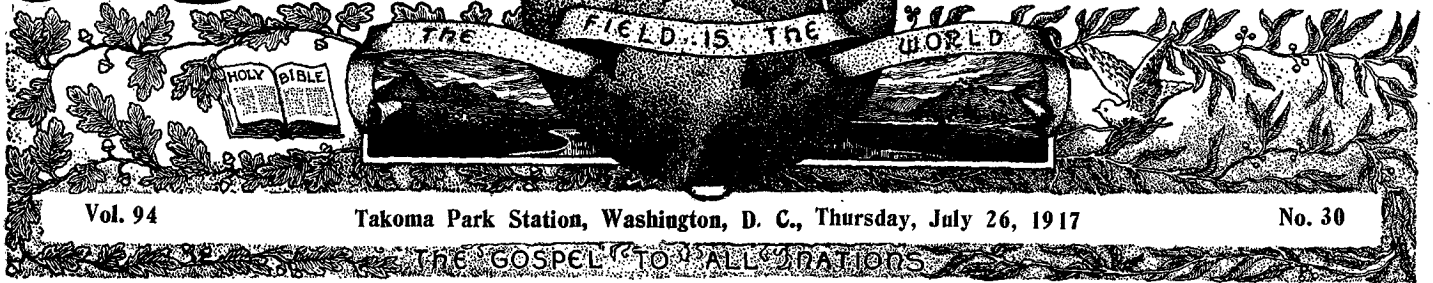


# The Advent Review and Sabbath Herald



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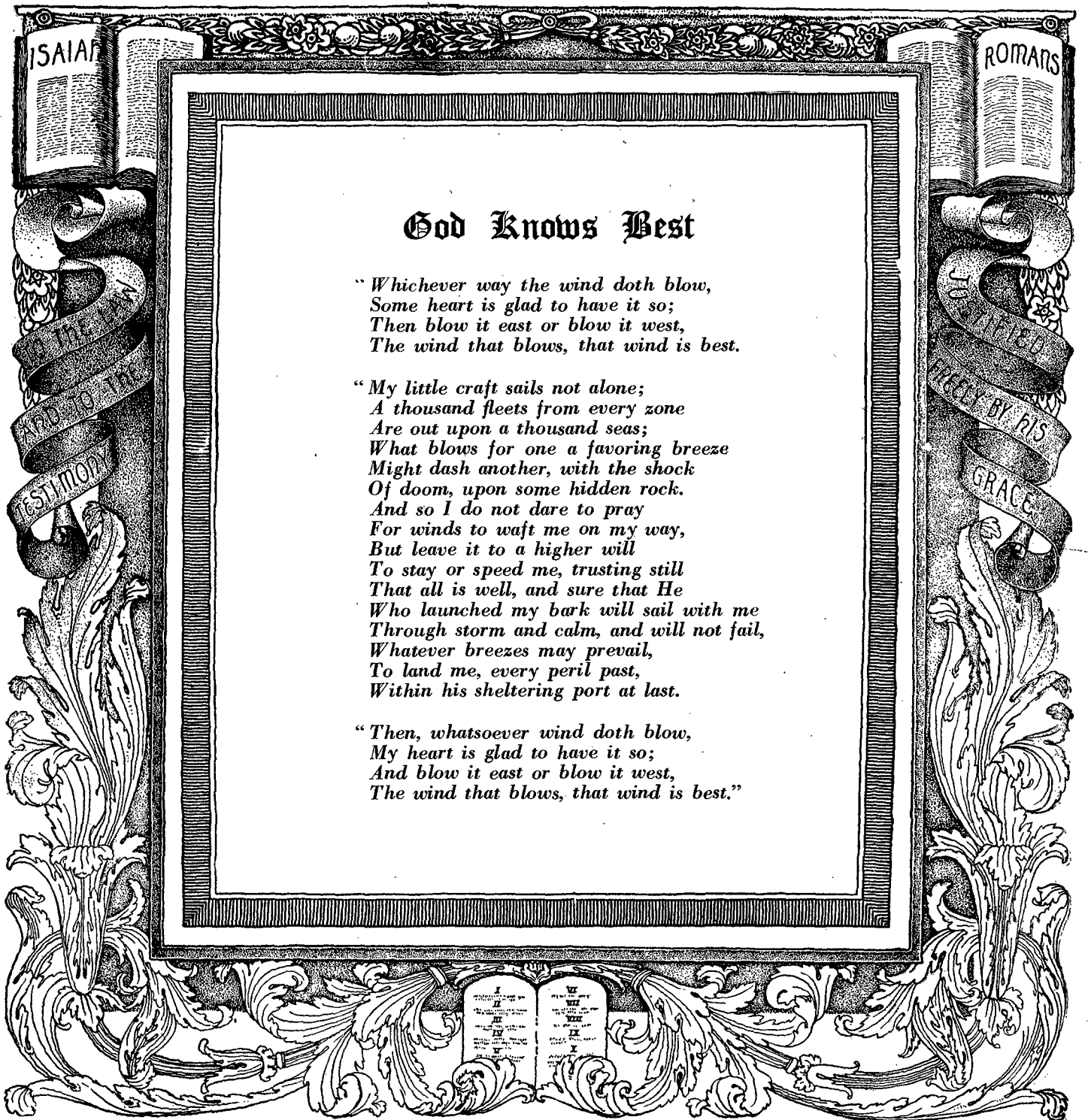
THE GOSPEL TO ALL NATIONS

## God Knows Best

*"Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best."*

*"My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a higher will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within his sheltering port at last."*

*"Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best."*



## Note and Comment

### IMPORTANT STATEMENT

THE following statement issued by the Provost Marshal General will be of interest to any young man who on being drafted finds himself at a distance from the place where he registered on June 5:

"The question now most commonly asked at the Provost Marshal General's office relates to whether it will be necessary for an absentee, if drafted, to return to his home for physical examination and for a hearing on his exemption claim. This point is covered by section 29 of the exemption regulations:

"Sec. 29. Local boards may order the physical examination of any person called and the hearing on a claim for exemption or discharge transferred to another local board. When the order in which a person is liable to be called for military service has been determined and the notice that he has been called for service mailed as required by section 15 hereof, if it is shown to the satisfaction of the local board having jurisdiction of his registration card that because of his permanent removal or necessary absence it is impracticable for him to be physically examined by or to file a claim for exemption or discharge and the affidavits in support thereof with such local board, an order may be entered directing his physical examination and the hearing of any claim for exemption or discharge filed by or in respect of him to be made and determined by another local board to be designated in such order.

"However, no such application may be filed or no such order entered until after the order in which he is liable to be called for military service is determined by the local board having jurisdiction of his registration card, and until after the notice that he has been called for service has been mailed as required by section 15 hereof.

"The local board designated in any such order shall thereupon take and have jurisdiction to examine him physically, and such local board and the district board having jurisdiction shall take and have jurisdiction to hear and determine claims by or in respect of such person as though his registration card were in the possession of such designated board.

"However, the local board so designated and the district board having jurisdiction shall consider at all times such person as one who has been called for service by the local board having original jurisdiction, and unless such person is exempted or discharged, he shall be certified to the adjutant general of the State, Territory, or District, as the case may be, in which he is registered, as one not exempted or discharged. Thereupon the adjutant general shall order him to report for military service at a specified time and place to be fixed pursuant to advices from the Adjutant General of the Army, and he shall be considered in all respects as having been certified as not exempted or discharged by the district board having jurisdiction of the area in which the local board having possession of his registration card is located."

### INCREASE IN THE DOPE HABIT

MR. CHARLES B. TOWNS, of New York City, has been giving study to the increase in the use of habit-forming drugs, especially among soldiers. Concerning the amount of such drugs used, and the way he thinks the problem must be solved, he says, in an interview published in the *New York Times*:

"I presume you have read in the papers the account of the arrest of some illicit traffickers in habit-forming drugs in which an enormous quantity—\$500,000 worth, it is reported—of such drugs was found; and it was also stated that this organization had representatives in foreign countries, and was carrying on a wholesale business in such drugs. This is of great interest and confirms my position; namely, that unless this problem is taken up internationally, it will be impossible to reach such things, because the present federal and State laws on the subject are wholly inadequate."

The use of drugs has become a habit with many soldiers who were obliged to use hypodermic injections while recovering from the effects of gas and wounds. The remedy Mr. Towns suggests is "to restrict all use of opium to its crude form and to its forms as laudanum and paregoric." He says, "This would cut off all pecuniary interest in it, save for supplying it for legitimate medical needs in the crude form, and in its least harmful forms of laudanum and paregoric."

With the present tendency to banish the habit-forming alcoholic drinks in many States and countries, it is to be hoped that something may be done in the case of these other harmful drugs.

### CHURCH FEDERATION

ONE of our exchanges of recent date describes in a facetious way the federation of the Presbyterian, Baptist, and Campbellite churches of Blue Mound, Kans., comparing the same to the "fabled snake that got his tail in his mouth, and finally succeeded in swallowing himself." Passing by the ridicule of the article, we wish to quote a little of the discussion concerning the ground on which these churches are federated:

"In Article III of the Articles of the Federation, we find the following:

"Any persons desiring to unite with the Federated Church may be received upon their confession of faith in the creed of any recognized evangelical denomination."

"Here we have the puerile spectacle of a number of different and differing denominations, with absolutely antithetic doctrines, professing a unity of doctrine and a fellowship of faith; in other words, professing to the world that which they know to be untrue. Personally, we are against any form of Christian union that implies or asserts an untruth, and since this amazing amalgamation does this very thing, we are against it.

"Article X reads as follows:

"The persons uniting in the formation of the Federated Church of Blue Mound, or joining after its organization, may retain their membership in their own individual denomination."

"This, of course, would make them, in such an event, members of two different denominations at one and the same time. Thus, the Federated Church creates another denomination instead of reducing the number now in existence, so defeating the professed purpose of its organization. It is worthy of note that every pretended effort to unite the denominations has resulted in another denomination with intense sectarianism."

Such we fear will prove any attempt to join churches which differ

on essential doctrines of faith. How much better it would be for every Christian to study thoroughly and follow implicitly the teaching of the Bible, and give himself whole heartedly to the carrying of the gospel message to all, both at home and in foreign countries.

### INTERESTING COMPARISONS

IN these days, when we speak of spending billions of dollars, it is interesting to try to conceive just what a billion means. The *Literary Digest*, quoting from the *Los Angeles Times*, makes the immense size of this number more clear to the imagination by the following comparisons:

"A minute is such a trifling measure of time, and a dollar is such a small sum; yet since the beginning of the Christian era there have been but a few more than a billion minutes, and the silver dollars would plate the sides of every warship in our navy.

"If Rockefeller, assuming that he possessed a billion dollars, had his pile in silver dollars, they would make a stack, piled as coins are ordinarily piled, 248 miles high. Set edge to edge, these dollars would form a glittering ribbon from New York to Salt Lake City. To coin the dollars would require the use of 31,250 tons of silver, and to haul them to the mint would call for 2,083 freight cars, drawn by 104 locomotives. The combined length of the trains carrying this fortune would be in excess of fourteen miles.

"At an ordinary valuation of agricultural lands in the best farming sections of the country, a billionaire could buy a farm as large as the combined area of the States of New York, Massachusetts, and New Hampshire. If he could purchase land at one dollar an acre, he could buy all the territory of the United States east of Montana, Wyoming, Colorado, and New Mexico.

"Pictures have often been drawn of the wealthiest man counting his hoard; but he never counted it dollar by dollar. If he had the entire sum before him and could handle it as rapidly as his watch ticks—about five dollars to the second—it would take him, working night and day, six years and four months to complete this task. If, of course, he worked on a union-labor scale, he would be just nineteen years on the job. In order to have it coined for this pastime, the mint would have to work making dollars for thirty-two years without pause, day or night.

