from such local boards to such district boards, and reviews of the decisions of any local board by the district board having jurisdiction, and determining and prescribing the several areas in which the respective local boards and district boards shall have jurisdiction, and all other rules and regulations necessary to carry out the terms and provisions of this section, and shall provide for the issuance of certificates of exemption, or partial or limited exemptions, and for a system to exclude and discharge individuals from selective draft. . . .

"The President may provide for the discharge of any or all enlisted men whose status with respect to dependents renders such discharge advisable; and he may also authorize the employment on any active duty of retired enlisted men of the Regular Army, either with their rank on the retired list or in higher enlisted grades, and such

retired enlisted men shall receive the full pay and allowances of the grades in which they are actively employed."

From the above we see that the following are exempt from draft: Certain national government and State officials; ordained ministers of religion; those who at the time of the approval of the act of Congress were students preparing for the ministry in recognized theological or divinity schools; and all persons in the military and naval service of the United States. The law further states:

"Nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, BUT NO PERSON SO EXEMPTED SHALL BE EXEMPTED FROM SERVICE IN ANY CAPACITY THAT THE PRESIDENT SHALL DECLARE TO BE NONCOMBATANT"

It will be seen further from the law quoted how applications for exemption from bearing arms are to be passed upon by those having jurisdiction over exemptions.

Seventh-day Adventists in the United States are law-abiding citizens, and will never refuse to obey any civil law that does not compel them to break the law of God. They have ever been noncombatants, and have truly and faithfully adhered to this practice throughout their entire history.

At a late meeting of the Executive Committee of the North American Division Conference, held last April, at Huntsville, Ala., the following was adopted:

"A PRONOUNCEMENT BY THE SEVENTH-DAY ADVENTISTS OF THE UNITED STATES CONCERNING BEARING ARMS

"TO THE PROPER AUTHORITIES:

"In behalf of the Seventh-day Adventists in the United States of America, the Executive Committee of the North American Division Conference of Seventh-day Adventists, respectfully submits the following statement:

"We believe that civil government is ordained of God, and that in the exercise of its legitimate functions it should receive the support of its citizens. We believe in the principles upon which this government was founded. We are loyal to its Constitution, which is based upon the principles of democracy, and guarantees civil and religious liberty to all its citizens.

"We deplore that our nation has been drawn into the horrors of war, and shall continually pray that the God of heaven may speedily bring peace to our country.

"We have been noncombatants throughout our history. During the Civil War our people officially declared:

"That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land, and

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The Advent HOLY BIBLE REVIEW AND SABBATH HERALD



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

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EDITORIAL

PLANT A GARDEN

OPPORTUNITY is still afforded for the planting of gardens. There may be planted, even at this late date, many vegetables which will afford a valuable contribution to the family store. If you have once been a gardener, you know something of the pleasure it will afford you to raise with your own hands the supplies for your family table. If you have never had this pleasure, then we promise that you will find it a real one.

Tilling the soil will afford you profitable and pleasurable recreation from the grind of store or office or factory. The produce you raise will materially assist you and your family. It will assist the nation in its struggle to raise the necessary amount of foodstuffs. It will assist the needy millions of the world, many of whom are suffering actual want of life's necessities. Let us endeavor to increase our store that we may have the more to help those who are in need.

"AS IT IS IN ALL THE WORLD"

It is an inspiring thing to see how truly the plant of this third angel's message brings forth the same fruit in all the world.

"One Lord, one faith, one baptism," is the apostle's phrase in that chapter in which he speaks of the distribution of the gifts in the church in order that all might come into "the unity of the faith." And to the Colossians he wrote that the message of truth was bringing forth fruit in all the world, even as in the lives of the believers at Colosse.

Wherever one goes up and down the world where this message is doing its work, one meets the illustration of this truth. I saw it anew last winter as I crossed the border into Scandinavia. Not for years had any of us from this side visited our brethren who are keeping the northernmost outpost in our work. War time has cut communications and made it inexpedient to pass to and fro. But just as in America and other lands

these years have been years of the most earnest activity ever seen in our work, so has it been in Scandinavia. And the spirit in the work seems exactly the same. It is as though the believers were marching to the same beat of time in the message.

It was on a Sunday afternoon that I crossed the border of one of the belligerent powers, with the strain and stress of war all about, and that evening at the public service hour the cabman dropped me with my luggage at the door of the Mizpah chapel, in Copenhagen. There on the platform hung large charts with the familiar symbols of Revelation, by which Elder J. C. Raft, president of the Scandinavian Union, was illustrating his lecture on the topics of Revelation 12-14, closing with the one hundred and forty-four thousand triumphant on Mount Zion, having gained the victory over all the powers of darkness. For many years this meeting place has sounded out the truth in Denmark's capital. Yet on this wintry, blustery evening two hundred or more were again listening, the larger proportion being inquirers not yet with us in the message.

In the earlier days of the war, our brethren in Scandinavia testified, there was greater interest to hear the message for the time. But as the war has dragged along toward the three-year mark, there has come a settling back, a greater indifference to religion, a greater rush for gayety and pleasure, than ever before. The world seems hardened by constant contact with the reports and scenes of the conflict. These have been anxious days for the three Scandinavian kingdoms. In all of them there has been the call to arms, and everywhere may be seen the drilling of soldiers and the activities of preparedness.

During the month in Denmark my home was the Skodsborg Sanitarium and the Scandinavian Union Mission School, from which base I frequently ran out to other parts to meet with the believers. Skodsborg is a busy center, with a large number of workers, and with the life and spiritual

atmosphere characteristic of our institutional training centers. In the school Prof. Erik Arnesen and his associates have a devoted band of students, a larger number of mature young men and women than usual, whose one ambition seems to be to get into direct service for the Lord. Even though it was the winter season,—and the coldest winter for many years,—I think there were about one hundred and fifty patients in the sanitarium. In the summer season the number rises to about three hundred. More than a hundred helpers were doing the work. The arrangement for the daily devotional and Bible study hour for the sanitarium workers seemed to me very practical. At 6:35 in the morning the nurses meet for a short twenty-five-minute study and prayer season. At 7:30 those engaged in general and outdoor departments meet for a thirty-minute service. Then at nine o'clock the kitchen and dining-room workers have their half hour of morning study and devotion. The real atmosphere of the message pervades Skodsborg, and these scores of young people are intensely interested in the mission fields and the finishing of this work.

At the annual meeting of the Union Committee and of the Skodsborg constituency, plans were taken under consideration for the removal of the school to another location at some future time. Heretofore the school has run but a six months' course, the school building during the summer season being used as a part of the sanitarium equipment. The growth of the sanitarium work calls for the use of the school building continuously, while on the other hand, the growing body of young people in the school needs a full eight or nine months' school term, so that the courses of study may be carried through more quickly.

I found another combined school-and-sanitarium plant in the lake country of Sweden. The Swedish Missionary School at Nyhyttan resolved itself for the closing ten days of the school year into the familiar colporteurs' institute. The love of the

truth puts the same spirit into the hearts of the bookmen and bookwomen in Sweden as in all other lands. In no former years have our brethren in the three kingdoms put so many books into the homes of the people, and in all three kingdoms it is expected that the present season will show a yet larger work accomplished. The Nyhyttan school is teaching not only Swedish, but English, German, Finnish, and Russian. Here, as at Skodsborg, I felt that as soon as peace comes again, we must plan definitely for the Scandinavian Union to get more directly in touch with the great mission fields. The young people are enthusiastic over this subject. These sturdy, consecrated Seventh-day Adventist youth from the Northland will gladly swarm out into the populous mission fields as soon as the way is opened. The Swedish school has a missionary song that we ought to have in the English. With a tune that quickens the pulse, it tells how the believers and missionary recruits are coming,

"They come from the North,
They come from the South,
They come from the mountains,
They come from the plains."

And these young people of ours are coming, with the same love for souls and for the third angel's message that moves in the hearts of our young people on this side of the Atlantic. The Lord is blessing Professor Mattsson and his faculty at Nyhyttan. And here again, promptly at the close of the school year, the Nyhyttan school is transformed into a summer sanitarium, which, under Brother Emil Lind's management, has developed a business that helps to carry the united Nyhyttan enterprises through the year with financial profit.

About twenty years ago it was reported that Scandinavia, with its small population, could perhaps hardly be expected ever to become a self-supporting field. Our brethren in Scandinavia now rejoice that the blessing of the Lord has enabled the field to disprove thoroughly that twenty-year-ago forecast. Everywhere in Scandinavia I found prosperity. Every conference and every institution was prospering financially. The conferences and institutions during 1916 showed a gain altogether of about \$75,000. The institutions will use their gains for canceling indebtedness and in making the required improvements. Conferences are hoping to enlarge their work with the enlarging tithes, while the increased mission funds may be available for the extra pressure that comes upon the mission field operations of the European Division during this war time.

But our brethren have not their eyes upon the financial prosperity so much as upon the spiritual growth. The Union Committee very earnestly concerned itself with the fact that a few less souls had been won during 1916 than during 1915. The distraction of the war situation might easily account for this, but our brethren in those northlands are earnestly seeking for wisdom and power to win yet larger numbers to the message.

In order to get a boat homeward, I had to wait two months in Scandinavia; but these two months were filled with blessed activity and pleasant associations with the brethren and sisters of like precious faith. They are "our people." The message has brought forth exactly the same fruit in their lives that it has brought forth in ours; and so is it in all the world. The people of the prophecy are gathering in from all the four corners of the earth; and these Scandinavian believers keeping the northernmost outpost are ready to join us in supplying missionary funds and consecrated missionaries for yet more needy lands.

W. A. S.

EXPERIENCE AND THE BIBLE

WHILE God has revealed himself to mankind both in nature and in the leadings of providence, it is only a partial revelation, and in some cases would be misleading without the fuller revelation of himself given in the Holy Scriptures. But as in the case of faith, a knowledge of the Bible — unless it be shown by works, by an actual living out of its teaching — is dead.

The adversary of human souls endeavors to keep them in ignorance of the truths revealed in God's Book. If he does not succeed in keeping them from a knowledge of these, he will try to hinder this knowledge from becoming anything more in their experience than a mere theory. Of such we read in 2 Tim. 3:5, where Paul speaks of those "having a form of godliness, but denying the power thereof," and exhorts us, "From such turn away."

For our own salvation, as well as for our use in bringing salvation to others, the truths of God's Word must become a part of our very experience, so that when questioned by our opponents or urged to be silent, we may say with the apostles, "We cannot but speak the things which we have seen and heard." Truly a witness is called upon to testify, not what he *thinks*, but what he *knows*.

There is another equally dangerous position. He who depends on his own

experience, without bringing that experience to the test of the Scriptures, is in equal danger with him who has no personal experience. If experience alone sufficed, it would establish some of the greatest of present-day delusions. The actuality of physical healing through Christian Science is not sufficient to prove the truth of its doctrines. It is useless to try to convince an adherent of that system that it is wrong, unless he is willing to make the Bible, rather than his own personal experience, the test.

The same situation arises in dealing with Spiritualism, and with many other modern "isms." Unless the divine revelation in the Scriptures is made the supreme test, we may as well expect to be led into error. Our protection against the sophistries of this false system does not lie in contending that the phenomena presented are fraudulent (though in many cases they are), but in the clear-cut statement of the Bible:

"The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Let us not, then, make our experience the test of truth, but let us test all things by the divine Word. On the other hand, let us pray God to help us to make his word a living reality in our lives, that we may have both the form and the power of godliness in our experience.

L. L. C.

THE HEAVENLY MESSENGER TO THE JAPANESE INQUIRER

IN 1869 the missionary George Ensor landed in Japan, the pioneer agent of the Church of England missions to the newly opened empire. One of the first sights that greeted his eyes was the public notice posted along the highways:

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan."

Another notice of the period offered rewards for information if any Japanese became a Christian, declaring,

"The Christian religion has been prohibited for many years. If any one is suspected, a report must be made at once."

The premises of Mr. Ensor were watched, to detect any inquirers, so that really serious searchers after light were rare. He says:

"I was sitting by myself in my study, and heard, in the darkness, a knock at the door. I went myself to answer it, and, standing between the palm trees of my gate, I saw the dark figure of an armed Japanese. He paused a moment, and I beckoned him to enter; and he came in and sat down, and

I asked him what his business was. He replied, 'A few days ago I had a copy of the Bible in my hands, and I wish to be a Christian.' I said, 'Are you a stranger in these parts? Don't you know that thousands of your people are being detained as prisoners for this?' 'Yes,' he said, 'I know. Last night I came to your gate, and as I stood there, thinking of the terrible step I was about to take, fear overpowered me, and I returned. But there stood by me in the night one who came to me in my dreams, and said I was to go to the house of the missionary and nothing would happen to me, and I have come.' And drawing his long sword, he held it up to me in a form signifying the Japanese oath, and promised that he would ever keep true to me, and I received him."—*Stock's "History of the C. M. S.," Vol. II.*

In receiving this first convert into the church in Japan, Mr. Ensor renamed him Titus; "for God," he says, in Paul's words, "who comforted those who are cast down, comforted me by the coming of Titus." The man himself, it is said, never became an efficient evangelistic helper, as later converts did, but he held to the Christian profession; and his breaking through the barriers led the way for others. W. A. S.

HOW TO REVIVE THE PRAYER MEETING

I WAS much impressed in reading the following account of how a prayer meeting was revived in a town where religion seemingly was at a low ebb:

"The discouraged pastor gave notice that the usual weekly prayer meeting in the red schoolhouse would be discontinued, as so few attended. It was in the winter, and a deep snow lay on the ground. There was a praying old lady in the church, who, undismayed by the pastor's notice, and in fact, inspired by it with a new earnestness, took her lantern on the usual evening, plodded her way to the schoolhouse, and there spent an hour in wrestling prayer for a revival. On her way home, being exhausted, she stopped at a good deacon's to rest. Astonished to find her out alone, in such weather and at such an hour, he asked, 'Where have you been, mother?' 'Why, to the prayer meeting,' she replied. 'I thought that was given up,' said the deacon. 'Not at all.' 'Indeed! Who was there?' 'Why, God, the Father, was there; God, the Son, was there; God, the Holy Spirit, was there; and unworthy I was permitted to be there. We had a most blessed time, and next week we are to have another meeting.' Next week came, the word had been passed around, and the red schoolhouse was crowded with penitent professors of religion, who confessed their past coldness, and renewed their consecration. A revival of great interest followed."

It is through such earnest, faithful souls that revivals are started. Back of every revival some person or persons have taken a burden on their heart, and begun praying for a spiritual awakening.

Does the church to which you belong need a revival? Is the prayer meeting dying a lingering death, or perchance dead altogether? If so, why not be the instrument under God in bringing it back to a new life? Begin praying in secret for the Holy Spirit's power. Be sure to attend,

whether any one else attends or not. Be there on time. If you can sing, break forth in song. Lead in some of the old soul-stirring songs of Zion. Encourage everybody to sing. Let your voice be heard in prayer. Don't criticize those who do not come; just keep praying, and the God who hears prayer, will respond to your earnest cries. Surely the times upon which we have entered call for a revival of prayer in the closet, in the home, and in the church. G. B. T.

EXEMPTIONS IN THE SELECTIVE DRAFT LAW

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that the people of God may lead quiet and peaceable lives in all godliness and honesty.

"In accordance with this fact, we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind."

"We hereby reaffirm the foregoing declaration. We petition that our religious convictions be recognized by those in authority, and that we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God as contained in the decalogue, interpreted in the teachings of Christ, and exemplified in his life."

This declaration is in harmony with the principles of this people from the beginning of their denominational history. The law provides a course of procedure to be pursued by conscientious noncombatants who may be drafted for service. Section four, above quoted, outlines how the government will proceed to give each case consideration. Speaking of this section of the law and how the War Department plans to carry it out, the *Official Bulletin*, under date of May 24, declares:

"The War Department authorizes the following:

"Provost Marshal General E. H. Crowder finds that many persons confuse registration with draft. Each is a distinct process. Exemptions will be granted after draft and not before. Even convicts and alien enemies are obliged to register. There is little difficulty in answering the questions which are asked in regard to registration, for there are no exceptions to the rule that all male persons in the United States between the ages of twenty-one and thirty, inclusive, must register, except those already in the federal military or naval service. It is impossible at present, however, to answer most questions in regard to exemptions, as the rules for exemption are only outlined in the selective draft bill and must in many cases be drawn by the President. . . .

"From the list of persons so registered names will subsequently be drawn by lot by the fairest system that can be devised. Persons whose names are drawn and other persons interested will be given an opportunity to present claims for exemption, exclusion, or discharge from the draft and to support such claims by evidence.

"The determination of whether a particular claim for exemption, exclusion, or discharge shall be granted will be made by boards to be appointed by the President. These boards will function under the law

and under regulations prescribed by the President. The only regulations that have as yet been prescribed are those governing the registration alone. The determination of exemptions, exclusions, and discharges is a second step quite separate from the registration.

"Regulations governing the determination of exemptions, exclusions, and discharges will, when promulgated, be made available to all concerned at the offices of the local boards. Until such regulations have been promulgated, further information cannot be given, as it might later prove misleading; and even after the regulations have been made public, decisions concerning exemptions, exclusions, or discharges in individual cases cannot be made by this office, since the law provides that all such cases shall be heard and determined by the boards to be established for that purpose."

Observe that the law exempts from the bearing of arms only those who are able to convince the exempting board that they are noncombatants because of their religious belief. These will be exempted from the bearing of arms, but will be assigned other work in noncombatant lines.

Those who are drafted among our young men will have the prayers of all our people. Let us pray that God will help them to exert a saving influence on those about them. Our mission to the world is to preach Christ and him crucified, and to proclaim good tidings to all. God still lives. His throne is accessible to every Christian. He has promised to give wisdom to those who ask in faith. Let the church not forget its source of strength, and whence, its help cometh. I. H. EVANS,

President North American Division Conference.

OUR CAMP MEETINGS

IN the very nature of the case our general gatherings this year will take on a seriousness and importance that we have never known before. We face a crisis in the history of the world, a crisis in the church of God, a crisis in our individual experience. We can meet this crisis only as we commune with the One in whose hands are the destinies of men, and who can shape all the affairs of this world in such a manner as will work for the glory of his name and the good of his children.

