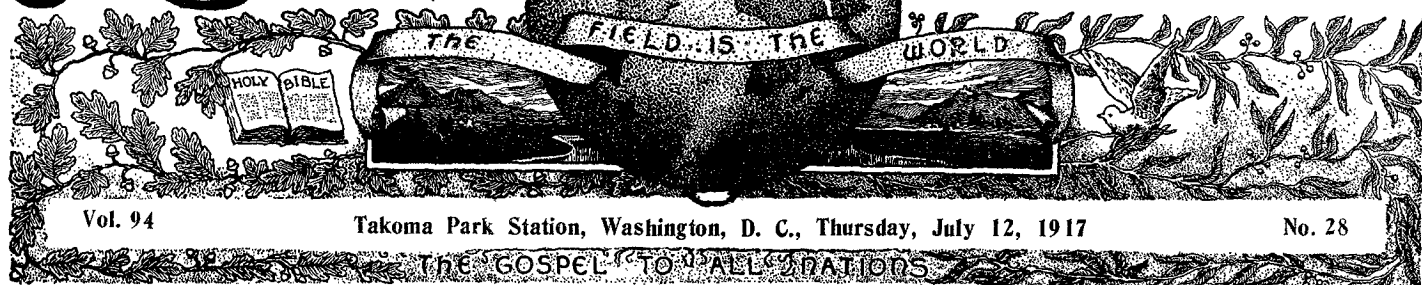


The Advent-Review and Sabbath Herald



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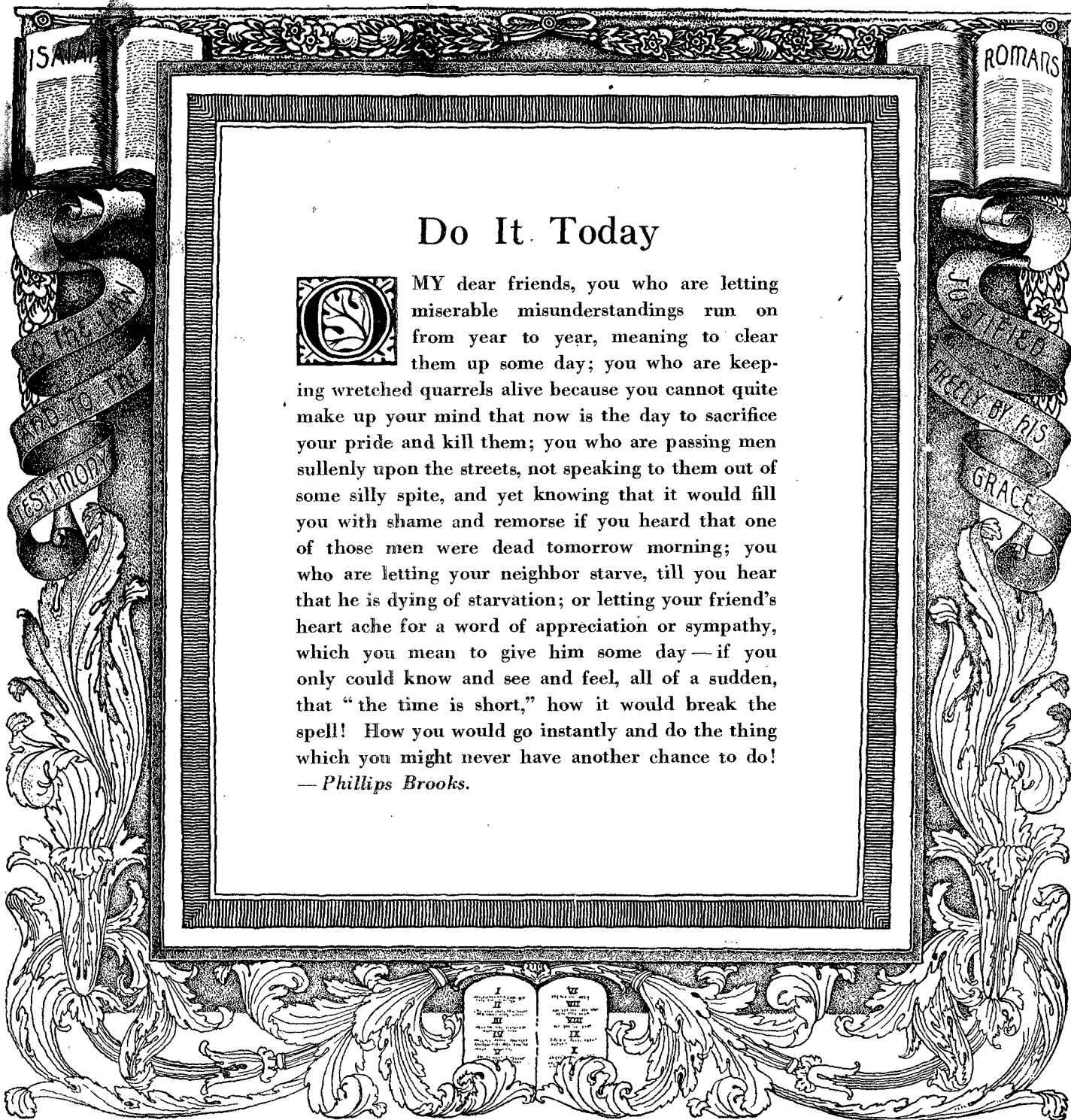
THE GOSPEL TO ALL NATIONS

Do It Today



MY dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the streets, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!

—Phillips Brooks.



Note and Comment

STRIKES AND LOCKOUTS DURING 1916

STRIKES and lockouts seem to be on the increase, as is seen by the following, which we quote from one of our exchanges:

"According to the latest official labor statistics, there were 3,160 strikes and 108 lockouts in the United States during the year 1916. Practically every occupation was involved in these labor troubles. 'The year 1916,' says an expert of the Federal Bureau of Labor Statistics, 'will long be remembered as the year of strikes.' The fulfillment of this prediction will depend upon the material and moral improvement that the future may bring or fail to bring. 'The scarcity of labor,' he adds, 'and the rapid increase of the cost of living, seem to have caused wage-earners to feel that they were not getting their share of the present prosperity, and to show their discontent by striking. Desire for higher wages and shorter hours was the cause of two thirds of the strikes last year, while a large proportion of the remainder was due to causes connected with unionism.' Of the strikes whose results are indicated, 471 were won by the employers, and 706 by the employees; 70 were arbitrated, and 542 compromised."

"MAKE WAY FOR PROHIBITION!"

UNDER the above-quoted heading, the *Independent*, in its issue for June 30, comes out squarely and emphatically for complete prohibition. We reprint this excellent editorial with the hope that our readers also may act on the practical suggestion of the last paragraph:

"In passing the food control bill the House of Representatives added to it an amendment prohibiting the manufacture from food products of beer, wine, and distilled liquors. The amendment also gives to the President discretionary powers to commandeer for redistribution into alcohol any stock of liquors now in the storehouses.

"This is a splendid amendment. If we are to do our share in the winning of the great war, we must not continue to turn food into alcoholic drink. We must not go on spending our man power in riotous wastefulness through the drinking of alcohol. We cannot win this war without the most rigid economy and the most high-powered efficiency. Neither economy nor efficiency has a more deadly enemy than drink.

"The passage of this amendment by the House is a fine accomplishment. But there are lions in the path. It may be possible for the selfish interests involved to kill the amendment in the Senate. It may be possible for them to emasculate the amendment by making it apply only to distilled liquors and not to beer. The argument that the drinking of beer, with its two or three per cent of alcohol, really does no serious harm, is speciously attractive. But the experience of those communities which have tried the prohibition of distilled liquors unaccompanied by the prohibition of beer, shows that the thing will not work. Also the best evidence on the subject from scientific and medical sources is that the habitual drinking of beer carries with it a tremendous menace to health and efficiency. To prohibit the manufacture and sale of distilled liquors would be to do something. But if we fail to prohibit the manufacture and sale of beer as well, we shall do little in comparison with the great things that we might do.

"One great question confronts the whole public: Are we going to do every possible thing that we can to win the war? If we are to answer this question in the affirmative,

we must go to prohibition at once and completely.

"The present point of danger is the Senate. If you believe in war prohibition here and now, write or telegraph your Senator at once. The Senate will do what the country wants if the Senators are told what it is in sufficiently certain tones. When you write or telegraph, do not forget to demand beer prohibition as well as the prohibition of distilled liquors."

INCONSISTENCY

It is a matter of common knowledge that the Catholic Church teaches that when men die they continue to exist in another sphere, the good going to heaven after a sojourn in purgatory for the cleansing of expiated sins, and the bad going to hell. It is also well known that the Catholic Church believes and teaches that saints have at various times appeared and spoken to devout Catholics. It seems, therefore, very strange that that church should have any ground for objecting to communication with the dead, teaching as it does that such communication has taken place in the past. The following note from the *Catholic Columbian* of June 5, however, shows that Catholics must not expect to communicate any more with the dead:

"A decree which has been issued by the Pope, through the Sacred Congregation of the Holy Office, prohibits Catholics from taking part in Spiritualistic séances."

REASONS FOR TITHING SYSTEM

FROM time to time in the religious press, appear arguments for the adoption of the tithing system in the various churches. One of the best statements concerning the reasons for tithing is published in an article in the *Missionary Review of the World* for May, from which we quote a portion:

"1. It is to teach men to put God and the church first. With most professing Christians, self, home, business, pleasure, come first. After time, attention, energy, and money have been given to other things, if there be any left the church may get it. The church takes the last place instead of first. The main drive, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and his church where they rightfully belong—first.

"2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money, and income which we call our own. It is God's world. The gold and the silver belong to him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

"3. To teach men that God's minimum ratio of giving is the tenth. On this point

much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some five per cent. But God's ratio through the ages has never been less than one tenth. The tithe, as a minimum, therefore, has had the divine sanction, and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay. The exception to this rule is the man who has been exceptionally prosperous, who should give very much more than the tithe.

"4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

"The main drive, therefore, is to secure not the tithe, not the gift, but the giver; not the money, but the man; not the possession, but the possessor."

THE CHARACTER OF MOVING PICTURES

SEVERAL months ago the ministerial association of Lancaster, Pa., felt called upon to investigate the character of the moving pictures displayed in that city. They examined one hundred and thirty-four different films, each member of the committee making his own investigation. The investigations were then classified, tabulated, and summarized. Of the films examined, thirty pictured marital infidelity, bigamy, and other immoral things in an objectionable way; twenty-six pictured murder and suicide; nineteen, drunkenness; fourteen, robbery and theft; twelve, gun-play; ten, gambling; seven, poisoning, etc.; seven, low resorts and habitués of the underworld; five, kidnapping and blackmail.

According to a recent number of the *Lutheran*, from which we quote, this committee summed up their investigations as follows:

"We are convinced, from our recent observation, of the unequaled possibilities of the moving picture for wholesome instruction and entertainment. The several splendid, unobjectionable films witnessed by us clearly demonstrate that moving pictures may be pure, clean, and moral in tone, and yet universally popular. On the other hand, other films hold up before our young people life at its lowest ebb, as though that life were representative. Shocking incidents of illicit love and marital infidelity are disclosed, and hideous views of sin and shame are exposed. The just punishment of guilty and immoral characters with which stories close, and the superficial moral veneer with which producers often thus manifestly seek to hide the hideousness, can never alleviate their darkening influences upon the boys and girls of our city."

The Advent 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. 28

EDITORIAL

"MORE THAN CONQUERORS"

To the tried, storm-beaten pilgrim of the Lord, the assuring words of Paul, that "in all these things we are more than conquerors through him that loved us," are most encouraging. We not merely win; we are "more than conquerors."

These are words from the pen of a missionary hero who had fought with beasts at Ephesus, and faced the enemy on many a battle field. He had known the discipline of pain and affliction; he had a thorn in the flesh. He had faced prison cells, violent crowds clamoring for his life, those who were fanatical and unreasonable. He had experienced the keen, biting blasts of persecution and misrepresentation. He had known the sorrow of having the churches he had built up through toil, prayer, and tears, visited by emissaries of bitter apostasy, and led away from the truth. He had suffered the traducing of his character by former brethren, and anguish of heart at having his personal defects pointed out. He had known loneliness, with no one to comfort or cheer him. He had looked up through many dark clouds. He had been buffeted by temptation, and had had his motives impugned. He had been whipped and stoned and put in the stocks.

He had experienced the dangers of shipwreck, the horrors of a day and a night in the deep. He had crossed swollen rivers. He had made his escape through being let down over a wall in a basket. He had indeed bivouacked on the field of battle and met the fiercest assaults of the cohorts of the kingdom of darkness. Yet from it all he came forth, not gloomy or discouraged, not wrapped in an atmosphere of depression, with no dark words of doubt, with no suggestion that the whole work of God was a failure and going on the rocks. O, no! He emerged with the triumphant words of a conqueror. From an "inner prison" he prayed and sang psalms. Though weighed down, perplexed, despairing even of life, his faith pierced the darkness. He saw through the difficulties, and he an-

nounced to all the struggling children of God through all centuries, "We are more than conquerors through him that loved us." In his old age, locked in a dirty Roman dungeon, looking back on all the trials he had struggled through, this great spiritual gladiator proclaimed his victory over all the cohorts of hell in these triumphant words:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

Before penning the glorious words that through Christ we are "more than conquerors," the battle-scarred hero talks about tribulation. He speaks of distress, of persecution and famine. He talks of wickedness and perils, and of the sword. No path of roses surely; no going to heaven on "flowery beds of ease." It is a fight to the finish with the powers of darkness. The ingredients of the Christian's cup here mentioned are bitter. He enumerates suffering, hunger, thirst, scant apparel; persecution by enemies, being hated, reviled, defamed; having no certain dwelling place; being accounted as the filth of the world and the offscouring of all things, fit only for slaughter. He warns us of weakness, and that we are on exhibition, as a spectacle, mocked and hated by all. 1 Cor. 4: 9-15.

But though reviewing the dark experiences of the children of the Most High, he leaves no place for doubt or despair:

"Taking the extreme conditions of being, he carefully investigates them, knowing that they include all between. (See Rom. 8: 38, 39.) First, he interrogates the extremes of existence, 'death and life;' next, the extremes of created intelligences, 'angels and principalities and powers;' next, the extremes of time, 'things present and things to come;' next, the extremes of space, 'height and depth;' lastly, the extremes of the created universe, 'any other creature.'

"Each of these extremes has thus passed in review, and he has eagerly peered into its depths. He is like a man proving every link of the chain on which he is going to swing out over the abyss. Carefully and fervently he has tested all, and is satisfied

that none of them can cut him off from the love of God; and since that is so, he is sure that nothing can ever intercept those supplies of the life and strength of God that shall avail to make him more than a conqueror."

And the same God who could deliver Paul in trial, will deliver his remnant people now. We face new trials and perplexity. Before the work of God shall close, his people may drain the cup of suffering to its dregs. But in the midst of all trials we can hear the apostle's voice assuring us that we are "more than conquerors through him that loved us."

G. B. T.

"THE PRINCE OF THE POWER OF THE AIR"

THE disastrous tornadoes which have swept over large portions of the United States, leaving death and destruction in their path, cause one to feel that a malignant spirit is at work, seeking to bring further sorrow and trouble to a world already suffering in the throes of the greatest international calamity mankind has ever experienced.

The public press of May 27 reported the death of more than one hundred persons from tornadoes in Illinois, with hundreds injured, and a property damage which could not be estimated because of serious loss in growing food crops. With the specter of a great world famine before us, every such loss of food supply becomes more serious than usual.

The following day (May 28) reports came from five other States—Indiana, Kentucky, Tennessee, Arkansas, and Alabama—of thousands who had been rendered homeless by tornadoes which swept those States.

"Reports early this morning indicate the death total from yesterday's tornadoes will exceed 250. The injured are in excess of 1,400. The extent of the disaster is not known, owing to the crippling of all lines of communication. Fragmentary reports indicate that the storm will be the worst that ever visited the Mississippi Valley. . . . Reports indicate that a large amount of farm implements, needed to produce the bumper crop desired this year, was ruined, although the spasmodic wind struck only here and there in its frightful play through the rural regions."—Washington Post, of May 28.

A summary of losses as far as known appeared in the same paper, as follows:

	Dead	Injured
Mattoon, Ill.	54	500
Charleston, Ill.	38	150
Other Illinois towns	18	65
Andale, Kans.	26	60
Arkansas	9	12
Indiana	7	200
Kentucky	3	17
Tennessee	2	15
Alabama	2	10

Total 159 1,029
Property damage \$10,000,000

A striking peculiarity of the tornadoes this year is the number of times these storms have swept the same sections of the country. June 8 there was reported the death of seven persons and the injury of fifty others, in the fifth tornado within ten days

THIS WORLD

A SIN-CURSED EARTH

In the first chapter of the first book of the Bible we have a record of the creation of the heavens and the earth. And the record is that "God saw everything that he had made, and, behold, it was very good." We suppose that no mind can fully conceive of the beauty of this earth as it came fresh from the hand of its Creator. Man may pronounce a thing good, and yet it may contain many imperfections beyond his plane of comprehension; but not so with God. The record is that "God saw everything

And yet, we thought, if our ears could be attuned to the harmonies of heaven, if our eyes could behold the beauties of the divine creation unmarred by sin, how harsh and discordant would sound the sweetest music of earth, and how inartistic would appear the most delightful scenes!

The Earth Restored to Edenic Beauty

But there will come a time when the effects of the curse will be removed; when God will take this fallen world and cleanse it in the fires of his great crucible, and bring it forth from that purifying, restoring process in all its Edenic beauty and perfection. It is for this deliverance from sin, for this glorious restoration, that the sons of God patiently wait. The apostle declares:

"We know that the whole creation groaneth and travaileth in pain together, until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8: 22, 23, A. R. V.

Of this glorious restoration we are not left in total ignorance. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 9, 10.

To his prophet of old the Lord gave a revelation of the joys of this future blessed state:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

To another servant of the Lord the glories of the heavenly land were opened in vision:



Photo by Underwood & Underwood, N. Y.