"The speediest element with which the mind is acquainted is light, for we are not, it is claimed, yet certain of the speed of electricity. Light travels approximately at the rate of 186,000 miles a second, which, so far as earthly distances are concerned, is practically instantaneous. Yet, if a searchlight sufficiently powerful to cast its rays a billion miles into space were turned on from the earth, it would not light up its objective point for more than two months afterward. If our sole illumination were a sun a billion miles away, and the fire were suddenly extinguished, we should see that sun for sixty-two days afterward, that length of time being required for the rush to the earth of the rays that were sent forth before its death."

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them."

ONLY the good discerns the good.

—Browning.

# The Advent REVIEW And Sabbath HERALD

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

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No. 30

## EDITORIAL

### TO OUR YOUNG MEN

We know that the last few weeks have been a time of perplexity and anxiety to the thousands of young men of conscriptive age in this country. They have not known what the future held in store for them, whether they would be called into the service of their country or be permitted to carry out their normal plans. We know that many readers of this paper have shared in this anxiety. It will be a relief to all, we are sure, when the draft is made and each one knows definitely what he may depend upon.

In harmony with the liberal principles of the American government, its military law provides exemption from bearing arms for the members of churches whose principles are opposed to this practice. This provision should give exemption to young men of the Seventh-day Adventist Church who are drafted for service. The Seventh-day Adventist Church in the United States in the Civil War period took the position of noncombatants. This position was reaffirmed by representatives of the church in executive session last April, in Huntsville, Ala. Documents giving the attitude of the church toward this question have been prepared and sent out to conference officers and church elders throughout this country. The instruction from the Provost Marshal General regarding the steps to be taken in securing this exemption have recently been published in the REVIEW.

Our young men should have no difficulty in establishing their claim to exemption from bearing arms. This, of course, will not exempt them from service in other branches of government work to which they may be assigned. We earnestly hope and pray that they may be able to effect such arrangements with their officers as will permit them to follow their convictions of conscience freely with reference not only to the bearing of arms and the taking of human life, but with reference to Sabbath observance as well. Of course no general arrangements can be made with the

government regarding these matters. They must be worked out by each individual.

Next to his duty to God in the observance of his law, we earnestly hope that every young man who is called to the service will prove true and faithful and loyal in the relationship which he sustains to his superiors. The Christian, above all men, should render every service with fidelity and faithfulness. He is subject to the higher powers, not for wrath's sake, but for conscience' sake; because God has commanded him in his Word to be true and faithful in every relationship. Rom. 13:5.

We know that we do not need to exhort our young men to lives of quietness and sobriety. In the new environment into which many will be brought, they will find new temptations, new tests demanding spiritual strength and integrity. It will be with every one a daily living question as to whether he will yield to the influences which surround him and forget God, losing his vital connection with his Master, or whether he will persevere in prayer, in Bible study, and in simple Christian living. Carrying with him the witness of a good conscience, knowing that he has done the best he could in proving true to God and in doing with faithfulness the tasks assigned him, he may rest in the assurance of divine acceptance, and believe that God, who in his providence has permitted him to be brought into this new and strange relationship, will throw over him his protecting power, and will make him a blessing to his associates.

Let every young man who is called to the service of his country seek to find in his new relationship a field for Christian living and for Christian service. Wherever he may be, he will find many who are in need of help, hearts hungering for Bible truth and for spiritual uplift. If he himself is connected with God, divine wisdom will enlighten his eyes that he may see how to perform his duty in the right spirit and by the right methods.

And let our brethren and sisters

in every church remember those who are called from them, and hold them up daily in prayer, that God may protect them both physically and spiritually; that he may open the way before them whereby they may have both opportunity and strength to obey God's truth; and that they may live such lives of faithfulness before their associates as will commend to them the gospel of Christ.

How comforting it is that in every emergency in the church of God and in our personal experience we may trust to the guidance of a great overruling Providence! We may commit to him as unto a faithful Creator the keeping of our souls and the shaping of our experiences. We know not what awaits us on the morrow, but he knows; and if we commit our ways to him, he will work out everything for our good.

F. M. W.

### HAVE A FUNERAL

A BROTHER recently asked counsel as to how the strife and angry discord in his home between himself and his wife could be ended. He said it brought heartache and sorrow to both, and like gangrene, was destroying their spirituality. I suggested that they have a funeral in the family, possibly *two funerals*. The suggestion seemed to startle him. "Have a — what did you say?" "A funeral," I repeated, "possibly two funerals; this, and this only, will end this wicked thing."

Death to sin will solve all family troubles and church difficulties. And death to sin is no figment of the imagination; it is a real thing. Now this death comes through crucifixion, and crucifixion comes by hanging on the cross; and it is no easy thing to die. Says the apostle Paul, "*Ye are dead*, and your life is hid with Christ in God." Col. 3:3. In another place he asks, "How shall we, that are *dead to sin*, live any longer therein?" Rom. 6:2. Surely this is sound reasoning. Dead, yet living in sin? Surely not. Strife and angry words in the home are sinful; so how can those who are dead to sin continue to engage in sinful quarrels, and

“speak unkind words to those whom they love? But to die to sin will put an end to this wicked thing which curses many professedly Christian homes, and holds in slavery many who claim to be the children of the Lord.

The apostle further says, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” Rom. 6: 6, 7.

Notice that those who are *dead* are free from sin; that is, they stop doing that which they know is wrong. Thank God, they are no longer enslaved by an ungovernable temper that brings strife and alienation in families, and destroys the peace and rest which should exist in the home. The thing needful, then, is to die,—to die to sin, to have a funeral of the old man of sin; and at the same time to be alive to righteousness, to permit Christ to live in us. Paul, speaking concerning his own experience, says, “I am crucified with Christ: nevertheless I live.” Gal. 2: 20. Again he says, “I die daily.” 1 Cor. 15: 31. Continually on the cross; a daily crucifixion; a daily death. This is living the Christ-life. We, too, should die daily; die each morning, and stay dead all day. There will be no strife and no unkind words in the home between husband and wife if each *dies daily*. Dead people do not quarrel; they do not say unkind, cutting things. Quarreling, wrangling, and strife are the works of the natural man; these things are evidence that the old man is alive and ruling the heart. When the old man of sin is slain, strife and harsh, impatient words come to an end.

And our salvation depends on this new birth and the death of the old man. It is the *new man who will be translated*, not the old man of sin.

How can this death to sin be realized? It is an act of faith. Here is the process: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Rom. 6: 11. Daily we are to count, or reckon, ourselves dead. When temptation comes to sin, we are to say to the tempter, I cannot do that; *I am dead*. Whatever the sin may be that the tempter suggests to us, we are to say, I am dead to that. I have confessed that sin, and Jesus has forgiven it, and I am dead to that forevermore. If we by faith count ourselves dead, God will produce the fact. When tempted to wrangle, count yourself dead, yes, dead indeed. It takes two to wrangle.

A corpse does not sit up and talk back even if the most false and unkind things are said. So when tempted to be impatient, stay dead. Keep your mouth shut. Pray to God. Don’t talk back. Remember how Jesus did, “who, when he was reviled, reviled not again.” 1 Peter 2: 23. Jesus never said an unkind word that cut and wounded, even to his enemies. Let him into your heart, and if welcomed to the throne there, he will rule in your flesh now. He will give peace and victory to you.

G. B. T.

### “ALL THINGS WORK TOGETHER FOR GOOD”

THERE come times to us all when everything seems to be going wrong. Sometimes not merely our own cherished plans are thwarted, but even the work of God’s message for this time seems threatened with serious hindrance. At such times it is well for us to learn to say with the apostle Paul:

“We know that all things work together for good to them that love God, to them who are the called according to his purpose.” Rom. 8: 28.

It is our blessed privilege to prove the truth of this fact. If, with hearts filled full of God’s love, we submit ourselves to him, he will overrule even the most untoward circumstances to the furtherance of the gospel and to our own best good.

Hard times do not stop the sale of our literature so long as the courage of the colporteur remains good. The high cost of living does not hinder men from buying books and papers which tell what the present time of crisis means in the light of Bible prophecy. Indeed, the present year bids fair to break the record in the sale of our truth-filled books and papers. The reports of the sale of these sometimes seem almost incredible. To think of more than four hundred and thirty-three thousand copies of “The World War” being sold in six weeks! Truly the third angel’s message is swelling into a loud cry.

And the message is to go to every land. One year ago our workers in China feared that the revolution then in progress would cripple our work in that field. Now the word comes from there that instead of that, the Chinese army “carried our magazines far into the western province of Yunnan, from which place we are now receiving requests for literature, with the statement that the magazine has been recommended by army officers.”

The recent trouble in China again threatens to hinder our work. Brother

James E. Shultz, in a recent letter, says:

“Just how all this is going to affect our work we do not know. Some boards are calling their missionaries from interior stations, as Dr. Sun Yat-sen has issued a warning that he fears the present trouble will terminate in another antifeign uprising. However, we see no outward signs of such a thing at present, though it could easily come, as no foreign war vessels are now available for service in China. We hope that out of it all will come a better opportunity to preach the last message for this time.”

It is easy for the Lord to make the wrath of men to praise him; and the remnant of wrath he has promised to restrain. Ps. 76: 10. Possibly China’s internal difficulties may be settled more promptly than any now anticipate, and the gospel message may go to the three hundred and twenty million of that country, without having the troubles of civil war added to the opposition which heathenism offers.

In our own personal trials also, let us remember that our God is omnipotent, and that he is “our Father.”

Wouldst know the Father’s care?  
Then let him do with thee  
As he deems best;  
Though trouble be thy share,  
He says, “My child, trust me;  
I’ll give thee rest.”

L. L. C.

A BEAUTIFUL incident is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords like the roll of a great organ, and then dying away into soft, long-drawn, far-reaching echoes, melting into silence in the distance. It was only the guide, who, lingering behind a moment, had softly murmured a triple chord. But beneath the magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd, are caught up, softened, harmonized, blended, and echoed back in music. If a dome, the work of men’s hands, can thus harmonize all discords, can we doubt that, under the great dome of heaven, God can make all things to work together for good to them that love him?—*Christian Observer*.

“THE man who seeks God with a heart-break will not be long in finding him.”

# Bible Studies

## CONDITION OF MAN IN DEATH

F. D. STARR

CONCERNING man's condition in death, the psalmist makes these very clear and definite statements:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. "In death there is no remembrance of Thee: in the grave who shall give thee thanks?" Ps. 6: 5.

While the belief has extensively prevailed among the heathen, as well as in civilized lands, that when men die they enter upon a condition of greatly increased intelligence, yet Inspiration informs us that this supposition is very erroneous. The dead, as is plainly stated, know absolutely nothing. In this respect their condition is strikingly contrasted with that of the living:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 5, 6, 10.

The absolute ignorance of the dead in regard to the condition of relatives whom they have left behind, as well as concerning things in general, is thus forcibly set forth by Job:

"Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn." Job 14: 20-22.

While one's flesh is upon him, he has pain, and while his soul is within him, he may mourn. But as all will most surely agree, when he molders back to dust, his flesh is no longer upon him; neither is his soul within him after dissolution has taken place. So this last verse has reference to man's condition before death, when he can mourn and have pain, for in death there is neither pain nor pleasure.

Contrary to the popular belief that those who pass the boundaries of this mortal life enter upon an existence of bliss and happiness where they engage in singing the songs of heavenly beings, "the dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. When expecting to go down into the grave, it was Hezekiah's greatest cause for lamentation that it would then be impossible for him to praise the Lord.

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. 38: 18, 19.