We earnestly hope that our brethren and sisters throughout the field will make a special effort to be present at the meeting in their particular conference. They will find great blessing in association with those of like precious faith, in listening to the ministry of the servants of the Lord, in uniting with their brethren in seeking the special blessing of God. Take your children and the unconverted members of the family. Go to the meeting at the beginning, and remain till the close. You can well afford the small sacrifice this will entail; you can ill afford to lose the blessing in store for you.

Bible Studies

THE SERVICE IN THE FIRST APARTMENT OF THE SANCTUARY

MRS. S. N. HASKELL

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

THERE were two phases of the work in the earthly sanctuary, the daily service in the first apartment, by which the sins were transferred in type from the sinner to the sanctuary; and the yearly service in the second apartment, by which the sins in type were removed from the sanctuary, placed upon the scapegoat, and sent into the land of forgetfulness. Those that ministered about holy things were divided into three classes—high priest, common priests, and Levites.

Work of the High Priest

The high priest was a type of Christ in the fullest sense of the term; but since it was impossible for one mortal man to perform all the work which represented the infinite work of Christ, there were many priests and Levites connected with the earthly high priest in the service of the sanctuary.

Paul says, "The priests [plural] went *always* into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone *once every year*, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7. Both common and high priests officiated in the first apartment, but it was the work of Aaron, the high priest, alone to burn incense upon the golden altar in the first apartment *every* morning and evening, and also to dress and light the lamps. Ex. 30:7, 8. The incense represented the righteousness of our Saviour, and the lamps the light of his Holy Spirit shining in the lives of his followers. During the entire year the high priest officiated daily in the first apartment, and at the end of the year, when the sanctuary was cleansed, he served one day in the second apartment. These earthly priests served "unto the example and shadow of heavenly things." Heb. 8:5. Christ, the antitype of the earthly priest, entered heaven, and in fulfilling the type, he officiated as high priest in the first apartment of the heavenly sanctuary, until the time foretold by the prophet when the heavenly sanctuary would be cleansed. See "The Great Controversy," p. 421; Dan. 8:14.

Priests and Levites

The common priests officiated in the court and first apartment of the sanctuary. They met the sinner and presented his offering before the Lord, and offered the morning and evening burnt offerings in the court. These priests were divided into twenty-four courses. 1 Chron. 24:1-19; 2 Chron.

8:14. Each course had its chief, or governor, of the sanctuary. 1 Chron. 24:5-31. This continued down to the time of Christ. Luke 1:8. These priests all served in the first apartment. When John was given a view of the first apartment of the heavenly sanctuary, he saw four and twenty elders. These elders were not a part of the angelic host; but were of those who had been redeemed by the blood of Christ "out of every kindred, and tongue, and people, and nation."

When Christ came forth a victor over the grave, many saints also arose, and appeared in the city. Matt. 27:50-53. In "Early Writings," article, "The Resurrection of Christ," sixth paragraph, it is stated that "they were chosen and holy ones of every age, from creation down even to the days of Christ." When Christ ascended to heaven, he led with him "a multitude of captives" from the prison house of the grave. Eph. 4:8, margin. The four and twenty elders are doubtless of this number.

While all priests were of the tribe of Levi, only the direct descendants of Aaron could officiate as priests. Num. 3:10. The remainder of the tribe of Levi were to assist in the work of the sanctuary, ministering in the court. They served the priests. None of them could enter the sanctuary or offer sacrifices upon the brazen altar in the court. Num. 18:1-7.

The high priest served both in the court and in the first and second apartments. Common priests served in the court and in the first apartment. Levites served only in the court.

God's Presence in the First Apartment

God met with his people in the first apartment of the earthly sanctuary. His visible presence or glory was manifested at the door of the first apartment of the tabernacle of the congregation, and also at the altar of incense. Ex. 29:42-44; 30:36; Num. 17:4. When the tabernacle was first set up at Sinai, the cloud of glory filled the tabernacle of the congregation. Ex. 40:34, 35. This was repeated in the temple. 1 Kings 8:10, 11; 2 Chron. 5:14; 7:2. God permitted his visible presence to be manifested in the first apartment, that the sinner, on bringing his offering, might believe that God met with him.

When a sinner confesses his sins and is forgiven by God for Christ's sake, there are three parties connected with the transaction,—God, Christ, and the sinner. In the typical service the sinner presented his lamb, a type of Christ, the "Lamb of God." The priest, a type of Christ our Mediator, met the sinner and presented the blood of the sacrifice before God, and the sin was forgiven.

The Sin Offering

"In every sacrifice, Christ's death was shown. In every cloud of incense his righteousness ascended."—"The Desire of Ages," p. 212.

"Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. 'Without shedding of blood,' says the apostle, there is no remission of sin. 'The life of the flesh is in the blood.' The broken law of God demanded the life of the transgressor. [See 1 John 3:4; Rom. 6:23.] The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—"The Great Controversy," p. 418. Cf. Lev. 4:3-7, 27-31; 6:30; 10:16-18.

It took both ceremonies to represent the real work of Christ. Christ is "the Lamb of God, which taketh away the sin of the world," "who his own self bare our sins in his own body on the tree." John 1:29; 1 Peter 2:24. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. The sinner could not look within the sanctuary; by faith he knew the priest presented the blood in his behalf before the Lord, and he returned home with the assurance that his sin was forgiven. Lev. 4:31. The only reminder of the sin was the stain of the blood in the sanctuary. Every sin that we commit is recorded in the books of heaven. Jer. 2:22; Rev. 20:12, 13. When we confess our sins, they are forgiven and covered with the blood of Christ. 1 John 1:9; Rom. 4:7, 8.

In His Name

When we confess our sins and ask forgiveness in the name of Jesus, presenting him as our sacrifice, the sins are forgiven and covered, but not blotted from the book of God. This truth was taught by the parable of the unmerciful servant, who owed his lord ten thousand talents, and his lord "forgave him the debt." After being forgiven he treated cruelly his fellow servant who owed him the small sum of an hundred pence. Then "his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." And the Saviour added, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:23-35.

When an individual's sins are forgiven, he is covered with the robe of Christ's righteousness. Isa. 61:10.

If he turns away from Christ, he loses the covering and must answer for all his past sins. But there will come a time when the sins of the righteous will actually be blotted out from the books of God and remembered no more forever. Isa. 43:25. This will be just before Christ comes in the clouds of heaven.

The Service in the Holy of Holies

In the earthly sanctuary, or type, the work in the second apartment removed the sins from the sanctuary. Only once a year, on the great day of atonement, was this service performed. It was called the cleansing of the sanctuary, for on that day the high priest made an atonement to cleanse Israel from all their sins before the Lord. Lev. 16:30.

The tenth day of the seventh month was the time appointed by Jehovah for this sacred work. Verse 29. The high priest, robed in those "holy garments," which are a type of Christ's glorious priestly robes, entered upon the service of the day, bearing upon his heart the breastplate of judgment. Cf. Ex. 28:2-43; "Patriarchs and Prophets," pp. 350, 351; "Early Writings," article, "The Sanctuary," third paragraph. Before entering upon the sacred work of cleansing the sanctuary, the high priest first offered a bullock for himself and his house. Lev. 16:6.

There were many sacrifices offered that day. Num. 29:7-11. But the most important offerings were two goats, which were presented "before the Lord at the door of the tabernacle of the congregation." The priest cast lots upon them, "one lot for the Lord, and the other lot for the scapegoat." Lev. 16:7, 8. The goat upon which the Lord's lot fell was offered for a sin offering. The high priest, with the golden censer in his hand, entered the most holy place with the blood of the Lord's goat. The cloud of incense from the censer, a type of Christ's righteousness, came up between the priest and the visible presence of God, manifested above the mercy-seat. Verse 13. The blood was sprinkled upon the mercy-seat and before the mercy-seat seven times. Verses 14-16. The high priest then came out to the first apartment and touched the horns of the golden altar with the blood, and sprinkled the blood upon the golden altar seven times. Verses 18, 19.

The instruction was, "When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land of separation; and he

shall let go the goat in the wilderness." Verses 20-22, margin. Notice the four "all's" in the above quotation, which emphasize the thoroughness of the work of removing the sins.

Important Truths

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy-seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. Such was the service performed 'unto the example and shadow of heavenly things.'"—*Patriarchs and Prophets*, pp. 355, 356.

After the goat was sent away, the high priest returned into the first apartment, and took off the gorgeous robe and left it there. He then went forth and cleansed the court. The bodies of the various sin offerings and all that represented sin were consumed without the camp. When the sun set on the day of atonement, the sanctuary had been cleansed of all that represented sin.

Whenever a sinner presented an offering at the door of the first apartment, the offering was accepted; but God appointed a definite time, the tenth day of the seventh month, for the work in the second apartment. There was a significance to the definite date upon which each of the annual feasts was celebrated. "These types were fulfilled, not only as to the event, but as to the time."—*The Great Controversy*, p. 399. Through the prophet Daniel, over twenty-five hundred years ago, God gave the time when the typical service in the holy of holies would meet its antitype. Dan. 8:14. That prophecy will be given in the next study.

QUESTIONS

1. Give the two phases of work in the earthly sanctuary. What was accomplished by each? Who ministered about the holy things?
2. Who represented Christ in the fullest sense? Repeat Heb. 9:6, 7. Who offered incense on the golden altar and dressed the lamps? Of what were the incense and lamps a type? Where did Christ begin his ministry in the heavenly sanctuary?
3. Outline the work of the common priests. Give Scripture proof that there

were twenty-four courses. How many chief men were there? How many elders did John see in heaven? Where did they come from? What is included in the term "Levite"? Who only could officiate as priests? Outline the work of the Levites. Locate the work of the high priest, common priests, and Levites.

4. Where did God at times manifest his glory? Give three texts proving God's visible presence manifested in the first apartment of the earthly sanctuary. What three parties are associated in the forgiveness of sins?

5. What was shown in every sacrifice? Describe the sin offering. Why was the blood sprinkled before the veil? In what two ways was the sin transferred to the sanctuary? Give the antitype of both ceremonies. How did the sinner know that the blood was presented in his behalf? What only remained? Give the antitype.

6. Are sins blotted out when forgiven? What truth was taught by the parable of the unmerciful servant? Will sins ever be blotted from the books of God? When?

7. What was accomplished by the work in the second apartment? What sins were removed from the sanctuary upon that day? When was this work done? What garments did the high priest wear while in the holy of holies? For whom was the first offering made by the high priest on the day of atonement? What were the most important offerings of the day? What was done with the Lord's goat? Where was God's visible presence manifested? Where was the blood sprinkled in the second apartment? Where in the first? What is the significance of the four "all's" in Lev. 16:20-22?

8. Did the blood offered during the year make full atonement for sin? By the offering of blood, what three things were shown by the sinner? Did his sin offering free him entirely from the condemnation of the law? How were the claims of the law satisfied? What did the priest take upon himself? How were the sins finally disposed of? How were they and the scapegoat regarded? Of what was all this service a shadow? After disposing of the sins, what change was made in the high priest's garments? What work was then done? At the close of the day in what condition was the sanctuary?

9. What is the significance of a definite date being given for the cleansing of the sanctuary? In what two ways will the type of the yearly feasts be fulfilled? What prophet has foretold the date of the cleansing of the heavenly sanctuary?



If you want to succeed in this world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time a-coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth and influence.—*John B. Gough*.



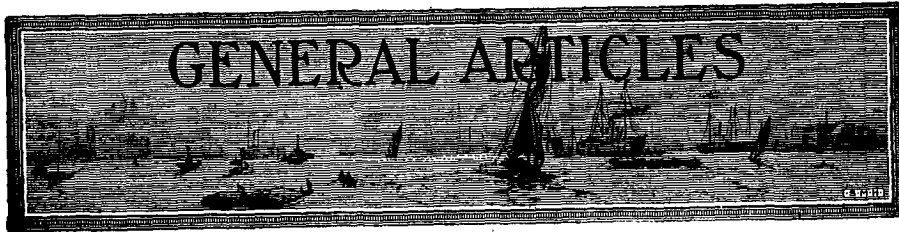
The hardest part of any work, is in rousing oneself to begin it. Let that initial scrimmage with the devil of laziness be over with, then, as soon as possible.—*Albert J. Lyman*.



God bless the good-natured, for they bless everybody else.—*Beecher*.



"It is possible to sacrifice many virtues on a cross temper."



CHRIST AND ANTICHRIST

HENRY BALSBAUGH

"EVERY spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:3. Acts 8:35-37 gives a good illustration of what it means to believe on Christ, or confess his name. Philip preached Jesus unto the eunuch, and the eunuch's voluntary request for baptism shows that he understood without any doubt that he was instructed to believe in the life that Jesus lived in the flesh as an example for him to follow. Baptism was but one step, and the eunuch's statement, "I believe that Jesus Christ is the Son of God," shows that he believed equally, with all his heart, in Christ's very life, every step, as an example to him.

The prophecies of the Old Testament and the history of their fulfillment in the New Testament show that Jesus Christ was foreordained of God to live a perfectly righteous life in the flesh upon this sinful earth.

Rom. 8:1-9 clearly treats on righteousness obtained by following the example of Christ, showing that no man, unaided by the Spirit of God, can attain it. "What the law could not do, in that it was weak through the flesh," signifies a will worship of the natural man. But "God sending his own Son in the likeness of sinful flesh, . . . condemned sin in the flesh." This is a testimony that Christ, when he lived in the world in the flesh, fulfilled the righteousness of the law, or lived a life of perfect righteousness, that he might by precept and example teach us to live righteously in this present evil world.

The spirit of Antichrist is the spirit which shows unbelief in this truth. This spirit was in the world among the Jews in Christ's time. Despite the prophecies, the Jews looked for a great king sent from God to overcome the Romans and rule universally.

Before Christ's first advent none comprehended how much God meant by the prophetic portrayal of the life of Christ in the flesh, and even after Christ had come,—after this purpose of God had been plainly manifested in Christ for us (1 John 1:1-3),—ere the apostle John's death, the spirit of Antichrist was already at work. See 1 John 4:3.

The great Antichrist, the Papacy, now began to be seen,—a system of

penance, and form, and profession. A likeness to this system is developing throughout the Protestant world today. This Antichrist spirit has become so universal because of the great unbelief in a life of righteousness in the flesh.

From the standpoint of common Christian experience we constantly deplore our failure to the righteousness of Christ in our flesh. We begin to live it when we believe in its reality. The hope of it begets righteous motives, self-examination, and desire for the faith that comes by hearing the word of God. We cannot believe it, learn it, or experience it in any other way. See Gal. 2:20.

The great sin of unbelief has blinded mankind to this great saving truth. Every kind of substitute is sought out rather than simply to believe it.

When we confess the belief that God calls us to live in our flesh the life that Christ lived in his flesh, we have full assurance that we have the Spirit of God. This way of trying the spirits decides, before God, whether the spirit in us is Christ's, or another spirit, the spirit of Antichrist.



TIME REDEMPTION

J. O. CORLISS

ONE special exhortation of the great apostle was grandly emphasized in his letter to the church at Ephesus. In it he urges its members to *redeem the time*. Eph. 5:16. In the margin of the revised text the original is quoted, "buying up the opportunity," thus conveying the thought that the needed thing is on sale in the market place. It is said that in ancient times open market days were restricted to certain days on which alone traffic opportunities were available. Upon this ground was based the expression in the text, "redeeming the time," or "buying up the opportunity."

That which makes the exhortation of so much interest to the present generation, is the reason assigned for its utterance—"because the days are evil." This is a significant expression as applied to apostolic times, but is a great deal more so to the church compassed about by the perils of the last days. It is therefore highly fitting to consider the apostle's advice as relevant to the church of today.

Several things have conspired to make the present time especially perilous to the well-being of the church. General financial prosperity has in-

flated ambitious desire until many with good intentions are being led away from the path of virtue, in attempting to follow the allurements of the age. The union of commerce with religious faith has lowered the estimate of Bible truth, until many whose names are enrolled upon the church records as children of God, have grown covetously selfish, and even avaricious, in dealing with their fellow men.

A mere form of godliness seems to have become satisfying to a large number of professed Christians who ignore the power of the gospel to bring them salvation. The result is seen in an increasing demand for state coöperation with the church, so that by civil enactments the masses may be obliged outwardly to conform to church ordinances, especially in the matter of a weekly rest day.

Certainly the days are evil and full of peril to the would-be sincere and devout worshiper. "Buying up the opportunity" is therefore the demand of the time. In other words, Heaven calls for its children to "walk worthy of the vocation" to which they have been appointed. Men and women are born again, made sons and daughters of the Lord Almighty, that the powers of the world to come may touch the present age through them. What is their vocation, or legitimate occupation? The vocation, the only calling, of these heaven-born souls is to turn worldly hearts to the service of the Most High.

In view of this commission and the many hindrances of evil days, the apostle exhorts, "See then [at that particular time] that ye walk circumspectly, not as fools, but as wise." This, then, is the way of "redeeming the time," or buying it up for the Lord's work. But what does this word "circumspectly" mean? It calls for all to look around on every side watchfully; to be cautious and prudent. It demands accurate stepping among surrounding perils; to be wise at every step of the way, looking carefully for the obstructions which beset the pathway.

A homely illustration here will be to the point. In childhood days I saw walls built of stone and mortar, having along their entire tops many pieces of glass embedded in cement, to prevent boys from mounting over them. Occasionally a neighborhood cat would be seen with head down, picking its way along the summit, but how carefully it put down its feet at each step, fearing a stinging cut from some one of the pieces of glass. The cat was simply walking "circumspectly," picking its way along the treacherous path.

This is how men and women should now walk amid the perils of the present evil days, in which they are called to pursue their spiritual vocation. Indeed, the occasion demands "quick

understanding" of God's will, as was predicted of the world's Redeemer. The prophecy on this point will be recalled without hesitation: "He shall be of quick understanding in the fear of the Lord." Isa. 11:3, R. V., margin. He would discover the will of God by a sort of intuition.

But such instinctive knowledge can dwell with those only who are *filled with the Spirit* of him who was thus conducted. It is possible, however, for any one who will, to have his mind renewed, to be himself so transformed, that he will be capable of proving what is God's will concerning his course in life. Rom. 12:2. In this time of almost utter abandonment of natural regard for the common rights of humanity, ought not every longing soul to give himself over to the direction of Heaven, and so know positively the trend of God's mind in his behalf, and thus be able to walk circumspectly, redeeming the time of these evil days?

Glendale, Cal.

