

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

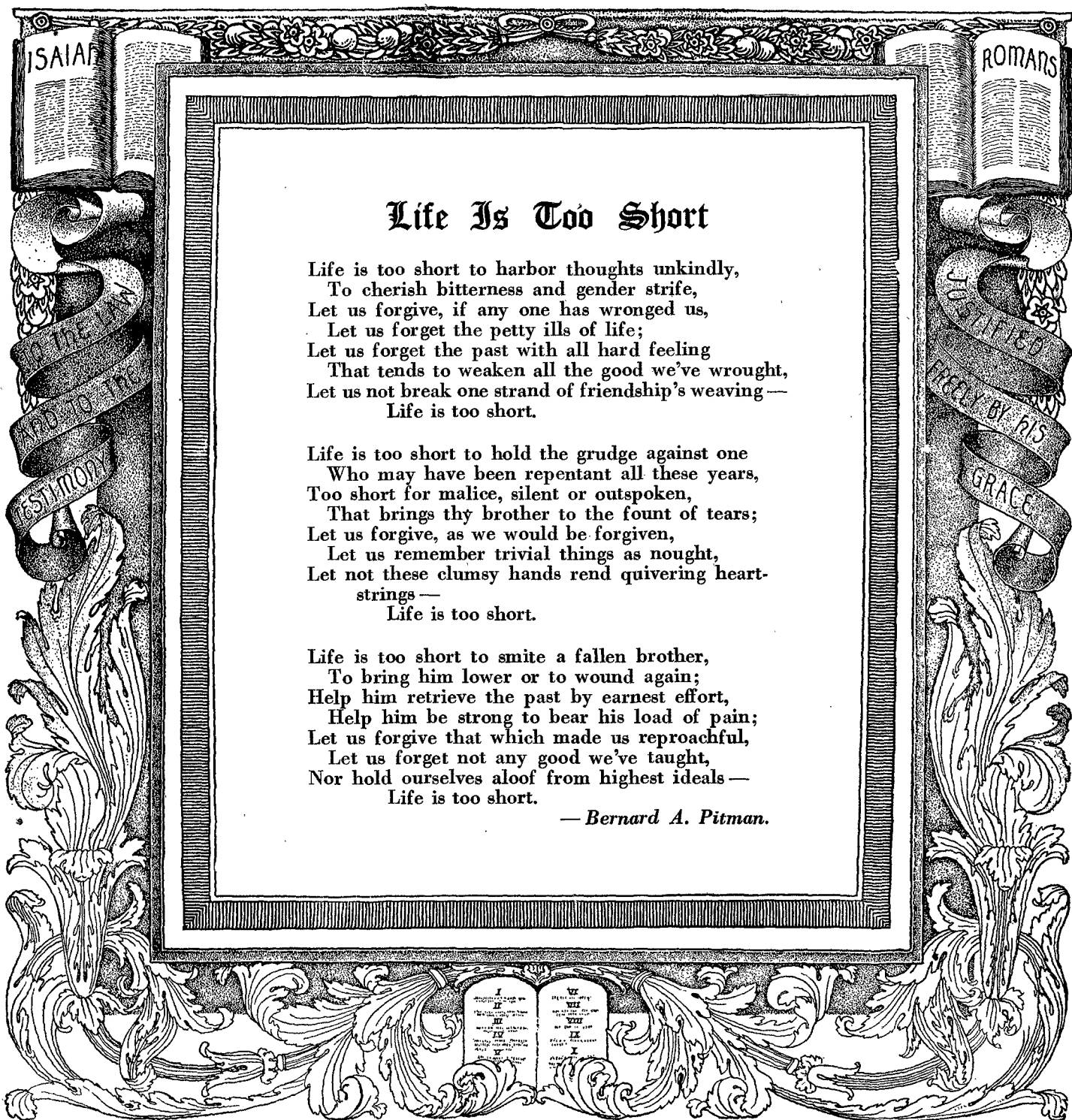
## Life Is Too Short

Life is too short to harbor thoughts unkindly,  
To cherish bitterness and gender strife,  
Let us forgive, if any one has wronged us,  
Let us forget the petty ills of life;  
Let us forget the past with all hard feeling  
That tends to weaken all the good we've wrought,  
Let us not break one strand of friendship's weaving —  
Life is too short.

Life is too short to hold the grudge against one  
Who may have been repentant all these years,  
Too short for malice, silent or outspoken,  
That brings thy brother to the fount of tears;  
Let us forgive, as we would be forgiven,  
Let us remember trivial things as nought,  
Let not these clumsy hands rend quivering heart-strings —  
Life is too short.

Life is too short to smite a fallen brother,  
To bring him lower or to wound again;  
Help him retrieve the past by earnest effort,  
Help him be strong to bear his load of pain;  
Let us forgive that which made us reproachful,  
Let us forget not any good we've taught,  
Nor hold ourselves aloof from highest ideals —  
Life is too short.

— Bernard A. Pitman.



## Special Attention

### INFORMATION CONCERNING THE DRAFT AND EXEMPTION FROM MILITARY SERVICE

THE President of the United States has prescribed the rules and regulations governing the draft and exemption from service. Such portions of these rules and regulations are here given as apply in the case of ministers of religion, divinity students, and members of a religious organization opposed to war, who desire to avail themselves of the provisions made for exemption. These extracts are taken from the official document issued from the government printing office.

After giving detailed instruction to the local exemption boards concerning their duties, the President makes a full statement concerning persons exempted, from which the following paragraphs are taken:

"The following persons or classes of persons, if called for service by a local board and not discharged as physically deficient, shall be exempted by such local board upon a claim for exemption being made and filed by or in respect of any such person, and substantiated in the opinion of the local board, and a certificate of absolute, conditional, or temporary exemption, as the case may require, shall be issued to any such person.

"The claim to be exempted must be made by such person, or by some other person in respect of him, on a form prepared by the Provost Marshal General and furnished by the local boards for that purpose. Such claim must be filed with the local board which notified such person that he is called for service on or before the seventh day after the mailing by the local board of the notice required to be given such person of his having been called for service.

"The statement on the registration card of any such person that exemption is claimed shall not be construed or considered as the presentation of a claim for exemption. . . .

"(b) Ministers of religion.—Any regular or duly ordained minister of religion.

"(c) Students of divinity.—Any person who on the 18th day of May, 1917, was a student preparing for the ministry in any recognized theological or divinity school. . . .

"Any person who belongs to any of the classes above enumerated in this section shall be exempted upon the following conditions:

"(b) Regular or duly ordained ministers of religion.—Any duly ordained minister of religion, upon presentation to such local board, at any time within 10 days after the filing of the claim for exemption by or in respect of such person, of an affidavit signed by such person, giving his place of residence and stating that he was duly ordained a minister of religion (giving name of church, religious sect, or organization by which ordained, the time and place of ordination); that he is still an ordained minister of religion, and that he is regularly engaged in the performance of the duties of a duly ordained minister of religion of said church, sect, or organization, as a vocation; and upon presentation of affidavits of two persons (heads of families) residing within the area in which such local board has jurisdiction, members of said church, religious sect, or organization to which such person belongs, stating that such person is a minister of said church, religious sect, or

organization, and that he is engaged in the performance of the duties of a duly ordained minister of religion of such church, religious sect, or organization as a vocation.

"Any regular minister of religion, upon presentation to such local board, at any time within 10 days after the filing of the claim of exemption by or in respect of such person, of an affidavit signed by such person, giving his place of residence and stating that he is a regular minister of religion (giving the name of the church, sect, or religious organization to which he belongs, the time and place of entering upon the duties of such ministry), that he is regularly engaged in the performance of the duties of a regular minister of religion as a vocation; and upon presentation of affidavits of two persons (heads of families) residing within the area in which the local board has jurisdiction, members of the said church, sect, or organization to which such person belongs, giving the place of residence of such person, and stating that he is a regular minister of religion of the said church, sect, or organization, and that he is regularly engaged in the performance of the duties of a regular minister of religion of said church, sect, or organization as a vocation.

"A duly ordained minister of religion is a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines, and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship; and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.

"A regular minister of religion is one who, as his customary vocation, preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member, without having been formally ordained as a minister of religion, and who is recognized by such church, sect, or organization as a regular minister.

"The words 'regular or duly ordained ministers of religion' do not include a person who irregularly or incidentally preaches and teaches the principles of religion of a church, religious sect, or organization; nor do the words include a person who may have been duly ordained a minister in accordance with the ceremonial, rite, or discipline of a church, religious sect, or organization, but who does not regularly, as a vocation, preach and teach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, sect, or organization.

"(c) Students of divinity.—Any person who, on the 18th day of May, 1917, was a student preparing for the ministry in any recognized theological or divinity school, upon presentation to such local board, at any time within 10 days after the filing of a claim of exemption by or in respect of such person, of an affidavit signed by such person stating that he was on the 18th day of May, 1917, a student in a designated school recognized as a theological or divinity school; and of an affidavit signed by the president, dean, or head thereof, that such person was on the 18th day of May, 1917, a student preparing for the ministry in such theological or divinity school; and upon presentation by affidavits of such other evidence as may be required in the opinion of the board to substantiate the claim. . . .

"(i) Any person who is found by such local board to be a member of any well-recognized religious sect or organization organized and existing May 18, 1917, and whose then existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization.—Any such per-

son upon presentation to such local board, at any time within 10 days after the filing of a claim for discharge by or in respect of such person, of an affidavit made by such person, stating that he is a member in good faith and in good standing of a well-recognized religious sect or organization (giving the name thereof) organized and existing May 18, 1917, and whose then existing creed or principles forbid its members to participate in war in any form, and that his religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization. And upon the presentation to such local board of an affidavit made by the clerk or minister of the well-recognized religious sect or organization to which such person claiming exemption is a member, stating that said person is a member of said religious sect or organization, which was well recognized and was organized and existing May 18, 1917, and that the then existing creed or principles of said religious sect or organization forbid its members to participate in war in any form; and upon presentation by affidavits of such other evidence as may be required in the opinion of the local board to substantiate the claim of any such person.

"Said act of Congress provides, section 3:

"But no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant."

"In case any such person substantiates, in the opinion of the local board, his claim, such local board shall issue a certificate stating that such person shall not be required or compelled to serve in any capacity except in some capacity declared by the President to be noncombatant."

Provision is also made in the regulations for the possible exemption, at least for a limited time, of "those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge desirable." Such persons are listed under five different classes:

1. "Any married man whose wife or child is dependent upon his labor for support."
2. "Any son of a widow dependent upon his labor for support."
3. "Son of aged or infirm parent or parents, dependent upon his labor for support."
4. "Father of a motherless child or children under 16 years of age dependent upon his labor for support."
5. "Brother of a child or children under 16 years of age, who has (have) neither father nor mother, and is (are) dependent upon his labor for support."

The regulations governing the exemption of these classes are quite lengthy, giving specific instruction how to proceed in each case. These regulations can doubtless be obtained of the local boards having jurisdiction.

Special attention is called to the following points:

1. Even though a drafted person may have stated upon his registration card that he claimed exemption, such a statement will not be accepted as a formal notice of claim for exemption, but such claim must be filed by the drafted person upon the form furnished by the local board.

2. The claim for exemption must be filed with the local board "on or

(Continued on page 21)

# The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 19, 1917

No. 29

## EDITORIAL

### THE EDUCATION OF OUR YOUTH

No more important work has been committed to Seventh-day Adventists than the education of the youth of the denomination. For years, in the earlier days of this movement, with all that its pioneers had to battle with, this feature of our work was but little emphasized. But with the growth of membership, and with the demands made constantly for workers for both home and foreign fields, the need of giving to the young men and women of the church a liberal education became more and more apparent. For this purpose our present denominational school system was brought into existence, comprising church schools, intermediate schools, academies, and schools of higher grade, such as seminaries and colleges.

The recognition of this educational need in the church came none too early. Educational standards in the world are constantly advancing. A higher standard of scholarship is now required for laborers in every department of the world's great work. Our workers must go out and associate with men and women of every class. They must meet not only those in the lowly walks of life, but also those who occupy the highest positions in the world of literature and science. In days to come this movement must measure strength with the genius and education of opposing error. Those who go out to represent it should be men and women of liberal education and broad culture.

We believe that just as far as consistent, every young man and woman in the church should be encouraged to complete a college course. This was well expressed several days ago by Prof. H. A. Morrison, in conferring the degrees upon the graduates of Union College. He said:

"True education is the restoring of the image of God in the soul. True education is bringing one into possession of his spiritual and intellectual inheritance. It is the creating of capacity for responsibility. It is the adjusting of ourselves to the possible spiritual possession of humanity. It is the vestibule of the best, the noblest, the grandest, highest, and richest type of living.

"During the past few years college-trained men and women have been in great demand. The world is bidding high for such young people; our denomination is patiently waiting for such recruits. College men and women are rapidly becoming the leaders in all lines of work, as is evidenced by the fact that in 1912 only forty-three per cent of the names listed in 'Who's Who in America' were names of college men, but in 1915 seventy-two per cent of those listed were college-trained men.

"This people is in great need of college-trained men and women; men and women who are active and loyal to this truth. Each passing year we have been able to say that the call for such men and women is greater than ever before. If this statement could have been made in the past, we can well say that this fact is doubly, yes, trebly and quadruply, true in these hours and days of crises in which we find ourselves."

#### How Far Should the School Training be Carried?

There is a time when theoretical acquirements should give place to practical demonstration and utilization. In other words, there comes a time when the young men and women who have spent years in our educational institutions should go out and put to practical use the knowledge they have acquired from books. Indeed, without this practical experience their book knowledge will prove of little value. They will remain theorists or idealists merely. Their education will be one-sided. And we believe that the completion of the college course in one of our schools should mark the latest date in the experience of our boys and girls when they go out to obtain this practical experience. They need association with men. They need to meet the world's practical problems; to learn the necessity of self-dependence, of perseverance, of adaptation. This will form a much more valuable complement to their school acquirements than would further study of books. The servant of the Lord says:

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—Mrs. E. G. White, in "Education," p. 13.

It is unfortunate that the idea is gaining favor that one is not prepared for service till he has continued his work in some university, obtaining a master's or doctor's degree. Some doubtless will receive real benefit from this advanced study. Others, we are convinced, would lose spiritually, and would find themselves in a poorer state of preparedness to go into the field and represent the principles of this message than if they had gone out at once on the completion of their work in our own schools.

#### Dangers of Popular Education

The servant of the Lord, several years ago, pointed out the dangers threatening our young men and women who attended the great medical schools of the world. The danger was not so much in the difference of method by which the science of medicine was taught, but in the influences which would inevitably enter into the lives of these young people to mold and shape their future experience. As the direct result of this instruction, steps were taken for the establishment of a medical school at Loma Linda for the education of our medical missionaries.

The principle of this instruction, given through Sister White, applies equally to our young men and women attending the great universities of the world. We recently met a young man who, after completing his work in one of our schools, gave time to this advanced study. He had imbibed principles of selfish ambition, and measured his life by worldly standards. He spoke with deep sorrow and regret of the influences he had met and of the experience which had come to him, and of how ill prepared he was to engage in Christian work as compared with his fitness for it at the time when he completed his work in our school. He voiced, we are sure, the experience of others who have followed a similar course.

It was the hope of safeguarding our young men and women from this kind of experience that influenced the leading men of this denomination, in the General Conference Council in the fall of 1916, to pass the following resolution:

"We recommend, That our young people be encouraged to complete their education in our own schools, and to keep their eyes constantly on the field, planning to enter immediately some branch of the cause upon leaving school."

We would not be understood as taking the position that none of our college graduates should go on with advanced work. It may be necessary for some to do this, particularly those who are to stand at the head of our college departments. But we believe that this should be entered upon by the few rather than by the many, and that those who do take up advanced work in some of the great universities of the world should do so only in harmony with the counsel of leading brethren of experience. This, in fact, is the instruction given us by the servant of the Lord, who speaks of "strong young men, rooted and grounded in the faith, who have such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges of our land, where they would have a wider field for study and observation."

If advanced work is taken, let it come after a time of balancing and settling in practical field experience. Taken at this time, after the need of specialization has been demonstrated, it will prove far more valuable, and the student will be far less likely to become unsettled by unfavorable environment and association, than if entered upon at the completion of his college work.

#### College Degrees

After all, it is not the titles which one may attach to his name that indicate his efficiency as a worker for Christ. The degree conferred at the time of graduation may or may not represent very much in the life of the student. At best it only says that he has completed a certain course of study. One who never had the advantages of a college course may have pursued quite as valuable a course of study in the way of preparation for Christian work as did the student in school. One not possessing the theoretical knowledge may have had a practical experience which would make him of more value as a worker than the college graduate. It is the character and spirit of the man or the student that count, whether he received his education in a college or in the school of practical experience. It is the power of consecration, of concentration, of adaptability, of leadership, of organization, of godly perseverance, which one is able to bring to his work, that guarantees success. There are men now in the field whose education extended only to twelve or fourteen grades of work, who are doing quite as efficient service as others who completed sixteen grades.

This does not argue against the completion of a full college course,—indeed, with additional educational qualifications, the efficiency of these lower-grade men might be greatly increased,—but it does show that the achievement of success rests primarily with the individual, and not on the possession of a degree.

We need today to take well-balanced views of our educational system. We need as never before in the world's history to raise our standards of requirement, and demand in every one of our schools earnest, faithful, careful scholarship; but we should seek to guard ourselves from passing from extreme indifference on the one hand to a state of undue exaltation of intellectualism on the other.

Intellectualism in itself, without God, is the refined blight of modern civilization. It sets itself in array against God and his revelation. It subjects every truth to the scientific test of laboratory demonstration. Faith is discounted, and God is set at naught. Intellectualism alone can never become the means by which God's work in the earth will be finished. We need education, an education which leads to God, an education which leads its possessor to tremble at his word, and let that word silence his reasonings and questionings. We need to seek in mind and soul culture that higher education which makes God, his Word, his honor, and his service the first in our consideration.

F. M. W.

#### THE CALL OF THE UNENTERED FIELDS

WE have a message which is to go to "every nation, and kindred, and tongue, and people." Rev. 14:6. The advancement which this heaven-ordained work has already made is truly marvelous, but there are yet unentered fields, and "great and walled" cities to be warned. In the strength of him who commanded his followers to go into all the world and preach the gospel, we can say with the two faithful men, Caleb and Joshua, "We are well able to go up and possess the land."

Passing by those countries where our work has hardly more than begun, what are the unentered fields? A small desk atlas before me gives nineteen countries in North America, three of which have not yet been entered by our regular workers. These, with their population, are:

Greenland .....	13,517
Labrador .....	3,965
Santo Domingo .....	708,000

In South America only two countries, out of thirteen, are entirely unentered:

Dutch Guiana .....	85,402
French Guiana .....	49,009

Of Europe's twenty-six countries the following still wait for the gospel messenger:

Andorra .....	5,231
Gibraltar .....	23,572
Monaco .....	22,956
San Marino .....	11,041

Asia has a still larger number of unentered countries, and they are of larger size:

Aden .....	46,165
Afghanistan .....	6,000,000
Arabia .....	1,050,000
Baluchistan .....	834,703
Bhutan .....	250,000
French India .....	279,758
French Indo-China .....	16,990,229
Nepal .....	5,000,000
Oman .....	500,000
Siam .....	8,149,487

Turning to the Dark Continent, we find a still longer list:

Abyssinia .....	8,000,000
Angola .....	7,000,000
Azores Islands .....	242,613
Bechuanaland .....	125,350
Belgian Kongo .....	15,000,000
Portuguese East Africa .....	8,245,032
French Guinea .....	1,812,579
French Kongo .....	9,000,000
German Southwest Africa .....	79,556
Kamerun .....	2,648,720
Liberia .....	2,100,000
Madagascar .....	3,153,511
Madeira Islands .....	169,777
Morocco .....	5,000,000
Rio de Oro and Adrar .....	12,000
Sénégal .....	1,247,979
Somaliland .....	310,000
Swaziland .....	107,117
Tripoli and Cyrenaica .....	523,176
Tunis .....	1,780,527

Concluding our survey with the islands of the Pacific, Oceania offers the following virgin soil:

Bismarck Archipelago .....	189,081
Caroline Islands .....	50,000
Gilbert Islands .....	26,863
Guam .....	12,240
Mariana Islands .....	1,000
Marquesas Islands .....	3,424
Marshall Island .....	15,179
New Caledonia .....	50,608
Dutch New Guinea .....	200,000
German New Guinea .....	531,283
German Samoa .....	35,000
Santa Cruz Islands .....	5,000
Tuamotu and Gambier Islands .....	7,910
Uea Island .....	4,500

May this survey of unentered lands be a challenge to the young people of the denomination to take the blessed gospel message of a resurrected and soon-returning Saviour to the multitudes who still sit in darkness and in the valley of the shadow of death, not alone in these lands, but in many countries which, though entered, have large and populous portions of the field where the message has not been given.