How could the fact that only living beings are capable of speaking and singing God's praise, be more clearly declared? By having fifteen years added to his life, the king was enabled to engage that much longer in working for the Lord.

The forcible figure used by Inspiration to convey the true idea of man's condition in death, is that of sleep. David says:

"Lighten mine eyes, lest I sleep the sleep of death." Ps. 13: 3.

This was the chosen figure used by our Saviour in speaking of Lazarus, and in similar cases: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Even his disciples failed to comprehend his meaning. "They thought that he had spoken of taking of rest in sleep." But he had reference to Lazarus's death, and then, that they might no longer misunderstand him, he said plainly, "Lazarus is dead."

Lazarus was not associating in spirit form with beings in another world during the four days of his demise, but was resting in quiet, unconscious slumber. After his resurrection many people flocked to Bethany from curiosity to see one who had been raised from the dead.

"Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, 'The dead know not anything. . . . Their love, and their hatred, and their envy, is now perished.' But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose."—"The Desire of Ages," pp. 557, 558.

This condition of man is vividly set forth by the man of Uz in these words:

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

The patriarch then presents this important question and its answer:

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14: 14.

This awakening takes place when the Archangel's voice is heard calling the sleeping saints from their graves, just as he called the slumberer from Bethany's tomb.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the

Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 13-17.

Just as Jesus was brought from the dead, so will all his faithful followers who are asleep be brought from the dead when Jesus comes.

"The God of peace . . . brought again from the dead our Lord Jesus, that great shepherd of the sheep." Heb. 13: 20.

The gospel prophet breaks forth in this eloquent strain:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Daniel thus records the words of his accompanying angel:

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

Nearly two centuries prior to Daniel's time, the divine assurance was given through the lips of the prophet Hosea:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13: 14.

When finally it fell to the lot of David to sleep the sleep of death, his soul rested in hope. Concerning his experience, this record is furnished us:

"David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption." Acts 13: 36, A. R. V.

In reference to David's present condition, Peter makes this very clear and definite assertion:

"David is not ascended into the heavens." Acts 2: 34.

David and Job, with Daniel and all the saints of God, were looking forward to the same thrilling event to bring them eternal life, satisfaction, bliss, and unending joy in the kingdom of God:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

The time when the call shall be made to Job, to David, and to all the sleeping saints to come forth from their graves, is thus described by our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5: 25.

He further states that "all that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29. In the following chapter, he plainly

states the time when that glorious event will take place. Four times in succession our Lord said, "I will raise him up at the last day," or words equivalent to that. John 6: 39, 40, 44, 54.

If it were not for the resurrection of the dead, miserable indeed would be the lot of humanity:

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." See 1 Cor. 15: 13-18.

"Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8.

The incredible or impossible thing is that the dead should be restrained from rising. It was impossible for the tomb to hold Jesus in its embrace:

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2: 24. "Because I live, ye shall live also." John 14: 19. "In Christ shall all be made alive." 1 Cor. 15: 22. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

By rising from the dead, Christ made sure the resurrection of all whom he came to redeem. The condition of the dead is by these many infallible Scripture proofs seen to be one of silent unconsciousness, where "the wicked cease from troubling," and where the righteous "rest from their labors."

#### Brief Comments on Scriptures Sometimes Misunderstood

##### 1. Luke 23: 43.

It is confidently asserted by many that the statement of Christ to the thief on the cross proves the conscious condition of the dead, but this idea rests simply on the wrong application of the expression "today," which should be associated with the words preceding it—"Verily I say unto thee today, shalt thou be with me in Paradise."

In vindication of this fact we find the following statement in Rotherham's translation of the New Testament:

"It is left for the reader to determine whether the words 'this day' should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2: 11; 5: 26; 22: 34; Acts 20: 26; 22: 3; 24: 21; 26: 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging in the opening words of asservation ('Thou dost ask to be remembered then; verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in my kingdom; shalt be with me in the very Paradise of my kingdom, in the garden of the Lord')."—Note on Luke 23: 43.

There are numerous instances where a similar use of the term is made. The expression "this day" is from the same Greek word, *semeron*, so often rendered "today;" as, for instance, in Matt. 6: 30; Heb. 3: 13; Deut. 8: 19; 15: 5, 15; 30: 18; Zech. 9: 12. "I testify against you this day that ye shall surely perish." "I denounce unto you this day, that ye shall surely perish." "Even today do I declare that I will render double unto thee." In instances where the expressions "today" and "this day" occur, the term is used to add emphasis to the statement made, rather than to indicate when the specified event would take place. This is the case in Luke 23: 43. The expression "shalt thou be" is all from one short word in the Greek, the word so often rendered "thou shalt be;" as, for instance, in Deut. 28: 13 and Luke 14: 14; and in Luke 23: 43 it would be correctly translated "thou shalt be."

The comma and other marks of punctuation were introduced only a few centuries ago, and were not always put by the translators in the most appropriate places. This was the case in Luke 23: 43.

It would not have been possible for the malefactor to meet Christ in Paradise on the day of the crucifixion; for three days after that, on the resurrection day, Jesus said to Mary, "I am not yet ascended to my Father," and Paradise is where the Father is, as will be seen by consulting 2 Cor. 12: 2, 4; Rev. 2: 7; 22: 1, 2. Evidently, the thieves did not die the day they were crucified, for they were not dead when their legs were broken near the close of the day. John 19: 31-33.

##### 2. Luke 16: 19-31. The rich man and Lazarus.

The parable here recorded is supposed to teach the immortality of the soul and consciousness in death; but how can it prove that when the word "soul" is not used in the entire anecdote? These persons, the rich man and the beggar, are considered as entire beings. "The beggar died, and was carried by the angels into Abraham's bosom." What was taken to Abraham's bosom? We are told that it was his soul that was thus carried there; that when a person is mentioned in this way, it is not the body but the soul that is meant. We will therefore apply this rule in the next case: "The rich man also died, and was buried." Here mention is made of the man just as in the other case, and we are told that we must understand the soul to be the real man. But it would not suit the immortal-soul theory at all to say the soul was buried; that would not be tolerated for a moment. It is claimed that it was merely the rich man's body, and not his soul that was buried. So this unscriptural theory makes it necessary to resort to the inconsistent position that when the beggar is men-

tioned, his soul is meant, but when the rich man is spoken of, it is his body that is intended. How much better to understand the entire man to be under consideration!

In parables it is a common thing for unconscious things to be represented as talking. The stone cries out of the wall, and the beam from the timber; the trees go forth to anoint a king over them; and the thistle and the cedar consider a marriage proposition. Hab. 2: 11; Judges 9: 8-15; 2 Kings 14: 9. All this is in harmony with the dealings of Him who "callesth those things which be not as though they were," and brings the future before our minds as though it were a present reality. Rom. 4: 17.

The parable ends by referring us to Moses and the prophets. From them we learn that the dead know not anything, and that the time of reward and punishment will be at the resurrection and the great judgment day.

3. Rev. 6: 9. *The souls under the altar*: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

This passage is supposed to teach consciousness in death, as these souls are in the following verse said to call for vengeance on their persecutors. The following comments are from "Here and Hereafter," pages 118, 119:

"According, then, to the orthodox view, the persecutors of these souls were even then, or certainly soon would be, enveloped in the flames of hell, right before their eyes, every fiber of their being quivering with a keenness of torture which no language can express, and of which no mind can adequately conceive.

"Here they were in their agony, in full view of these souls of the martyrs, and their piercing shrieks of infinite and hopeless woe ringing in their ears; for the rich man and Abraham, as we have seen, could converse together across the gulf. And was not the sight of all this woe enough to satisfy the most insatiate desires for vengeance? Is there a fiend in hell who could manifest the malevolence of planning and praying for greater vengeance than this? Yet these souls are represented, even under these circumstances, as calling upon God to *avenge* their blood on their persecutors, and saying, 'How long?' as if chiding the tardy movements of Providence in commencing or intensifying their torments. Such is the character which the common view attributes to these holy martyrs, and such the spirit with which it clothes a system of religion the chief injunction of which is to *forgive*, and the chief law of which is *mercy*. . . . These souls pray that their blood may be avenged,—an article which the uncompounded, invisible, and immaterial soul, as generally understood, is not supposed to possess."

Dr. Adam Clarke says, "The altar is upon earth, not in heaven."

When we remember how often the Bible uses the figure of personification, we are not at a loss to understand why inanimate persons and objects are here and elsewhere represented as conversing and acting as if actually alive. A noted instance of

this kind is found in Isa. 14:9-19, where kings and conquerors are represented as conversing with one another in their graves. So also in Eze. 31:15-18; 32:18-32, and other passages, similar language is used.

### QUESTIONS

1. What testimony have we in the book of Psalms concerning the mental condition of man in death?
2. What is the popular view of this matter?
3. What statements were made by Solomon touching this subject? What did Job say?
4. How is our opportunity to praise the Lord affected by death?
5. Relate the experience of Hezekiah in this respect.
6. What illustration is used in many scriptures, such as Ps. 13:3?
7. What did Jesus say about Lazarus?
8. What do we learn from "The Desire of Ages" concerning Lazarus's experience?
9. What further information do we have from Job?
10. On what subject should we not be ignorant?
11. What information have we in 1 Thess. 4:13-17?
12. What beautiful prediction is made by Isaiah?
13. How do Daniel and Hosea speak concerning this?
14. What does Peter say concerning David?
15. How is the resurrection described by our Lord?
16. How necessary is the resurrection?
17. How sure is the resurrection? What is impossible?
18. What did Jesus say to the thief on the cross?
19. What does Rotherham say concerning the position of the comma in Luke 23:43?
20. How should the passage be read?
21. What other instances of the use of the terms "today" and "this day" may be mentioned?
22. Did Jesus go to Paradise that day?
23. Why does not the parable of the rich man and Lazarus prove the soul to be immortal?
24. What inconsistent position is taken by those who hold that theory?
25. How is the figure of personification used elsewhere in the Bible?
26. What was seen when the fifth seal was opened?
27. What explanation of this is given in "Here and Hereafter"?
28. Where, according to the common view, were the persecutors even then?
29. What does Dr. Adam Clarke say about the altar?
30. What instances are there in the Bible of conversations represented as taking place in the grave?

Purer than the purest fountain,  
Wider than the widest sea,  
Sweeter than the sweetest music,  
Is God's love in Christ to me.

Why loved me so?  
I do not know;  
I only know

That nothing less than love divine  
Could save this sinful soul of mine.

—James McLeod.

To travel hopefully is a better thing than to arrive; and the true success is to labor.—R. L. Stevenson.

CHOICE and service—in these are the whole of life.—Mark Hopkins.

## GENERAL ARTICLES

### DIVINE WISDOM

MRS. E. G. WHITE

(From the REVIEW of April 17, 1888)

As Paul journeyed from Berea, he stopped at Athens, to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory.

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation.

Paul wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares, "For Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The great and essential knowledge is the knowledge of God and his Word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace just in proportion as he depends

upon and appreciates the teaching of the Word of God, and habituates himself to meditate upon divine things.

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticize the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus.

The world's Redeemer did not come with outward display or a show of worldly wisdom. Men could not see, beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known, was the most definite, simple, and practical in his instruction.

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding

doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life.

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the Omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad.

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound, concentrated study, but the mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathom-

able riches, is expanded, and becomes more capable of comprehending to a greater depth and height the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do, with increased skill and wisdom, the requirements of God.

The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of Righteousness that he has been enabled to bear much fruit to the glory of God.

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of him who is meek and lowly of heart.

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth.

Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the Word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not

have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by the Spirit of God; when its principles are wrought into the character by a life of practical godliness.

Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and farseeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge, he better understands his own weakness, and grows in humility and faith.

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved by him? Shall I be able to maintain my integrity if I enter into this arrangement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of lights, and it makes the Christian, however humble, the light of the world.