THE EXPANDING NAME OF OUR COVENANT GOD

9. JEHOVAH-ROI

MILTON C. WILCOX

THERE is no occupation of life bringing man into relationship with the lower creatures that is more instructive, more touching, more vibrant with sympathy, than that of the shepherd.

It is that which calls forth strength, care, sympathy, tenderness, sacrifice, on the part of the shepherd; confidence and simple trust from the flock.

The shepherd in our concept is strong, rugged, brave, kind. The flock is timid, weak, subject to constant need and numerous dangers.

To the shepherd his flock is his first care, in storm or sunshine, by night or by day. No risk appalls him if his flock is in danger. He will face lion or tiger to rescue a lamb. No night is so dark that he will not go in search of the lost.

To the flock their shepherd is the one above all others. His form leads the way, his voice calls, the pasture and the fountains of water are found where he leads.

It is not upon the illustration, of which much more could be said, that I wish to dwell, but upon the divine lessons of comfort which God has given.

The Sheep

We, humanity, are the sheep, lost and helpless to meet the dangers that face us on every side. Trusting in our own wisdom, we are as senseless and helpless as the lost sheep, hoping for shelter where there is none, frightened at sounds we do not understand, plunging on in the darkness to we know not what.

Like a lost sheep, this old world has morally strayed from God's flock of

worlds. And apart from him, "all we like sheep have gone astray; we have turned every one to his own way." His flock have wandered in "the cloudy and dark day" upon the wild mountains of unbelief and the barren deserts of worldliness. They are feeding upon the moldy husks of tradition and the dried and foodless leaves of faithlessness.

The Shepherd

To the longing hearts of all such comes the loving assurance of Christ that he will be our shepherd. "All we like sheep have gone astray; . . . and Jehovah hath laid on him the iniquity of us all." He has inspired the very prayer by which we may return: "I have gone astray like a lost sheep; seek thy servant." And he has also inspired the response, "For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. . . . I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness. . . . I will feed them with good pasture; . . . there shall they lie down in a good fold. . . . I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. . . . And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the God Jehovah." See Ezekiel 34.

You, reader, may not have counted yourself to be one of the Lord's flock. In your moral attitude you may have been one of the vicious dogs that frightened the flock, one of the wolves that preyed upon the sheep. Yield all to Him who bore your sins, and become one of his own flock, his "beautiful flock," made so by the glory of his own excellencies which he will place upon you.

His Assurances

Then if you are of his flock, what assurances are yours! You may say, "Jehovah-Roi"—"Jehovah My Shepherd." You will appreciate the shepherd's love made eternal in the song,

"Although the road be rough and steep,
I go to the desert to find my sheep."

And though you can never know, you will have a holy sense of appreciation of the impenetrable darkness of "the night which the Lord passed through," the unsounded "depths of the waters crossed," and see in clearer, purer vision the blood-marked path and the briars and thorns that pierced and bruised him ere you were willing to come.

But now that you have come, you may sing with assurance, "Jehovah is my shepherd," my provider; "I shall not want." "He maketh me to lie down in green pastures." But not always. Sometimes there are long stretches of barrenness between, but he goes with me, and will carry me through.

"He leadeth me beside still waters," "the waters of rest," as the Hebrew beautifully has it. But not always; for rest presumes weariness and fatiguing journey. But his own presence is a wellspring by the way.

"He restoreth my soul." It seems almost empty at times and fainting by the weary way. He re-stores it, fills it again, and so strengthens and heals.

He leads in no ill paths, where devils lurk with evil suggestion, but "in the paths of righteousness for his name's sake." He would not have his holy name tarnished or reproached by any of his loved sheep. The path may lead down into the dark "valley of the shadow of death;" but we need fear no evil, for he is with us all the way in comfort, in instruction, in protection; and the far end of the dark valley breaks into everlasting day.

I may not say it all here. The rod and the staff, the full-spread table and anointing oil, the full cup running over, the goodness and the loving-kindness, abide forever; for the Shepherd abides, and his promise is, "I give unto them eternal life; and they shall never perish."

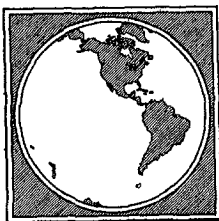
This is why he leads in the paths of righteousness; for only "in the way of righteousness is life; and in the pathway thereof there is no death."

What then shall we do?—Hear his voice, and follow him. Would we know its timbre, its meaning, its glory, its power? Listen then as it fell in ten great enabling acts to the child of faith from glory-enswathed Sinai. Faith in Jesus implies love for the commandments of God. If that Spirit-written law is in our heart, we shall know the Shepherd's voice. Amid all the discordant voices of earth we shall hear him, and our hearts will respond. Then shall we know the power of his endless life to overcome sin, and the constant perennial freshness and assurance of the promise: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." "Jehovah is my shepherd."

Mountain View, Cal.

Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed, among the second-hand, among the they-say people. Be true to the highest within your own soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded upon principles.—R. W. Trine.

JOHN S. HUYLER, the philanthropist, wrote on his checks for missions, "M. P. account," meaning, "My Partner, who loved me, and gave himself for me."



THE WORLD-WIDE FIELD



CENTRAL CHINA UNION MEETING

A. G. DANIELLS

AFTER an absence of just two years we found ourselves back at Hankow, and again comfortably settled in the pleasant, cheerful home of Brother and Sister R. F. Cottrell. Here we found all the foreign and native workers and a large number of believers gathered for the general meeting.

Brother J. G. White, formerly manager of the Melrose sanitarium, but now superintendent of our work in Hunan Province, had come up from Changsha. He was looking well and happy, and assured me repeatedly that he would rather be in China than in any other place in the world with which he was acquainted. He reported that Sister White was in good health, and very happy in their new line of work. Brother S. G. White, the secretary-treasurer of the Hunan Mission, had also come from Changsha. He has been in China several years, and with his family has spent the most of that time in Changsha. At times he has been left alone in the province to carry on the work in all its phases. His courage is good, and he is glad to be in that needy field.

Brother and Sister W. E. Gillis had come from Kiang-si Province, where they have been placed in charge of the work since returning to China. Here also we met Brother and Sister George A. Harlow. He is superintendent of our work in Hupeh Province. Brother and Sister R. J. Brown, who came from Washington, D. C., two years ago, are here in Hankow. He is secretary-treasurer of the Central Union Mission. These workers, with Brother and Sister E. H. James, who came from Australia to connect with the literature work, and the laborers who came with us from Honan, made quite a large company of foreign workers in central China.

Elder J. E. Fulton, who was obliged to return home from Japan on account of a serious attack of influenza, was able to resume his work, and had come up from Shanghai to join us in the Hankow and Nanking meetings.

The Central China Union Mission embraces four of the central provinces, has an area of 500,000 square miles, and a population of 138,000,000. In attempting to give a clear yet concise statement of the status of our work in this part of China, I cannot do better than to draw from a report prepared by Brother Cottrell,

the superintendent of the mission. He says:

"It is now more than thirteen years since the first Seventh-day Adventist missionaries took up their residence in China. For the first few years the work seemed to make little progress. But the foundations were being laid. At the end of five years, there were but eight church members. After that the gains became more apparent; for at the end of eight years, there were 12 churches, with 298 members. Two years ago the membership stood at 742, while at the present time the records give 25 churches, with a membership of 936.

"Our evangelistic force has had a similar growth. Eight years ago there were five men who could be classed as evangelists. Five years ago our native force consisted of 17 preachers and 4 Bible workers; while today 2 ordained ministers, 7 licensed preachers, 41 evangelists (missionary licentiates), and 17 Bible women constitute the native staff devoting their time and energies to the proclamation of the message.

"In common with the policy of other Protestant missions, the colporteurs employed during the early years of our work in China were paid a salary. Gradually this was withdrawn, until, three years ago, the canvasser was given for his support only the proceeds from his sales. Later 80 per cent was allowed on sales, 20 per cent being returned to the mission. But for the past year and a half, the international standard of 50 per cent to the colporteur has been in effect.

"The splendid success attending this new departure may be seen by noting that the entire literature sales for 1914 were \$1,498.27; for 1915, \$3,015.05; while for 1916, \$4,089.19 worth of truth-laden books, magazines, and tracts were sold. During the last quarter of 1916 alone our colporteurs circulated books and took subscriptions to the amount of \$1,756.30. The advance in this department may be attributed to the production of a better and more salable literature, and to a more thoroughly trained and carefully supervised staff of colporteurs. The outlook for the literature department was never more promising. Although the amount of sales has increased, the staff of literature workers has decreased from 62 in 1914, to 50 in 1916. In the training for efficiency in our book and subscription work, some who had little ability in this line have been eliminated.

"Painstaking efforts have been put forth to make our Sabbath schools what they should be. Their number has increased to 58 schools, with a total membership of 1,575. The Sabbath school donations show a large increase from year to year. The amount received in 1913 was \$114.08; in 1914 \$272.49, which was more than double that of the previous year; in 1915, \$365.16, a gain of more than 33 per cent; in 1916 the sum of \$672.41, which again nearly doubles over the preceding year. We believe that this might also be taken as a fair index of a higher value of the Sabbath school and improvement in administrative efficiency.

"Eighteen church schools and one provincial school are in operation in central China, having a total enrolment of approximately 300 pupils. Many other places urgently request the opening of schools. It is my belief that schools should be started only where qualified teachers—in most cases, teachers trained in our own schools—can be secured, and where the constituency

guarantees a proportion of the expenses. Central China is also supporting 28 students in the training school at Shanghai."

The story of the beginning and development of our work in central China is intensely interesting. It is here that Drs. A. C. Selmon and H. W. Miller, with their wives and two nurses, settled when they came to China in 1903. Here they started, from time to time, every feature of our work—evangelistic, medical, publishing, and educational. They laid their foundations on bare ground, but they laid them well. The foundations still stand; the work they began in their first little compound has extended over a large part of northern China.

A study of their methods discovers two prominent, fundamental features. First, the presentation of the whole message in its clear, simple form as it was developed by the pioneers of our cause. Second, the placing of the chief emphasis upon the evangelistic phase of gospel work. These are simple methods, but they are important. Nothing can take the place of the plain, simple truth of the gospel in reaching the hearts of men. And the earnest, fearless proclamation of the gospel in the demonstration of the Spirit and of power is the most effectual method of producing conviction, and leading to repentance and salvation. As this is done, men and women are gathered into the fold of Christ.

With the evangelistic effort holding first place, the brethren used the medical, publishing, educational, and administrative departments as the natural development of the work required. The results of these efforts are a most decided and encouraging demonstration of the life and vitality of the cause of God when the work is carried forward on simple gospel lines.

There were many perplexing problems and dark hours in those early days, but everything looks bright and cheering now. We are all glad that Dr. Selmon and his faithful companion, Dr. Bertha Selmon, have the pleasure of still remaining in the field to witness what God has wrought. They are both in the best of health and courage, and are working hard along the right lines for success.

Thus the work of the Lord is moving forward in this part of our great field. Of course there are difficulties along the way. The workers are tried and tested in various ways. Complications develop, which the enemy intends shall discourage the workers and hinder and destroy the work. For a moment these trials seem almost overwhelming, but through prayer and steadfast patience they are overcome, and then they really seem small when compared with the victories that come to our great and glorious cause, which moves steadily forward in triumph.

We were sorry to part with our dear fellow workers in central China.

It would have been a great pleasure to stay with them to help carry on the work. Great avenues of service are continually opening before them. The burden presses hard on the hearts of Brother and Sister Cottrell, who are in charge of the work. The Lord has greatly blessed the labors of these dear servants since they settled in central China years ago. Our brethren in the homeland have reason to praise God for having loyal representatives in these remote parts of the world, building up the cause so dear to our hearts. We should all remember these missionaries daily in our prayers, making earnest supplication in their behalf.

ASIATIC DIVISION CONFERENCE SESSION NOTES—NO. 2

C. C. CRISLER

As in all general meetings of like nature, the last few days of the Asiatic Division Conference session were crowded with interest. The plans for a more thorough organization of the various portions of the great field represented by the delegates, were being perfected, and many hours were filled with committee councils, round-table talks, and departmental and Union Conference meetings.

A Spiritual Uplift

Heavy as was the pressure of business, the spiritual interests of the meeting were given their proper place. From first to last, throughout the three weeks spent by our missionary leaders from the lands of the Far East and from Southern Seas in brotherly conference, specially appointed hours were given to the study of God's Word and to prayer and praise. The morning hour, from 6 to 7 o'clock, was left free for such purpose. The period from 9:45 to 11 o'clock was devoted wholly to Bible study, and to seeking the favor of Heaven. The burden of the forenoon studies given during this period was borne chiefly by the visiting brethren from America, Australia, and India, together with Elders J. E. Fulton and F. H. De Vinney. The evening hour, also, from 7:30 to 9, was devoted wholly to spiritual upbuilding; and the three Sabbath days we spent together were seasons of refreshing.

Personal Testimonies

"This has been a good meeting for me personally," testified Prof. F. Griggs in one of the closing meetings. "I have sought the Lord earnestly day by day, and he has been heard of me. I have felt as never before the need of personal religion,—that sort of religion that makes me fully yielded to the Lord. What I have longed for is that experience that will enable me to stand true to God under all circumstances."

Elder J. M. Johanson, of the Australasian Union Conference hith-

erto, but recently elected president of the East Asian Union Conference, with headquarters at Seoul, Korea, said in our closing praise service: "The great desire of my heart at this moment is that I may have that close fellowship with my Saviour moment by moment that will enable him to have his way with me at all times. I desire to give myself anew to God for his service."

"I am thankful," declared Elder N. Z. Town at the same service, "for what I have received personally. The Lord has helped me and blessed me as I have sought him. I have a longing this afternoon to reconsecrate my all to him, that he may use me, and that my influence, wherever I may go, may tell on the side of the truth."

"My heart is glad," Sister R. F. Cottrell, of central China, testified, "for the blessing that has come to my soul in attending these meetings; and I am also thankful for the privilege of living in a time when the Lord has promised to cut short his work in righteousness."

The Task That Lies Before

Uppermost in the minds of those present, seemed to be the realization that God has placed them in these dark lands for the definite purpose of preparing a people for the coming of Jesus. In all the plans that were laid, the world-wide proclamation of the everlasting gospel was aimed at. In the seasons of seeking the Lord for special help, power for the preaching of the gospel was sought. Millions are yet to be told, it is true; but that which Jehovah has purposed must needs be accomplished, and with the gospel commission is given all power. The very difficulties connected with the task serve as a spur to wholehearted endeavor. More than once, during the progress of the conference, when the delegates were facing situations fraught with unusual difficulty, Elder Daniells read to us anew that noble utterance in "Testimonies for the Church," Vol. VII, page 14, which in no uncertain terms bids us advance, and assures us that the very difficulties we shall meet will inspire us to do and dare for God. To quote:

"Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader."

And further:

"Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing

that his omnipotence will supply their need."

This is the spirit that actuated the missionary leaders in apostolic times. It is the spirit that brought success to the leaders of the Reformation. And this same confidence in God's power to use frail human instrumentalities for the accomplishment of his eternal purpose, nerved the pioneers of the third angel's message to untiring action.

"God has committed to the Seventh-day Adventists a work of immense magnitude and of vast importance," wrote Elder J. N. Andrews within a week after his arrival at Neuchâtel, Switzerland, as our first missionary to Catholic Europe. "The time for this work is short. It can only be accomplished by the direct help of the Spirit of God." It was this assurance of God's presence and power, that led Elder Andrews to add, in the face of difficulties seemingly insurmountable: "We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor and not to faint. Let us respond to this call."—*Review and Herald, Dec. 15, 1874.*

Advancing with Apostolic Zeal

The apostolic zeal revealed by the pioneers who are now resting from their labors, is today manifest in the lives of those who have set themselves to the task of finishing the work of God in China, in India, in the islands of the sea. "My goal for this year is one hundred baptized believers," one of the Filipino evangelists in attendance at our conference quietly told me; "and already the Lord has given me nearly one third this number, with many who are earnestly studying." "Brother —," he added, naming one of his associate evangelists in the Philippines, "has also set as his goal one hundred new church members." And these goals are by no means visionary, as the records of last year reveal a marvelous ingathering of souls on the part of our native Filipino evangelists. The Spirit of the Almighty has taken possession of their hearts, and they have joined hands with us for the finishing of God's work in that part of the harvest field.

Brother M. C. Warren, in charge of our work in the province of Szechuan, adjoining Tibet, told of a recent visit to the borders of Tibet, and of definite plans for planting a mission in some strategic point from which the Tibetans crossing the border into west China may be reached. These plans can be carried out only through additional appropriations of men and means to Szechuan, which the present condition of the treasury will not permit. But this obstacle to progress is not an insurmountable one, and Brother Warren and Dr. Andrews and their associates in

Szechuan are praying most earnestly to God for the needed assistance, and they have full confidence that their prayers will be answered.

Native preachers from Japan, Korea, China, and Malaysia, bore touching testimonies of their determination to yield themselves so fully to God that he can use them mightily for the finishing of the work in their part of the great harvest field. One of the Chinese evangelists, through an interpreter, called special attention to the fact that while Europe is at war, the dark lands of Asia are at peace, and the people in these lands are in a receptive mood. He expressed his conviction that in these favorable conditions we may behold the special workings of Providence.

Organizing for Better Service

The vastness of the task faced by the representatives of present truth in Asia and in the islands of the sea, led them to seek for a closer organization of their working forces, in order to obtain the decided advantages that come with concerted action. The organization of the Asiatic Division is now perfected. In addition to the Australasian Union Conference and the India Union Mission, the organization of which remains the same as in former years, several new Union Conferences have been formed,—(1) the East Asian Union, including Japan, Korea, and Manchuria; (2) the North China Union; (3) the South China Union; (4) the Philippine Union; (5) the Malaysian Union; officers and committeemen have been chosen; the working forces have been assigned to places seemingly the most in need of help; and broad plans have been laid for the conduct of the various lines of work in harmony with methods that have stood the test of time. Special effort has been made to place the publishing work on a basis as nearly self-supporting as possible, in order that the Far East may be evangelized by means of the printed page as well as by the living preacher. The educational, young people's, and medical interests have been given their due share of attention. The workers in these various lines are taking up their tasks with good heart.