Shall we not all unite as never before in praying the Lord of the harvest to send forth more reapers into the harvest fields? Shall we not reconsecrate ourselves and all we possess to the finishing of the work which must be done ere Christ comes again, and sin and sorrow be no more?

L. L. C.



# Bible Studies

## THE NATURE OF MAN

F. D. STARR

THIS topic may well be considered first from the moral standpoint. What is our natural character as pertaining to mental and spiritual conditions?

We "were by nature the children of wrath, even as others." Eph. 2:3. We are represented in Rom. 11:24 as being taken out of a tree "wild by nature." This term very fitly expresses our true natural condition. We are indeed wild by nature. This perverted nature is not in harmony with heaven. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." 1 Cor. 2:14.

The apostle James, in speaking of corrupt human traits of character, such as envy and strife, says, "This wisdom descendeth not from above, but is earthly, sensuai, devilish," or, according to the marginal reading, "earthly, natural, devilish." To put it as it is in the original, it would read, "earthly, soulical, devilish." Speaking of the class who are controlled by these passions, Jude says: "What they know naturally, as brute beasts, in those things they corrupt themselves." Jude 10.

The startling description of humanity in its fallen condition, as given by Paul in the first and third chapters of Romans, shows a remarkable depravity of the nature of man. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:12. This makes evident the necessity for a change, that we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Whatever is corrupt or corruptible is perishable. It would not be possible to combine an incorruptible existence with a corrupt character or nature. Immortality and immorality do not go together. They belong to two opposite and distinct classes of beings. "Who can bring a clean thing out of an unclean? not one." Job 14:4. "Neither doth corruption inherit incorruption." 1 Cor. 15:50.

In this chapter (1 Corinthians 15), Paul plainly states that in order for fallen man to come into possession of an undying nature, a change must take place,— "This corruptible must put on incorruption, and this mortal must put on immortality." In this chapter the nature of man is clearly set forth:

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:44, 46.

The term "natural" (*psuchikon*) in these instances and some others where the word occurs, is derived from the Greek word *psuche* (soul), and the text would literally read, "There is a soulical body, and there is a spiritual body" (see Emphatic Diaglott), if there were in our language such a word as *soulical*. The soulical body was the first. In saying the first man Adam was made a living soul, the inspired writer really says that Adam was made a soulical (*natural*) body. This is contrasted with the spiritual body, which comes through our Lord from heaven.

The first Adam was a *living soul*; so were all the creatures which God made in the beginning. In the Septuagint translation of the Hebrew Old Testament we find that in Gen. 1:20, 21, 24, the same term, "living soul," is applied to fishes, fowls, cattle, and all manner of beasts, so that, as is stated in Eccl. 3:19, "man hath no pre-eminence above a beast," as far as *natural immortality is concerned*. Our only hope is in the spiritual body, — that Christ may "change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21.

Christ is our only source of life:

"In him was life; and the life was the light of men." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 1:4; 3:36.

When Christ comes the second time, he will impart this life to those who have experienced the necessary spiritual change, and have thus become partakers of the divine nature.

But those who have not met with this spiritual change, and have not become partakers of the divine nature, have no hold on eternal life. "Ye know that no murderer hath eternal life abiding in him." 1 John 3:15. Such will not take the only way to procure life; they will not come to the only Source of life. Of them Christ said: "Ye will not come to me, that ye might have life." John 5:40.

But under a deceptive influence, transgressors are led to believe that they have life anyway. This promise of life was first made back in the garden of Eden by the prince of liars, and was expressed in these words:

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Concerning the character of the deceiver who promised this life to the transgressor, this information is given in John 8:44:

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie,

he speaketh of his own: for he is a liar, and the father of it."

But there is a well-founded promise of eternal life, made by the Author of eternal truth:

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

This infallible promise antedates the false promise of the deceiver and murderer.

The conditions upon which eternal life is to be obtained are clearly set forth in these words:

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and live ye." Eze. 18:31, 32.

Life was first imparted to man at the close of the Creator's work in the beginning:

"God created man in his own image, in the image of God created he him; male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 1:27; 2:7.

Sad is the story of the fall. That beautiful dominion was lost, and the life so freely given was forfeited with it. The tempter succeeded in enticing the happy pair to transgress the command their Creator had given them:

"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (marginal reading, "dying thou shalt die"). Gen. 2:17.

The violation of this instruction brought death upon all the race of Adam:

"When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6.

But the Lord prevented the fallen race from becoming immortal sinners. They were shut away from the tree of life. Concerning this the Lord said:

"Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden. . . . So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

So Inspiration plainly indicates to us that man is a mortal, not an immortal being. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

The mortal condition of man is here contrasted with the immortal condition of his Maker, his Creator, of whom the apostle Paul declares, "who only hath immortality." 1 Tim. 6:16.

Further proof of this contrast is given in 1 Tim. 1:17:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

Information is here given concerning the attributes of God, the characteristics in which we differ from him. God is eternal, he always did exist; we are not eternal, but finite, having come but recently into existence. God is invisible, and omniscient; we are not.

In the matter of immortality, there is just as striking a contrast. God is immortal, we are mortal.

The fact that we are to seek for immortality shows plainly that we do not now possess it. "What a man seeth, why doth he yet hope for?" Rom. 8:24. God has promised to render eternal life to them "who by patient continuance in well-doing seek for glory and honor and immortality." Rom. 2:6, 7.

The time of conferring immortality on the faithful is plainly indicated in 1 Cor. 15:51-54:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Then will the prophecy of the ancient seer, Hosea, be fulfilled: "I will ransom them from the power of the grave." Hosea 13:14.

From these scriptures and facts it is evident that man by nature is corrupt, and that it is impossible that a corrupt disposition and character should be joined to an incorruptible and eternal existence. Moral and spiritual regeneration must first take place before the gift of eternal life can be imparted.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." John 10:27, 28. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

#### Scriptures Sometimes Misunderstood

##### 1. Gen. 35:18; 1 Kings 17:21, 22.

In these texts the departing and the return of the soul are mentioned. In the first instance we read, "It came to pass, as her soul was in departing, (for she died,)" etc., and in the second, "And the soul of the child came into him again." It is supposed by some that by these expressions the separate, conscious existence of the soul is demonstrated and proof furnished that the soul is immortal.

The term "soul" is primarily applied, as we see by reference to Gen. 2:7, to the entire man:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils

the breath of life; and man became a living soul."

The man formed of dust became a living soul; that which was made of dust became a soul.

Often the word is taken to represent the essential element in man, that by which his existence is preserved. For instance, in Lev. 17:11, where we read, "The life of the flesh is in the blood," the Revised Version has in the marginal reference for the word "life," "Heb., *soul*," the word being the same as the one occurring at the close of the verse in the statement, "It is the blood that maketh an atonement for the soul." The passage might be as correctly read, "The soul of the flesh is in the blood," *life* and *soul* being translated from the same word. The same fact will appear in reading the German translation of Deut. 12:23:

"Only beware that thou eat not the blood; for the blood is the soul, therefore thou shalt not eat the soul with the flesh."

This use of the term "soul" is also found in the Septuagint translation of this verse, as also in the following: "But flesh with the blood of soul ye shall not eat." Gen. 9:4. "For the soul of all flesh is its blood." Lev. 17:14.

Neither is the term "soul" confined to animal life, as is evident from Isa. 10:17, 18, which reads thus:

"The light of Israel shall be for a fire, . . . and shall consume the glory of his forest, and of his fruitful field, both soul and body."

That the soul is not immortal, or indestructible, is proved by the statement of Eze. 18:4, 20: "The soul that sinneth, it shall die;" as also by our Saviour's declaration that there is One who "is able to destroy both soul and body in hell." Matt. 10:28. "Every living soul died in the sea" (Rev. 16:3), is a prediction that shows that the term "soul" applies to brutes as well as to human beings, in harmony with its use in Genesis 1. The Hebrew word translated "soul" in Genesis 35:18 and 1 Kings 17:21, 22, is rendered "life" more than one hundred times in the Old Testament, and this is simply the meaning in these instances. A correct rendering would be "Her life was in departing," and "Let this child's life come into him again."

2. Eccl. 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The claim is made that this text proves that the spirit returns to God in a conscious condition. If it were in that condition when it came from God, then we might draw the conclusion that it returns in the same condition; but this would make necessary the idea that men exist before they are born into this world, which is an altogether unscriptural doctrine. Just as the dust returns to the earth

as it was, brought back to its previous inanimate condition, so the spirit returns to its former condition as it was before God gave it. Of course it was not conscious then; neither is it conscious after its return to God.

If the return of the spirit implies its consciousness while it is absent, then Samson's spirit must have had a peculiar experience; for we read that when he was about to die of thirst, God provided water for him, "and when he had drunk, his spirit came again, and he revived." Judges 15:19. The same is true of the Egyptian who was found in an exhausted condition. "When he had eaten, his spirit came again to him." 1 Sam. 30:12. Will any one claim that these spirits during their absence were visiting the other world?

##### 3. 2 Cor. 5:1-9: "Absent from the body."

Paul is here speaking of the *clothed* and the *unclothed* condition, and of being *absent from* and *present with* the Lord. That his reasoning does not imply that man has something about him that lives on after death, is evident from the fact that he says he does not desire to be *unclothed*, a condition which of course takes place at death, but he desires to be clothed upon. In this state of existence we are clothed with mortality. At death we are reduced to the condition he here defines as *naked*. This mortal is to put on immortality; but when will that take place? As stated in Paul's former letter to the Corinthians, this will be at the resurrection.

Our house from heaven, then, is the immortal condition for which we now long. This tabernacle in which we groan is the mortal condition. The whole creation groans, waiting for the redemption of the body. Rom. 8:22, 23. But if it be supposed that Paul means that at death the soul is clothed with another body from heaven, then what is to become of that heavenly body at the resurrection, when, as it is claimed, the soul comes down and reunites with the body that is called from the grave? The soul would, in that case, have two bodies to inhabit, and would necessarily have to reject the heavenly body that it occupied between death and the resurrection, to reënter the resurrection body. This inconsistent position is entirely avoided by admitting the Scriptural teaching of the sleep of the dead.

Paul informs his brethren that it was possible for him during this mortal life, to be absent in the flesh, and yet with them in spirit (Col. 2:5), and he also informs the church at Corinth (1 Cor. 5:3, 4) that he was "absent in body, but present in spirit." All this was possible while he was living, but of course he did not have a conscious spiritual existence in one place while his body was in another. With the same propriety he might speak of being present or absent in reference to the great hereafter.

## QUESTIONS

1. What is man's natural condition, considered from the moral point of view?
2. What is the testimony of James and of Paul in this matter?
3. What change is absolutely necessary?
4. What can be said about combining a corrupt character with an incorruptible existence?
5. What important testimony on this point is contained in 1 Corinthians 15?
6. What is said about the creation of the first man?
7. To what is the term "living soul" applied in the record of creation?
8. What is said about man's preëminence, and what is the source of life?
9. What persons do not possess eternal life?
10. What false promise of life has been made?
11. What is the character of the one who made that promise?
12. By whom, and on what conditions, is a reliable promise of eternal life made?
13. How was life first given, and how lost?
14. What steps were taken to prevent man from becoming immortal in his sinful condition?
15. What are the attributes of God? How do we differ from him in this matter?
16. What is said about seeking for immortality?
17. Who possesses immortality?
18. Describe the change from mortality to immortality.
19. Who receive the gift of eternal life?
20. What is the primary meaning of the term "soul"?
21. What was it that *became* a soul?
22. How do the Scriptures use the terms "life" and "soul"?
23. What use of these words is found in other translations?
24. How is the word "soul" used in Isa. 10: 17, 18?
25. How is the same word used in Rev. 16: 3?
26. In what condition does the spirit return to God?
27. What experience did Samson and the exhausted slave have?
28. What condition did Paul not desire?
29. What is our house which is from heaven?
30. To what inconsistent position does the immortal-soul theory lead?
31. How was Paul present in Corinth while absent from there in body?

A MAN found a wild torrent in the mountain. It could work only waste and ruin as it rushed uncontrolled down the gorge. He built a flume for it, and carried its wild flood in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature. They are not to be destroyed. Yet they are not to be allowed to work waste and ruin. Rather, these great forces in our nature are to come under the yoke of Christ, and are to be led by him into all holy service for God and man.—*J. R. Miller.*

THE Bible stands alone in human literature in its elevated conception of manhood as to character and conduct; it is the invaluable training book of the world.—*Henry Ward Beecher.*

## GENERAL ARTICLES

## THE FAITH THAT WILL STAND THE TEST

(Concluded)

MRS. E. G. WHITE

(From the REVIEW of Jan. 10, 1888)

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation."

The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

It is positively necessary for those who believe the truth, to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all, you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's Word, and go on from strength to strength.

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety.

The Word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have

the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God."

In order to exercise intelligent faith, we should study the Word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great salvation is foretold in the most forcible language.

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of heaven made void, and the swelling tide of iniquity devouring our land.

As men wander away from the truth into skepticism, everything becomes uncertain and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scriptures as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory.

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the Word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or on the sliding sand.

If men could realize the blighting influence of doubt upon their minds, if they could but see the future, they would realize the imperative need of

cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit.

Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness, they follow the voice of strangers, and reject the call of the Good Shepherd, who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of error.

Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticize and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness.

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts.

The fruits of doubt are not desirable. O, look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for, in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into

the ruinous deceptions that he has prepared to entrap them.

If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days.



### HOW TO LIVE — NO. 3

#### PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

STARCH, sugar, fats, and fruit acids are the chief heat- and energy-producing foods. These, when oxidized, leave no residuum to tax the organs of elimination. They are found principally in grains, legumes, nuts, fruits, and certain vegetables. Nature has wisely smuggled in a small amount of the tissue repair element in practically all the foods we eat.

Legumes contain an excess of tissue-forming elements. The same is true of nuts, eggs, and milk.

Potatoes, barley, rice, and sweet fruits are slightly deficient in tissue-forming elements.

Grains contain heat- and energy-producing substances and the tissue-forming elements in about the right proportion to meet the demands of the body.

The human body needs from eight to twelve ounces of starch and sugar daily, two ounces of protein, and one ounce of fat. In other words, to every seven shovelfuls of real fuel there should be added one shovelful of repair elements. This is approximate. The actual amount of food needed is governed largely by the occupation and the temperament of the person, and by climatic conditions.

Food combinations play an important part in a well-balanced ration and intelligent stoking of the living furnace. Potatoes, which are mostly starch, and eggs, which are largely albumin and fat, may be combined in such a way as to furnish the needed elements in the proper proportion. As rice is nearly all starch, and beans are rich in protein and contain some fat, these make an excellent combination. Nuts, rich in proteins and fats, and fruits, containing sugar and acids, also make a superior combination. To a meal composed largely of potatoes and rice, which are deficient in fats, there may be added a little cream, a few ripe olives, a few nuts, or a little olive oil.

It is well also in these days, with food prices constantly rising, to know something of the nutritive value of

foods. For practical purposes we may say the grains—wheat, rice, corn, oats—have an average nutritive value of about 83 per cent; legumes—peas, beans, and lentils—and peanuts, of 86 per cent; nuts—almonds, filberts, walnuts,—of 93 per cent; dried fruits—dates, figs, raisins—of 86 per cent; fresh sweet fruits—bananas, figs—about 38 per cent. One pound of bananas equals in nutritive value about one pound of beef. One pound of wheat, rice, or oatmeal equals in nutritive value about three pounds of beef. One pound of dried sweet fruits is equal in nutritive value to three pounds of beef. The combined cost of one pound of grain, one pound of legumes, and one pound of dates, would probably not exceed thirty-five cents, and would afford a well-balanced meal. To furnish the same amount of nutriment in the form of beef would require about nine pounds, at a cost of thirty-five cents a pound, or a total cost of more than \$3. From an economic viewpoint, it is well to eat meats sparingly, if at all.

Meat is far from being a clean food. Its fibers conceal waste impurities which defile the blood. It is difficult, owing to the prevalence of disease among animals, to secure meat from a healthy creature. The nutriment of meat being practically all protein, it is impossible to make up a well-balanced meal when meat is eaten. There is almost certain to be an excess of the protein element in such a meal. This excess of accumulated waste brings about early degeneracy of the human body, and shortens life.

If an excess of sugar, starch, or fat is taken, provision has been made by nature for caring for it, by storing it up for future use in the form of adipose tissue. This is the body's coal bin, where the excess of fuel is stored. If an excess of the protein element is taken, no such provision is made. It is left in the form of cinders and clinkers. The deposit of these wastes in the joints and muscles produces inflammatory conditions, as gout and rheumatism, and their elimination through the kidneys tends to wear out these organs prematurely. Viewed from any and every standpoint, therefore, meat is an undesirable food.

As a rule, we eat the wrong kind of fats, and eat them too freely. Lard should never be used, and even butter should be used sparingly. The purest and most wholesome fats are supplied in the nuts and olives. A small amount of fat is also found in the grains and legumes. Not more than one ounce to one and one-half ounces is needed daily. Two and one-half ounces of nuts eaten daily would furnish all the fats needed. Four ounces of peanuts contain a day's supply. Ripe olives are rich in fats. Since most of the foods, even the grains, contain a certain amount of fats, it would not be necessary to eat the



amount of nuts indicated. Cream and the yolk of eggs also contain quite an amount of fat.

Nature serves fats in the very best form to be utilized by the body; that is, emulsified. Each minute globule is surrounded by a thin envelope of protein. This holds the fat particles apart, and protects the foods from the free fats, thus permitting them to be readily digested.

Great wisdom is displayed in the arrangement of the grains. The starch comes first. It surrounds the fat globule, held in the envelope of protein. Starch digestion is therefore the first step in the digestive process. When the starch is dissolved by the saliva, an opportunity is given the gastric juice to dissolve the envelope of protein. This sets free the oil just about the time the food is ready to leave the stomach. The fat is then acted upon by the bile and the pancreatic juice, and prepared for absorption. This prevents the fats from becoming rancid by long exposure in the stomach. If free or neutral fats are taken with meals, they are liable to smear over the foods and interfere with their digestion. The prolonged retention of free fats in the stomach favors fermentation and rancidity. Much of the heart burn is due to the fermentation of free fats. Intestinal catarrh, the forerunner of appendicitis, is frequently traceable to the free use of butter and similar fats.

### WORKING FROM RIGHT MOTIVES

H. J. FARMAN

WE acknowledge with thankfulness the many, many manifestations of God's powerful workings among us, both at home and abroad, but especially abroad; yet when we compare the present with apostolic times as presented in our recent Sabbath school lessons from the book of Acts, we can but recognize a great lack of power.

What are the causes and how they may be remedied, should be serious questions with both ministers and people. A study of the third chapter of Second Timothy, first five verses, with other scriptures, makes plain the causes.

The first sin pointed out is self-love, which leads its possessor to take good care of self, even to the detriment of others; or, as expressed elsewhere, "They all seek their own, not the things of Jesus Christ." Phil. 2:21. The same writer says, "Let no man seek his own, but each his neighbor's good." 1 Cor. 10:24. Such conduct is not natural, but spiritual, and the Spirit of God is constantly suggesting to every Christian to do this or that kind act toward his neighbor. It may be a very small matter, as giving a cup of cold water in the name of a disciple, but when Jesus comes to reckon with his servants, he will say, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye

took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:35, 36.