#### HOW TO LIVE — NO. 4

##### PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

NUTS are supposed by many to be difficult of digestion. With the majority of people, nuts, if properly masticated, are among the easiest of all foods to digest. Improperly masticated, nuts of course act as mechanical irritants and are apt to ferment. The fats in nuts, olives, and grains are free from disease germs, and this cannot be said of butter. They are therefore, by all odds, the safest foods to use to supply the one or one and one-half ounces of fats needed daily.

Another important food element about which little is said is the bone-forming element. The salts out of which the bones and teeth are constructed, are found in all the foods furnished by the vegetable kingdom, and yet there is almost always a deficiency of these salts in the ordinary meal, due to the ignorance of the twentieth-century cook. Being easily dissolved, the salts are thrown away in the potato water. Beans are usually boiled a few minutes, and then

the water is turned off into the sink. The same is true of many vegetables. Thus the bone-forming elements are lost. Ordinary white flour contains very little salts; they are removed with the bran in the process of milling. The polished rice so much in demand because of its pearly whiteness, also is deficient in salts.

Meat contains practically no bone-forming elements. The animal feeding upon grain and herbs gets a rich supply of these salts, but they are utilized in the formation of its bones and teeth, while the protein elements from its food are stored up in its tissues. Beefsteak is therefore greatly deficient in bone-forming elements. The cat obtains these elements by eating the entire mouse or rat, bones and all; and the dog obtains them by gnawing bones.

As most people live on beef, white bread, polished rice, and potatoes and other vegetables that have been deprived of these salts, it is not surprising to find tooth decay so prevalent among children. Seventy-five per cent of American children have defective teeth. America has the cleverest dentists in the world, because she has the finest flour mills, the whitest flour, and ignorant cooks.

England now forbids the sale of white-flour bread. During war time her people must be supplied with foods that will insure health. The country must be protected. If people could be induced to eat whole-wheat bread and unpolished rice, and cooks would begin to utilize the potato water and water from other vegetables in making soups or gravies, children would have much better health.

Another important element, about which little or nothing has been known until recently, is almost entirely absent in the ordinary twentieth-century meal. This property is known as vitamins. Vitamins are found in all raw foods, in grains, legumes, nuts, fruits, vegetables, and herbs, and also in milk and eggs. They are removed with the salts in the process of milling grains. The polishing of rice also removes this vital property. The supercooking of foods destroys the vitamins.

We have here a possible explanation of why the enthusiastic advocates of raw foods frequently get good results in the treatment of patients when doctors have failed. While it is not necessary, and is in fact unwise, to eat all foods raw, many would enjoy better health if more raw foods were eaten. Raw foods supply the vitamins, and in addition they aid in keeping the alimentary canal sweet by preventing putrefaction. Deprived of raw foods, sailors develop scurvy. Beriberi and pellagra are also due to the absence of vitamins in foods. In pyorrhea, or Riggs's disease,—a condition very similar to scurvy,—the gums become diseased and swollen, the teeth loosen, pus sacks form at

their roots, and eventually the teeth drop out or have to be extracted. Pyorrhea is also due largely to the absence of vitamins, and to the free use of supercooked and hot foods, which form the chief diet of so many Americans.

Raw nuts, raw fruits, and raw vegetables,—as carrots, celery, lettuce, and cabbage,—are all excellent foods to use. Something raw should be eaten at every meal,—raw herbs with a vegetable meal, and raw fruits with a meal of grains, legumes, and nuts.

#### THE INTERNAL WARFARE TWOFOLD NATURE OF THE BELIEVER

R. D. QUINN

THE twofold nature of the believer is one of the most clearly taught truths in the Bible, as well as one of the most important; and yet with many of God's people this is not clearly understood. Let us notice the difference between the unbeliever and the believer.

The unbeliever has but one nature; he is said to be carnal, sold under sin. Isaiah says of the natural man, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:6. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. "I know," says Paul, "that in me (that is, in my flesh,) dwelleth no good thing." Rom. 7:18. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12, 13.

The sinner by accepting Christ is born again, and becomes a partaker of the divine nature. 2 Peter 1:4. When we are born of the Spirit (born of God), we partake of his nature. The old carnal nature in the believer is never converted. The new birth is not a change of the old nature, but the imparting of a new nature. In other words, the believer has two natures, the Adam nature, which cannot be improved, but is to be crucified and kept under; and the new or divine nature, which is to be cultivated and developed until it is completely dominant in the believer.

Paul exhorted the believers to reckon themselves to be dead indeed unto sin, but he never told them to reckon sin to be dead unto them, for he knew that it was very much alive. He said, "I keep under my body." If the old nature were actually dead, Paul would not have needed to keep it under.

"Sanctification . . . is nothing less than a daily dying to self, and daily conformity to the will of God. . . . Paul's sanctification was a constant conflict with self. Said he, 'I die daily.' His will and his desires every day conflicted with duty and the will of God. Instead of following inclination he did the will of God, however unpleasant and crucifying to his nature."—"Testimonies for the Church," Vol. IV, p. 299.

In his letter to the Philippians, Paul wrote, "We are the circumcision, which worship God in the spirit, . . . and have no confidence in the flesh."

The records of human history reveal the fact that the very best men have failed when for a moment they have taken their eyes off from God and trusted to themselves. The devil has exerted his power over the strongest, as Samson; over the wisest, as Solomon; the meekest, as Moses; and the innocent, as Adam. Even David, the wise and powerful king, failed in an unguarded moment, and was drawn into a sin that saddened and darkened all the last days of his life.

The believer possesses a dual nature. In him the flesh lusts, or desires, against the spirit, and the spirit desires against the flesh, and these two natures are contrary the one to the other, so that we "may not do the things" that we would. Which of these two natures shall control or become dominant in the believer? The answer is simple yet inevitable: The stronger, for it is a question of the survival of the fittest.

It is a law of physiology that our bodies are sustained by the food which we eat. If we eat good whole-wheat bread, we get the strength of the wheat into our bodies. That which is true in the physical nature is true in the spiritual nature also. Do not try to give up evil by improving the old nature, but rather by feeding the new nature. The food upon which the new man will grow strong will starve the old man.

The flesh has its allies, namely, all that is in the world, "the lust of the flesh, and the lust of the eyes, and the pride of life." These are not of the Father, but of the world. The allies of the new nature are the Holy Spirit, effectual prayer, and the word of God. If we feed the old nature on the food it craves, it will grow stronger and stronger, and in time will completely dominate the new nature. But if we feed the new man on the word of God, it will grow strong in the believer, and after a while the flesh will be able to make only the most feeble resistance against the Spirit. This feeding of the new man we hold to be essentially fundamental in the overcomer's life.

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand his word."—"The Desire of Ages," p. 390.

"Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues his chosen people to himself."—*Id.*, p. 671.

"They will find that Christ is a personal Saviour. As they feed upon his word, they find that it is spirit and life. The word destroys the natural earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a comforter. By the transforming agency of his grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven."—*Id.*, p. 391.

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## ECHOES OF THE PAST

C. A. COLE

RECENTLY there came into my possession a copy of *Harper's New Monthly Magazine* for January, 1880, in which appears an article entitled "The Isms of Forty Years Ago." In this write-up of men and things of pronounced popularity in the early forties, is a large section devoted to William Miller and his work, which will be of interest to the REVIEW AND HERALD family. I quote as follows:

"The year 1840 marked a new era in the progress of Second Adventism. Not only was the 'day of probation' drawing nigh,—the day on which the universe should shrivel with fire, the resurrection and ascension of the just attend the awful coming of Christ, and the millennium begin, after which the wicked would be raised for their eternal discomfort,—of which the date was at first approximately fixed between the vernal equinoxes of 1843-44; but Father Miller, 'the end-of-the-world man,' as he was irreverently called by those whose sense of humor was greater than that of his followers, began more freely to extend the sphere of his personal exhortations, particularly in eastern New England."

After a brief reference to his itinerary, the writer continues:

"In December he was again in Boston; and in February, 1840, he saw the publication of the *Signs of the Times* (afterward *Advent Herald*) begun, the first of the Millerite organs, which afterward reckoned the *Midnight Cry* (New York), the *Glad Tidings* (Rochester), the *Millennial Harbinger*, etc. From this time to his death he lectured frequently in his native State, in halls and groves, expounding his rules of interpretation by which the harmony of the Scriptures was assured, and interpreting by the aid of Revelations the 'time, times, and a half' of Daniel, on which his destructive calculations rested. It was in Massachusetts that his venerable and sincere presence first failed to restrain the rotten egg, which in those times awaited the utterer of unpopular doctrine, for he was mobbed with missiles at Newburyport in May, 1842."

It is interesting to those who have come into the field of labor at the eleventh hour to know of some of the perplexities and vicissitudes encountered by those who labored in the early morning and the heat of the day.

The writer continues his narration of Mr. Miller's busy yet earnest life during this period:

"A month later we find him holding forth at the first Second Advent camp meeting, held at East Kingston, N. H., and in the audience the poet Whittier taking notes of the strange, impressive, picturesque scene—a tall growth of pine and hemlock throwing its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs; the white tents, drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage; a hymn pealing through the dim aisles of the forest; preachers thundering from a bower of hemlock boughs. The poet continues:

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man, the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and the feet of clay—the dream of Nebuchadnezzar! On the other were depicted the wonders of the Apocalyptic vision: the beasts, the dragons, the scarlet woman seen by the seer of Patmos—Oriental types and figures and mystic symbols, translated into staring Yankee realities, and exhibited like the beasts in a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as 'swingeing the scaly horrors of his folded tail.'"

While all will be interested to know of Whittier's impressions of the camp meeting and of the activity of the great pioneer, Miller, as the days sped on into weeks, by far the greater interest will attach to the graphic account of the closing hours of that long prophetic period known to us all as "the twenty-three hundred days:"

"On the fourteenth of March, 1844, Father Miller closed the diary of his public labors, and reckoned up his 3,200 lectures given since 1832. It was almost the only change in the regularity of his daily life which betokened the approach of 'the burning day.' When March had gone out, and April saw not the heavens in commotion, and May had come, the poor old man was heard confessing his error and acknowledging his disappointment, but not his unbelief. October might yet witness the fulfilment of his prophecy: 'The Lord will certainly leave the mercy-seat on the thirteenth and appear visibly in the clouds of heaven on the twenty-second.' During this interval of ten days, secular business was suspended among the Adventists. . . . All the while the ungodly disturbed the meetings with stones and brickbats, and crackers and torpedoes. The *Advent Herald* issued its last number with a valedictory. And then the sun rose on the twenty-third, and the sad prophet could only say, 'I have fixed my mind on another time, and here I mean to stand until God gives me more light, and that is, today, today, and TODAY, until he comes.'"

How clearly this entire experience had been outlined in Revelation 10! And what joy must have come to those earnest souls when, under the influence of the Holy Spirit, they read, "Thou must prophesy again before many peoples, and nations, and tongues, and kings!"

William Miller, in his proclamation of the gospel message, gave "present truth" for that time. In his faithfulness, integrity, and zeal, he has left us an example which all who claim to be the Lord's children would do well to emulate. But of equal if not of greater and more solemn importance is his declaration, "I have fixed my mind on another time, and here I mean to stand until God gives

me more light, and that is, today, today, and TODAY, until he comes." This should be, aye, will be, the animating spirit in the life of every true Adventist who is waiting for the coming of the Prince of Peace. "Even so, come, Lord Jesus."

## "WHO GIVETH SONGS IN THE NIGHT"

J. M. HOPKINS

ARE there many long, lonely nights when sleep has gone from you; when cares and perplexities crowd in upon the soul; when wide seas, high mountain ranges, dark forests, or wide, rolling prairies stretch for leagues almost immeasurable between you and those dearest to your heart?