As these lines are being written, the delegates are leaving for their fields of labor, glad of heart, and with courage renewed. During the time they have spent in planning and in sweet spiritual converse, they have been learning anew their need of God, their utter dependence on him for grace and power and the ability to win souls from darkness to light; and they have purposed in their hearts to keep their eyes fixed on their Leader, who is bidding them, "Advance! advance! press the battle to the gate!" They return to their fields, realizing that they can advance successfully only as they heed also the divine admonition, "Press together! press together!"

LEPER BEGGARS BEFORE THE GATE

MRS. W. R. SMITH

In the past ten years great changes have been made in Korea. Life and property, which then had little or no protection, are as secure today as anywhere in the world. Model farms have been established throughout the country, from which the people may learn the most advanced methods of agriculture.

All these things help those who will profit by them to greatly improve their condition, but as it has become much harder to live by the methods of bygone years, so the millions in Korea find it harder to obtain a living now than they did ten years ago.

While the Bible woman and I were out visiting a few days ago, we called on a wealthy Korean family. As we neared the place, we saw two repulsive-looking forms standing at the gate, and two more in front of the door. They were leper beggars.

In the house was the old lady, smoking a long-stemmed pipe, and her daughter-in-law with her little child. Soon another daughter-in-law came. For some minutes our visit was disturbed by the begging outside, and by the old lady's shouting, "Go away." Finally she told one of the younger women to give them some boiled rice and pickles, which she put into a gourd that they carried. They then left in peace.

The old lady was unconcerned about the gospel, and at first would not consent for us to sing or pray, but after a while she said that we might pray.

The two younger women seemed interested in all that was said, and when we left, followed us for some distance. On parting, one slipped five cents into the Bible woman's hand to pay for a small Bible that she had left with her.

Keizan, Korea.

SANTA CATHARINA CONFERENCE, BRAZIL

F. W. SPIES

THE twelfth session of the Santa Catharina Conference convened at Joinville, March 7-11. The weather was very unfavorable for this meeting, so much so that for a time it was quite a serious question as to whether it would be possible to pitch the large new meeting tent.

Just two days before the meeting was to begin, the rain ceased for a time, and the tent was pitched and made ready. Scarcely had these preparations been completed, however, when the rain again set in, and it seemed as if the work and expense of pitching the tent and getting ready had been in vain; we wondered whether it would be possible for the brethren to attend the meeting. Notwithstanding, a number came; then more; and by Sabbath, there were close to one hundred present.

The president's report showed that in spite of an unfavorable season and almost impassable roads, the work had made fair progress. Thirty-eight members had been added during the year, and the tithe had increased \$500, which, considering the unfavorable conditions under which the brethren of this conference have been laboring for two or three years past, was indeed an evidence of greater faithfulness on their part, rather than of an increase in material blessings. The offerings for missions had also increased. The laborers, in speaking of their work, mentioned promising indications that others would soon take their stand for the truth.

The preaching was of a nature to help the brethren and sisters gain greater victories in their everyday life. The Sabbath was a day of special surrender and consecration, and also was, we hope and believe, a turning point in the lives of many.

The former officers were unanimously reelected, and our prayer is that the Lord will abundantly bless the work in this conference during the coming year.

A GLIMPSE INTO MALAYSIA THE PAST TWO YEARS

F. A. DETAMORE

MANY things have taken place during the past two years that portend the soon return of our Lord, and the consummation of our hope. Notwithstanding the many difficulties in our tropical island field, with its 50,000,000 people representing almost every nation and creed, speaking hundreds of languages and dialects, and scattered over an area as large as that of the United States, we have seen good results in soul-saving. The past two years 121 have accepted the truth and been baptized. Of these, 53 were added in 1915, and 68 in 1916. Our present membership is 314.

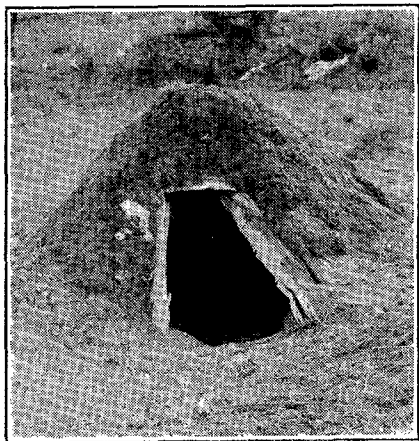
We now have eleven foreign families, three foreign single workers, and thirteen native workers, in the field.

The brethren and sisters have been faithful in paying tithes and offerings. During the past two years \$9,525.17 in tithe has been paid in, which is a gain of \$650.69 over the former biennial period.

The recent Harvest Ingathering campaign was a real success. With 1,950 papers, we raised more than \$2,000 gold, an average of over one dollar a paper.

At Padang, Sumatra, we have erected two cottages, and a schoolhouse, also used as a chapel. At Sandakan, British North Borneo, we have purchased a tract of nearly six acres of land with a house large enough for two families.

Two years ago our training school was in its infancy, and the outlook was very uncertain, but its growth and development have been very encouraging, and it bids fair to become one of our most important assets. The



Navajo Turkish Bath Hut

untrammelled progress is one of the surest evidences that the Master will soon come. "Even so, come, Lord Jesus."



A NAVAJO INDIAN BATHHOUSE

ORNO FOLLETT

DARING as the conjecture may seem, it is quite probable that while Alexander the Great was enjoying the luxurious baths of Darius, and later, while wicked King Herod bathed himself at the warm baths that were beyond Jordan, the American Indians of our Southwest were already familiar with the advantages of the bath.

When Cortez and his army, greedy for gold, entered Montezuma's ancient capital, Mexico City, they found clean, well-kept streets, barber shops, and public baths.

Writers on American Indian life occasionally give us glimpses of the various methods followed by the In-

enrolment for 1916 reached 122. We now have students from Celebes, Borneo, Timor, Java, South Sumatra, Battakland, Federated Malay States, and other places. Nearly all of these plan definitely to prepare themselves for the Master's service, and wish to return to their respective sections of Malaysia to teach their own people the message of present truth.

As yet we have not begun work in the Celebes, Molucca, and Sunda groups, nor in Dutch New Guinea, all of which belong to Malaysia. Many earnest calls have come to us from these interesting fields, and many believers from various parts of these islands are urging that foreign help be sent to tell their people the message of Christ's second coming. Many millions of people live in these places, and they rank first in intelligence and civilization in the Indies. If Siam is to be united to our field, we should take immediate steps to plant the message in that small kingdom of 6,250,000 people.

BRUSQUE, BRAZIL

F. W. SPIES

IN order to enable the brethren living in the southern part of the Santa Catharina Conference to attend a meeting of a general character, it was decided to hold a local meeting at Brusque, from February 22 to 25. During this meeting the weather was very unfavorable, so that many of those who desired to attend could not do so.

Though small in attendance, the meeting was rich in blessings. The Lord came near, and as we considered the evidences of the nearness of the Master's coming, and the preparation necessary to meet him, a special reconsecration of all present was made at the Sabbath services, and a determination expressed to be more faithful in witnessing for the Lord, in the home, in the church, and in the neighborhood.

The annual conference for Santa Catharina will be held in Joinville, March 7-11, concerning which we will write later.

In spite of crises and trouble, the Lord's work is advancing, and its

dians in their bathing, from the hardy Eskimo in the frozen regions of the arctic circle, who immediately after taking a rousing sweat, rushes out into the open and rolls himself in the perpetual snows of those frigid regions, to his dark-skinned brother of sunny New Mexico and Arizona, who builds himself a small adobe hut, barely large enough for one to sit upright in, then crawls inside and is supplied by an attendant with hot rocks, upon which the bather pours water, thus causing a great cloud of steam to fill the hut. The crudest of all Turkish baths, my readers will agree!

The Navajo Turkish bathhouse illustrating this article will give the reader an idea of some of the "modern" conveniences one may enjoy (?) on the Navajo Indian Reservation in western New Mexico and Arizona. It is in such a hut that the Navajo medicine man sweats off some of the surplus nicotine, singing wild and weird pagan songs, keep-

ing time by beating and rubbing himself the while. The attendant, usually a "medical student," who longingly looks forward to the time when he, too, will become a great medicine man, religiously performs his duties of heating rocks and carrying water, thus paying his tuition, pausing whenever duties permit to hear and learn the mystic songs and sacred invocations issuing from that crude adobe bathhouse.

The second picture shows Hustine Dine just out of his sweat, and off to the stream for a plunge. The photographer has caught him in the act, and he is very angry,—but why proceed? A bath is a bath for all that!

Thoreau, N. Mex.



ON THE KONGO BORDER

S. M. KONIGMACHER

WE are again at the beginning of the hot months, November 1. When I last wrote, we were busy making a little place comfortable up here on the Kongo border. The picture will enable you to see to what extent this has been accomplished.

As yet we have not been able to get any freehold property, but are still looking around, and praying that God will show us the right place. This is a big country, with many tribes and tongues waiting for the gospel message.

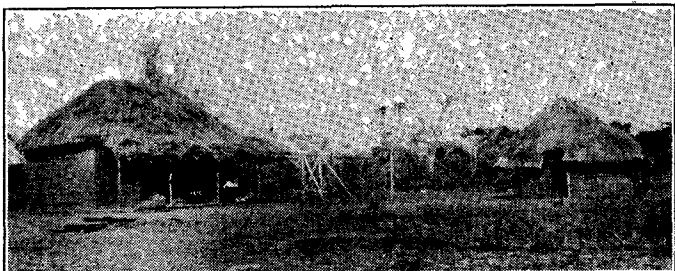
The government is slow about granting land to any one now, even to their own people. During this time of war, everything is very unsettled.

A mail coach was burned recently, and probably some of your letters were lost. One of the postboys for the government ran off with six hundred pounds of mail a few days ago, and so far has not been found. A village near us had a number of huts burned. So we feel the tension even out here.



HARVEST INGATHERING IN MALAYSIA

THE Malaysian field, with a membership of 314, used 1,950 papers [Harvest Ingathering Signs], and received more than \$2,000 gold, or an average of over one dollar gold for each paper. If the entire Asiatic Division had done as well comparatively, how much more extensively the light of truth might have gone, and how much more money might have been gathered in for the finishing of our work! — Asiatic News.



Home of Brother and Sister Konigmacher on the Kongo Border



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.

KEEPING YOUNG

ALBERT CAREY

My children keep my spirit young;
For as they sing to me,
I sing again the songs once sung
Beneath the maple tree.

And as we play upon the green
The games of days gone by,
My heart lives o'er again the scene
Of childhood's glowing sky.

Then as we study from our books
The lessons long since learned,
Again my old instructor looks
Into my face upturned.

Thus living with our little ones,
Our lives like theirs are bright,
And though we've seen so many suns,
'Tis morning time at night.

If you would cease from growing old,
Just gather round your knee,
Of fair young forms as manifold
As at your reach may be;

And while they sing and play and learn,
You too all these will do;
The joys you give them will return
A thousandfold to you.

Nortons, Ore.



A PLEA FOR THE CHILDREN

MRS. MARTHA E. WARNER

IN my reading the other day I came across this statement in "Testimonies for the Church," Volume II, page 329:

"If those who have no children, and whom God has made stewards of means, would expand their hearts to care for children who need love, care, and affection, and assistance with this world's goods, they would be far happier than they are today. So long as youth who have not a father's pitying care nor a mother's tender love, are exposed to the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to some of them."

The words brought to mind a conversation I once had with a doctor. "I contend," said he, "that women need children. If they have none of their own, they should find a waif somewhere to 'mother.' I had a patient come to me for treatment. She was nervous, she had headaches, she had indigestion; in fact, she had about everything, according to her belief, when as a matter of fact there wasn't a thing the matter with her. She simply needed something to occupy her mind. I prescribed a child. After a time she followed my advice, and in two weeks I lost my patient."

A year or so later, a young woman came to me in great discouragement. She wanted a part in the work, but what could she do? She could not leave her home, yet she felt she ought to be doing more than she was.

I suggested the doctor's prescription—children. In talking over the matter, we found this statement in Volume II of the Testimonies, page 25: "When you . . . befriend the orphan, you bring yourselves into a closer relationship to Jesus." This helped her to decide, and as soon as she could arrange matters, she took two children into her home. Only a few days ago she said to me, "I never was so happy in my life as I have been since my children came. I am perfectly contented now."

There are so many orphaned and unfortunate children in this wicked world, and it is somebody's duty to supply the place of father and mother to some of them.

"Yes," says one, "I believe that, and I should be glad to open my home to a child; but—well—you never can tell what a child will be when he grows up. Suppose he leaves the truth, and goes into the world, then what?"

My dear sister, there is always that danger, not only with orphans, but with "our very own flesh and blood;" yet we take the risk. What of Lucifer? He left heaven, but was it the fault of the Father? How about Judas? He received the same careful training that the eleven did, yet he was a traitor. Was it the fault of Jesus?

No, oh, no! we must do our part to outwit the enemy, who is working in every conceivable way to get possession of the children. There are many empty homes where one or two little ones might be sheltered and trained for the Master.

A physician in New York, speaking of his foster mother, said: "I never knew any difference between my treatment and the treatment of her own child, until the neighbors told me. Then I saw a difference in every piece of bread and butter."

Such things as these we must expect to contend with, but those who are mothers-in-heart will find ways to win and hold the love of the little ones whom they take into their homes.

Not long ago I asked a woman who had taken a three-days-old baby (who is now a young woman) into her home, if she really loved her as much as she did her own child? "Indeed, I do," she replied; "I can see no difference. She is my greatest comfort."

Children give a wealth of love in return for the slightest favors, and the woman who has never cuddled a sleepy child or kissed a hurt finger has missed one of the greatest pleasures on this earth.

Clintonville, Conn.



SOME OBJECTIONS ANSWERED

A FOSTER MOTHER

"Good morning, Sister Dorcas. I have been reading Isaiah 58, and I have wondered why it is that there are so many poor and needy among us. Can you enlighten me?"

"I will try to do so, Sister Love-Ease; but I beg to read the answers to your questions from the Testimonies, as they speak better than I can. In Volume II, page 28, I read:

"The Lord himself has made us to differ,—some poor, some rich, some afflicted,—that all may have an opportunity to develop character. The poor are purposely permitted to be thus of God, that we may be tested and proved, and develop what is in our hearts."

"Will not the Lord provide for the poor?"

"Do you expect the Lord to rain down grain from heaven, to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven?"—*Id.*, p. 33.

"The point that is especially troubling me is this: Do you think that taking orphan children into our homes to train is a test of our characters in the sight of God?"

"Years ago I was shown that God's people would be tested upon this point of making homes for the homeless.—*Id.*, p. 27. 'I saw that it is in the providence of God that . . . orphans . . . have been placed in close Christian relationship to his church; it is to prove his people and develop their true character. . . This is God's test of our character.'—*Vol. III*, p. 511.

"Are there not institutions where such could be cared for?"

"Let those who have the love of God, open their hearts and homes to take in these children. It is not the best plan to care for the orphans in large institutions. If they have no relatives able to provide for them, the members of our churches should either adopt these little ones into their families, or find suitable homes for them in other households."—*Vol. VI*, p. 281.

"But my husband and I enjoy each other's society, and do not wish to be disturbed."

"If you shut yourselves up to each other, it is selfish love, unattended with Heaven's blessing. I have strong hope that you will love the orphan for Christ's sake; that you will feel that your possessions are but worthless unless employed in doing good."—*Vol. II*, p. 333.

"The sacrifice is too great."

"This work for others will require effort, self-denial, and self-sacrifice. But what is the little sacrifice that we can make in comparison with the sacrifice which God has made for us in the gift of his only begotten Son?"—*Vol. VI, p. 283.*

"But if I should take in an orphan to care for, I should lack time for worship."

"To become a toiler, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree." "It is not meet for you to neglect the divine favor that Heaven offers you if you will care for those who need your care, and thus let God knock in vain at your door. He stands there in the person of the poor, the homeless orphans and the afflicted widows, who need love, sympathy, affection, and encouragement. If you do it not unto one of these, you would not do it unto Christ were he upon the earth."—*Vol. II, pp. 24, 330.*

"I have thought I am called to a greater work."

"Fatherless and motherless children are thrown into the arms of the church, and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages. . . . This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated.—*Id., pp. 33, 34. 'The mother's work often seems to her an unimportant service.' 'No other work can equal hers in importance.'*"—*Ministry of Healing,* pp. 376, 378.

"But so many children have inherited evil traits, and I fear all my labor would be a failure."

"There is a wide field of usefulness before all who will work for the Master in caring for these children and youth who have been deprived of the watchful guidance of parents and the subduing influence of a Christian home. Many of them have inherited evil traits of character; and if left to grow up in ignorance, they will drift into associations that lead to vice and crime. These unpromising children need to be placed in a position favorable for the formation of a right character, that they may become children of God."—*Testimonies for the Church,* Vol. VI, p. 282.

"If I could find a perfect child, I might be willing to take it, but most of them are so untaught."

"To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without a fault, you would take it and care for it; but to perplex your mind with an erring child, to unlearn it many things and teach it anew, to teach it self-control, is a work which you refuse to undertake. To teach the ignorant, to pity and to reform those who have ever been learning evil, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise."—*Vol. II, p. 27.*

"No one has asked me for a home."

"Wait not for them to come to you. The labor rests not on them to hunt you up and entreat of you a home for them-

selves. You are to search for them and bring them to your house."—*Id., p. 34.*

"But I am not very strong."

"Some plead their poor health,—they would love to do if they had strength. . . . You who are suffering with poor health, there is a remedy for you. . . . Doing good is an excellent remedy for disease."—*Id., p. 29.* "If you engage in this work of mercy and love, will the work prove too hard for you? . . . Oh, no, God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. . . . God can renew the physical strength. And more, he says he will do it."—*Id., p. 35.*

"I fear I should not love a child who was not my very own."

"So long as youth who have not a father's pitying care nor a mother's tender love, are exposed to the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to some of them. Learn to give them love, affection, and sympathy."—*Id., p. 329.*

"Well, I can say no more. All my objections are answered. But let me ask, How far does duty call me in this line?"

"Brethren and sisters, I ask you to consider this matter carefully. Think of the wants of the fatherless and motherless. Are not your hearts stirred as you witness their sufferings? See if something cannot be done for the care of these helpless ones. As far as lies in your power, make a home for the homeless."—*Vol. VI, p. 284.* "See how many of these children you can bring up in the nurture and admonition of the Lord."—*Ministry of Healing,* pp. 203, 204.