Notice that the disciple had not done this for reward's sake, and was not even conscious of having performed the service. It had become a pleasure to do it, second nature, the nature of the Spirit. As expressed in the surprised answer of the righteous, "Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?" Verses 37-39. How different the motive of these doers of the word from that which actuates much of our present missionary work! It often seems that the almsgiving is done to excel the other person, or for the sake of a name; while in many other cases individuals, out of sincerity and true love, pledge beyond their ability to pay, or distress themselves by paying more than they should attempt.

Very closely allied to the love of self is the love of money, the very sin Christ told us to beware of: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. The only life of real value is the Christ-life wrought in us by the Holy Spirit. How much we need the Christ-life! With it the power to do good would proceed from within, and Christ's works would be wrought out in us.

There is a vast difference between doing works of love because the love of Christ abides in the heart, and doing good without that constraining motive. It is a blessed experience to say with Paul, "Therefore seeing we have this ministry, even as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:1, 2. This will certainly produce a godly and powerful life, which will constantly win souls to Christ and glorify God our Father.

### TRUE HOLINESS

T. E. BOWEN

"FOLLOW peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. This text is often used wrongly, and by so doing some lose their way in a very conscientious effort to be right with God; for do they not want to see him?

The Revised Version gives us a more perfect rendering of this text: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." The word "sanctification" leads us along another line of thought. It considers the life a man lives.

One cannot be sanctified without obeying the Word of God. Jesus said, while praying to his Father, "For their sakes I sanctify myself, that they

also might be sanctified through the truth." John 17:19. And what is the truth, through which we are to be sanctified, by which we may reach holiness? "Sanctify them through thy truth: thy word is truth."

What kind of service is it that Jesus requires of us? The apostle Paul speaks of it as a "reasonable service." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Scriptures, in speaking of "holy men" and "holy women," refer to those in olden time who through faith in God wrought righteousness through living lives of humble obedience and loving service as they ministered to those in need about them. The Lord, in talking with Satan, said: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Job 1:8. What was Job doing? He was mindful of the poor. Those in affliction found in Job a friend ready to help them. He even sought out those whom he might be able to help. From his own flocks he fed the poor.

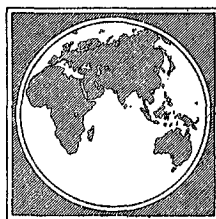
In every case in the Scriptures, it is God, or some one other than themselves, who terms men and women holy. In each instance we find this term associated with trust and faith in God, and loving obedience in a life wholly consecrated to the service of the Lord; and yet, that striving individual may have counted himself as very imperfect, not having attained unto perfect righteousness.

John wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. The truth is, there is but one who is holy, and that is God. Jesus Christ is our holiness, and apart from him we have none. Our righteousness apart from his is accounted as filthy rags. Men have no holiness of which to boast. No good works of ours will ever entitle us to a place in the kingdom. Ever are we to hold humble views of our own attainments, for at best we are all "unprofitable servants." It is only through the mercy of our God that any will be saved. And, further, it is as despicable in the sight of God for one to think in his heart he possesses holiness as to openly and boldly say it. The publican went down to his house justified because none of this trust in "holiness by works" found a place in his contrite heart.

True holiness is found still, as in Isaiah's time, in that condition of heart described by the prophet when he wrote: Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.



## THE WORLD-WIDE FIELD



### NIGERIA

D. C. BABCOCK

OUR great need in this field is experienced workers, to meet the pressing demands made upon us. I am much perplexed just at this time to find leaders for some of our stations. Good reports continue to come; but with such large companies and only inexperienced leaders, I am continually in fear of a break. We have from twenty-five to thirty ready for baptism at one of our stations, and when those have gone forward in that rite, the membership of that company will be one hundred and sixty. Another man has given up his plurality of wives, and is getting ready for baptism.

The mission at Shee, near Ilorin, is gaining ground. The Sabbath school is attended by more than one hundred each Sabbath, and the preaching service by many more.

Our station near Lalupou is making progress, but the leader, Brother Duncan, feels that he must return to Sierra Leone to care for his wife and take her home, on account of her physical condition. He will be away two months, and I have only a Yoruba brother to fill his place until he returns.

In March I made a trip up north, five hundred and fifty miles, to Kano, the end of the Nigerian railway, and spent three days looking around and gaining information that will help us in our future work. Providentially, I met a big cattle dealer and trader, who cared for me while there. From this gentleman I gathered much information respecting Lake Chad and intermediate districts. He has a cattle ranch of twenty-five thousand acres near Lake Chad, and told me I could soon reach the place on my motor cycle.

That field should be entered by us by the last of 1918 at least. We shall have no difficulty in working east from Kano, but Mohammedanism absorbs everything in Kano and to the west. Missionaries are positively prohibited by the government from working there.

I visited the Kano market while there. It is probably the largest native market in Africa. I was told that the daily attendance is at least 20,000 people. Great caravans of camels from the desert district come in daily.

Mr. Speed, the man with whom I stayed, told me that the great wall around the city is thirteen miles on

each side. We rode through a great archway as we entered the city. Everything was strange to me. As we rode through the narrow, crooked streets, I wondered how we could find our way out. After riding about a mile, we entered the big market. There is no confusion, such as one might expect to find. We first came to the cattle market, then to the horse market, then to the sheep market, all in order. Leaving my horse with a boy, I started on foot with my camera to get some pictures, but found it was too late in the afternoon to succeed.

The country around Kano reminds me of the Western plains of Nebraska in the early days. For three or four hours each day very high winds prevail, and clouds of sand from the Sahara make it somewhat disagreeable.

Mr. Speed is a very wealthy man. He told me that in the first two months of this year he had bought £50,000 worth of peanuts, and would have a net profit of £25,000 on the investment. I hope to see him become interested in our work.

What can we accomplish with a few inexperienced men, and 17,000,000 people to warn? England has done nobly in providing sufficient money; but we need men; we need them urgently.

Ilorin.

### SAMOAN ISLANDS

JOSEPH E. STEED

TRULY the Lord is good, and his promises are ever sure. We have been told many times by the Spirit of prophecy that "now is the time to circulate our literature." With a firm belief that the message is to go to every soul, we have tried to see ourselves as indebted to give that message to all. We have endeavored to circulate everything coming our way that could be used to give the message. With this object in view, we asked for some copies of the American Harvest Breathing *Signs*.

Just at that time one of the large merchants wanted a small job done. It so happened that the writer was the only man in the place who could do it. When the merchant desired to know what the charge would be, I told him that there would be no charge. "Then I will give you something for your mission fund," he said. To our surprise he sent along his card and a check for £10. With other amounts received, we secured £14 14s.

When I first met this merchant more than two years ago, and showed him our paper, the *Tali Moni*, he stormed and raged, and said that we were trying to break up homes with our teaching, and that he would give me two shillings to keep it away. Now he not only reads the *Tali Moni*, but has subscribed for the American monthly *Signs*, and reads anything that I take to him. I have also held some interesting Bible studies in his home, and his only brother has subscribed for the paper. Besides these, we have five other subscribers to this magazine, including the officer commanding the garrison troops.

Our Chinese work is another interesting feature. We have increased our club of Chinese papers to twenty copies a month. Among our subscribers are some of the storekeepers, two government interpreters, the Chinese evangelist, and the Chinese consul. Not only does the consul take the Chinese paper, but he has subscribed for the American monthly *Signs* and the *Watchman*, and has purchased a Chinese Bible, an English Bible, and a copy of "Bible Readings." I am holding Bible studies with him and his brother at the consulate, and they seem to be very earnest Bible students.

Just before our week of prayer, we had the joy of burying five precious souls in the watery grave as an evidence that they desired to follow in the footsteps of the meek and lowly Saviour. One of them is the sister of Brother Fred Hunt, of Avondale, the translator of our *Tali Moni*; two others, a man and a woman, have been nominal Sabbath keepers for many years, but the tobacco habit kept them from the blessings of a true connection with the truth. At last they have made a full surrender. Another of the candidates is the widow of a man who used to attend our meetings as far back as 1909. This woman was also a slave to tobacco, but is now one of the brightest Christians that we have found in this place. The other is a woman who was at one time the wife of a missionary in New Guinea. Her husband died, and later she married a Solomon Islander, who left her. She also is a good example of what a Christian should be.

Our week of prayer was a blessed occasion to all who attended. We divided our field so as to have four meetings, three of them being held in the Samoan language. Brother Howse conducted the meetings in a place called Malie; Brother Larwood, at Vailoa; Brother Landells, at his home in Savaii; and the writer, at Apia. All who could do so met at Apia on the "last day of the feast." The meeting, usually occupying an hour, continued for two hours and more. All declared that God had come very near by his Spirit, and having given of their means, they desired to give themselves. The offer-

ing was the record for Samoa, reaching the sum of \$158.89.

For all these blessings we give God the praise. We realize that it is not by might nor by human power that this work can be done, but by the Spirit of God.

#### LETTER FROM PITCAIRN

[AFTER receiving the bountiful store of material things sent aboard the "Port Hardy" last winter, Sister Miriam Adams, on February 12, in the absence of her husband, who with a small crew was at that time making the first voyage to Tahiti on the new boat the Pitcairn islanders had just completed, tells of some things not mentioned in other letters. The REVIEW readers will be interested in her letter to one of the Mission Board staff.]

DEAR BROTHER: Owing to the absence of my husband, who is on a missionary trip to Tahiti, I take the liberty to answer your cheering letter. It would have been a season of great rejoicing to him had he been here with me to receive such good news, and so unexpectedly. We had been praying long and earnestly for books to make a library, and papers which could be distributed among the young people. Now our prayers have been answered, and I am sure that much good will result. I feel to thank most heartily all who contributed to this most worthy cause, and trust that they will yet see the result of the precious seed thus sown.

I would suggest, however, that if such an opportunity offers again to send papers, books, or anything for the church, they be addressed to the church, in care of the missionary. Also that private correspondence or parcels be likewise fully addressed to him. It was only with difficulty that I received the books. By way of explanation, it is a law here that anything being landed on the island, not fully addressed to individuals or the church, is under the control of the government for distribution. For books they usually cast lots. Clothing, food, etc., are distributed in shares. So you will see that the church, if precaution is not taken, is deprived of the privilege of distributing and using the papers.

We were delighted to find some *Sabbath School Workers* with the papers, as we have not known for three years what lessons were being studied in our Sabbath schools throughout the world, and we were using old pamphlets of 1909-14. But God is near, and is an ever-present guide in his work. We felt especially blessed and cheered in looking over the *Worker*, to find that we had been studying nearly the same subjects. The Picture Rolls are delightful and much appreciated, in both Sabbath school and church school. Our superintendent is thankful and happy for these Sabbath school helps.

Nearly all the inhabitants of the island attend Sabbath school. There

is a membership of one hundred and fifty-three usually, but since the little schooner 'Messenger' claimed ten of our members, it has dropped accordingly.

The work for the young people is difficult here. I have tried several times to organize a young people's society, but it has failed each time. Unlike other societies, we have no subject matter with which to create an interest. We hear but little about the needs and progress of the work. Then, too, every one here knows the truth, and there is no scope for doing active missionary work, as there is for the young people at home. It is distressing sometimes when I think of the situation, for many of these young people are bright, strong, intelligent youth, but through living such inactive lives their minds become enfeebled, as there is nothing to call into exercise their will-power. They seem to be content to live without aspiring to a higher or nobler life. This was one of the many reasons which caused us to push the building of the boat. It will open up communication. Papers, tracts, and books will be received regularly. They will through this means get a glimpse of active missionary work, which ought to create an interest. We are praying that this may be so.

The church school is doing well. There are thirty-nine students in attendance. But this work has been carried on under great difficulties, as we have not been able to get the needed books. The prospects are brighter now, and our courage is good. The thought of your prayers on our behalf cheers us.

We are now in the middle of summer, and the weather is very hot; but the hills and fields are beautifully green. We shall soon have some delicious oranges. They grow without cultivation, and in such abundance that we have them nine months in the year. I wish it were possible to send some to our kind friends in America.

The melon crops this year have not been so good as in the past, although we have a few nice melons. On account of the long, hot drouth during the winter, the pineapples ripened prematurely, and did not last so long as they usually do. We miss them much, because they are so luscious, and their flavor excels that of any other fruit I ever tasted.

The coconut trees are yielding a little better now. They have recovered from the blasting which they got in the terrible hurricane of 1911.

This is a perfectly healthful little place. Every one looks well and happy. There have been only two deaths from disease since we arrived here, three and one-half years ago. The people are large and muscular, due no doubt to the hill and field work, in which all must participate. Neither smoking nor drinking is allowed, and it is customary for all to retire and rise early.

#### THE PANAMA CANAL THE GREAT CROSSROADS OF AMERICA

IF a location were to be selected for a new Pentecost, as a point from which to send spiritual life and power into the whole Latin-American world, that point should be Panama. Jerusalem was the greatest crossroads of the first Christian century. Panama is the national market place and human clearing-house of the whole mid-American world.

On the streets of Panama walk people from every land on earth. Twenty republics are represented, and all the islands of the Caribbean empire; every continent and speech and complexion known on earth find representatives here.

These multitudes are in constant motion. They come and go, and with each passing week the human kaleidoscope takes a turn and throws a new combination. From north and south and east and west princes and common people all meet and mix here.

The curious result of this mixture must be democratic. That is the strange thing about it. Representatives from countries where democracy is unknown come together, with no personal sympathy for the tenets of a government by the people, but the very situation compels them to readjust their ideas, and they go back home with new ideas of humanity.

Dominating the whole situation is the big canal. It is not a very obtrusive or assertive piece of human handiwork. Most visitors are disappointed when they see it. Unlike skyscrapers and big bridges and imposing monuments, its vastness is nearly all hidden out of sight. Ninety-five per cent of the canal work is buried under earth or water. But it is there.

Likewise the influence of the canal and American efficiency and United States democracy and the gospel of never-give-up are being preached in silent but powerful tones from the locks and docks and dikes and control stations of the great eighth wonder of the world. It is the canal that has caused Panama to become a health resort. It is the spirit of the canal that breaks down prejudices, and builds up brotherhood and sets the pace for the men who go home with new ideals.

It takes time to know the canal. No chance visitor with three days to spare can get any idea of its vastness and the power of its gigantic influence in the Western world.

Panama is not a good place to settle down for a quiet old age, nor is it valuable as a rest-cure. The feverish drive and unrest of all the Americans are concentrated here. But Panama is a great place to wake up and get a world vision. It is a fine spot to plant a garden the fruits of which will be found in every corner of the earth within a generation.

If you want to see anybody, come

(Continued on page 21)



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 LAST WORD IN CANNING

WITH thrift as a national watchword, there is no more important subject before American women this summer than that of canning. We must plant for another year's supply, but we must can to save what we already have. This article deals with the newest and most carefully tested methods of canning, based on the most recent government investigations.

The old days of the open-kettle method, with its doubtful results, have passed; and the intermittent or three days' canning method has also become a part of culinary history. The wise woman chooses the new cold-pack method, which insures fine, firm, colorful results, products that will keep, all with a minimum expenditure of time and energy.

The outfit needed in carrying on the new method of canning is as follows: A good washboiler fitted with a wire rack made to contain from six to ten jars, according to the size of the boiler, and equipped with handles so that the jar-filled rack may be removed without burning the hands; and wide-mouthed glass jars, preferably with covers that clamp on, although screw-top jars may be used. The rubbers *must be new* and of genuine rubber to avoid tainting the products with a tar flavor; further there should be a steamer, or an improved steamer consisting of a wide-topped kettle over which a steamer-top may be fitted to use in steaming greens and other bulky vegetables before putting them into the canning jars.

#### Commercial Outfits Are Good

Commercial canning outfits may be purchased if desired. The hot-water bath outfit is especially made for out-of-door work, and is equipped with a fire box with smoke pipe, sterilizing bath, lifting trays, etc.; it is quickly set up, and is light enough so that it may be easily transported from place to place. If a very large amount of canning is to be done, this outfit will more than pay for itself in the long run, but the results are no better than those obtained by means of the washboiler equipment already described. A second type of commercial canner is used as a water-seal outfit, in which a higher temperature may be obtained than in the hot-water bath outfits described, and which is

particularly good in the canning of certain vegetables which are difficult to keep.

Then there are the steam-pressure outfits, which are very practical and which may be used in the household as general cooking utensils. The first cost is a little high, but if one lives on a farm the cooker will pay for itself in short order. With these commercial outfits come adequate directions for their use, so, whereas in this article we are listing in our time-tables the periods necessary for the proper cooking of vegetables and fruits in the water-seal and pressure cookers, we are devoting our space to special directions for the canning of fruits and vegetables in the homemade outfit.

Several new terms have come into being along with the new cold-pack method. The following list, with its definitions, is self-explanatory:

1. *Cold Pack*.—The packing of uncooked or blanched foods together with some liquid, as sirup, water, or vegetable juice, into clean jars, covering, and then sterilizing or cooking them with their contents by means of boiling water or steam.

2. *Scalding*.—The dipping of a vegetable or fruit into boiling water to loosen the skin so that it can be removed with the least possible loss of pulp. Also to remove undesirable acids, and to start the flow of the coloring matter; this must be arrested immediately by the cold dip.

3. *Cold Dip*.—The dipping of the scalded fruits or vegetables immediately into cold water for two or three minutes to arrest further cooking, and, therefore, to harden the heated pulp. This coagulates the coloring matter so that there will be less loss of color during the sterilization period, and, at the same time, the products may be handled to much better advantage in packing.

4. *Blanching*.—To boil or steam the product to be canned for a brief time before packing into the cans. Unless it is necessary to remove a strong flavor, as that of cabbage or dandelion, it is far better to blanch the products by means of steam, as there is then no loss of food value. This process is necessary to remove objectionable acids and bitter flavors, to reduce the bulk of vegetables like spinach, and to obviate all necessity for the use of the old-time, intermittent process by which it was neces-

sary to boil the fruit or vegetables in the jars for three days in succession, to insure the destruction of all germ life.

5. *Sterilizing, or Processing*.—These terms are used interchangeably, and refer to the steaming or boiling of the filled jars for the purpose of destroying all spores, germs, and bacteria. Needless to say, this is the most important part of the process; for if sterilization or cooking is not complete, the canned goods will not keep.

To achieve good results in the home process of canning, it is absolutely necessary to follow the directions carefully and to make sure that the products actually sterilize the right length of time. It is a very easy matter, for instance, to prepare a half-dozen jars of corn and to leave them sterilizing in the kitchen while work is being done in another part of the house. The fire may get low, however, and the jars actually sterilize by means of the boiling water only two hours instead of the necessary three. The corn would spoil, the method would be blamed, though the real trouble is due to carelessness. If a short-time vegetable or fruit is to be done, such as asparagus, tomatoes, or soft berries, the work may be accomplished in odd periods, whenever other short-time work is being done in the kitchen.

Unless it is necessary to can in large quantities in order to utilize products that would otherwise spoil, or in order to save money by buying the products in quantities, canning may be done a few jars at a time in a kettle of moderate size equipped with a round wire rack to hold the jars. If two or three jars of each fruit and an equal number of suitable vegetables are canned as the foods are in season, the housewife with a small family will find that during the period from May through October, she will have accumulated a wide range of canned foods at comparatively little expense and labor. The collection should begin with rhubarb, running the whole gamut of the summer fruits and berries through quinces and citrons. The vegetables may begin with asparagus and continue through sweet potatoes and pumpkin.

Whatever the vegetable or fruit, the general processes of preparation and sterilization are the same.

1. Scald or blanch the food according to the length of time noted on the time-table.

2. Dip in cold water.

3. Remove the skins if necessary, remove any cores, blossom ends, stems, or stones, according to the nature of the food to be canned.

4. Pack into wide-mouthed jars as closely as possible.

5. Fill the jars almost full with the desired liquid, and add salt according to directions, if needed.

6. Adjust the rubbers and tops and partially clamp them on, or, if Mason jars are being used, screw the tops down until they touch the rubber; but



do not absolutely close the jars, as otherwise the expanded air cannot escape, and will cause them to crack.