Has a fond, loving companion been snatched away by death, and there beside your head lies the unruffled pillow where rested the head of the dear one whose voice you no longer hear in words of counsel and encouragement and blessing? Those long, lonely hours—they are sad, aren't they?

Did ever the kind, loving Jesus, "who comforteth us in all our tribulation," whisper in your soul in that "still small voice" the words of some precious song—"Jesus, lover of my soul;" "Take the name of Jesus with you;" "Sweet hour of prayer"—that brought peace and comfort to your soul?

Many, many times has this been the Christian's happy experience. And is not this just the meaning of the words of Job, "Who giveth songs in the night?" Job 35:10. The sweet singer of Israel says, "The Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life."

Our God delights to listen to the music of the soul. We need not sing audibly, though that is highly proper, if no one is disturbed thereby; "for the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth."

When there is no human ear to hear, no human lip to speak, it is a joy and rest to know that Jesus cares.

"When the days are weary,  
The long nights dreary,  
I know my Saviour cares."

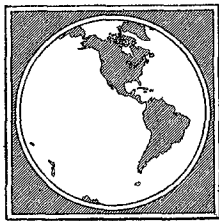
My brother, my sister, weary, lonely, sad, encourage the "songs in the night." Sing them in the heart, and rest and rejoice in God.

Roseburg, Ore.

EACH life that fails of its true intent  
Mars the perfect plan that the Master meant.

—Susan Coolidge.

"Love always lifts."



# THE WORLD-WIDE FIELD



## AN EXPRESSION OF GENUINE GRATITUDE

T. H. OKOHIRA

OUR hearts are filled with great joy and genuine gratitude when we hear how our Christian friends in America are trying to use their means and whole energy to spread the true light of the gospel among the heathen nations in the Orient.

At our general meeting, held recently at Tokio, Elder A. G. Daniells gave us a talk on the outline of our progressive work in the whole world, and we were greatly cheered and encouraged. But when he began to talk on how some of our people are suffering for the truth, and how our American friends are anxious to help the work in the heathen lands, some giving all their property to this cause, and some giving what is more dear, their sons and daughters, the writer, who had been translating Elder Daniells's words into Japanese, could not interpret further, but broke down with emotion, and another interpreter had to do the further translation of the address.

A solemn silence came upon the congregation, and heart-breaking emotion prevailed among the people as the gentle Holy Spirit worked to encourage and soothe our hearts. At the close of the meeting, a young worker arose and read the following resolution:

"Greeting from the brethren and sisters of Japan, present at the general meeting held in Tokio, to the brethren and sisters in America. We desire to send you our thousand thanks for your generosity in sending your dearest ones and your means for the finishing of the Lord's work in our country, and your kindness at this time in sending Elder A. G. Daniells and others to help in planning to advance this cause efficiently and speedily in this part of the world, and to give us great encouragement. Please accept our sincere gratitude. May God bless you all, and it is our prayer that we may meet you all in his kingdom in the near future."

This resolution was carried by a rising vote of the whole congregation.

## LIKE A MOTHER

MICHIKO

OF a truth I perceive that God is no respecter of persons, because I realize that our good heavenly Father loves his children in this heathen land just the same as those in America. We enjoyed the visit of Sister Daniells. She seemed just like our mother. She loves Japanese girls, and their customs. She could wear our dress, and could sit down as we

do, and eat with chopsticks as we do.

So we had good hope that she would stay and live with us as long as we wished. It was a sad thing to say good-by so soon, but we felt that we must not be selfish, for she must go on to visit others.

I am encouraged to prepare myself for better work for God. I hope to meet with the children of many lands



Mrs. A. G. Daniells and Three of Our Japanese Girls

in our beautiful heavenly home, where we shall have no separation from our dear ones.

## PROGRESS OF THE MESSAGE IN HAITI

A. F. PRIEGER

THUS far this year we can report thirty-five baptisms, with still others to follow. We have also a newly organized church of twenty-seven members at Port au Prince, the capital of Haiti. Fourteen of these were brought out in the tent effort begun last November by Brother E. A. Curdy and his coworkers, Brother J. B. M. Abel and Sister T. Belotte. It was my privilege to visit them last month, and I enjoyed the ardent zeal and devotion of the newly converted ones very much. Brother Curdy has had considerable opposition, and much has been written against the tent; but the Lord, as usual, turned all these things to his glory, and it is noticeable that nearly every person in Port au Prince has some knowledge of Seventh-day Adventists. From our observation, we believe that before very long another cluster of souls will be gathered from that vineyard.

At St. Marc, Brother M. N. Isaac is still looking after the church, and

is rejoicing in the expectation that soon their church building, which is under construction, will be finished. Through his work two more souls have been added to this church by baptism.

As we could not get horses, we decided to walk the nineteen miles to Petite Rivière, where Brother Aristoste Péan has been laboring. This is a new field, and Brother Péan has had a good interest; but because of failing health, he has had to withdraw, and Brother J. J. Baptiste will continue the work. I gave a stereopticon lecture on the life of Jesus to a very large and quiet audience in the open. Undoubtedly the Lord has many souls here.

From Petite Rivière we walked twenty-three miles to Boudette, where Brother Isaac had been holding services occasionally, and where a man possessing considerable land has taken his stand for the truth. As a result of a former meeting, he took all his images out of the house and burned them publicly. He is now rejoicing in personal communion with his Saviour. Tears came into his eyes when he was told that we had walked all that distance to see him, and to give a stereopticon view of the life of Jesus to him and his neighbors. The thought came to me, If this man can be so exercised over the little that I have done, how much more moved we should be when we think that our Saviour not only walked a rough road, but gave up his glory, descended to earth, and took upon himself our sinful flesh. With a mind and spirit far above anything on this earth, he not only condescended to minister to us, but as a servant washed his disciples' feet. He was misunderstood, misrepresented, misjudged, treated as a criminal, spit upon, smitten, scorned, and crucified, yet uncomplainingly he accepted it all, so that we might have a perfect example before us and find through him eternal life.

After visiting and counseling with the brethren in that part of Haiti, Brother Abel and I sailed from St. Marc to Gonaives in a small native boat. Thence we had to walk nearly the entire distance of seventy-two miles to Cape Haitien, spending a Sabbath with the church at Plaisance. To reach this place we had to walk over two miles of mountainous road, the rockiest and roughest stretch of highway, I believe, I have ever traveled. But as soon as we meet our brethren of like faith, all our hardships are forgotten. The government is building good roads as fast as its means will permit.

There is much that must still be done in the Master's vineyard, and when we consider the greatness of the task, we can but exclaim, "Who is sufficient for these things?" Our hope is in the promised outpouring of the latter rain. We ask to be remembered in your prayers, that we may be fitted for that outpouring.



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.

#### A MOTHER'S PRAYER

O God, I know not what to ask for these,  
The little ones intrusted to my care.  
I am as they are when they run to me  
To beg, for what they think is good or fair.  
So, lest I pray that all their ways be bright,  
And crave that pain their part shall never be,  
Help me to know the loveliness of night,  
And that it was through pain they came to me.  
And, rather, when Sleep folds them to her breast,  
Teach me, O God, to humbly kneel and pray  
That in thy great all-wisdom, what is best  
Thou wilt withhold or give them day by day.

—Stella C. Dysart.

#### THE CHILDREN HAVE GONE

QUIET and order in the old brown house.  
The heavy echoes, drugged with silence,  
drowse;  
The loud clock ticks the sober hours away.  
No voices call the aunts to come and play;  
No headless dolls belitter the porch floor;  
No briers molest the much-patched pinafore.  
No meddling fingers mulet the damson jar;  
No romping troop leave down the pasture bar.  
We may sleep late of mornings now; no more  
Need we on tiptoe pass the half-shut door,  
In early evening, where the children sleep.  
Rooms set in order once, in order keep  
The whole day long—well said, my heart!  
The day  
Is very long. The children are away.

—Sarah N. Cleghorn.

#### SHALL WE ATTEND THE PICTURE SHOW?

ALLEN WALKER

THE apostle Paul, describing the conditions of the "last days," said that men would be "lovers of pleasures more than lovers of God." It is easy to see that the world is pleasure mad; and the picture show is filling a long-felt want to ungodly pleasure seekers. Let one go down the streets of the city any evening, and he will see hundreds of persons passing in and out of the moving picture halls. It is a true but regrettable fact that some Seventh-day Adventists may be found in these pleasure-seeking throngs.

Our Saviour said, on one occasion, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." This same principle can be applied to every place of worldly amusement. Suppose, for

instance, we apply it to the public dance hall, and ask, How many souls have been gathered into the fold of the Good Shepherd through the operation of the dance hall? The answer is, None. Again, How many souls have been driven down to despair and eternal loss through the dance hall? The number cannot be computed. It must be conceded, then, that the dance hall is a trap to allure men and women to perdition.

Now what of the picture show? Does it gather for Christ? or does it scatter abroad? The answer to these questions will settle in the minds of all fair-minded persons whether it is a proper place for Christians to go. To settle the character of the picture show, and to inform ourselves as to the fruit it bears, we shall call upon several men who are prepared to speak from experience:

Judge S. Graham, of Port Huron, Mich., gives his testimony as follows: "All delinquents brought before me are frequenters of motion picture shows."

Judge Henry A. Fuller, of Wilkes-Barre, Pa., declares: "The motion picture that is not legally regulated will do more harm than all the saloons."

Judge Taylor, of Indianapolis, Ind., holds the movies "responsible for a large majority of the crimes committed by children" in that city.

The *Christian Herald* says: "Crime is increasing two and one-half times faster among children than among adults, and the juvenile court judges of this country agree that the crime-creative film is largely responsible for this condition."

Another statement from the same paper: "This country and every other country invaded by the motion picture show, faces one of the gravest problems that has ever been dealt with by any nation."

The *Alabama Baptist* quotes the Pinkerton detectives as saying: "The moving pictures of crime are the most powerful influences in this country today for making criminals out of our boys and girls."

With this array of unquestionable witnesses before us, we are forced to the conclusion that the motion picture show is nothing more nor less than an incubator of crime.

Shall our young people who belong

to the church, and profess to be looking for the coming of our Saviour, support these crime pits with their means and patronage? Do we believe that if Jesus should come while we were in one of the places, he would take us from the picture show to heaven?

With these facts before us, we urge all our people to stay away from these places.

#### "WHYS" OF BREAD MAKING

THE following hints on bread making, prepared by a government expert, will be appreciated in these times when so many women must turn again to making the bread for their families:

"Many a good loaf of bread has been made by a woman who knew not one reason for her good results; and when, as sometimes it will be, the bread was poor, she had but three possible explanations: She had 'bad luck,' or 'it was poor flour,' or 'the bread was chilled.' Yet there is neither good luck nor ill luck in bread making. How often a housekeeper blames the flour for one poor baking of bread, and three days later produces from the same sack most excellent loaves! In contradiction of all popular ideas, chilling only retards the bread; it does not injure its quality. So knowing the art is not enough. The underlying science must also be understood.

"Ideal bread is baked done throughout; it is sweet and nutty in flavor; it is light and friable, with innumerable tiny holes of almost equal size distributed evenly; in texture it is delicate and velvety; it is also nicely shaped and of an attractive golden brown.

"Sourness in bread is due to acid-forming bacteria. These 'tiny bread weeds' grow best when the bread dough is kept quite warm. They also thrive when the yeast is weak, and when the dough has risen too long. To be sure of sweet bread, do not allow the sponge to become too warm while rising. So many women think that if a little warmth is good for bread, then more warmth is better. Bread rises best when in the temperature of an ordinary kitchen, 76° to 80° F.; when placed near the stove, it becomes overheated. Often bread which has been chilled at night is overheated the next morning when the housewife attempts to warm it up to a 'growing temperature.'

