

# The Advent Review and Sabbath Herald

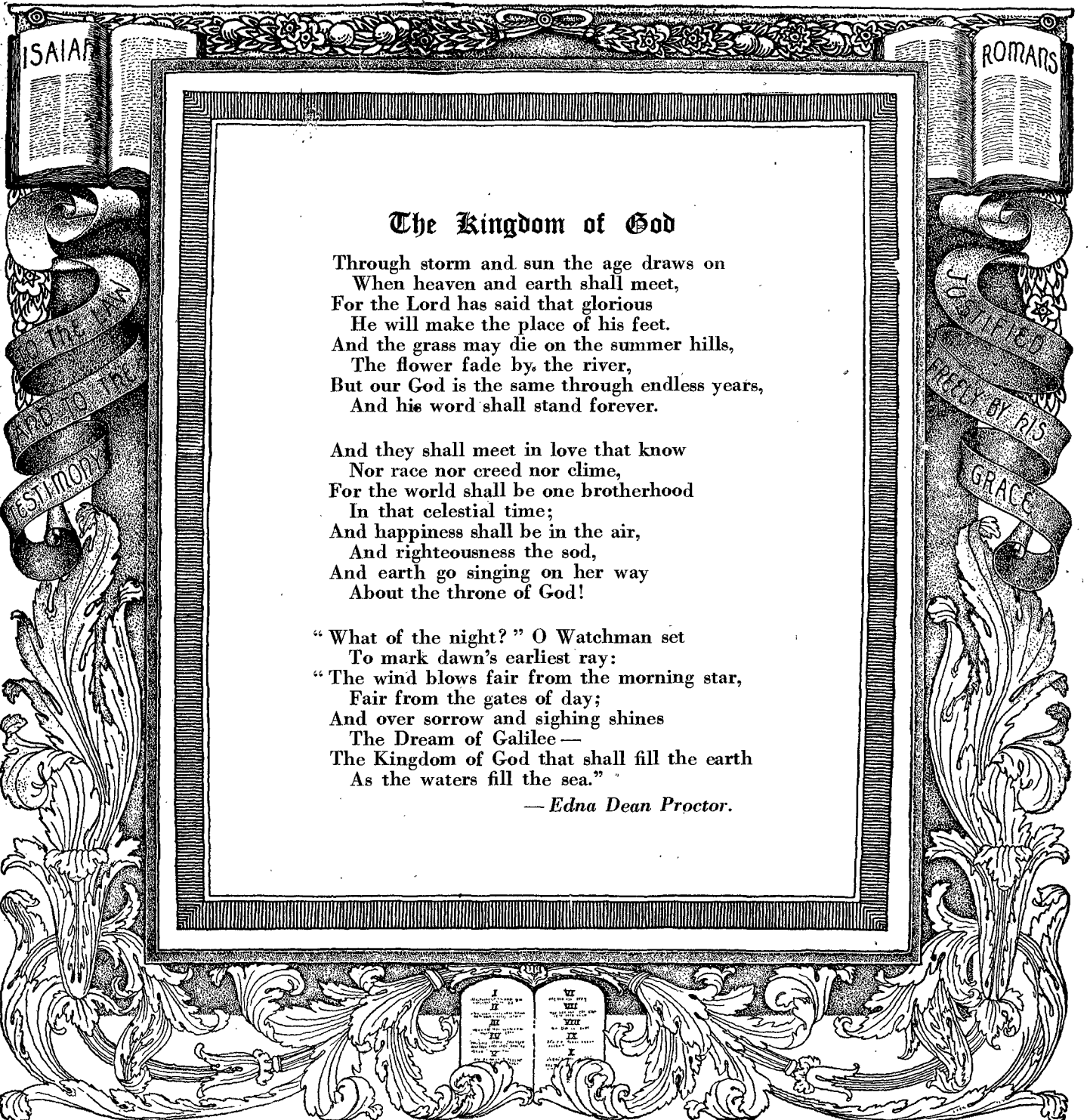


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No. 27

THE GOSPEL TO ALL NATIONS



ISAIAH

ROMANS

## The Kingdom of God

Through storm and sun the age draws on  
When heaven and earth shall meet,  
For the Lord has said that glorious  
He will make the place of his feet.  
And the grass may die on the summer hills,  
The flower fade by the river,  
But our God is the same through endless years,  
And his word shall stand forever.

And they shall meet in love that know  
Nor race nor creed nor clime,  
For the world shall be one brotherhood  
In that celestial time;  
And happiness shall be in the air,  
And righteousness the sod,  
And earth go singing on her way  
About the throne of God!

“What of the night?” O Watchman set  
To mark dawn’s earliest ray:  
“The wind blows fair from the morning star,  
Fair from the gates of day;  
And over sorrow and sighing shines  
The Dream of Galilee—  
The Kingdom of God that shall fill the earth  
As the waters fill the sea.”

—Edna Dean Proctor.

# The Gospel Ministry

## COUNSEL TO THE MINISTER

THE eminent Quaker, John Woolman, who did so much for the emancipation of the black man among the Society of Friends in the eighteenth century, and whose untiring labors and solid devotion to the cause of truth have given him a place among the foremost religious leaders of America, gives this counsel to his co-laborers:

"Thou who sometimes travellest in the work of the ministry, and art made welcome by thy friends, seest many tokens of their satisfaction in having thee for their guest. It is good for thee to dwell deep, that thou mayest feel and understand the spirits of the people. If we believe truth points toward a conference on some subjects in a private way, it is needful for us to take heed that their kindness, their freedom and affability, do not hinder us from the Lord's work.

"I have experienced that, in the midst of kindness and smooth conduct, to speak close and home to them who entertain us, on points that relate to outward interest is hard labor. Sometimes when I have felt truth leads toward it, I have found myself disqualified by a superficial friendship; and as the sense thereof hath abased me, and my cries have been to the Lord, so I have been humbled and made content to appear weak, or as a fool, for his sake; and thus a door hath been opened to enter upon it.

"To attempt to do the Lord's work in our own way, and to speak of that which is the burden of the Word, in a way easy to the natural heart, doth not reach the bottom of the disorder. To see the failings of our friends, and think hard of them, without opening that which we ought to open, and still carry a face of friendship, tends to undermine the foundation of true unity.

"The office of a minister of Christ is weighty. And they who now go forth as watchmen have need to be steadily on their guard against the snares of prosperity and an outside friendship."

JAMES D. JOHNSON.

Omaha, Nebr.

## THE CHARACTER OF CHURCH SERVICES

As far as possible the public services of the church should be made representative of the high and holy character of the work they represent. While they should be conducted in a dignified manner, they should at the same time be highly inspirational, imparting faith and hope and courage to the hearts of the believers.

This is not so difficult when a minister is in charge. His varied experience affords him a field of observation upon which he can draw for striking illustrations in enforcing the lessons which he presents. It is more difficult for the church elder, whose life experience consists for the most part of the same routine from week to week, to bring to the service freshness and inspiration. There is all the more need, therefore, for him to put forth an earnest effort to do this.

First, the church elder should realize that he is not a preacher, and that the people do not expect from him a sermon. Many, failing to rec-

ognize this, have inflicted upon their congregations prosy talks from which their hearers have longed to be delivered. In the course of the year there are several special services arranged for our churches, and for these occasions special programs are prepared which need only intelligent engineering on the part of the church elder to make them interesting and attractive. For the Sabbath services, outside of these special occasions, we know of no better plan than the old-time custom of a short, pointed lesson for five or ten minutes by the leader of the meeting, followed by a season of prayer, devoting the remainder of the hour to a season of social worship. Sometimes this order could be reversed, and the prayer season come at the beginning. The prayers should be short, even if not more than a dozen have met for worship. A few words of earnest supplication from each one is much better than long prayers from two or three.

Let the leader in his lesson not seek to cover a large field of thought. Let him take one point, one helpful thought, and in a few words elucidate this, emphasizing its bearing upon Christian life and its practical application to those before him. Perhaps he can find some striking paragraph to read from articles in our papers, from "Testimonies for the Church," or from some other good book. Let him give thought and time through the week to this lesson, thinking of illustrations he can use in presenting its beauty and its force to the children, praying the meanwhile in connection with every mental effort that God will lead his mind, and above all give him the spirit of love and the spirit of leadership.

This heavenly endowment of love is, after all, the most valuable one for the leader of the church to possess. If he can come before his church a consecrated man, with overflowing love in his heart, and tell what God has done for his own soul, of his victories, of his experiences in missionary labor, his words will reach the hearts of his hearers, and the lesson will meet with a response such as the most eloquent sermon would not awaken without the accompaniment of the Holy Spirit.

In his dress let the leader of the meeting exemplify the spirit of the Master whom he serves. If it is necessary for him to appear in a suit of jeans, if his income will enable him to provide no better raiment for the house of God, let him appear neat and clean. We well remember the picture presented in a little church we visited years ago, where the elder stood before the meeting in such attire as would have made him unwelcome in any well-kept home, to say nothing of its inappropriateness for the house of God. He was unshaven and unshorn. A week's growth of beard and unkempt hair attracted

first attention. The spots of dirt on his clothes, the mud sticking to the legs of his trousers, the refuse from the stable on his boots, showed that he failed to recognize the close relationship of cleanliness to godliness. But there is indeed a close relationship between these virtues.

The nearer one comes to the Lord Jesus, the more truly will he seek to represent Christ's holiness in the purity of his heart and the cleanliness of his person. God is as particular today as he was anciently. The preparation of the home, of the church, and of the personal dress should be in tune with the preparation of the heart in inviting the presence of the Holy Spirit. Our clothing may be made of the cheapest material. We may not be able to buy more expensive. But there is no excuse under ordinary circumstances for any worshiper's appearing before the Lord in soiled clothing or with unclean body. Those who honor God, even in such details as these, he will honor.

F. M. WILCOX.

## PASTORAL VISITATION

From an early issue of *The Preacher*, edited by Dr. John T. Pressly, we present, herewith, extracts from an editorial on the foregoing theme. It will be of special interest to our readers, and especially to our busy ministers, to know of the importance with which the pastoral service was regarded by our fathers. Dr. Pressly says:

"Both in the pulpit and in the domestic circle, the great business of the Christian pastor is to preach the word. In these two spheres of labor, the duty to be performed is the same; it is only in the manner of performing the duty that there is diversity. In the domestic circle greater simplicity and familiarity in the manner of presenting the truth are allowable; there may be greater directness in the application of the truth; and an opportunity is afforded of dealing more pointedly and personally with the conscience. And consequently in the domestic circle, facilities of dealing successfully with the young and the uninformed are enjoyed, which the pulpit does not afford. To ask, then, whether it is the duty of the Christian pastor to attend to pastoral visitation, is virtually to ask whether it is the duty of the Christian pastor to preach the word in the most effectual way in which it can be presented to the mind of a large proportion of those for whose souls he is called to watch.

"It is made the duty of the pastor 'to visit his people from house to house' as truly as it is 'to feed the flock by preaching the word.' And no one who takes the charge of a congregation can neglect this duty without a violation of his ordination vows.

"It affords the pastor an opportunity of knowing the actual condition

(Concluded on page 5)

# 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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No. 27

## EDITORIAL

### RESURRECTION POWER IN PERSONAL EXPERIENCE

THE apostle Paul counted all things but loss, that he might know Christ and the power of his resurrection. Phil. 3: 10. This is real Christian experience, and nothing else is. It is a great spiritual attainment to know experimentally the working of that power which brought the Son of God from the tomb.

A mighty power this. Do we know it in our lives, not as a theory, but as an experience? We can never know this power as an experience until we have experienced a resurrection. A resurrection presupposes a death. As only those who have died in Christ will experience the resurrection at the last day, so no one can now be resurrected who has not died in Christ. And only those who have passed through a resurrection can know its power.

But to make this point clear, let me ask, Are you dead to sin? You are a Christian, you have been baptized, buried with Christ. But a burial presupposes a death. It is the dead who are buried, not the living. When you were baptized, you said, "I am dead to sin." What do you say now? Are you dead? Can you testify to this as a present fact? If you are dead, sin no longer has dominion over you.

But if you are not dead to sin, you cannot have a spiritual resurrection. And you cannot know the power of the resurrection until you have passed through a resurrection. But you must first know you are dead as a fact before you can know as an experience the power of the resurrection.

Paul bore witness to the fact that he was dead to sin. "I am crucified with Christ," he exclaimed. Gal. 2: 20. He reckoned daily that he was dead, and daily laid hold by faith of resurrection power to live the victorious Christian life.

This knowledge of our union with Christ in death and resurrection underlies all true Christian living. "Ye are dead, and your life is hid with Christ in God." "If ye then be risen

with Christ, seek those things which are above." Col. 3: 1-3. It is indeed a wonderful experience to know that we are risen with Christ. But this experience is for all who lay hold of this great truth by faith. When battling with the world, the flesh, and the devil, nothing assures us the victory with greater certainty than this. When the blandishments of the world seek to cast their charm over us, we can resist them, since we have passed from their control, having died and been raised to a new life and union in Christ Jesus our Lord. He died unto sin once, and lives unto God; and we are complete in him who is the head of all principalities and powers. Col. 2: 10.

G. B. T.

### AT THE CROSSROADS THE CALL TO SEEK GOD

SABBATH, July 14, has been appointed as a day of fasting and special prayer. Surely the church of God needs an occasion of this kind. We as individual members of the church need it. We have come as never before in our experience to the days of testing, to days of crisis, to days of opportunity. Facing the situation which confronts us at the present time, we can hope to go forward only as we take hold of God with new consecration.

As we review the history of the church of God, we can see where it came again and again to the crossroads in its experience. It faced a crisis when it virtually had to decide whether it would take on the added power which the Lord was willing to bestow, and go forth to new victory, or turn aside into a state of indifference. How many times was this illustrated in the experience of Israel of old! The early Christian church traveled over the same road. The church of the Reformation period went through the same experience. For a time they followed closely in the footsteps of the Master; they walked in the advancing gospel light; they held their hearts open to conviction, to divine revelation; they

found continually in the Scriptures of truth new gems of thought. But with the increase of membership, of wealth, of worldly influence, the spirit of ease and indifference took possession of the church. In consequence of this refusal to advance, it became necessary for the Lord to raise up others to carry forward the banner of truth.

It is well for us to question whether we have reached the crossroads in our experience as a church. We certainly have come to a time in the history of the world and the experience of this movement when we must either be baptized for service with the Holy Spirit, which the Lord is waiting to bestow upon his children, and go forward in his strength to accomplish the work he has given us to do, or we must be left behind. Indeed, to be left behind must be the inevitable result, even if we hold our own; for with the crisis which has been reached in the affairs of men, not to progress, not to go forward resolutely and triumphantly, is to retrograde.

We face today a new epoch in history. During the last three years we have emerged into a different world. Changed conditions, politically, religiously, socially, and economically, require a readjustment of this movement, and of the men and women composing it, to meet the new demands which these conditions impose. A knowledge of the truth for this time imposes upon us a solemn responsibility. Strife and commotion exist on every hand. Thousands of our fellow men are going down every day under the ravages of war and famine, scourge, and disaster. The cry of hopeless despair arises from every quarter. The fires of hope and faith have been quenched in many hearts.

To us as individuals, to us who are connected with this movement, God has given a knowledge of the meaning of these things. How terribly recreant shall we be to the trust reposed in us, if in this hour of the world's crisis, the darkest hour so far of all earthly history, we fail to act our part as the messengers of Heaven to a lost world!

We can act this part only in the strength of God. We can give the gospel in the power and demonstration of the Spirit only as we become consecrated men and consecrated women. We cannot trust to the obsolete forms and methods of yesterday. We cannot trust to conference resolution or the machinery of organization. But as laborers for Christ we must reach out and grasp the hand of divine Power. We must ourselves bear such a relationship to God in our daily lives that we shall be led and controlled and guided by the Holy Spirit.

God in his providence has brought us to the kingdom for such a time as this. He has called upon us as his men and women to stand in the breach in the day of the Lord; to stand, as did Aaron of old, between the living and the dead, as ministers of his grace, as his oracles, through whom he can work with mighty power in the consummation of his gospel. This power can be obtained only through consecration of the entire life to the service of God; through the renunciation of every sin; through seeking God for the divine filling of the Spirit; through believing that God hears and answers our prayers, not because of our worthiness, but because of our great need, and on account of his great mercy. The need of the church of God today is indeed great,—great in proportion as the power of sin is strong, great for the solemn message we have to give to the world. But in the fulness of God's love and mercy is found the exceeding greatness of his power, from which we may obtain the full measure to meet that need.

Let us welcome this special season which has been appointed. Let us begin now to plan for it and to enter into its spirit. The first thing required in seeking God is for us to separate ourselves from sin, in order that we may open the heart's door for the Lord to enter. We achieve separation from sin in just one way, and that is by confession of sin,—confession to God and confession to our fellow men in so far as they have been affected by wrongs we have committed. Obtaining through this experience a personal cleansing, and knowing the joy of salvation in our own lives, we may become the agents through whom God will work, carrying the joy of his salvation to our fellow men.

Let us begin now to plan and to work and to pray for the special outpouring of the Spirit of God on the day set apart for seeking this special blessing. If we each do our part, God will fulfil his promises and richly bless his church.

F. M. W.

### OUR MIDSUMMER OFFERING

IN harmony with the action of the General Conference Committee, Sabbath, July 14, has been designated as the date for the gathering of our Midsummer Offering for foreign missions. For this opportunity we believe many of our dear people are looking forward with keen interest.

In examining the budgets from the mission fields, we find many items that are yet to be provided for from the donations of this present year. Besides the forty workers who have been selected to go forward as soon as proper arrangements can be made, we have a long list of miscellaneous items for which provision must be made. Since many of our people like to know of definite and tangible needs, we are publishing the list of items which the contributions of this summer will help to secure.