THE SOOTHING INFLUENCE OF A CHILD

NELLIE B. LEACH

IN these days, when the spirit of intensity is taking possession of the world, nervous tension is wearing away the life of multitudes. Whether the life is spent in self-service, or given to Christ, we see on every hand individuals revealing the strain of the intensity within, and, fearing its results, seeking in various ways to find relaxation and recreation. Many have come to realize the quiet, restful influence of association with nature; but the calming power of the lofty mountains or the blue vastness of the ocean may be enjoyed by but few of earth's toilers, many of whom can scarcely take a day for a walk in the woods or by the streams.

Yet no one need feel himself shut away from the restful influences of the great works of God, when he may enjoy the association of God's crowning work,—a little child. To be in the presence of an unspoiled little one, yielding oneself to the influence of his companionship, will relieve the strain of taut nerves. There is a spontaneity that interests, an innocence that appeals, a simplicity that charms, and a sincerity that refreshes. Though one come bringing infection from the germs of rush and anxiety,—those scourges of our modern life,—the sunlight of a little child's companionship will soon ren-

der them harmless. How true it is that to right living, whether physical or spiritual, "a little child shall lead them"!

THE BABY SPEAKS

The world's a very little place,
And part of it is walls and floors,
And part's a pleasant, sunny place
They call "outdoors."

They sometimes wheel me up the street
When all the world goes out to walk,
And everybody that I meet
Talks baby talk.

The sun behaves in just the way
To most oblige a little tot:
It's daylight till I'm through my play,
And then it's not!

The raindrops never seem to fall
In any place where I may go.
The world must truly be quite small
To suit me so.

—Burgess Johnson.

THE BABY

"SHE is a little hindering thing,"

The mother said;

"I do not know an hour of peace
Till she's in bed.

"She clings unto my hand or gown,
And follows me
About the house from room to room;
Talks constantly.

"She is a bundle full of nerves
And wilful ways;
She does not sleep full sound at night,
Scarce any days.

"She does not like to hear the wind,
The dark she fears,
And piteously she calls for me
To wipe her tears.

"She is a little hindering thing,"

The mother said,

"But still she is my joy in life,
My daily bread."

—Emma A. Lente.

ALL: SAVE ONE

THE lady rode in her coach of state
As the air grew chill and the day grew late,

But she felt no longing to turn and go
To her own hearthstone, with its royal glow;
For though it was warm and rich and fair,
There was never a child to greet her there.

What treasures she had in that princely home!

There were silks from Persia, and busts from Rome,
Pictures from Paris and London town,
Books and books, upstairs and down,
Strange, quaint things from the curious East,

But never a child to share the feast.

In the lady's mind was a goodly store
Of wit and learning, and culture more.
She had sailed to the East and sailed to the West,

She had seen all the things that are rarest and best;
And many a wondrous tale she knew,
But she had no child to tell them to.

And deep in the lady's heart there lay
Such power of loving and giving, they say,
Such fancy for feeling her warm arms close
Round a slim little form with cheeks of rose,—

Such wealth of love had this lady true,
But never a child to give it to.

O women who fret at the ills of life,
The round of duty, the small, small strife
Of daily living, with children's needs
Drawing you back from prouder deeds,—
Think of yourselves bereft and lone;
For love, ambition; for bread, a stone.

—Louise Morgan Sill.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



THE CAPITOL HILL CHURCH SCHOOL

As the result of a tent effort held in Southeastern Washington in the year 1915, a company of forty believers was brought out, and organized into a church. A suitable building was rented near the corner of Fourth and East Capitol Streets, N. E., for a period of three years. Here this church established its worship, and since then has been known as the Capitol Hill church.

Becoming more familiar with the message and its claims on the youth, as well as on the older members, parents began to realize their responsibility, and last fall requests were made for a church school. We acted at once, moved out by faith, and soon provided a place in the rear of the church with all suitable equipment. Miss Edna Trout, of Philadelphia, was engaged to take charge of the school, and under her skilful management the results have been most gratifying. The good that comes from Christian training and from separation from worldly influences has been fully demonstrated. During the week of prayer the older children were all baptized. They have learned to pray in public and to pay their tithes. They manifest a real interest in gathering funds for missions, and are a source of life and courage to the church.

The school closed May 18, the children passing their grades with credit. All are looking forward to the beginning of the next school year.

Shall we not manifest a greater interest in the children, who will, if rightly trained, act an important part in the closing work of this message? R. E. HARPER.

THE WORK IN MADRAS, INDIA

IN February, 1916, our workers opened up English evangelistic work in Madras, a city of more than five hundred thousand inhabitants, in southern India. This city, the government headquarters of the Madras Presidency, is one of the oldest cities of southern India, and is third in size in the empire. It is an important seaport, supporting large commercial, manufacturing, and educational interests.

After considerable searching, a shop building was secured in a convenient section of the city, and fitted up for public services. This building accommodates both English and vernacular-speaking people, each having separate hours for service. Brothers P. C. Poley and V. E. Peugh have led out in the English services and in house-to-house visits, while Brother A. Asirvatham, our Tamil evangelist, has given his time to the vernacular work among his own people, with good success. Preaching services were held Saturday and Sunday nights, besides the Wednesday evening prayer meeting and the Sabbath school.

As is generally the case wherever the truth seeks a foothold in new territory, the initial effort was met with considerable opposition, which has now, to a certain degree, died down. All manner of absurd and false stories were set going to prejudice the minds of the interested ones. It is marvelous indeed how the enemy of truth will exercise all his powers to counteract a good work and to keep possession of the heart and will, in order to prevent full obedience.

But the Lord has his defenses prepared against the deceptive workings of Satan; and in his own time and way they are brought into action. "No weapon that is formed against thee shall prosper; and

every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54: 17.

While this public effort was being carried on, much house-to-house visiting was done, Bible studies held, and our message-filled literature placed in many hands with good results. Much of the opposition created to hinder the work only caused the honest in heart to inquire more carefully into the new truths presented, for which they finally took their stand.

As everywhere else in the world, this decision to obey brought with it tests of unselfish sacrifice and self-denial. Perhaps



Capitol Hill Church School, Washington, D. C.

there is no place where a decision to obey God's truth calls for greater courage and faith than in India. This is due largely to the social and economic conditions which make it hard to find employment once they have broken away from the old moorings. Remunerative employment is at a premium, and when work or position must be given up because of new light and duty, there are hundreds clamoring for the vacancy, and it is extremely hard to establish new trade or business relationships. In many instances, as far as human eyes can see, it means either to starve or to hold to their present employment.

And yet, to those who put their trust in the living God, a table is prepared in the presence of the enemy, even though at times the provision is made through much trial and conflict. At the time of our first baptism in Madras, in November, 1916, a lad of fifteen years wanted to go forward with the others, but his mother and other members of his family were bitterly opposed to his desires. The morning the baptism was to take place, they locked him up in a room in a house, while two male members of the family went to the place of baptism at the river in order to prevent him from being baptized should he succeed in escaping from the house and in making his way thither. But this did not end it. The boy ceased

to urge his baptism, but continued to attend the meetings at the hall, and patiently lived before his family the truth he had learned. This had the effect he desired. The mother soon became reconciled, and opposition from the others ceased. At our second baptism, in February, 1917, his mother was among the spectators who witnessed the baptism of seven candidates, her son being one of the number. This young man now entertains great hope that his mother will accept the truth.

Another brother was in charge of a department in one of the large English firms of the city. His superior, noticing that he did not come to the store on Saturdays, and learning the reason, informed him that he must give up either the meetings or his employment. He immediately decided on the latter, and began working for himself. In this step the Lord greatly blessed him, and his tithe on the earnings of one week now amounts to as much as he paid on a month's salary before.

An Indian brother holding a position in a large publishing house, was attending our services regularly. His employer noticed that he was absent from his place on Saturday, and inquired for the reason. Upon learning that he was attending our meetings, his employer gave him five minutes to choose whether he would stop attending them or give up his work. It took him less than a minute to decide, with the result that he was discharged on the spot, his employer not even giving him the usual thirty days' notice of dismissal.

I am happy to say that in the cases mentioned, God has opened a way for each one, and these dear brethren have learned by personal experience the blessedness of full obedience to all of God's requirements. Many others in Madras are studying the truth and are deeply interested. Remember in prayer workers and believers in this great city. J. S. JAMES.

FIELD NOTES

WORKERS in Ione, Wash., report the baptism of five persons.

EIGHT converts were recently baptized at Klamath Falls, southern Oregon.

A COLORED church of twenty-three members has been organized at Columbus, Ga.

EARLY last month the new church building at Arbuckle, N. C., was dedicated to the service of God.

DURING a seven months' effort in Denver, Colo., Elder T. B. Westbrook baptized seventy-eight persons.

ELDER E. L. CARDEY reports the baptism of thirteen new believers in Boston, Mass., on a recent Sabbath.

FIFTEEN persons were baptized at the close of a series of meetings held this spring in Lewiston, Idaho.

THE Second Seventh-day Adventist church of New Orleans, La., recently received fourteen new members into fellowship.

A FEW weeks ago nine persons were baptized at San José, Cal. The youngest was nine years of age, the oldest seventy-eight.

ELDER G. A. GRAUER reports the baptism of seventeen persons at Shafter, central California. Eleven have been baptized at Hanford since our last report; nine by Elder E. H. Adams at Fresno; six at Selma; and seventeen by Elder A. S. Kellogg, who has been laboring at Madera.

FOUR persons were recently baptized by Elder Geo. J. Seltzer, and joined the Hastings (Nebr.) church. During the last ten months thirty-one new members have been added to the church at Omaha. A new church has been organized at Fairbury, with a membership of fifteen.

Missionary Volunteer Department

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 MEADE MACGUIRE
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Secretary
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THE SENIOR BIBLE YEAR

ASSIGNMENT

June 17. Psalms 18-22: God the deliverer.
 June 18. Psalms 23-30: The shepherd psalm.
 June 19. Psalms 31-35: Confidence in the Lord.
 June 20. Psalms 36-39: God's goodness and mercy.
 June 21. Psalms 40-45: The acceptable sacrifice.
 June 22. Psalms 46-50: God our refuge.
 June 23. Psalms 51-55: A prayer for cleansing.

THE BOOK OF PSALMS

THE present Hebrew title of this book is Tehillim, which means "praises," or "songs of praise." The familiar English word means "songs set to music," and the titles to many of the psalms contain references to musical terms and instruments. The book was really the hymn book of the Jews, arranged for use in the temple service.

The book contains one hundred and fifty psalms, whose composition extended over a thousand years, from Moses to the close of the captivity. "One psalm is attributed to Moses, seventy-three to David, two to Solomon, twelve to Asaph (one of David's musicians), eleven to the sons of Korah, and one each to Heman and Ethan. Thirteen titles tell on what occasion the psalm was written. A number of most precious psalms are prophetic of Christ."

In the Revised Version, in harmony with Hebrew usage, the book of Psalms is divided into five parts, or books: Book I includes the first forty-one psalms; Book II includes psalms 42-72; Book III ends with psalm 89; Book IV ends with psalm 106; and Book V includes the remaining psalms. The collection is often called "The Psalms of David" because he was the greatest of the sweet singers of Israel, and also because the first division, or book, of the Psalms was written by him.

"There is no other book of praise," says one writer, "so pregnant with expression of the heart's emotion under all the vicissitudes of life, or so adapted to all climes and ages, as to be the universal medium of praise for all nations of the world. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery: its vines and fruits; its valleys, thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey,—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere."

The book of Psalms is the second of the five poetical books of the Bible. "Hebrew poetry is not constituted by rhyme, nor by appreciable rhythm; but it is for the most part elegant and elevated in style, often indeed sublime, the manner of expression, the choice of words, and the structure of the sentences being peculiar and characteristic. . . . The poetry of the Psalms is essentially lyrical in character, expressive of the purest and most profound thoughts and sentiments which could be evoked under the old covenant. These inspired compositions may be characterized as the very heart of the Old Testament, an outpouring of lamentation, prayer, praise, and thanksgiving, often uttered in prophetic language. They are, in fact, a mirror of the faith, love, and hope of the true Israelite, an 'epitome of the Bible adapted to the purposes of devotion, wherein man may speak to God in the very words which God himself has inspired.'"—Selected.

THE FOREIGN MISSION BANDS

THE Foreign Mission Bands in our denominational schools are composed of those Christian young people who have felt a burden for the work in needy fields beyond, and have banded themselves together for mutual encouragement and for definite study along foreign mission lines. In most cases they have signed a definite statement of a life purpose to become foreign missionaries, if God permits.

A Historical Sketch

The first Foreign Mission Band was organized in the fall of 1890, in Battle Creek College, our first, and at that time only, denominational college. The officers were F. M. Rossiter, president; Guy Dail, secretary; and Will Emery, treasurer. The charter membership consisted of seven young men. The young women organized a similar band the following year.

The second year of Union College (1892) witnessed the first definite organization of a Foreign Mission Band in that school. The idea of such a band was brought by Miss Ida Jones, a student who came from Battle Creek. Two bands were organized, one among the young men, and one among the young women.

In the last ten years the Foreign Mission Band idea has spread to almost all our advanced schools. In January of 1908 the Foreign Mission Band at Walla Walla College adopted a written constitution, with a declaration of purpose to be signed by members. The African Intelligence Band, organized in 1911 by Elder Joel Rogers, was the beginning of the Foreign Mission Band at Emmanuel Missionary College. The same year witnessed the starting of the Foreign Mission Band at Mount Vernon College. The band at Pacific Union College dates from the year 1912. Another band was also organized the same year,—the Foreign Mission Band at Loma Linda.

Through correspondence between the bands of the various colleges in the winter and early spring of 1913, a plan was devised for an interband meeting to be held at the time of the General Conference, in May, 1913. Delegates were appointed by most of the schools. At the first meeting, after reports from the various schools had been rendered, two committees were appointed, one on organization and the other on courses. These reported at a subsequent meeting. It was suggested that the basis of membership be threefold: honorary members, former students who have gone to the field; active members, those who state their definite purpose to go to foreign fields when prepared; associate members, those who desire to join a regular study of missions. In order to bind closer together the various bands, the writer was asked to act as interband secretary.

Statistics

It may be of interest to consider a table of statistics showing the membership in the several bands in the last four years. While this is intended to present only the number of active members, according to the above definition, it actually includes associate members in some schools where the distinction between active and associate members is not made.

School	1913-14	1914-15	1915-16	1916-17
Emmanuel Miss. College	61	120	40	32
Loma Linda College	45	56	36	*--
Pacific Union College	*--	117	75	*--
Union College	38	18	50	60
Walla Walla College	36	68	78	66
Washington Miss. College	33	42	44	32
Mount Vernon Academy	32	50	50	27
Lodi Academy	--	25	*--	*--
Campion Academy	--	13	*--	17
Southwestern Jr. College	--	--	30	35
Clinton Seminary	--	--	--	80
Totals	245	509	403	349

* No report.

The Foreign Mission Bands are proving more than foreign mission study groups; members are actually going to the field in

increasing numbers. Twelve found their way to foreign fields in 1915, and thirty-three in 1916, to say nothing of many others who have gone, even though they were not counted among the Foreign Mission Band members while in school.

Prospect

The members of the Foreign Mission Band are of course also members of the young people's society in any given school, but until recently the band has been conducted organically independent of the more general society. Now that the General Conference Missionary Volunteer Department is giving special consideration to the problems of the young people's societies in our advanced schools, the suggestion has been made that the Foreign Mission Bands be conducted under the auspices of the young people's societies, and receive the fostering care of the Missionary Volunteer Department. In most of our schools this has been done; and under promotion of the General Conference Department the bands have a bright prospect. If all bands send in to the department the names of active members, with the usual data concerning each, the department secretary will be in a position to bring to the attention of the Mission Board the names of those prepared to go to the fields. This, with the greater opportunity for careful supervision and promotion of Foreign Mission Band interests, will do much toward solving the problem of the increasing demand for thoroughly trained workers to send out to fill the many openings which appear everywhere to our missionary activity.

L. L. CAVINESS.

Publishing Department

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

NOTES BY THE WAY—NO. 7

AT THE GATEWAY TO THE FAR EAST

ABOUT fifteen hundred miles southeast from India and about the same distance southwest from China, situated at the southern extremity of the Malay Peninsula, lies the city of Singapore, "the Gateway to the Far East," the capital city of the Straits Settlements. Something of the importance of Singapore may be gathered from the following, written just before the war:

"Nearly one hundred and seventy-five ships of one kind or another, large and small, come to or leave this harbor every day in the year. In the face of this, . . . we can understand why Great Britain has recently risked the building here of one of the largest dry docks in the world. . . . The British white man alone has enough traffic passing through this port to mean a revenue, were it all distributed to the British people at home, to amount to ten dollars apiece a year for every mortal." "The total tonnage entered and cleared in Singapore during 1913 was slightly more than 19,000,000 [tons], making it the seventh port in the world, and the fourth in the British Empire."

Singapore has a population of 350,000, of whom 230,000 are Chinese. Among the Chinese twelve different dialects are spoken. There are also thirteen Indian languages and dialects spoken in the city. Our workers have recognized the strategic importance of this center of commerce, and have established here the headquarters of the Malaysian Mission, also the training school.

A Lesson in Malaysian Geography

To one who has not been here before, a trip through Malaysia is a good lesson in geography. The Malay Peninsula is composed of the Straits Settlements, which include Singapore, Malacca, Penang, the province of Wellesley, and the Dindings; the Federated Malay States, which are Perak,

Selangor, Negri Sembilan, and Pahang; the Nonfederated Malay States, which are, Perlis, Kedah, Kelantan, Trengganu, and Johore. The Straits Settlements are a crown colony of Great Britain, and all the other states of the peninsula are under British protection. This territory is twice the size of England. The northern part of Borneo also belongs to Great Britain.

Dutch Possessions

To the south and east of the Malay Peninsula lie the Dutch East Indies, the possessions of Holland in the Far East, including Sumatra, Java, Celebes, Borneo, except the northern part, and many small islands, a territory fifty-eight times as large as Holland itself, and with a population about eight times as large. These British and Dutch possessions, with a total population of more than fifty million, compose the territory of the Malaysian Mission.