"Why is bread coarse? Why are there not many tiny even holes instead of large, uneven ones?—Because the gluten, or that part of the flour which is elastic and 'stretchy,' yields to the pressure of the gas formed in the bread, and many particles of gas crowd together, making large holes, instead of staying divided. Dough that is too soft, or 'slack,' as the bakers say, dough which has been raised too long, and dough which has been placed in too cool an oven, will produce coarse bread. In the latter case the dough softens, the gas expands, and, since the dough has not been 'set' by enough heat, the gas crowds into large openings.

"But why are there some very large holes when most of the bread is fine textured? That is because of faulty kneading. Dry bits of flour or dry pieces of dough have been folded in, and in these spots the gas found a nice 'roomy' place to expand. The loaf that is being shaped should never come in contact with dry flour, and the bowl in which dough is rising should always be covered with a tight lid, that no dry surface may be formed.

"A common cause of underdone bread is too hot an oven. Does that sound queer? Heat must penetrate through two inches of dough from all sides of the loaf. At best it travels through this but slowly, for the

dough is thick. If the oven is very hot, a hard shell of cooked material is formed, and through this the heat can scarcely pass at all. Often, then, a burned crust means underdone crumb.

"Then, too, it is hard to leave the bread in the oven long enough to complete baking when the crust looks as if it were done. One hour for a pound loaf at a temperature of from 360° to 400° F. will assure good baking.

"Bread must always be baked done, for in the underdone loaf there are millions of live yeast plants, and these, reaching the stomach of the eater in an active condition, set up all kinds of digestive disturbances. Then, too, raw flour is indigestible; and if the loaf is to nourish the body, all the flour must be completely cooked.

"But sometimes the bread will not become a nice brown, no matter how hot the oven. In that case there is more to worry about than the color of the crust, because the bread is probably sour. Sour bread never takes a nice golden brown; it bakes to a dingy gray brown.

"Why does the crust sometimes tip up when the bread is baking?—Because the oven does not heat evenly, and one side bakes harder than the other. The baked edge acts as a hinge, and as the dough expands in the baking, the hardened crust swings up, and an uneven loaf is produced. When the oven is not perfect, the bread should be turned at the end of five minutes, and again later, if necessary. How can one tell if the oven is the right temperature? There is no certain way except to buy an oven thermometer. For it is a pity to spoil in the baking bread which represents money, time, and human effort; and since there is as much in the baking as in the making of bread, why not get an accurate thermometer? It will cost very little.

#### "A Perfect Loaf of Bread"

- 6 cupfuls of bread flour
- 2 cupfuls of lukewarm water
- 1 cake of compressed yeast
- 2 tablespoonfuls of shortening
- 2 tablespoonfuls of sugar
- 1½ teaspoonfuls of salt

"Pour the lukewarm water into a bowl; add sugar, salt and shortening. Mix the yeast with a little lukewarm water, and add to the bowl. Sift in the flour; mix the dough until stiff enough to handle, turn out on a slightly floured board, and knead the dough until it is soft and elastic. Replace it in the bowl, carefully moisten the top, cover, and keep in a warm place—76° to 80° F.—for about two hours, or until the dough has doubled in bulk. Then knead the dough until it responds quickly when pressed with the finger; divide it into two loaves; place them in the baking pans, and let rise again in a warm place for half an hour, or until again doubled in bulk. Bake in a moderate oven—360° to 400° F.—for sixty minutes."

#### ENTERTAINING

MRS. MARTHA E. WARNER

RUTH seated herself on a cushion at her aunt's feet, and looking up into her face, said, "Out with it, auntie! What is the story back of that far-away look?"

Auntie smiled as she replied: "I was thinking of a visit I made at the home of a dear cousin of uncle's. She lived all alone, and rarely had a visitor; but this day I found I could spend two and one-half hours with her. I arrived unexpectedly, and Cousin Sarah was delighted to see me. Her face was aglow with the thought of having company, even though the visit would be short.

"After helping me remove my coat and hat, she inquired after uncle and the cousins; then saying that I must be tired, she led me to the spare bedroom, opened the blinds, threw down the counterpane, and bade me lie down, while she went to get dinner.

"She would not listen when I told her I had had my dinner. So I was left alone. I counted the roses on the wall, and looked at the patchwork quilt, and so passed half an hour.

"Then I stole out to see how things were progressing. Cousin Sarah was unfolding her heavy damask tablecloth. The sight of it made me exclaim, 'Oh, *don't* use that! It is ironed so beautifully! If you *will* get dinner, use the tablecloth you had on the table this morning!'

"But no! Cousin Sarah did not have company every day. She would use her very best,—and I was sent back to bed.

"Another half-hour passed before she called me to dinner. And such a dinner! The table was loaded with good things. There was enough for six men. After dinner we walked out in the yard, and looked at the flowers; and then it was time for me to get ready to leave. As Cousin Sarah kissed me good by, she told me over and over how happy my visit had made her. On the dreary winter days she would have my visit to think of. As for me, I have thought of it several times since that winter."

"Yes, and especially just now," said Ruth, "because I am planning a big dinner for Loraine. But she is used to them, auntie, in her home."

"For that very reason," replied auntie, "Loraine would enjoy a simple dinner, such as you have every day. To make up for an elaborate dinner give her yourself. She will be here between trains only. Don't put her to bed."

#### THE PATH MADE CLEAR

"I CAN see my great life work," said the woman. "Yonder it is, but a little beyond me. It is the thing I could do whole-heartedly, joyfully, the thing God surely meant me to do. Yet whenever I try to reach it, I find the path so rough and uneven that I stumble and cannot go. How awry is this world when one is denied the doing of her life work!"

And the angel who had stopped to hear drew her back with a gentle hand.

"Stay, beloved, and strive not so eagerly to reach the great work. Let us first look down, and see what it is that makes the path unequal, and causes your feet to stumble."

Then, looking down, they found that the rocks and barriers blocking the way were made up of the common, little, everyday duties that she had left undone in her yearning for the great work yonder.

"Such little things! Could they stay me?" she asked.

"You see that many together form a barrier," said the angel. "And your hand alone can clear them away, and open the path to the great work that is awaiting you."

"How blind I was not to look down, and see what kept me back!" she said. "This hour will I begin to clear my path."

"Learn, then," said the angel, "that the path to every great work is crowded with small, common duties that go to make our daily round of life. And only in the well-doing of these things can the path be made clear."—*Selected.*

#### SAFEGUARDING SODA FOUNTAINS

A MOST enlightening article on the present conditions of most soda fountains and what can be done to make them more sanitary has been written by Leigh Danen for the July number of the *Mother's Magazine*.

"After a period of investigation," Mr. Danen says, "the Ohio State Board of Health proved beyond the slightest doubt that not a single day of the year passed without individuals suffering from cancer, tuberculosis, and even more loathsome diseases, going to soda fountains and leaving upon the containers germs of the disease, which were imbibed into the throat and stomach of the next unfortunate individual served.

"Microscopic examination of soda glasses washed in cold and dirty water, which was undertaken to furnish data for the board of health, revealed not in one, but in many glasses, sufficient colonies of deadly microbes to disable an entire community. One glass subjected to the closest scrutiny disclosed in the thick coating of filth which covered the inside, more than twenty thousand decaying human cells and scraps of dead skin. And on a single one of these cells one hundred and fifty infectious disease germs were counted.

"With such conditions prevailing at far too many soda fountains, children especially stand the chance of contracting tonsillitis, diphtheria, typhoid and other fevers, whooping cough, influenza, tuberculosis of the throat or lungs or both, measles, cancerous sores of the mouth, infantile paralysis, and other dread diseases.

"Stringent regulations have been adopted by the Ohio Board of Health. Mere washing and drying will no longer suffice. Every utensil has to be sterilized with either boiling water or live steam. Also refrigerators and ice cream cans must be cleansed daily with hot water; employees must be free from either infectious or contagious diseases; and the use of straws is prohibited except when special care is taken to protect them from dirt, dust, and handling."

#### A CAMP MEETING SUGGESTION

M. E. JONES

CAMP-MEETING time is here. We all want to attend, and we know there will be a great many calls for donations for the different fields and the many lines of work. Where are we to get our dimes and dollars, that we may give a little?

This thought has come to me: We have all appreciated the camp meeting cafeteria, where we can get good, wholesome meals at a small cost. Now that food prices are so high, we must expect to pay more for our meals. Since all money taken in by

the store and restaurant above running expenses is used in the conference work, why should we not give a sack of potatoes or other vegetables to the culinary department? If we raise berries, a few crates of this fruit could be used; or we might give a case of eggs, or some jars of canned fruit. Some could bring one thing, and some another. Of course the freight should be prepaid on all shipments. I believe all such gifts would be considered as donations to the cause.

One more thought: If you do give something, do not feel that the restaurant is under any obligation to serve you a few meals without cost.

### WHEN THE POTATO BUG COMES

THE most dangerous and the most common insect enemy of the potato is the well-known "potato bug," which is a beetle. It is usually found in greater or less numbers in every potato field. It appears soon after the potatoes are above ground. The adult potato beetle has a modest appetite and eats only sparingly of the leaves. The trouble is that the females lay large quantities of eggs on the under side of the leaves, and these eggs hatch out in a few days after they are deposited. The young bugs, or larvæ, have limitless appetites, and will in a few days devour all the foliage of a potato plant, and leave only the bare stems. There is no cure; only prevention will avert disaster.

#### How to Kill Off the Bugs

In a very small potato patch, it may be practicable to eliminate the potato beetle by making frequent examinations of each plant, and picking off by hand and destroying each beetle before it has laid its eggs. For the most part, however, it is more practicable to spray the potato plants. A spray of Paris green or arsenate of lead should be used as soon as any bugs are found present. These mixtures are poisonous and kill the insect as soon as it has eaten any foliage on which the spray has fallen. Paris green sometimes burns the foliage unless some stone lime is added. Arsenate of lead is not so strong a poison, and will not burn the foliage much. Use either of these sprays as frequently as seems necessary to keep down the bugs.

Here are proved formulas for making the Paris-green and lead-arsenate spraying mixtures. The amounts given are for relatively small quantities; if you find you need larger quantities, just increase the amounts, preserving the same proportions:

Paris green: Paris green, 1 ounce; stone lime, 2 ounces; water, 6 to 8 gallons.

Lead arsenate: Lead arsenate, 8 ounces; stone lime, 4 ounces; water, 5 gallons.

#### If Your Potatoes Become Diseased

Some of the better-known potato-plant diseases are: Early blight, tip

burn, which affect foliage only; common scab, powdery scab, wart disease, silver scurf, and internal brown spot, affecting the tubers; late blight, black leg, fusarium wilt, bacterial soft warts, leaf roll, and mosaic, which affect both foliage and tubers. Write to your State agricultural college if your potatoes are attacked.

#### The Sovereign Preventive

For controlling the potato diseases, as well as keeping down the bug pest, frequent spraying with a poisonous mixture is about the only recourse of the potato grower. For this a single spray is used for the most part. This spray is known as Bordeaux mixture. The use of this fungicide mixture should begin as soon as the plants are from two to three inches above ground. The second spraying should be given ten days or two weeks later, and subsequent sprayings should follow at intervals of two weeks. If bugs appear, it is considered quite practicable to add the Paris-green mixture to the Bordeaux mixture and apply them both together.

Standard Bordeaux mixture is made according to the following formula: Bluestone (copper sulphate), 1 pound; stone lime, 1 pound; water, 12 gallons.