We would like to see our Midsummer Offering so liberal that the Mission Board could supply in the early fall all the funds for the following items listed in the budget for 1917:

CHINA	
Cottages in Shanghai for staff of general workers .....	\$13,100.00
Shanghai treatment-rooms .....	600.00
Furnishings for China Missions Training School, Shanghai....	255.00
Land and building for chapel at Chung-king .....	5,000.00
Land and buildings at Cheng-tu, for two families .....	3,000.00
Dispensary in central China .....	1,900.00
One home for foreign family.....	1,100.00
One cottage at Changsha .....	1,100.00
One dispensary in north China....	1,900.00
Two homes in the province of Kiang-su .....	3,000.00
Land in province of Kiang-su....	3,000.00
Two homes in Anhwei .....	2,500.00
Two homes in Shantung.....	2,500.00
Building and chapel headquarters, Tsin-anfu .....	1,000.00
Establishing dispensary in south China .....	1,200.00
Land to be purchased in Fu-chau .....	5,000.00
Watchman's house at Bethel School and repairs to compound .....	110.00
For building church in Swatow....	2,000.00
MANCHURIA	
Land and building for one family....	1,750.00
KOREA	
Dispensary for Dr. Russell.....	800.00
Two wells .....	150.00
Two houses at Wonsan.....	2,500.00
PHILIPPINES	
Additional land in Manila.....	2,500.00
MALAYSIA	
Land and home for workers.....	2,000.00
NORTH LATIN MISSIONS	
Haiti, Plaisance church .....	50.00
SOUTH AMERICA	
Three new stations in the Inca Missions .....	4,200.00
Headquarters for the work in Caracas .....	5,000.00
SOUTH AFRICA	
Malamulo Mission:	
Girls' dormitory .....	121.75
Roofing and screening church .....	243.50

Solusi Mission:	
One span mules .....	\$340.90
Glendale Mission:	
One donkey pack saddle .....	14.61
Two-furrow moldboard plow .....	77.92
Furniture .....	73.05
Somabula Mission:	
Furniture for new house.....	121.75
Doors, windows, timber for church .....	146.10
Basutoland:	
Acetylene lantern slides .....	73.05
Emmanuel Mission:	
Packing and storehouse for fruit .....	121.75
Kolo Mission:	
One cow .....	73.05
One stable building.....	365.25
To complete church building .....	219.15
Total expense of above facilities .....	\$69,206.83

Aside from specific donations received toward the dispensary and treatment-room investments for China, the Mission Board is looking to the returns from our general offerings for the funds with which to provide these facilities. We believe every reader will appreciate our need, and will contribute generously, according as the Lord has prospered him.

W. T. KNOX, *Treas.*

### "A ROOT OF ALL KINDS OF EVIL"

WE are told in Holy Scripture that we are to know "that in the last days grievous times shall come. For men shall be . . . lovers of money." 2 Tim. 3:1, 2, A. R. V. In another place the apostle Paul tells us that "the love of money is a root of all kinds of evil." 1 Tim. 6:10. From time to time items appear in the public press which make it clear that both these texts are applicable at the present time.

The greatest centers of wealth are the large cities, and it is there especially that the passion for money is harbored in men's hearts and breeds all sorts of crime; and each year finds an increasingly large portion of the world's population living in these centers. Concerning the conditions in the cities, we read in "Testimonies for the Church," Vol. IX, page 89:

"There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life."

What are the causes of these evils?

"The intense passion for money getting, the thirst for display, the luxury and extravagance,—all are forces that, with the great mass of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils." —*Id.*, p. 90.

The "passion for money getting" is surely well named first. There is no deed too base, no crime too awful, to be the direct fruit of uncontrolled lust of money. A man skilled in knowledge of poisonous drugs and disease-producing germs, kills his father-in-law and tries to kill his mother-in-law for their money. When brought to justice, he shows no moral sensibility to the awfulness of his deed. Men thought well of in society are found to be receiving the ill-gotten gains of some woman's lost virtue. Gambling dens are discovered in operation in fashionable homes, where elderly and well-known women are fleeced. Organized white slavers secure the "disappearance" of hundreds of young women. The boldness with which they operate at times is shown by the following item from Russia, which appeared in the *Washington Post* of May 21:

"The disappearance recently of many young women of aristocratic families resulted in an investigation which uncovered a widespread plot to lure women and girls into 'white slavery' after they had been robbed. Details of the plan were obtained by militiamen who raided the headquarters of the band, where they found most of the missing women, many of whom were under the influence of drugs.

"One girl, a member of a prominent family, told how she had been held prisoner, and begged to be released. She and others informed the authorities they had been compelled to become drug users. All had been robbed of their money and jewels. Many rifled purses and reticules were found in a back room. Most of the victims were between seventeen and nineteen years old, although several were married women."

One of the most horrible illustrations of the lengths to which love of money may drive men who allow it to control them, is the recent kidnaping of the fourteen-months-old Keet baby. The hope of a ransom from the millionaire father of the child made the abductors insensible to the torture of agony inflicted on the mother, and the fright and anguish of the innocent little babe. Though the father tried to keep faith with the outlaws and pay the ransom, it was in vain; the kidnappers feared to come after the money lest they should be caught. And then they threw little Lloyd into a well on an abandoned plantation.

No pen can describe the anguish brought on the parents, but by reading between the lines of the following clipping with a sympathetic understanding, we may obtain some idea of it:

"When Keet was informed today that his baby had been found dead, and that it had been thrown into the well alive, he drove directly to his home. Mrs. Keet awaited him at the door, having been informed earlier that Sheriff Johns, of Christian County, was returning with her baby.

"What's the news, Holland?" she asked, failing to note his ashen gray face.

"Little wife," he said, as he took her in his arms, 'we've bad news. Lloyd isn't well. I think they have found him.'

"Not well?" she asked. 'Of course, they must not have taken good care of him.'

"Then as she noted her husband's face, the truth dawned upon her.

"It's worse than that," he replied. 'Our baby is dead.'

"Mrs. Keet swooned."

And the love of money makes men willing to inflict such pain on their fellow men!

While perhaps with few does the lust for wealth lead to such unnatural crimes as the killing of innocent babes, yet many children of the poor in this country and in other lands are as veritably done to death through hardship and suffering for lack of food on account of the food-price manipulation by food pirates.

Under such conditions it is well for us to keep in mind the exhortation of the apostle James:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

L. L. C.

#### PASTORAL VISITATION

(Concluded from page 2)

of those for whose souls he is called upon to watch. Some are the subjects of spiritual distress, and need the consolations of the gospel. Others may be living in neglect of duty, and require admonition. Some are ignorant of the doctrines of the gospel, or are laboring under the influence of prejudices against them, and need to be familiarly instructed and to have their difficulties removed. Others may be living in sin and require warning and reproof. Where pastoral visitation is neglected, it is impossible that the pastor can be acquainted with the particular situation and circumstances of the different members of his flock. But let him go from house to house in the business of communicating religious instruction, and let him mingle familiarly with the different members of his charge, and he has an opportunity of knowing the peculiar situation and wants of each one, and is thus prepared to speak a word in season to them in private, and also may be greatly assisted in adapting his public instructions to the actual exigencies of his flock. The editor can say, as the result of his own experience, that while engaged in visiting the families of his charge, he has often collected materials for the most useful discourses he has ever prepared.

"Pastoral visitation promotes that familiar acquaintance between a pastor and the members of his charge, on which the success of his ministry is greatly dependent. It is a matter of experience, that the effect upon our own minds of what we hear is

greatly modified by our feelings toward the person by whom it is delivered. If we have confidence in the man who delivers the truth, as a man of piety, and if we love him as our friend, we feel an interest in what he says, which, under different circumstances, would not be experienced. This confidence and love can scarcely exist where there is not some degree of personal acquaintance and intercourse."—*United Presbyterian*.

## Note and Comment

### FACTS ABOUT AFRICA

NEARLY one fourth of the earth's land surface is comprised within the continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years, and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—*World Outlook*.



### CATHOLICS FORBID DANCING

IN the Church of Rome, dancing, of late years, has been permitted under church auspices and at state festivals; but a recent decree from Rome has strictly forbidden this sport. Cardinal Farley, commenting on this decree, says:

"Those who are watching over undying souls committed to their charge, must view with great anxiety the growing tendency in our times toward worldliness and sensuality, to the great detriment of the spiritual life. They cannot fail to see how moral standards have sunken to a lower plane, and how the bonds which have held right-thinking people fast to the higher ideals, which are the safety and security of society, have been loosened. In the face of this danger, it has become necessary to utter a solemn protest and warning."

# Bible Studies

## THE ESTABLISHMENT OF THE EVERLASTING KINGDOM

MRS. S. N. HASKELL

EVERY person born into the world has the opportunity of perfecting a character that will stand the test of the judgment, and admit him into God's everlasting kingdom. The judgment is a crucible which tests the life work of every one. God calls the attention of the people to the judgment in different ways, leaving no excuse for any. Many of the Bible writers refer to it directly. Acts 24: 25; Rom. 14:10; Heb. 9:27; Eccl. 11:9; 12:14.

The yearly service of cleansing the ancient sanctuary kept the subject before the worshipers in Old Testament times. And the instruction given God's people then has been preserved, and by studying it we may have an intelligent understanding of the work of the judgment which it typified. The New Testament writers present the judgment under the symbols of the marriage of the Lamb and of a nobleman who went into a far country to receive a kingdom, after which he returned and reckoned with his servants. Luke 19:11-27. Daniel saw the kingdom given to Christ in connection with the judgment. Dan. 7:9, 10, 13, 14.

In order to establish a kingdom, the king must have three things:

1. Land, or territory.
2. Subjects, or people.
3. A capital, or seat of government.

When Christ takes his kingdom, he receives all three of these.

### Going in to the Marriage

Christ's going in before the Father at the opening of the judgment is called the "coming of Christ." Malachi says, "I will come near to you to judgment." Mal. 3:5. Matthew speaks of him, under the symbol of the bridegroom, as going in to the marriage. Matt. 25:10. At the close of the investigative judgment of the righteous, Christ receives the kingdom.

Christ sustains an individual relationship to the members of his church. This truth is beautifully taught in the parable of the king who made a marriage for his son. Matt. 22:1-13. Each guest was inspected by the king.

"By the king's examination of the guests at the feast is represented a work of judgment. . . . It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all his professed followers pass in review before God. . . . By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess."—*Christ's Object Lessons*, p. 310.

When the last case is decided, Christ receives his complete church,

or bride; and it is at this time that probation closes.

"The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final irrevocable decision has been pronounced in the sanctuary above. . . . Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty man. . . . While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments, it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"—*The Great Controversy*, p. 491.

"There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:14. "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

### Coming from the Marriage

There is a little space of time between Christ's coming from the wedding and his coming to the earth. This is taught in Rev. 22:11, 12. The decree of verse 11 closes probation. The marriage takes place, the kingdom is given to Christ, who says, "Behold, I come quickly."

The close of probation, or Christ's coming from the marriage, is as a thief; none will know the day or the hour when the event takes place.

The close of probation ushers in "the day of the Lord." The kingdoms of this world have become the kingdoms of Christ. Every jewel has been gathered out of the earth, and the judgments of God begin to be poured out upon the wicked. These judgments increase in severity until the earth is cleansed from every trace of sin. Peter says, "The day of the Lord will come as a thief in the night." 2 Peter 3:10. Christ admonishes us to have our loins girded and our lights burning; in other words, to cut loose from the world, to be filled with the Holy Spirit, to have an experience in God for ourselves, and to be "like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36.

There will be professed Christians who will not be prepared when probation closes and Christ comes from the wedding. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also

ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

When Christ comes in the clouds of heaven, he does not come as a thief. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. No one can imagine a thief coming in that manner; but when Christ closes his mediatorial work in heaven and leaves the heavenly sanctuary, there is nothing on earth that marks the event.

Over and over again we are admonished to watch and not to allow the close of probation to find us unprepared. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

We are to watch and pray that we "may be accounted worthy;" watch that no sin is cherished in the heart, to appear unforgiven in the books of record when our names come up in the great heavenly court. The Christian is to watch for Christ's coming from the wedding and for probation's close. If we are not found watching then, no amount of watching will make us acceptable when Christ appears a little later in the clouds of heaven.

In the parable the goodman who failed to watch "suffered his house to be broken up." Matt. 24:43. He himself was responsible for the loss. If he had known in what watch the thief would come, he would have watched. If God would notify us just what hour each one's name would come up in the judgment, we would put away our sins at that time, in order to escape punishment; but God wants a service of love, not of fear. He desires that day by day we form the habit of having a clean record in heaven, of leaving no sin marked unpardoned.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. "Walking naked" is only another way of expressing "suffered his house to be broken up." The one who fails to watch makes complete shipwreck of life, and is lost forever.

Isaiah thus describes the garments with which we must be clothed: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. Those garments never cover cherished, unconfessed sins.

### The Marriage Supper

Of those who are faithfully watching for their Lord when he returns from the wedding, having every sin forgiven, we read: "Blessed are

those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. They are the accepted bride of Christ, and he honors them as a bridegroom honors his bride.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:7-9.

None but those who have on the wedding garments of righteousness can partake of the marriage supper. When the earth is freed from sin and becomes what it would have been in the same period of time if sin had never entered, then the redeemed will partake of the marriage supper. In Sister E. G. White's account of her first vision, as given in "Early Writings," after telling of the glories of the redeemed, she says:

"After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard his lovely voice again, saying, 'Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it."

She then mentions some of the beautiful things seen upon the table.

When Christ comes in the clouds of heaven to gather his people to himself, the city is in heaven, and as the saints ascend, the earth is left desolate behind them. After the thousand years' judgment of the wicked and the fallen angels, the city of God comes down to the earth, the earth is purified, and Christ's kingdom, or bride, is perfect. The saints and the city are together on a glorified earth. "Blessed are they which are called unto the marriage supper of the Lamb."

#### QUESTIONS

1. What opportunity is offered every human being? What is the judgment?
2. How were the worshipers in Old Testament times reminded of the judgment? By what symbols is it presented in the New Testament? Name the three things a king must have to establish a kingdom. What is Christ's going into the judgment called?
3. When does he receive the kingdom? What was taught by the parable of the king examining the guests invited to the marriage? What is the church called? When does probation close? Describe the condition of the people on the earth when probation closes. What did great voices in heaven declare?
4. What is taught by Rev. 22:11,12? To what is Christ's coming from the wedding compared? What ushers in the day of the Lord? How did Peter say it would come? Repeat Luke 12:35, 36. How will the close of probation find some professed Christians? What admonition does the Saviour give? Will Christ's coming in the clouds of heaven be like a thief?

5. Is there anything on earth by which we can mark the close of probation? What warning is often repeated in the Bible? What is the one thing for which we are constantly to watch? For what event is the Christian to watch? Who was responsible for the goodman's house being broken up? What habit does God desire us to form? Repeat Rev. 16:15. What are the garments with which God desires us to be clothed? Will these garments cover cherished sins? What promise is given those who have watched and have their sins forgiven when probation closes? Repeat Rev. 19:7-9.

6. Who only can partake of the marriage supper? Describe the call to the supper as given in "Early Writings." During the judgment of the wicked where are the saints? When is the kingdom fully restored and clothed in glory?

#### THE WONDERFUL NUMBERER

E. F. COLLIER

WE may well believe that the "certain saint" mentioned in Dan. 8:13, 14, "the numberer of secrets," or "the wonderful numberer" (see marginal reference); was Jesus Christ himself. It was he that made known through his angel the mystery of prophetic days in connection with the cleansing of the sanctuary; and it is his hand that is manifest in every prophecy, in every ordinance, in every life, in every death, in every destiny. He it is that upholds all things by the word of his power, and by whom all things consist. He is the wonderful numberer. According to his plan, every revolution of a world, every energy induced by a sun's ray, every pull of gravity, every lifting pressure exerted by a blade of grass, is gauged by established systems of rules and measurements and weights.

Amos represents him as a builder standing upon a wall, with a plumb line in his hand. Amos 7:7, 8. In Ezekiel 40, and also in Revelation 21, we find him sending his angel with a golden reed to measure the walls and gates of Jerusalem. When Moses was instructed to build the sanctuary, he was given the most exact specifications and measurements. The great prophetic periods of Daniel and the Revelation are marvels of mathematical construction and precision; reaching over hundreds and thousands of years, they fulfil their purpose to the day, under the guiding hand of this wonderful Numberer.

In Job 38:8-11 he is shown measuring the playground of the waves: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed?"

He is the great Astronomer and Geologist, with the boundless measurements and astounding calculations of these sciences: "He telleth the number of the stars: he calleth them all by their names." Ps. 147:4.

And again, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26. And again, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Verse 12.

In the immensity of figures with which the Son of God deals, is it not very wonderful that he should think of us as individuals? But he does. He has allotted to the nations their years, and fixed the bounds of their habitation (Acts 17:26); their millions of inhabitants are nothing to him so far as numbers are concerned (Isa. 40:15-17), yet he thinks of each and every one of them. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me."

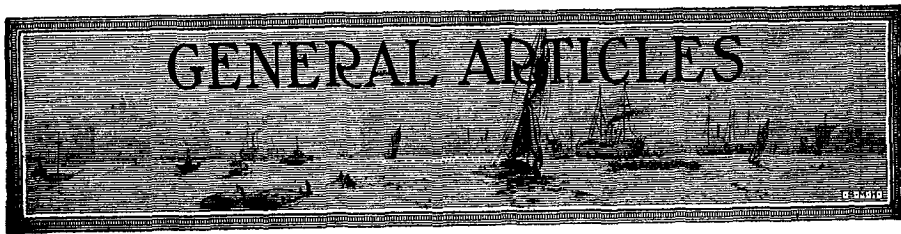
In the light of his figures, seemingly paltry things assume marked value, such as a drink of cold water, an alabaster box of ointment, a widow's mite. Through his magnifying love these ordinarily trivial things take on the value of great deeds, and in turn receive a fitting reward. So it is with the soul that is poor and needy. Job said, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

"All that I could never be,  
All that the world despised in me,  
That was I worth to God."

O tried, despondent soul, take courage! The great Numberer keeps you within his infinite plan. You need not fear the might of the evil about you. Judas was numbered with the transgressors; Babylon was numbered and divided, and Belshazzar her king was weighed in the balance and found wanting; but God never forsakes the righteous. Our times are in his hands. Ere we were born, and while we live, and after our breath has gone out, he still thinks of us. Our names are graven on the palms of his hands; he cannot forget us. He is the wonderful Numberer; therefore he is just. He numbers the very hairs of your head; he numbers your steps; and he takes notice of your tears. He is able to *cancel* your debts of transgression, to *subtract* from your burdens, to *add* to your blessings, to *multiply* unto you grace and peace, and to render unto you *compound interest* for all your sacrifices.