Tornado sweeps Illinois, causing great ruin and loss of life.

to bring destruction to parts of western Kentucky. Accounts of a renewed period of cyclonic activity appeared at the same time. To quote:

"Tornadoes last night and early today spread death and destruction through rural districts of Missouri and Kansas. Reports tonight showed 22 were killed in Missouri and 9 in Kansas. The number of injured has reached approximately 150, and estimates of the property damage place it anywhere from \$1,000,000 to \$2,000,000."

The Washington Post of June 7 sums up the reports of the day:

"Forty persons dead and 200 injured is the toll of tornadoes and storms in various States during the past twenty-four hours. In Missouri 22 are dead, in Kansas 9, Kentucky 5, Michigan 3, and 1 in Pennsylvania. Property loss will run into millions."

The destruction which is abroad in the land, not only from tornadoes but from great fires and earthquakes, should not strike terror to the hearts of those whose confidence is in God. Though Satan has been rightly called "the prince of the power of the air" (Eph. 2: 2) and "the prince of this world" (John 12: 31), and may bring trouble to the righteous, as he did to Job, yet God restrains the adversary from the complete destruction which he would bring upon mankind, from cutting off all the wicked in the midst of their wicked careers, and from wreaking satanic vengeance on all those who have received justification through Christ.

L. L. C.

that he had made, and, behold, it was very good."

And then sin entered and marred the divine harmony. The freshness and perfection of the Edenic beauty passed away. The fall of Adam brought a curse not alone upon the human family, but upon the earth as well. The divine edict was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

As every year has brought its added burden of sin and sickness and misery upon earth's inhabitants, so has the earth lost little by little its one-time fertility. The effects of the curse are everywhere visible. And yet it has much of its beauty left. We were impressed with this as we came to our office this morning. The earth was flooded with the glory of the sunlight. The air was warm and balmy. The trees swayed back and forth in a gentle breeze. The sweet fragrance of the flowers was wafted to us on the wind. Birds sang in the leafy tree tops. Little children played by the wayside. We said to ourselves, This is indeed a beautiful world, notwithstanding the effects of the curse.

"With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, 'The city, the great city, it's coming, it's coming down from God out of heaven,' and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

"I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade.' Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts,—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, 'We will dwell safely in the wilderness, and sleep in the woods.' We passed through the woods, for we were on our way to Mount Zion."

God's children are strangers and pilgrims on this earth. Like Abraham, the father of the faithful, we sojourn in this earth "as in a strange country," and like him we look "for a city which hath foundations, whose builder and maker is God." If we are true children of faith, we shall be blessed with faithful Abraham in the inheritance of the promised seed; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." May we, like the children of faith in every age, "desire a better country, that is, a heavenly." Of this class we read, "Wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

F. M. W.

ALWAYS TRIUMPHING

WHILE the Christian life is one of continual striving, it is also a continual victory. It is a battle and a march; there need be no retreat.

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2: 14.

Note, we are to triumph always, every hour and every day. With our face to the foe, we are to lay siege to the intrenchments of the enemy, and by faith plant the banner of

Prince Immanuel on the ramparts, and keep it there. We need never surrender conquered territory. No matter how fierce the assaults, we can overcome, for we fight a conquered foe. Of our Captain it is said that, having "spoiled principalities and powers, he made a show of them openly, triumphing over them." Col. 2: 15. Jesus never retreated. He made no provision for his children to retreat; he provided no armor for the back. We are to face the foe, and triumph always.

Paul draws his metaphor from the ancient Roman triumph. As a general returning to Rome from a war of successful conquest waged against some other nation, caused the captive kings and princes and the lines of prisoners to march before his chariot as he ascended the Capitoline Hill, so Christ, in his mighty conquests in the world, gathers to himself prisoners of hope, bound together by the ties of the gospel. Paul recognized himself as one of these. Each of us can be another, and with Christ triumph daily.

"Those whom Jesus leads in triumph share his triumph. They may be a spectacle to angels or to men. Sometimes in the stocks; often accounted the offscourings of all things; yet, in the spiritual realm, they are made to triumph always. Conquered, they conquer; enslaved, they are free; lost in this world, but in the front rank of heavenly society. Poor, beaten, vanquished soul, lift up thy head and rejoice; for if thou art conquered by Jesus, thou shalt always be made to triumph."—Myers.

"But," you say, "you do not understand my circumstances. No one can live in the neighborhood where I do, or in the family where I am, and live a triumphant Christian life." But the text says the saving power of the grace of Christ is made manifest "in every place." "Every place" takes in the place where you live. So there is power in this scripture to enable you to triumph daily in the circumstances which surround you. This is the promise of God to you. Faith makes it a fact in the life of all who believe it.

"But," you say, "I am so weak." Certainly; but we read of those who "out of weakness were made strong." Heb. 11: 34. "When we were yet without strength," Christ died for us. Rom. 5: 6. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31.

How cheering to know that in the closing struggle of the last days it is our privilege to be strengthened with omnipotent power, and thus continually triumph in the Lord!

G. B. T.

VERY PROBABLE

IN a recent number of the *Temple Review*, Dr. Russell H. Conwell gave expression to the following:

"As a Baptist Church, we believe in certain principles; we believe in freedom, we believe in equality, we believe in the democracy of mankind; and yet who knows but that some other denomination, with all its mistakes and wrongs and prejudices, may be nearer right than we?"

The Baptist Church through the years of the past has stood for many excellent principles of truth. They have been the conservators of Bible doctrines which have been discounted by the majority of the Christian world. They have stood among the ardent defenders of liberty of conscience, and have accepted persecution rather than yield what they believed to be right.

But this excellent record by no means argues that the Baptist Church is in possession of all the truth, and we are glad to see that one of its leading representatives is sufficiently frank to acknowledge this.

Many of the fathers in the Baptist Church were zealous sticklers for the perpetuity and integrity of the great moral law. They failed, however, wholly to recognize its claims, and this great historic church today is trampling underfoot the Sabbath of the Lord. We would suggest to Dr. Conwell that in his relation to this important Bible truth he take an advance step, which he might do, and at the same time be entirely consistent with the past profession of his church. Similarly, we believe that he might find additional light in the study of the subject of conditional immortality, as clearly taught in the Scriptures of truth; also in studying the prophecies relating to the coming of the blessed Lord.

It is a sad condition when either a Baptist or a Seventh-day Adventist comes to feel that he knows all there is of divine revelation. This attitude closes the door against further growth and progress. Let us stand staunchly for the truth of God as revealed in his Word, at the same time keeping our hearts and minds open to the leading and teaching of the Holy Spirit, for deeper knowledge and greater fullness.

WHAT we call little things are merely the causes of great things. One simple black speck may be the beginning of a gangrene, of a storm, of a revolution. From one insignificant misunderstanding hatred and separation may finally issue. An enormous avalanche begins with the displacement of an atom.—*Amiel*.

Bible Studies

ALL GOSPEL TRUTH CENTERS IN THE LEVITICAL SERVICE

MRS. S. N. HASKELL

"In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly."—*"The Captivity and Restoration of Israel,"* pp. 684, 685.

The entire gospel is embraced in the work of Christ as "redeemer, priest, and king," and in the purifying of the universe from sin and sinners. Every gospel truth centers in the sanctuary service, and radiates from it like the rays of the sun.

Sabbath

Others preach the great antiquity of the Sabbath. We recognize that truth, but we also present the Sabbath as the center of the great reformatory work going forward in the earth during the investigative judgment, bringing out a people prepared to meet Christ when he comes from the heavenly sanctuary. Rev. 14:12; 12:17; Isa. 58:12, 13.

The Law of God

The ark, which was made to contain the tables of the law, was the center of the sanctuary service. Deut. 10:1-5. It was the first article of furniture mentioned when instruction was given for building the sanctuary. Ex. 25:10. Every sacrifice slain taught that the broken law demanded the death of the sinner (Rom. 6:23); and the fact that sacrifices were required, taught the perpetuity of the law.

Second Coming of Christ

The crowning service of the entire year was the day of atonement, when the high priest removed the sins from the sanctuary and placed them upon the head of the scapegoat. When the high priest, clad in "other garments," came out to direct the work of cleansing the court, he was no longer a sin bearer; for the sins had been placed on the scapegoat. So Christ, when he comes to the earth, will "appear the second time without sin unto salvation." Heb. 9:28. Seventh-day Adventists are looking for Christ to come from the heavenly sanctuary.

Millennium

It is only through a study of the sanctuary and the threefold judgment that an intelligent knowledge can be obtained in regard to the work of the thousand years. Other denominations have built many theories in regard to the millennium, but only in the

light emanating from the sanctuary can we have a correct view of it. It forms a part of the great antitypical day of atonement, and is the center of the threefold judgment.

The New Earth

A portion of the blood of every sin offering was poured upon the ground at the base of the brazen altar in the court. Lev. 4:7, 18, 25, 30; 5:9. Sin has cursed the earth. Gen. 3:17; 4:11, 12; Isa. 24:5, 6. This curse can be removed only by blood, and it must be the blood of the same class that committed the sin. Num. 35:33. Christ became one of the human family, that he might have the right to redeem. Heb. 2:14-17. As the blood of each sin offering was poured upon the sin-cursed earth, so the blood of the world's Redeemer fell upon the ground. Luke 22:44.

The continual burning of sin offerings on the brazen altar caused ashes to accumulate, and these were placed on the east side of the altar. Lev. 1:16. It is definitely stated that when the priest removed the ashes from the altar and put them at the side of the altar, he should wear the priest's garments. Lev. 6:10. But when the time came to remove the ashes from beside the altar, the priest laid aside his priestly garments, and clad in "other garments," he placed the ashes in "a clean place" without the camp. Verse 11. Thus continually was kept before the people the purifying of the earth by fire. Mal. 4:1-3.

Fate of the Wicked

David says: "As for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. . . . Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction." Ps. 73:2-18. As David stood in the court of the temple and saw the fires continually burning that which typified sin, he understood that the wicked would be destroyed. The fat of every sin offering was burned upon the brazen altar. Lev. 4:8-10, 19, 26, 31. As David beheld the burning fat, he exclaimed, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

Life Only Through Christ

"The details of the everyday life of the ancient Israelite were under the direction of God. His food, his dress, his planting and building, his buying and selling, were all regulated by the laws of Moses. To the careless reader these requirements may seem but a collection of meaningless forms and ceremonies; but to the student of Scripture, who is watching for the steps of his Master, each Levitical law was a reflector,

giving him precious rays of light from the Sun of Righteousness."—*"The Cross and Its Shadow,"* p. 274.

To the careless reader the cities of refuge of ancient Israel meant simply protection for the guilty until a fair trial should be given him; but the laws regulating the cities of refuge taught life only through Christ. When the murderer reached the city, he confessed his sin. He was to "declare his cause in the ears of the elders of that city," before he was taken into the city. Joshua 20:4. The murderer was to remain in the city "until he stand before the congregation for judgment, until the death of the high priest." Verse 6. If the slayer at any time went outside the city of his refuge, he could be slain by the avenger of blood. Num. 35:26, 27. Within the city was life; outside the city was death. A beautiful type of remaining in Christ! "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Upon the death of the high priest the slayer could return to his possession. Joshua 20:6. Our High Priest will not die; but when he ceases to be high priest, then that one who has remained hid in Christ will be righteous forever. The adversary, the devil, as a roaring lion, walking about seeking whom he may devour (1 Peter 5:8), will have no power to harm his soul or take his life.

Righteousness by Faith

Righteousness by faith was taught in many ways. Each sinner who presented his offering before the Lord had to exercise faith in the officiating priest. The sinner could not look within the holy place, where the priest presented the blood of the sacrifice or ate a portion of the flesh. He must through faith accept the fact that the blood was presented, and his sin forgiven. Lev. 4:31.

The cloud of incense which covered the priest as he entered the holy of holies, and shielded him from death (Lev. 16:13), was but a type of the real robe of righteousness which covers the repentant sinner.

Ministration of Angels

The golden cherubim above the mercy-seat, with their faces turned toward the law, showed the interest taken by the angels of God in the service connected with that holy law. Golden cherubim were inwrought by cunning embroiderers in the ceiling and veil of the sanctuary. In Solomon's temple all the walls of the house were covered with carved figures of cherubim. 1 Kings 6:29. Thus faintly was represented the myriads of angels that assist in the heavenly worship.

Judgment

All the work of the sanctuary centered in the judgment; but as so much space in previous articles has been devoted to this subject, it will not

be necessary more than to mention it here.

Tithing

God never designed that his workers should beg for their living. He reserved one tenth for himself, and directed that his money should be used to support those who ministered about the holy things of the temple. Num. 18:26; 1 Cor. 9:13.

When the tithe was withheld and those who should have devoted their time to advancing the Lord's work found it necessary to labor for their own support, his work was hindered, and the house of the Lord was forsaken. Neh. 13:5-11.

Organization

Order is heaven's first law; and everything connected with Israel, their camping and marching, was done in perfect order. Each tribe had a special place assigned to it, and all followed the directions given.

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and lastly, officers who might be employed for special duties."—*"Patriarchs and Prophets,"* p. 374.

Health Reform

God has always regulated the diet of his people. The only restriction placed upon our first parents in Eden was on diet. While the fruits, grains, and nuts in their profusion were given them for food, one tree was denied them. Gen. 1:29; 2:17. God not only commanded them not to eat of it, but placed death as the penalty for disobedience. The devil persuaded Eve that God did not mean just what he said. Satan argued that to partake of the forbidden food, instead of injuring them, would improve their condition. Gen. 3:1-6. He is presenting the same arguments to humanity today. "One of the strongest temptations that man has to meet is the point of appetite."

When God brought the children of Israel out of Egypt, he gave them a pure diet, "bread from heaven."

"God might as easily have provided them with flesh as with manna; but a restriction was placed upon them for their good. It was his purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden."—*Id.*, p. 378.

After they reached the Promised Land, they were strictly forbidden to

eat any of the unclean animals. Leviticus 11. Blood and animal fat were also forbidden. Lev. 17:10-14; 3:17; 7:23-27. God never allowed man to eat blood. When flesh was first permitted to be eaten, the Lord said, "Flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4.

Satan has always followed humanity with the argument that their physical condition requires a different diet than the one God desires them to have. But God will close his work with the same principles with which he started it in Eden.

During the typical day of atonement the congregation were required to afflict the soul. Lev. 23:27, 29. When Ezra and his company wished to afflict themselves before the Lord, they fasted. Ezra 8:21. Isaiah also regarded afflicting the soul and fasting as synonymous. Isa. 58:3.

"The whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*"The Great Controversy,"* pp. 419, 420.

The day of atonement was a fast day. During the twenty-four hours of the typical day of atonement, each member of the congregation was to be complete master of his appetite. In the antitypical day of atonement each member of the true church will be master of his appetite. Health reform is a part of the great judgment message. It is a message due to the world in the antitypical day of atonement. It cannot be lightly regarded by those who hope to pass the test of the judgment bar of God.

Dress Reform

God always designed his people to dress differently from the world. In the consecration of his family to God, Jacob saw the necessity of putting away their ornaments and changing their garments. Gen. 35:1-4. Anciently God designed that the dress of his people should remind them of the law of God. They were not to dress after their own hearts and after their own eyes. As at the present day, it required trust in God to ignore foolish fashions (Isa. 3:16-26) and dress in harmony with God's will (1 Peter 3:3-5).

Christian Education

The entire arrangement of the Levitical service was designed in such a manner as to arouse the interest of the children. After planning the Passover service, the Lord instructed the parents what to say when their children should ask, "What mean ye by this service?" Ex. 12:26, 27; 13:8, 9. The children were directed to ask instruction not only of parents, but also of the elders. Deut. 32:7.

When Israel had passed over Jordan, stones were taken from the midst of the river and kept for the purpose of causing the children to ask, "What mean ye by these stones?" This would give parents an opportunity to tell their children of the mighty mir-

acle. Joshua 4:5-7. Much of the sanctuary service was so arranged as to attract the attention of the young and cause them to ask questions. The instruction of the children was not to be neglected. Deut. 4:9, 10; 6:7-9.

In the schools of the prophets, together with other instruction, the pupils were taught sacred history, sacred music, poetry, how to pray, and how to exercise faith. While attending school the students paid their way by tilling the soil or by other mechanical labor. These schools properly developed the physical, moral, and mental faculties of the students. (See "Patriarchs and Prophets," pp. 593, 594.) Youth educated in the schools of Israel were not inferior to the youth from worldly schools. Joseph taught wisdom to the senators of Egypt. Ps. 105:22. The Hebrew captives taken to Babylon were youth "skilful in all wisdom, and cunning in knowledge, and understanding science." Dan. 1:3, 4.

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—*"Early Writings,"* art. "The Messengers," par. 6.

QUESTIONS

1. In what phases of Christ's work is the entire gospel embraced? How do Seventh-day Adventists present the Sabbath? What was the center of all the sanctuary service? What two facts in regard to the law were taught by the sacrificial service? Show the connection between Christ's second coming and the sanctuary service.

2. Of what is the millennium a part? Explain how the redemption of the earth was taught by the blood of the sin offering being poured upon the ground. How was the same truth taught in the disposition of the ashes from the brazen altar? What did David learn of the fate of the wicked from the sanctuary service?

3. How much of the everyday life of the Israelites was regulated by the laws of Moses? Relate how life only through Christ was taught by the laws regulating the cities of refuge. What did the sinner in the ancient sanctuary service have to accept by faith?

4. How were angels represented in the sanctuary and temple?

5. How did God provide for the support of those who did the service of the temple?

6. Give the plan of the organization of ancient Israel.

7. What was the only restriction placed on our first parents? What argument has the devil always used against man's accepting the diet given by the Lord? Why did God give Israel manna in the wilderness? What class of food has God strictly forbidden? What was required of every member of the congregation on the typical day of atonement? What is expected of all on the antitypical day?

8. How does God expect his people to dress?

9. Give the plan of teaching the children under the Levitical service. What was taught in the schools of the prophets? What is said of the education of the Hebrew youth that were taken into captivity?

10. What three important points are gained by the study of the sanctuary? What is the principal subject upon which the messengers should dwell?

GENERAL ARTICLES

THE FAITH THAT WILL STAND THE TEST

MRS. E. G. WHITE

(From the REVIEW of Jan. 10, 1888)

THE time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the Word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land.

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt.

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his Word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his Word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we

are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High.