7. Sterilize the required length of time, in water which will come to the rim of the jars.

8. Remove the jars, tighten the covers, and turn the jars upside down on a cloth away from a draft, covering them with a cloth so that a sudden breeze will not cause them to crack.

9. After a few days, loosen the clamps and pick up the jars by the covers. If sterilization has been complete, the covers will not come off, as a complete vacuum will be formed. Clamp again, and put the jars away after wrapping them in paper or cloths to assist in preserving the color.

#### Special Directions for Canning Vegetables

Allow a level teaspoonful each of salt and sugar to each quart of boiling water used in canning the vegetables. Substitute the juice obtained by boiling tomatoes for water in canning tomatoes. Use absolutely fresh vegetables. This is especially true of corn and peas. Scrub all root and tuber vegetables, as carrots and sweet potatoes, thoroughly with a vegetable brush, then scald in boiling-hot water to remove the skins. In canning corn on the cob, remove the husk, silk, etc., and blanch the corn on the cob eight minutes for medium-sized ears, five for small ears, and longer for large. Resteam it when taken from the can for serving, rather than boil it a second time. In preparing corn that is to be cut from the cob, blanch on the cob, then remove the kernels with a sharp knife. String beans before blanching. Clean greens thoroughly, then steam.

In canning either pumpkin or squash for pie fillings, steam until tender, then mash, add a cup of sugar and teaspoonful of salt to each quart of pulp, then sterilize as directed. All vegetables and fruits should be graded according to size, so that the various pieces will cook through in the same time. This adds greatly to the appearance of the finished jar as well.

*Canning-powders should never be used*, as they contain boric or salicylic acid, which are drugs, and have no place in foods. At the same time, their use is absolutely unnecessary, if care is taken in canning; and they are an additional expense. Finally, most of them contain ingredients which are prohibited or forbidden in many States, and by the government.

#### Special Directions for Canning Fruits

Fruits may be canned with or without sugar, but it is a saving of both time and fuel if a sirup composed of the proper proportions of sugar is used to fill up the can, rather than plain water. However, if sugar is prohibitive in price, the fruit may be covered with plain water instead of sirup. In this case the unsweetened fruit should be drained from the juice before using, the right quantity of sugar added to the juice, and the

whole boiled together for a few minutes, the fruit being added in time so that it may become thoroughly sweetened. By this method, however, the fruit is always overcooked by the second heating, and therefore loses brilliancy, both of flavor and color.

Sirups of different densities or degrees of sweetness are used in the canning of fruits, the choice depending upon the tartness of the fruit and the richness of the result desired. The following table gives the amounts of sugar and water needed in preparing sirups of different percentages or densities; the sirups will hereafter be designated in this article by the density, or percentage:

Sugar	Water	Per cent
1 lb. ....	3 qts. ....	16
1 lb. 4 ozs. ....	3 qts. ....	20
1 lb. 9 ozs. ....	3 qts. ....	25
2 lbs. 8 ozs. ....	4 qts. ....	30
1 lb. ....	1½ qts. ....	32
2 lbs. 8 ozs. ....	3 qts. ....	40

#### General Directions for Canning Fruits

The general directions for canning fruits have been given earlier in the article. The steps in the process are the same as in the canning of vegetables, except that it is not always necessary to blanch the fruit. The same principles are applied; however, there are a few additional points that should be especially noted. The fruit

should be fresh, firm but ripe, entirely free of all leaves and stems, and absolutely free from rot, blemish, or mold. If gritty, as with strawberries, it should be thoroughly cleaned.

The skins should be removed from peaches, apricots, pears, oranges, apples, and quinces by blanching. Soft fruits which are of a sweet nature, like strawberries, raspberries, loganberries, huckleberries, or blueberries, figs, and wild and damson plums, as well as grapes, need no blanching; but sour berry fruits, as currants, gooseberries, cranberries, and sour cherries, are better if quickly blanched. Pineapple and citron need longer blanching, because they are harder. It is not necessary to fill the can to overflowing with boiling water or sirup, whichever is to be used; it is enough to fill it to within a quarter of an inch of the top.

In every case where the skin, cores, or seeds are to be removed, the blanching and cold dip should take place before it is done, as otherwise there is liable to be considerable loss of flavor. The stones should be removed from peaches and apricots, and the fruit canned in halves. If desired, one peach stone may be allowed to a jar to enhance the flavor. Pineapple should be pared, the eyes removed,

### Time-Tables for Blanching and Sterilizing

Column 1. Blanching, minutes; 2. Home water outfit, minutes; 3. Water-seal outfit, minutes; 4. Pressure cooker (5 lbs. steam), minutes.

VEGETABLES	1	2	3	4
Asparagus .....	5 to 10	60	60	40
Peas .....	8	120	90	60
String beans .....	8	120	90	60
Young Lima beans .....	8	120	90	60
Corn .....	5 to 15	180	90	60
All greens, as spinach, chard, dandelions, etc. ....	10 to 15	90	60	40
Green peppers .....	5	180	90	60
Okra .....	5	120	90	60
Squash and pumpkin .....	5	60	50	40
Cabbage .....	20	90	60	50
Beets .....	7	90	75	60
Carrots .....	7	90	75	60
Tomatoes .....	2	22	20	10
Sweet potatoes, parsnips, turnips .....	5	90	70	60
Eggplant .....	5	60	50	45
Brussels sprouts and cauliflower .....	15	90	60	50
Succotash .....	15	180	90	60
Mushrooms .....	5	90	60	50
Rhubarb .....	2	20	20	15

Column 1. Blanching, minutes; 2. Density of sirup needed, per cent; 3. Home water outfit, minutes; 4. Water-seal outfit, minutes; 5. Pressure outfit (5 lbs. steam), minutes.

FRUITS	1	2	3	4	5
Strawberries .....	(no blanching)	35	16	10	8
Raspberries .....	"	35	16	10	8
Blackberries .....	"	35	16	10	8
Loganberries .....	"	35	16	10	8
Sweet cherries .....	"	35	16	10	8
Blueberries and huckleberries .....	"	30	20	15	10
Grapes .....	"	25	20	15	15
Wild grapes .....	"	35	20	15	12
Oranges, sliced .....	"	18	10	6	5
Wild and damson plums .....	"	30	16	12	2
Currents .....	(blanched)	1	30	16	12
Gooseberries .....	"	1	30	16	12
Sour cherries .....	"	1	35	16	12
Cranberries .....	"	1	35	16	12
Peaches .....	"	2	30	16	10
Apricots .....	"	2	30	16	10
Pineapple .....	"	5	30	35	25
Figs .....	"	6	25	40	30
Pears .....	"	1½	25	20	12
Apples .....	"	1½	25	20	12
Quinces .....	"	1½	25	20	12
Citron .....	"	10	25	35	25
Cantaloup .....	"	10	25	35	25
Oranges .....	"	1½	20	12	8

and the pineapple cut in convenient sections before blanching.

The sirups indicated in the table are of the sweetness used by the best commercial canners. If desired, richer sirups may be used, but if this is done there is danger of introducing too much sugar into the dietary. If desired, apples may be baked, packed into jars, covered with a thin sirup of twenty per cent, and sterilized twenty minutes in the home water outfit. In this case the sirup should be boiled down and poured over the apples at serving time. Canned, sliced oranges may be used for salad purposes, and so may canned and quartered apples.

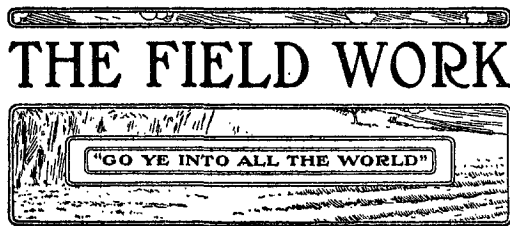
Preserves, such as strawberry, raspberry, cherry, plum, may be cooked slowly according to the usual methods, cooled, poured into jars, and sterilized for twenty minutes with the home water outfit, or fifteen in a water-seal or five-pound steam-pressure outfit; this is an extra insurance against spoilage. Fruit juices may be canned according to this general method with or without sugar, but the time of sterilization may be slightly lessened.

So far as possible, it is better to prepare, blanch, and pack one or two jars of a product at a time. This is especially true of corn, peas, beans, and asparagus. Care should be taken that unbroken vegetables and fruit be packed into the jars if appearance is to be considered.

Mold may develop if the seal is defective, or if the jar tops are removed to slip the rubbers back into position. If this is done, the jars must be resterilized for five minutes. Mold may also appear if jars are kept in a damp place where the rubbers may decompose. The best water for canning purposes is pure, soft, and free from excessive quantities of mineral matter. If any difficulty is experienced through the water, consult with the office of Home Economics States Relation Service, Washington, D. C.

In canning either fruits or vegetables, the altitude makes a difference, for the higher the altitude the lower the degree of heat needed to boil water. The directions in this article are based upon an altitude of five hundred feet. For every four thousand feet increase there should be an addition of twenty per cent to the time requirements of canning the different foods mentioned in this article. In other words, it will take a fifth longer.—*Ida Cogswell Allen, in the Pictorial Review.*

“Cut off the leg of an old stocking and stretch it over the new broom to a short distance above the ends of the straws. This will prevent it from wearing out so rapidly, and at the same time make it more effective for sweeping.”



## PACIFIC UNION COLLEGE

### CLOSING EXERCISES, 1917

THE closing exercises of the school year began with musical recitals and an evening program by the graduating class. All were excellent, I am told by those present, and reflected credit upon both the school and the individual students.

I would also here speak of the “Commemoration Annual of the Pacific Union Conference Affiliated Schools,” a special of the *Recorder*. This number was in charge of a committee appointed by the graduating classes of the school, and most of the work, apart from the engraving, was done at the college press. Portraits of president, faculty, and the various graduating classes appear, with photographs of natural scenery on Howell Mountain. The articles are well written, the general phases of the school are described, and the printing and the general get-up of the whole number are highly creditable to the students of Pacific Union College and Lodi Academy.

Sabbath evening, June 1, was the last religious social meeting of the year. It was well attended by students and visitors, and nearly all present witnessed for Christ, and to a deeper consecration as the result of the school year.

The baccalaureate sermon was preached Sabbath, June 2, by Elder A. G. Daniells, recently returned from his visit to the great teeming Orient. For weeks, he told us, he had been pondering what he should say to those who were about to enter in a stronger and more definite way life's active duties, and he finally concluded that his message for that hour should not be the conventional address usual on such occasions, but the call of God for this time—not to cold scientific research, nor to ordinary routine work, but to the saving of the needy millions of lost humanity in distant lands—a mission pregnant with the power of God's promises, warm with his love, fragrant with the presence of Christ, where dangers lurk by the way, where all the resources of manhood and womanhood are put to the test, and where God calls and leads to higher attainments and more rapid advancement in all things big and broad and deep and good than the world knows.

He told the striking story of God's mighty work through human agencies in breaking down Chinese walls of tradition, iron barriers of Japanese prejudice, the barred doors of Korean seclusion, that his last gospel message might go to the ends of the earth. He also related striking instances of how the message had gone into the dark regions of China, the Philippines, and Korea in advance of the foreign evangelists. These manifest evidences are mighty calls to consecrated workers to give themselves to God for service.

I am not aiming to quote, but am only passing on the impressions left by his earnest appeal.

The evening after the Sabbath the general farewell reception was given up for a stereopticon lecture by Elder Daniells on the thrilling progress of the message in the Philippines, Japan, Korea, and especially China. It was a most interesting and instructive occasion.

### Commencement Program, Sunday Evening, June 3

Processional March ..... Parker  
Mr. Arthur  
Violin Solo.....“Andante”.....De Beriot  
Professor Paulin  
Invocation ..... Elder Farnsworth

Vocal Duet..... “One Sweetly Solemn  
Thought” ..... Ambrose  
Professors Irwin and Newton  
Address, “Depths and Shallows”  
Professor Rine  
Piano.....“Concerto, F Minor”..... Arensky  
Mr. Andrews  
(Orchestral reduction on second piano.  
Miss Ballard)  
Presentation of Diplomas and Conferring  
of Degrees ..... President Irwin  
Selection.....“The Night of Rest”.....Parks  
Glee Club

The music, instrumental and vocal, was chaste, sympathetic, and excellent.

The address by Professor Rine, entitled “Depths and Shallows,” was suggested by an expression in the forty-second psalm: “Deep calleth unto deep.” Callings suggested answers. Depths suggested shallows. There are shallow commonplaces in every life, proper, tolerable, necessary, in right proportion, and we must listen to their calls and return fitting replies. But in the large true life of the Christian these calls should not control or dominate. Rather we should be attentive to the great depths of God, and listen with Spirit-anointed and love-quickened ears to the divine messages calling to broader fields, deeper thoughts, nobler service, than earth ever knew. Only so can we echo on God's calls to the depths and shallows of humanity, that many other hearts may have the privilege of responding to the infinite, soul-searching, thought-quickening, mind-enlarging, life-giving calls of God. Only so may humanity be led from the light, eddying, boiling, trifling, cheap, restless, unsatisfying, soul-dwarfing, heart-hardening, shallows of world life to the heart-deepening, soul-satisfying, resistless progress of the great profundities of God. The highest tower demands deepest base. The mightiest tree strikes deepest roots. The lives of worth are those whose profoundest depths have answered to the calling depths of God.

The above is not a report or an epitome of Professor Rine's address. I did not listen with the thought of reproducing it. This is written two weeks later, without notes, and no attempt is made to repeat the forceful periods or choice diction of the address. The writer but echoes some of the thoughts that abide, with the prayer that their inspiring suggestiveness may hold a place in the hearts of the young men and women who listened.

The diplomas were presented by the president of the college, after fitting remarks. There were sixty-one in all. Five of these were given to persons who passed in two different courses. There were three in the postgraduate roll, who received the Master of Arts degree; seventeen the Bachelor of Arts; three had finished the ministerial course; six the premedical; two the shorthand; nine the normal; two the pianoforte; two the vocal; seventeen the academic. Certificates were also given to the normal graduates by Prof. M. E. Cady, educational secretary.

The Master of Arts degree, the president stated, was conferred upon those who, it was felt by the faculty members who themselves held that degree, had earned it by education and long, acceptable teaching service. They were the following: Harry Allen Washburn in history, Guy Fontell Wolfkill in science, and Arthur Earl Hall in education.

The exercises were held in the large, yet unfinished auditorium. The ceiling only is complete. The indirect lighting thus far installed is among the best the writer ever

saw. Fine print can be read as easily as in daylight, and there are no troublesome shadows.

But the great, unfinished hall was neither ugly nor dreary, the roughness of the unfinished walls and pillars being softened by masses of evergreen, fir and cedar, brought fresh from the forest. The rostrum was completely embowered, small trees flanking each end, and the pillars under the gallery were of living green. The class colors, orange and black, were modestly in evidence, and the motto of the school, "They shall be all taught of God," was displayed in Latin high on the green background of the rostrum. It was all very simple, but strong and beautiful in its simplicity.

As I sat there I wished that some of the noted educators of the country, men eminent in letters and science, could have been present during the closing week of the school; could have noted the work done under difficulties, buildings inadequate or half finished, and limited facilities; could have marked the physically clean, clear-eyed, definite-visioned, morally poised young men and women sent out from the school into practical work for God and humanity.

We wish many times that our colleges were endowed, so that it would cost less to send our boys and girls to them; but after all, the sacrifice and rigid economy have

In the afternoon Elder J. W. Christian, president of the Southwestern Union Conference, arrived just in time to take charge of the public book sale. In response to his stirring appeal in behalf of perishing souls scores of men and women purchased "The World War" and other current publications, even in quantities of one hundred and more. Had it not been for a sudden storm of hail, which drowned the speaker's voice, the entire stock would have been readily sold. At the close of the meeting the lay brethren could be seen going in all directions with armloads of our truth-laden literature.

This is an exact working out of what the servant of the Lord saw in vision nine years or more ago, recorded in "Testimonies for the Church," Vol. IX, pages 66-72: "I seemed to be in a council meeting where our book work was being discussed. . . . Afterward we were in camp meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. . . . I heard the voice of our Counselor saying: 'Forbid them not. This is a work that should be done. The end

## Missionary Volunteer Department

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### THE SENIOR BIBLE YEAR ASSIGNMENT

- July 22. Song of Solomon 5-8: The love of Christ and his church.
- July 23. Isaiah 1-4: The Jerusalem vision; impending calamities.
- July 24. Isaiah 5-7: The parable of the vineyard.
- July 25. Isaiah 8-10: Exhortations and warnings.
- July 26. Isaiah 11-14: Birth and kingdom of Messiah.
- July 27. Isaiah 15-19: The burden of Moab; of Damascus; of Egypt.
- July 28. Isaiah 20-23: Doom of Babylon; Edom; Arabia; Tyre.

### ISAIAH

VERY little is known of the personal history of this great prophet. He began to prophesy in the reign of Uzziah, and came



Armloads of Books

their compensations in character building, an essential aim in all true education. I am sure I echo the sentiments and hopes of numerous parents who feel the bite of the devouring expense, that after all we will not regret the sacrifice when we see our sons and daughters better equipped and enthusiastic for service in the consecrated army of God's saviors of men.

MILTON C. WILCOX.

### BOOK WORK AT THE NEBRASKA CAMP MEETING

NOT least among the many splendid accomplishments of the Nebraska camp meeting was the activity of the colporteur department. The president, Elder J. S. Rouse, in his annual report at the very first of the meeting, referred to the faithful efforts of the colporteurs, which had brought the yearly book sales of the conference up to \$23,000. He spoke touchingly of the hardships of these self-supporting missionaries, and appealed to the delegates to set apart a regular time at the noon hour to remember the colporteurs in prayer each day. In response, willing hands went up all over the congregation. This assurance of a praying laity will certainly be a great strength and encouragement to the workers at the front.

Tuesday was almost entirely given over to the book work. With the general men and colporteurs on the rostrum, the eleven o'clock meeting took the form of a symposium. Interspersing the short speeches, selections from the new songbook, "The Bookman Song Sheaf," were sung by Prof. O. S. Beltz and his choir. These inspiring missionary songs touched a responsive chord in the hearts of our people, and added spirit and life to the occasion.

is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven."

Some thirteen years ago, when Volume VII came off the press, the same voice spoke to this people concerning the closing work of the third angel: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." —Page 140. These are omens of the outpouring of the latter rain upon God's people, and the beginning of the loud cry of the last message of mercy to a doomed world.

J. H. MCEACHERN.

### FIELD NOTES

ELDER C. R. MASON writes of the baptism of twelve new believers at St. Petersburg, Fla.

A CHURCH of seventeen members was recently organized at Fenton, in the East Michigan Conference.

A FEW weeks ago twenty-four persons received baptism and were taken into the Brooklyn English church, New York City.

ONE hundred and sixteen persons have been baptized in the Central California Conference since April 1, and twenty-two new members have been received into the various churches on profession of faith.

forward prominently during the reigns of Ahaz and Hezekiah. Tradition represents him as a member of the royal family, and even as father-in-law of King Manasseh, by whom it is said that he was slain asunder.

Isaiah appears to have occupied a leading place under Hezekiah in the councils of the nation. It is far from unlikely that Hezekiah himself owed to the instrumentality of this fervent prophet the strong religious convictions by which he was characterized; and it is all but certain that Isaiah was his counselor and helper in the great reformation which he effected. Amid the desolation of the kingdom of Israel, and the terrible judgments foretold on Judah, the bright visions of future glory presented in the writings of this prophet must have cheered and steadied many a sinking heart. Many an earnest spirit must have been arrested by the striking views presented by him of the humiliation and sufferings, as well as of the glory, of the Messiah; but not a few must have felt, like the Ethiopian eunuch in the days of the apostles, that such a passage as his fifty-third chapter was not to be understood without some one to guide them.—Blakie.