It was interesting to see how, notwithstanding their limited numbers, our workers have taken possession of nearly all the main divisions of this vast territory. Seven missions have already been organized: the Singapore Mission, the Malay States Mission, North Sumatra Mission, South Sumatra Mission, East Java Mission, West Java Mission, British North Borneo Mission. The superintendents of these missions are, in the order named, J. W. Rowland, G. A. Thompson, W. P. Barto, J. S. Yates, G. A. Wood, I. C. Schmidt, R. P. Montgomery.

When our company arrived in Singapore from Burma the morning of February 5, we were royally welcomed and hospitably entertained at the home of Brethren Detamore, Adams, and Rowland. From February 6 to 10 an institute was held in the training school for the native workers, the studies being translated into both the Chinese and the Malay. The laborers who came for this institute, and also the young people in the school preparing for the work, manifested a keen interest in these studies.

February 10 a company of eighteen of us took the boat for Java, where the biennial meeting of the Malaysian Mission was to be held. As the second class was full, we had to travel first class, and those of us who had passed through the experience on the "Shinsei Maru" in coming from Burma, were prepared to appreciate the change. The time on board was well spent planning for the meeting, framing recommendations to be presented, etc. Monday we arrived at Batavia, where the most of our party remained until the next morning. But Professor Griggs, Brother and Sister Adams, and I took the train that same evening to Sukabumi (place of delights), where Brother R. T. Sisley has been conducting an English school during the last seven years.

Brother Sisley has done more than simply teach English. Since he has been in Sukabumi, about thirty persons have accepted the truth, and there is a church there at present of about twenty members. God has greatly blessed Brother Sisley's efforts. It was a great pleasure to meet him, and he was much pleased that we could visit him. The next morning we joined the rest of our party en route to Soember Wekas, a hill station in eastern Java, where the meeting was to be held. The Malaysian Mission owns several acres of land here, with good buildings to accommodate quite a company of people.

As the trains travel only in the daylight, this trip took us from one morning until the next afternoon, we having to stop at a hotel for the night. When we left the train, we had about eight miles by sado, a two-wheel vehicle with a wide seat facing both ways, back and front. This seat was movable so that the balance could be adjusted over the axle, thus enabling the little pony to keep his feet on the ground even when a heavy man got into the back seat. After an hour's ride in these rigs, we made the last two miles up the hill on pony back.

After a ride of two days through the island one can easily understand why Java

has been called "the Pearl of the Orient." It is simply one continuous luxurious garden where rice, sugar cane, tapioca plants, tobacco, coco palms, coffee, and all sorts of native fruits pass in one continual panorama. The principal crop is rice. Of the 7,460,000 acres cultivated by the natives, 5,438,000 are under rice.

It was quite a novelty to attend a meeting where the monkeys were performing their antics in the trees around the house. The meeting began the evening of February 15 and closed the twentieth. An hour in the morning, one in the afternoon, and one in the evening were allotted to a Bible study or a talk. Besides these, we had regular conference meetings each day for the business. Professor Griggs was with us only the first day, as he wished to hurry on in order to visit the Philippines before the Shanghai meeting. The workers present at this meeting were: F. A. Detamore, K. M. Adams and wife, J. W. Rowland and wife, A. G. Fletcher from Singapore, Roy Mershon and wife from British North Borneo, Dallas Kime and wife from north Sumatra, J. S. Yates and wife from south Sumatra, G. A. Thompson and wife from the Malay States Mission, I. C. Schmidt and Miss P. Tunheim from Batavia, west Java, G. A. Wood and wife from Surabaya, east Java. The visitors were R. C. Porter and wife, W. T. Knox and wife, Prof. F. Griggs, and the writer. This was the smallest, but one of the best meetings we have attended on this trip. The Bible studies were along the line of practical godliness and the need of a deeper Christian experience. These studies were much appreciated by all present. None of the workers sounded a discouraging note in the reports they gave from their fields. Careful study was given to the needs of the various branches of the work in Malaysia. In this study the publishing and literature work come in for its share of attention, and the following actions were taken regarding it:

"WHEREAS, In all our mission fields in the East the circulation of our literature has proved to be one of the most effective means of awakening interests, and of bringing people into the truth; and,

"WHEREAS, After more than twelve years of effort by our laborers in this Malaysian field, with a population of more than 50,000,000 people, with many different languages and dialects, we have as yet no equipment whatever with which to provide literature for these millions; and,

"WHEREAS, We believe the time has come when definite steps should be taken to provide facilities that we may print our own periodicals, and also the books needed in the vernaculars, as quickly as possible; therefore,

"We recommend, That the Asiatic Division be requested to secure an appropriation of eight thousand dollars (\$8,000), in the 1918 budget, with which to provide a printing outfit for our field, and to defray the initial expense of our first book in the Malay language.

"We recommend, That a man be secured as soon as possible to take charge of our printing work, and that, if necessary, he be given an all-round training in one of our large publishing houses, that he may obtain a practical knowledge of all branches of the printing business, and that he be sent to us as soon as we can secure our printing outfit.

"We recommend, That immediate steps be taken by the Malaysian Mission Committee to adapt, translate, and publish a health book of approximately 300 pages in the Java-Malay language, and that this book be followed by 'The Coming King.'

"We recommend, That our printing plant be established at Singapore.

"We recommend, That in establishing our printing plant and in reorganizing our colporteur work, we deal with each of the local missions on the regular tract society basis, in harmony with the recommendations of the General Conference Publishing Department.

"WHEREAS, There is a demand that our Malay paper be issued monthly instead of quarterly,

"We recommend, That as soon as our new editor arrives, the *Octoosan Kebenaran* be issued as a sixteen-page monthly."

An action was passed recommending that the Malaysian Mission adopt the schedule of discounts on literature recommended by the General Conference Publishing Department. It was also recommended that two tracts—one on the second coming of Christ, and one on the Sabbath—be prepared in the language spoken on the island of Nias. This is a small island off the west coast of Sumatra.

The outlook for the book work in the Malaysian field, in both the English and the vernaculars, is very encouraging. One of the greatest needs is a man to take charge of the colporteur work in that field. English, Dutch, and Chinese books will be imported, and the Malay books will be printed on the new press when it arrives. Colporteurs have had excellent success with our large books here in the past, and we believe we shall see even greater success in the future.

On our way through Java, Sister P. Tunheim demonstrated that it will not be difficult to sell our books in that island. On the way from Batavia to Soember Wekas, she sold on the train thirty-five copies of "The World's Crisis" in Dutch, paper cover, at 40 cents gold each, took nine subscriptions for the Malay paper, and sold ten papers and ten tracts. Total value, \$16.78 American currency.

The workers in the Malaysian Mission are alive to the interests of all branches of the work. Last year they ordered 1,950 of the *Harvest Ingathering Signs*, and with these they collected more than \$2,400 American currency. They are vigorously pushing the home missionary work. The training school in Singapore has a very enthusiastic missionary society. Every Wednesday morning they have a missionary meeting.

On our return to Singapore from Java, February 26, we found the same uncertainty in the matter of getting passage to Hongkong as when we wanted to get to Singapore from Rangoon. No shipping agent would give us any encouragement whatever that we might get passage in time to fill our appointments in south China. We did not give up, but took the matter to the One who knows how to work things out for his children. Friday morning, March 2, a steamer came in from England which should have arrived February 16. It was the same ship which was to have left Colombo February 13, and on which we tried to book when we arrived in Colombo December 14. Before this boat reached Singapore, we were told that there was practically no hope of getting passage on her. But after she came in, we went to the office, and all of us were able to get good, comfortable berths. We feel very thankful to our heavenly Father for his overruling providences. If they had accepted us on this boat in Colombo, we should have been nearly a month late at Singapore, and could not have attended their meeting, and could have given them very little help. As it was, we arrived in Singapore ahead of our schedule, and shall do the same in Hongkong.

N. Z. TOWN.

A TRACT DID IT

It was in a testimony service held one Sabbath afternoon in connection with the recent general meeting in Canton, China, that a stranger arose to tell his story of how present truth found him in his distant village many miles inland from Canton. He had made the long journey in order to meet with those whom he had never met before, but who believed the doctrine taught in a tract that had fallen into his hands.

A year before this meeting one of our sisters had passed through the village where this man lived, and had left some tracts

on the Sabbath question. He read one of them, and was convinced of the truthfulness of the message therein contained. He soon began to keep the Sabbath, and to tell others of the newly found light. One room of his dispensary, for he was a physician, was converted into a chapel, and on the Sabbath day, instead of carrying on his regular business, he met in his chapel with those interested in the new teaching. He soon had more than a dozen regular attendants at the services.

He came to the general meeting at Canton, bringing with him seven other men whom he had interested. Before the meeting closed, he was baptized, and now he has returned to his distant village to alone hold up the light of truth until help can be sent him, or until others take their definite stand and add their efforts to his in making known God's message in this another new field in needy China.

While the entire experience is an interesting one, the part that most interested me was the fact that "a tract did it." While we may not be able to preach like Paul, we can at least do what this sister did; we can pass out the gospel-filled literature which has been prepared for us in such abundance. Never should we be without it.

C. E. WEAKS.

Educational Department

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

VISITING OUR SCHOOLS IN THE ORIENT INDIA

EARLY in the morning of the sixteenth of last November our good ship "Medina" slowly made her way into the harbor of Colombo, Ceylon. Mrs. Griggs and I were up on deck to inhale the "spicy breezes" that "blow soft o'er Ceylon's isle." I had read that these spicy perfumes were often detected out at sea before land was sighted, but they were not blowing the morning we came in. There was nothing to be smelled save the salty, fishy air of the harbor and the usual boat odors.

The large ships do not come up to the wharves in Colombo, as the water is not deep enough to admit them. They anchor about half a mile from the wharf, and passengers and freight are transferred in launches and small boats. The "Medina" had hardly dropped anchor when a score of these boats came up with their boatmen in scant though highly colored attire, clamoring to be of assistance to the passengers in rowing them to the wharf. They wished pay, of course, for doing this; but we went by the ship's launch, at no extra charge.

Coming to India brought afresh to my mind the loss to this cause of Prof. H. E. Salisbury. When he and I parted at the time of the Loma Linda fall council, in 1914, he said, "I will meet you next in India;" coming here, we missed him. Professor Salisbury left a deep impress on our work in India, even though he labored there but a short time. I recognized this particularly in the school work as I learned of its development during his administration. His work lives after him. He is deeply mourned by fellow workers. In its school interests, our mission in India has been favored in having had Professor Shaw and Professor Salisbury, both experienced school men, as superintendents.

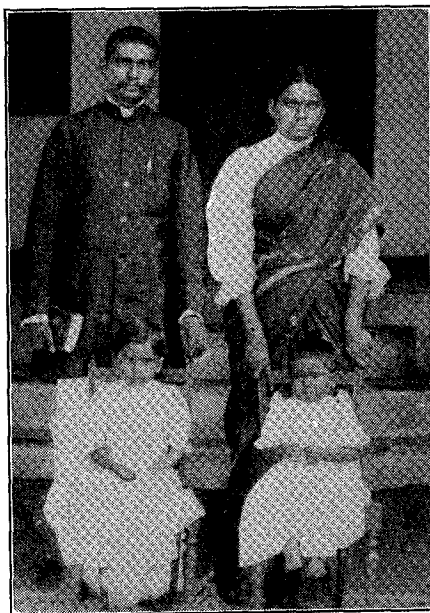
We were delighted to meet Elder G. G. Lowry on the ship soon after it came to anchor. He had very kindly come down from his school in Coimbatore, south India, to meet us. We were soon on the wharf, where we passed customs inspection, changed English for Ceylon money at the exchanger's,—to his benefit, of course,—and

were out to see the place and visit Brother S. G. Lee's school.

The beautiful tropical vegetation of Colombo was a delight to Northern eyes after a long sea voyage. Here we had our first jinrikisha ride. These light two-wheeled carriages, drawn by the Indian coolies, are not uncomfortable, and are quite rapid, and very reasonable in price—if you don't pay what the coolies ask, but what they are allowed.

The Colombo School

Brother Lee's school has an enrolment of about one hundred. While it is a private school owned and conducted by him, yet it is doing work along distinct missionary lines, quite the same as our regular mission schools. Brother Lee has always been engaged in school work. He has only recently become a member of the Seventh-day Adventist Church. He is deeply in love with this message, and seeks earnestly to win his pupils to Christ. The course of study in his school is in harmony with that of our other schools. The Bible is taught to all. The work of the school is conducted in English, but his pupils come from homes



Principal of the Tamil Day and Boarding School

where the Tamil, Hindustani [a dialect of the Hindi], Singhalese, Malay, and Malayalam languages are spoken. He had those who spoke each of these different languages stand for us, and then those who were of each of the seven religious faiths represented in the school. There were in the school, Hindus, Mohammedans, Catholics, Wesleyans, Presbyterians, Baptists, and Church of England pupils. Brother Lee is secretary for Colombo of the College of Preceptors which prepares students for and conducts examinations leading to admittance into the medical college of Madras. We are glad indeed that this brother has come among us. We believe that he and his work will be of much help in the proclamation of the message in Ceylon.

After spending nearly a day in Colombo, we left for our school at Nazareth. We stopped en route for a short time at Kandy and Madura. Kandy is the summer capital of the English government of Ceylon. It was also the capital of the ancient kings. It is situated in the hills about sixteen hundred feet above sea level, and presented a refreshing contrast to the moist heat of Colombo. We thought that if we were the government, we should want to stay there the year round. We found Colombo warm enough even in winter. Near Kandy, at Peradeniya, are the renowned botanical gardens. We spent a little time in them. They are very beautiful and interesting, and contain, it would seem, a specimen of every tropical plant to be found.

At Madura we visited the great Hindu temple dedicated to the worship of Siva,

one of the Hindu trinity of great gods. According to Hindu theology, "there is one impersonal and spiritual being which pervades everything—one God called Brahma. His three personal manifestations are as Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer and Reproducer." This great temple, one of the largest in all India, is built in the form of a parallelogram, and is about 847 feet long and 729 feet wide. It is entered through nine *gopurams*, or gateways, of which the highest is said to be 152 feet. In one portion of the temple is the Hall of a Thousand Pillars. In fact, there are but 997, and only a part of these may be seen, as many have been walled in from sight in forming the granaries of the temple. The temple reminds one of nothing so much as a great, dusty, noisy market place. Here are sold not only flowers, candles, and other offerings for the temple, but all sorts of foods and sweets. Sacred cattle wander aimlessly about, eating whatever they desire. Crying beggars and sleeping priests are at every turn. The noise and confusion, the bartering and exchange, the worshippers with their offerings, and the careless godlessness over all, called to our minds the descriptions of the temple at Jerusalem before it was cleansed by our Saviour. It was not merely interesting; it was distressing and depressing.

We had visited a Buddhist temple at Kandy, listened to the distracting din of the drums and tom-toms calling to evening prayers, witnessed the seemingly careless devotion of the worshippers of Buddha, and now we saw Hindu worship, another of the three great religions of India,—Hinduism, Buddhism, and Mohammedanism. As we realized that these religions today hold the majority of the inhabitants of this world in their faiths, and that this last message of mercy must be made to appeal directly to each individual, we were led to pray that God's Spirit would speedily make these people inquirers after him, and give to his servants the tongue and spirit of the learned to teach them; for how can they know God without the preacher? Our schools in the homeland must increase their output of workers manifold for the work of this land as well as of the homeland.

The Tamil Day and Boarding School

We left Madura about five o'clock in the afternoon, and at ten reached Tinneveli Bridge, where we hired bandies to take us to Nazareth, twenty-five miles distant. The bandy is a two-wheeled covered cart drawn by a team of bullocks. In the bed of the cart, straw was spread, and over that the rugs. We lay down tired and ready to sleep during our eight or nine hours' ride. But the "old lumber wagon" seemed only a circumstance in roughness with the bandy; and with the continual urging on of the bullocks by the driver, and the shouts of many similar drivers in passing,—for the traffic of a large rich portion of the Tinneveli district is carried on largely by these bullock carts,—sleep came only when exhausted nature could no longer withstand the roughness of the road, the shouts of the drivers, and the ringing of the bullock bells.

Morning, weary-eyed, soon came, however, and we were near Nazareth. We found the gate to our compound, or yard, where are the school buildings and homes for students and teachers, decorated with the word "Welcome," in flowers. Inside the compound, on each side of the road from the gate to the bungalow, flowers were strung on strings fastened to the trees, and at the bungalow waited Principal E. D. Thomas and his wife with the heartiest welcome of all.

After bath and breakfast, we were conducted to the school building and placed under a canopy of flowers. Then we heard singing outside, and directly the school of seventy-five members, together with their friends, came marching in to the singing. Mrs. Griggs, Brother Lowry, and I were decorated with floral wreaths, and each was given a lime in token of friendship. After singing and prayer we were presented with

an address of welcome by Principal Thomas. To this I responded; as I sat down, I was covered with a great quantity of flower petals let loose from baskets attached to the canopy above, and then other showers of petals came upon Elder Lowry and Mrs. Griggs. After a song composed for the occasion, and prayer, our welcome was over—in form, but not in spirit.

In his address Principal Thomas said: "We feel very grateful to God for putting it into the heart of the General Conference to send us missionaries in the persons of Elder and Mrs. J. S. James, and those who have since been associated with them, to propagate his message of truth for this time among the Tamils of south India, of whom there are nearly seventeen million. It would make our address too long to attempt to enumerate the difficulties and perplexities they at first experienced in pioneering the work among the heathen of this community. We are glad to say that we now have an organized church of fifty-one members, and that our Sabbath school numbers one hundred and thirty."

The school carries work up to the seventh standard. From the school sixteen students have gone to the training school at Coimbatore, six have gone into colporteur work, and three into evangelistic work in different parts of south India. A strong Missionary Volunteer Society has been organized in connection with the school. There is also a class for the illiterate women of the community. This class meets each afternoon, and its members are learning to read and cipher.

We were deeply impressed with the value of this school as a sustaining feature of the work of the church. Church schools seem to be particularly of value, and are in fact necessary in these lands. The children must be trained and educated for God by such schools, especially as many of the parents are but little more than children in judgment and ability. The children are of much help to their parents, as they daily go from the school to their homes.

Brother Thomas was employed by Elder James as his interpreter, and in this way learned and fully embraced the truth. At the Calcutta conference it was voted to ordain him to the ministry. May God raise up many more such leaders, not only for the Tamil-speaking people, but for those of others of the one hundred and forty-seven distinct languages spoken in India.