The apostle says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again he says, "Alexander the copersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words."

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself.

Every warning for this time must be faithfully delivered: but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,—"It is written."

We should learn to use the Word of God skilfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a

form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men.

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee are fallen upon me."

Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned."

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit, which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves.

(To be concluded)

HOW TO LIVE—NO. 2

PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

ACID fruits may be eaten at the beginning of a meal that is largely made up of meats, or throughout the meal if one desires to do so. Acid or subacid fruits eaten at the beginning or during a meal that is made up largely of starch, as is customary, will retard or arrest starch digestion. Acid neutralizes the action of the saliva. It is advisable therefore, as a rule, to reserve the acid or subacid fruits to the close of the meal. Starch that is well baked and thoroughly masticated will be changed to sugar in three or four minutes by the ptyalin of the saliva. Starchy foods should not, as a rule, be eaten in the form of hot biscuits, mushes, or underbaked white bread. If mushes are eaten, they should be given sufficient mouth treatment. Something which requires mastication should be eaten with them to stimulate the flow of saliva and aid in the digestion of the starch.

The one who eats largely of meat can drink a goodly amount of water with his meals. It may even be beneficial for him to do so, especially if he has a high degree of acidity, a condition which is common among meat eaters. It is quite different with the one who subsists largely upon starchy foods. He must moisten his food with saliva. The free drinking of liquids with meals is an injury to digestion.

Frequently too much sugar is added to the starchy foods. This favors fermentation; especially is this the case when milk is also added. Starchy foods are often made into unwholesome puddings, pastries, etc. These delicacies appeal to a perverted palate. They are deceitful meats. It is best to use them merely as relishes, if at all.

False witness has been borne against foods containing starch. The trouble is not with the starch; it is with its preparation and combination. If more well-baked cereal foods were eaten, and good well-baked whole-wheat, rye, or Graham bread took the place of the underbaked white bread, a much better state of health would be enjoyed, and less effort would be required in the cultivation of a sweet disposition. Much of the despondency and irritability which lead men, women, and children to say and do that which they should not, may with a little effort be traced to carelessness in the selection and preparation of building material for the body and mind. Much of the unpleasantness in homes is due to a lack of knowledge as to how to eat and drink to the glory of God. If wives and mothers would give more thought and study to the problem of preparing wholesome, palatable, and attractive foods for their families, and the members of the fam-

ily would give more thought to mastication and proper food combination, many of the jars which not infrequently end in divorce, might be avoided.

Daniel purposed in his heart that he would not defile himself with the king's meat nor with the wine that he drank. He requested of the prince of the eunuchs that he might have pulse to eat and water to drink. Daniel made the Word of God his study, and ate the foods which were given to man in the beginning. The blessing of God rested upon him. "Eat ye that which is good, and let your soul delight itself in fatness," is the word that comes to those who are complaining of leanness of soul.

We breathe less and eat more than we should. The foods are incompletely oxidized, or burned. The clinkers and cinders which are left clog the living furnace. The fires burn low, and lack of energy and confused thinking are the result. That feeling of weakness so common among men, and the drowsiness and inability to do, are more apt to be due to overfeeding than to underfeeding. "Idleness and fulness of bread" are frequently associated.

The human body is a furnace. Food is its fuel. The food taken into the alimentary tract is dissolved and absorbed, and conveyed by the blood stream to the tissues and glands of the body. Here it combines with the oxygen taken in through the lungs, and oxidation takes place with the production of heat and energy.

Exercise creates the demand for air. It opens the drafts to the furnace, causing the fire to burn briskly. This results in complete combustion of the fuel, with a minimum of incompletely oxidized products—uric acid, etc.—left behind to accumulate. The man who works hard can utilize more fuel than can the one whose habits are sedentary.

Furnaces corrode, the flues need in time to be repaired. The human furnace wears, but is capable of making its own repairs if it is supplied with the needed repair material. It is quite important to know something of the composition of foods, so as to supply the materials for producing heat and energy and for tissue repair in about the right proportions to supply the body's needs. Some foods contain more of the repair material than is needed, and some less. Every one should understand how to combine foods to make a well-balanced meal.



THE TWO INFLUENCES

GEO. O. STATES

FOR a number of years my health has been such that I have attended our Sabbath school but little; I have also been able to read but little. Of late our home has been in Cedaredge, Colo., only a few rods from our

church. My wife has usually remained at home with me. A recent Sabbath was a beautiful day, and I persuaded her to attend the services. Soon after being left alone, my mind reverted to my many years of hard labor and the sacrifices I had made to establish the work in western Colorado and other new fields, and I compared the conditions existing then with the easy time some of our ministers have now. The first thing I knew one of the fallen angels suggested that it would have been much better for me to give my time in the early days to making money. Then I could have had a source of income now, instead of drawing from the sustentation fund.

Deciding that these suggestions were from beneath, I took a walk, visiting a family in which there was sickness. I had a good visit, and talked of the blessed time when "the inhabitant shall not say, I am sick;" and of that blessed land where "the people that dwell therein shall be forgiven their iniquity." I remained as long as I dared, talking of these precious truths, and of how fast the prophecies are being fulfilled, and how important it is for us to get ready for what is just before us, in the way of trial and victory.

That night there were to be some interesting exercises at the large hall, and some of our children came to see if their mother would not go with them. I told her I could stay alone, and probably would soon be in bed. Soon after being left alone, one of the good angels that "encampeth round about them that fear Him, and delivereth them," brought before me how good the Lord had been to this people for over sixty years,—years that I can remember,—and while no doubt some now are having an easy time and do not realize what others went through in establishing this work, yet this is the third angel's message, and God is leading it, and the truth is going to bring out a people for translation.

Being entirely alone and not afraid of any comments, I got my songbook and sang, "Wonderful Peace," No. 210, "Christ in Song." It certainly seemed to me as I sang those inspiring words that the room was filled with heavenly beings, and I sang several of the old songs that we used to love in the early days of the message. Before I realized how time was passing, it was nearly ten o'clock. Then I retired and had a good night's rest. The next day, as my mind was dwelling on the manner in which God has led this people for so many years, I turned to "Testimonies for the Church," Vol. I, pages 179-184.

What I read proved such an inspiration to me that I decided to write it down to help my dear brethren and sisters who possibly may be passing through severe trials.

"The Shaking"

"Nov. 20, 1857, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over his people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them, to scatter the thick darkness.

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness of the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

"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, and all that truly receive it, will obey it and be purified.

"Said the angel, 'List ye!' Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels round them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. 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. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent,

who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, but their numbers were immediately made up by others taking hold of the truth and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

"I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. 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.'

"Great power, was with these chosen ones. Said the angel, 'Look ye!' My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion was on every side. I saw measures taken against this company, who had the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not. I heard these words: 'Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people. Deliver us from the heathen round about us. They have appointed us unto death; but thine arm can bring salvation.' These are all the words that I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

"Soon after they had commenced their earnest cry, the angels, in sympathy, would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, 'The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.'

"Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear.

"I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance.

"Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory.

"The graves were opened, and the saints came forth, clothed with immortality, crying, 'Victory over death and the grave!' and together with the living saints they were caught up to meet their Lord in the air. While rich, musical shouts of glory and victory proceeded from every immortal tongue."

"No matter how small the thing to be done, there is always a best way of doing it. And there has always been a great demand in the world—never greater than today—for men who do whatever they do in the best way."

THE BENEDICTION OF MOSES

W. LEE HARDIN

"THE eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." This expresses the sum of all the blessings that had gone before, and for God's people now, as then, the words are very precious. Israel for forty long years had wandered homeless in the desert, and now the good news is come, that the eternal God is to be their dwelling place. Often they had been tempted to doubt whether God was really with them or not, and now, with the trials of half a century pressing hard, and their leader about to leave them, they are comforted with the assurance, "Underneath are the everlasting arms." They look forward to the Promised Land, but only after a terrible conflict will they be able to reach their final home. They must meet their enemies, the giants, but God has promised that he will be with them, and fight their battles.

"He shall thrust out the enemy from before thee; and shall say, Destroy them." The blessing was complete; everything Israel most needed was there,—an unchangeable abiding place, where no evil could befall them, an everlasting arm to sustain them, a Leader whom no foe could withstand. It is in that sense the words become as full of meaning to us as to the Jews.

The eternal God is our dwelling place, and it is in him we live and move and have our being. Through union with Jesus we are "hid with Christ in God." Paul spoke truly, and does not the lesson come home to us who profess Christianity? In sorrow and in the hour of weakness we draw near to him who is "a very present help in trouble," but we forget that God has just as much to do with us when our sky is clear and life goes well. In palmy days we forsake him and choose to walk alone. We make God our refuge, but we forget he is our "dwelling place." He is our hiding place, but we do not remember that he is our home.

Would not life be different if we could but realize that we are always in the presence of God, that he will sustain us if we cast our burdens upon him, and that he will never leave us nor forsake us? When trials come, hopes expire, and despair rises in the heart, it is hard to realize that God is with us. Has he been kind? Is his arm beneath us? Sometimes here we are tempted to answer No, but we shall answer Yes when we stand in our lot "at the end of the days." Indulgence is not kindness, and God's kindness may take forms that surprise us. In the heart of his surest judgments there is mercy; in the bitter spring there is healing water. "The eternal God is thy refuge, and underneath are the everlasting arms."



THE WORLD-WIDE FIELD



MURDERED FOR WITCHCRAFT

ORNO FOLLETT

THE Navajo tribe of Indians, far famed for the blankets made by them, is the largest remaining uncivilized Indian tribe in the United States. Their number is variously estimated at from thirty to forty thousand. They live in New Mexico, Arizona, Utah, and Colorado. Probably not more than fifty have thus far been converted to the Protestant faith.

The pagan Navajos are very superstitious. It is claimed they will not touch or bury their dead. They will not kill a snake, a coyote, or a bear. The coyote, which often eats their dead, is supposed by them to be the reincarnation of deceased ancestors.

Fear of *chindees* haunts them from the cradle to the grave. Sicknes is supposed to be caused by evil spirits; and native priests, or medicine men, are employed to drive the devils out of the sick.

Sometimes one of their number is suspected of bringing sickness, disaster, or death upon others through witchcraft. A Navajo was suspected of "witching" two other Navajos' lives away, and of nearly getting a third. Relatives of the victims proceeded summarily to chop off the "witch's" head.

We are not surprised to learn of such horrible deeds committed in far-away heathen China. But listen! right here in New Mexico are souls as truly heathen as may be found in China or darkest Africa.

Thoreau, N. Mex.

SOLUSI MISSION, SOUTH AFRICA

R. P. ROBINSON

God is very good to us here at Solusi, and for his many blessings we indeed thank him. Just three years have passed since we came to Solusi, and though this climate is very trying, we have enjoyed our usual health and vigor, practically the same as before we came. It has been the most strenuous three years of our lives. That for which we are most thankful is that God has blessed our efforts.

It has been a great help and blessing to us, as new recruits, to have the privilege of working with such tried and experienced workers as Brother and Sister W. C. Walston.

Two weeks ago we returned from a two months' holiday down at the Cape. This was the first time we had been away from the mission since we came. We certainly enjoyed the

change and the ocean bathing and breezes.

The past year our school has been filled to the limit of its capacity. That means that the other branches of the mission work also have been taxed to the fullest extent.

The natives, especially the young men, have a great desire for an education. The desire to attend school is usually the motive that brings them to the mission. The school that is the most thorough in its work is the one that will be well attended. We have studied the needs, and have tried in every way possible to build up the school work and make it strong in every branch. God has blessed our efforts to the extent that our school is full all the time, and we often have to refuse admittance to boys and girls. There are more than one hundred in attendance at present.

The school is really our first point of contact. But it is a means to an end, the same as the industrial part of the mission. By every word and act we try to teach religion in the arithmetic classes as well as in the Bible classes. We endeavor to teach Christianity in harvesting mealies, or in spanning oxen, as well as in teaching a Sabbath school class.

As a result of our work this year, God has given us twenty-nine precious souls. These were baptized a few weeks ago. We had a baptismal class of forty, but after examining the candidates, we advised ten to go into the next class. One candidate was taken sick just before the baptism and could not be present.

In basket and store we have also been blessed. When we had special prayer for rain last year in the midst of a severe drouth, our heavenly Father sent it to us in time to save our crops. This resulted in giving us a thousand bags of mealies when all around us the crops were a failure. A repetition of practically the same experience came again this season. At present our mealies promise another good harvest. The yield two

years ago was more than a thousand bags. These temporal blessings, coming as they have at a time when the funds at home were low, have indeed been a great help to us financially.

At this writing (April 1) Brother and Sister Walston are down country taking their two months' holiday, also attending the Union conference and camp meeting at East London. At the close of this meeting, Elder U. Bender, the superintendent of our Rhodesia-Nyasaland Mission, will remove to Bulawayo.

MISSIONARY WORK AMONG THE INDIANS OF THE HIGH ANDES

(Concluded)

F. A. STAHL

HERE on these high plateaus we found a needy field. The sick and



Navajo Indian Woman Weaving

the dying were there, and everywhere was the need of the Saviour. The sick were treated, the people were prayed with, and taught about the pure, loving Jesus. The Indians soon began to see that Jesus had been misrepresented to them.

Day after day the work went on, and soon Indians from distant places sent in calls for help. When we responded to these calls, we found the people waiting with their sick. No time would be lost. Every one would be put to work doing something. Hot water was needed, also cold. Wounds had to be washed, treatments given, medicine dispensed, and directions given how to care for the sick.

After the sick had been cared for, a meeting would be held. All were

eager to hear and be taught God's Word. Then the people were invited to attend the Sabbath meetings. And thus was the work built up. Some days several companies of this kind were visited, tiring out three horses.

The Sabbath attendance has increased from fifty to more than six hundred. For the first year and a half, we held our meetings in the open air—in the hot sun, in the cold winds, and at times in the rain. At the first baptism there were eighteen candidates; the second, forty; the third, seventy. Now, by the blessing of the Lord, there are nearly four hundred members at this one place.

We have two other stations, and churches have been organized at these and other places. Money has been sent, and we now have two large church buildings. Each of these places has an organ, and the Indians are very happy, and no matter how it storms, the meetings go on just the same.

Other workers have joined our ranks, with the result that the work is going forward rapidly.

More men and means are needed to push the work. Money is needed to put our Indian brethren to work. They are willing; many already have left their farms and are ready to go out. God has impressed their hearts, and they do splendid work.

Many times our hearts have been cheered because our faithful brethren and sisters in the homeland have come nobly forward with their means, making it possible for the Mission Board to pass on to us reinforcements. Many times we have been strengthened by receiving this notice from them, "We are praying for you."

A few more strong efforts, perseverance in prayer, generosity in giving, and all will be warned, and Jesus will come to take us home with him. May God bless his people so that they will be strong to finish the work.

On my return from Lima I found work piled up for me,—visits to make, people to meet, and sick to treat. The work is going forward, all the while amid persecution. In the district of Moha there are wonderful openings. This is the district of the "broken stone" pledge, and I hope to visit it before long.

Our trust is in God. He is going before us, and these hardships, although they wear on us, are good for us after all. The new workers are young, and perhaps would not sense the greatness and solemnity of this closing work if it were not for the dangers. How many times the servant of the Lord has spoken of this time. These things bring us close to God and close to one another. When the workers prepare to go out in these new places, they do some earnest praying. We unite in praying, and we often have special prayers.

We are so thankful for the arrival of new workers. I am glad to say

there is harmony, and that God is blessing in every way.

God is putting it into the hearts of the people to "flee from the wrath to come." Sometimes we are overcome as we think of the dying world and the thousands who know not God; and when some of these needy ones come to us with such longing looks, when they come to us pleading and pleading, "We want to know the precious things of God," it breaks us all up. We look at our small force and begin to plan to send help, but find that we cannot answer all the calls, so bid the people to be patient.

For my part, I would not dare to leave. I am glad to say that I deem it a blessed privilege to work for God in this part of the great field.

◆ ◆ ◆ "COME OVER AND HELP US"

PEARL WAGGONER-HOWARD

Of one blood our God has made them,
White and yellow, black and brown,
Scattered o'er the widespread country,
Grouped in village or in town.
And they all, whate'er the color,
Know like needs as you and I,
Feel like us the love and heartache,
And like us must live and die.

Like to us, yet with a difference,
Knowing not the truth we love,
Having not the hope to cheer them
Of an endless life above.
What if ours were such an outlook!
Not a Bible could we read,
Hopeless, knowing not the Saviour,
Knowing not where life would lead!

Is it naught to you, O Christian,
That your brother knows Him not?
That your sisters long for comfort,
Groaning 'neath their piteous lot?
What if "helping" should mean leaving
Cherished homeland? He whose name
You have taken and would follow,
For your sake has done the same.

"Come to us! Come o'er and help us,
For we're, oh, so far behind!
We would know the Father's precepts,
But are ignorant and blind."
Such the plea, as we have heard it,
From Peruvian Indian chiefs;
Such the heart-cry yet of thousands,
Tiring of their dark beliefs.

If you've heard the "Come" of Jesus,
And his rest has filled your soul,
Can you fully rest while millions
Likewise long to be made whole?
"Come!" the cry rings ever stronger,
Nor can you know rest indeed,
Till you share your wondrous blessings
With these souls in deepest need.

Come, O come, with hearts of pity;
Come, O come, with hearts aglow,
Spreading good news of a Saviour
Where is now but blackest woe;
And reward most great and lasting
Will be yours when you shall see
This same host of dusky brethren
Saved to all eternity.

Peru.

◆ ◆ ◆ THE DELEGATION FROM MOHA DISTRICT

MRS. PEARL WAGGONER-HOWARD

AT the request of Brother Stahl, I am writing an account of an interesting interruption made in our mission life one morning, which will doubtless be of interest to the folks in the homeland. It really should have been

written before, as the circumstance took place the morning of March 6,—just a month ago,—but the writing has been put off, as somehow we are always busy.

Mr. Howard was up at the medicine house, and I was writing, when Brother Stahl called us to come down to the church for a few minutes. He stated that a delegation from the great district of Moha had arrived, to plead again for one of our workers to be sent to their section. Since we have been here we have seen several such delegations, in numbers of two or three or five, but we were now to be witnesses of one composed of twenty-two Indians.