Chicago, Ill.

GUARD within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.



## THE PATH OF PROGRESS

MRS. E. G. WHITE

(Concluded)

(From the REVIEW of Feb. 21, 1888)

"AND to knowledge temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge temperance. We should live by "every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"And to temperance patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the

hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, faultfinding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance the grace of patience.

"And to patience godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add to godliness brotherly kindness. O how much we need to take this step, to add this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable

to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us.

A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness charity, or love. Without charity we shall become "as sounding brass; or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting if we do not add charity that suffereth long, and is kind; that vaunteth not itself, that seeketh not her own.

Will it make us miserable to follow this plan of Christian progression? — No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."



### HOW TO LIVE — NO. 1

#### PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

THE temple at Jerusalem was composed of the material furnished the workmen. Food is body-building material. Man is composed of what he eats and drinks. The digestive juices cannot change the quality of the material furnished them. The best they can do is to dissolve it and prepare it for the builders.

Like Solomon, each believer is engaged in the work of temple building. Each is building a dwelling place for the Most High. Character is built out of the material furnished the mind. Each one determines what his character shall be in the selection of the material he furnishes the builders. This emphasizes the need of selecting the choicest mental food.

Nor is it necessary to exercise care merely in selecting material for mind and character; it is also necessary to exercise care in selecting food for the body. What men eat and drink has much to do with what they are, not merely physically, but morally. By



wrong eating, character building may be made difficult, if not impossible. The man who drinks that which benumbs or stimulates his brain finds it difficult to develop a Christlike character. Poisons more injurious than whisky, brandy, or beer, may be formed in the alimentary canal. Foods may have concealed within them waste and poisonous products that tend to animalize the nature, making it difficult to develop Christlikeness.

It was because there was so little difference between the habits of believers and unbelievers in Paul's day that in addressing the church he said, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. He also gives this exhortation: "Let us cleanse ourselves from all filthiness of the flesh;" and Peter admonishes us to "abstain from fleshly lusts, which war against the soul." Because wrong physical habits are detrimental to the soul's welfare and to spiritual growth, we are instructed to add to faith virtue, and to virtue knowledge, and to knowledge temperance, in order to develop patience and other Christian graces. Paul does not teach that it does not matter what believers eat and drink. He says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word of God has been given to transform the mind. It is that which God has provided as material out of which to build a healthy and sound mind. The same One who supplied suitable material for character building, also supplied suitable material for body building. After man was created, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food;" and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." Gen. 2:9, 16.

Man was not left to grope his way in the dark, not knowing what to eat, experimenting with this and with that, to determine what was best. The foods given him were the ideal body-building foods. While others may be eaten under certain conditions, and in the absence or scarcity of the best, the nearer man approaches the diet given him in the beginning, the sounder will be his body and brain, and the easier will it be to develop patience, brotherly kindness,

and charity. These foods do not war against the soul — provided they are properly prepared and combined. Preparation does not apply merely to kitchen preparation. Mouth preparation is equally important.

Reforms are sometimes disappointing. Why? In making reforms in diet it is frequently discovered that certain foods, although more wholesome than others, do not agree with every one. There are reasons why this is so. The food may not at first be relished. The palate may need to be trained to relish it. Then again, the accustomed food may have been of a kind that does not require chewing or the addition of saliva. Meat, for instance, is digested better without saliva. Its digestion requires a highly acid gastric juice. When meat is discarded and starchy foods are eaten, it will be absolutely necessary to revive the lost art of mastication, for an abundance of saliva is essential in starch digestion.

With starches mouth preparation and mouth digestion are possibly the most important steps in the entire digestive process, for upon them the others depend. Starches have the reputation of being difficult to digest. They are, in fact, among the easiest of all foods to digest, provided they are properly prepared and thoroughly masticated and insalivated. The foods which God gave to man in the beginning, the grains and legumes, all contain a large amount of starch. The Lord certainly made no mistake in placing such an abundant supply of starch in these foods, and then instructing man to make them the food of his choice.

### EATING TO THE GLORY OF GOD

A. T. ROBINSON

EVERY summer for thousands of years the Lord has performed the process of turning water into wine, using the grape vine as his agency. But God is not limited to this method. Once when there arose the necessity for wine at Cana of Galilee, he exercised his miracle-working power by converting water into wine without using the grape vine.

The farmer takes the wheat, corn, barley, rye, and other kinds of seed, scatters it upon the ground, and buries it up in the soil. It gathers moisture to itself, which causes decay, and from the life thus given there springs up a new life. "First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The grain is then threshed, put into the mill, and ground to powder. The flour is made into bread, which we take into our mouths, and through the various processes of metabolism — mastication, digestion, and assimilation — a portion of it is converted into body-building material, while another portion, as waste matter, is

eliminated through the excretory organs.

Who can explain this marvelous operation? It is the Lord's means and system of keeping us alive and in health. If the person in normal health will observe the natural laws of selecting, combining, and proportioning his food, his body will rise to the highest degree of energy of which it is capable. If there are abnormal conditions, which we term disease, correct eating will do much toward removing the obstacles in the way of nature's working a restoration to health. This is not teaching ("as we be slanderously reported, and as some affirm that we say") that a man can eat his way to heaven. We cannot eat our way to heaven, but correct habits go a long way toward giving us life, health, and happiness in this present world.

While the Lord has ordained the natural laws through which he works to keep our bodies alive and in health, he is not limited to this one way of working. He has power to work a miracle in suspending the usual operation of nature's laws, and raising the sick to health instantly, in fulfillment of his own promise that "they shall lay hands on the sick, and they shall recover." "The prayer of faith shall save the sick, and the Lord shall raise him up."

On account of conditions resulting from the entrance of sin, the Lord permitted the eating of animal flesh as food by his people; but now, as a part of God's plan to prepare a people to stand perfect and complete in all the will of God, and as an object lesson of the saving power of the gospel, God has sent a message of truth to call men and women back to the simplicity of his original plan.

When God's ancient people entered the land of Canaan, it is written of them that "there was not one feeble person among their tribes." That movement was a type of the people of God entering the heavenly Canaan. As one part of this heaven-sent, saving message, the Lord has given us light on the subject of health. Those who adopt in their lives every principle of this blessed third angel's message, God will make channels of healing grace to the world. He has promised us that in the closing days of this work, his mighty miracle-working power will be manifested in raising the sick to health.

Touching directly upon the flesh-diet question, we quote the following extracts from Dr. Eugene Christian's lessons on scientific eating:

"The best meat procurable contains only about 30 per cent food value,—approximately 20 per cent protein and 10 per cent fat,—the remaining 70 per cent being water. The protein can be procured from milk, eggs, nuts, and legumes in larger proportions than from flesh; while thus taken, it is cleaner and in better form every way. The fat can be procured from butter, cream, nuts, and vegetable oils in much better and cheaper form. A better quality of water can be procured from a common hydrant;

in fact, it would be difficult to procure water containing more toxic matter than the water in animal flesh. When we take flesh into our bodies, we take the uric acid, with the toxic carbon dioxide and carbon monoxide poisons that reside in all animal flesh. These poisons, added to those which are residual in our bodies, overburden the excretory organs, which are unable to throw off the excess, and the retention of the poisons is one of the primary causes of disease."

In these days of high cost of living, when the governments of earth, purely from an economic point of view, are restricting the use of flesh food, we who have the light of the third angel's message ought to be in a position to point the world to the better way in the selection of food.

### THE LAODICEAN

MRS. M. E. STEWARD

WHAT will become of the lukewarm Laodicean? Is there no hope for him?

*Answer.*—There is absolutely no hope for him as long as he remains lukewarm. If he were incapable of salvation, the faithful and true Witness would not give him counsel which, if heeded, would make him wholly acceptable to God. He admonishes him to "be zealous . . . and repent," which this Witness would not do if there were no hope for him.

Jesus is the "friend of sinners." "Behold," says he, "I stand at the door, and knock." The Saviour knocks in various ways; when his gentle rappings by prosperity are not heard, he seeks to awaken the sleeper by adversity and trouble, often by fearful convulsions of nature. "If any man hear my voice," most distinctly he speaks in his Holy Word—"if any man hear my voice, and open the door,"—this is a call to repentance; it is equivalent to "Choose you this day whom ye will serve."

*Query.*—Is it possible for a lukewarm Laodicean to open the door of his heart?

*Ans.*—This depends on the will. Man always has the power to say, "I will." He can "choose." The Stranger at the door perceives the first faint desire to let him in; immediately he strengthens it by working in the person "to will and to do." Thus aided, the will controls the hand, and the door swings open; the Saviour enters, but what an uninviting room, filled with a strange mixture of rubbish and "all uncleanness"!

With the coöperation of the occupant, Jesus cleanses the heart as he cleansed the temple at Jerusalem long before. "I will come in to him, and will sup with him, and he with me." The table is spread, and two hungry souls sit down to sup. One is "hungering and thirsting for the truth;" while his royal Companion "thirsts for recognition. He hungers for the sympathy and love of those whom he has purchased with his own blood."—*"The Desire of Ages," p. 191.*

The Guest furnishes for the meal the fruits of the Spirit and the water of life, while he receives the newly awakened love and gratitude of his host. With great delight they sup together at very frequent intervals. The table supplies, instead of diminishing, are constantly increasing, while the once lukewarm Laodicean is being transformed into the likeness of his Lord, being prepared for a seat on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The church of the Laodiceans is the last of the series of seven churches; there is no other one to follow from which the one hundred and forty-four thousand overcomers can be made up. These will be without fault before the throne of God. Rev. 14:5. Courage to the lukewarm who really desire and seek a better condition!

*Takoma Park, D. C.*

### THE MESSAGE OF REVELATION 18

FLOYD HULL

"AFTER these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

This angel's message is not separate and distinct from that of the third angel, but joins that message and is an addition to it.

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."—*"Early Writings," p. 277.*

Just as the first, second, and third angels' messages are one, being three steps in the development of what we know as the third angel's message, so this angel's message represents another step in the progress of that message, and constitutes the last warning given to a doomed world. It is an "addition to the message" because developments in the fulfillment of prophecy have called for a fuller statement of the message.

#### Time of the Message

"The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry."—*Ibid.*

"As it swells to a loud cry"—these words are significant when we consider the phenomenal development of our work during the last few years. The message has been going with leaps and bounds, surmounting many obstacles, and gaining a momentum beyond our greatest expectations. A study of the figures showing the development of our work would certainly lead one to conclude that the

third angel's message is indeed swelling to a loud cry.

#### World War an Indication

Perhaps the greatest indication of the approach of the finishing of our work is found in the great world war, with its attendant miseries, which seems to be rapidly engulfing all the world. That this work will close during a time of trouble, trouble of many different kinds, rather than during a time of peace, seems evident from many statements, such as the following:

"The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*"Testimonies for the Church," Vol. IX, p. 11.*

"The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*Id., p. 14.*

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. . . . At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts."—*Id., pp. 43, 44.*

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land."—*"Early Writings," p. 33.*

"The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Id., pp. 85, 86.*

#### The Church Not Ready

The church is in the Laodicean condition, and is not ready to give the final warning. Many quotations might be cited in support of this. And that we do not feel or realize our condition, even though we admit it theoretically, only emphasizes the truthfulness of the prophecy: "Because thou sayest, I am rich, . . . and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—*Id., p. 270.*

#### The Church Purified by Affliction

"Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 5:16.

That the church will remain in this condition until test and trial are brought upon it, and that it will be purified at a terrible cost, is evident from the following:

"Soon the battle will be waged fiercely between those who serve God and those who serve him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain."—*Testimonies for the Church*, Vol. IX, p. 15.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith."—*Id.*, Vol. V, p. 463.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition."—*The Great Controversy*, p. 608.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies for the Church*, Vol. V, p. 81.

#### The Church Filled with the Spirit

After the church has been purified, then will come her exaltation.

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.*, Vol. IX, p. 46.

The faces of God's people are first pale and haggard, then lighted with the glory of God.

"Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Early Writings*, p. 271.

The Spirit is given in the latter rain to use a purified church in cutting short the work in righteousness.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Testimonies for the Church*, Vol. V, p. 214.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment."—*Early Writings*, p. 71.

#### A Time for Faith and Courage

This is the work before the church, and the conditions under which that work is to be done, as revealed by the Holy Spirit.

"The Spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Testimonies for the Church*, Vol. V, p. 252.

We were told years ago, "The day is almost spent. The westering sun is about sinking forever from your sight." Does it not now seem that the sun has dropped behind the clouds that fringe the western horizon? And while we hope for a rift in the clouds from which to catch a few more rays of light ere the day is gone, yet the indications are that that which remains to be done, will be done in the gathering darkness; that the day of probation is almost gone, and the night in which no man can work is at hand; and that when the morning breaks, it will be the morning of that eternal day for which we long.

"O for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with his people, this experience will be a source of comfort and hope."—*Id.*, p. 215.

Washington, D. C.

#### ALONE WITH GOD

ALBERT WEEKS

It is precious to be alone with God. There we can listen to the "still small voice" with no distracting influence. Especially is it true in deciding questions of Christian integrity. Our duty in the service of God should be decided in accordance with the mind of God, and with that only.

While it is true that "in the multitude of counselors there is safety," it is only true when those counselors are men of God. They must seek God with all the heart in order to give safe counsel. It is not a common thing to find men doing this.

We have the example of the Saviour in seeking to be alone with God. "When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Matt. 14: 23. Who is there that, after ministering to the wants of a large num-

ber, does not wish to be alone with God? There we can examine the work we have done, our motives, our own hearts, and seek full conformity to the will of God. Many of the hindering, confusing influences are shut off, and the door of the heart is opened before the all-wise Father.

God loves us, and we can go to him with confidence that he will receive us and deal kindly with us. We can, in sorrow, tell him of our sins, and know that he pardons fully and freely. We can tell him how weak we are, and can ask for strength, and receive it as we need it.

Though "all things are naked and opened unto the eyes of Him with whom we have to do," yet he is pleased to have us make him our confidant. If we lack wisdom, we can go to him, and he will impart to us from his superabundance. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. We must come in simple, childlike faith, and not waver. (See verse 6.)

In the closet or in the grove we can hold sweet communion with our Lord. In the still hours of the night, when all around us are in unconscious slumber, we can hold satisfying communion with him whose ear is always open to our communications. Says David, "My soul shall be satisfied . . . when I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63: 5, 6.

In my declining years I find it very precious to be able to spend much time alone with my Creator and Redeemer. His presence is sweet; his blessing is satisfying. Life everlasting is ours if we live close to God, and like Enoch walk with him.

Omer, Mich.

A LADDER, if it is to be of any use, must have its first step near the ground, or feeble climbers will never be able to mount. It would have been a grievous discouragement to struggling faith if the first blessing had been given to the pure in heart; to that excellence the young beginner makes no claim, while to poverty of spirit he can reach without going beyond his line.—*C. H. Spurgeon*.

THOSE who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—*Thackeray*.

"In the majority of cases conscience is an elastic and very flexible article, which will bear a deal of stretching, and adapt itself to a great variety of circumstances."



# THE WORLD-WIDE FIELD



## SCHOOL WORK IN SUMATRA

B. JUDGE

ONE — two — three — yes, three young men so far won from heathenism and its consequences as a result of establishing a mission school here at Padang, and who can estimate the worth of these young men? Christ valued them so much that he gave his life for them, and they, moved by the same spirit which actuated their Master, have given themselves to him for life service.

Again we might ask, But why should Jesus give his life for these young men? What had they done to merit this great sacrifice in their behalf? — Nothing, nothing. Ah! but he saw the possibilities — what could be achieved through these young men if they would but take hold of the plan and strength of God.

They are now trying to fulfil the purposes for which God called them into being. One is in our training school, learning how to make the best use of the talents God has so graciously given him; another is assisting us in school work here; while the third is managing his uncle's business in this city.

The school work in Padang is certainly an important feature of our missionary enterprise for the young people of Sumatra, and we should like to tell you, did space permit, of others who are certainly stirred by the truths they hear from day to day, and whom we hope ere long to see give themselves to Him who loved them and gave himself for them. Will you not pray for this feature of our work?

Padang.

## MISSIONARY WORK AMONG THE INDIANS OF THE HIGH ANDES

F. A. STAHL

THE Indians of these high plateaus are a rough and hardy people, as indeed they must be to stand these high, cold altitudes, from twelve thousand to fifteen thousand feet, or two to three miles, above the level of the sea. Both winter and summer are cold. The summers are cloudy and wet, and the days of winter bright and sunny, while the nights are bitterly cold. Very few trees are to be seen, and but a small variety of food can be grown. Small potatoes, barley, beans, and a grain called *kinava* are about all, with no fruits whatever.

One would hardly expect such a bleak part of the world to be inhabited, but really these high plateaus are thickly populated, and every available place is cultivated, even to

the tops of some mountains. The inhabitants are the remnants of the once proud Incas.

Throughout this whole region are scattered small villages, the inhabitants of which are a mixed race, and are called cholos. These villages are noted for their dreary aspect and utter lack of accommodations. The only things always carried in the few stores are alcohol and coca, which form the curse of the Indians.

The Indians are divided into two tribes, the Quichua and Aymara. The former has the larger vocabulary, and it is said that their language was originally the Inca. The latter, while an expressive language, is rather harsh and harder to acquire.

The Indians live in small mud huts roofed with straw; in some parts, however, the roofs are also of mud, owing to the scarcity of straw. The floors of these huts are earth, with not even a straw mat or skin upon them. On poles running from one wall to the other are hung the few clothes that the Indians own. The bed is also made of mud, and is built into the side of the hut. The walls of the huts are rough and black, and many use the one room to cook in, and in this case the walls are covered with soot. On the outside near the huts they usually have small corrals in which to keep their few sheep.

The Indian has no idea of hygiene, and where not taught, does not know the use of knife, fork, or spoon. He has had no educational advantages. The fact is, he has been purposely kept in ignorance, as in this state he has best served the interests of the large landowners, who look upon the Indian as merely a beast of burden.