### ISAIAH'S PROPHECY

THE prophecy of Isaiah consists of two parts; the first embracing the first thirty-nine chapters, the second the last twenty-seven. The first part consists of a variety of writings, issued at various times, reproving the sins of the Jewish nation; foretelling the destruction of the neighboring nations—Assyria, Babylon, Moab, Egypt, Philistia, Syria, Edom, and Tyre; giving an account of Sennacherib's invasion and of

(Continued on page 21)

## STATISTICAL REPORT OF THE NORTH AMERICAN DIVISION CONFERENCE

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
NAME OF CONFERENCE OR MISSION	Number of Churches	Membership	Baptized During Year	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Book and Periodical Circulators	Total Laborers	Total Tithe Receipts	Tithe Per Capita	Total Offerings to Foreign Missions (except as noted under 17 and 80)	Total Contributions for Home Missions	Total Contributions for Local Church Work	Number of Sabbath Schools	Membership
<b>Atlantic Union Conference</b>															
1 Eastern New York Conference	29	873	57	4	1	5	10	30	15,518.92	17.77	3,922.30	1,832.28	5,144.83	41	922
2 Greater New York Conference	19	1,665	315	8	1	24	20	53	89,034.20	23.44	5,714.46	1,495.43	6,691.80	20	1,227
3 Maine Conference	18	611	36	7	2	12	22	58	10,162.45	16.63	2,282.70	4,239.18	1,865.57	25	547
4 Massachusetts Conference	37	1,608	120	6	3	23	12	44	33,291.36	20.77	7,919.25	1,842.74	7,284.12	40	1,651
5 Northern New England Conf.	23	559	11	2	2	6	26	37	9,933.94	17.77	3,158.07	2,482.89	592.32	23	513
6 Southern New England Conf.	16	575	41	2	3	5	8	21	14,611.83	25.42	3,058.68	2,319.76	2,870.24	22	605
7 Western New York Conference	29	882	47	4	1	11	16	32	18,462.62	20.92	5,089.85	3,201.96	1,978.85	35	1,006
8 Bermuda Mission	1	51	4	1				1	1,346.17	26.40	102.12	141.62	107.98	3	78
<b>Totals</b>	<b>172</b>	<b>6,819</b>	<b>631</b>	<b>38</b>	<b>14</b>	<b>96</b>	<b>119</b>	<b>286</b>	<b>143,371.95</b>	<b>21.08</b>	<b>31,197.43</b>	<b>17,506.86</b>	<b>25,534.71</b>	<b>209</b>	<b>6,544</b>
<b>Central Union Conference</b>															
9 Colorado Conference	51	2,140	306	6	3	2		13	17.09						
10 Kansas Conference	82	2,648	298	14	6	8	23	53	41,549.89	19.41	7,914.30	1,983.92	5,390.15	66	2,272
11 Missouri Conference	47	1,442	145	11	1	10	18	46	50,692.88	19.14	12,404.05	4,985.46	6,267.88	114	3,137
12 Nebraska Conference	50	2,239	141	12	8	13	35	78	26,250.48	18.20	6,964.29	484.77	8,312.41	54	1,632
13 Wyoming Conference	23	620	46	5	2	1	3	13	49,365.69	22.65	10,844.02	1,264.63	9,525.21	107	2,673
									14,865.95	23.98	4,944.86	154.89	1,185.38	40	552
<b>Totals</b>	<b>253</b>	<b>9,089</b>	<b>936</b>	<b>64</b>	<b>24</b>	<b>46</b>	<b>94</b>	<b>255</b>	<b>182,741.43</b>	<b>20.11</b>	<b>43,071.52</b>	<b>8,883.67</b>	<b>25,681.03</b>	<b>381</b>	<b>10,316</b>
<b>Columbia Union Conference</b>															
14 Chesapeake Conference	21	782	141	6	2	2		14	15,220.68	19.46	1,779.62	119.91	4,951.42	25	950
15 District of Columbia Conference	13	1,047	71	7	1	8	9	25	25,142.26	24.01	3,662.76	1,228.90	5,445.25	14	1,000
16 Eastern Pennsylvania Conf.	43	1,400	144	8	2	7	10	32	28,557.24	20.39	7,085.00	2,087.18	5,556.49	57	1,486
17 New Jersey Conference	27	1,107	162	10	2	12	4	28	29,897.65	27.01	3,592.56	1,967.65	5,566.09	40	1,235
18 Ohio Conference	60	2,360	227	12	6	18	25	60	53,118.90	22.51	12,004.00	6,287.41	25,928.43	68	2,403
19 Virginia Conference	24	617	52	6	3	6	5	20	8,575.20	18.89	2,870.68	211.23	1,080.61	22	649
20 West Pennsylvania Conference	29	1,002	118	10	3	12	12	37	23,700.82	23.65	4,450.23	896.55	1,716.15	40	800
21 West Virginia Conference	12	298	38	5	1	5	9	20	6,103.11	20.48	1,481.91	65.93	842.31	16	343
<b>Totals</b>	<b>229</b>	<b>8,613</b>	<b>953</b>	<b>74</b>	<b>20</b>	<b>80</b>	<b>81</b>	<b>262</b>	<b>190,315.86</b>	<b>22.10</b>	<b>36,926.76</b>	<b>12,864.96</b>	<b>51,086.75</b>	<b>282</b>	<b>8,866</b>
<b>Eastern Canadian Union Conference</b>															
22 Maritime Conference	13	262	13	1	2	3		4	3,793.44	14.48	1,581.80	41.02	342.85	13	284
23 Ontario Conference	31	669	160	3	3	10	12	23	15,999.30	23.91	3,023.56	147.38	2,539.71	28	726
24 Quebec Conference	9	209	12	4	1		4	10	3,661.71	17.52	1,137.63	934.40	505.65	13	181
25 Newfoundland Mission	3	61	8	2		3	1	6	1,110.70	18.20	461.23	22.00	250.00	3	105
<b>Totals</b>	<b>56</b>	<b>1,201</b>	<b>193</b>	<b>11</b>	<b>6</b>	<b>18</b>	<b>17</b>	<b>53</b>	<b>24,565.15</b>	<b>20.45</b>	<b>6,194.22</b>	<b>1,144.80</b>	<b>3,638.21</b>	<b>57</b>	<b>1,296</b>
<b>Lake Union Conference</b>															
26 East Michigan Conference	61	1,746	135	11	4	16	18	50	51,367.16	29.42	10,262.25	2,968.61	6,671.97	70	2,128
27 Indiana Conference	62	1,700	94	11	1	12	20	46	37,336.40	21.96	8,342.24	5,585.28	5,355.25	67	1,700
28 Northern Illinois Conference	85	1,746	145	11	4	20	13	56	99,514.73	22.63	8,239.58	1,675.25	10,125.37	44	1,976
29 Northern Michigan Conference	38	1,003	58	6	2	3	25	36	14,691.58	14.65	9,064.08	1,061.63	1,030.62	48	975
30 Southern Illinois Conference	29	721	56	5	2	5	20	32	14,512.18	20.13	6,712.12	1,390.00	860.89	38	889
31 West Michigan Conference	66	2,556	96	12	4	13	5	41	58,908.59	21.09	16,408.13	4,249.09	4,423.91	73	2,816
32 Wisconsin Conference	91	2,701	154	10	9	16	12	47	46,589.23	17.25	19,395.96	2,057.89	1,266.76	105	2,728
<b>Totals</b>	<b>382</b>	<b>12,173</b>	<b>738</b>	<b>68</b>	<b>30</b>	<b>87</b>	<b>118</b>	<b>317</b>	<b>257,919.37</b>	<b>21.19</b>	<b>72,424.36</b>	<b>18,987.70</b>	<b>29,795.30</b>	<b>445</b>	<b>13,212</b>
<b>Northern Union Conference</b>															
33 Iowa Conference	96	2,648	130	17	7	20	24	68	57,337.68	21.67	16,503.42	6,040.88	16,994.88	129	3,079
34 Minnesota Conference	67	2,000	149	15	6	15	6	42	48,615.29	24.31	10,704.76	1,364.11	11,676.86	102	2,930
35 North Dakota Conference	40	1,470	84	12	2	7	13	34	36,824.60	25.05	6,076.25	1,076.14	9,928.56	70	1,850
36 South Dakota Conference	34	1,140	55	7	5	12	29	53	30,316.11	26.69	6,365.71	7,727.17	1,837.45	50	1,325
<b>Totals</b>	<b>237</b>	<b>7,258</b>	<b>418</b>	<b>58</b>	<b>21</b>	<b>53</b>	<b>72</b>	<b>209</b>	<b>173,143.68</b>	<b>23.86</b>	<b>39,650.14</b>	<b>26,208.30</b>	<b>40,437.75</b>	<b>351</b>	<b>9,184</b>
<b>North Pacific Union Conference</b>															
37 Montana Conference	18	709	74	7	2	3	8	20	14,951.78	21.09	2,198.59	3,388.36	1,950.00	44	778
38 Southern Idaho Conference	24	1,029	94	6		3	5	14	16,395.96	15.93	4,489.61	705.87	1,467.61	45	1,181
39 Southern Oregon Conference	18	829	52	5	2	4	8	19	9,919.25	11.96	3,162.13	537.81	1,198.30	23	806
40 Upper Columbia Conference	46	2,397	76	9	4	5	4	22	58,473.91	22.30	13,057.65	754.18	3,221.32	81	2,665
41 Western Oregon Conference	39	2,280	148	10	1	15	6	32	34,143.81	14.98	9,066.20	1,871.49	7,325.76	50	2,288
42 Western Washington Conference	57	2,267	106	7	2	3	11	23	37,363.25	16.70	6,503.83	2,170.96	6,111.73	70	2,335
43 Alaska Mission	1	12		2				2	164.67	13.72	56.13				
<b>Totals</b>	<b>203</b>	<b>9,523</b>	<b>550</b>	<b>72</b>	<b>13</b>	<b>47</b>	<b>42</b>	<b>174</b>	<b>167,784.47</b>	<b>17.62</b>	<b>38,514.19</b>	<b>9,423.67</b>	<b>21,274.72</b>	<b>313</b>	<b>10,048</b>
<b>Pacific Union Conference</b>															
44 Arizona Conference	13	508	65	6	1	2	1	12	6,915.54	13.61	580.65	425.64	1,024.11	22	400
45 California Conference	20	1,647	86	9	1	17	10	39	35,256.26	21.41	7,333.12	4,314.60	7,974.48	19	1,379
46 Central California Conference	32	1,748	147	7	2	7	3	19	31,942.08	18.28	5,645.44	1,333.38	4,848.74	40	1,639
47 Inter-Mountain Conference	24	750	35	6		8	4	24	10,982.14	14.64	1,855.21	169.33	2,701.45	32	762
48 Northern California Conference	24	1,615	139	9	3	9	4	25	29,569.72	18.31	6,381.19	4,200.55	2,870.53	32	1,466
49 Northwestern California Conf.	24	1,382	102	7	2	4	4	18	25,953.98	18.78	5,417.91	3,204.04	3,333.13	27	1,335
50 Southeastern California Conf.	29	1,692	166	17	5	11	10	43	39,009.75	23.65	5,997.96	3,341.01	4,223.41	33	1,732
51 Southern California Conference	33	2,293	138	20	6	13	20	64	48,666.86	21.22	10,206.21	6,038.09	9,877.80	36	1,849
52 Nevada Mission	6	252	25	3	3	2		8	4,161.81	16.51	1,467.29	152.07	871.60	12	277
<b>Totals</b>	<b>205</b>	<b>11,887</b>	<b>903</b>	<b>89</b>	<b>23</b>	<b>78</b>	<b>56</b>	<b>263</b>	<b>233,292.78</b>	<b>19.63</b>	<b>44,824.98</b>	<b>22,228.71</b>	<b>37,275.25</b>	<b>253</b>	<b>10,839</b>
<b>Southeastern Union Conference</b>															
53 Cumberland Conference	20	649	67	3	1	7	6	17	9,208.01	14.19	1,480.83	553.77	1,407.27	25	616
54 Florida Conference	31	1,103	127	7	2	13	11	33	17,052.73	15.49	3,953.29	4,464.79	2,802.47	40	1,295
55 Georgia Conference	21	648	73	4	3	9	11	31	10,531.26	16.25	1,239.64	216.15	1,900.45	25	642
56 North Carolina Conference	23	646	41	7		6	25	35	7,431.33	11.59	1,569.83	1,197.80	1,864.33	34	808
57 South Carolina Conference	20	442	80	3	3	8	7	16	6,822.55	15.67	1,045.17	276.67	1,186.45	25	481
<b>Totals</b>	<b>115</b>	<b>3,488</b>	<b>388</b>	<b>28</b>	<b>9</b>	<b>42</b>	<b>60</b>	<b>144</b>	<b>51,959.48</b>	<b>14.90</b>	<b>9,133.76</b>	<b>6,649.18</b>	<b>8,060.97</b>	<b>149</b>	<b>3,887</b>
<b>Southern Union Conference</b>															
58 Alabama Conference	25	655	67	4	2	2		10	9,172.41	14.00	1,013.29	700.99	2,005.34	29	776
59 Kentucky Conference	23	718	78	6	2	6	15	29	7,475.61	10.41	1,155.52	225.76	1,800.92	23	725
60 Louisiana Conference	17	523	35	5	5	3	13	26	6,897.92	13.18	1,316.51	660.74	1,737.87	21	502
61 Mississippi Conference	19	391	47	4	1	6	10	21	4,412.04	11.28	744.41	1,723.99	675.58	25	482
62 Tennessee River Conference	21	887	103												



FOR THE YEAR ENDING DEC. 31, 1916

17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Total Sabbath School Contributions (to Foreign Missions)	Retail Value of Book and Periodical Sales	Amount of Tithes Appropriated to Fields Outside of Conference	Number of Church Buildings	Estimated Value	Approximate Seating Capacity	Number of Church Schools	Number of Teachers	Total Enrollment	Estimated Value of Buildings and Equipment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for Foreign Work	Contributions for Home Mission Work	Contributions for Local Society Work	Total Contributions Y. P. Work
1 4,823.21	21,433.65	2,526.53	16	43,200.00	2,500	10	10	75	1,900.00	1,122.50	6	108	428.69	66.47	3.50	498.66
2 10,335.48	22,330.51	12,215.52	4	67,000.00	1,125	1	1	24	100.00	650.00	13	378	716.26	244.58	70.23	1,031.07
3 8,820.73	8,432.03	1,664.30	9	18,500.00	1,300	4	5	80	2,000.00	1,154.86	8	166	275.00	39.93	.90	315.83
4 7,966.66	30,600.80	10,017.00	7	19,800.00	1,225	8	9	140	4,588.00	2,669.25	17	379	1,435.66	449.00	200.00	2,084.66
5 2,597.06	14,286.84	1,629.99	9	8,500.00	1,100	4	4	47	450.00	648.00	6	47	48.27	3.05	---	51.32
6 2,993.64	15,757.48	2,307.79	11	30,650.00	1,600	5	5	57	1,500.00	1,250.00	7	70	159.95	10.61	7.97	178.53
7 6,176.23	14,910.17	3,536.78	11	35,600.00	1,600	6	6	65	500.00	2,000.00	14	187	282.06	320.28	---	602.34
8 288.93	---	---	1	2,534.34	100	1	1	10	96.00	288.00	3	19	40.12	---	---	40.12
39,001.93	127,751.53	33,897.91	68	225,784.34	10,550	39	41	498	11,134.00	9,782.61	74	1,354	3,386.01	1,133.92	282.60	4,802.53
9 10,827.70	18,987.04	4,659.14	36	55,250.00	4,525	11	15	315	3,000.00	4,352.00	27	511	1,119.35	134.49	107.86	1,361.70
10 9,993.31	26,401.30	18,195.71	42	45,500.00	6,350	20	22	396	4,950.00	5,575.00	36	325	1,321.00	350.00	---	1,671.00
11 5,865.75	17,191.52	3,759.89	52	42,055.00	4,330	8	9	181	3,195.00	1,811.99	13	265	752.53	56.26	---	808.79
12 9,586.27	20,697.67	17,969.49	37	35,295.00	6,455	15	15	235	2,145.00	4,044.00	19	519	1,425.03	91.38	---	1,516.41
13 2,334.74	5,655.00	3,254.40	7	3,500.00	750	9	9	65	2,000.00	4,500.00	7	100	281.71	491.45	---	773.16
38,607.77	88,932.53	44,454.63	174	231,600.00	22,410	63	70	1,192	15,290.00	20,282.99	102	2,220	4,899.62	1,123.58	107.86	6,131.06
14 4,026.76	11,608.61	766.51	13	40,300.00	2,760	6	8	143	1,600.00	1,273.00	10	245	849.75	241.45	---	1,104.23
15 5,187.64	10,188.52	10,659.79	9	39,200.00	1,450	2	5	88	5,000.00	1,968.36	5	295	1,055.63	65.17	13.08	1,164.23
16 5,901.22	15,296.20	9,722.21	20	60,000.00	2,620	5	6	56	200.00	1,875.00	19	241	635.44	296.05	43.43	979.61
17 5,029.13	11,939.20	10,464.07	12	38,850.00	1,985	8	9	155	375.00	1,767.53	22	295	1,211.26	181.05	48.12	1,435.43
18 12,520.28	45,386.79	15,935.61	33	45,000.00	5,400	11	12	174	4,000.00	1,925.00	13	450	1,536.70	167.34	20.00	1,724.04
19 2,092.25	13,289.78	1,286.26	13	19,500.00	3,800	8	10	172	600.00	1,200.00	7	190	105.80	35.00	33.20	178.50
20 4,961.66	23,625.96	3,655.12	14	41,500.00	2,650	2	2	33	500.00	850.00	5	162	82.64	194.64	97.32	374.60
21 1,538.40	21,168.66	911.82	5	6,350.00	750	1	1	18	200.00	360.57	2	26	12.00	11.57	18.95	42.52
41,257.34	152,503.72	53,895.39	124	290,700.00	21,415	43	52	844	12,475.00	11,217.46	88	1,904	5,488.72	1,192.27	322.22	7,003.21
22 1,431.46	3,299.43	---	5	2,975.00	850	---	---	---	---	---	---	---	---	---	---	---
23 3,061.96	15,947.91	---	8	8,000.00	1,000	5	5	87	40.00	1,206.00	10	160	578.30	69.48	14.64	662.42
24 821.86	2,090.16	---	3	12,300.00	500	1	1	17	---	400.00	3	23	93.89	37.50	3.00	134.39
25 606.02	581.65	---	3	3,200.00	400	1	1	30	200.00	75.00	2	25	33.74	20.00	---	53.74
5,921.30	21,919.15	---	19	26,475.00	2,760	7	7	134	240.00	1,681.00	15	213	705.93	126.98	17.64	850.55
26 9,252.32	14,413.05	11,307.17	36	71,550.00	6,530	23	27	304	4,500.00	6,150.00	25	476	1,319.19	373.12	48.26	1,740.57
27 8,816.54	25,671.07	5,600.46	42	44,100.00	7,925	18	21	230	4,700.00	5,475.00	34	512	325.74	19.98	7.22	352.94
28 8,293.36	26,968.69	3,951.47	17	75,000.00	2,900	18	20	277	900.00	4,500.00	38	666	1,922.61	625.41	19.34	2,567.36
29 2,967.51	8,846.01	734.58	29	24,800.00	3,200	13	13	151	2,022.17	2,760.50	25	190	845.02	40.37	2.27	887.66
30 3,341.37	26,447.79	725.61	15	18,800.00	2,375	7	7	100	625.00	976.65	18	195	610.05	65.89	9.88	685.32
31 10,267.97	17,437.02	14,281.71	35	38,000.00	9,500	19	25	600	7,345.00	9,414.00	37	717	1,135.41	264.56	37.69	1,437.66
32 10,579.94	27,731.59	6,286.66	46	56,600.00	5,575	29	29	388	11,961.00	1,793.15	33	521	848.79	118.73	23.90	991.42
53,520.01	147,515.22	42,887.66	220	373,850.00	38,005	127	142	2,050	32,053.17	31,069.30	210	3,277	7,006.81	1,508.06	148.56	8,663.43
33 12,909.48	38,769.50	17,266.25	64	97,625.00	9,475	16	17	251	3,045.00	5,670.00	18	275	297.82	284.16	12.15	594.13
34 10,353.95	20,422.65	9,724.12	40	62,438.50	5,500	18	19	236	4,174.00	4,373.00	33	607	529.39	296.49	138.98	964.86
35 9,750.15	30,826.42	2,576.33	23	43,600.00	3,000	8	9	133	5,500.00	3,900.00	9	200	694.33	40.51	25.64	760.53
36 5,808.16	11,340.62	7,275.86	22	27,725.00	2,140	17	17	176	555.00	2,177.92	29	303	201.53	---	---	201.53
38,821.74	101,353.19	36,842.56	149	236,388.50	20,115	59	62	846	13,274.00	16,120.92	89	1,385	1,723.12	621.16	176.77	2,521.05
37 3,529.30	10,402.95	3,139.86	10	12,717.00	1,125	4	4	50	300.00	1,200.00	3	45	80.80	---	---	80.80
38 4,774.36	10,507.38	2,459.38	12	15,450.00	1,725	9	13	208	5,850.00	5,123.00	12	275	5.00	12.00	12.35	29.35
39 2,443.47	3,703.62	495.91	15	15,000.00	2,000	4	6	106	8,000.00	2,575.00	5	129	13.20	13.62	17.63	49.45
40 11,996.60	14,194.59	10,763.90	26	48,975.00	3,765	16	24	423	17,798.00	10,000.00	18	429	297.14	115.16	62.07	474.37
41 7,371.10	20,000.89	12,291.80	31	38,500.00	5,068	20	26	458	7,500.00	6,500.00	18	365	878.70	245.29	115.62	1,239.61
42 4,900.38	17,111.13	7,902.10	27	36,325.00	3,416	16	19	298	2,845.00	3,800.25	17	203	945.68	10.67	1.87	958.22
43 39,515.21	75,920.56	37,062.95	121	166,967.00	17,098	69	92	1,543	42,293.00	29,198.25	73	1,446	2,225.52	396.74	209.54	2,831.80
44 1,717.53	10,612.53	1,388.10	6	12,000.00	650	1	3	77	1,270.50	1,500.00	2	23	43.05	29.73	78.44	151.22
45 9,425.35	15,527.53	12,339.68	14	58,628.60	2,635	8	13	239	7,450.00	5,779.38	18	534	444.61	367.67	24.20	836.48
46 6,586.40	7,654.13	9,904.39	24	66,525.00	3,650	19	23	420	9,000.00	7,605.00	14	312	759.45	202.16	29.38	991.49
47 2,810.42	9,195.73	2,920.88	12	31,990.00	1,550	4	4	58	3,525.00	1,290.00	10	117	211.20	79.80	12.40	303.40
48 6,133.90	12,762.32	12,077.87	16	39,216.00	3,070	15	20	330	4,216.00	6,205.00	15	392	147.19	78.80	59.00	284.99
49 4,492.29	10,444.43	8,584.60	20	31,000.00	3,500	10	15	311	8,700.00	5,260.00	22	610	950.88	214.34	40.00	1,205.22
50 8,856.27	11,925.18	14,313.69	21	34,100.00	3,060	14	18	390	13,565.00	6,633.00	25	510	798.00	90.37	92.00	980.37
51 9,776.96	15,629.50	17,833.40	25	35,700.00	4,205	11	15	343	11,850.00	5,940.00	12	265	383.21	27.54	60.42	476.17
52 936.18	1,111.76	832.36	5	3,500.00	925	3	3	44	600.00	1,305.00	3	17	98.02	27.27	---	125.29
52,735.30	94,863.11	80,189.97	143	312,659.60	23,295	85	114	2,262	60,176.50	41,517.38	121	2,735	3,840.61	1,118.18	396.34	5,355.13
53 2,052.43	7,348.06	406.57	15	17,450.00	2,290	5	7	147	230.00	1,196.00	4	113	240.64	24.18	10.20	275.02
54 5,508.03	12,429.49	718.77	30	24,225.00	4,180	12	14	251	2,200.00	2,988.09	17	212	197.03	78.75	---	275.78
55 2,076.39	12,592.58	431.53	10	13,120.00	1,630	6	7	172	275.00	1,100.00	4	88	252.77	55.11	---	307.88
56 2,037.82	14,838.41	292.65	15	19,000.00	1,200	7	7	170	515.00	1,065.00	6	110	130.54	9.90	.69	141.13
57 2,032.79	8,612.29	258.97	5	7,000.00	800	4	4	115	60.00	735.00	1	20	2.88	---	---	2.88
13,707.51	55,759.83	2,694.47	75	80,795.00	10,100	34	39	855	3,280.00	7,084.09	32	543	823.86	167.94	10.89	1,002.69
58 2,321.07	7,787.32	463.21	12	6,725.00	1,850	13	13	255	375.00	1,822.00	6	128	260.00	66.24	4.15	330.39
59 1,698.58	14,787.48	374.20	13	22,700.00	2,075	10	10	146	375.00	1,887.00</						