Followed by the other mission workers, we entered the church. Though previously told what to expect, I never imagined twenty-two could form such a large-looking and interesting congregation. Seating ourselves on the edge of the platform near Brother Stahl, we had good opportunity to study them, standing closely around. From young boys, apparently still in their teens, to aged men, in their quaint garb different even from the Indians of this district, with good faces, though still bearing many marks of heathendom, they certainly made an interesting picture. And when we learned that some of these same men were here a year ago, pleading for help and for the gospel, and that at that time their mouths were yellow and dripping from the filthy coca habit, we were more than ever interested in their plea, seeing the wonderful change that had already taken place in them. Having been told they must clean up and give up their coca (which holds so dear a place with every Indian) if a missionary should go among them, it was touching to see their strong desire for a worker, as manifested in their effort to live up to all the light that had come their way. And if faithful to the little light they have, we could not help querying, what will be the result when they come to see the light in its fulness? Surely we do not have to spend weary months *hunting* for some one desirous of our message, as so many missionaries have done in the past. The fields are "white already to harvest," and we find the outlook an encouraging one.

The "few minutes" we were asked to spend, extended to hours, but we have rarely attended any meeting of such interest, informal though it was. Many times it was difficult to keep back the tears, on account of the intense earnestness with which they pleaded their cause. And indeed their very presence, having come barefoot, through rains and rivers, over stony roads and mountains, a full four-days' journey, was the greatest plea of all. Just the day before this, a company of three Indians on a similar errand had left us. But not content with sending once or twice, nor

growing discouraged as they have been made to wait so long, they continue to send their best men and chiefs until their plea shall be answered. If all our people were half as persistent in waiting upon the Source of light, and in seeking more light from the Word of God, what power would attend our work throughout the earth! We think we came to teach the Indians, but really it seems as if we are learning new lessons from them all the time.

We have so often wished, and even expressed the wish, that our friends, and especially the young people in our home churches, might with us have had the privilege of viewing the rude table in the center, chalk-marked and dotted, made to serve as a map of the district from which our visitors had come. It was the pivot for all eyes, and as we occasionally lifted our eyes from it to the eager faces around us, we could see the importance they attached to their journey. Their one great desire seemed to be that they should not be denied a mission.

Eleven provinces or small districts are now open for our work in the large district of Moha. The "broken stone" district lies on the outskirts of the Moha district. [We are not told in this letter whether or not Brother and Sister Howard took with them the other half of that broken-stone pledge. This we shall learn later, as we have written them about it.] The twenty-two delegates came from nine of these smaller districts: three from the district of Paru; two from Muele; five from Oka Pampa (this is the district which has been calling for help the longest); Karskita furnished two delegates; Warya, two; Hiska Caya, three; Muchi, two; the large district of Huancane, one; Hinchu Pallo, two.

The chief from Oka Pampa, who was also present, informed us that he was already building a hut for the missionaries. During the deliberations and plans the advisability of a central station nearer the city of Moha and fifteen miles from Oka Pampa was considered. As this was located on the table map, the disappointment marked on his face was keen. Then as a center was also considered for his place, with a church, he fairly laughed aloud, pleased as a child. It was also arranged to place native teachers and schools in the various districts, until more white workers might be sent at some future time.

Before anything definite was finally decided, the questions were asked, through the interpreter, "How many will be good to the missionary and his wife if they should be sent among you? Will you protect them from enemies, love and obey them, carry them provisions and food? When evil reports are spread about the mission, will you stand by it and show the good it is doing?" When these

and similar questions were put to them, it would surely have done any one good to see the unanimous hand-raising that immediately followed. All began talking at once, nodding their heads vigorously, promising their utmost support and loyalty. They would do their best to dissuade enemies, would care for the missionaries' needs, would obey, and in case of danger would send telegrams, and they pointed out how they had their own method of quick and secret communication. The strain over, all seemed like laughing, gleeful school-boys with an unexpected holiday, as they felt they were now sure of receiving a worker.

As the business was practically over, and it was dinner time, soup was then served to the crowd, to which full justice was done. A picture was also taken of the group, including ourselves as prospective workers among them.

It has now been fully decided that Mr. Howard and I are to be the first ones to establish a mission station in that district, though the thousands of interested Indians in the Moha district and in the various provinces show a fruitful and needy field for many more workers. We shall settle at Oka Pampa, near the Bolivian border, where many of the Bolivian as well as Peruvian Indians may be reached by our work. Large congregations from the first have been promised by the chief, and we have no occasion to doubt his word, as it was near here that on Brother Stahl's visit a few months ago two interpreters were necessary, one standing out in the crowd, repeating the same things to those out of reach of his voice. We expect to leave for our new destination in about two weeks, in company with a mission boy and his bride, as our interpreter for the Aymara. Though we wish we had a large Spanish vocabulary and better use of the language, we are looking forward with eagerness to our new field, and know that since God has so guided us, we are sure of his presence and help.

We know it is the enemy's ground, and that we are promised a hard fight. But the Indians have already shown their determination, some of their number having been put in jail for building for us, and many having been persecuted and mistreated in various ways,—their cattle and property taken, threats made them, etc.,—to dissuade and discourage them from having us among them.

We so often wish that any young people in the States who think there is no place for them, or hardly know where to begin to do missionary work for the Master, might see the opportunities in some of these fields. There is no competition here, no chance of getting in another worker's way; and there is surely plenty to do. The work is ready and waiting, no need of spending strenuous days hunt-

ing those who are willing to hear, for the people all about us are hunting the workers. They are hungry and thirsty for the bread and the water of life. O, we wish more workers were here! Just to read about the need is nothing like being here and seeing it.

At the early morning midweek prayer meeting the following morning, several of the Moha representatives arose to speak of their need, and of their joy at the prospect of receiving the light. In the words of one of them: "We are glad we can have the truth among us too. We have been in darkness long enough, and want to know the way of God."

This report is longer than I intended, but the work here is an interesting subject, one to which our lives are devoted. We have many evidences that time is short, that the work is really God's and is going to be brought to a quick finish. We on these high plateaus appreciate your prayers, and trust they will continue for us and for the work in this needy field.

♦ ♦ ♦

Do not wear a scowl on your face. The skies are not only blue above you, but all the way down to earth. God rules, and will be master of every life condition, if you will suffer it. Talk hope, and wear a smile, and see how readily the crowd who pass will respond to the radiant joys of a hopeful and trustful presence. Plant the seeds of courage in human life each day. You can do it if you try; the work will grow into a habit if you persist in it. Cut the dirge out of the days, and strike the note of faith and hope. It will be better for you and everybody else. Talk hope. Heart, courage, and hope—let these be the dominant notes of daily life. This is what the Man of Galilee planted within the hearts of the ages. Go thou and do likewise. "Be of good courage," was his message. This is the word he is asking you to carry to some of his children each day.—*Selected.*

♦ ♦ ♦

If a recipe for true success could be put into a sentence, I believe it would run something like this: Growing a little every day, looking out upon life fearlessly and hopefully, doing with our might the common task that stands before us, trying to make ourselves good and other people happy rather than ourselves happy and other people good, treating duty as a friend rather than a master and work as a joy rather than a task, laughing often, worrying about nothing, and loving all men. If this does not bring success, it will bring something that is better, for it carries with it all that is best in life.—*Walter Taylor Field.*



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

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

THE CURE OF THE FIELDS

I WENT adown the great green fields,
Weary and spent with care;
My heart was sad, and my spirit had
A burden sore to bear.
But they led me to pray in their own grand
way,
And I left my burden there.

Great and green and calm were they,
And they bade me be at rest;
For God was above, and his wondrous love
In them was manifest.
And to me there came, at a tired child's
claim,
A benediction blest.

"Faith," said the grasses soft and low;
(O, but the sound was dear!)
"Hope," said the light of the sunshine
bright;
How could I choose but hear?
"Love," said each voice, "and so rejoice,
Child of the earth, nor fear."

I went my way from the great green fields,
And I left my sorrow there;
For they had taught my puzzled thought
The spirit of their prayer,
And I joyed to know that I could not go
Beyond our Father's care.

—L. M. Montgomery.

BE YOUR OWN MILLER AND BAKER

LAURETTA E. KRESS, M. D.

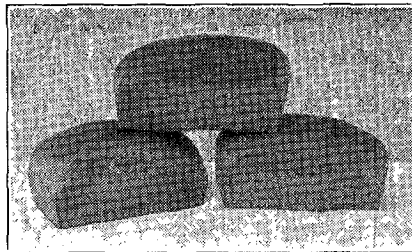
IN these days of high cost of living, the thrifty housewife desires to study economy and ways and means of providing the most wholesome foods at the least possible cost. Every housekeeper should know how to make her own bread. In the olden days a young woman was not considered qualified to take upon herself the responsibilities of married life until she could bake good, sweet, wholesome bread.

Civilization has brought about many changes in the methods of furnishing food for our tables. The time was when the wheat and other grains used in making bread were ground between two stones by the wife and mother; and this is still the custom among many of the uncivilized races of Africa and the islands of the Pacific.

As civilization advanced, this primitive method disappeared. The early settlers of this country carried the wheat from the farm to the old country mill, where it was ground between two huge stones. The flour they took back home was made from the identical wheat they had carried to the mill. Nothing was taken out of the grain. It was the whole-wheat

flour. Bread was then the staple article of food. Out of it were built the sturdy sons who felled the trees, cleared the land, and prepared the soil for the coming generations. They were men of vigor.

The old-fashioned mill has now been replaced by the roller process mill. A demand came for whiter flour, and gradually this demand was met. Each mill aimed to outdo the other in turning out the whitest



Homemade Whole-wheat Bread

product. To accomplish this, the outer portion of the wheat was removed; and in time the millers went so far as to bleach the flour that remained. The mills were catering to a popular demand, a demand not based on the wholesomeness of the flour, but merely on its appearance.

It is surprising how much dependence is placed on appearance in the selection of food, and how little thought is given to its wholesomeness. A young housewife who was making her first purchases for her new home selected all the foods to match the color of her dishes. She was no doubt very artistic, but was ignorant of the nutritive value of foods. While few go to such extremes, there are many wives who are governed wholly by appearance in the selection of foods for their husbands and children. The flour must be of the whitest, and the rice must have a pearly appearance.

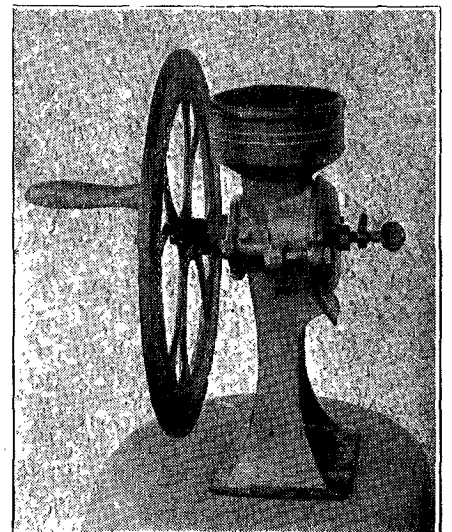
Today it is difficult to obtain whole-wheat bread. Bread is no longer baked in the home. In fact, home bread making is numbered almost among the lost arts. Not one woman in twenty knows how to bake a good loaf.

White bread is inferior to the whole-wheat product, not because it is deficient in gluten and starches, but because it has been deprived of at least three very essential elements. Seven eighths of the phosphorus, out of

which brain and nerves are formed, and eleven fourteenths of the potash and lime contents, out of which bone and teeth are built, are removed with the outer portion of the grain. There is another very vital product, called vitamins, that is removed in the process of milling the ordinary white flour. These elements, while present in only small amounts, are very essential to health. Their absence from the food is responsible for many ailments, the cause of which has heretofore been perplexing to the medical profession. Beriberi, pellagra, scurvy, and other constitutional diseases are traceable to a lack of these elements in the food.

A child fed largely upon white bread is likely to have a defective organism. The teeth are usually soft, and readily undergo decay. Indeed, the prevalence of dental decay may be largely attributed to the fact that the food eaten is deficient in the material out of which the body can construct teeth. America has the cleverest dentists in the world—because she has the best flour mills and the whitest flour. We employ dentists to patch up our teeth; while this is well, it would be better to aim at the removal of the cause of dental decay.

We purchased a mill called the Aeme Hand Grist Mill (medium size) of Sears, Roebuck & Co., Chicago, some time ago, and fastened it securely to a stand in the basement. With this mill we grind our own flour for bread. Our little son grinds the flour on baking days, while I make the bread. We find that the use of this mill minimizes the cost of living, besides furnishing for our house hold the sweetest, most wholesome bread, which is relished by all who partake of it. Flour that is ground at the modern mills is not merely lacking in the food elements mentioned,



The Family Mill

but it is also lacking in the sweetness found in freshly ground flour. Flour that has been kept for any length of time loses its flavor; especially is this so of whole-wheat flour. Exposed to the air, it becomes bitter and musty.

Whole-wheat Bread

To prepare the sponge, take four cups white flour, one medium-sized potato, and one cake compressed yeast. Peel and slice the potato. Cover with one cup of boiling water, and cook. When well done, turn the water remaining on the potato, while still boiling hot, into the center of the four cups of flour. Mash the potato well, and add to the flour. Mix the batter with lukewarm water to the consistency of cake dough, adding the yeast cake, which has been thoroughly dissolved in a little of the water. Let this sponge stand for two hours to rise, or until it is light and foamy.

When the sponge reaches this stage, add to it one tablespoonful salt, three-fourths cup sugar, three-fourths cup Crisco, and four cups whole-wheat flour, freshly ground. Mix well, and knead the dough into a smooth mass. A little white flour must be added to this dough in kneading it, and also to stiffen it sufficiently to make it the right consistency. The dough should be spongy, yet not too stiff. If it is not stiff enough, it will easily run over when molded into loaves.

Let this dough rise to twice its size, divide into four loaves, and place in baking tins. Let the loaves rise in the tins to twice their size, then bake in a moderate oven for one hour.

If your family has lost its relish for ordinary baker's bread, try them on this homemade bread. They will relish it, and bread will then become to them indeed the staff of life.

THE SOY BEAN

AGRICULTURAL experts are constantly on the watch for new foods, to supplement those already in use, and to add to our menus certain body-building elements in cheap and palatable form. Recently a great deal of attention has been given to the soy bean, which has been used as food for centuries in the countries of the East, but hitherto had been looked upon in the United States as fit only for cattle forage. Now it is declared to be in reality "the most nourishing of all beans," and is making a new place for itself as a palatable food for the white races. Authorities agree concerning soy beans, that—

"they furnish our bodies with fat and muscle-building material; they make an emergency addition to our daily food; and, most important of all, they can be used as a meat substitute. The fact that they contain no starch makes them valuable for invalids who cannot eat starchy foods.

"Soy beans may be made into soup; baked without the addition of fat, since they contain much fat in the shape of oil, and served as the main dinner dish; made into a soy-bean meal or flour, and used in bread, muffins, or biscuits, puddings, pies, or cake; they may be boiled and served as a vegetable; roasted like peanuts; and made into soy-bean coffee and soy-bean cheese. There is a soy-bean milk rich in protein, which makes an excellent substitute for condensed milk, and is particularly valuable in cooking. There is also a soy-bean oil, which is valuable as a food product.

"The beans can be grown easily in practically all sections of the country where corn is grown, and they will give heavier yields than most other beans. They will thrive through long periods of drouth and of rain, and, besides, will 'improve the soil.' In the North they should be planted from June 20 to July 1; in the South from July 1 to 15. The crop can be gathered from September to October, and the beans may be eaten fresh, or canned, or dried.

"The dried beans may be purchased now in some markets in various parts of the country, often under the name of togo beans, or Manchurian or Chinese or black beans, but, with the increased acreage which will be given to raising them this summer, will be more generally available. Soy-bean meal, too, will no doubt come into more general use.

"Where dried soy beans are available, they may be baked, like navy and other beans. They should be soaked for sixteen hours at least, in order to loosen the tight jackets which they wear, and should be cooked longer than other kinds of beans. The cooking may be done economically in a fireless cooker of the sort provided with heating stones or plates; or on the ledge of the fire box, inside the furnace.

"Soy beans have been canned in considerable quantities during the past season, and are on sale in this form in numerous markets. Canned green soy beans, which may be compared with Lima beans, also are on the market in some sections of the country. Both these canned products yield as high a proportion of energy as the canned beans with which they are most closely comparable, and a higher proportion of protein; therefore are more nourishing.

"Soy-bean flour has been used in Japan for centuries. The flour, like the bean itself, is low in its proportion of starch. When bread, biscuit, muffins, or griddlecakes are to be made, use one part of soy-bean flour to three parts of wheat flour. It may also be combined with rye flour in the making of brown bread.

"There are several varieties of bean cheese made from the soy bean. 'Natto' is made from soy beans that have been boiled for several hours until soft, then formed into cakes, and wrapped, while still hot, in bundles of straw. The rolls are then placed in a heated, tightly closed cellar for twenty-four hours. An agreeable change in taste occurs, and the cheese is used as an important Oriental food."

SELLING WHAT YOU RAISE

MRS. I. H. EVANS

It often takes as much planning and effort to sell the fruits of one's garden as it does to raise them in the first place. The wise gardener studies his market, and specializes on something suited to his soil, his strength, and his customers. If he supplies a lack,—raises some product that others are not raising,—he is almost sure to find a sale at good prices. But there is one thing to remember—that after the fruit or vegetable has been brought to the top notch of perfection, it must be marketed quickly, and put up in an attractive way.

The following instances of successful marketing are taken from a recent number of the *Ladies' Home Journal*, and are given as suggestive to our readers who may live near some good market:

"A young matron who began raising parsley in pots in a sunny window has built up a business in a near-by summer coast resort. The household in question is in a country town where every one has his or her own vegetable garden, and where local sales do not amount to much. In the neighborhood there is a huckster who takes a boatload of truck to the 'beach' every other morning during the season. This obliging young man markets the truck for many of the neighbors, paying them the wholesale price. Each market day this parsley grower cuts and bunches about fifty bunches of parsley, for which the huckster pays her four cents each."