When making Bordeaux mixture, dissolve the lime in half of the water, and the copper sulphate in the other half. Use only wooden vessels for this. When both are dissolved, mix, and apply *at once* to the potato plants. If Bordeaux mixture is allowed to stand, it loses its power as a fungicide.

#### When to Spray

When spraying with Bordeaux mixture against disease fungi, always apply the spray before a rain, though of course you should not wait until a rain is imminent before spraying. The reason is that Bordeaux mixture attacks the fungi immediately, while after a rain the leaves are protected from the mixture by a film of water. When using the insecticide sprays it is better to spray after a rain, as soon as the plants are fairly dry. These mixtures must stay on the foliage until the bugs come along and eat them; if the spraying is done just before a rain, the poisonous substance will all be washed off. Arsenate of lead is usually preferred to the Paris green, as it contains a little glucose, which gives it greater sticking power. The arsenate may also be used dry, and dusted onto the plants. Early morning is a good time for this, when there is moisture on the plants.—*Selected.*

#### PRECAUTION

MRS. D. A. FITCH

A YOUNG man was chided for eating more than was for his good. "Well," he said, "I am going away to school, and must board at the club. Things don't taste very good there, and I feel like filling up beforehand." Is not this the method sometimes

adopted by persons whose school years are past? They are thoroughly familiar with the promise that the bread and water of the righteous shall be sure; but thinking that that will be a somewhat restricted diet, they are "filling up" now.

One thing is certain. Knickknacks, sweetmeats, and many other things now indulged in will form no part of "the time of trouble" diet. Perhaps it might be the part of wisdom to begin now to make the bill of fare plainer by degrees, so there will not be so great a change all at once. It is quite possible that overindulgence may be the means of one's finding, at last, that he is not included in the promise; for it is made only to the righteous, and the righteous are temperate in all things.

### SAFETY-FIRST POISON FOR THE FLY

EXPERIMENTS conducted by the Public Health Service have established the adaptability of sodium salicylate as an effective insecticide, which would not menace the lives and health of little children. The directions, as printed in the July *Mother's Magazine*, are as follows:

"Add three teaspoonfuls of powdered sodium salicylate to a pint of water. Nearly fill a glass tumbler with this solution, place over it a piece of blotting paper cut in circular form and a little larger than the circumference of the tumbler, and put an inverted saucer on top of the paper. Invert the whole device, and insert a match or toothpick under the edge of the tumbler to give the air access. A little sugar sprinkled on the saucer will increase the attractiveness of the poison and the consequent efficiency of the arrangement."

### "GIVE ME THREE GRAINS OF CORN, MOTHER"

MRS. DAISY TRUMAN

UNCLE WINFIELD had dropped in for a few minutes' chat with his sister and brother and their little folks. While discussing the events of the day, including the reports of the fearful suffering in so many countries for the want of necessary food and clothing, sister interrupted the conversation: "Listen a moment. Do you hear what little Anetta is trying to sing?"

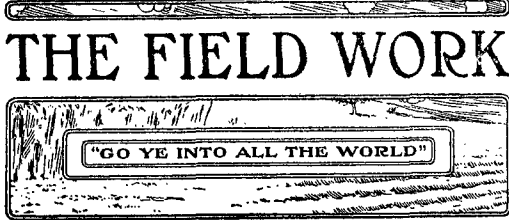
Anetta was having a warm bath and was singing to herself,

"Give me three grains of corn, mother,  
Only three grains of corn."

"Yes, I do. Mother used to sing that to us when we were little folks at home. Where did Anetta hear it?"

"Her father brought home a child's storybook a few days ago and I found the song in it. It brought back old memories when I found it. Mother told us that her mother used to sing it to her when she was a little girl. Here it is. Let us sing it once more."

So together they sang the touching story of hunger and suffering, and could scarcely keep back the tears as they remembered the thousands of little children in Europe who are starving for lack of bread.



## WORK FOR THE COLORED PEOPLE IN THE SOUTH

THE readers of the REVIEW will be glad to know that the work for the colored people is making progress. Reports indicate that there is a spirit of inquiry in the land that has not existed before. The people are eager to hear what we have to say about the strange and destructive times that have so suddenly come to the world. They are seeking light from God's Word, and thus far the tent meetings are being attended by the largest congregations we have ever had.

When the Spirit of God is poured out on all flesh, there will be a disposition to hear God. That time has come to the world, and it is a signal to the church to arise and let the truth shine forth in clear rays. Now is the time to finish the work of God in the earth. The South is one of the most difficult fields in the world, and we must lose no time in sowing precious seeds of truth there.

At the ministerial institute held for the Negro Department at Oakwood, Ala., last winter, it was agreed that in the next four years we would try to raise the colored membership in the Division Conference from two thousand five hundred to ten thousand. All the workers are taking hold earnestly to fulfil this obligation, and I believe it can be done. In order to do so, every worker, every member of the church, and all the children must take an active part. Some can preach, others can visit homes and give Bible readings, and still others can distribute our soul-saving literature. God has given to "every man his work."

Students from the Oakwood Junior College have gone to the different conferences to canvass during the summer, and good reports are already coming from them.

I have just received the following report from one of our workers in Florida, Elder G. E. Peters, who is the Union evangelist of the Southeastern Union Mission. He says:

"We opened our services on the eighteenth of May. The Lord has blessed wonderfully thus far. The weather has been ideal, and the attendance excellent. Our smallest Sunday night attendance numbered fully four hundred. We have a tent sixty by eighty feet, and have spared no pains in making it attractive. We advertise largely, using two city newspapers, besides circulars now and then. The great Sabbath truth was presented Sunday night, June 10. Our tent proved too small to seat the people. Some estimated the crowd to be seven hundred. The interest manifested was excellent. I have never seen it on this wise before. The people are deeply stirred. I must not forget to mention that our public offering last Sunday night was \$18.23."

Elder Peters is working in Jacksonville, Fla., one of the largest cities of the State. What is said of the work in this place might be said of the work in many other places. The various conferences in the South are planning to conduct strong evangelistic efforts in the large cities this summer. Camp meetings will also be conducted in ten or more States. These meetings are growing in interest and attendance every year. While at a few places the enemy has been working to tear down the churches, the Lord has overruled in behalf of his people, and a spirit of loyalty to the message has been manifested. Only one or two weak churches have been seriously affected. Some who stepped aside are returning to the fold. Jesus says, "My sheep hear my

voice, and I know them, and they follow me;" "a stranger will they not follow, but will flee from him."

The colored people, as a rule, are a loyal people. They love and revere the Bible. Perhaps no race is more susceptible to the gospel of Christ than this race. It is a pleasure to work for a people who so gladly receive the message. I am sure if we had sufficient workers, many thousands would be converted to the Lord the coming summer. We urge every worker to do his part in spreading the truth. Perhaps we shall never have a more favorable time to labor for souls.

C. B. STEPHENSON.

## A GREAT MEETING

THE Colorado camp meeting, held at Rocky Mountain Lake Park, Denver, Colo., June 14-24, is now in the past. This was in many particulars a wonderful meeting. We had the pleasure and benefit of the labors of Elders J. L. Shaw, R. D. Quinn, C. T. Everson; of John Isaac, of the German Department; and of P. A. Hanson, in the interests of the Scandinavian work; in addition to those of the Union and local ministers. The work of the camp meeting was strongly organized, and all departments received due consideration. The meeting was the largest ever held in the Colorado Conference. Two hundred twenty-five tents were pitched on the ground, and about twelve hundred of our people were in attendance during the whole or a part of the time. Owing to the season of the year some of the brethren who were farmers came the fore part of the meeting, and then returned to their home on Thursday to permit other members of their families to come the remaining two or three days.

At 8:30 A. M. each day, except Sabbath, a general meeting was held in the large pavilion for all the campers except the small children. This meeting took the place of the usual eight o'clock prayer meetings held in local tents. Elder Quinn took charge of these services the greater part of the time. Sometimes they lasted until ten o'clock, and I think on one occasion the meeting occupied the entire forenoon. These were a great spiritual uplift to the entire encampment. Elder Shaw and others assisted Brother Quinn in these services.

Another special meeting was held each morning at six o'clock with the workers and laborers of the conference. Elders Shaw, Quinn, and the writer, with the president of the conference, had charge of these services. They were a great blessing to the camp. Generally the eleven o'clock hour was occupied with the consideration of departmental work in the conference. The discourses were usually given in the afternoon, and the evening was devoted especially to the public. Elders Everson, Bernstein, and Shaw were the speakers at the evening meetings. Practical instruction also was given to the church officers in special meetings for that purpose. The German and the Swedish believers, the young people, and the children received consideration.

On Wednesday evening, June 20, we had the honor and pleasure of a visit from the governor and his wife, at which time the governor spoke to a congregation of about twenty-five hundred people. State Senator Pearson, one of the brethren living at Denver, introduced the governor.

The governor spoke, in brief, as follows: "Mr. Chairman, ladies, and gentlemen: As the chief executive of your State, it is to my honor, in response to the invitation of members of your faith, with Mrs. Gunter, to be your guest this evening, and let me

say that if your chief executive is lacking in high intentions in the service of this State, this grand audience of God-fearing people ought to stimulate him to the highest motive that could actuate the human breast.

"Your distinguished Senator, my old friend, tells me of the Adventists. He knows not the story of my life. In the long ago, at my home town in the Southland, there came a colony of Seventh-day Adventists. I knew them in my early boyhood; I know their frugality, their honesty, their God-fearing, law-respecting lives. Then in the long ago I learned to honor and respect this faith and the people who constitute its followers."

"After many years I came to the West. Again I was thrown with people of your faith. When I was a district judge of the State of Colorado, one of my associates was a devoted believer in your faith, one of the best men I have ever known—Judge Holbrook, of Alamosa. [Applause.] You do yourselves honor to pay his memory the respect that you do when you hear his name.

"Again, as life has flowed on, we have had sickness in our family and in our neighbors' homes. I have seen the delicate Christian ministrations of the nurses graduated from one of your great schools. Somehow, if you have unworthy members of your faith, it has never been my fortune to meet one of them. Those whom I have met have been in every way worthy. Further, I know of your people by their splendid schools,—Battle Creek, Boulder, Washington City,—and many of your institutions sending all over this land those who are putting into the concrete every day the teachings of the Christ. There is in everyday living among your people, in the practice of your institutions of learning, through the emissaries you are sending out to the world as physicians and nurses, sufficient evidence of the high worth that marks your faith."

"Now I am here to say but a word, by my presence to wish you the great uplift that must necessarily come from your gathering. When good men and women congregate together as you are congregated, when you unite the motives that actuate your lives, it cannot but help every one of you in the struggle you are making to teach the highest ideals of life. Every good wish goes out to you. In the name of the people of the State of Colorado, whom I have for a brief time the honor to represent, I wish you every blessing and every satisfaction from your meeting. [Applause.]"

Following this address, the writer presented to the governor a copy of "The Desire of Ages."

Our camp meeting from the start was one continuous season of revival effort. Not a day passed but that some precious soul struggling for the light or surrounded by the darkness of sin, found deliverance and freedom in surrendering wholly to God.

Rocky Mountain Lake Park is in the suburbs of Denver. It is well known in the city, and is a beautiful site for an encampment. About three rods from the speaker's stand at the rear of the large pavilion was Rocky Mountain Lake, a beautiful body of water offering a most desirable place for baptism.

Three or four baptismal services were conducted on the banks of this lake, about eighty candidates being baptized during the meeting. Most of these were young people, nearly all of whom had given their hearts to God after coming to the camp meeting. The spirit of consecration to service and of willingness to give the Lord the best, was seen time and again during the meeting.