The Indian is conservative and very distrustful, and with good reason, for he has been the most deceived and abused man in all the world. He is industrious, and if given opportunity is quick to learn such trades as carpentry, blacksmithing, and stone masonry; but the vast majority are farmers, shepherds, and laborers on the large estates — land that originally belonged to the Indian.

The Indian is full of superstition, and his superstition is encouraged. For example, a priest will suddenly announce that the image of some departed saint has shown itself on some mountain top or at the turn of some road. He will go with the Indians to the place, and sure enough there is the image, in plain sight, but of course the priest does not tell the people that he placed it there.

Then he makes up a story of why that image should appear at that

place, and tells them that the place must be holy, and that a cross or a temple ought to be built on that very spot. He then collects money, much of which the priest perhaps uses for other purposes.

At one place the Indians took me into one of their church buildings and showed me a stone with three crosses cut on it. They said that the priest had found this, and that he said it fell from heaven and had special virtue. So he would hold mass and have special feast days for the three crosses, and the Indians paid the expense!

The Indians are encouraged to use alcohol and coca. At every religious feast they are sold at the very doors of the church. The dreadful effect of these poisons is seen everywhere. The coca robs the Indian of his intelligence, and the alcohol robs him of the last vestige of manhood.

The Indian has no true religion; all he knows is to observe feast days, which the priests announce very often. At these times the Indians flock to the villages, entering the image-laden buildings called churches. They first kiss the floor, then kneel for half an hour or an hour, looking at the lighted candles, pay the fee, and go forth — to be better men? — No, to get drunk, and then spend from three to six days dancing, howling, cursing, and fighting. Some die as the result of exposure; others contract diseases which cause death; still others are wounded in the fights. All this is done in the name of Jesus.

This had gone on for many years without interruption, until five years ago, when our mission was established in the center of these high plains, on the shores of Lake Titicaca.

(Concluded next week)

## MOVING TOWARD TIBET

M. C. WARREN

SZECHUAN is the largest province in China, and is made to seem much larger than it is by the slow method of travel in crossing the province. We are now on the Big East Road, on our way from Chung-king to Cheng-tu. Our party consists of Dr. J. N. Andrews, C. L. Blandford, a native evangelist, and the writer. There are five coolies to carry our bedding, food, and supplies of literature; nine coolies to carry the sedan chairs; a boy to look after the horse; and a cook. We also have an escort of from four to twenty soldiers, the number varying according to the condition of the district through which we are passing. A mail train of seventeen pack mules was robbed a few days ahead of us. Twenty-one robbers were beheaded the day we entered Yung-chang.

It ordinarily takes ten days to make the trip from Chung-king to Cheng-tu, but it will take us two weeks, as we are selling and giving away literature on the road, and do not travel on the Sabbath. The inns

where we spread our beds at night would hardly be considered good enough for a horse at home. It is possible to sleep with the rats gnawing at the food boxes, but sleep is impossible when they run across our faces. It is rather cold in these inns in the middle of winter, but the cold is preferable to the several varieties of bugs and mosquitoes one would meet here in the warm season.

After looking over Cheng-tu with a view of settling two families there, we plan to go to Ta-tsien-lu, "the gateway to Tibet," if the snow is not too deep. The return trip to Chungking will be by way of the Min and Yangtze Rivers.

We plan to push on into regions beyond as fast as possible. Now is the time to work for these people. We plead that liberal offerings be made for the work here. We believe that many consecrated young men and women are ready to face the dangers and endure the hardships of work in this field, but they cannot be called until money has been given for their support.

#### SHANGO IDOLS

D. C. BABCOCK

SHANGO, or the god of thunder, is worshiped by the greater part of the people of the western province of Nigeria.

Shango in his day is said to have been a mighty man, feared by both people and kings. It is quite interesting to read the history of this man and how he was feared. It is believed that when Shango hanged himself, he was taken up to heaven, and given full control of thunder, thus becoming the god of thunder.

The name of Shango is held very sacred among his followers. Whenever it thunders, they fully believe Shango is speaking. Idols of almost every description are dedicated to his worship, and are found in every village. There are many priests of Shango, who carry on their wickedness among the people for gain.

It is claimed by these priests that all property struck by lightning falls to the priests, and must be turned over to them. A few months ago several priests were sent to Ijero, the home of the king of the Ekiti country. The head of the Shango worship sent them at the season when heavy thunder was expected. They were successful in starting a great fire when the thunderstorm began, and among the property destroyed was the king's palace. The king, in trying to save the life of his daughter, lost his own life. The government at once had all the priests arrested, seven in number, and each one received a sentence of ten years' imprisonment.

One of our mission stations is only five miles from Ijero, and my call on the government officer was made

while he was holding court and giving sentence on the Shango priests.

On my return to our station, I learned that all Shango idols were ordered to be gathered up by the government official. Such a sight I never saw before! More than two hundred idols were gathered, and with kerosene sufficient to light each one, were placed before the chief's house at Ipoti. As the people brought their idols, some would prostrate themselves before them and kiss them, weeping bitterly. I was informed that more than five hundred idols were burned at one time the following day.

But the burning of these idols is not sufficient to make the worshippers free. How much they need a Saviour who can make them free indeed!

#### THE ONLY LIGHT IN A LARGE HEATHEN CITY

MRS. Y. NAGATORI

FIVE years ago, guided by a copy of the *Owari No Fukwin*, I came to the Kobe Sanitarium, and there I heard the truth. I accepted it and was baptized.

At this time Miss F. Takechi, a friend of mine, wrote me that she was going to join a certain Protestant church. I wanted to tell her the last gospel message of mercy for this generation before she was baptized, so I wrote her to wait until she understood the real meaning of the Word of God. I went back to my home in Tosa City, where my friend was, and told her the message, reading text after text from the Book. She accepted it, and did not join the other church.

Soon I went to Kobe again, leaving Miss Takechi with no friend near of the same faith. But she was faithful to the Lord. She resigned her place in the post office in order to keep the Sabbath, and began to canvass. Last summer she went to Elder Kuniya's to study the Bible further, and was baptized before she returned home. Her mother and sisters do not like Christianity, and she has many hard trials at home, as well as elsewhere. But she has been faithful, and has stood firm, the only witness in that big city.

One day a lady Bible worker of a certain church called on Miss Takechi, and asked several questions, as follows: "What kind of church is the one to which you belong?" "Do the pastors of your church preach?" "Do the believers of your church pray?" "Why do you believe in the second advent of Christ?"

Miss Takechi showed her the Sabbath School Lesson Quarterly, the Morning Watch Calendar, and "His Glorious Appearing," and did her best to explain the reason of her faith and the beautiful system of our church. The lady did not know very much about Seventh-day Adventists,

and so she was much surprised when she heard what this humble servant of God told her. Then the two ladies bowed down to offer prayer, and the Bible worker prayed:

"I thank thee, O Lord, that thou hast made me know plainly the fulfillment of thy word, and the nearness of Christ's second coming. Help me, O Lord, so that I may prepare to stand before thee blameless."

Miss Takechi was very glad when she heard this prayer coming from the quivering lips of the lady. May the Lord bless this humble follower who is shining as the only light of the advent message in a large heathen city.

#### THE MISSIONARY DOCTOR

THE doctor in China never gets over a kind of helpless and exasperated feeling at the sight of so many delayed cases that are inoperable. Foul looking, and still fouler smelling — one wonders how they continue to live in their misery. China is the land of opposites, and one redeeming feature is that the doctor in China never gets over the feeling of delight and surprise that comes at the recovery of a Chinese who by all the laws of diagnosis would surely die if he were a white man.

An exasperating fact that the missionary doctor in China has to face is that so many of your patients cannot afford to be away from their toil for long, so that all you can do is to carry them as far as you can and let them go. You will have carried them through a serious case to the turn. Your patient will suddenly discover a reason why he should return home, and will ask you for some medicine, and then off he goes, paying no attention to your admonitions. Some time later, in passing through the patient's village, you think of the man as dead, when with a smiling face he greets you, tells you that he is all right, and that your stomach is great, — he means your ability is great, — and you go on your way wondering, "How can these things be?" — *A physician at the Wiley General Hospital, Fukien.*

"EVERY man has just as much religion as he wishes. If he really wished more, he would seek and obtain it from God. He can have more if he will pay the price."

"It is a great deception to mistake pleasure for happiness. The senses are the seat of pleasure; the soul is the seat of happiness."

"No one would repeat a scandal unless there were willing and itching ears to hear it. Deaf ears are death to scandal."



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.

### JUST BE GLAD

O HEART of mine, we shouldn't  
Worry so;  
What we've missed of calm we couldn't  
Have, you know.  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again  
If it blow.

We have erred in that dark hour  
We have known;  
When the tears fell with the shower,  
All alone,  
Were not shine and shower blent  
As the gracious Master meant?  
Let us temper our content  
With his own.

For we know, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years,  
Just be glad.

—James Whitcomb Riley.

### FOOD ECONOMY

#### A NATIONAL FOOD CRISIS

MRS. I. H. EVANS

UNUSUAL conditions must be met by unusual measures. Valuable cargoes have been thrown overboard to lighten a sinking ship, blocks of buildings have been dynamited to check the onrushing flames in a burning city, and many noble lives have been laid down unhesitatingly, in order to protect those who were in danger. Under normal conditions, the ship would have made her harbor, the fire been checked, life saved, without such sacrifice.

Just now we are at the high tide of the year. Fruits and vegetables are growing in our gardens, or may be bought in the market at fairly reasonable prices; and it is difficult to sense, especially in the country and suburban districts, the gravity of the situation that we, as a nation and as the units comprising our nation, really face. Our country has been so prosperous, so luxuriously fed, the "starving millions" of whom we hear are so far away, that we are slow to grasp the real meaning of the warnings that stare at us from every magazine and newspaper in the land.

#### The World Must be Fed

Far-sighted men who are studying this question declare that we are in

no danger of overestimating the seriousness of the present situation. Mr. Herbert C. Hoover, for two years in charge of the distribution of the food supplies sent from this country to Belgium, has been recently appointed food commissioner of the United States. In a letter sent out to the Christian ministers of the country the third week in June, Mr. Hoover says:

"The world is in want of food. The wheat crop of 1916 was short. The crop of 1917 will be shorter still, while the demands of armies and the waste of war require enlarged consumption. Thus with increased need and diminished supply, the world stock of food has reached a point lower

#### HOW MUCH OF THIS \$700,000,000 ARE YOU WASTING?

"DEPARTMENT of Agriculture dietary studies point to an annual household food waste in this country of about \$700,000,000. This waste results in large measure from bad preparation and bad cooking; from improper care and handling; from serving an unnecessary number of courses in well-to-do families, providing an overabundant supply, and failing to save and utilize food which is not consumed. For instance, in the preparation of potatoes twenty per cent of the edible portion is in many cases discarded.

"If in a week's time you waste half a pound of fat, you will undoubtedly order half a pound more of fat from your grocer. He must order from his wholesaler half a pound more of fat for every woman in his community who has ordered half a pound more of fat from him. His wholesaler will in turn order from the manufacturer as many more half pounds of fat as the grocers of many communities are ordering from him. Suddenly the manufacturer is seven million pounds 'short.' He cannot supply the demand. Thus fat, becoming scarce, becomes expensive. The manufacturer raises his price to the wholesaler, the wholesaler raises his price to the grocer, and the grocer raises his price to you.

"And so it goes all along the line with sugar, flour, cornstarch, beans, rice, macaroni, cheese, and all else. Just because in a week's time you wasted half a pound of something or other, and undoubtedly ordered half a pound more from your grocer! DON'T DO IT!"

than was ever known before in modern times.

"From Canada and the United States the Allies are asking five hundred and fifty million bushels of wheat this year; yet unless special measures are taken, the prospect is that both together will be able to give them only three hundred million. But if wise and sufficient measures are adopted, and then backed up by the patriotic good will of our people, there will be food enough for ourselves and for our Allies as well.

"The present excessive cost of food is not justified. There is no corresponding shortage of supply in America. Nevertheless, the situation is very serious. The duty is laid upon us to raise not only food enough for ourselves, but so much more

to send abroad that in spite of the submarines, enough may reach France and England to keep them supplied. . . .

"To meet the needs of the war and of the world, we must produce generously, give freely to our Allies, ourselves eat as much but no more than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this great conflict."

#### Waste Must be Stopped

This is a wasteful land. The idea of economizing is distasteful to the vast majority, especially of "younger America." And while it is true that very many Seventh-day Adventist families are already living, and have lived for years, on as frugal a basis as is now recommended, still there are many others who have never learned to use up the littles, to save the "spoonfuls," that in the aggregate mean so much. Mr. Hoover says:

"The waste in food amounts at least to fifty dollars a year for every family in America. The waste of a single ounce of food each day in every home means a yearly waste of nearly five hundred million pounds of food. The waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread. The thousand million dollars of needless waste which thus takes place yearly in the households of America can and should be stopped.

"The ways of thrifty living are not new. In order to practice them we need do little more than return to the frugal habits of earlier days. To purchase wisely; to lose nothing for lack of proper care; to serve no more than hunger demands; to serve again the unused portion; to preserve in time of plenty against the lean months ahead; to save wheat for France and England by eating more corn ourselves, because they do not bake at home, and corn bread is unknown,—these are some of the means of helping to save the waste and win the war. I suggest them in cooperation with the United States Department of Agriculture, to which, as well as to the county agricultural agents, the home demonstration agents in the cities, and the State Agricultural College, inquiry may profitably be made for printed and written advice about saving food."

#### Why We Must Do More

We are told repeatedly that the days of cheap food are over, and our own grasp of the situation confirms this statement. At the same time there is no call for underfeeding. The children must have the simple foods that will build up bone and muscle; the men who do heavy physical work must have a nourishing diet, carefully prepared; and the women upon whom falls so heavy a load at this time must eat for strength and not to gratify the caprice of a jaded appetite. Money must be forthcoming

for the absolutely necessary household expenses, — shelter, clothing, school; and we must have something to share with those whose need is greater than our own.

No less than ninety per cent of the buying and using of the food supplies of this country is controlled by the women. That means you, and me, and every other woman who buys or raises food and serves it. You are only one—but you are *one*. And every one must help. We must get the desire to do this small part—which is really such a big part—cheerfully; for it is only in this way that we shall do it efficiently. If we *desire* to coöperate, we shall get together

home in our country—only *one*—means the waste of a million loaves of bread—a waste which, alone, reaches a total, at the present average price a loaf, of \$36,500,000 a year. Now if every housekeeper will see to it that wheat bread is omitted one day each week, or will use a small proportion of cornmeal or corn flour when baking bread, an enormous saving of wheat will result. Already some of our sisters are grinding their own wheat flour, and making a delicious, wholesome, and very nourishing bread. Others are using a certain proportion of corn flour or cornmeal in their white bread, and testify, with the government experts, that it loses

**THESE YOU MAY HAVE FOR THE ASKING**

As long as the supply lasts, the following Bulletins will be sent to you free on request. We suggest you ask only for those in which you are particularly interested:

“Corn Meal as a Food and Ways of Using It.” Ask for Farmers’ Bulletin No. 565.

“Bread and Bread Making in the Home.” Ask for Farmers’ Bulletin No. 807.

“How to Select Foods: 1—What the Body Needs.” Ask for Farmers’ Bulletin No. 808.

“How to Select Foods: 2—Cereal

WHAT YOU CAN PLANT NOW							
Prepared by the Government Gardeners							
KIND OF VEGETABLE	Seeds or Plants Required for 100 Feet of Row	DISTANCE FOR PLANTS TO STAND		Depth of Planting, Inches	TIME OF PLANTING IN OPEN GROUND		Ready for Use After Planting
		Rows Apart	Plants Apart in Rows		South	North	
Beans, bush	1 pint	18 to 24 in.	5 or 8 to ft.	1/2 to 2	Aug. to Sept.	April to July	40 to 65 days
Beets	2 ounces	12 to 18 in.	5 or 6 to ft.	1 to 2	Aug. to Sept.	April to Aug.	60 to 80 days
Cabbage, late	1/4 ounce	24 to 36 in.	16 to 24 in.	1/2	June and July	June and early July	90 to 130 days
Chervil	1 ounce	18 to 24 in.	3 or 4 to ft.	1	Autumn	Autumn	1 year
Corn salad	2 ounces	12 to 18 in.	5 or 6 to ft.	1/2 to 1	Sept. and Oct.	March to Sept.	60 days
Corn, sweet	1/4 pint	30 to 36 in.	30 to 36 in.	1 to 2		May to July	60 to 100 days
Cucumber	1/2 ounce	4 to 6 ft.	4 to 6 ft.	1 to 2	September	April to July	60 to 80 days
Kale or borecole	1/4 ounce	18 to 24 in.	18 to 24 in.	1/2	Oct. to Feb.	Aug. and Sept.	90 to 120 days
Leek	1/2 ounce	14 to 20 in.	4 to 8 in.	1	May to Sept.		120 to 180 days
Lettuce	1/2 ounce	12 to 18 in.	4 to 6 in.	1/4	Sept. to March	March to Sept.	60 to 90 days
Mustard	1/4 ounce	12 to 18 in.	4 or 5 to ft.	1/4	Autumn	September	60 to 90 days
Onion sets	1 quart	12 to 18 in.	4 or 5 to ft.	1 to 2		Autumn	90 to 120 days
Pumpkin	1/2 ounce	8 to 12 ft.	Hills 8 to 12 ft.	1 to 2		May to July	100 to 140 days
Radish	1 ounce	12 to 18 in.	8 to 12 to ft.	1/2 to 1	Sept. to April	March to Sept.	20 to 40 days
Rhubarb, plants	33	3 to 5 ft.	3 ft.	2 to 3		Autumn	1 to 3 years
Rutabaga	1/4 ounce	18 to 24 in.	6 to 8 in.	1/2 to 1	Aug. and Sept.		60 to 80 days
Spinach	1 ounce	12 to 18 in.	7 or 8 to ft.	1 to 2	Sept. to Feb.	September	30 to 60 days
Turnip	1/2 ounce	18 to 24 in.	6 or 7 to ft.	1/4 to 1/2	Aug. to Oct.	July	60 to 80 days

as neighbors and communities, study our local problems, arrange for exchanging surpluses, plan coöperative marketing, and learn the best methods.