A Profitable Grapevine

"In New Jersey one woman had had a large Niagara grapevine growing for several years from the back of her porch to the end of her yard. One year she lost almost the entire yield because of the grape berry moths killing the blossoms. In order to prevent this the next year she carefully sprayed the vine with arsenate of lead before and after blossoming, and bagged the grapes as soon as they began to form. The summer was unusually dry, an advantage to grape production, and the fruit, having no insects or mold to prevent its growth, developed into abundant and heavy bunches. With great care she packed a dozen bunches in a hamper, and took them to a fancy fruiterer in a near-by city.

"Whom are you selling these for?" he asked.

"For myself; they are mine," she replied, telling him where they came from.

"I will pay you ten cents a pound for them if you will bring me all that you have," he said.

"Besides providing enough for herself and family, the fruiterer's check amounted to twenty-six dollars and sixty cents. Her care in pruning and bagging had produced two hundred and sixty-six pounds of grapes."

Head Lettuce

A woman living in the South tells her experience in raising an easily grown salad:

"An article in a farm journal led me to try lettuce one winter in an empty violet frame. A leading variety of lettuce recommended especially for forcing was tried. It did not take me long to discover that the family's capacity for lettuce had been overestimated, and I began to look around for a market. As luck would have it, my crop began to mature at an off season, too early for even the South Georgia or Florida lettuce; the largest fruit store in town had not been able to procure any good headed lettuce for weeks, and consequently my tender, succulent heads were in great demand.

"After my reputation had been established in this way, orders came direct to me over the telephone, and neighbors were glad to come and take their purchases away with them, so my expenses for delivery, since the fancy grocers called for their stuff also, have never amounted to much.

"There have been off seasons, when prices have not been good and when my products have not been prime, but in spite of these drawbacks I have added open-ground lettuce to my list, and by careful study have been able to have good lettuce here almost all the year round.

"I have discovered that nitrate of soda at the roots, and shade from the extreme heat of midday, are of the very greatest importance to the production of tender white lettuce stalks outdoors. Several varieties, including 'cos' and 'Romaine,' much in demand in hotels, have been added to my stock."

These are illustrations of what may be done. When there is no market for fruit near by, one may specialize in the preparation of certain jams, jellies, etc. Any woman undertaking this work should study very carefully the processes, in order to obtain a standard product. If this is attractively put up, she will find little difficulty in disposing of it at a profit.

"To keep bread-boards and other wooden utensils clean and white, scrub them with soap and lukewarm water. The cleaning can be made more effective by the addition of household ammonia or common soda to the water."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



THE WEST MICHIGAN CAMP MEETING

THE first conference organized was the Michigan Conference, in 1861. The West Michigan Conference is practically the continuation of that first conference. In this part of the State our first headquarters were established, and in this territory work has been done for sixty years.

Yet there is still a great work to be done in west Michigan; and it was good to see and hear the spirit of aggressiveness in soul-winning, and of confidence in God and in his truth, which characterized all the meetings of this annual gathering at Sturgis, May 31 to June 10. It was a refreshing beginning of the camp-meeting season in the Lake Union.

The location of the meeting, close to the Indiana border, no doubt reduced the attendance, for the great body of believers are farther north in the conference; but it served to carry the good influence of the meeting into regions where less work has been done heretofore, and it brought the meeting nearer to the believers in the northern counties of Indiana, which have recently been added to this conference. West Michigan is working the old territory and adding new.

The camp meeting has usually been held in August; but it was placed early this year, in order that all the tent companies might have a long and uninterrupted season for evangelistic work. Elder William Guthrie and the committee were busy at the meeting, giving final touches to plans for putting six tent companies into the field; with a seventh, if found possible.

The Lord greatly blessed the people in the meetings, the Sabbaths especially being days of refreshing and surrender. Forty-five persons were baptized, and many others will be baptized on returning to their homes. "I persuaded my sister to come," said one sister, "hoping that she would be influenced to be more favorable toward the truth; and here she has fully surrendered to God, and is to be baptized." And so victories were gained by new believers and by old.

The departmental meetings were inspiring. When the educational and young people's programs were presented, under the guidance of Prof. C. A. Russell, of the Union Conference, and Sisters Lotta E. Bell and Edna L. Walker of the conference departments, we saw a realistic picture of the working of the strong system that God has given us for taking the children from the kindergarten age and guiding them through the blessed process of a Christian education,—church school, academy, college,—all the time surrounded by influences calculated to educate them away from the world and into the service of God. And these blessed agencies, under God, are checking the drift of youth from our homes into the world, and winning our young people to Christ and to missionary service.

The book work and the home missionary work were presented, and large quantities of books and tracts were taken home by the brethren and sisters to sell or give to the public. Many volumes of the Testimonies were purchased for personal study. The medical work was represented by Dr. W. C. Dunsecombe, superintendent of the Wabash Valley Sanitarium, at La Fayette, Ind., and medical secretary for the Union Conference. After years in the mission fields, the doctor has come back to America to help at the home base, and his work is being blessed at La Fayette and in the Union.

The old believers, who have been long in this message, bore clear, strong testimony,

with the old-time advent ring. Their hearts rejoice at the reviving and awakening appearing in our ranks. And younger workers brought reports of soul-winning that showed that old west Michigan is still good ground for the gospel seed.

More than \$2,600 was pledged for missions. West Michigan was behind on its twenty cents a week per member for missions, and it was plain that this matter will have to be laid hold of earnestly in all the churches. With the world situation as it is, it is unthinkable to drop below the goal now in mission gifts.

Every good cause in the whole circle of our activities will be set forward by the influences of this good camp meeting. Ministerial laborers from outside the conference were Elders Christian, Westworth, Russell, Taylor, and Thurber, with whom the conference force joined in earnest service that was blessed of God. There was good interest on the part of the public in Sturgis, and the camp meeting is to be followed by a tent effort.

W. A. SPICER.

NEBRASKA CAMP MEETING

THE annual camp meeting and conference of Sabbath keepers in Nebraska was held May 31 to June 10, at Fairbury, a town of 6,000 people, about seventy miles southwest of Lincoln. The tents were pitched in the city park, in close proximity to the business section of the town. A large pavilion in the park afforded a place for general gatherings, and the large number of shade trees, together with suitable walks about the grounds, made a very desirable place to hold the meeting.

Excessive rains and cold weather, together with the late spring, made the attendance at the beginning of the meeting smaller than usual. The weather turned out very favorable toward the close, and the attendance nearly doubled.

The president of the conference, Elder J. S. Rouse, in reporting for the past year, spoke favorably of the increase of tithe and offerings. He stated that tent companies had not been sent out last summer as usual, and that in proportion with the importance of the message for these times and the force of workers in the field, the number accepting the message had been small.

A meeting each morning at six o'clock was held with the workers, its purpose being to deepen the spiritual life of individual workers and to study methods of labor, with the hope of obtaining larger results in soul-winning in the year to come. God came near and blessed, and workers obtained a clearer vision of their duties and responsibilities. As the camp meeting was earlier in the season this year than usual, tent companies going into the field have ample time for successful tent efforts. The workers go forth with courage and resolute determination to obtain larger results in their work.

Each morning at eight o'clock a meeting of the entire camp was held in the large pavilion. At these meetings Elders R. D. Quinn and R. A. Underwood gave studies on our times and their meaning. Much use was made of the writings of the Spirit of prophecy in an effort to arouse our people to put evil out of their lives and look to God by faith for strength to live the victorious life. These meetings were much appreciated. People confessed they had cherished a spirit of criticism, been careless in Sabbath observance, lax in payment of tithes and offerings. God's Holy Spirit had free course in the camp through these

confessions. Some deep work was done. Practically all who attended the meetings came forward in reconsecration.

Brother J. S. Rouse was again elected president, and Anna M. Peterson secretary and treasurer. The following were chosen as members of the conference committee: J. S. Rouse, M. N. Helligso, Jas. D. Johnson, L. F. Trubey, J. W. Rogers, L. B. Johnson, and Ralph Rhodes. Cash and pledges for missions amounted to \$6,506.16. People in attendance numbered 550. The following were ordained to the gospel ministry: H. F. Saxton, M. N. Helligso, C. E. AcMoody, C. L. Premier, L. D. Minner and G. G. Andrews. Brother Minner answered the call to Peru and expects to go to that field in the near future.

If the workers and those in attendance keep their vows during the coming year, large results will follow in the Nebraska Conference. We have a mighty God. There is no limit to what those can do who hold only unto him.

J. L. SHAW.

EAST MICHIGAN CAMP MEETING

THE East Michigan camp meeting was the largest ever held in the conference, the brethren said. The place, Saginaw, was about the center of the constituency, and the brethren and sisters came in from all parts. They came seeking a blessing; and they were not disappointed. From the first day to the close—said those who were there throughout—it seemed that every day's services carried the believers step by step farther and deeper in the experience of consecration, and surrender, and appropriation of divine grace for life and service.

Without question the seriousness of the world situation impresses the advent believers with the conviction that we are watching the development of the last events in human history. The brethren in the East Michigan Conference stand by the order for a steady missionary advance. On the first Sabbath, after a few minutes' talk by Elder N. H. Pool, just back from the West Indies, the Sabbath school gave an offering of \$623 for missions. One morning during the week the congregation pledged \$5,443 more for missions. Then on the last Sabbath, after a few minutes' talk again, this time from Elder S. A. Wellman,—just back to his east Michigan home on a year's furlough from India,—the Sabbath school gave \$239. Thus the total gifts for missions were \$6,305. And we know that this liberal spirit toward missions is an index of yet larger things to come quarter by quarter throughout the year.

It seemed as if the climax of blessing through consecration and surrender came on the last Sabbath afternoon as the president of the conference, Elder A. J. Clark, presented the privilege of personal service in seeking to win some soul as the real test of discipleship and the means of holding the blessings received. In the morning service the Lord had melted all hearts and drawn a vast number to specific surrenders, including a good number who were making their first start for the kingdom.

On this experience Elder Clark made the final appeal. He said they had had a blessed camp meeting. The believers had consecrated themselves, had consecrated their means to God, and now the one thing to set the seal upon it all was to consecrate some portion of their time and service in personal work to win some soul to God. And as the vast congregation, moved by the Spirit of God, stood up to make this consecration, it seemed truly to set the divine seal to the blessed experiences of a good camp meeting.

Again, as in West Michigan, the departmental features—educational, young people's work, publishing, and all the rest—were strong features. It was an inspiring sight to see the brethren and sisters holding out hands and arms to receive the bundles of the World's Crisis Series of booklets and the packages of tracts, until Brother H. H. Rans, of the South Bend Branch, cried out, "They are all gone; we are sold out."

On the last Sabbath Brother Alfred Morrison was ordained to the work of the ministry. The conference plans to put four tent companies into the field this summer, and a fifth if possible. The deepest sympathy was felt for Elder and Sister A. V. Cotton, of Detroit, who were held at home by the illness and loss of their little daughter.

The East Michigan Conference school, Adelpian Academy, made a most encouraging report, and with conference finances in good condition and courage filling the hearts of workers and people, we may look for a strong, aggressive work in this conference. Aside from the regular local Union and conference workers, there were in the meeting, bearing part in public labor, Elders C. L. Taylor, J. G. Lamson, W. W. Eastman, and J. H. Schilling.

W. A. SPICER.

A CAMPAIGN DAY

WE wished the people who were in attendance at the camp meeting of the West Michigan Conference to have some definite experiences so that they could enter into the spirit of the Home Missionary Day. A campaign was planned to canvass the city of Sturgis for "The World's Crisis." On Sunday, June 3, we held a meeting to plan for the campaign and to give the necessary instruction. The city was plotted, and suitable leaders of bands were selected.

On Monday, at 1:15 p. m., we gathered again and started out. Thirty-six of our people took part in the campaign. They armed themselves with books and camp meeting announcements. The announcements made an excellent entering wedge.

On Tuesday morning some of the people told their experiences. There was victory in the camp. Not only were one hundred and fifty books sold, not only were a thousand homes visited and the people invited to the meetings, but many who had never thus worked for the Lord got a taste of the blessedness of service. A number of these have since said that when they return to their homes, they will continue in this good work.

LYLE C. SHEPARD.

MINNESOTA CONFERENCE AND CAMP MEETING

THIS meeting was held in Anoka Park, about twenty miles from Minneapolis, June 7-17. The park is an oak grove well sodded, with a sandy loam underneath the sod, making an ideal place for a large meeting. The attendance was the largest in the history of the Minnesota Conference, and often the large tent (measuring ninety by one hundred and ten feet) was more than filled.

The conference held its annual session, and transacted the general routine of business required by such meetings. No important changes were made in the conference officials. The Bible studies were well attended by most of our people encamped on the ground. Two studies a day were generally conducted for all the camp, and in the evening services various special phases of the message were presented. Elders Charles Thompson, president of the Union Conference; A. R. Ogden, president of the Iowa Conference; and E. T. Russell, president of the South Dakota Conference, did most of the preaching at the evening meetings. Prof. H. C. Lacey conducted a very interesting study on Christian experience once each day.

The departmental work filled each afternoon, and the people received much instruction on various lines of work in the meetings of these departments.

The conference president, Elder G. W. Wells, in his annual address, spoke of the growth and progress of the work during the past conference year, as follows:

"The Lord has been pleased to bless our labors, and one hundred and fifty persons were baptized in 1916. The net increase

in our conference over last year is 126. We now have a membership of 2,000.

"The receipts of tithe during 1916 were \$48,615.29. This shows a gain of \$4,345. The offerings to missions amounted to \$22,882, making a gain of \$2,000 over the previous year. The total amount of tithes and offerings last year was \$71,497.29. Our per capita tithe was about \$26. The per capita gifts to missions was \$12.90. We reached our full quota, and more, on the twenty-cent-a-week plan."

More than seventy-five were baptized at the camp meeting, all of whom united with the conference church, and will be transferred to their respective churches by vote of the conference church. In this way, all who were baptized at camp meeting became church members.

More than nine thousand dollars was raised in offerings and pledges. Of the latter, quite a sum was conditioned on selling property.

This meeting was a good, earnest, helpful meeting. Many dear souls found a new experience, and practically all made a new consecration of their hearts to the Lord and to his work.

I. H. EVANS.

PITCAIRN ISLAND

WE rejoice in the temporal blessings which have recently come to our brethren on Pitcairn Island. In February the steamship "Port Hardy" visited the island, carrying to the islanders a large quantity of supplies. It was the privilege of some of our churches in America to contribute to this shipment of goods.

We have recently received from Mr. R. G. Moran, manager of the United States and Australasian Steamship Line, New York City, a communication written him by Captain Cockell, master of the steamship "Australplain," which likewise carried to the islanders a large quantity of valuable supplies. The letter from Captain Cockell is so full of interesting information regarding life on the island that we give it entire. Surely the gratitude of our readers generally is due Mr. Moran and the company he represents, also the officers of the "Port Hardy," for their great generosity in thus conveying to our brethren and sisters on this lonely island the goods which the vessels carried.

"S. S. 'Australplain,'

At Sea,

21st April, 1917.

"DEAR MR. MORAN:

"You will be pleased to know that we arrived at Pitcairn yesterday morning, and duly discharged all the good things for the islanders, made possible by the generosity of kind American friends. Having seen in New York papers that 'Australplain' was sailing for Pitcairn on the fifteenth of March, the Pitcairn islanders had begun to fear we had been torpedoed. Therefore when they recognized us in the offing, they were delighted at the prospect of renewing acquaintance and receiving anticipated gifts. On explaining that we were held up in New York until the twenty-fourth, they remarked, 'Then you are right up to time.'"

"I found quite a gloom cast over the community, owing to the long-delayed return of their schooner 'Messenger,' which was completed and sailed on the sixteenth of last January, with the missionary and eight of the more prominent islanders, for Tahiti, some twelve hundred miles distant to leeward. I learned that in launching the schooner some of the drag ropes carried away, so that she damaged herself severely on the rocks surrounding the little cove. The fates might have dealt a little more kindly with them after spending years of labor under adverse conditions, owing to lack of tools and materials. Of course it was this very lack of material which was responsible for the accident, as they had to use what lay to their hand. However, they pluckily patched her up internally as best they could, since nothing else was possible on that precipitous coast line with

such a big craft. Twenty-four hours after sailing, a severe storm passed over that region; and this has caused the people to fear the 'Messenger' was overwhelmed. As the Pitcairn men are experts in handling craft, and as they knew her condition and poor equipment, I have no doubt they nursed her through the storm, and probably took her into one of the lagoons of the islands on their way, and there have her down for repairs. This would be a lengthy job with such poor facilities as they could possess. This view cheered our friends somewhat. Nevertheless, given the original plans were carried out, she is making a very leisurely trip.

"Directly the chief magistrate boarded, I pointed out that there was much work to do, and time was limited. He promptly ordered the boats cleared of barter and loaded from the goodly stack on No. 2 hatch. He also instructed his deputies to keep things moving; otherwise it would be the island's loss. The display appealed to the islanders; and one of the wits among them remarked that they would need to be on good behavior now, or they really would get *hard labor*, as there were plenty of axes, picks, shovels, and hoes with which to inflict it. Needless to say, they were curious as to contents of boxes, barrels, crates, etc., and I fear our Jacks' (who 'see strange things and oftentimes tell stranger still') manifest would have exhausted Butler Brothers' catalogue.

"Mrs. Adams, the missionary's wife, had asked the magistrate to bring me on shore if possible. He explained that the lady, like several others just then, was suffering a good deal from increasing anxiety on account of their loved ones so long overdue. Mr. Christian and I, with two officers, set off in the first boat loaded. On reaching the landing, after a ducking in the surf, we had a warm reception from the people there assembled, the more agile ones having flocked down directly they recognized the steamer. After being cautioned against the wiles of so many charming young ladies and reminded of the necessity of being back within the hour, or sooner if 'Bounty' bell was rung, the officers were promptly commandeered, each with an escort of damsels.

"My! what a climb up those cliffs, a good path notwithstanding. On reaching the summit, some four hundred feet sheer above the water, a veritable garden of Eden was revealed. Here I met many of the elderly people, with whom I exchanged courtesies, and was given a hearty welcome to the island. Each one in turn offered hospitality and invited me to breakfast in half an hour. Obviously this was impossible. I was much touched by the profession of gratitude of these more elderly people for our share in bringing down so many things of which they were in sore need. They showed me dresses made from shirts bartered for on our previous visit, also those made from dress materials which we had left over two years before, all of which goes to show how thrifty they are; indeed needs must be, in the way of wearing apparel.