STATISTICAL REPORT OF THE NORTH AMERICAN DIVISION CONFERENCE

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
NAME OF CONFERENCE OR MISSION	Number of Churches	Membership	Baptized During Year	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Book and Periodical Cannvassers	Total Laborers	Total Tithe Receipts	Tithe Per Capita	Total Offerings to Foreign Missions (except as noted under 17 and 80)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath Schools	Membership
Southwestern Union Conference				2	2	2		6	1,321.90						
63 Arkansas Conference	19	366	61	4		4	20	28	7,659.50	20.93	1,046.34	326.02	118.94	39	365
64 New Mexico Conference	13	277	21	3	2	5	5	15	5,679.30	20.50	1,253.20	209.35	521.28	25	423
65 North Texas Conference	27	1,004	50	6	3	7	28	44	18,624.90	18.56	2,862.82	638.90	225.00	32	1,581
66 Oklahoma Conference	55	1,950	248	11	4	13	30	58	46,099.40	23.64	15,488.30	2,598.81	1,946.32	75	2,582
67 South Texas Conference	12	430	58	2	4	3	10	19	10,342.90	24.05	2,078.77	45.25	1,243.17	22	421
68 West Texas Conference	9	259	24	2		3	10	15	4,424.70	17.08	1,832.05	88.18	.25	16	336
Totals	135	4,286	462	30	15	37	103	185	94,152.60	21.97	24,566.48	3,856.51	4,054.96	209	5,708
Western Canadian Union Conference				1		2		3							
69 Alberta Conference	26	1,010	93	5	6	13	7	31	30,233.05	29.93	6,709.71	6,030.53	2,356.95	50	1,633
70 British Columbia Conference	17	478	47	2	2	5	6	15	9,649.00	20.18	1,476.92	548.70	571.71	26	590
71 Manitoba Conference	12	257	27	3	2	3	6	14	4,600.22	17.90	1,849.49	589.35	261.69	12	340
72 Saskatchewan Conference	20	690	113	6	1	5	7	19	26,649.09	38.61	4,152.93	10,872.47	898.56	30	880
Totals	75	2,435	280	17	11	28	26	82	71,131.36	29.21	14,189.05	18,041.05	4,088.91	118	3,443

RECAPITULATION

1 Gen. Conf. & North Amer. Div. (a)				35	7	7		78	1,196.92		8,886.52				
2 Atlantic Union	172	6,819	631	38	14	96	119	286	143,371.95	21.03	31,197.43	17,506.86	25,534.71	209	6,544
3 Central Union	253	9,039	936	64	24	46	94	255	182,741.43	20.11	43,071.52	8,883.67	25,681.03	381	10,316
4 Columbia Union	229	8,613	953	74	20	80	81	262	190,315.86	22.10	36,926.76	12,664.96	51,086.75	282	8,866
5 Eastern Canadian Union	56	1,201	193	11	6	18	17	53	24,565.15	20.45	6,194.22	1,144.80	8,638.21	57	1,296
6 Lake Union	382	12,173	738	68	30	87	118	317	257,919.87	21.19	72,424.36	18,987.70	29,735.30	445	13,212
7 Northern Union	237	7,258	418	58	21	58	72	209	173,143.68	23.86	39,650.14	26,208.30	40,497.75	351	9,184
8 North Pacific Union	203	9,523	550	72	13	47	42	174	167,784.47	17.62	38,514.19	9,428.67	21,274.72	313	10,048
9 Pacific Union	205	11,887	903	89	23	78	56	268	233,292.78	19.63	44,824.98	22,228.71	37,275.25	253	10,339
10 Southeastern Union	115	3,438	388	28	9	42	60	144	51,959.48	14.90	9,133.76	6,649.18	8,060.97	149	3,337
11 Southern Union	105	3,174	330	29	16	33	63	141	40,968.43	12.91	7,041.14	4,867.05	8,274.88	126	3,617
12 Southwestern Union	135	4,286	462	30	15	37	103	185	94,152.60	21.97	24,566.48	3,856.51	4,054.96	209	5,708
13 Western Canadian Union	75	2,435	280	17	11	28	26	82	71,131.36	29.21	14,189.05	18,041.05	4,088.91	118	3,443
Grand Totals for 1916	2,167	79,946	6,782	613	209	657	851	2,449	1,632,543.98	20.42	376,620.55	150,667.46	259,143.44	2,893	86,910
Grand Totals for 1915	2,118	77,735	6,624	582	197	640	839	2,339	1,337,810.20	17.21	347,092.58	94,675.15	201,594.48	2,867	84,909
Grand Totals for 1914	2,054	72,015	7,337	555	214	644	885	2,386	1,269,962.09	17.63	320,730.57	100,553.59	188,523.75	2,767	76,751
Grand Totals for 1913	2,006	67,263	5,690	589	249	690	805	2,364	1,201,138.77	17.86	262,130.94	101,975.29	138,641.50	2,601	70,283
1916 Gain for one year	54	2,211		31	12	17	12	110	294,733.78	3.21	29,527.97	55,992.31	57,548.96	26	2,001
1916 Gain for three years	161	12,678	1,092	24			46	85	431,405.21	2.56	114,489.61	48,692.17	120,501.94	292	16,627

(a) Under General Conference and North American Division are included those engaged in general labor, and not accounted for elsewhere. Miscellaneous tithes and offerings are also listed under this head. In column 18 there is also shown the amount of book and periodical sales by the various publishing houses for the North American Division, not included in the report of sales by conferences.

The report of the treasurer of the North American Division shows \$769,807.58 as the total foreign mission funds received from the Unions in the Division during 1916. This amount may be verified by deducting the receipts by the General Conference (included here because they cannot be conveniently shown elsewhere), namely, \$8,886.52, from the grand total foreign mission funds, as listed in this report, namely \$778,694.10, and there is secured the exact amount first stated above.

Statistical Report for 1916

H. E. ROGERS, STATISTICAL SECRETARY

THE returns indicating the progress of the work in the North American Division Conference for the year 1916 are presented herewith. Complete returns for the entire world will be presented later, with which the present report will be combined.

Membership

The membership of the North American Division Conference at the close of 1916 stood at 79,946. This is a net gain of 2,211 for the year, or 12,678 during the past three years. The net gain during the past three years is greater than the entire church membership in this country as it stood after thirty-three years of effort in the prosecution of this cause. The gain for the past three years is therefore greater than the gain during the first three decades in this movement.

Laborers

The total number of evangelistic laborers at the close of 1916 was 2,449. This is an

increase of 110 laborers during the year, and this increase has come notwithstanding the fact that during the year a large number of laborers were assigned to service in foreign fields. Mention should be made of the fact that the returns for the North Pacific Union include all laborers within the Union who are holding honorary credentials. Its staff of active workers is not so large as the figures indicate.

Baptisms

The number of persons baptized during the year 1916 was 6,782. During the past three years, the total number of persons baptized and added to the ranks of believers has been 23,743. This is an average of fourteen persons baptized and added to the church for every day during the past three years. There were more persons baptized during 1916 in the Columbia Union than in any other Union in the Division.

Summary No. 1

In Summary 1 is shown the total contributions by each Union grouped under three heads, namely, tithe, offerings to foreign missions, and all other offerings. A comparison of the total amount received during 1916 with the total for 1915, indicates an increase of \$483,571.15, or 19.02 per cent. The per cent of increase in tithe has been 22.03 per cent; of foreign offerings, 10.25 per cent; of other offerings, 23.35 per cent. The amount of gain for each of these funds is as follows: Tithe, \$294,733.78; foreign offerings, \$72,400.60; other offerings, \$166,436.77; total, \$483,571.15. Thus it will be seen that there was a splendid gain in tithe, which resulted in increasing the per capita amount from \$17.21 for 1915, to \$20.42 for 1916. This is the largest amount received

for this or any other Division for so many persons. Amounts considerably above this average from smaller numbers may be noted from time to time. In the present report, the Western Canadian Union shows a per capita of \$29.21, and the Northern Union of \$23.86. The Saskatchewan Conference membership shows a per capita of \$38.61 for tithe for 1916.

The total amount received on these funds, the per capita and per cent of total, are indicated as follows:

		Per Capita	Per Cent of Total
Tithe	\$1,632,543.98	\$20.42	53.94
Foreign Missions	778,694.10	9.74	25.73
Home Missions	158,731.34	1.98	5.25
Other Offerings	456,284.72	5.71	15.08
Totals	\$3,026,254.14	\$37.85	100.00

From the foregoing, it will be seen that during 1916 the contributions from the North American Division were the largest ever received; that the per capita was increased to \$37.85, as compared with \$32.71 for 1915, an increase of \$5.14. The amount indicated above relates wholly to contributions for evangelistic work, and does not include the amount for institutional work, a report of which will appear later.

The per capita for the various contributions are as follows: Tithe, \$20.42, an increase of \$3.21 over the amount received during 1915; foreign missions, \$9.74, an increase of .66 over the amount received during the preceding year; offerings to home missions and all other offerings, \$7.69, an increase of \$1.27 over the amount received during the preceding year, a total increase of \$5.14. The percentage relation which these funds sustain to the grand total is in-

## FOR THE YEAR ENDING DEC. 31, 1916

	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
	Total Sabbath School Contributions (to Foreign Missions)	Retail Value of Book and Periodical Sales	Amount of Tithe Appropriated to Fields Outside of Conference	Number of Church Buildings	Estimated Value	Approximate Seating Capacity	Number of Church Schools	Number of Teachers	Total Enrollment	Estimated Value of Buildings and Equipment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for Foreign Work	Contributions for Home Mission Work	Contributions for Local Society Work	Total Contributions for Y. P. Work
63	1,612.82	13,654.06	883.80	13	8,000.00	1,755	11	13	222	1,250.00	1,800.00	7	101	201.53	165.56	36.72	403.81
64	1,376.96	4,314.63	233.95	5	4,000.00	500	3	4	46	30.00	864.88	5	59	49.24	27.09	3.00	79.33
65	4,342.12	8,465.64	931.22	19	13,730.00	4,550	15	21	417	5,700.00	4,000.00	10	273	662.88	69.84	5.05	737.77
66	9,327.67	25,644.95	10,637.32	30	25,085.00	4,500	23	29	500	3,730.00	7,170.00	16	240	1,119.32	70.41	.39	1,190.12
67	2,408.65	18,479.10	517.12	7	8,960.00	745	3	3	47	100.00	695.00	4	50	7.50	5.12		12.62
68	767.95	9,043.43	216.37	4	1,335.00	710	4	5	71		810.00	3	55				
	19,836.17	79,601.81	12,969.78	78	61,110.00	12,760	59	75	1,303	10,810.00	15,339.88	45	778	2,040.47	338.02	45.16	2,423.65
69	5,121.16	14,192.72	6,817.07	7	6,000.00	570	11	11	164	1,300.00	2,485.00	9	150	337.95	48.00	27.55	413.50
70	2,297.74	5,444.81	482.45	14	25,500.00	1,650	2	3	87	625.00	990.00	6	86	13.45			13.45
71	1,852.41	9,639.97	230.78	4	6,000.00	450	2	2	19		250.00	6	66	237.99	24.42	7.30	269.71
72	6,063.13	14,297.06	4,263.85	3	2,270.00	240	4	4	58	175.00	1,000.00	6	120	213.85			213.85
	14,834.44	48,574.06	11,794.15	28	39,770.00	2,910	19	20	328	2,100.00	4,725.00	27	422	803.24	72.42	34.85	910.51

## RECAPITULATION

1	362,341.69																
2	39,001.93	127,751.53	33,897.91	68	225,784.34	10,550	39	41	498	11,134.00	9,782.61	74	1,354	3,386.01	1,133.92	282.60	4,802.53
3	38,607.77	88,932.53	44,454.63	174	231,600.00	22,410	63	70	1,192	15,290.00	20,282.99	102	2,220	4,899.62	1,123.53	107.86	6,131.06
4	41,257.34	152,503.72	53,395.39	124	290,700.00	21,415	43	52	844	12,475.00	11,217.46	88	1,904	5,438.72	1,192.27	322.22	7,003.21
5	5,921.30	21,919.15		19	26,475.00	2,750	7	7	134	240.00	1,681.00	15	213	705.93	126.98	17.64	850.55
6	58,520.01	147,515.22	42,387.66	220	373,850.00	38,005	127	142	2,050	32,053.17	31,069.30	210	3,277	7,006.81	1,508.06	148.56	8,663.43
7	38,821.74	101,353.19	36,842.56	149	236,888.50	20,115	59	62	846	13,274.00	16,120.92	89	1,385	1,723.12	621.16	176.77	2,521.05
8	39,515.21	75,920.56	37,052.95	121	166,967.00	17,098	69	92	1,543	42,298.00	29,198.25	73	1,446	2,225.52	396.74	209.54	2,831.80
9	52,735.30	94,863.11	80,189.97	143	312,659.60	23,295	85	114	2,262	60,176.50	41,517.38	121	2,785	3,840.61	1,118.18	396.34	5,355.13
10	13,707.51	55,759.83	2,694.47	75	80,795.00	10,100	34	39	855	3,280.00	7,084.09	32	543	828.86	167.94	10.89	1,002.69
11	9,883.57	61,122.44	2,035.35	56	80,775.00	10,365	40	42	753	1,722.65	7,344.00	27	567	1,487.35	264.61	25.97	1,777.93
12	19,836.17	79,601.81	12,969.78	78	61,110.00	12,760	59	75	1,303	10,810.00	15,339.88	45	778	2,040.47	338.02	45.16	2,423.65
13	14,834.44	48,574.06	11,794.15	28	39,770.00	2,910	19	20	328	2,100.00	4,725.00	27	422	803.24	72.42	34.85	910.51
	367,642.29	1,413,158.84	358,214.82	1,255	2,126,874.44	191,773	644	756	12,608	204,848.32	195,362.88	903	16,894	34,431.26	8,063.88	1,778.40	44,273.54
	332,106.20	1,296,184.65	280,498.17	1,233	1,939,702.10	204,393	602	720	11,444	266,687.50	193,438.59	820	15,644	27,094.72	6,492.05	2,379.02	35,965.79
	274,942.12	1,370,908.00	257,885.72	1,173	1,924,365.14	178,741	519	586	9,980	183,016.55	146,702.01	734	13,809	19,893.26	4,627.91	2,816.58	27,337.75
	228,938.24	1,178,820.80	230,103.38	1,108	1,801,524.64	170,823	468	544	9,404	175,548.38	132,128.94	637	12,730	8,644.47	2,987.93	2,651.09	14,284.39
	35,536.09	16,974.19	77,716.65	22	187,172.34		42	36	1,164		1,924.29	83	1,250	7,336.54	1,571.83		8,307.75
	138,704.05	234,338.04	128,111.44	147	325,849.80	20,950	176	212	3,204	29,299.94	63,233.94	266	4,164	25,786.79	5,075.95		29,989.15

indicated above, as follows: Tithe, 53.94 per cent; foreign missions, 25.73; home missions, 5.25; other offerings, 15.08. In other words, for every \$100 contributed, the above figures represent the proportion applied to these various funds.