Moreover, this will lead us, as it is already leading others, to greater simplicity and economy in clothing. We shall buy only what we *need*, and shall find how much less that really calls for than buying by *whim*.

**“Meatless” Days**

Of course — “meatless” days, and weeks. That should be no hardship to any reader of this department. It is interesting to observe how unanimously all food experts agree on one point, and that is that meat is *not essential* to bodily strength and endurance. Dr. Harvey W. Wiley says:

“It is a strange notion and yet one of universal vogue that the person who is doing extra hard work, such as a soldier on the march, needs great quantities of meat. This is wholly erroneous. The person who is to undergo the severest bodily exercise and tolerate the greatest fatigue should be fed principally cereals, especially wheat, corn bread, and rice. It is sugar and starch, and not lean meat, that give physical vigor and endurance. If in addition to these articles of diet, a reasonable amount of fat is provided, the ideal ration for hard service is at hand. I have already intimated that the cereals should be used in their natural state. There is no better nourishing bread for soldier, sailor, or citizen than that made from whole-ground cereals.”

**“Wheatless” Days**

One slice of bread, so Mr. Hoover tells us, wasted once a day in every

nothing in “taste,” and is very “satisfying.” (From 15 to 25 per cent of corn flour or cornmeal may be added to wheat flour, and the result be altogether “better bread.”)

On the matter of bread, Dr. Wiley says:

“I should urge the women to begin at home in their own families, and now, before the stress shall come upon us, to order their diet according to its nutritive properties and not according to its taste and flavor. These, of course, are not to be neglected, but are of secondary importance. Already in the warring nations of Europe the wasteful process of milling wheat has been checked and forbidden. The most valuable parts of the wheat, which have been heretofore thrown away, are now conserved by the regulations of France and England. Our last wheat crop was short. The prospects for the present crop are not encouraging. Let us waste no more wheat! If the women of the country think they can't eat whole-wheat bread, let them eat partly whole-wheat bread. Keep at least all the shorts and middlings and some of the finer portions of the bran in the flour. In this way, not only the soldier, but the child and the mother, will be better nourished.”

**Our Part**

These lessons in economy and efficiency are good lessons for all the world to learn, and they are so recognized. And they are especially good for us. A return to old-time standards, to greater plainness in dress, and to greater simplicity in every department of our home organization will be of immeasurable benefit to us individually and to the cause we love.

Foods.” Ask for Farmers’ Bulletin No. 817.

**THE GARDEN YOU CAN PLANT NOW**

DON'T THINK IT IS TOO LATE: IT ISN'T

Don't waste your time in wishing you had made a garden too. Get your spade, and make one now. It's not too late yet. Even if you live in the North, there are many vegetables which it will pay you to plant now, while the farther south you live the more you can plant. If you live well south, you can have this year as good a garden as anybody — provided you pitch in at once.

The garden experts of the government at Washington, D. C., have made out the accompanying table.

**Don't Plant Late Beans Yet**

Beans do not withstand hot weather very well, so do not make your late plantings just yet. Wait until late summer, so that the hottest period will have passed by the time the plants are fairly well started. You can continue successive plantings of beans, at intervals of ten days or two weeks, until about eight weeks before the time for the first autumn frosts. Lima beans of the pole varieties should be planted 8 to 10 seeds in a hill, and thin to 3 or 4 plants after they are well started. The hills should be 4 or 5 feet apart. Do not cover beans more than 2 inches with soil; if your soil is heavy, reduce this to from 1 1/4 to 1 1/2 inches.

**Now is the Time for Carrots**

Include carrots in your late plantings this season. They are grown much like beets, except that the seed is not planted quite so deep, and the plants need not be thinned out quite so much.

**When the Bugs Come**

Don't forget that when your growing vegetables begin to look pretty good to you, they are also attractive to garden pests, with this important difference: the garden insects are not content to wait, as you must, until the vegetable has attained full maturity before beginning to eat it. Consequently, when these insects once arrive, they go right to work, and are likely to eat more of your garden crops than you will if you don't wage war on them.

The accompanying table shows you the principal insect enemies of the garden, the plants they attack, and the means you should employ to fight them:

**There's Time for Cabbage Yet**

Every woman keeping house has painful recollections of the luxury prices she was asked to pay for even the most insignificant head of cabbage last winter and spring. There is still time to raise your own cabbage. Buy the young cabbage plants from nursery or greenhouse, and set them out in your garden in late June or July. Then you will have cabbages of your own before the end of the summer, and if you have set out enough plants, you will have cabbage to store for winter use. For late cabbage, the soil need not be so rich as for early cabbage, but instead should be heavier and more retentive of moisture. Be sure you get one of the late varieties when buying the young plants to set out. Set them in rows 30 to 36 inches apart, the plants 14 or 18 inches apart in the rows.

**Use Your Ground Again**

It isn't only those who failed to plant a garden early that ought to be

Sow the seed on rich land, about 2 inches deep, in drills 3 feet apart, and then thin to a single stalk every 14 inches. Corn requires care; it must be frequently cultivated, weeds must be kept down and suckers removed.—*Ladies' Home Journal*.

**ABANDON FOOD PREJUDICES**

DON'T be finicky. Be willing to try new foods. Certain plentiful and nourishing foods widely used and enjoyed in one section are practically unknown in other sections of the country. Learn to know *all* the good things, not a few only.

People too easily get into food ruts, insist on eating only the foods they are used to, and refuse to give a fair trial to others. This causes undue demand for certain staples, with resulting scarcity or high prices when crops are short. At the same time other valuable foods may be relatively cheap and available. A striking instance of this is failure fully to appreciate rice—a valuable source of starch—when potatoes are scarce and high. Another example is refusal in certain sections to use anything but wheat as a breadstuff, when corn is plentiful and relatively cheap.—*Selected*.

**DON'T FORGET THE BEET**

BEETS for late summer and autumn should be planted now. Sow the seed in drills from 14 to 18 inches apart, covering with soil to the depth of about 1 inch. As soon as the plants are well up, thin them to stand about 3 to 4 inches apart in the rows. In the more southerly sections of the United States, late-planted beets can be left in the ground during autumn and even into winter, and pulled as needed. In the North they can easily be stored.—*Selected*.

**USE SKIM MILK IN COOKING**

"SKIM milk can be used most advantageously in combination with other food materials," declare home economics experts of the Department of Agriculture in the July *Mother's Magazine*. "Though not nearly so good an energy yielder as whole milk, the skimmed product is just as good a tissue builder in that it contains practically all the protein, milk sugar, and mineral matter of the whole milk."

"The uses of skim milk are many. In cooking it frequently adds tastiness as well as nutritive value to the food. The substitution of skim milk for water in bread making adds about as much protein to one pound of bread as there is in an egg. To cook a cupful of cereal in three cupfuls of skim milk, instead of three cups of water, adds as much protein as that contained in three eggs."

**Princi-al Garden Insects and Remedies**

INSECT	PLANTS ATTACKED	TREATMENT
Eating type: Tomato worm Cabbage worm Cucumber beetle	Tomato Cabbage group Cucumber	Hand pick or spray with arsenate of lead Hand pick or apply arsenate of lead Cover with frames. Apply tobacco dust or spray with Bordeaux mixture or arsenate of lead
Cutworm	Tomato, cabbage, onion	Apply poison bait; place tin or paper collars around plants; hand pick; apply Paris green or arsenate of lead
Potato beetle	Potato, eggplant, and tomato	Hand pick and apply arsenate of lead
Sucking type: Squash bug	Squash, pumpkin, melons, etc.	Hand pick; spray with kerosene emulsion or nicotine sulphate
Aphis (plant louse)	Cabbage group and other plants	Spray with kerosene emulsion, a solution of hard soap, or nicotine sulphate

**Grow Some Salsify**

Uncle Sam says that salsify, sometimes called oyster plant, deserves to be better known in this country. It is rated high among vegetables, not only for its oysterlike flavor when fried or used in soup, but because it has substantial value in the diet. One ounce of seed planted in a 100-foot row will provide more than enough of this vegetable for the average family. Plant salsify seed in the same way and about the same time as carrots, thinning out the young plants so they will stand about 2 inches apart in the row. Salsify may be dug and stored like carrots, or left in the soil to be used as needed. It is a biennial, and the roots will produce seed the second season if not disturbed. The Sandwich Island is the variety of salsify which is most commonly grown. If you live very far north in the United States, it will not be advisable for you to try to grow salsify this summer, as the chances are that your growing season will not be long enough for you to get satisfying results.

planting now. Many vegetables planted in early spring are being gathered now, and their removal will release land for other vegetables. A characteristic of most amateur gardens is that by midsummer they have completely run their course instead of being in their prime. Don't be content with a sudden onrush of green vegetables. Use the ground left vacant by the passing of your early crops for growing the later varieties. Until frost there can be something doing in your garden every day.

**Leave the Beans on the Vines**

Let your beans remain and dry on the vines. That is as nature intended it should be. Beans dried in this way, then soaked in water and cooked, are much better than the average beans that come in a can.

**Still Time for Corn, but Hurry!**

If you plant at once, it is not yet too late for you to grow sweet corn this year in a Northern garden. There isn't much time left, as from 60 to 100 days are required to produce the edible ear, so plant right away.





# THE FIELD WORK

"GO YE INTO ALL THE WORLD"



## CLEVELAND, OHIO

We are glad to report that the work is progressing in this city. Since coming to Cleveland two years ago, it has been my privilege to hold twenty-three baptismal services, and to see added to our church 156 new believers. Forty-eight have united with us since Jan. 1, 1917, and others expect to join soon.

The 335 members of the church paid in tithes last year \$4,800, as against \$3,000 the previous year. We expect not less than \$5,000 tithe for 1917. Last year the church raised \$1,000 for Harvest Ingathering. Our Sabbath school work has also made great advancement. Our last thirteenth Sabbath offering amounted to \$176. The members of the church are busy in active missionary work, and we look for even richer blessings from the Lord in the future than we have enjoyed in the past. This truth will surely triumph soon, and we long to triumph with it.

R. S. LINDSAY.

## GRAYSVILLE (TENN.) ACADEMY

The Graysville Academy has just closed a very successful school year. The work has gone on smoothly, there having been no very serious cases of discipline during the year. The school has been able to meet all its obligations, besides making a few improvements, and so can begin another year's work free from debt.

The enrolment has exactly doubled, the total being one hundred and eighteen. Eight students were graduated, and the closing exercises were very impressive. Besides the young ladies who are interested in magazine work, six young men have gone out to earn scholarships, and one to assist in a tent effort.

A few weeks before school closed, seventeen of the young people were baptized, making a total of twenty-seven who took their stand for Christ during the school year. This, together with the faithful work of the teachers and the excellent spirit among the students and the answered prayers of the parents, is evidence of God's blessing.

ROCHELLE PHILMON, *Principal.*

## SOUTH DAKOTA CAMP MEETING

ABOUT five hundred believers attended the Redfield (S. Dak.) camp meeting, May 31 to June 10. The camp itself was well located in a large field with good strong sod. The tents were clean, and were neatly pitched and arranged in good order. During the first of the meeting there was some rain and the weather was cold, but later the weather cleared, and was very favorable for camping.

Most of the officers of last year were re-elected for another year. The president reported that one hundred and twenty persons embraced the truth the past year. The tithes received amounted to \$30,316.11, which is the largest tithe ever paid by the members of the conference in one year. The mission offerings came to \$12,370.40. During the meeting \$9,250 was raised for home and foreign mission work.

In addition to the local and Union Conference help, the following were in attendance, taking such part in the meetings as opportunity afforded: Prof. H. C. Lacey, of Union College; Prof. F. B. Isaac, of Clinton Seminary; Prof. H. O. Olson, of Broadview Swedish Seminary; Elder G. F. Haffner, secretary of one of our western

foreign departments; D. W. Reavis, of the Review and Herald; and the writer.

The conference proceedings were marked with quietness and perfect unity. Not one discordant note was sounded throughout the meeting. Elder E. T. Russell has the confidence of his constituency. Like a shepherd he leads his people, and the conference is making good growth under his kind and Christian administration.

The last Sabbath was a beautiful day for worship. The ground was dry, the weather just warm enough for comfort, no wind to annoy, and the Lord was with his people. Nearly every one in the large tent made a new consecration to God. In the afternoon thirty-five were baptized, and on Sunday several more, which raised the number to more than forty in all.

Sunday was a very windy day. Many of the tents had to be taken down to save them from damage. But the interest in the meetings remained unabated until the close. Those who attended agree that the 1917 Redfield camp meeting was a good place in which to be, where the Lord greatly blessed his people.

I. H. EVANS.

## THE WORK IN QUEBEC

A YEAR ago the writer and his family came to Quebec City. Upon inquiry, we were told by religious leaders who were acquainted with the situation here, that it would not be possible for us to pitch a tent and hold evangelistic meetings in this city; that if we did so, we should be mobbed, stoned, burned out, etc. We took the matter to the Lord in prayer, however, and decided to hold our tent meetings.

The writer had never had such small congregations and never so many threats, but no personal injury has been received, neither has the conference property been damaged, for which we praise God.

We soon decided that, in view of the conditions here, we should have to work differently than in the United States. We felt that a great work of education by means of the distribution of our literature would have to be done, and we are glad to report that at the present writing more than one hundred thousand pages of French and eighty thousand pages of English literature have been sold or given away.

Years ago Brother Napoleon Paquette, a French Canadian by birth, accepted the truth in Michigan, attended the Battle Creek College, and even engaged in giving the message to others, but through discouragement and other causes, gave up the Christian life. However, the truth of God and his Holy Spirit worked upon this brother's heart, and some years ago he promised the Lord that he would return to the fold if God would send a messenger with the third angel's message to Quebec City.

After the tent services, the writer announced a series of meetings in a hall. One of the subjects advertised in the newspaper was, "The Blasphemy Against the Holy Ghost." Brother Paquette saw this advertisement, and decided to hear what I had to say on the subject. Time and again he had felt that there was no pardon for him. The Spirit of God drove the message of the evening home to his heart, and it did its work. Some weeks later the writer had the joy of seeing this brother take his stand for the truth, and since that time his companion has begun to keep the Sabbath. They are both helping the work here financially and otherwise.

Brother Paquette has labored for his brother in Montreal, who was an influential Catholic; and the Lord has so blessed his labor of love that the brother also has begun to keep the Sabbath.

Opposition to our work has been very bitter from the start, and we have to contest, as it were, every inch of ground, but the Lord is encouraging us with some fruit as we go along. Twelve have begun to keep the Sabbath since we came to Quebec City, but due to the great changes caused by the war, several have left the city.

About half a mile from my residence is the church of Notre Dame des Victoires, with its bulletin board at the entrance. That board is always filled with little personal notes to God, asking favors and promising so many masses if the favors are granted. For the most part the notes are scribbled on stray bits of paper, such as groceries are wrapped in, and always begin, "Dear God." They are signed by the petitioners, and request that such and such a member of the family may find a job soon, or that a wayward son or daughter be reclaimed, or a sick relative be cured.

In every Catholic store is a statue of some saint, before which a candle or an electric light is supposed to be kept burning all the time.

On Sabbath, March 17, while on our way to study the Sabbath school lesson with our new French Sabbath keepers, we were notified that our home was on fire. When we arrived on the scene, nothing was left. All had been burned. All that was saved was the clothes we had on our backs. Having received so many threats and having been counseled to insure, we had taken out a policy with the Hartford Fire Insurance Company, but at the present writing have received no settlement. God has told us that his word shall not return unto him void.

This is certainly a needy field right here in the North American Division Conference. Brethren and sisters, do not forget it at the throne of grace.

L. F. PASSEBOIS.

## THE FOREIGNERS IN AMERICA

WHAT shall we do for the foreigners in our great land? All the white people here are either foreigners or descendants of foreigners. Some came direct from the countries of continental Europe, but many are descendants of people who went from Scandinavia, Saxony, France, and Holland into England, Scotland, and Ireland in the early time of the vikings and in the time of papal persecution. It is a providential reunion when these two classes meet in this grand country. Here many originally from the same country in Europe are brought into association with one another. The names of some went through a change in England, so these people do not always recognize their relationship without going into the study of names and genealogies.

Those who come from England have the advantage of knowing the English language, and the others have the privilege of learning it. But the knowledge of English ought not to be a condition for receiving the last warning message and being saved; therefore we should do all we can to give the everlasting gospel (Rev. 14: 6, 7) to all the foreigners in their native tongue.

### The Israelites

received some very definite instruction from God about their duty toward the stranger. We may profit by this instruction. The Lord said: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Lev. 19: 33, 34. This outlines very clearly the relationship of God's people to the stranger; but though Israel lived up to that instruction for some time, it was finally forgotten, as was other

instruction. The prophet Ezekiel, who reproved the people for their transgressions, enumerates the sins of priests, prophets, and princes, and closes by saying: "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." Eze. 22: 29. Let us turn to the Bible and read verses 24-31, especially the thirty-first, where the Lord says, "Therefore have I poured out mine indignation upon them," etc.

It is very true that we have a great work to do in giving the message to all the world, but let us also remember the foreigners in our own land, who are in many ways to the spiritual Israel what the Canaanites were to the literal Israel. The Lord wanted his chosen people to be kind to the stranger who was willing to cast his lot with Israel, because even though he belonged to another race of people, Jesus would in due time die for him as well as for all mankind. The precious blood of Christ has always been and should continue to be the strongest reason for giving the glad tidings of salvation to our fellow men. But when we study the relationship between those of different nationalities, we find that the spiritual Israel living in America is more closely related to the stranger here than the literal Israel was related to the Canaanites and other strangers dwelling among them, for many of the Americans originally belonged to the same nationality as the stranger. Had we the information to enable us to trace the history of the families of our country, we would find that the ancestors of many of these were born and reared in the same villages in the countries of the Old World. This is no guesswork, for both American and English authors have compiled books with thousands of names of Scandinavian, Teutonic, and Celtic origin, and by them we learn approximately the descent of American and English families.