"After commending them for their capable adaptation, I told them that their kindly interested American friends had made it possible for me to bring enough to permit of each woman and child having a brand new outfit of her very own. Of course such news afforded them unbounded pleasure, as it is a rare thing for some of them to have at any one given time a complete outfit, much less all of them at the same time. One little miss was keen to know if there were any hair ribbons for little girls; and on being answered in the affirmative, she at once skipped around and impressed the news on other little barefooted and ribbonless misses. A budding juvenile artist was on the lookout for paints and brushes. Alas! we hadn't any. Still another wished to know if we had any wool, as they had had none to decorate their souvenir baskets for a long time. 'Yes! heaps!' and off went another delighted maiden. A little boy 'would like some crayons next time you

come, please.' On being told there were lots of crayons and pencils, he thanked me, and scuttled off to cheer up the little lady of the paints; probably they would soon concoct paints of some of the crayons in their original way.

"We passed on through delightful avenues to the mission house, where a welcome and a sumptuous island breakfast awaited me. I found Mrs. Adams bright, despite her anxiety and added responsibility in the absence of her husband. She was particularly anxious to obtain my opinion as to the safety of the schooner. I repeated what I had already told the islanders on boarding. While it cheered her somewhat, I fear it left her unconvinced, so much so, in fact, that she did not favor my leaving the instruments which the Weather Bureau had intrusted to my care for establishing a meteorological station on the island under Mr. Adams's supervision. As time did not permit of setting up the instruments and imparting the necessary instructions, I was reluctantly compelled to retain them on board.

"I was now taken to see the sisters of Miss McCoy, who had come from Fairfield, Conn., to New York to assist me in making purchases for Pitcairn. Naturally they were pleased to see one who had met their sister recently, and made many inquiries. I was surprised to know that this item of news also had preceded our arrival; it, too, having been gleaned from New York papers which they had obtained of an intercepted steamer.

"Being in the vicinity of the church, I was taken in, and there found the organist and several of the choir going through their hymns for the morrow, ably assisted by my officers. Of course, you will remember the Pitcairners are adherents of the Seventh-day Adventist faith. The church is a two-story structure built of wood, and is the only building with an iron roof. It is capable of seating the whole population, at present numbering one hundred and sixty-eight. Sabbath school is held on the ground floor. The choir is delighted with the prospect of having the new organ for services today, their old friend being on its last legs.

"Thence I was taken to the courthouse, built of wood, and thatched, where the little tangled skeins of the island are unraveled. Fortunately there is no crime on the island, and very little vice. Here I saw the frame of the organ sent out by Queen Victoria in 1878 as 'an appreciation of the domestic virtues of the islanders,' as evidenced by a silver shield duly inscribed. It now serves as a writing desk for the chief magistrate.

"At the courthouse I also saw the first official United States mail for Pitcairn opened up, anent which there was much curiosity, especially as to the mode of making up and securing the bags. The islanders may count on sending but rarely receiving letters, and when it comes to receiving a whole mail, you may imagine the hubbub that is created. I counted more than seventy letters, surely the reddest of red-letter days, in the mail line at least. As a reminder of your influence in having this mail made up, I inclose the label of the letter bag, also the envelope of the letter bill, which I begged of the chief magistrate, thinking you might like them for your scrapbook. The chief magistrate decided to deliver no mail until we had sailed; otherwise the steamer would likely be held up for a day or two to carry the replies.

"From the courthouse to the schoolhouse was only a short step. It, too, is a large, airy structure of wood, with thatched roof. 'Friday' being Saturday in Pitcairn, there was no school that day. However, judging by my juvenile retinue, the children are all well disciplined and educated. They are bright, and not nearly so shy of strangers as might be expected. From its staff near the school proudly floated the flag that 'braved a thousand years the battle and the breeze.'

"Five minutes' walk from the school brings one to the last resting place of John

Adams, marked by a plain tombstone recording that he died 29th March, 1829, with the simple inscription 'In Hope.' Of the mutineers of H. M. S. 'Bounty,' the grave of John Adams is the only one known and marked.

"Everywhere luxuriant tropical flowers and vegetation abound. The orange, lemon, and lime groves, with their golden fruit, made a pretty picture; while banana and breadfruit trees, together with coconut palms and the huge banyan trees with their uncanny roots suspended, form shady avenues, chief of which is Pitcairn Avenue. And it is among these that the homes of the Pitcairners nestle. I was taken through several of them, and could not help remarking how cozy and comfortable they were, despite the lack of suites of furniture and countless other everyday things common to us, and without which we fancy we could not get along. The houses are built of native wood, on piles, and thatched. The wood is very durable. I saw one house partly constructed of the remains of John Adams's original home, and he passed away nearly ninety years ago. Most of them are surrounded by pretty gardens fenced in to keep out the numerous chickens and goats. The latter run wild in droves, and may be seen skipping around on dizzy pinnacles and cliffs a thousand feet high.

"One old gentleman regretted that time would not permit of my visiting his plantation, as it was situated 'out in the country' (imagine anybody living in the 'country' on an island two miles long by one mile wide). I was shown, and had explained to me, the making of tapa produced from the bark of a young tree upon which the people rely for clothing, failing the interception of vessels. I inclose a sample in the form of a bookmark. Personally I should as soon wear a penitential hair shirt. The making of tapa is also a back-breaking job.

"In the meantime some of the damsels, and the matrons as well, regretted they could not board the 'Australplain.' I inquired the reason, and learned the island law forbade their visiting ships without the captain's invitation. They promptly got that invitation. A crowded hour was nearly up, the old 'Bounty' bell clanged out the warning, and we all repaired to the landing. Ye fayre ones had quickly got into their Sabbath best and donned their prettily plaited and shaped straw hats, in the making of which the girls are very clever. It was self-evident that the majority of the garments hailed from the United States of America, gingham predominating. More than one buxom miss paraded stockings and shoes. Each was laden with a quota of fruit, flowers, coconuts, and watermelons (perhaps I should say watermelon, as one is a very reasonable quota). They entered into the scheme with undisguised pleasure, and formed a gay procession.

"At the summit the elderly ones bade officers and myself farewell, heaping such blessings upon us as, I imagine, should bring us safely through the remaining perils of the war, in which their interest is unabated. They were glad to know Uncle Sam is lending a hand, but so far haven't had time to work out from the Scriptures just what is likely to happen as a result of his intervention.

"As you may suppose, my gallant officers had filled their fair escorts with delightful anticipation as to the many pretty and desirable things contained in the boxes. Having to wait a few minutes on the discharge of the boats, I was besieged for confirmation of the officers' reports; seemingly they had met Jack ashore on other occasions. Had we this? had we that? had we the other thing? In fact, they ran the gamut of things dear to the feminine heart. Glad was I to confirm most of their queries, and to note their joy in the prospect of possessing things which, ordinarily, they only read of or see advertised and illustrated in the magazines left by passing vessels.

"Only last year, for over six months a vessel had not been boarded, so that their clothing was at a low ebb when came the

'Port Hardy,' commanded by Captain Griffiths, with a supply from New York, which fitted them up nicely. Could the generous donors in far-away United States of America have but seen the pleasure and gratitude, not only expressed but reflected in the countenances and actions of the islanders as they maneuvered about the increasing pile of cargo at the landing, I am sure they would evermore save their discarded garments and goods, and watch the opportunity of sending them to Pitcairn, where they would be priceless. Many whispered, 'It is a shame tomorrow is the Sabbath,' as they had to curb their curiosity and wait nearly forty-eight hours for the sharing out. We, on board, have been trying to imagine the thoughts and feelings of that little community tomorrow—Sunday—when they see everything spread out in the square.

"We duly got on board, when the visitors were treated to sweet biscuits and raisins. Under the circumstances we could do no better, there being sixty-six people to deal with, and not even that many seconds' warning. They were shown all around in less than twenty minutes, when the ship's bell clanged for all ashore. Farewells were taken, and all skipped into their boats as nimbly as they had scrambled out. Mr. Christian and his deputies were the last to leave, and wished me to convey their heartfelt thanks, on behalf of the community, to yourself and friends in the United States of America, and to intimate that the incident would be brought before the executive, when each donation would be acknowledged.

"Once the boats were clear, the islanders sang their farewell hymn, which sounded sweet over the water, especially as more than half were female voices.

"Thus ended a very pleasant stay of two and one-half hours—less time than it has taken me to recount it. Our visit would help to lift, for a few days at least, the gloom pervading the people on account of the schooner. You will be glad to know that my impressions of earlier visits were more than confirmed in the meeting of a greater number of the people. I feel sure that the Pitcairners, being good-natured, honest, and generous, are worthy of any help extended them by outsiders.

"Mr. G. R. B. Christian is now serving his eighth year as chief magistrate, and is greatly esteemed as such. While strict, he is just, and is very enthusiastic anent beautiful Pitcairn. Just a little incident I witnessed at the landing as the organ was being sent uphill: one non-musical Johnnie 'would be hanged if he carried the old organ;' he thought rather loudly in proximity to the chief magistrate, and in a twinkling the Johnnie was lined up, and substituted one of the many willing carriers. Two relays of six men escorted it uphill.

"I inquired concerning the effects of intermarrying. Some think the loss of the front teeth while young may be attributed to it, while others blame their soft food. Beyond one case of infant paralysis and two rather dull children, everything would appear to be normal.

"Mrs. Adams is eulogistic of their lovable qualities, and regrets the limited outlook for so many of the bright young people on the island. All are great readers, and strive diligently to improve their minds, and to gain a knowledge of the world from which they are so completely shut off.

"I hope you may be able to influence your directors to send your 'Canastota' into Bounty Bay for a few hours on her next trip to Australasia, in which case kindly get after Mr. Walters and see if he can beat 'Australplain's' mail. Should I have the pleasure of calling there again, I hope to have my owners' sanction to delay long enough to give them tea and cakes, and a run around the little island, as many told me they had never seen it 'from the outside.'

Yours sincerely,

"G. A. COCKELL."

We are gratified to learn from other sources that our Pitcairn boat, 'The Mes-

senger," reached Tahiti safely, where, due to the generosity of a wealthy woman, the boat was repaired and refitted, and doubtless before this has safely returned to Pitcairn.

Religious Liberty Department

C. S. LONGACHE

N. Am. Div. Secretary

THE PRACTICAL WORKINGS OF PURITANISM

We cannot doubt, nor do we wish to disparage in any way, the motives of the Puritans. They lived and wrought, not in the twentieth, but in the seventeenth century. Doubtless many who now pride themselves on their breadth of vision and plethora of Christian charity, would have been, with the training and environment of the Puritans, no less narrow than they politically, and perhaps less sincere religiously. Nevertheless in the light of our day, the history of colonial Massachusetts has its dark shadows.

"The aim of Winthrop and his friends in coming to Massachusetts was the construction of a theocratic state which should be to Christians, under the New Testament dispensation, all that the theocracy of Moses and Joshua and Samuel had been to the Jews in Old Testament days. They should be to all intents and purposes freed from the jurisdiction of the Stuart king, and so far as possible the text of the Holy Scriptures should be their guide both in weighty matters of general legislation and in the shaping of the smallest details of daily life. In such a scheme there was no room for religious liberty as we understand it.

"No doubt the text of the Scriptures may be interpreted in many ways, but among these men there was a substantial agreement as to the important points, and nothing could have been farther from their thoughts than to found a colony which should afford a field for new experiments in the art of right living. The state they were to found was to consist of a united body of believers; citizenship itself was to be coextensive with church membership; and in such a state there was apparently no more room for heretics than there was in Rome or Madrid. This was the idea which drew Winthrop and his followers from England at a time when—as events were soon to show—they might have stayed there and defied persecution with less trouble than it cost them to cross the ocean and found a new state."—*The Beginnings of New England*, John Fiske, pp. 146, 147.

Just how these men who had crossed the ocean and settled in a wilderness that they might enjoy that liberty denied them in England, related themselves to the same longing in the hearts of others appears as we study the history of Massachusetts Bay Colony. For example, we read:

"Among the supporters of Mrs. Hutchinson, after her arrival at Aquedneck was a sincere and courageous, but incoherent and crotchety man named Samuel Gorton. In the denunciatory language of that day, he was called a 'proud and pestilent seducer,' or, as the modern newspaper would say, a 'crank.' It is well to make due allowances for the prejudice so conspicuous in the accounts given by his enemies, who felt obliged to justify their harsh treatment of him. But we have also his own writings from which to form an opinion as to his character and views. Lucidity, indeed, was not one of his strong points as a writer, and the drift of his argument is not always easy to decipher; but he seems to have had some points of contact with the Familists, a sect established in the sixteenth century in Holland."—*Id.*, pp. 163, 164.

Continuing the story of Gorton, Mr. Fiske says:

"His troubles began in Plymouth, where the wife of the pastor preferred his teachings to those of her husband. In 1683 he fled to Aquedneck, where his first achievement was a schism among Mrs. Hutchinson's followers, which ended in some staying to found the town of Portsmouth, while others went away to found Newport. Presently Portsmouth found him intolerable, flogged and banished him, and after his departure was able to make up its quarrel with Newport. He next made his way with a few followers to Pawtuxet, within the jurisdiction of Providence, and now it is the broad-minded and gentle Roger Williams who complains of his 'bewitching and maddening poor Providence.'"

"Williams disapproved of Gorton, but was true to his principles of toleration, and would not take part in any attempt to silence him. But in 1641 we find thirteen leading citizens of Providence, headed by William Arnold, sending a memorial to Boston, asking for assistance and counsel in regard to this disturber of the peace."—*Id.*, pp. 166, 167.

Strange as it may seem, the magistrates of the colony of Massachusetts Bay assumed jurisdiction, and summoned Gorton and his men to Boston to prove the title to the lands they occupied. Gorton and his followers, regarding this action as a flagrant usurpation of authority, and so feeling little confidence of receiving justice, withdrew to the western shore of Narragansett Bay, where he purchased a tract of land from Miantonomo, principal sachem of the Narragansetts.

Two inferior chiefs disputing the right of Miantonomo to sell the land, this matter also was appealed to the Boston court. After much bitterness on the part of the whites, some bloodshed among the Indians, including the murder of Miantonomo, "some worthy citizens of Providence essayed to play the part of mediators, and after some parley the Gortonites offered to submit to arbitration." The story is thus continued by Fiske:

"The proposal was conveyed to Boston, and the clergy were again consulted. They declared it beneath the dignity of Massachusetts to negotiate 'with a few fugitives living without law or government,' and they would no more compound with Gorton's 'blasphemous revilings' than they would bargain with the evil one. The community must be 'purged' of such wickedness, either by repentance or by punishment. The ministers felt that God would hold the community responsible for Gorton, and visit calamities upon them unless he were silenced. The arbitration was refused, Gorton's blockhouse was besieged and captured, and the agitator was carried with nine of his followers to Boston, where they were speedily convicted of heresy and sedition.

"Before passing judgment the General Court, as usual, consulted with the clergy, who recommended a sentence of death. Their advice was adopted by the assistants, but the deputies were more merciful, and the heretics were sentenced to imprisonment at the pleasure of the court.

"In this difference between the assistants and the deputies, we observe an early symptom of that popular revolt against the ascendancy of the clergy which was by and by to become so much more conspicuous and effective in the affair of the Quakers. Another symptom might be seen in the circumstance that so much sympathy was expressed for the Gortonites, especially by women, that after some months of imprisonment and abuse the heretics were banished under penalty of death.

"Gorton now went to England, and laid his tale of woe before the parliamentary Board of Commissioners. The Earl of Warwick behaved with moderation. He declined to commit himself to an opinion as to the merits of the quarrel, but Gorton's title to Shawomet was confirmed. He returned to Boston with an order to the government to allow him to pass unmolested through Massachusetts, and hereafter

to protect him in the possession of Shawomet. If this little commonwealth of fifteen thousand inhabitants had been a nation as powerful as France, she could not have treated the message more haughtily. By a majority of one vote it was decided not to refuse so trifling a favor as a passage through the country for just this once; but as for protecting the new town of Warwick which the Gortonites proceeded to found at Shawomet, although it was several times threatened by the Indians, and the settlers appealed to the parliamentary order, that order Massachusetts flatly and doggedly refused to obey."—*Id.*, pp. 172-174.

It is gratifying to the average reader to be told that notwithstanding Gorton's various troubles with the colonial authorities, the latter part of his life seems to have been happily spent at Warwick in England.

Following Gorton in point of time there came to be "many persons in Massachusetts," says Fiske, "who disapproved of the provision which restricted the suffrage to members of the Independent or Congregational churches of New England, and in 1646 the views of these people were presented in a petition to the General Court. The petitioners asked 'that their civil disabilities might be removed, and that all members of the churches of England and Scotland might be admitted to communion with the New England churches. If this could not be granted, they prayed to be released from all civil burdens. Should the court refuse to entertain their complaint, they would be obliged to bring their case before Parliament.' The leading signers of this menacing petition were William Vassall, Samuel Maverick, and Dr. Robert Child. . . . In England it was just the critical moment of the struggle between Presbyterians and Independents which had come in to complicate the issues of the great civil war. Vassall, Child, and Maverick seem to have been the leading spirits in a cabal for the establishment of Presbyterianism in New England, and in their petition they simply took advantage of the discontent of the disfranchised citizens in Massachusetts in order to put in an entering wedge. This was thoroughly understood by the legislature of Massachusetts, and accordingly the petition was dismissed, and the petitioners were roundly fined. Just as Child was about to start for England with his grievances, the magistrates overhauled his papers and discovered a petition to the parliamentary Board of Commissioners, suggesting that Presbyterianism should be established in New England, and that a viceroy or governor-general should be appointed to rule there. To the men of Massachusetts this last suggestion was a crowning horror. It seemed scarcely less than treason. The signers of this petition were the same who had signed the petition to the General Court. They were now fined still more heavily and imprisoned for six months. By and by they found their way, one after another, to London, while the colonists sent Edward Winslow, of Plymouth, as an advocate to thwart their schemes. Winslow was assailed by Child's brother in a spicy pamphlet, entitled 'New England's Jonas Cast Up at London,' and replied after the same sort, entitling his pamphlet 'New England's Salamander Discovered.' The cabal accomplished nothing because of the decisive defeat of Presbyterianism in England. 'Pride's Purge' settled all that."—*Id.*, pp. 175-177.