The South India Training School

We returned to Tinneveli Bridge by our bandies, after spending two days at the Nazareth mission, and went directly to Coimbatore, save for a short stop at Trichinopoly, the "City of the Three-headed Demon." On the north side of the city is a high rock upon which a temple was built by a Madura prince in 1660-70. We visited this place. While the rock is only two hundred and thirty-six feet high, yet the country is so level that it commands a view of a radius of from twenty to thirty miles, and is said to be one of the finest panoramic views to be seen in the plains of India.

When we reached the hospitable home of Elder and Mrs. Lowry, at Coimbatore, we found ourselves fully prepared by our train and bullock cart travel to enjoy the comforts and rest which it afforded. We arrived in the morning, and were given a reception by the teachers and students very similar to the one at Nazareth, which I have already described. In the absence of Brother Lowry, who had gone to meet us, they had prepared a program of welcome, which was accorded to him quite as heartily as to us. From the front door of the mission home to the school building, we were accompanied by the students, who were singing and waving banners. As we entered the school-house, we were taken into the various rooms, in each of which a song was sung, and the motto of the grade or form occupying the room was unveiled. After being seated in the room used for a chapel, we were given the Oriental tokens of welcome and friendship, garlands and limes, and at the close

of the program sprinkled with flower petals by girls who sang to us.

This school was established in July, 1915, with fifteen students. It now has more than fifty, and conducts ten standards of work. Thirty-two students are in the school homes; nine have been baptized during the fifteen months since the school began. There are five teachers besides Elder Lowry. Three languages, the Tamil, Telugu, and Malayalam, are represented in the school. It now occupies rented quarters, but steps were taken at the time of the Calcutta conference to establish it permanently in quarters owned by the India Mission. The location has not yet been selected, but will probably be in the vicinity of Coimbatore. This place is of easy access from nearly all parts of south India. It is an educational center, having three colleges, four high schools, and many schools of lower grades. It is a stronghold of Hinduism, Mohammedanism, and Catholicism, and this affords a good field for mission work, in which our students are engaging in a systematic way, with good results. A strong Missionary Volunteer Society is connected with the school, and its work is manifestly a blessing to the students. Many villages have been visited, and thousands of pages of papers and tracts given away. Bible studies have been held and much Christian help work done during the past year and a half. The young men are given work in public speaking, and the young women in Bible readings. Already several are prepared to go into the work.

FREDERICK GRIGGS.

(To be continued)

Religious Liberty Department

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

PURITAN GOVERNMENT IN NEW ENGLAND

THAT we of the present day owe a debt of gratitude to the Puritans cannot be legitimately questioned. This is not because the Puritans were liberalists, or taught liberal principles, but because in breaking away from the established Church of England, they set a worthy example of Christian independence. The thought is thus expressed by Richard P. Hallowell:

"Puritanism, as the word implies, originated in an effort to purify the Protestant Christian church. It inaugurated a reform almost as radical as the Protestant Reformation. At a later day the name was narrowed in its significance, and was applied only to those who adhered to Calvinistic doctrines of religion, and attempted to establish both in Old and New England a theocracy based upon the Mosaic law and other teachings of the Old Testament. It was the parent, however, from whose loins issued the brood of religious sects which, as we shall see, divided the English people into hostile camps, and ultimately bequeathed to us the religious liberty we now enjoy."—*The Quaker Invasion of Massachusetts*, p. 1. Boston: Houghton Mifflin & Co., 1884.

"Puritanism," remarks Rev. Nathan Henry Chamberlain, "was that child of the Reformation which was born in the land of the English, and, though kin to all Protestantism, had its own special gait, genius, and conduct." "One may attribute it," continues Mr. Chamberlain, "to the new Greek learning, to the printing press, to the Saracens, to commerce with Oriental nations, even; to accident, to fate,—and yet there is something down below these accidents of time, inspiring and urging on this great revolution in the mind of Christendom."

Developing the same thought, Mr. Chamberlain continues:

"The seeds of that reform which modified the religion of the West, grew, for some reason, first on English soil; and as leaves falling from the autumn trees are sometimes borne aloft of wind, and while some fall nigh at hand, others are carried across seas to lands strange to their fading beauty, so the seeds of England's mighty reform [the writings of Wycliffe], first of all disseminated in its own soil, were borne across the channel, by what air currents one knows not, until they infected the Continent with what some men call heresy, and John Huss died in the orchards of Constance for the new faith some generations before Martin Luther entered on his gigantic strife with ancient errors which had preoccupied Western Christendom. That John Wycliffe and the Lollards were the pre-Reformers of Europe is apparently a fact."—*Samuel Sewall and the World He Lived In*, pp. 10-12.

And so the Reformation, which had its birth on English soil, had its first considerable development in Germany, and then recrossing to England, entered upon a new and larger phase in the land of its nativity; from which it again emigrated, this time to the New World via Holland; and in this New World it attained a development impossible either in England or on the Continent, owing to the greater political conservatism of those older countries.

"In the political economy of Puritanism," says Mr. Chamberlain, "the state existed for the church, not the church for the state. Religion was first, not politics." That this is true is evidenced not only by the later history of the Puritans, but by the text of the agreement drawn up on board the "Mayflower," and "signed on the lid of Elder Brewster's chest." In that agreement it was solemnly declared that their undertaking was "for the glory of God and the advancement of the Christian faith."—*Harper's Encyclopedia of United States History*, Vol. VII, art. "Pilgrim Fathers."

The reader will bear in mind that while all Puritans were not Pilgrims, all the Pilgrims were Puritans; there was, however, some difference at first between the two colonies of Plymouth and Massachusetts Bay in the matter of religious toleration, the people of Plymouth being the more liberal of the two. But from the standpoint of our day, both colonies were theocratic in government, and united with other New England colonies, in 1692, to form the greater Massachusetts Bay Colony. Therefore, for the purposes of this study we shall speak hereafter only of colonial Massachusetts, and its attitude toward liberty of conscience.

In 1631 Roger Williams landed in Boston. Here he soon became involved in trouble with the authorities because of his very liberal views. Not finding matters to his liking at Boston, or at Salem, fourteen miles from Boston, Williams soon went to Plymouth, where he was pastor for two years. Then he returned to Salem.

The Puritans early became alarmed lest their colony should be overrun by dissenters from other religious establishments, and this fear led them to adopt the sternest measures of repression against Williams and others. The measures adopted against these so-called heretics, and the manner of enforcing them, must form the subject of later articles.

C. P. BOLLMAN.

FROM the more than one hundred cities which were contending for the government's new armor plate and projectile plant, Charleston, W. Va., has been selected as the most favorable place. Besides being well protected naturally because of surrounding mountains, the city affords several good sites for building and a number of near-by gorges suitable for proving grounds. The Great Kanawha River offers ample water transportation, and two trunk lines running to the West and three to the East furnish quick railroad service. Work on the construction of the plant will begin at once; the cost is estimated at \$11,000,000.

Report of Home Missionary Work of the General Conference for Quarter Ending Sept. 30, 1916

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Converts
ATLANTIC UNION																				
E. New York	874	139	151	76	376	156	32	1453	9379	249	155	115	1918	384	255	93	25	---	\$ 34.26	4
Gr. New York	1605	189	304	89	2112	271	11	7318	2423	1312	102	799	1777	392	238	77	150	---	33.64	21
Maine	624	27	81	33	40	8	101	323	559	51	22	---	4051	5	35	---	---	---	21.87	1
Massachusetts	1605	262	496	196	2146	520	86	12953	11523	682	591	275	4790	1247	601	756	255	13	251.73	7
N. New England	641	56	50	25	78	27	2	49	2112	85	89	8	353	106	60	54	---	---	20.54	---
S. New England	530	68	36	8	127	22	4	3020	1422	116	98	136	1986	85	32	28	16	---	52.60	---
W. New York	869	166	411	227	1687	335	171	2226	6236	551	366	323	38831	1156½	520	492	129	8	81.39	7
CENTRAL UNION																				
Colorado	2432	653	679	243	1859	517	342	1882	12479	485	1073	16	6840	4957	863	565	57	8	109.75	21
Kansas	2644	1393	522	245	1242	553	193	496	10834	335	525	714	4215	2424	442	1131	111	32	131.22	26
Missouri	1368	107	138	42	634	236	140	653	2820	282	402	42	3620	535	181	83	106	10	20.54	7
Nebraska	2323	308	722	404	2018	292	128	684	11447	752	726	232	3213	1412½	1641	454	133	1	152.32	14
Wyoming	570	12	76	49	102	49	18	17	718	26	48	87	686	24	25	27	10	---	20.42	---
COLUMBIA UNION																				
Chesapeake	725	116	119	65	264	67	54	520	2419	28	40	---	2430	243	104	147	10	-2	29.15	17
District of Columbia	936	99	1141	105	1052	120	---	340	12355	35	73	532	2932	1333	416	48	81	---	176.65	---
E. Pennsylvania	1327	111	193	53	441	133	97	5199	2931	604	153	144	3348	527	99	214	7	---	56.62	9
New Jersey	1118	200	306	137	699	255	208	1923	12061	203	974	103	6503	779½	127	73	77	1	52.16	10
Ohio	2310	497	248	103	986	273	299	4193	27484	282	241	70	5875	1020	363	325	6	4	115.67	3
Virginia	635	33	173	137	592	292	3	395	666	105	97	---	1497	698	37	126	23	---	11.89	11
W. Pennsylvania	984	279	800	271	1166	372	59	2998	10580	2328	321	136	6336	937	274	410	148	17	169.89	34
West Virginia	295	66	232	62	596	105	23	818	2388	193	64	41	1863	366½	118	57	46	---	19.01	1
EASTERN CANADIAN UNION																				
Maritime	274	62	239	78	354	91	---	287	1016	1770	22	20	1064	90	25	54	8	---	---	11
Ontario	644	63	242	111	584	181	120	1609	3837	1029	436	520	2866	341	146	118	55	---	38.65	23
Quebec	184	123	304	123	1032	81	15	384	1149	2582	124	4	879	352	170	1121	78	---	39.22	---
Newfoundland	57	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
LAKE UNION																				
E. Michigan	1790	343	70	39	260	60	7	1886	4167	119	150	26	4148	269	287	115	5	2	57.96	12
Indiana	1738	672	271	88	474	165	36	777	4479	304	170	366	2455	745	140	43	166	11	16.53	5
N. Illinois	1687	63	218	138	2128	529	109	735	4666	262	205	568	9724	2019	499	218	686	21	116.73	---
N. Michigan	1000	122	159	36	250	60	31	332	2025	85	124	163	539	466	119	92	22	4	43.46	---
S. Illinois	748	903	325	128	351	104	104	635	3666	281	237	49	1765	400	461	274	196	155	24.25	5
W. Michigan	2639	103	154	76	434	102	27	159	2640	47	94	53	1294	468	63	140	33	27	51.76	7
N. Wisconsin	652	652	6	1	27	15	---	86	384	2	14	---	161	55	24	5	11	2	20.33	---
S. Wisconsin	1994	306	391	160	786	225	272	4633	8483	646	763	454	5258	398	644	628	119	9	97.61	25
NORTHERN UNION																				
Iowa	2672	724	984	446	1274	598	476	6146	10778	1371	3225	3277	12507	4345½	1336	1389	106	---	292.08	12
Minnesota	1880	375	996	389	2072	449	258	2730	19588	586	434	139	19699	2313½	1014	585	160	---	196.22	20
North Dakota	1465	505	413	68	263	98	52	2750	537	226	93	---	2376	76	23	132	---	---	186.00	5
South Dakota	1139	110	274	140	600	106	110	335	2059	25	72	---	4649	142	351	816	29	---	229.22	8
NORTH PACIFIC UNION																				
Montana	701	30	49	19	230	21	35	124	1026	150	33	103	18	14	20	20	---	---	20.55	---
S. Idaho	1067	102	73	19	90	120	3	56	1882	69	30	202	830	243	59	54	58	4	12.64	---
S. Oregon	347	66	71	24	142	60	8	48	19018	101	70	---	30752	279	181	73	44	---	4.80	---
Upper Columbia	2478	25	26	14	274	7	2	8	2265	17	38	13	887	50½	45	28	40	---	---	---
W. Oregon	2492	144	309	141	361	59	199	178	118928	91	299	6502	226068	1267	298	319	56	2	34.37	6
W. Washington	2361	140	261	91	659	169	37	3207	4526	117	295	81	7131	409	197	149	74	4	37.85	8
PACIFIC UNION																				
Arizona	487	16	16	4	39	9	2	20	178	3	2	---	18	12	---	---	---	---	2.95	8
California	1778	189	524	272	1708	450	244	6337	18474	292	929	2020	11011	1529	1006	474	43	34	136.50	11
Can. California	1721	324	251	97	205	220	281	385	6434	186	326	218	2119	269	227	84	2	---	140.19	---
Inter-Mountain	745	34	186	109	874	208	107	285	2004	210	89	4	1071	282	159	179	4	2	29.30	---
N. California	1759	26	199	30	232	28	62	72	3198	30	112	---	959	448	111	197	11	---	15.63	1
N. W. California	1439	202	183	53	814	199	397	694	5478	102	267	365	653	629	229	149	22	85	85.43	8
S. E. California	2006	150	385	123	900	362	470	1130	5299	82	214	---	2101	687	349	694	57	353	95.08	---
S. California	2344	315	380	218	808	511	703	6432	10851	418	496	573	14400	924	462	1736	98	7	74.12	7
Nevada Mission	246	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
SOUTHEASTERN UNION																				
Cumberland	664	132	246	162	593	162	15	1391	2493	54	263	55	1233	363	196	216	190	1	16.41	2
Florida	1077	468	533	330	899	613	85	674	4311	112	150	36	705	786	177	321	93	18	40.54	7
Georgia	607	60	179	32	823	88	3	723	2547	83	95	56	1630	832	133	206	46	---	30.62	30
North Carolina	678	591	458	360	1807	550	282	1301	3712	220	325	47	2173	807½	438	711	263	---	42.18	2
South Carolina	441	43	47	35	112	35	5	66	771	12	75	32	106	44	174	38	15	---	---	---
SOUTHERN UNION																				
Alabama	703	350	785	490	2119	1012	74	1147	5345	345	412	330	2106	5700	720	1086	450	44	67.49	15
Kentucky	717	245	217	139	827	391	24	2041	3301	160	270	179	1490	853	139	201	100	16	35.35	11
Louisiana	535	95	171	132	696	235	24	681	1574	73	86	659	636	398	101	124	51	20	5.78	4
Mississippi	411	32	154	117	217	261	228	166	1086	51	119	1	521	312	57	867	43	2	5.46	5
Tennessee River	894	181	160	181	811	196	17	1725	5219	130	135	251	4494	749	533	151	164	---	37.82	3
SOUTHWESTERN UNION																				
Arkansas	366	145	145	32	292	112	42	295	2246	237	128	10	380	597	270	210	18	2	34.66	14
New Mexico	297	95	76	32	227															

Home Missionary Department

E. M. GRAHAM General Secretary
F. W. PAAP N. Am. Div. Secretary

HOME MISSIONARY REPORT FOR QUARTER ENDING SEPT. 30, 1916

THE report for the quarter ending Sept. 30, 1916, is not quite so good as the one for the quarter ending June 30, 1916, as eleven items are less, and only eight more. The North American Division shows gains in ten items and losses in nine. More papers and books were circulated, but fewer tracts. Sixty-two more conversions were reported for the Division, the total being 509.

The foreign reports show a gain in seven items and a loss in twelve. This loss is more apparent than real, as war conditions make it difficult to get in all the reports. We are glad for the progress which has been made in many of the fields. Taking the English-speaking Unions, the Eastern Canadian Union leads in letters written, an average of one letter to each one and a half members. In missionary visits, the Australasian Union is ahead, with two and one-fourth per capita; while the Eastern Canadian Union is second, with one and three-fourths per capita. The Southern Union has the most Bible readings to its credit on the average, one to each one and one-fourth members. The Pacific Union leads in the subscriptions, one to each five and one-half members. In papers sold, the British Union is a long way ahead, with ten per capita; while the Southern Union and the Western Canadian Union follow, with one and three-fourths per capita each. The South African Union has the lead on papers lent and given, with thirty-two and one-half per capita; and the North Pacific Union comes next, with fifteen per capita.

The Atlantic Union members have sold the highest average number of books, one to each two members, and the Eastern Canadian and Northern Unions have the same average for the books lent and given. The North Pacific heads the list of tracts sold, with an average of one to each one and one-half members, and tracts lent and given, with thirty-nine per capita. The Australasian Union members have done the most Christian help work, an average of two and three-fourths hours per capita; and the Central and Northern Unions follow, with one hour per capita. The Southern Union members have given away the most clothing, one article to each two members. The Eastern Canadian Union has given the most meals, one and a quarter per capita. The British Union leads out in treatments, with one to each two and one-half members; and the Southern Union comes next, with one to each four members. The Northern Union leads the offering list, with an average of twelve cents per capita. The records made by the Australasian and South African Unions are better than they appear to be, because in the membership of both are included many native missions, the members of which are able to do little in this work.

While we are glad to see such large totals of work done to give a knowledge of the truth to others, can we feel that we have accomplished anything like as much for the Lord as we should have done? Let us take one of the simplest lines of work, that of the distribution of tracts by giving, mailing, and lending. The Atlantic Union members during 92 days, each distributed 8 tracts on an average, or about one in every 11 days. Are the Atlantic Union members satisfied that that is all they can do for the Lord in that line of work? Yet they have done better than most of the Unions.

The Central Union members averaged only 2 tracts each during the 92 days; the Columbia Union, 3½; the Eastern Canadian

Union, 4; the Lake Union, 2; the Northern Union, 5½; the Pacific Union, 2¾; the Southeastern Union, 2½; the Western Canadian Union, 3¾. The North Pacific Union total of 39 per capita is much beyond that of any other Union. The British Union comes next, with an average of 11½ per capita — and that when many of their members have been called into national service work. The Australasian Union total is 7¾ per capita; the South African Union, 2½ per capita; and the West Indian Union, 1 per capita.

This home missionary work is our love gift to the Lord, because he first loved us. Do we not want to make it better, so that we can present him with something that will show we are in deed and in truth putting all there is of us into the finishing of the work he has given us to do?

EDITH M. GRAHAM.