In this reunion of the descendants of the same races, let us recognize the hand of Providence, and by all means unite in true Christian love for one great and noble purpose, and send the everlasting gospel of salvation to all people in whatever language it can best be understood. Let us not shirk our responsibility because some of the foreigners may understand English, for it can easily be proved that the percentage of those who accept the truth is much larger among those who hear the message in their own native tongue than among those who hear it in English, even though they may understand that language. Let us remember that when Israel was good to the stranger, the rich blessing of God was his, but when he shirked his duty, the indignation of God came upon him. It often involves a little extra expense to start any new line of work, but when we move forward in the faith which worketh by love, we are always richly rewarded both spiritually and financially.

The spirit of prophecy has given us much counsel about learning foreign languages and working for the foreigners, both at home and abroad. One very solemn statement which in principle applies right here reads thus: "But no one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected."—*The Great Controversy*, p. 605.

Dear reader, how can the truth be brought home to the mind of foreigners if it is presented to them in the English language? Let us heed the counsel of God and love the stranger that dwells among us. One of the best evidences of our love to him is to send him the saving truth in his native tongue, so he may understand it. How can we stand clear in the great day of God before the Judge of the whole world if we do not arouse ourselves and do our part, and do it with love and pleasure?

God, in his great love, has given us papers, tracts, and books in foreign languages, and also workers for all these nationalities. Let us circulate the printed

pages, and put the workers to work. The printed pages can be ordered from the Pacific Press, Brookfield, Ill. The workers should be secured through the conference presidents and the foreign secretaries.

S. MORTENSON.

## Missionary Volunteer Department

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

### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

July 8. Psalms 140-144: Prayer for protection.  
 July 9. Psalms 145-150: God's goodness and power.  
 July 10. Proverbs 1-3: The benefits of wisdom.  
 July 11. Proverbs 4-7: Instruction of a father, etc.  
 July 12. Proverbs 8-11: The call of wisdom; a false balance.  
 July 13. Proverbs 12-15. Wise maxims; a soft answer.  
 July 14. Proverbs 16-19: Moral virtues and their contrary vices.

### THE TEACHING OF THE PSALMS

As the water mirrors the stars, so do these psalms reflect the thoughts of Israel upon great subjects. The authors are not guessing at truths, but are positive in their convictions, and positive in the statement of their convictions. We note four leading lines of thought:

1. *Representations of God.* These hymns of praise are in marked contrast with heathen hymns and prayers, where a great number of rival deities are worshipped,—gods of the sea, air, storm, sun, often monsters of lust and cruelty. In the Psalter there is but *one* God, not unknown, not afar off, but present and near, controlling the sea, the air, the earth. Too much stress cannot be laid upon this difference.

The conception of God's character is pure and lofty. He is a holy God. He is full of tender compassion and sympathy.

2. *Moral and spiritual.* There is the proper adjustment of the inward and the outward, the spiritual work and the devotional expression. The formalities of religion are necessary, but they count for naught without faith in God, purity of heart, and a right life.

These psalms insist upon "single-heartedness, transparent truthfulness, and utter absence of guile as the center and main-spring of a moral life, justice, fortitude, self-control, rectitude, and sympathy in dealings between man and man."

The sacrifices acceptable to God, even in the day of sacrifices of animals, were a broken and a contrite heart and a desire to deal justly.

3. *The future.* Though the light is dim in many places, and we cannot tell whether a future state is referred to or not, yet in other places there is a strong illumination of this truth. . . . Nothing can be more clear than the passages in two of the earliest psalms of David, the sixteenth and seventeenth. "For thou wilt not leave my soul in hell." Ps. 16: 10. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

4. *The Messiah.* We have here psalms in which it is an open question whether they refer to the Messiah or not. There are also psalms where there is no question. We have portrayed in these Christ's birth, betrayal, agony, death, triumph over death, and his enthronement at the right hand of the Father. See Psalms 22, 45, 110, 2, 16, 20, 21, 45, 72. "One higher and fairer than the sons of men was before their eyes and in their hearts as inspired seers."—*H. T. Sell*.

### THE BOOK OF PROVERBS

THIS book takes its name, in Hebrew, from its first word, *masal*, which originally meant "a comparison." The same word is sometimes translated parable, and sometimes, as here, proverb.

In 1 Kings 4: 32 we are told that Solomon spoke three thousand proverbs. Less than one third of this number, however, are preserved to us in this book; and part of these are credited to other authorship, as is seen in the headings of the last two chapters.

The book may be divided into three parts, with two appendices, thus:

1. Chapters 1 to 9. These "form a connected didactic poem, in which wisdom is praised and youth exhorted to devote himself to her."

2. Chapters 10 to 24. This section is subdivided into three parts, thus: (a) chapters 10 to 22: 16, consisting of "a collection of single proverbs and detached sentences;" (b) chapters 22: 17 to 24: 22, "a more connected didactic poem, with an introduction;" and (c) chapter 24: 23-34, introduced with the inscription, "These things also belong to the wise," a collection of unrelated maxims forming an appendix to the preceding.

3. Chapters 25 to 29. This is a collection of Solomon's proverbs which the copyists of Hezekiah's court transcribed. Chapters 30, 31, are by some regarded as two appendices to the book. The first is ascribed to "Agur the son of Jakeh," an unknown Hebrew sage. The second is divided into two parts, "The words of King Lemuel," likewise unknown, and "an alphabetical acrostic in praise of a virtuous woman."

As a whole, the book of Proverbs is a collection of sayings relating to the common experiences of everyday life. It deals with our duties to our families, our neighbors, our friends, and the faithful performance of our service to God. Modesty, chastity, temperance, forbearance, gentleness, industry, and other virtues are placed before us in vivid language. Praise and flattery are sweet to the human heart, but it is loath to accept reproof. The necessity of submission to correction is one of the most prominent lessons set forth in the Proverbs. The woes of intemperance are clearly portrayed, and the warnings against this sin are appropriate to all time.

### THE 1917-18 MISSIONARY VOLUNTEER READING COURSES

THE books in which parents and guardians interest the youth will largely determine their future reading. I can speak from personal experience in regard to this. My father and mother were both great readers, and I grew up in a home full of books. By the time I was six years old, I could read almost anything, though naturally much of it was beyond my entire comprehension. Every book that came into the home was read by all the family that were equal to the task. The parents read the children's books, and the children generally read the books belonging to father and mother, and we talked about them together. It is true that fiction was included in the list because of lack of knowledge, but it was carefully selected fiction. The home was broken up when the children were still young; but the taste for good reading of a wide character had been formed, and the sensational and sex problem books never had any interest. The trees grew the way the twigs had been bent.

In these days there is hardly anything a parent can do for a child of more value than to interest it in good books. There are many bad books, and every possible temptation to read them will sooner or later come to every youth. It is not enough to shut them out of the home. The mind must also be educated away from them; so that when they are seen, they will be repulsive instead of attractive.

The books for the Reading Courses of 1917-18 have been selected, and should be

in every home where there are youth and children. The Senior Course books are "Luther: The Leader," "Good Form and Social Ethics," "Life Sketches of Ellen G. White," and "Ventures Among the Arabs."

This life of Luther is particularly interesting, as it is full of incident. It will do all good to refresh their memories in regard to the reasons for our Protestant faith, and the youth should be intelligent in regard to how the movement "Back to the Bible" began. The book contains 255 pages, is attractively bound in dark-green silk cloth, with stamped cover. The price is 50 cents.

Not long ago an article in the *Youth's Instructor* spoke of the bad manners of our young people who were going out as missionaries. This is a more serious matter than may at first sight appear. The people in many of the countries to which we send missionaries are noted for their courtesy and good manners. Vulgarity and boorishness will disgust them, and turn them against our faith at once, and perhaps prevent their ever giving heed to this last warning message. I call to mind a letter which came to the General Conference office a few months ago, from a gentleman in a foreign country, making complaints about a mission worker. In it he made some very sarcastic comments on the man's manners, which sounded as if they must be based on facts. Every true follower of Christ should be courteous, and strive to follow the principles of proper deportment. It would be a good plan for parents and children to study "Good Form and Social Ethics" together, and learn proper ways of doing things. It contains 317 pages, is attractively bound in silk cloth, with gold stamp. The price is 75 cents.

The life of Sister White cannot fail to be an inspiration to all who read it. How many youth of seventeen show the consecration to God that she manifested? Yet we are living in more perilous times than those of her early youth. All should read this book, and try to enter into the spirit of it. It contains 480 pages, is bound in cloth at \$1, and limp leather at \$1.50.

The last book, "Ventures Among the Arabs," is a stirring one, full of perilous adventures and wonderful escapes. It also gives information concerning a little-known people. The 392 pages are well illustrated, a good map is inserted, and the cloth binding is substantial and attractive. Price, \$1.

These books will cost \$3.25 if ordered separately; but if ordered in sets from the tract society may be had for \$2.75, postpaid, and if bought at camp meeting, for \$2.50.

The Junior Missionary Volunteer Reading Course for 1917-18 has also four books: "Martin of Mansfeld," "Fifty Missionary Heroes," "Topsy-Turvy Land," and "Elo the Eagle."

This is the four-hundredth anniversary of the Protestant Reformation, which arouses interest in learning of the dauntless men who led in it. "Martin of Mansfeld" is a life of Luther for the children, and is a fascinating story of a brave man. The price bound in cloth, is 60 cents, postpaid.

The author of "Fifty Missionary Heroes" has the gift of putting the striking parts of the life and experiences of each missionary in few words. The children will enjoy the book, and so will the parents. It has 222 pages, is nicely bound and illustrated, and the price is \$1.

The hardest people to reach with the gospel are the Mohammedans, and little is known about them by most people. "Topsy-Turvy Land" is a graphic description of the stronghold of Mohammedanism. It tells of the strange habits and customs of these people, and is written by two missionaries who have spent years in the country. It has 124 pages, 35 illustrations from photographs, and is cloth bound. Price, 65 cents.

Every child will read "Elo the Eagle" again and again. Some think it hardly possible that birds and animals could display so much intelligence, but only those who study these creatures closely know what they can do. It contains nearly 200 pages, and is bound in red cloth. Price, postpaid, \$1.

The price of the four books, ordered separately, is \$3.25. Ordered from the tract society in the set, postpaid, it is \$2.35, and bought at camp meeting, only \$2.20. If your camp meeting is not over, get them there.

The Primary has its own course this year, with one book, "Uncle Ben's Cloverfield." Price, postpaid, 75 cents, of tract society.

There are many sad hearts among parents because their children have drifted from them into the world. One reason (and perhaps one of the chief) for this was a failure to form the taste for the right kind of reading. There is hardly an influence in the lives of the youth today that is stronger than that of the books and papers they read. Naturally the children will incline to the easy, the superficial reading, which excites and pleases but does not tax the mind. Good taste in reading must be cultivated. If parents do not provide proper nourishment for the bodies of their children, they will grow up frail and weak. If they are not willing to spend money on good books for them in the character-forming period, their minds will be weakened and imperfectly developed. But to buy the books is not enough. The parents must take time to read them, and talk them over with the children, if they are to accomplish the object of guiding their minds in right channels. The reading matter you teach your children to delight in now will largely determine their future lives. Do not forget this.

EDITH M. GRAHAM.

### HOW LOW DO YOU BURN YOUR FURNACE?

THE following paragraphs from a writer in the *Christian Endeavor World* give an illustration and point a lesson of great value:

"The furnace fire was out. An hour earlier, when I had made my first morning visit to the cellar, the fire was burning, but without very much enthusiasm. I gave it a thorough shaking-down, threw on several shovelfuls of coal, opened all the drafts, and hoped for the best.

"But now, as I opened the furnace door, all was dark, not a red coal was to be seen. The fire was as dead as the crater of an extinct volcano, and on the threshold of a busy day I must stop to remove the unburned coal, empty the ash pit, split kindling, and rekindle the fire.

"Too late I saw my mistake. The weather for the last two or three days had been warm, and I had been running the fire low. The night before the furnace fire went out, I had not realized how choked with ashes and cinders it had become, and had not given it proper attention.

"The previous week, when the mercury in the thermometer had been nearer to zero, and it had been necessary to run the furnace under some pressure, it had given me no trouble at all. Each night I shook it till the ash pit was red, and shoveled in an abundance of fuel; and every morning I found a deep bed of glowing coals, which needed only a fresh supply of anthracite and open drafts to start into a vigorous fire.

"With warm weather, and a consequent low fire, however, the fire had gone out. I recalled the fact, moreover, that the only times the previous year when I had found any special difficulty in keeping the furnace on good behavior, were during the fall and the spring, when it was being run with all the check drafts in operation. Then it was necessary to be on the alert.

"Yes, a fire in a low-burning furnace is always in danger of going out.

"And is not the same thing true of the fires of the spiritual life? When they are kept glowing, all goes well; but when they are allowed to run low, then there is trouble.

"When we grow careless about the study of God's Word for a few days, and when, on the excuse of being busy, we decrease the allowance of time spent in prayer and fellowship with God, then moral failure is

at the door. Our resisting power is diminished. Some temptation which we should have been able easily to overcome, if the fires of the spiritual life had been kept brightly burning, assails us, and we wretchedly fail. The furnace fire is out.

"In the life of the Spirit there is never a season of mild weather when the hidden fires may be allowed to get low."

Is there any better way to keep the spiritual fires in our lives burning brightly than by forming the habit of observing the Morning Watch? Daily study, meditation, and prayer will so cause the fires of love to burn in our lives that we shall not only keep warm ourselves, but be able to kindle the fire in the lives of others. The Bible Year is another systematic plan which will supply daily fuel for the blessed burning.

M. E. KEERN.

## Educational Department

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

### VISITING OUR SCHOOLS IN THE ORIENT INDIA

(Concluded from last week)

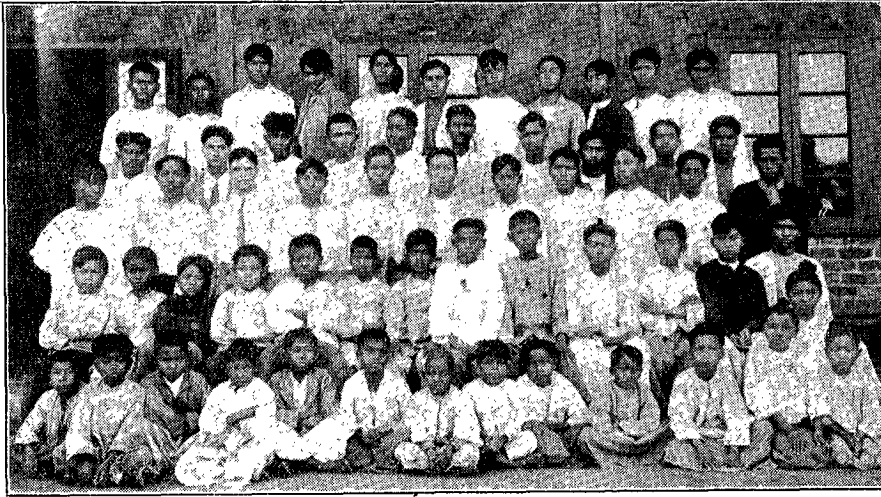
#### Rai Bareli Station School

ABOUT fifty miles south of Lucknow we have a mission station under the charge of Brother and Sister C. C. Belgrave. They have been here only a short time, but a good interest in our work has already developed. The mission has established a primary school in a village about five miles from the city. I found there about thirty children, nearly all from Hindu homes, who were having the Bible taught them as in our other mission schools. Such schools certainly have their part in the evangelical work of these lands. Bible truth thus gets into homes which otherwise it could not enter. A school building and homes for the native teachers have been erected. Without doubt a company of believers will result from the effort in this place.

#### Chuharkana School

At Chuharkana, about twenty-five miles from Lahore, in northwest India, we have a growing work conducted by Dr. V. L. Mann and Brother F. H. Loasby. I visited this place in company with Elders Porter and Fletcher. Much of the energy of the workers has so far had to be spent in erecting buildings for the mission. The medical work of the mission is under the direction of Dr. Mann, while Brother Loasby looks after the school interests. The mission is situated in densely populated territory; and as other denominations have no missions in this vicinity, there is an admirable opportunity for work. No building has yet been erected for the school, so Brother Loasby has been conducting it in a tent. There are only nine or ten pupils in attendance, but they are nearly all of mature age. Some of them are taking their school work in preparation for service in the cause. From this little school there will soon go out several colporteurs and evangelists. They will prove themselves, and those who show ability will undoubtedly be sent to the Indian Christian Training School at Lucknow. Thus are our schools preparing the native people to give the truth to their fellows. The advance of this message among the more than three hundred million of India must depend primarily upon these native workers. Brother Loasby is, in addition to his school work, preparing literature in the native tongue.

Our missionaries have been making the study of the languages of their field an important part of their work. It is most



Meiktila Students, Burma

essential to speak with the people in their native tongue; thus only can the Bible be taught to them, and the native believers be directed in gospel work.

#### Karmatar Station School

Our next school visit was at Karmatar. This is one of our oldest missions in India. Near the mission are the graves of Elders D. A. Robinson and F. W. Brown, pioneers of this message in India. There is an enrolment in the school of thirty-seven boys and twenty girls. The school homes have at present seventeen boys and fourteen girls. It costs \$16 a year to keep a boy in school here, and \$14 for a girl, and this is about an average cost for our other native schools. At this small cost the schools should be crowded to their limits. Those who have means can spend it to great advantage in thus educating students, for nearly all who come into the school homes become Christians and are baptized. They often have to endure much persecution and suffer loss of home, friends, and property. There are many boys and girls in our schools in India who are thus enduring for Christ. We found the Karmatar Mission workers, Brother and Sister B. H. Leach, of good courage, as are also Brother F. L. and Dr. Olive Smith, who are to take Brother and Sister Leach's place while they are absent on their well-earned furlough. But to say these workers are of good courage is no more than may be said of all the workers of India. An excellent dispensary is also connected with the mission.