Now all these difficulties might have been avoided by the Puritans had they only adopted the very simple but effective expedient of making all religions free. But they did not see fit to do this, and indeed to have done so they must have been centuries in advance of the age in which they lived. What they did do, and the further troubles in which they and the subjects of their oppressive laws became involved, must be told in future articles.

C. P. BOLLMAN.

Publishing Department

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

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

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

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

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

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

May, 1916, 196,084 copies, value \$6,803.98; May, 1917, 185,430 copies, value \$6,607.67.

NOT A VACATION TRIP

DURING the last five weeks I have worked two provinces of Luzon, Philippine Islands, heretofore untouched. To reach the most distant point covered during this trip, required nine hours in the train, twenty-one on the ocean, and nine in a crowded motor truck, with an outlay of seven dollars for third-class accommodation. At various stopping places I was accommodated by Americans when there were any in town, but, more often I set up my cot in the municipal building, and rested in a sheetless bed with an improvised pillow. The meals I was able to procure lacked table linen and service, and I found that one does not need to live in countries affected by the war to experience butterless days, or even weeks.

I sold one hundred copies of "Patriarchs and Prophets," but this is only a small beginning among more than a quarter of a million persons who have been "robbed and spoiled" spiritually.

One day while I was buying fruit in the market, a man came up and informed me that he had bought "The Coming King" from me five years ago, in a town several hundred miles away. The Spanish priest, he said, had borrowed the book and burned it.

I had many blessed experiences during this trip. While the path of service, especially for the pioneer, is often devoid of the comforts of life, the blessing gained is worth the sacrifice.

The world-wide field needs workers. Are we all doing our part to give the gospel of the kingdom to all nations?

R. A. CALDWELL.

THE PHILIPPINES

THE colporteur work in the Philippines is prospering. It makes us rejoice to see the way in which our truth-filled books are being placed in the homes of the people. Native canvassers are having good success. Even those who have had only a few months' experience average two orders an hour for the week. As they go from town to town and from house to house, they have good experiences, and write us encouraging letters.

As I go out with them, I am surprised at the results of their efforts. It seems that no house is too small and no people too poor to order our books. They sell three- and four-peso books in fishermen's huts along the seashore, where they have to wade in hot sand ankle deep. They go through mud and water to reach the homes of the humble farmers, and are generally successful in getting orders. The problem is not how to get the orders for the books, but how to supply the books for the orders.

We now have twenty-five book canvassers

COLPORTEURS' SUMMARY FOR MAY, 1917

	Agents	Hours	BOOKS			PERIODICALS	
			Value 1917	Value 1916	No. copies	Value 1917	Value 1916
ATLANTIC							
Maine	7	521	\$ 702.99	\$ 564.95	1580	\$ 158.00	\$ 102.10
N. New England	5	200	369.25	312.10	1410	141.00	52.50
Massachusetts	11	815	882.62	977.70	8481	848.10	521.30
S. New England	9	1200	2164.25	894.50	3012	301.20	120.00
New York	17	1615	1616.75	1493.30	970	97.00	285.20
W. New York	9	703	676.65	555.85	1837	183.70	30.50
Gr. New York	17	1700	1845.87	1032.97	5765	576.50	501.00
Totals	75	6754	8258.38	5831.37	23055	2305.50	1612.60
COLUMBIA							
Ohio	20	2629	3667.65	4450.04	2981	298.10	233.30
Virginia	15	755	1529.10	999.01	840	84.00	88.10
Chesapeake	2	312	917.25	2246.90	936	93.60	234.00
W. Pennsylvania	18	1302	1908.90	1670.98	1145	114.50	110.50
E. Pennsylvania	12	1296	2054.71	1197.10	1100	110.00	147.40
Dist. of Columbia	9	462	1328.45	1171.90	2055	205.50	417.40
West Virginia	12	1457	3395.60	2357.65	335	33.50	95.50
New Jersey	1	.....	451.00	531.30	1934	193.40	151.60
Totals	89	8213	15252.66	14624.88	11326	1132.60	1477.80
LAKE UNION							
Indiana	26	2576	4349.20	2230.40	1721	172.10	9.50
S. Illinois	31	2741	3183.05	2925.60	407	40.70	63.50
N. Illinois	20	1310	1742.61	1425.81	4075	407.50	62.50
S. Wisconsin	23	1546	2715.35	2295.00	2843	284.30	141.10
E. Michigan	14	983	1001.40	931.75	1995	199.50	177.50
N. Wisconsin	4	300	379.20	.....	170	17.00	.....
N. Michigan	13	1031	1488.35	557.90	140	14.00	15.80
W. Michigan	13	660	590.55	829.90	381	48.10	65.30
Totals	144	11147	15449.71	11196.36	11732	1173.20	535.20
EASTERN CANADA							
Ontario	19	1360	2908.80	1540.11	2063	206.30	202.10
Quebec	.....	.....	.....	76.80	110	11.00	36.00
Maritime	.....	.....	.....	602.70	275	27.50	20.00
Newfoundland	.....	.....	.....	13.00	.....	.....	25.00
Totals	19	1360	2908.80	2232.61	2448	244.80	283.10
SOUTHERN							
Louisiana	9	734	1611.20	1556.20	500	50.00	150.50
Alabama	14	1646	1915.85	1737.30	1039	103.90	80.50
Kentucky	18	1723	3030.85	1951.04	835	83.50	30.00
Mississippi	16	2082	6402.70	4343.65	185	18.50	58.00
Tennessee River	21	1359	2021.35	1694.35	860	86.00	69.50
Totals	78	7544	14981.95	11282.54	3419	341.90	388.50
SOUTHEASTERN							
Cumberland	7	624	896.10	557.75	677	67.70	154.50
Georgia	12	1492	1991.90	491.40	1129	112.90	105.60
North Carolina	17	2990	4760.95	1392.35	721	72.10	101.00
South Carolina	4	361	710.30	978.79	305	30.50	36.50
Florida	11	1504	1914.25	1367.90	1276	127.60	162.90
Totals	51	6971	10273.50	4788.19	4108	410.80	560.50
SOUTHWESTERN							
Arkansas	20	1854	6673.24	2788.35	1291	129.10	8.50
Oklahoma	36	3407	5561.55	2449.50	1040	104.00	76.40
S. Texas	23	1685	4676.45	2502.00	512	51.20	138.00
N. Texas	29	2336	3906.75	3260.30	1070	107.00	52.00
Texico	13	1025	1326.75	1157.65	731	73.10	69.00
Totals	121	10307	22144.74	12157.80	4644	464.40	343.90
CENTRAL							
Missouri	8	1181	1234.20	2305.25	1578	157.80	111.20
Colorado	5	651	529.85	520.30	1065	106.50	42.50
Nebraska	7	1008	1696.35	2113.35	1110	111.00	12.50
Wyoming	2	274	221.75	1163.75	5	.50	7.70
Kansas	14	1834	1710.50	3217.95	1251	125.10	86.50
Totals	36	4948	5392.65	9320.60	5009	500.90	260.40
NORTHERN							
Iowa	6	547	737.50	892.00	2420	242.00	402.50
Minnesota	8	1214	1522.00	594.85	3078	307.80	267.70
South Dakota	4	332	751.75	847.65	348	34.80	32.50
North Dakota	5	945	1966.25	144.10	517	51.70	62.00
Totals	23	3038	4977.50	2478.60	6363	636.30	764.70
PACIFIC							
California-Nevada	3	257	331.50	781.61	237	23.70	20.40
Arizona	6	550	472.00	2895.55	65	6.50	26.00
S. California	5	519	545.70	573.75	1925	192.50	186.30
Central California	5	453	727.40	345.40	905	90.50	32.50
S. E. California	3	150	223.00	798.85	190	19.00	.....
Inter-Mountain	3	235	431.50	578.00	130	13.00	28.50
N. W. California	2	155	230.40	170.80	.....	.....	.....
California	3	194	203.25	191.35	4320	432.00	351.50
Totals	30	2513	3164.75	6335.31	7772	777.20	645.20

NORTH PACIFIC

W. Oregon	9	564	\$ 490.85	\$-----	1815	\$ 181.50	\$ 83.50
S. Oregon	7	560	532.20	-----	752	75.20	6.50
S. Idaho	4	447	674.10	388.50	670	67.00	41.20
W. Washington	8	844	1152.95	459.80	2549	254.90	105.00
Montana	7	170	230.00	972.75	1400	140.00	440.00
Upper Columbia	3	205	398.75	309.55	310	31.00	11.00
Totals	38	2790	3478.85	2130.60	7496	749.60	687.20

WESTERN CANADA

Alberta	-----	-----	-----	-----	1591	159.10	65.20
Manitoba	-----	-----	-----	-----	855	85.50	119.50
British Columbia	-----	-----	-----	-----	1168	116.80	64.50
Saskatchewan	-----	-----	-----	-----	1273	127.30	130.20
Totals	-----	-----	-----	-----	4887	488.70	379.40
Foreign and miscellaneous	-----	-----	-----	-----	8538	853.80	572.30
Mailing lists	-----	-----	-----	-----	39783	3978.30	3280.00

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	61	4354	7820.25	9452.63	72000	1917.56	1892.20
British	22	1594	1068.36	813.76	67061	1746.95	3070.39
Scandinavian	92	9289	8280.00	4449.31	21181	1403.40	749.06
Latin	12	1765	901.96	514.81	7019	913.80	187.87
South African	23	1720	2490.00	1119.36	613	18.72	96.34
India	3	341	610.64	998.24	10066	231.88	417.06
Korean	-----	-----	-----	48.99	-----	-----	112.20
Japan	12	1104	31.05	136.06	1811	59.50	113.91
Philippine	44	3150	1484.20	847.07	5504	275.20	80.60
Hawaiian	1	24	69.25	168.40	100	10.00	45.00
Guatemala	1	119	317.50	141.00	-----	-----	-----
Canary Islands	-----	-----	-----	16.99	-----	-----	1.34
Porto Rican	5	363	645.00	536.22	25	25.66	-----
Cuban	10	1331	1805.00	2032.10	-----	-----	-----
N. Honduras	-----	-----	-----	19.92	-----	-----	2.00
S. Honduras	3	226	902.20	-----	50	5.00	-----
Salvador	3	159	263.42	-----	-----	-----	-----
W. Caribbean	5	196	841.75	-----	-----	-----	-----
Brazilian	44	4134	2639.67	1746.48	-----	-----	-----
Austral	-----	-----	-----	1130.10	-----	-----	36.01
Foreign totals	341	29869	30170.25	24171.44	185430	6607.67	6803.98
Totals, N. A.	704	65585	106283.49	82378.86	140580	14058.00	11790.80

Grand totals 1045 95454 \$136453.74 \$106550.30 326010 \$20665.67 \$18794.78

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	-----
July	156166.90	140576.24	199116.62	170546.02	192033.15	-----
August	103165.69	111660.64	105391.65	118773.18	143185.26	-----
September	67551.70	73732.14	74359.96	78364.70	96001.38	-----
October	70219.70	84015.90	60357.25	76102.53	85128.41	-----
November	77424.87	73949.68	57388.95	69660.16	86248.56	-----
December	57291.91	59749.92	57496.17	69145.88	71060.56	-----
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	-----

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1914	1915	1916	1917	1914	1915	1916
January †	152971	170760	177107	104517	July	211040	150880
February	242627	134619	222470	129591	August	171451	152273
March	224757	341059	154019	107703	September	164860	130465
April	162027	183280	98217	201556	October	174182	123027
May	168934	158114	117917	140580	November	142040	98174
June	189897	159635	154701	December	143190	107229	98488
Totals	-----	-----	-----	-----	2147976	1909515	1638794

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

and ten magazine workers in the Tagalog field, and during the month of February these workers delivered \$1,567 worth of our literature. This is \$660 more than was delivered during the same month last year, and \$177 more than was delivered in January. The reports from the Flocano station in the north and from the Visayan stations in the south were delayed, but those fields also are making good progress in the book work.

Within the territory of this conference (Central-Southern Luzon), we have four languages; namely, Tagalog, Pampangan, Tino (language of the Zambals of western Luzon), and Bicol. We are circulating four books and a monthly magazine in the Tagalog, but we have nothing in the other languages except a few tracts and pamphlets. We are preparing a small book in

the Pampangan, and we hope to get this into the homes of the people in the near future.

Each edition of our Tagalog magazine jumps upward several thousand, and each time it is exhausted before the middle of the month. The subscriptions for the paper are coming in by the hundreds, and we hope soon to reach the five-thousand mark. We believe that this paper is bringing many people into the truth, even as our good papers are doing in other parts of the world.

Our literature is going direct from the press into the homes of the people. Our new printing plant is taxed to its limit to supply the demand, and it is very evident that more room and facilities must be furnished or we shall have to reduce our force of colporteurs.

Our boys are not only sowing the seeds of truth, but some of them are doing personal work in connection with their canvassing, and people are accepting the truth. The harvest is indeed ripe in the Philippines. R. E. STEWART.

BOOKMEN'S CONVENTION IN THE ORIENT

BUT a few years have passed since the first bookmen's convention was held in the homeland, but now we are able to report such a gathering on the western shores of the Pacific. For the four days preceding the Asiatic Division Conference session just closed at Division headquarters in Shanghai, China, our bookmen from the various parts of this great field met to study plans as to how to make this work more effective in giving the message to the unwarned, almost unnumbered, millions of Asia. The following fields were represented: China, Japan, Korea, the Philippines, Malaysia, and Australasia. Every field of the Division had its representatives present, except India, and delegates would have been here from that country had it not been for delayed boat service caused by war conditions. Not only were our field secretaries and publishing house managers present, but presidents of Union and local conferences, superintendents of missions, school men, and many others bearing heavy responsibilities in the work of the Division. We greatly appreciated having with us Elder N. Z. Town, secretary of the Publishing Department of the General Conference.

Our leaders in the work in the Asiatic Division Conference recognize in the publishing department the greatest agency at our disposal for doing a quick work in these great fields, and all are bent on perfecting the best plans possible to give the pages of truth a wide, judicious circulation. Not only is this department in itself a great soul-saving agency, but it also strengthens every other department of service, and our leaders see in this work their greatest hope in reaching self-support in other lines.

Our school work has been a heavy expense, and has called for large annual budgets. But schools have been necessary in order that we might have trained workers who could rightly represent this message, a training very different from the one these men have received in heathen institutions headed by heathen instructors. Now that we are getting out more suitable literature, our young men are finding it possible to earn scholarships through the sale of books and magazines. At both convention and conference the scholarship plan was given consideration, and definite steps were taken to urge this plan upon our young men who desire a training for service. The school board of our large Shanghai training school decided to reduce the school year to eight months, in order that the students may have an extra month for field work.

Plans were laid for reaching out into more of the unentered fields. Yunnan, Siam, and Anam, and many other great provinces and districts are still unentered, but must be entered and worked before the Lord of the harvest comes. The men with the books must be the pioneers.

Each field of the Division, except Malaysia, now has its own publishing house, and we hope to see a small plant established in the city of Singapore within the next year, a plant which will serve a constituency of more than 60,000,000. All our large divisions are manned with field secretaries, except Korea and Malaysia, and we expect that within a few weeks leaders will be on the ground in these two fields. We are, however, greatly undermanned in some of the fields. India, for instance, has but one Union field secretary and one local field secretary for work among the more than 300,000,000 of that land. Three or four experienced men must be sent there in the

very near future for service in this department.

We are now producing literature in thirty-three of the languages of the Asiatic Division. We are issuing thirty-two regular magazines. The approximate value of sales for 1916 amounted to \$225,000. Prospects for the future are bright for this department, and we are confident that with the Lord's blessing attending our efforts, the next few years will witness large sales of our truth-laden literature in the Asiatic Division.

C. E. WEAKS.

Missionary Volunteer Department

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

THE SENIOR BIBLE YEAR ASSIGNMENT

- July 15. Proverbs 20-24: Temperance; a good name, etc.
- July 16. Proverbs 25-27: Humility and forgiveness.
- July 17. Proverbs 28-31: Impiety and religious integrity.
- July 18. Ecclesiastes 1-4: Vanity of human endeavor.
- July 19. Ecclesiastes 5-8: Vanity of riches; benefits of patience, etc.
- July 20. Ecclesiastes 9-12: Mysteries of providence, etc.
- July 21. Song of Solomon 1-4: The love of Christ and his church.

PRINCIPLES OUTLINED IN PROVERBS

SOLOMON'S divinely inspired wisdom found expression in songs of praise and in many proverbs. "He spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

In the proverbs of Solomon are outlined principles of holy living and high endeavor; principles that are heaven-born and that lead to godliness; principles that should govern every act of life. It was the wide dissemination of these principles, and the recognition of God as the one to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity.—*Mrs. E. G. White, in "The Story of Prophets and Kings."*

ECCLESIASTES

THE title of this book is in Hebrew *Kohleth*, signifying one who speaks publicly in an assembly. *Kohleth* . . . is the name by which Solomon speaks of himself throughout the book. The book is that which it professes to be—the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. The writer is a man who has sinned in giving way to selfishness and sensuality, but who has through all this been under the discipline of a divine education, and has learned from it the lesson which God meant to teach him.—*Smith.*

THIS is a book of experiences, the experiences of a man who had tried the ways of the world to find out what pleasure there was in them, and ascertained to his sorrow that, from a worldly point of view, "all is vanity and vexation of spirit." This is a potential book. There can be no doubt but that Solomon sincerely repented of his folly. After testing all the gratifications there were in worldly grandeur and riches, and sensual pleasure and mirth, he turns away with utter disappointment; for the world

is full of sorrow, not only in the life experience of the poor, but of the rich and pleasure-loving also.—*Starr.*

By the spirit of inspiration, the king recorded for after-generations the history of his wasted years, with their lessons of warning. And thus, although the seed of his sowing was reaped by his people in harvests of evil, his life work was not wholly lost. With meekness and lowliness, Solomon in his later years "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words; and that which was written was upright, even words of truth." . . . Solomon's later writings reveal that as he realized more and still more the wickedness of his course, he gave special attention to warning the youth against falling into the errors that had led him to squander for naught heaven's choicest gifts. With sorrow and shame he confessed that in the prime of manhood, when he should have found God his comfort, his support, his life, he turned from the light of heaven and the wisdom of God, and put idolatry in the place of the worship of Jehovah. And now, having learned through sad experience the folly of such a life, his yearning desire was to save others from entering into the bitter experience through which he had passed.—*Mrs. E. G. White, in "The Story of Prophets and Kings."*

THE SONG OF SONGS

THE Song of Solomon is an idyl, or rather a suite of seven idyls woven into a beautiful unity. It enshrines the constancy of a rustic maiden of Shunem to her betrothed shepherd lover when tempted to transfer her affections to King Solomon. In form it is poetry, not prose; Oriental, not Occidental; an idyl, not a drama. Its figures are symbols, not images, and the true interpretation of the poem is not the literal and not the allegorical, but the symbolic or typical.