## Summary No. 2

In this summary is shown the total contributions, the per capita for each Union, and the percentage relation which the total contributions of each Union sustain to the grand total; the membership of each Union, and the percentage relation sustained by the membership of each Union to the grand total membership.

From column 3 it will be observed that the highest per capita amount was paid by the Western Canadian Union, namely, \$52.53, with the Northern Union Conference second, \$46.42. The largest amount of contributions was paid by the Lake Union, with the Pacific Union second. The membership of these two Unions sustains a relation similar to that just indicated. A comparison of columns 4 and 6 will indicate whether or not the contributions paid sustain a similar relation to that of the membership in each Union. It will be seen that, generally speaking, the percentages run very closely parallel.

## Total Contributions

In order that the reader may obtain a clear idea of the total funds during recent years, there are presented below the figures giving the funds raised during the past eleven years. These also indicate the membership as well as the per capita amount for each year. Beginning with the year 1913, the figures include returns from Canada, prior to that year, from the United States only.

## TOTAL CONTRIBUTIONS FOR ALL PURPOSES, DURING 1916

## Summary 1.

	1	2	3	4	5	6	7
	Union	Tithe	Foreign Offerings	Other Offerings	Total Funds 1916	Total Funds 1915	Per Cent of Gain
	G. C. & N. Am. D.	\$ 1,196.92	\$ 8,886.52		\$ 10,083.44	\$ 25,988.61	
	Atlantic	143,371.95	73,585.37	\$54,240.70	271,198.02	246,342.63	10.08
	Central	182,741.43	86,578.91	56,079.13	325,399.47	278,796.15	16.72
	Columbia	190,315.86	83,672.82	76,683.66	350,672.34	270,632.27	29.57
	E. Canadian	24,565.15	12,821.45	6,608.63	43,995.23	34,406.86	27.88
	Lake	257,919.87	132,951.18	81,448.92	472,319.97	420,766.62	12.24
	Northern	173,143.68	80,195.00	83,564.90	336,903.58	263,018.72	28.09
	North Pacific	167,784.47	80,254.92	60,507.92	308,547.31	255,121.79	20.90
	Pacific	233,292.78	101,400.89	102,535.86	437,229.53	352,934.90	23.88
	Southeastern	51,959.48	23,665.13	21,973.07	97,597.68	106,021.54	
	Southern	40,968.43	18,412.06	20,776.51	80,157.00	71,007.70	12.90
	Southwestern	94,152.60	46,443.12	23,634.53	164,230.25	133,156.08	23.34
	W. Canadian	71,131.36	29,826.73	26,962.23	127,920.32	84,489.12	51.37
	Totals for 1916	\$1,632,543.98	\$778,694.10	\$615,016.06	\$3,026,254.14	\$2,542,682.99	19.02
	Totals for 1915	1,337,810.20	706,293.50	498,579.29	2,542,682.99		
	Gain for 1916	\$ 294,733.78	\$ 72,400.60	\$116,436.77	\$ 483,571.15		
	Per Cent of Gain	22.03	10.25	23.35	19.02		

## Church Members

	U. S. Only	Total Contributions	Per Capita
1906	58,381	\$1,050,209.27	\$17.99
1907	58,557	1,312,562.81	22.41
1908	59,138	1,325,752.80	22.42
1909	59,785	1,467,933.84	24.55
1910	59,060	1,620,440.79	27.44
1911	60,691	1,679,543.92	27.66
1912	61,722	1,897,792.52	30.75
1913	67,268	2,079,238.07	30.91
1914	72,015	2,328,751.88	32.33
1915	77,735	2,542,682.99	32.71
1916	79,946	3,026,254.14	37.85
		\$20,331,163.03	

## Foreign Missions

A very interesting summary is presented below, giving the amount of contributions raised in the North American Division Conference during the past eleven years in behalf of foreign missions. From 1906 to 1912, the figures give returns from the United States only, from 1913 the Canadian returns are included, the figures having been published thus in former reports, and this arrangement is followed to avoid confusion.

An interesting growth is indicated by the last column relating to the per capita

TOTAL CONTRIBUTIONS AND COMMUNICANTS—Summary 2.

1	2	3	4	5	6
Union	Contributions	Per Capita	Per Cent of Grand Total	Mem- bership	Per Cent of Grand Total
G. C. & N. Amer. Div. ....	\$ 10,083.44		.33		
Atlantic .....	271,198.02	\$39.77	8.96	6,819	8.53
Central .....	325,399.47	35.80	10.75	9,089	11.37
Columbia .....	350,672.34	40.71	11.59	8,613	10.78
Eastern Canadian .....	43,995.23	36.63	1.45	1,201	1.50
Lake .....	472,319.97	38.80	15.61	12,173	15.22
Northern .....	336,903.58	46.42	11.13	7,258	9.08
North Pacific .....	308,547.31	32.40	10.19	9,523	11.91
Pacific .....	437,229.53	36.78	14.45	11,887	14.87
Southeastern .....	97,597.68	27.98	3.23	3,488	4.36
Southern .....	80,157.00	25.25	2.65	3,174	3.97
Southwestern .....	164,230.25	38.32	5.43	4,286	5.36
Western Canadian .....	127,920.32	52.53	4.23	2,435	3.05
Totals for 1916 .....	\$3,026,254.14	\$37.85	100.00	79,946	100.00
Totals for 1915 .....	2,542,682.99	32.71	100.00	77,735	100.00
Gain for 1916 .....	\$ 483,571.15	\$ 5.14		2,211	
Per Cent of Gain .....	19.02			2.84	

amounts. These amounts are shown to have gained from \$2.72 for 1906 to \$9.74 for 1916.

In this connection attention is called to the fact that all per capitas are based on the figures indicating the membership as published in these tables. As a matter of fact, many of these members are added toward the close of the year, and have opportunity to contribute but little toward the funds, and yet such membership is included in the computation relating to per capita amounts.

The difference between the amount contributed in 1906 and that contributed during 1916 is \$619,629.70, an increase during the ten years in the annual contributions of 389.54 per cent. During that same period, the increase in the membership has been 36.92 per cent. The rate of increase in contributions to foreign missions has therefore been very largely in excess of the increase in membership. This is, of course, shown in the per capita amount of contributions. Where one member gave \$2.72 in 1906, now each member contributes to the same purpose \$9.74, or \$7.02 more than was contributed per member ten years ago. The table indicating these facts is as follows:

Year	Amount	Per Capita
1906	\$159,064.40	\$2.72
1907	211,458.61	3.61
1908	246,314.52	4.16
1909	303,289.99	5.07
1910	352,025.27	5.96
1911	357,587.73	5.89
1912	444,428.23	7.20
1913	499,713.65	7.43
1914	615,565.95	8.55
1915	706,293.50	9.08
1916	778,694.10	9.74
	\$4,674,435.95	

Sabbath School Contributions

The Sabbath schools in this country are now contributing a very large share of the funds necessary for conducting the work in the foreign mission fields. The increase in contributions for the past ten years has been over 604 per cent. The membership, contributions, and per capitas for the past eleven years are indicated below:

Year	Membership	Contributions	Per Capita
1906	51,816	\$ 52,226.33	\$1.01
1907	55,351	59,564.17	1.08
1908	58,383	75,224.51	1.29
1909	60,487	86,708.19	1.43
1910	60,923	97,498.00	1.60
1911	60,756	112,505.07	1.85
1912	65,014	172,756.86	2.66
1913	70,283	228,938.24	3.26
1914	76,751	274,942.12	3.58
1915	84,909	332,106.20	3.91
1916	86,910	367,642.29	4.23
		\$1,860,111.98	

The amounts noted above constitute a portion of the foreign mission contributions previously referred to.

Primary Schools

A very encouraging growth is indicated in the figures pertaining to primary schools. At the close of 1916 there were 644 schools, 756 teachers, and an enrolment of 12,608. During the past ten years there has been contributed by members of the denomination for the maintenance of these denominational schools, the sum of \$1,278,944.09. This includes the payment of salaries to teachers, and all other expenses incident to carrying forward these schools. In addition, there has been expended in buildings and equipment for such work \$204,848.32. The cost of maintaining these schools during the past year has been an average of \$15.49 for every student enrolled, or if these schools were conducted an average of eight months during the year, it would represent a monthly expenditure of \$1.94 per student. The amounts referred to above are in addition to the expenditure in behalf of schools conducting work above the eight primary grades. The report of such work will appear at a later date. From the following table respecting the primary schools, it will be observed that in every item shown the figures have been practically doubled in the past ten years. The returns for 1916 show that there is an average of nearly seventeen pupils for every teacher employed.

Year	Schools	Teachers	Enrolment	Maintenance
1906	350	386	6,066	
1907	362	385	5,706	\$ 85,002.05
1908	432	485	7,492	87,685.90
1909	450	509	8,325	97,902.06
1910	457	559	9,514	107,241.83
1911	436	505	8,765	112,335.72
1912	441	508	8,250	121,144.11
1913	468	544	9,404	132,128.94
1914	519	586	9,980	146,702.01
1915	602	720	11,444	193,438.59
1916	644	756	12,608	195,362.88
				\$1,278,944.09

Missionary Volunteer Department

The following summary pertaining to the work of the Missionary Volunteer Societies indicates an excellent growth. In that department of work there are now 903 societies, having a membership of 16,894. During the year, these members contributed \$34,431.26 in behalf of foreign missions. This amount has been included in preceding summaries. The total contributions by the members of the young people's societies during 1916 were \$44,273.54, a per capita of \$2.62, an annual increase of \$8,307.75, or 23.10 per cent.

Year	Societies	Membership
1907	365	6,673
1908	408	7,745
1909	418	7,574
1910	438	8,039
1911	396	9,397
1912	460	9,197
1913	637	12,730
1914	734	13,809
1915	820	15,644
1916	903	16,894

Book Sales

Another excellent showing is indicated in the figures pertaining to book and periodical sales in the North American Division Conference during the past six years. These sales have been as follows:

1911 .....	\$1,042,813.20
1912 .....	1,172,192.69
1913 .....	1,178,820.80
1914 .....	1,370,903.00
1915 .....	1,396,184.65
1916 .....	1,413,158.84
	\$7,574,073.18

The above shows that during the past six years over seven and one-half million dollars' worth of denominational literature has been distributed throughout the Division.

Summary

What are the outstanding features in connection with this cause during recent years? Simply these: As already pointed out, the gain in members in this country during the past three years has been greater than the gain in all the world during the first three decades after this movement was begun.

The total contributions for evangelistic work in this country during the past eleven years has been over twenty million dollars; the total contributions for evangelistic work in all the world during the preceding forty-three years were eleven and one-half million dollars.

The total funds raised in all the world for evangelistic work since this movement was organized in 1863, have been over thirty-eight million dollars.

The average annual per capita of \$3.93 for total contributions received from members in this country during the first decade after this work was organized, has steadily increased until in 1916 it reached its highest mark, namely, \$37.85, a gain of \$5.14 per member over the amount received in 1915.

Ten years ago the average annual contributions to foreign mission fields from the members in this country constituted a per capita of \$2.72. This per capita has been steadily increased from year to year, until in 1916 it was \$9.74, an increase of 66 cents per capita over the amount received in 1915. Latest reports show that the annual contributions to foreign missions on the part of all the members of Protestant bodies in the United States and Canada averaged 81 cents.

Total denominational literature sales since 1863 are over twenty-five million dollars. Literature is issued in 91 languages,—130 periodicals in 37 languages.

The denomination is conducting work in 92 countries, 74 being non-Christian and non-Protestant; and has sent 1,123 missionaries from the home base into foreign mission territory during the past eleven years.

There are 40 denominational publishing houses and branches, 40 sanitariums and treatment-rooms, 67 colleges and academies, 246 mission schools, 692 primary schools, with an enrolment of 31,964, and the investment in all institutions approximates fifteen million dollars.

Evangelistic and institutional laborers average one for every fourteen members throughout the denomination.



## THE SENIOR BIBLE YEAR

(Continued from page 15)

the destruction of his army, and of the illness and recovery of Hezekiah; with many allusions throughout to the coming of the Messiah, to the conversion of the Jews under the gospel, and to the destruction of the enemies of the church.

The predictions of the second part relate chiefly to more distant events. "The subjects particularly foretold are, the deliverance of the Jews by Cyrus, about two hundred years before his birth, and the overthrow of their oppressors; the return to Judea, and the establishment of their ancient polity; the coming, character, appointment, sufferings, and glory of the Messiah; the downfall of idolatry, and the call of the Gentile world; the wickedness of the Jews consummated in their rejection of Messiah, and the consequent rejection of them by God; their future conversion and recovery, and the final triumphant perfection of the church."—*Blakie*.

## PROGRESS

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

The heart of every believer in the advent message rejoices at the thought of such possibilities. This goal and this hope inspire every Missionary Volunteer with courage to press on. And while we are often sad to know that the efforts for our young people are not so fruitful as they ought to be, it is encouraging to see evidences of progress.

The following comparative report of the Missionary Volunteer Societies of Wisconsin for 1915 and 1916 is an example of the progress that is possible in every conference when earnest and prayerful attention is given to the work:

## Report of Missionary Volunteer Societies of Wisconsin

	1915	1916
Number societies—Senior, Junior, Conference .....	20	27
Number societies reporting .....	14	22
Membership of all societies .....	?	410
Membership of societies reporting .....	233	248
Number young people from 6 to 25 who were reported as church members (only a few reported) .....	92	117
Number Volunteers observing Morning Watch .....	31	112
Number Volunteers reading the Bible through .....	23	49
Letters written .....	263	1,111
Letters received .....	125	605
Missionary visits (personal work) .....	546	1,751
Bible readings or cottage meetings held .....	143	735
Subscriptions taken for periodicals .....	57	166
Papers sold .....	358	3,426
Papers mailed, lent, or given away .....	2,609	10,470
Books sold .....	132	911
Books lent or given away .....	181	367
Tracts sold .....	63	994
Tracts lent or given away .....	1,585	3,151
Hours of Christian help work .....	1,848	3,889
Articles of clothing given away .....	322	1,267
Number meals provided .....	224	337
Bouquets given .....	274	226
Scripture cards given .....	324	1,156
Treatments given .....	125	203
Signers obtained to temperance pledges .....	10	77
Offerings for foreign missions through church and Missionary Volunteer Society .....	\$165.14	\$1153.61
Offerings for home missions through church and Missionary Volunteer Society .....	16.24	118.73
Tithe paid to church treasurers .....	364.83	779.97
Number young people added to church .....	13	47
Standard of Attainment certificates issued .....	3	30
Reading Course certificates issued .....	11	29
Bible Year mementoes issued .....		17

Morning Watch enrolment for 1917 .....	62
Standard of Attainment enrolment for 1917 .....	87
Reading Course enrolment for 1917 .....	65
Bible Year enrolment for 1917 .....	120
1917 Morning Watch Calendars sold .....	1,325

## THE PANAMA CANAL THE GREAT CROSSROADS OF AMERICA

(Continued from page 11)

to Panama, wait awhile, and he will come this way. In proof, ask yourself, Mr. Reader, if you do not plan to come this way yourself some time. Ah, we thought so. Well, so does everybody else.

They come and they go. There are about eight thousand Americans living on the Canal Zone, exiles from home and pilgrims in the tropics. Thousands of others have returned after helping to build the canal, and these who are here now also will make their way homeward after a while, and others will come to the Zone to take their places.

Residence in the tropics, away from home influences, has certain disintegrating tendencies in moral and religious life. To counteract these, to combat the moral undertow of an abnormal situation, is not the least of the problems of the Zone.—*Dr. George A. Miller, in San Jose (Cal.) Mercury-Herald*.

## INFORMATION CONCERNING THE DRAFT AND EXEMPTION FROM MILITARY SERVICE

(Continued from page 2)

before the seventh day after the mailing by the local board of the notice required to be given such person of his having been called for service."

3. Those who establish their claim

for exemption on the ground that they are ministers of religion are exempt from all service. The same is true of divinity students.

4. Any person who establishes his claim for exemption upon the fact that he is a member of a religious denomination opposed to war, is not thereby exempted from such service as is "declared by the President to be noncombatant."

5. The forms to be used in filling out the required affidavits will be furnished by the local boards who have jurisdiction in the granting of exemptions.

6. The required affidavits must be presented to the local boards within 10 days after the filing of the claim for exemption.

7. Failure to comply with any of the requirements as to time or otherwise would in all probability result in a failure to secure the desired exemption.

There has also been issued from the office of the Provost Marshal General a bulletin of information for the benefit of those who have been registered. As this bulletin contains official and definite instruction as to the exact method of procedure to be followed by registered persons, it has been thought advisable to print it in full in the REVIEW:

## "Bulletin of Information for Persons Registered

"I. In every county in the United States and for every city of over 30,000 there are one or more local exemption boards. Each of such boards is in charge of the registration cards of persons registered in the area over which the board has jurisdiction, and has jurisdiction of all claims for exemption except those based on industrial grounds. Find out what board has your card and where the office of that board is.

"II. In every Federal judicial district there are one or more district boards having appellate jurisdiction over a number of local boards and having original jurisdiction of claims for exemption on industrial grounds. If you intend to make a claim on industrial grounds, including agriculture, learn what district board to apply to.

"III. Every board has numbered the cards in its jurisdiction with red ink in a series running from 1 to the number representing the total number of cards in its jurisdiction. Lists showing the names of persons in the jurisdiction of each board and the red ink number of each card are open to inspection at the office of each board.

"Inspect the list and inform yourself of your red ink serial number.

"IV. These red ink numbers are to be drawn by lot to determine the order in which registered persons are to be called by the various local boards. As soon as the drawing is complete, lists showing the order in which these red ink numbers are drawn will be published in the press, and will be posted at the office of each local board.

"Go to your local board and find out the order in which you stand for call.

"V. As soon as quotas are assigned to each State and each board, each board will call upon persons whose cards are in its jurisdiction, instructing them to present themselves for examination. This call will

M. E. KERN.

be posted at the office of the local board and the papers will be requested to print it. A notice will also be mailed to you, *but the posting of the list at the office of the board will be deemed sufficient notice to charge you with the duty of presenting yourself.* The law therefore makes it your duty to inform yourself when you are called. The mailing is for your convenience, but if the letter never reaches you, you cannot make that an excuse.

*"Watch the lists at the office of your board and see when you are called for examination."*

"VI. You must report for physical examination on the day named in your call.

"(a) If you are found physically disqualified, the board will give you a certificate which will explain to you what your further duties are.

"(b) If you are found physically qualified and file a claim for exemption within 7 days after your call, you will be given 10 days after filing your claim of exemption to file proof in support of your claim for exemption. See (VII) below.

"(c) If you are found physically qualified and file no claim for exemption, or if you do not appear for physical examination, your name will be posted to the district board as one who was called for military service and was not exempted or discharged. On the eighth day after call, or within two days thereafter, copies of the list of persons so posted to the district boards will be given to the press with a request for publication, will be posted in a place at the office of the local board accessible to the public view, and notice will be mailed to you at the address on your registration card.

*"Therefore watch the notices posted in the office of the board about 10 days after the day you were called, and make arrangements for the prompt receipt of mail."*

"VII. Note:

"(a) No claim of discharge on account of the industry in which you are engaged can be decided by a local board. (See Par. XV below.)

"(b) Whether you file a claim of exemption or not, you must present yourself for physical examination on the day named in the notice.

*"From the day notice that you are called is mailed and posted you have seven days in which you may file a claim of exemption or discharge. The form for filing this claim is simple. If you wish to file such a claim,*

"(a) Go to the board and get Form 110 for exemption or Form 121 for discharge. If the board has not the printed forms, ask to consult the form pamphlet and copy the form shown there.

"(b) Fill out the proper form and file it with the board.

"(c) Do this within seven days of the posting and mailing of notice to you to present yourself.

*"The following are the only grounds for exemption:*

"1. That you are an officer, legislative, executive, or judicial of the United States, a State or Territory, or the District of Columbia.

"2. That you are a regular or duly ordained minister of religion.

"3. That you were on May 18, 1917, a student preparing for the ministry in any recognized theological or divinity school.