On our way from Lucknow to Karmatar, we spent a few hours at Benares, one of the most sacred cities of the Hindus. It is to them what Mecca is to the Mussulman. Thousands of pilgrims visit its temples and shrines each year, often from great distances. On every hand are temples many and gods more — dirty temples and hideous gods. The temple bells ring almost continually, and large streams of worshipers are constantly passing in and out, bearing to the gods offerings of flowers, grains, and holy water from the Ganges. A thousand sacred bulls wander aimlessly about the streets and bazaars, and into and around the seven thousand temples of the city, or such of them as are large enough to admit the animals. They are well fed, for no one of the faithful denies them anything. "A bull in a china shop," or in any other shop, is quite admissible in Benares, or indeed in any other Hindu city. For two miles along the banks of the Ganges we saw the multitudes praying toward the sun, bathing in and drinking of the sacred water and pouring it from their brass vessels to the sun; and not only were they so employed but they were everywhere washing their clothes in the same water. Here were also the burning ghats (ghat means place), where the Hindu dead are burned after being dipped in the water of the Ganges. Heathenism breeds poverty, ignorance, and squalor. Who will bring to these heathen the refreshing life of Christianity? Thousands of gospel workers are

needed to do this. The reward will be great and eternal.

#### Calcutta

At Calcutta, to which place we went from Karmatar to attend the conference, we visited the boys' and girls' schools conducted by Elder and Sister L. J. Burgess and Sister Della Burroway. We were delighted with the neat appearance of the grounds and schoolrooms. There were in each school about twenty pupils. The schools are conducted separately, though in the same compound. They are so very crowded that steps were taken while we were there to secure another building with good grounds, where one of the schools may be quartered. These schools not only educate workers, but are also the means of bringing many to a knowledge of Christ.

I have spoken of some of the actions taken by the conference in educational matters. In addition to those mentioned, actions were also taken in the organization of an educational board similar to our Union Conference educational boards in the North American Division Conference. It is the work of the board to have general supervision over the schools of the Union Mission; to seek for uniformity in courses; to maintain proper standards of teaching, and of building and schoolroom equipment; and to assist in the development of an educational literature adapted to the needs of the various schools. It was also voted "that in general our Indian schools do not seek government recognition." Steps have been taken, however, to have the school at Mussoorie recognized by the government. This seems quite necessary in order to make it possible for the pupils who may desire

to take medical work to have proper credits to present for their preparatory work.

Leaving Calcutta at the close of the conference, we crossed the Bay of Bengal to Rangoon, in Burma. We went directly to our school in Meiktila. There are some distinct differences between the people of Burma and those of India. Many of the native men wear beautiful colored silk for their skirts, or *longees*, the appearance of which is not unpleasing. The position of woman is very different here; she is man's equal, does business on her own account, and smokes the big native cigars, some of which are nearly a foot long, as freely as he. The Burmese as a race are more independent and aggressive than the Hindus, and our work surely will make rapid advance in this land.

#### The Meiktila Technical School

This school was established in 1910. Prof. R. B. Thurber, and Prof. D. C. Ludington who succeeded him when he was called to evangelical work, have led in the building up of a work which is adding great strength to our cause in Burma. This school is considered one of the leading technical schools of Burma, and draws an attendance from homes of prominence. There are now seven buildings on the school grounds,—the mission bungalow, which is a comfortable home for the superintendent; the main school building; the dormitory; the manual arts building; and three houses for native teachers. Plans are being made to erect another teacher's house and a building for a chapel and added recitation-rooms. This school is a growing one. It has a present enrollment of about one hundred and twenty-five. More than forty of its students have accepted Christ and been baptized. It has already sent several students to the Indian Christian Training School at Lucknow. Steps have just been taken to strengthen the training school features and thus enlarge its usefulness to the cause.

#### Mandalay

While in Burma we visited our station at Mandalay. Brother and Sister R. A. Beckner are in charge of this station. Mandalay is one of the strongholds of Buddhism in Burma. A great pagoda is in process of building on Mandalay Hill. From this hill we had a good view of Mandalay, a city of 140,000. We could see scores of villages scattered over the great plains. In these villages much of our literature has been placed by Brother Beckner and his fellow workers. Across the river some eight miles away was Ava, the place where Judson worked and suffered that the gospel might live in Burma. At the foot of the hill lies the great fort one and one-quarter miles on each side. Its walls are of red sandstone



Teachers at the Meiktila Station School, Burma. Professor and Mrs. Griggs in Center

twenty-six feet high, and surrounded by a great moat full of water. King Thebaw had his palace in this fort, and lived here until he was taken prisoner by the English and sent to India in 1885. He died in India while we were there. Near the fort are the Kuthowdaw pagodas. They are built within an inclosure about one-half mile square, and each contains a stone engraved with a portion of the Buddhist sacred writings. King Thebaw's uncle, anxious that the holy books of Buddha should be preserved in an enduring manner, formed a commission of the most learned Buddhist priests to transcribe upon these stones the purest versions of their sacred books. Buddhism is far from dead. It is an aggressive, growing religion, and this is quite as true of Hinduism and Mohammedanism.

**Kammamaung**

We also visited the Kammamaung Mission station. This is about one hundred miles up the beautiful Salwin River from its mouth at Moulmein, which in turn is a night's journey from Rangoon. This mission is situated in the Karen country. Here are stationed Elder and Mrs. G. A. Hamilton, Brother and Sister Eric B. Hare, and Sister Mary Gibbs. The mission, while not long established, is already doing a good work. We met with a company of ten or twelve

## Religious Liberty Department

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

### ROGER WILLIAMS

In his book, "Roger Williams," published by the Century Company in 1894, Oscar S. Straus says in the outset of his interesting story:

"In February, 1631, at the height of the Puritan emigration, in the second year of Charles's rule without a parliament, during the ascendancy of the Laudian influence, there arrived in Boston harbor a young Puritan minister about twenty-four years of age. Governor Winthrop, Dudley, and their eight hundred followers and associates, had arrived at Salem the previous June, and had removed across the river to a place on the peninsula known by the Indian name Shawmut, but which was soon thereafter called Boston. This young minister was accompanied by his wife, Mary. His arrival was recorded by Winthrop as the coming of 'a godly minister.' Five years later, in January, 1636, this same godly minister

A number of books have been written concerning this remarkable man, one of the best being, "Memoir of Roger Williams, the Founder of Rhode Island," written by Prof. James D. Knowles in 1834. The author expresses regret that so little is known of the early life of the subject of his sketch.

If Williams ever had a portrait made of himself, it has not come down to us. Nobody now living knows, therefore, how he looked. We know him only by his writings and his history as written in the colonial records of Massachusetts and Rhode Island. Williams, it seems, was induced by Sir Edward Coke to study law. Later, however, he abandoned it for theology, and was in due course "ordained to holy orders," or was, in other words, made a priest of the Church of England.

"There is," however, "abundant reason to conclude," writes Mr. Straus, "that he soon developed into a decided opponent of the liturgy and ceremonies of the church, thereby placing himself on the side of the most radical Puritans."

This resulted in a break with the bishop of the diocese. In a letter written about this time, Williams says:

"Truly it was as bitter as death to me when Bishop Laud pursued me out of this land [England], and my conscience was persuaded against the national church, and ceremonies, and bishops."—*Roger Williams*, p. 14.

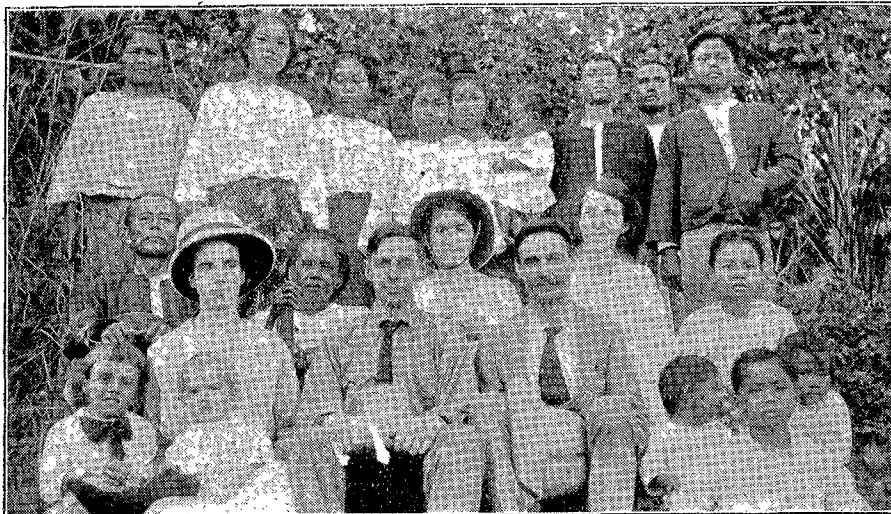
On Dec. 1, 1630, Williams embarked with his wife for the New World. But no sooner had he "set foot upon the shores of New England," says Straus, "than he came in conflict with the ecclesiastical and civil authorities of the colony, whom he soon thereafter found arrayed against him, for ascertaining and maintaining with unwavering fidelity and aggressiveness those principles which have immortalized his name as the champion of religious liberty."—*Id.*, p. 15.

It is a mistake to say that the Puritans had a union of church and state. "It was not a union of the two, far from it," writes Mr. Straus, "for that signifies some equality at least of authority; but it was a church dominating the state, and using it as an instrument to carry out its will. The consequence was that every civil question had its religious bearing, and every religious question had its civil bearing, but in all questions the religious aspect preponderated."—*Id.*, p. 20.

"The fact is, notwithstanding the soul oppression from which they [the Puritans] had suffered, they did not rise to the height of a principle, but were content to rest on the plane of their persecutors. When they found themselves vested with civil authority, they in turn abused their power and converted their state into another high commission, which, instead of being only an arm of the government, as in England, grew in New England to be the state itself. To such an extent did they carry the abuse of their acquired authority over those within their jurisdiction that they even whipped, mutilated, and banished those who made known their complaints to friends in England, or to the council of the company there. Such was the case of Henry Lynn, who was sentenced to be whipped and banished by the court held on Oct. 6, 1630, 'for writing into England falsely and maliciously against the government and execution of justice here.'

"During the same year, some fourteen persons were punished and banished, not for any crimes they had committed, but mainly, if not entirely, because they exercised the right of free speech to criticize the unjust acts of the magistrates and elders."—*Id.*, p. 22.

This shows most clearly how impossible it is for one man or set of men to view themselves and their acts from the standpoint of the other party. When these same Puritans were in England, they felt it was wrong for the authorities to persecute them—not because persecution was wrong *per se*, but because they, the Puritans, were right, and it is wrong for error



G. A. Hamilton and Family, Eric Hare and His Wife, with Their Coworkers

believers the Sabbath we were there. The chief religion of the Karens is devil worship. As we were going up the river in the mission launch, Brother Hamilton called attention to some pigs which had been killed and would be used in sacrifice to devils and then eaten by those who offered the sacrifice. But when these people come to know the true God, they love him as devotedly as we.

We returned from the Kammamaung Mission to Rangoon, and embarked the next day for Singapore. We left India and Burma feeling that this vast dark land is in the dawning of a great light. Many are the tokens indicating this. The glorious news of the soon-coming Christ will ere long be heralded in every city and hamlet throughout the land. Now is the hour of mission opportunity. May God lay the burden upon those who should respond to India's call. FREDERICK GRIGGS.

◆ ◆ ◆  
"REPENTANCE ought to lead to restitution if restitution is possible. A man who really repents of a wrong, should do all within his power to right it."

◆ ◆ ◆  
"PETER showed that he was a backslider when he denied Christ, but he showed himself a Christian when he wept bitterly."

◆ ◆ ◆  
"THOUGHTS that great hearts once broke for, we Breathe cheaply in the common air."

was a solitary pilgrim, wandering amidst primeval forest, seeking a place of refuge from the ecclesiastical tyranny which had been established in Massachusetts Bay under the primacy of the Rev. John Cotton.

"The name of this exile was Roger Williams; his chief crime was having maintained that the civil power had no jurisdiction over conscience. He was the founder of the State of Rhode Island. He was the first to establish religious liberty in the New World, and was one of her earliest champions in the Old. He was the prophet of his age at a time when the rest of the civilized world, with the single exception of Holland, was dominated by a spirit of fanaticism. Among his friends and associates during his eventful career, besides Sir Edward Coke, who was his patron, were Cromwell; Milton; Sir Henry Vane the younger; Harrison, the major general of the Independent members of the Long Parliament of the Council of State; the leading Independent members of the Long Parliament; the Rev. Hugh Peters; the Governors Winthrop, father and son; John Endicott; and others of prominence in England and America."

It is impossible for us to realize the far-reaching influence exerted by Roger Williams. Just to what extent it modified the strong church-and-state trend given the American colonies by the Puritans in New England and by adherents of the Church of England in Virginia and the Carolinas, is largely a matter of opinion; but that his influence was very great no one will deny.

to persecute truth; but when these people came to wield the power of both church and state, and thus to persecute dissenters from their faith and practice, it was, they believed, not only their right, but their bounden duty to persecute dissenters from their faith and practice because, forsooth, they were right and those they opposed were wrong, and it is the duty of truth to oppose and persecute error.

Such was the attempted justification of persecution in Massachusetts two and three-quarters centuries ago, and such it is today, as we shall see ere long.

C. P. BOLLMAN.

### ANOTHER VICTORY

We have just received an account of the trial of Mr. Harry Weinstein, of Louisville, Ky., who was fined \$25 in the police court for keeping his barber shop open on Sunday after he had observed the seventh day as the Sabbath. He appealed his case to the circuit court of criminal appeals, which court reversed the decision of the lower court and granted religious freedom to the accused. Judge Robinson, in handing down his decision, made some points worthy of consideration. The Louisville Times of April 9, 1917, gives the following account of the verdict:

#### "VERDICT SET ASIDE IN WEINSTEIN CASE"

"Judge Robinson Says Barber May Observe Saturday as Sabbath"

"In an opinion handed down this morning, Judge Harry Robinson, of the criminal court, held that the evidence in the case of Harry Weinstein, the Seventh Street barber, who was fined \$25 in police court for keeping his barber shop open on Sunday, and appealed to the circuit court, did not justify a conviction. Judge Robinson stated that it was shown that Weinstein closed his business Friday, December 22, at 6:30 in the afternoon, and did not again open for business until Saturday afternoon at 6:30 o'clock.

"Judge Robinson stated that it was clearly shown that Weinstein celebrated Saturday instead of Sunday as his day of worship; and that while it was said that he had not observed any day for worship until the law was passed concerning the Sunday closing of barber shops, it was a fact that the Christian barbers also had not observed any day until the passage of the law.

"The court said in a written opinion that under the laws of this country any sect may select such a day for their Sabbath as may be prompted by the dictates of their conscience or the laws of the religious organization to which they belong, and it would seem an utter farce for any court to attempt either to dictate that day or its beginning and closing hours.

"After quoting the ninth, tenth, and eleventh verses of the twentieth chapter of the book of Exodus, the court said: 'Consequently, it would appear that the seventh day was Saturday, upon which God rested, and this was blessed and hallowed, and it has been so considered by the orthodox Jews since the days of Moses; and Sunday, which is really the first day of the week, has only been observed by Christians since the day Christ arose. Therefore, it can be seen at a glance that the priority of right as far as observing the Sabbath day really belongs to the Jews; but as stated before, our laws are so liberal and just that any sect or religious order, including the Seventh-day Adventists, is given the right to choose the day for the worship of God, provided it is strictly observed; in consequence of which the theory of the plaintiff, commonwealth of Kentucky, is not justified.'

C. S. LONGACRE.

"REVENGE should not be found in the Christian vocabulary. Vengeance is mine, saith the Lord."

## Medical Missionary Department

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

### GLENDALE AND PARADISE VALLEY SANITARIUMS

ON my recent visit to the Glendale Sanitarium, it was a real pleasure to be told that there was no room that could be offered for a night's entertainment. To my suggestion that a massage table in the bathroom would be acceptable, the reply was that there were already three men occupying massage tables for the night, and two were sitting up in the parlor.

This tells something of the crowded condition at this sanitarium for at least part of the past busy season. It was not so filled with guests constantly, but ran a heavy patronage for several months. A little later we were able to secure a room for a week's stay.

The location of the Glendale Sanitarium is a favorable one. As is generally known, California has many attractive natural conditions that make this section a favorite resort for health seekers. The establishment of our sanitariums in this State was not a mistake, we find. The natural setting in which these institutions are placed helps them to show their therapeutical advantages to the very best, and many people are showing appreciation of their value.

Dr. H. F. Rand, of long experience in sanitarium work, was appointed medical superintendent in the early part of the year. C. E. Kimlin was reelected business manager, Miss Alice L. Santee was retained as head nurse, and Dr. Josie O. Shryock is lady physician.

The pressure of work incident to the heavy patronage does not prevent regular time being given to family worship, a definite period being devoted to this each morning, when every helper is expected to attend. Regular worship is also conducted for the patients. Elder G. A. Snyder is chaplain.

The Paradise Valley Sanitarium is under the direction of the same board of directors as the Glendale Sanitarium. This institution was likewise holding its own in patronage. The closing of the San Diego Exposition did not seem to affect the volume of business.

This sanitarium is rather restricted in its area for developing a patronage, situated as it is in the extreme southwestern corner of the country, a few miles from the Mexican border, quite near the Pacific Ocean, with a limited, newly developed region on the east and competitive territory not far to the north. Notwithstanding this restriction, about forty patients were being cared for, representing a normal patronage.

Elder J. A. Burden, one of our business managers of longest experience, is manager here. Sister Burden is matron. Both were working hard—I feared too hard—to keep everything in suitable order and condition. The comfort of the patients, the welfare of the workers, and the purposes of the institution all have drawn heavily on their thought, care, and energy.

While no special improvement fund has been provided, considerable work has been done in making repairs. The building was not new when we secured it several years ago, and as the wear and tear of time have made heavy marks, attention is now required to keep the place in proper condition. By personal sacrifice and donations, in which Brother and Sister Burden have set a lead hard to follow, a number of repairs have been made.

Dr. Owen S. Parrett, the medical superintendent, has shown a commendable adaptability to the needs of the situation by donning overalls and joining in the repair

work at such hours as he could take from his professional work. Having a knowledge and ability in some of the trades, he has plastered and carpentered, done mason work, and helped in various other ways. No eight-hour law preventing, some of this work has run late into the night.