Its purpose is to reveal the incomparable strength of a chaste and sincere affection, which no splendor can dazzle and no flattery seduce; to reveal the purity, the sanctity, and the eternity of true love; and to set forth, under the figure of the bride and bridegroom in an earthly love story, the supreme loveliness of Christ—the object too large for the heart—and the inseparable attachment between Jehovah and Israel, Christ and the church, the soul and its Saviour.—*Martin Anstey.*

OBITUARIES

Armstrong.—Emaline Armstrong was born Jan. 1, 1828, in Johnson County, Missouri. Her death is mourned by one daughter, a member of the Seventh-day Adventist church in Kansas City, Kans. W. F. Surber.

Conkling.—Mrs. Mary Conkling, for more than twenty years a devoted member of the Seventh-day Adventist church at Kansas City, Mo., fell asleep June 10, 1917. She rests in hope of a part in the first resurrection. Her husband, two sons, and one daughter mourn. Ella M. Merrell.

Castle.—Mary R. Nicholds Castle was born in Charlotte, Mich., Nov. 11, 1841. She was married in 1868, and became the mother of six children. She accepted the truth for this time under the labors of Elder Joseph Bates, was baptized, and remained a faithful member of the Seventh-day Adventist church until called by death at Hartford, Mich., May 31, 1917. Her husband, Alfred B. Castle, and four children mourn their loss. W. C. Hebner.

Eaton.—Mrs. Harriet Elizabeth Eaton was born in Utica, N. Y., Nov. 20, 1827, and died at San Francisco, Cal., May 26, 1917. In 1882, through the efforts of Elder I. D. Van Horn, she accepted the truth held by this people, and was a member of the Seventh-day Adventist church in San Francisco for nearly thirty-five years. She was on her way to Sabbath school when she met with the accident which resulted in her death. We feel confident that she sleeps in hope. Charles E. Ford.

Kern.—Alvin G. Kern was born Feb. 13, 1844, near Bedford, Ind., and died at College View, Nebr., Jan. 19, 1917. He made a profession of religion for the first time in 1888, when Elder N. W. Allee held a series of meetings near Orrsburg, Mo. While he never altered his belief, he rather came to feel that he could not live up to the high standard of the Christian life. It is, however, the belief of those nearest him during the last few weeks of his life, that his faith laid hold on God for complete salvation. Father is the first of his family to be claimed by death. He leaves a wife and four children. Words of comfort to the sorrowing family and friends were spoken by Elder J. H. Morrison. M. E. Kern.

Stevens.—Mrs. Melvina Sophia Stevens was born Dec. 4, 1827, at Cooperstown, N. Y., and died April 23, 1917, at the home of her daughter, in Oakland, Cal. Sister Stevens would have been ninety years old had she lived to see another birthday. She was married in 1845 to Calvin John Stevens, at Watertown, N. Y. They came to California in 1854. In 1885 she united with the Seventh-day Adventist church in Oakland, Cal., being baptized by Elder W. M. Healey, and remained a faithful member till death took her from us. In the later years of her life she became an invalid, and for twenty-six years never left the house. She leaves one son and two daughters, besides many friends, to mourn their loss. After her funeral, which was conducted by the writer, she was buried at Livermore, Cal., by the side of her husband, who died in 1887. In the death of this devoted woman the family has lost a tender and kind mother, the church a faithful sister, and humanity a friend. Her hope in God was bright to the last, and we believe she will be among that blessed company whom the Scriptures say "shall rise first." H. S. Shaw.

Appointments and Notices

CAMP MEETINGS FOR 1917

Central Union Conference

Missouri, Sedalia ----- Aug. 9-19
Kansas ----- Aug. 23 to Sept. 2

Columbia Union Conference

West Pennsylvania, Dubois ----- July 5-15
Ohio, Bellefontaine ----- Aug. 16-26
West Virginia ----- Aug. 30 to Sept. 9

Eastern Canadian Union Conference

Ontario, Toronto ----- July 12-22
Newfoundland, St. Johns ----- Aug. 22-27
Maritime ----- Sept. 3-9

Lake Union Conference

North Michigan ----- Aug. 23 to Sept. 3
Southern Illinois, Pana ----- Aug. 30 to Sept. 9
Indiana ----- Aug. 16-27

Northern Union Conference

Iowa, Marshalltown ----- Aug. 23 to Sept. 2

North Pacific Union Conference

Montana, Wibaux (local) ----- July 6-16
Montana, Billings (local) ----- Aug. 3-12
Montana, Hamilton (local) ----- Aug. 24 to Sept. 2

Pacific Union Conference

California, Oakland ----- July 5-15
Arizona, Prescott ----- July 12-22
Inter-Mountain, Grand Junction, Colo. ----- July 12-22
Southern California ----- Aug. 2-12
Southeastern California ----- Aug. 16-26
Arizona, Safford ----- Aug. 16-26

Southern Union Conference

Kentucky, Louisville ----- Sept. 6-16
Tennessee, Nashville ----- Sept. 13-23
Alabama, Birmingham ----- Sept. 20-30
Mississippi, Jackson ----- Sept. 27 to Oct. 7

Southeastern Union Conference

South Carolina, Columbia ----- July 26 to Aug. 5
North Carolina, Winston-Salem ----- Aug. 9-19
Cumberland, Dayton ----- Aug. 23 to Sept. 2
Georgia ----- Sept. 6-16
Florida, Orlando ----- Oct. 4-14

(Colored)

South Carolina, Columbia ----- July 26 to Aug. 5
North Carolina, Winston-Salem ----- Aug. 9-19
Georgia ----- Sept. 6-16
Cumberland, Knoxville ----- Sept. 20-30
Florida, Orlando ----- Oct. 4-14

Southwestern Union Conference

South Texas, San Antonio ----- July 9-16
North Texas (local), Jefferson ----- July 16-22
Arkansas, Little Rock ----- July 23-29
Texas (east), Abilene, Tex. ----- July 30 to Aug. 5
North Texas (general), Keene ----- Aug. 3-12
Texas (west), Albuquerque, N. Mex. ----- Aug. 15-22
Oklahoma, Oklahoma City ----- Aug. 24 to Sept. 2

Western Canadian Union

Saskatchewan, Moose Jaw ----- July 5-15
Manitoba, Winnipeg ----- July 12-22

CHAMBERLAIN SANITARIUM

The Chamberlain Sanitarium and Hospital, Chamberlain, S. Dak., offers to a limited number of young ladies a three-year course in nursing. General hospital. School year begins October 1. Nurses graduated from this institution are eligible for State registration. For full information, apply to Superintendent of Nurses.
Gutsine M. O. Bakke.

ANOTHER OPPORTUNITY

How many more there will be of course no one knows. But a real opportunity of effectively reaching your townspeople with the all-important message is offered in the August Signs of the Times Magazine. Not only can you reach them by this means; you can win them too. Here is evidence that this is so:

"Portland, Ore., June 7, 1917.

"I never knew Christ until five weeks ago, when I accidentally ran across one of these

THE SIGNS of the Times MAGAZINE



papers, Signs of the Times. I read it, and was converted. I made up my mind I was going to know more of Him, and at once subscribed for the paper, and oh, what help I have got from the wonderful truths therein!"

Wouldn't it do your heart good to see such results from your efforts? Consider the August Signs Magazine for next month's work. It will influence some. Will your neighbors be among them?

Although the August Signs Magazine cover and the pages throughout are attractive, the real merit lies in the live, interest-holding articles bearing on much-discussed questions. The following titles convey some idea of their character:

Dropping the Protest from Protestantism
Challenged for a Text (Sabbath article)
The Shattered Dream of World Empire
Shadowgraphs of America's Tomorrow
Man, the Marred Masterpiece (Immortality)
Christianity's Emancipation Day
Short-selling the Future
The Price of Opportunity
The Gathering of the Clans
The Storm Center of Europe's Whirlwind
In the Land of the Rising Sun

Recruits are wanted in the Signs army of workers. Get some ammunition and go out onto the firing line. If inexperienced, get 25 or 50 copies, and take hold with earnestness. Prices: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Your tract society secretary will promptly forward your order to us.

"LIBERTY"

A magazine of religious freedom, now in the third quarter of its twelfth volume, it is a publication that should be in every home. Attractive in appearance, artistic in design, intensely interesting, and highly instructive in its contents, it wins its way everywhere with candid, liberty-loving people. Liberty's treatment of every subject it discusses is vigorous, but never harsh; convincing, but never cutting. Being Christian, the weapons of its "warfare are not carnal, but mighty through God to the pulling down of strongholds."

Every reader of the Review should be also a reader of Liberty, and not only a reader of it, but an active exemplar and promoter of its principles. Agents do well in selling Liberty, its attractive appearance and live, up-to-date contents, and its low price by the year, make it an easy matter to secure annual subscriptions; for it is the only magazine of its kind in the world. If you have not seen Liberty for the third quarter of this year, secure it at once from your tract society, and you will want all your neighbors and friends to have it too.

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. Weaks, Sec.

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. Wm. Harcourt, Clifford, Wis.
Ed C. Furr, R. F. D. 1, Box 221a, Ft. Smith, Ark.

George A. Pratt, Edward St., Saranac Lake, N. Y.

Jas. M. Johnston, R. F. D. 5, Box 49, Hickory, N. C.

Mrs. S. M. Oldson, R. F. D. 1, Box 122aa, Bartlesville, Okla.

Mrs. A. D. Peckham, R. F. D. 2, Bolivar, N. Y. Periodicals and tracts.

"Sketches of Bible Child Life"

A popular account of the lives of the children of Bible times, beautifully told and abundantly illustrated. The twenty-seven chapters tell the inspired stories of child life of both Old and New Testament,—stories that are always new to children. This book is not so well known as some of our juvenile books, and yet it takes second place to none. 144 pages. Blue cloth cover, with brown and silver stamp. 75 cents. Ten per cent more in western Canada.

"My Garden Neighbors"

A book of birds and small animals, written for young people. It is well to create in young children a love for the animal kingdom. Nothing is more pleasing to children than real stories of real animals. "My Garden Neighbors" fosters this love of animal life. There are many pictures of birds in natural colors to aid in identifying our feathered neighbors. 256 pages. Light-blue cloth covers with white stamp. \$1.00. Ten per cent more in western Canada.

"Our Little Folks' Bible Nature"

Many books for young children are too difficult for them because of the use of large words and long sentences, and the failure of the author to repeat new words until they become familiar. In this book these mistakes have been avoided, with the result that from cover to cover it is adapted to the needs of the child. To these features are added lessons in script, frequent review exercises, and beautiful animal and nature pictures, many of them in colors. 159 pages. Cloth, 50 cents. Ten per cent more in western Canada.

"Friends and Foes in Field and Forest"

A fascinating book of natural science for children. The author has the story-telling gift to a remarkable degree, and these stories of insect life never fail to interest the little folks. The conversational method is used in describing the habits and relating interesting observations of these smaller members of the animal kingdom. Beautifully written, attractively illustrated, and substantially bound. 245 pages. Cloth, \$1.00. Ten per cent more in western Canada.

ORDER OF YOUR TRACT SOCIETY

Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.



WASHINGTON, D. C., JULY 12, 1917.

EDITOR . . . FRANCIS McLELLAN WILCOX
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 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRADI
 I. H. EVANS W. W. PRESCOTT

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

LAST week Brother W. R. White and family reached Washington from London. Brother White has been asked to connect with the Union Conference office in the West Indies.

WORD from Brother E. Kotz, written February 11, states: "We are well and going on with our work." He also says, "Brother M. Pönig is here, back from India." Brother Kotz is superintendent of the mission at Kihurio, East Africa.

In a recent letter from Elder W. B. White, he states that Brother G. H. Clark, who has for ten years been connected with the book and home missionary work in South Africa, is returning to the States. He accompanies Mrs. W. C. Duncombe and family, who also are coming to America to join the doctor in his work in the Lake Union Conference.

FOUR native brethren from the Solomon Islands recently reached Anstralia. They will return to the Solomon group on the maiden trip of the new mission boat "Melanesia," acting as part of the crew, when Brother and Sister G. F. Jones return to resume their work among the dark-skinned islanders. The Australasian brethren report: "Their visit among us is affording mutual pleasure."

ELDER G. W. CAVINESS left Washington for Mexico the last week in June. Though he was not able to get a passport from the authorities at Washington, he expected to obtain permission from the local authorities at the Mexican border to enter that republic. After spending about two months visiting the companies of believers in various places, he will go to Panama to attend the meeting to be held there the latter part of August, if conditions permit.

WORD has come from Brother John L. Brown, the director of our Salvador Mission, telling of the terrible earthquake of June 7, which brought disaster to the capital of the Salvador republic. Much damage was done to other large cities. Many persons were killed, and hundreds injured. The total property loss is estimated at \$50,000,000, American money. Brother Brown, at the time of writing, was just leaving Santa Ana, where he had been conducting meetings, for the capital, to look up Brother U. M. Cooke and the church members who were in that city, and from whom he had not been able to get any word. The trip of sixty miles would have to be made on horseback, as the earthquake had made it impossible to go by train.

ELDER A. N. ALLEN, Room 1, People's Bank, Columbia, S. C., desires to come in touch with any who have charts for sale which illustrate the various prophecies of the third angel's message.

HAND-POWER GRISTMILLS

AFTER carefully investigating and testing various makes of hand-power gristmills, we have selected what we consider the best for the money. We have made arrangements whereby we are prepared to supply a thoroughly reliable and practical mill at a price that is considerable of a saving. For descriptive matter, price, and full information, address S. D. A. Purchasing Bureau, Conference Bldg., Takoma Park, D. C.

TURNING THE SABBATH INTO A COMMON VISITING DAY

Is the Sabbath becoming, in the practice of Seventh-day Adventists, a day of common visiting, of ordinary social intercourse? This inquiry is prompted by a remark recently made by a sister who has just returned to this country from a sojourn in another land. She expressed her surprise at the use made of the Sabbath hours by at least some Seventh-day Adventists, who make the day serve their purpose for social calls.

We feel that there is setting in too strong a tendency in this direction on the part of many. It is proper that we should mingle together freely on the Sabbath; that we should call at one another's homes. The purpose of such calls, the topics of conversation, and the spirit in which such association is carried forward, determine the real character and influence of these activities upon our lives and upon the lives of others.

It is proper at all times, including the Sabbath, to call on our brethren and sisters for the purpose of receiving spiritual encouragement, of recounting the blessings of God, of planning for the carrying forward of the work of soul-saving, for Bible study and prayer. If these purposes are adhered to, and the conversation is directed in these lines, such association can prove only helpful. But where the conversation is allowed to drift, or where it turns on items of common interest,—the affairs of life or the current happenings of the day,—it can prove only inimical to the spirit of true Sabbath keeping and to the spirituality of all who engage in it.

We need to remember the Sabbath day to keep it holy; remember it through the week; remember it in the use we make of its sacred hours. Sabbath keeping is something more than refraining from physical work. We should find in the Sabbath not only physical rest, but spiritual rest, refreshing of spirit as well as refreshing of body. Sometimes the former cannot be secured. Circumstances may be such some times that in service for the sick, in labor for those in need of help, we may be severely taxed physically. But we should never permit anything to enter our experience in Sabbath observance which will rob our hearts of the spiritual blessing which God desires to impart. We can obtain this only as we keep our hearts in tune with the spirit of true Sabbath observance. We can keep the Sabbath as it comes to us, only as we "remember" it through the week.

BROTHER GUY DAIL writes that Paul Badaut, laboring on the island of Mauritius, east of Madagascar, has recently baptized twelve believers. There are now nearly one hundred keeping the Sabbath on that island. Some good native workers are in training, and Brother Badaut hopes soon to be able to get to work in Madagascar.

"THE BOOKMAN SONG SHEAF"

A COPY of "The Bookman Song Sheaf" has come to our desk. It is surely worthy of favorable mention in the REVIEW. In commending it to our readers, we cannot do better than quote an extract from a letter by Elder I. H. Evans to the publisher of the little book, J. H. McEachern, College View, Nebr.:

"I am in receipt of a copy of 'The Bookman Song Sheaf.' I hope our brethren will take kindly to this book. I like the idea splendidly, and trust it will be a great blessing to our many colporteurs traveling from home to home in cold and heat, in drouth and storm, carrying the printed page, as messengers of Him who gave his life to redeem man from sin. No class of workers appeal to me more than these consecrated colporteurs. I have found them to be exemplary in life, consecrated in spirit, and enduring hardships as brave soldiers of the cross. I hope the songs which you have sent out will prove a great blessing to our faithful laborers, giving them renewed zeal in this noble work."

OUR MIDSUMMER OFFERING, JULY 14

THIS is the last opportunity we shall have to say a word about the Midsummer Offering which is to be taken Sabbath, July 14. The needs to be supplied and the calls for additional workers are more numerous than ever before. Missionaries are waiting to go forward with advance work as soon as the funds are provided. Last year the Midsummer Offering amounted to about \$20,000. If this sum could be trebled on this occasion, the Mission Board would be able to authorize some forward steps in Asia, Africa, and South America, that otherwise must be deferred. Let us remember foreign missions July 14 with a liberal offering, that God's cause shall not suffer retrenchment at this time, when so much can be accomplished by forward movements.

MISSION BOARD.

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