"4. That you are in the military or naval service of the United States.

"5. That you are a subject of Germany, whether you have taken out papers or not.

"6. That you are a resident alien who has not taken out first papers.

*"In addition to claims for exemption, claims for discharge may be made on any of the following grounds, which are the only grounds for discharge by a local board:*

"1. That you are a county or municipal officer.

"2. That you are a customhouse clerk.

"3. That you are employed by the United States in the transmission of mails.

"4. That you are an artificer or workman employed in an armory, arsenal, or navy yard of the United States.

"5. That you are employed in the service of the United States (under certain conditions). See paragraph (e) of section 20, Regulations.

"6. That you are a licensed pilot regularly employed in the pursuit of your vocation.

"7. That you are a mariner actually employed in the sea service of any citizen or merchant within the United States.

"8. That you are a married man with a wife or child dependent on you for support.

"9. That you have a widowed mother dependent on your labor for support.

"10. That you have aged or infirm parents dependent upon your labor for support.

"11. That you are the father of a motherless child under 16 dependent upon your labor for support.

"12. That you are a brother of an orphan child or children under 16 dependent on your labor for support.

"13. That you are a member of any well-recognized religious sect or organization organized and existent May 18, 1917, and whose then existing creed or principles forbade its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization.

*"These are the only grounds for exemption or discharge by a local board."*

*"Another person can file a claim in your behalf, but must use different forms in filing the claim."*

"VIII. Your claim of exemption or discharge must be filed within seven days of the day on which notice to you that you are called was posted and mailed. But after you have filed your claim for exemption or discharge you have ten days within which to file proof.

*"The method of proving claims is very simple, but it is rather exact. If you follow the rules given below, you will have done what is required of you:*

*"First. Go to the local board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim."*

*"Second. Ask the board for the blank affidavits that are necessary in presenting your proof; if the board has not the forms, ask to consult the pamphlet of forms."*

*"Third. Have the affidavits properly accomplished and return them to the board within the time limit assigned you—10 days from the filing of your claim."*

*"Remember:*

"(a) You must submit your proof in the prescribed form, and the board has no authority to exempt or discharge you unless you submit all the affidavits required by regulations.

"(b) There will be no argument before the board and no proof other than the prescribed affidavits unless the board calls for other proof, which it will do in only a limited number of cases.

"IX. Every claim for discharge or exemption will be decided by the local board within three days after your affidavits have been filed.

"X. If your claim is allowed, a certificate of exemption or discharge will be issued to you.

*"Remember:*

"(a) This certificate may be recalled at any time.

"(b) If it is temporary or conditional, it becomes of no effect when the time or the condition named are fulfilled.

"(c) You have been drawn for military service, and when the condition that has postponed your posting to the colors ceases you may be recalled at any time.

"(d) Remember that your case may still be appealed to the district board by the Government, and on this appeal your certificate may be withdrawn at once. When so withdrawn you stand precisely as though you had been selected for military service by the local board.

"XI. If your claim is disallowed by the local board, your name will be certified and sent by the local board to the district board

as one who has been called for military service and not exempted or discharged. Within two days thereafter, if practicable, a list of those so certified to the district board will be given to the press with a request for publication, will be posted in the offices of the local board accessible to the public view, and notice will be mailed to the address on your registration card.

*"Therefore, if you have filed a claim for exemption and proof in support thereof, watch the notices in the office of the local board beginning about five days after you have filed your proof, to see what disposition was made of your case, and make arrangements for the prompt receipt of mail."*

"XII. Claims of appeal may be made by a person within 10 days after the day when notice has been posted and mailed that such person's name has been certified to the district board as one who has been called for service and not exempted or discharged.

*"Therefore if you desire to appeal,*

*"1. Go to the local board and get or copy Form 153 or 154 for filing your claim of appeal."*

*"2. Get or copy also Form 151 or 152 for notifying the district board of appeal."*

*"3. File your claim of appeal (153 or 154) with the local board."*

*"4. Send your notice of appeal (Form 151 or 152) to the district board."*

*"5. Do this within 10 days from the day when notice that your name was certified to the district board was posted and mailed."*

*"Remember:*

"1. You can only appeal the final order of the board exempting or discharging or refusing to exempt or discharge you. You cannot appeal other orders or action of the local board.

"XIII. You have five days after the district board receives your notice that you have filed a claim of appeal in which to file evidence additional to that filed by you in the local board, but all such evidence must consist of affidavits.

"XIV. The decision on your appeal must be made within five days of the closing of proof, and you will be notified by mail of the action of the board on your appeal.

"XV. Only the district board can receive claims for discharge on the ground that you are engaged in industry, including agriculture found to be necessary to the maintenance of the military establishment, the effective operation of the military forces, or the maintenance of national interest during the emergency.

*"Such claims must be filed with the district board on or before the fifth day after the mailing and posting of notice that you have been certified by the local board as one who has been called for service and not exempted or discharged."*

*"If you desire to file such a claim,*

*"1. Get or copy at the local or district board Form 161 or 161a."*

*"2. Fill the form out properly."*

*"3. File it with the district board within five days after the mailing and posting of notice that your name has been certified from the local board to the district board."*

*"See section 44, Regulations."*

"XVI. Only affidavits can be used in filing proof before the district board of a claim for exemption on industrial grounds. All such affidavits must be filed within five days after the filing of the claim.

"XVII. Within five days after the closing of proof in any industrial claim the district board must decide the claim.

*"If the decision of the district board is in favor of the claim, the board will issue a certificate of discharge. If the decision is against the claim, the district boards will so notify you."*

*"Remember that you have been called for military service, and that the certificate of the district board is only conditional on your remaining in the kind of industrial service on account of which you were discharged. No such exemption shall continue when a cause therefor no longer exists, and your certificate of discharge may be withdrawn or modified by the district board at any time that the district board shall de-*

termine that the circumstances require it.

"XVIII. Only decisions of district boards on industrial claims for discharge can be appealed.

"If you desire to appeal the decision of the district boards to the President, you may do so within seven days of the date of mailing to you of the decision of the district board. To perfect your appeal—

"1. Get or copy from the district or local board Form 163.

"2. Fill out the form and file it with the district board.

"3. Do this within seven days after the mailing of notice to you of the decision of the district board in your case.

"XIX. As soon as your case is finally disposed of, the adjutant general of your State will notify you by mail that you have been selected for military service.

"Your local boards will post a list of all persons selected for military service in a place at the office of the local boards accessible to public view. The local board will also give lists of persons selected for military service to the press with request for publication.

"XX. Notice that you have been selected for military service will not necessarily order you into service.

"The notice to report for military service will come when the Government is ready to receive you.

"E. H. CROWDER,  
Provost Marshal General."

It would be well for all to preserve this matter for reference, as the same regulations and instruction may apply in the case of later drafts.

W. W. P.

## OBITUARIES

**Burg.**—Beessie Burg was born in Sweden, Nov. 20, 1869, and fell asleep in Jesus, at Homer, La., June 19, 1917. She came to this country in 1891, and accepted the third angel's message in 1913, remaining a faithful Christian until her death. Her husband and three children survive; also her mother and two sisters in Sweden.  
W. P. McLennan.

**Good.**—Charlotte M. York was born in Tennessee, Feb. 21, 1848. June 10, 1860, she was married to John Good. Their family consisted of four boys. Sister Good was of a quiet, retiring disposition, a faithful Christian, and loved by all who knew her. She died at Fullerton, Cal., May 18, 1917. Her husband and three sons are left to mourn.  
R. S. Owen.

**Clark.**—Harry W. Clark was born in Wisconsin, July 6, 1857, and died at St. Helena, Cal., June 16, 1917. About twenty-eight years ago he was converted and baptized at Victory, Wis., and at the time of his death was a member of the church at Dinuba, Cal. He is survived by a wife and four children, one sister, and two brothers, but they sorrow in hope.  
N. P. Neilson.

**McCrimmon.**—Mrs. Martha McCrimmon was born in Wisconsin, Oct. 17, 1862, and died in California, June 4, 1917. She accepted the third angel's message at North Yakima, Wash., thirteen years ago, and remained steadfast in the faith to the end of her life. She is survived by a husband and four children, who look forward with hope to the resurrection morning soon to come.  
G. W. Reaser.

**Pierce.**—Carrie Esther Correll was born Nov. 23, 1858, and died at College Place, Wash., June 9, 1917. In 1882 she was married to James W. Pierce. To this union were born three children, two of whom survive. In 1897 Sister Pierce accepted the third angel's message, and united with the Seventh-day Adventist church. She rests in hope of a part in the first resurrection.  
C. A. Burman.

**Masters.**—Barbara Brown was born in Norway, Nov. 22, 1848. The family came to America when she was three years of age. July 31, 1868, she was married to John Masters at Fari-bault, Minn. For many years she led a consistent Christian life as a member of the Centralia church. Her husband, two sons, and four daughters were with her at the time of her death. She sleeps in Jesus, waiting for the dawn of the resurrection morning.  
R. S. Owen.

**Green.**—Mrs. Bertha Winefred Green united with the Second Seventh-day Adventist church of Detroit, Mich., in December, 1915. She was an active worker in the church, and a devoted Christian. Her death occurred June 17, 1917, after a short illness, at the age of thirty-six years. She is survived by her husband, a mother, and a stepfather.  
W. H. Green.

**Parsons.**—Lula G. Foote was born March 10, 1867, at Dansville, Mich. She was married to Mr. Henry Parsons, and to them were born three children. Sister Parsons was reared in this truth, and in early life was a member of the church at Owosso. Later her membership was transferred to Battle Creek, where she held fellowship until her death, June 25, 1917. Her husband, an aged mother, one son, two brothers, and two sisters survive. We believe our sister rests in hope.  
W. J. Blake.

**Bacchus.**—Mrs. Nancy Santee Bacchus was born in Cameron, N. Y., May 13, 1858. Her father's family were among the pioneers in the message, and two of her brothers, Elders L. D. and Clarence Santee, are Seventh-day Adventist ministers. She died at Supply, Okla., March 14, 1917, but interment took place at Oswego, Kans., which was her home for many years. Her six children survive, and they, with the other sorrowing relatives and friends, are comforted by the hope of a resurrection morning soon to come.  
D. E. Huffman.

**Johnson.**—Benjamin B. Johnson was born in St. Lawrence, N. Y., Feb. 26, 1827. He was married to Harriet N. Hayford, Feb. 26, 1850, and to them were born eight children. In 1855 Mr. Johnson moved to Wisconsin, and when the Civil War broke out, enlisted in Company F, Thirty-second Regiment of Wisconsin Volunteers, in which he served until the close of the war. In 1882 he accepted present truth, uniting with the church at Fort Howard, Wis. Two years later they moved to West Virginia, and there he fell asleep, near Canfield, June 4, 1917. He is survived by two sons, one daughter, and two brothers.  
Jennie Burdick.

**Wangerin.**—Rufus Conrad Wangerin was born in Milwaukee, Wis., Nov. 11, 1888. In his seventeenth year he united with the Seventh-day Adventist church. Believing himself called to Christian service, he entered the colporteur work, and later the gospel ministry. In September, 1909, four months after his marriage, he and his companion were sent as missionaries to Korea, where for nearly seven years they labored faithfully in the Master's service, winning many souls for his kingdom. Here their three children were born, the youngest of whom sleeps in a Korean grave. Failing health made it advisable for them to return to this country. They came to Colorado Springs, Colo., where, on the morning of June 10, 1917, Brother Wangerin peacefully fell asleep in Jesus, at the age of thirty-three years. Funeral services were conducted by Elder J. L. Shaw, assisted by the writer.  
M. A. Altman.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

#### Central Union Conference

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

#### Columbia Union Conference

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, Oxford, Nova Scotia ----- 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, Billings (local) ----- Aug. 3-12  
Montana, Hamilton (local) ----- Aug. 24 to Sept. 2

#### Pacific Union Conference

Arizona, Prescott ----- July 12-22  
Inter-Mountain, Grand Junction, Colo. ----- July 12-22  
Southern California, Los Angeles ----- Aug. 2-12  
Southeastern California, Anaheim ----- 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

North Texas (local), Jefferson ----- July 13-22  
Arkansas, Little Rock ----- July 23-29  
Texico (east), Abilene, Tex. ----- July 30 to Aug. 5  
North Texas (general), Keene ----- Aug. 3-12  
Texico (west), Albuquerque, N. Mex. ----- Aug. 15-22  
Oklahoma, Oklahoma City ----- Aug. 24 to Sept. 2

### Western Canadian Union

Manitoba, Winnipeg ----- July 12-22

### SPECIAL NUMBER OF THE "HAUS-FREUND"

The issue for July 19 of the German missionary paper, the Christlicher Hausfreund, published by the International Branch of the Pacific Press Publishing Association, Brookfield, Ill., will be a special "What Do These Things Mean?" number. Our German people are manifesting great interest in this special, and good-sized orders are coming in. At the North Dakota camp meeting, money was raised to pay for 10,000 copies, and the German minister in Chicago wishes 5,000 copies for his use.

Our English-speaking people can help in this good work by ordering a supply to use among their German friends and neighbors, and to mail to those at a distance.

The price of the paper is \$1.50 a hundred copies. Single copies will be mailed to lists of five or more addresses at the rate of two cents a copy. Send orders early to your tract society.

### 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.

### 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. Louisa Hedrick, L. Box 37, Smithville, Ark. Any of our literature except the Review.  
Mrs. E. E. Brewer, 523 Baxter Ave., Superior, Wis. English, Scandinavian, Finnish, and Hebrew literature.

### REQUESTS FOR PRAYER

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

An isolated Pennsylvania sister asks prayer for the healing of her daughter and the restoration of her own health.

A sister in the South wishes us to join her in praying that she may learn the whereabouts of her husband, from whom she has not heard for more than a year.

From Wisconsin a sister writes: "Will you not pray for my dear husband, that he may be converted to God and healed from rheumatism, and for me, that I may be restored to health?"

A widowed sister in Maine desires us to pray that she may feel the assurance of God's love, for which she has waited long, and that unpleasant conditions in her family may be changed.



WASHINGTON, D. C., JULY 19, 1917

EDITOR . . . FRANCIS MCLELLAN WILCOX

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

A CABLEGRAM was sent from Singapore, July 4, containing these sad words: "Sister Mer-shon sleeps." Brother and Sister Roy Mer-shon were located in North Borneo, where they were doing a splendid work. This death comes as a severe blow, as emphasized by three other words on the cablegram, "Send help Borneo." Brother Mer-shon needs our prayers at this time.

LAST week notice of the appointment of the bookmen's convention and council meeting for the West Indian Union Conference and the Northern Latin American Missions was sent on to these fields. This meeting is to be held at Cristobal August 27 to September 9. The West Caribbean Conference session is appointed to immediately precede the convention, August 20-26.

BROTHER AND SISTER IGNACIO THEILIG, under appointment to Argentina, South America, reached New York in time to sail July 7, but at the last moment could not secure the necessary Spanish passport. They came back to Washington the first of last week, where they will be detained for a month or more before they can proceed on their journey. These are days of uncertainty as regards securing permits to travel upon the high seas.

### THE SALVADOR EARTHQUAKE

A RECENT letter from Brother John Brown, director of our Salvador Mission, tells of his visit to the capital of the republic after the earthquake. He says:

"On my road to San Salvador I passed through a town called Quezaltepeque. This place has been entirely destroyed by the earthquake. It is quite deserted, and the people who remain there are all living in and around the plazas and open fields in booths made of all sorts of rubbish gathered from the debris. When I arrived in the capital after my sixty-mile trip on horseback, I found the same conditions general. Thousands of people are living out in the streets, protected only in part by pieces of tin, carpet, canvas, matting, and other materials they have picked out of the ruins. It surely is a sight to behold! Four cities, besides the capital, are completely destroyed by the earthquake. A number of small places are also damaged, and all kinds of country houses are shaken to the ground.

"Our people in San Salvador escaped the danger. None were hurt or killed. The Lord protected them all, though some of them did have their property badly damaged. Those who were living in rented houses have been left out in the open 'bajo el cielo raso.' However, they were all of good courage when I visited them a few days ago. They are more determined than

ever to remain faithful until the end, as they now see that the message we have been preaching is not false. We all ought to take courage as we see the judgments of the Lord sweeping over the land."

### OUR MISSION SCHOOLS IN THE SOUTH

SABBATH, August 11, has been set apart by the North American Division Conference as a time for the consideration of our mission school work for the needy white people in the rural districts of the South. For years the Spirit of prophecy has called our attention to the needs of this section of our country, and the needs are no less today. Much good has been accomplished by the schools where they have been established. This rural school work has been incorporated into our regular organized work, and the majority of these schools are in sympathetic coöperation with our conference work.

The offering to be taken up throughout the Division Conference on Sabbath, August 11, is for the strengthening of these mission schools, and for the establishment of other similar schools. We sincerely trust that our people will show a hearty coöperation in this work by making a liberal offering at that time. FREDERICK GRIGGS.

### THE "REVIEW" CAMPAIGN

OUR hearts are encouraged to see the subscription list of our church paper gradually climbing up. We should like to see the number increase more rapidly, until we reach the goal, "The REVIEW in every Adventist family,"—a goal placed before us in the instructions given this people through the Spirit of prophecy.

Not only are the older ones taking hold of the campaign, but also a movement seems to be on to enlist the coöperation of the young people. In a letter sent out to the Missionary Volunteer secretaries by Prof. M. E. Kern, the following interesting paragraph occurs:

"While writing this letter the record of REVIEW subscriptions for May has come to my desk. My heart has been stirred by this REVIEW campaign. While there is a gradual growth, it is too bad to see some conferences just holding their own or even losing. Time and again the question has come to me, 'Couldn't our young people, with their fine enthusiasm, take hold and help to put the good old REVIEW in every family of believers?' Why couldn't every society take hold of this, and after consultation with the missionary secretary and the elder of the church, if it is advised, canvass every family in the church? Can't you organize the young people on the camp ground to canvass the camp thoroughly?—not to go around and miss two thirds of the people because they are out, but really interview every family, and get results? Shall we do it?"

We hope this suggestion will receive a ready response from the young people throughout the country. With the enthusiasm and vigor of youth thrown into the work, we look for a speedy increase of the REVIEW list up to twenty-five thousand, or even more. Surely every English-speaking Adventist in the world should be a reader of our church paper, which reports week by week the advancement of the message both at home and abroad. L. L. C.

### PERIODICALS AND MAGAZINES IN FOREIGN LANGUAGES

AS an ocular demonstration of what is being done at the International Branch of the Pacific Press in producing periodicals and magazines in foreign languages we received a sample set by mail. The package included the following:

#### German

*Christlicher Hausfreund.*

Weekly 8-page missionary paper.

*Deutscher Arbeiter.*

Weekly 8-page church paper.

*Zeichen der Zeit.*

Quarterly, with two extra summer numbers.

#### Danish-Norwegian

*Evangeliets Sendebud.*

Weekly 8-page missionary paper.

*Missionaeren.*

Biweekly, 16-page church paper.

*Tidens Tegn.*

Quarterly, with two extra summer numbers.

#### Swedish

*Tidens Tecken.*

Monthly 28-page missionary paper.

*Sions Vaktare.*

Weekly 8-page church paper.

#### Other Languages

*Russian Signs of the Times.*

Monthly 8-page missionary paper.

*Bohemian Signs of the Times.*

Magazine—quarterly.

*French Signs of the Times.*

Magazine—quarterly.

*Hungarian Signs of the Times.*

Magazine—quarterly.

*Italian Signs of the Times.*

Magazine—quarterly.

*Yiddish Messenger.*

Magazine—quarterly.

*Polish Signs of the Times.*

Magazine.

*Rumanian Signs of the Times.*

Magazine.

#### Lesson Pamphlets

Sabbath School Lesson Pamphlets in the German, Russian, Bohemian, Italian, Rumanian, and Serbian languages.

We believe that many of our English-speaking people should bring a knowledge of the third angel's message to their foreign neighbors by the use of these publications. Address orders to the International Branch of the Pacific Press, Brookfield, Ill.

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