Dr. L. M. White, another Loma Linda graduate, is assistant physician. The staff of workers as a whole is quite a full one, in number and efficiency.

The past year has shown an encouraging financial record. Besides meeting all running expenses and improvements, \$2,000 has been paid on the indebtedness of the institution from its earnings. A good, healthy cooperative spirit throughout the family and a satisfied company of guests give promise of a still better outlook.

We were pleased to meet Sister Josephine Gotzian, who occupies a portion of one of the cottages. Her interest in health work seems unabated. Her own health is fair. May she live to see much more good accomplished through the substantial support she has given various institutions.

The management is endeavoring to develop near-by sources of patronage through public health educational effort. The institution stands strongly for reform principles, and makes its influence in this direction felt in a marked manner.

It was of interest to note that the family of young people seemed fully contented with the attractions and enjoyments afforded in the institutional life and surroundings. There was nothing to indicate that they wanted to get away for the city amusements. The young people's meeting and other services received good support in attendance and participation. The general spiritual atmosphere was good.

L. A. HANSEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Secretary of the Navy Daniels recently ordered that all aircraft of the American navy be marked with a five-pointed white star with a red center set in a field of blue. It is said the Navy Department plans to have about 3,500 training and battle aeroplanes built within a year,—the production to be doubled the second year,—and from 5,000 to 6,000 new aviators prepared for service at the various aviation schools. Nine aviation training fields are to be selected, and about \$1,000,000 expended in equipping each field.

— Many countries have an official gazette in which all sorts of matters pertaining to the government are announced. This nation has been backward about adopting the system, but it has now got in line and is issuing a miniature daily newspaper called the *Official Bulletin*. It is put out from Washington, by the committee on public information, headed by George Creel. A copy is sent to every postmaster, and the theory is that the postmaster will post the paper in the office, and citizens thirsting for approved knowledge will meander thitherward and peruse its columns.

— The news from China indicates that the existing government is in danger of being overthrown. There have been threatening demonstrations against it for some weeks past. The immediate cause appears to be the expediency of the nation's entering the war against Germany. There is some confusion, however, in the reports covering this matter. It is evident that the policy of continuing neutral is not the only issue involved, if it is even the paramount one. It is represented that the majority of the governors of provinces are opposed to President Li Yuang-hung. A military demonstration has been made against the government, and there is a demand for the immediate dismissal of the parliament.

— The little island republic of Cuba, adjacent to our southern shore, on the whole is in a prosperous and satisfactory condition. The hostile activities of some factions and malcontents do not appear to have met with any considerable support. The United States had an influential part in discouraging the lawless bands and in strengthening the duly elected government. Pres. Mario G. Menocal has just been inaugurated for a second term. His first term began in 1913, with many embarrassments as a legacy from the preceding administration. He has made a fine record for constructive, honest, and impartial administration. Indeed, the republic never was so well governed as it has been under his administration, is the opinion of disinterested observers.

— With food prices skyrocketing upward and refusing to come down, every one has been prodding Uncle Sam to take some action to control the situation. Some say there is a famine ahead for the world and us, while others argue that there is enough food, provided it is evenly distributed and no one is allowed to waste, hoard, or corner it. Probably the truth lies somewhere between these opposite contentions, but nobody seems to have any definite knowledge on the subject. President Wilson has chosen Herbert C. Hoover to be food administrator — not dictator or controller, it is protested. Mr. Hoover will have large and far-reaching authority over the food question, especially the matter of prices and consumption. He will act under powers already existing, supplemented by measures which are now being pressed in Congress.

— One of the most widely known and honored citizens of America was Joseph H. Choate, who died suddenly in New York City recently. He was eighty-five years of age, but had been taking a prominent part in public and professional affairs up to the last. Mr. Choate had long been recognized as a leader of the American bar. He was distinguished as an advocate and counselor, and had a part in some of the most important and far-reaching litigation of the era in which he lived. On all hands there is unreserved tribute to his probity and to the charm of his personality. He never sought any public office, and never held but one. For six years he was our ambassador to Great Britain. There as well as here he won a unique place in public and official esteem by the manner in which he bore himself. His fame as an orator and pleader is not second to that of his eminent kinsman, Rufus Choate. Mr. Choate was a leading and influential member of the latest of The Hague conferences.

## OBITUARIES

**Burger.**—Mrs. Orville Burger was born in New York State in 1857. She died in La Grande, Ore., May 17, 1917. Sister Burger accepted the third angel's message about three years ago, and died triumphant in the faith. She leaves her husband and one stepdaughter. We laid her to rest in the cemetery at Milton, Ore. W. W. Steward.

**Hoxie.**—Elwin C. Hoxie was born in Norway, N. Y., Dec. 5, 1848, and died in Vienna, N. Y., April 16, 1917. Brother Hoxie embraced present truth at the age of twenty-two, and for many years was a faithful member of the Vienna Seventh-day Adventist church. His wife, three sons, and two daughters survive. He sleeps in hope. H. C. Hartweh.

**De Spelder.**—Phebe Jane Collard was born Sept. 24, 1851, at Welland, Canada. When she was nine years of age, the family moved to Montcalm County, Michigan, where she resided until her death. In 1872 she was married to J. E. De Spelder. To them were born two daughters. A few years after her marriage she, with her husband, united with the Seventh-day Adventist church, and remained a faithful and active member until called by death May 23, 1917. She was blessed with a disposition to minister to those in need, and we feel sure will have a part in the first resurrection. R. J. Nethery.

**Lauterbach.**—Herman Lauterbach died at Buffalo, N. Y., May 6, 1917, in his fiftieth year. Eight years ago he united with the Seventh-day Adventist church at Newark, N. J., being baptized by Elder W. H. Smith. From that time till death he devoted his life to self-supporting missionary work. The influence of his Spirit-filled life extends far beyond his church associations. Lee S. Wheeler.

**Say.**—Abner D. Say was born Aug. 4, 1842, in Armstrong County, Pennsylvania, and died June 9, 1917, at Niagara Falls, N. Y. He was a veteran of the Civil War, having been a member of the 139th Pennsylvania Infantry. Brother Say accepted present truth last fall, in his seventy-fifth year. For many years he led a Christian life, marked by tender devotion to his family, of whom his wife and six children survive. C. E. Eldridge.

**King.**—Ella Berch was born in La Fayette, Ind., Jan. 1, 1848. She was married to George Apple in February, 1867. Three of their five children are living. Being left a widow, she was married to A. E. King in March, 1902. Most of her life was spent in Indiana, but in 1904 she went to Wayne County, Missouri, and in 1911 she came to Turners, where she fell asleep June 11, 1917. Her husband, three daughters, and one brother survive, but they sorrow in hope. The deceased became a member of the Seventh-day Adventist church in 1884. D. P. Miller.  
(Lake Union Herald please copy)

## Appointments and Notices

### CAMP MEETINGS FOR 1917

<b>Central Union Conference</b>	
Wyoming, Crawford .....	June 28 to July 8
Missouri .....	Aug. 9-19
Kansas .....	Aug. 23 to Sept. 2
<b>Columbia Union Conference</b>	
New Jersey, Trenton .....	June 28 to July 8
Ohio, Bellefontaine .....	Aug. 16-26
West Pennsylvania, Dubois .....	July 5-15
West Virginia .....	Aug. 30 to Sept. 9
<b>Eastern Canadian Union Conference</b>	
Quebec, Sherbrooke .....	July 2-8
Ontario, Toronto .....	July 12-22
Newfoundland, St. Johns .....	Aug. 22-27
Maritime .....	Sept. 3-9
<b>Lake Union Conference</b>	
Southern Illinois, Pana .....	Aug. 30 to Sept. 9
Indiana .....	Aug. 16-27
North Michigan .....	Aug. 23 to Sept. 3
<b>Northern Union Conference</b>	
Iowa, Marshalltown .....	Aug. 23 to Sept. 2
<b>Pacific Union Conference</b>	
California, Oakland .....	July 5-15
Montana, Wibaux (local) .....	July 6-16
Arizona, Prescott .....	July 12-22
Inter-Mountain, Grand Junction, Colo. ....	July 12-22
Southern California .....	Aug. 2-12
Montana, Billings (local) .....	Aug. 3-12
Southeastern California .....	Aug. 16-26
Arizona, Safford .....	Aug. 16-26
Montana, Hamilton (local) .....	Aug. 24 to Sept. 2
<b>Southern Union Conference</b>	
Kentucky, Louisville .....	Sept. 6-16
Tennessee, Nashville .....	Sept. 13-23
Alabama, Birmingham .....	Sept. 20-30
Mississippi, Jackson .....	Sept. 27 to Oct. 7
<b>Southwestern Union Conference</b>	
South Texas, San Antonio .....	July 9-16
North Texas (local), Jefferson .....	July 16-22
Arkansas, Little Rock .....	July 23-29
Texico (east), Abilene, Tex. ....	July 30 to Aug. 5
North Texas (general), Keene .....	Aug. 3-12
Texico (west), Albuquerque, N. Mex. ....	Aug. 15-22
Oklahoma, Oklahoma City .....	Aug. 24 to Sept. 2
<b>Western Canadian Union</b>	
Alberta, Lacombe .....	June 27 to July 8
Saskatchewan, Moose Jaw .....	July 5-15
Manitoba, Winnipeg .....	July 12-22

### EASTERN CANADIAN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will convene at Toronto, Ontario, in connection with the annual meeting of the Ontario Conference. The first meeting will be held July 17, at 9 A. M. Officers will be elected; also a board of trustees. By-laws will be adopted, and such other business as may require attention will be transacted. The constituency of this corporation consists of all ministers and workers in this Union, and all delegates to the local conferences. A. V. Olson, Pres.

### INTER-MOUNTAIN CONFERENCE ASSOCIATION

The first annual session of the Inter-Mountain Conference Association of Seventh-day Adventists will be held in Grand Junction, Colo., in connection with the annual conference and camp-meeting. The purpose of this meeting is the election of all the regular officers and the board of trustees for the following year. All accredited delegates to the conference compose the constituency of the association. The first legal meeting of the association will be called at 10 A. M., July 16, 1917.

E. A. Curtis, Pres.  
J. H. Weeks, Acting Sec.

### NURSES' TRAINING COURSE

The nurses' training school at the Tri-City Sanitarium, at Moline, Ill., will enrol a new class Oct. 1, 1917. We are desirous of securing a class of ten Christian young women who wish to devote their lives to medical missionary work. The requirements are Christian character, good health, at least twenty years of age, ten grades of academic work, and willingness to work.

The course includes a thorough didactic and practical training. For further information, write to Superintendent of Nurses, Tri-City Sanitarium, Moline, Ill. H. H. Todd.

### REQUESTS FOR PRAYER

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

A sister writing from Montana, asks that we join with her in praying for health. She is threatened with consumption.

An anxious Iowa mother desires that we pray for the conversion of her husband, and that her two boys remain steadfast in their service to God.

### PUBLICATIONS WANTED

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

### "LIBERTY," THIRD QUARTER

The major portion of the third quarter Liberty is devoted to a discussion of freedom-of-the-press principles.

As every one knows who has been reading the newspapers at all, there are strong influences at work, having for their object the abridgment of the freedom of the press in a greater or less degree. Now, while this question is being so widely discussed, is an opportune time to circulate the third quarter Liberty, which deals so largely with this question. The contents of this number are as follows:

President Wilson Addressing Congress — Frontispiece.  
Speeches Which Saved Freedom of the Press to America.

A Menace to Liberty.  
Censorship and the Police Power.  
Religion Not Founded on Force.  
Which Is the Greater Menace?  
The Civil Sabbath a Religious Cat's-Paw.  
A New and Drastic Sunday Bill.  
Is Baseball a Nuisance?  
Reaction in Mexico Against Religious Despotism.

Religious Liberty Assured in New Russia.  
California Legislature Against Religious Legislation.

Is the Separation of Church and State a Misfortune?

Intolerance Rebuked.  
Liberty Not Secured by Sunday Laws.  
Shall the Flag Become the Symbol of Oppression?

Editorial Brevities.  
Massachusetts Suspends Sunday Laws.  
Granting Indulgences for Baseball.  
National Prohibition Necessary for the Triumph of Democracy.

Iowa Sunday "Blue Law" Crusade a Failure.  
Important Notice to All Lovers of Religious Liberty.

This number of Liberty will be mailed to a list of names for five cents a copy. The rates in bulk are:

50 or more copies, one address, 4 cents each  
500 or more copies, one address, 3½ cents each  
1000 or more copies, one address, 3 cents each  
Orders should be sent to your conference tract society.



WASHINGTON, D. C., JULY 5, 1917

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

BROTHER N. Z. TOWN reached Washington last week from his long tour through Australia and the Orient.

ONE of the tent efforts in the Philippine Islands closed recently at Manila, when thirty-nine new believers went forward in the ordinance of baptism.

THE call for two or three competent stenographers has come to the Mission Board from the Asiatic Division Conference. Any one prepared to volunteer for this service, either gentleman or lady, will please correspond with the Mission Board, Takoma Park, Washington, D. C.

PROF. FREDERICK GRIGGS occupied an hour, one day last week, with the workers gathered in the General Conference office for morning worship, relating briefly his experience in visiting Hawaii, Fiji, New Zealand, Australia, Ceylon, India, Burma, Malaysia, the Philippines, China, Manchuria, Korea, and Japan. When we realize that it was only a short time ago, comparatively speaking, that the third angel's message gained a foothold in foreign lands, it seems wonderful that in all these countries there are not only believers, but in several of them strong conferences. Thus we get some idea of the wonderful progress the message is making throughout the earth.

#### TYPOGRAPHICAL ERROR

By an error in correcting press proof last week, in Elder Evans's article on this page, "Collection for the Red Cross Society," the statement was made, "The work of this society is denominational." It should have read, "not denominational," as most of our readers are fully aware.

#### EXEMPLIFYING THE PRINCIPLES OF HEALTHFUL LIVING

AT no camp meeting we have attended have we received a more cordial welcome than from the whole-hearted brethren and sisters of the Eastern Pennsylvania Conference. It was our privilege to be present the first three days of the camp meeting at Allentown. Between four and five hundred were encamped on the ground. An excellent spirit pervaded the meeting. Among the laborers from out of the State were Elder G. I. Butler, and Elder and Mrs. S. N. Haskell. The labors of these pioneers in

the message were especially appreciated, as they related many interesting experiences connected with the rise and progress of the work, showing how God wrought in its humble beginning.

We were especially pleased with the effort to exemplify the principles of healthful living in the operation of the dining tent and grocery. An abundance of nutritious, well-prepared food was served. Desserts were served very sparingly. In this there was a marked contrast with some meetings where various kinds of pastries, together with ice cream and candy, were temptingly displayed both in the grocery stand and on the tables in the dining-room. We believe the culinary department of our camp meetings should set an example to our brethren and sisters in the principles of true health reform. Those who leave their usual employment to spend a few days in seeking God, will find it much better to subsist on a plain, simple diet than to eat such things as will pamper the appetite and lead to unwholesome excesses.

Some, we fear, have come to believe that a vegetarian diet constitutes true health reform. We are firm believers in the principles of vegetarianism, but oftentimes the free use of pastries is a greater violation of health principles than the use of flesh foods. Let us seek to take broad and consistent views of the principles of healthful living, and exemplify these principles at camp meeting and in our homes. Others will report the meeting at Allentown more fully.

#### A WELL-EARNED REST

BROTHER I. A. FORD and his family left Washington this week for their new home in the suburbs of Battle Creek, Mich. Brother Ford has resigned his position with the Review and Herald Publishing Association, and will spend some time in manual work, taking a much-needed rest from his long years of faithful service. His resignation severs a relationship which has existed with the publishing work for a period of thirty-two years.

Beginning his work in the Review and Herald office in Battle Creek, he was later called to take charge of the Review and Herald Branch at Atlanta, Ga., where he remained for three and one-half years. Following this he spent some time in charge of the work in Toronto, Canada. He was then called to the Southern Publishing Association as manager of that institution. Here, under the united efforts of Brother Ford and Elder G. I. Butler, the work of the association was transformed from a losing factor to a strong, aggressive agency in the prosecution of the work in the South. Seven years ago he again connected with the Review and Herald in Washington, D. C., as manager of the book department. During his connection with our book department, Brother Ford has been privileged to see its output doubled and trebled many times.

He has worked faithfully and energetically, and the Lord has abundantly blessed his labors. We earnestly pray that his change of employment for a time, may prove of great benefit to him physically, and that later he may again enter some branch of the work with renewed vigor for its prosecution.

#### REGULATIONS GOVERNING THE DRAFT

As we go to press, it is understood that President Wilson has given final approval to regulations governing the proposed draft, and that these regulations will be published in a few days, perhaps before the date of our next issue. As soon as these regulations are issued, we will present their main outlines in the columns of the REVIEW, particularly those features covering the exemption of persons conscientiously opposed to bearing arms. We hope we shall be able to place this before our readers in the next number.

#### SABBATH EXEMPTION FOR ADVENTIST SOLDIERS IN NEW ZEALAND

THE *Australasian Record* of May 14 contains the following interesting note from the pen of Elder A. W. Anderson:

"By the last New Zealand mail, we received word that our convictions with regard to the Sabbath were to be respected, as the following extract from the *Evening Post*, Wellington, dated April 12, will show: "Seventh-day Adventists and members of other religious denominations will be interested in the following extract from Featherston Camp Orders: "Officers commanding units will note that all observers of the Seventh-day Adventists' faith are to be given leave every week from Friday nights till Saturday nights, and that their services are invariably utilized for Sunday fatigues and duties, thus relieving other men of Sunday work."

"This decision of the government and military authorities of New Zealand is one for which we should be very grateful, and we believe this denomination should thank God that the spirit of liberty still finds a place in the hearts of our rulers and those in authority over us. We are exhorted by the apostle 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. For this is good and acceptable in the sight of God our Saviour.' 1 Tim. 2: 1-3.

"Surely if there was ever a time in the world's history when men should pay heed to this exhortation, that time is now. Shall we not therefore in all our homes, in our churches and Sabbath schools, pray for kings, and for all who are in authority, that we 'may lead a quiet and peaceable life in all godliness and honesty'?"

## The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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