“WHAT SHE COULD”

LITTLE Martha Welling, seven years of age, one day went to the Dorcas Society with her mother. She threaded needles, wound up the strings and put them in order, sorted buttons, and ran errands all day long. Incidentally she took note of the garments which were being cut out, made over, or mended; and she heard of little children, of aged people, and of the sick who were in need of a helping hand. Her heart went out in sympathy. She heard that Jesus said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” She saw the basket passed for the donations. What could she do to help? She had no money; she had no more clothing that she could spare — that had already been given.

She went home, but she did not forget. She kept on thinking and wondering what she could do. At last a bright thought came to her. She had a little gold ring which was very precious to her. She had stopped wearing such things, for Jesus' sake, why not give it to him for his “little ones”?

She asked permission of her mother; and the next Dorcas day she came with her “alabaster box,” and a shining face, and shyly poured its precious contents at the Master's feet. And, lo, as in ancient times, the fragrance filled the room.

But that was not the end. Her love and faith grew until, the next week, she begged permission to give her only remaining ring and her beautiful necklace.

And here it is — a shining witness that one has done “what she could.” And who dares to say that the sacrifice was in vain? We believe that the Lord, today, would have a memorial raised up for her, even as he did for Mary of old. We have decided to call it the What She Could Fund. Are there not many precious alabaster boxes hidden away somewhere today that can be brought out and broken to anoint our Lord? “What she could”! How significant! If all our hearts were touched in this way, and we were to respond as did this dear little home missionary, what a relief would come to the poor and needy, and what a richness would come into our own hearts and lives! No doubt there are many articles of jewelry lying idle in the homes of our people. Such useless ornaments, if given to the Lord's cause, and sold, would bring a handsome sum of money. It has been suggested that we make this offering of little Martha Welling's a nucleus, and open a fund to receive whatever any may wish to give. This will be known as the What She Could Fund.

Would it not be pleasing to the Lord for us to part with these worse than useless things that keep out blessings, that they might be used to send the light to souls in darkness? We shall be glad to hear from any.

F. W. PAAP.

THERE is one thing that is stronger than armies, and that is an idea whose time has come. — *Victor Hugo.*

OBITUARIES

Hargrave.—Mrs. Minnie Hargrave was born in Germany, Feb. 13, 1859, and was reared and confirmed in the Lutheran Church. At the age of thirteen she came to America. On Oct. 16, 1915, she was baptized and united with the Seventh-day Adventist church. She died in Duluth, Minn., May 15, 1917. Funeral services were conducted by the writer.

Stemple White.

Bloom.—Mrs. Anna Bloom was born Oct. 27, 1868, at Sondfjord, Norway, and died at the hospital in Rhinelander, Wis., April 8, 1917. She accepted present truth four years ago through reading our Norwegian paper and “Prophecies of Jesus,” and received baptism at the Wausau camp meeting in 1914. She was faithful to the end of her life, and fell asleep rejoicing in the blessed hope. Her husband and six children survive.

C. E. Edwardson.

Via.—W. T. Via was born Feb. 10, 1850, in Virginia, and died in Columbia, Mo., April 2, 1917. He accepted present truth through the efforts of Elder A. F. French, and became a charter member of the church at Mount Joy, Mo. March 25, 1875, he was married to Miss Nannie Watson, and to them were born two sons and two daughters. His companion, two daughters, and one son mourn, but they sorrow not as do others who have no hope.

L. F. Trubey.

Stagner.—Virginia A. Stagner was born July 13, 1857, and died in Denver, Colo., Feb. 24, 1917. She united with the Seventh-day Adventist church about fourteen years ago. She was a patient sufferer during the last two years of her life. She was very anxious for the conversion of her husband. After her death he took his stand for the truth, but before he could receive baptism was killed in an automobile accident. Two daughters and one son survive.

G. W. Anglebarger.

Hill.—Mrs. Lucy Runner Hill died at the age of sixty years, at her home, in Bowling Green, Ky., May 4, 1917. Sister Hill accepted present truth about eighteen years ago and united with the Seventh-day Adventist church, and was one of the most faithful members in the Kentucky Conference. She is survived by her husband and nine children. They mourn, but not as those who have no hope, for we feel confident she will come forth in the first resurrection.

B. W. Brown.

Cady.—Mrs. Jessie Adams Cady was born in Brookfield, Mass., and died in Melrose, Mass., May 8, 1917, aged 61 years, 5 months, and 2 days. Thirty-nine years ago Sister Cady accepted the third angel's message. She loved this truth with all her heart, and was faithful in upholding the banner of Prince Immanuel until sickness and death called her to lay down her burden. Her husband and four daughters are left to mourn, but they sorrow in hope of the resurrection morning.

E. L. Cardey.

Hartman.—Anna Mary Kick was born June 30, 1859, near Harper, Iowa. Her marriage to Tobias Hartman took place Jan. 23, 1831, and to them were born seven children, of whom six survive. For more than a year mother was in poor health. She submitted cheerfully to the will of God, and April 7, 1917, fell asleep in the blessed hope of a soon-coming Saviour, which had sustained her through the years. Besides her children, an aged mother and one brother are left to mourn.

Luella Hartman.

Comer.—Deborah Woolley was born in McDonough County, Ill., Jan. 1, 1846. Her marriage to J. M. Comer took place Sept. 24, 1868, and to them were born eight children, all of whom are living. They moved from Illinois to Minnesota in 1864, and then in 1900 came to Oregon, settling in Cottage Grove, where they have since made their home. Sister Comer was a member of the Seventh-day Adventist church for more than forty years, and died May 6, 1917, in the bright hope of a part in the first resurrection.

J. A. Rippey.

Robinson.—William Webster Robinson was born Nov. 5, 1864, at Gouverneur, N. Y. During his childhood the family lived in Malden, and Yorkville, Ill. Later his parents united with the Seventh-day Adventist church, and moved to Battle Creek, Mich. There he spent the greater part of his life. Brother Robinson was united in marriage to Helga Steen in 1887, and to them was born one son. After her death he married Inez Weed, of Jackson, and one of their two sons survives. For many years Brother Robinson was connected with the Review and Herald Publishing Association as an illustrator, furnishing illustrations for several of our denominational books. After leaving the direct employ of the Review and Herald he spent some time in the East, later returning to Michigan, where he fell asleep at his home, in Battle Creek, March 19, 1917. The last work he did was on drawings for “Our Day,” one of which he left unfinished when he laid down his life work. Brother Robinson was a devoted Christian, and carried an especially heavy burden for the welfare of the young people. His genial disposition won him many friends, who mourn with the bereaved family.

S. B. Horton.

RODNEY SPENCER OWEN

Rodney Spencer Owen was born Jan. 27, 1851, in Ida, Mich., his parents being Chancy and Mirah Kellogg Owen. He moved in early life to Hastings, where he received a high school education. When about twenty years of age he came to Battle Creek to attend the college, supporting himself by working in the broom factory of his uncle, J. P. Kellogg.

While in Battle Creek Elder Owen became acquainted with Miss Sarah A. Bourdeau, daughter of Elder A. C. Bourdeau, whom he married Aug. 4, 1875. Three weeks after, in company with Elder Bourdeau, they went to Bolton, Quebec, pitched tent, and proclaimed the message for the first time in that part of Lower Canada. He later labored in South Stukely, Waterloo, and Dixville, and as the result of the associated labors of Elders Bourdeau and Owen the Quebec Conference of Seventh-day Adventists was organized.

Brother Owen labored in Vermont for five or six years with good success, during which time he was ordained to the gospel ministry. He became president of the Quebec Conference, continuing nine years in that field. For six years he labored in Georgia, and eight years in Mississippi. His work was greatly blessed of the Lord, and many souls are rejoicing in the truth today as the result of his labors. While in Mississippi he contracted malarial fever, leaving him in a weakened condition. He came to the sanitarium at Battle Creek for treatment, and after his recovery took supervision of the Haskell Home for about six years, where he labored untiringly for the children. Finally Brother and Sister Owen deemed it best to leave the home for a rest, and retired to a small fruit farm near Battle Creek, where the last four years of his life were spent.

The end came very suddenly and unexpectedly, the last illness covering only a little more than one week, and though all possible efforts were put forth by skilled physicians and competent nurses, he fell peacefully asleep May 1, at 10 A. M., at the age of 66 years.

Of the immediate family, the wife, one son, Chancy D. Owen, one daughter, wife of Prof. W. J. Blake, all of Battle Creek, survive. Besides these, one sister, Mrs. Elvira Holmes, of Battle Creek, and two brothers, Baxter Owen, of Asheville, N. C., and Dudley Owen, of Wichita, Kans., live to mourn.

His was a triumphant life in the Christian's hope to the very last. His great delight was to read and study the Word of God. During his illness he made this statement, "I hope to live, but if not I fall trusting in my Saviour."

Services were conducted in the Battle Creek Tabernacle May 3, by the writer, assisted by Brother Ballenger of Battle Creek.

S. B. Horton.

Appointments and Notices

CAMP MEETINGS FOR 1917

Atlantic Union Conference

Massachusetts, Leominster.....June 21 to July 1

Central Union Conference

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, Dubois 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

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

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

North Pacific Union Conference

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

Western Canadian Union

British Columbia, Penticton.....June 14-24
Alberta, Lacombe June 27 to July 8
Saskatchewan, Moose Jaw July 5-15
Manitoba, Winnipeg July 12-22

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. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., June 25, 1917.

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. Each local church is entitled to one delegate for the organization, and to one additional delegate for every fifteen members. This meeting is for the purpose of electing officers for the coming term, and the question of changing the constituency to make the term of office two years instead of one will be considered; also any matters that may properly come before this body.

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. The first meeting will be held at 9 A. M., Tuesday, June 26. Three trustees are to be elected for a term of three years, and such other business transacted as may come before the constituency.

J. H. Schilling, Pres.
H. H. Todd, 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. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 9 A. M., June 6.

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

WYOMING CONFERENCE ASSOCIATION

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

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

NORTH WISCONSIN CONFERENCE

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

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

The first meeting will be held at 9 A. M., Friday, June 15, 1917.

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

ADDRESS WANTED

Any one knowing the whereabouts of Mrs. S. M. Jacobs will confer a favor by communicating with Mrs. Etta Taylor, Woodmere Floral Company, Lents, R. F. D., Portland, Ore.

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the camp meeting at Dubois, Pa., July 5-15, 1917. The first meeting of the association is called for 1:30 P. M., July 11.

F. H. Robbins, Pres.
H. S. Brown, 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. The opening service of the camp meeting will be in the large tent Thursday night.

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. Each regular conference laborer and each church elder present is also entitled to be seated as a delegate. Please elect your delegates, and send their names to the conference secretary, so a complete list can be made in this office before the opening of the conference. Address 1114 A Dufferin St., Toronto, Ontario.

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

PUBLICATIONS WANTED

Mrs. Vendoline Jeffords, Box 724, Miami, Fla.

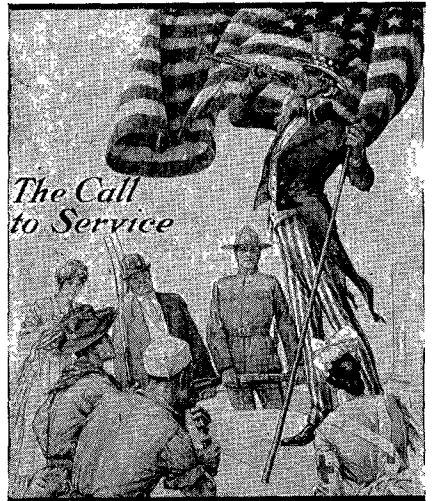
Lillian Hickok, R. F. D., No. B, Box 267, Miami, Fla. A continuous supply.

ANOTHER OPPORTUNITY

Our people have long expected it would become increasingly difficult to get the truth in printed form before the world. It is doubtful, however, if any thought that a war tax by an increase in postal rates would be a contributing cause. But such is the prospect, and it may seriously curtail the circulation of all our periodicals.

How important then that we bestir ourselves as never before. We ought to get back of the current issues of our message-filled magazines and scatter them far and wide. They were never so good as at present. Consider, for instance, the July number of the Signs Magazine. It fairly scintillates with light for these dark days—a message in every paragraph of every article.

SIGNS of the Times MAGAZINE



That flag is a beauty in its colors. It is one of the ten or a dozen features. Here are the others:

The Destiny of Freedom; Transformations in the Land of Luck; Christian Science Under the X-Ray; Mustering the Last Legion; When Princes of Industry Fail; The Teapot of Degeneracy; Fattening on Exploitation; The Death Warrant of the Turk; Interning the Nobel Peace Prize; and Current Topics, coupled with which are Bible prophecies that foretold them.

Bear your neighbors' wants in mind, when ordering your supply of this extra good July Signs Magazine, and try to get one into each home. No war tax on prices yet. They remain as follows: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.



WASHINGTON, D. C., JUNE 14, 1917

EDITOR . . . FRANCIS McLELLAN WILCOX
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 W. A. SPICER G. B. THOMPSON L. L. CAVINESS
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 I. H. EVANS W. W. PRESCOTT

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.

S. A. WELLMAN and family, returning from India on furlough and now in Mountain View, Cal., expect to reach Hillsdale, Mich., this week.

SABBATH, July 14, has been appointed as the time for our Midsummer Offering to missions. Readings will be sent out from the Mission Board for that day, some of which will be from general laborers who have recently returned from distant fields. Let us prepare for a liberal offering for missions on that day.

A CARD from Elder L. R. Conradi states that Brother O. Wallath, a missionary last known as connected with the Victoria Nyanza Mission, has been killed. Also that Brother Motzer is severely wounded. We do not find the latter listed among missionaries, but he may have been lately connected with this same mission field.

We regret to learn that ill health on the part of Elder R. C. Porter necessitates the return of himself and wife from the Far East. In consequence of Elder Porter's retirement, Elder J. E. Fulton, at the recent general meeting in Shanghai, was elected president of the Asiatic Division Conference. Elders J. S. James, of India, and F. H. De Vinney, of Japan, were elected vice-presidents. C. C. Crisler was chosen secretary, and H. W. Barrows treasurer. A report of the business proceedings of this conference will appear in the next number.

A LETTER from Elder R. W. Parmele, written from La Ceiba, Spanish Honduras, under date of May 25, brings this word: "I arrived in La Ceiba on the nineteenth. That day being Sabbath, I met with the English brethren in the forenoon, and with the Spanish brethren in the afternoon. We have a neat church building here, centrally located, and a good company of believers. We are now holding services at 6:30 P. M. daily for the Spanish, and at 7:30 P. M. for the English. We expect to continue these meetings until the seventeenth of June. The last ten days will be a general meeting for the Spanish brethren of the north coast of Honduras. We shall then conduct a camp meeting for the English brethren, at Coxen Hole, on the island of Ruatan, from June 22 to July 1. I shall then proceed to Guatemala, and the other fields of Central America, closing up my itinerary in this field with the meeting in Panama the latter part of August."

THE BURDEN OF RULERS

In the following touching incident related by an eyewitness, incidentally the curtain is delicately and touchingly drawn aside, and not only some of the inmost heart of the great Lincoln is revealed, but there is seen also a glimpse of the tremendous burden of soul resting on one who is responsible for directing the nation in times of special crisis. Mr. James E. Murdock says:

"I had once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful: 'O thou God that heard Solomon in the night when he prayed for wisdom, hear me; I cannot lead this people; I cannot guide the affairs of this nation without thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!'"

In this time of war and stress of nations we may well believe that it is a time of great perplexity of mind for those who are intrusted with directing the affairs of a nation. We do well to enter quietly into the closet, and supplicate the throne of God, remembering among other things those in authority over us.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." I Tim. 2:1, 2. G. B. T.

THE "REVIEW" TO EVERY SEVENTH-DAY ADVENTIST

In a personal letter, the president of the Jamaica Conference, telling of conditions in his field, writes:

"There are churches in our conference that do not receive on an average a visit once in six months from a minister or worker. Then add to that the fact that they do not have the REVIEW or any other of our papers, and you can see that there is reason enough why the work goes hard at times. Take away from any of our churches in the States all the papers, and then let them have ministerial help only once in six months or a year for five or ten years, and see how they would do.

"I fully believe that the good old REVIEW should be in every home. While we were in the States, we endeavored to put it there. We shall do no less here, but the conditions are such that we cannot hope to have the success that we had there. We should feel that we had brought great good to this field if we could get the REVIEW into the homes of even the church leaders, of whom we have about sixty-five. There are many who simply cannot get nine shillings together during the year. These people are willing, and will do all they can; and generally when they fail, it is because the undertaking is too great for them.

"Could you not get some one there to give about sixty dollars so that we could tell all our church leaders that they could have the REVIEW, on account of this gift, for five shillings each? We will see that none who are able to pay the full amount

take advantage of the offer. We have one leader who for sixteen years has walked about six miles each way barefooted to perform his duties as leader of one of our churches. He puts his shoes on just before he reaches the church, and takes them off again as soon as he starts for home. He is too poor to wear them all the way. Think what the REVIEW would do for this man. Dollars donated to this purpose could not be better placed."

Perhaps some of our readers would consider it a privilege to give to a fund which would enable the leaders in such poverty-stricken fields to secure the REVIEW. The Testimonies say, "The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper and supply the destitute families." We trust that sufficient funds will be received to supply the REVIEW to leaders in this and other destitute fields.

FROM ELDER A. G. DANIELLS

A LETTER from Elder A. G. Daniells, just as he was landing in San Francisco on his return from the Far East, gives the following items of interest regarding his trip and work:

"We have made one more safe voyage across this great ocean, and it has been a very pleasant, restful journey. We left Shanghai the third, and spent one day at Kobe with our friends, and two nights and a day in Yokohama. We also spent one day in Honolulu. In all these places we had religious services with our people.

"With this I am posting three reports for the REVIEW,—one of our Hankow meeting, one of the meeting at Nanking, and one giving a brief statement regarding the opening of the Shanghai conference. It is my purpose to furnish a number of short reports of that great meeting. I do not know what other brethren may write, but I presume we shall all write quite differently, and I imagine our people will be glad to get all we can tell them. We had a most important meeting. I do not know of any other meeting that left me feeling so solemn and concerned about the advancement of our cause.

"We must take our work more seriously, more earnestly. We must throw ourselves, soul, body, spirit, time, and means, into the finishing of the work given us to do."

Elder Daniells will spend several weeks attending camp meetings in the West before returning to his office in Washington.

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