On Thursday morning, when a number of our brethren were about to leave to permit other members of their families to come to the meeting, we took up the question of dedicating a portion of our property to the cause of Christ. At the opening of the meeting we stated that the conviction was upon our hearts that before we left the tent that morning, not less than \$25,000 should be given for foreign missions and

for some assistance to the Campion Academy. To our great joy, before the meeting closed more than \$38,000 had been contributed. Our faith rose to the extent that we felt confident the brethren of the Colorado Conference should make this \$50,000 before the camp meeting closed; for a goodly number of our brethren were coming in the next day, and some of them were men of means who had not attended the fore part of the meeting.

The closing Sabbath was a great day in the camp. Elder Shaw conducted the meeting in the morning, when many made an entire surrender to God, and renewed consecrations were entered into by nearly all the congregation. In the afternoon at three o'clock the writer again conducted the services in a revival effort, and several others stepped into the light.

Following this, we again took up the matter of giving to missions and assisting the school. In a few moments a sufficient amount had been raised in the large pavilion to bring our offerings up to \$45,000. Elder Shaw and the writer, with Elder W. A. Gosmer, then retired to the German tent to bring the matter before our German brethren, expecting that they would at least make up the \$5,000. Many of our German brethren had gone home, and we secured only about three thousand dollars from those who remained. But confident that our brethren had the means and that there were some who had not given to this fund, on Sunday forenoon we spent some time in private conversation with three or four men. These came forward with enough to make a little more than \$50,000, including what our brethren desired to appropriate to the academy.

The keynote of the camp meeting from beginning to end was *repentance and consecration to service*. Our brethren went home feeling that they had experienced the greatest blessings they had ever had in a camp meeting in the Colorado Conference. The attendance from the outside in the evenings ranged from two hundred to one thousand. Our brethren greatly appreciated the services rendered by Elders Shaw, Quinn, and Everson in the large pavilion, and the services of Elders Isaac and Hanson among the Germans and Scandinavians. The laborers in the conference go forth with hope and new visions of success, and with a determination to press the work forward as never before.

R. A. UNDERWOOD.

### THE UPPER COLUMBIA GENERAL CAMP MEETING

THIS annual feast of good things convened at Spokane, Wash., June 14-24. The camp was pitched on the fairgrounds, and a large company of earnest lovers of truth were camped on these grounds.

As there was but little business to be transacted, the time was fully given to the study of the Word and to the work in home and foreign fields. The deep moving of God's good Spirit was manifest in all the meetings.

Elders C. J. Kunkel and H. J. Dirksen were kept very busy with their work for the Germans, and Elders S. Mortenson and A. Anderson gave careful attention to the Scandinavians. The young people and children were also well cared for by their leader.

The coming of Elders A. G. Daniells and N. Z. Town direct from the Orient, and of Elder W. H. Anderson from South Africa, seemed to bring these foreign fields within seeing and hearing distance. We are sure that true hearts burned with a holy fire kindled by the spirit of this grand message as these men told of the work and workers and the dire needs of each field. These word pictures were so vivid that we could almost see the outstretched hands, and hear the earnest pleadings for help, of our brethren in these far-away, sin-darkened lands. As an evidence of this, the people brought their gifts, amounting to sixty-two

hundred dollars. May the Lord bless every dollar!

The bookmen were on hand, and were well paid for their efforts. Several thousand of the little book, "The World War," by Elder Daniells, were sold, besides many of our large books. This branch of the work is advancing in the Upper Columbia Conference.

Elder J. J. Nethery, the president of the conference, and his committee, were greatly encouraged, and careful plans were laid for a greater work than has ever been done in that conference. The large gain in tithes and offerings for the conference work, over any year in the past, makes it possible for a greater work to be done. May the Lord bless the people of the Upper Columbia Conference and keep them true until the end.

We were all glad to meet Elders H. W. Decker and Oscar Hill, and to hear their words of good cheer and faith after so many years of hard work and waiting. The attendance from the city was fair. We are sure that the people enjoyed the words spoken, as well as the good music rendered by the choir.

All the campers returned home with renewed faith and hope.

G. F. WATSON.

### URUGUAY ANNUAL MEETING

We have just closed a very interesting general meeting in Nueva Helvecia, in the Uruguay Mission. The attendance of our brethren was not large, and was somewhat irregular; but I believe the meeting was very profitable. Elder O. Montgomery, on account of ill health, could not attend this meeting. From outside the mission, C. P. Crager, A. R. Sherman, and J. T. Thompson attended. Our work in this mission has passed through a very severe crisis financially the past year. This is due both to the war and to the severe drouth. As a result, the income has been very small. At this meeting, however, more than \$300 was raised to pay on the debt of the mission buildings in Montevideo.

The outside attendance and attention were excellent. The hall, a very neatly prepared and centrally located place, was always full, and sometimes crowded, with scores standing outside to listen. Considerable interest was manifested on the part of the people. One man, in speaking with a brother, said, "I was born and reared a Roman Catholic, but I see that you folks have a foundation that we do not have." When asked whether he was interested in what had been presented, he said, "If I had not been interested, I should not have attended every meeting." A family living about three miles from the village, who had just begun to keep the Sabbath, attended the evening services.

The work in Nueva Helvecia will be carried forward by Brethren N. A. Hansen and Herman Nohke, with the assistance of Sister Carlota Hugo. Another family living several leagues from the place, whom we visited a few months ago, has also begun to keep the Sabbath. A colporteur for the British and Foreign Bible Society attended the meeting on the last Sabbath, and informed us that he was then keeping his third Sabbath. He is a bright young man, a native of Uruguay, and has had a real Christian experience. He lived in the home of one of our sisters for two weeks some months ago, had met one of our laborers, and later some of our canvassers. Thus the message is making progress. Word has also come that another Russian family, in the Russian colony near Paysandu, have accepted the truth. Elder Hansen, assisted by Walterio Thomann, made an effort in the little city of Colonia last year, with the result that nine have been baptized and others are keeping the Sabbath.

The additions to our membership in Uruguay greatly cheered our brethren. More than twenty years ago the first church in this republic was raised up, and

it has been the backbone of our work here ever since. Until the last few years, but little work had been done in this country. The brethren are now glad to see the cause of present truth moving forward. There are many evidences that the Lord is working. Notwithstanding the severe crisis, the colporteurs have worked with good results. The means coming into the field are being used exclusively in aggressive field work.

J. W. WESTPHAL.

### NORTH WISCONSIN CAMP MEETING

At the Wisconsin camp meeting held in June last year, the State was divided. The upper part of the State and part of the Upper Peninsula of Michigan were formed into the North Wisconsin Conference. Just after the close of the camp meeting, arrangements were made to hold a meeting at Spooner, and it took place at an early period in the history of the conference. This was an encouragement to the people in this part of the State, and the attendance was good, considering the time of year.

This year plans were made for a camp meeting more in harmony with the conference work, and so it was arranged to hold one at Spooner, June 14-24. On the last Sabbath of the meeting the attendance at the Sabbath school was three hundred and twenty-five. The year before it was one hundred and twenty. We were favored with good help all through the meeting. From the North American Division Conference there were present a part of the time Brethren W. A. Spicer, W. W. Eastman, J. W. Mace, P. E. Brodersen, who is in charge of the Danish-Norwegian work, and Brother S. N. Curtiss, of Brookfield, Ill. The officers of the Union Conference were present, and all the workers in the local conference.

A spirit of deep consecration was manifested from the beginning of the meeting, and many gave themselves to the Lord for the first time. As the Spirit of the Lord came in, hearts grew tender. A liberal offering was made to missions, nearly \$1,800 in cash and pledges being given.

The last Sunday afternoon twenty-nine were baptized in the river near town. Public announcement had not been made of the time or place of the baptism, but the banks of the stream were thronged with people from the city and surrounding country. The attendance from town was good all through the meeting. A good impression was made upon the people, we believe. Brother J. A. Swenson is following up the interest, and we hope to see a large company established.

J. J. IRWIN.

### BRITISH COLUMBIA CAMP MEETING

THE British Columbia Conference does not have a large membership, and they are widely scattered over a large territory, therefore cannot come together for camp meeting without great expense. Yet the meeting at Penticton was attended by about two hundred and seventy-five Sabbath keepers, and was the largest, and in many respects the best, ever held in the history of the conference.

The report of the retiring president, Elder J. G. Walker, showed an encouraging degree of progress in all lines of conference work. Delegates from all the churches were duly seated, and the conference business was speedily and harmoniously completed. Elder A. C. Gilbert was elected president; T. S. Bowett, secretary-treasurer; and a few changes were made in the executive committee and departmental secretaries.

C. E. Wood and E. R. Potter were ordained to the gospel ministry.

Elder W. H. Anderson spent a few days with us, and his stirring mission talks were an inspiration to all the people. The Union Conference Committee had a meeting on the grounds, and Elders Humann, Gilbert, and Skinner, together with other members of the committee, gave much appreciated help.

Dr. Bond and Brother S. H. Logan gave help and instruction daily in medical missionary work.

The Lord came very near, and on the last Sabbath nearly all in the camp came forward and received a great blessing. Some surrendered to the Lord for the first time. The next day sixteen were baptized, and still others will be baptized at their own home churches.

More than three hundred dollars' worth of missionary literature was taken home by the people, including fifteen hundred copies of "The World War." About \$1,000 in cash and immediate pledges was given to missions, besides a large number of pledges conditioned on the sale of property.

The weather was ideal throughout. The citizens of Penticton manifested a kindly interest, and the delegates asked the executive committee to consider holding the camp meeting at the same place next year.

C. F. McVAGH.

### MASSACHUSETTS CONFERENCE AND CAMP MEETING

It was my privilege to attend the Massachusetts conference and camp meeting held at Leominster, Mass., June 21 to July 1, 1917. The camp was well located, and the arrangements were very good. The large pavilion, the young people's tent, the dining tent, as well as others, were new, and cost about \$2,600. We had several heavy showers, but these only served to deepen the appreciation of the good new outfit. One year ago it rained nearly all the time of the camp meeting, and it was necessary to put up umbrellas in all the meeting tents. This year the weather was just about as perfect as one could ask for, and a spirit of gratitude and of earnestness and devotion prevailed.

The attendance was the largest it has ever been. Fully one hundred tents were pitched, and besides these about eighty rooms were rented and occupied by the delegates and other friends. A spirit of real love and harmony was seen in all the deliberations.

The departments were all represented, and liberal time was given for each to be presented in all its phases. Special programs were rendered by the various departments, in which practical demonstrations were given, showing the value of the educational, home missionary, Sabbath school, medical, and Young People's Missionary Volunteer departments. These programs were all worthy of special mention.

Elder J. K. Jones has given good satisfaction as president of the conference for the past year and a half, and was unanimously reelected. He has with him a strong committee. With the confidence and backing of a loyal people, the work in the conference should make rapid strides.

The book tent was thoroughly organized and conveniently arranged, and did a large volume of business. More than \$6,000 worth of literature was sold during the ten days. Eighty full sets of the Testimonies were sold, and also 12,000 copies of "The World War." About 800 subscriptions for *Liberty* were forwarded to the office.

The Sabbath school offerings were nearly double those of a year ago, averaging about \$200 a Sabbath. The foreign mission offerings were ten times those of a year ago, nearly \$5,000 in cash and pledges, besides much jewelry and considerable real estate, being given. Thirty-nine went forward in the solemn ordinance of baptism, and nearly all present renewed their baptismal vows. Special seasons of fasting and prayer were followed by the deep movings of the Spirit of God.

Brother W. W. Rice was ordained to the gospel ministry, having fully proved his call. There were many pleasing features at the Leominster camp meeting. Everybody seemed happy. The people of the city were very friendly, and willingly opened their homes to our people. The outside attendance was good.

There were present all the local workers and several of the presidents of local conferences in the Atlantic Union; Elder R. D. Quinn, also Prof. F. Griggs and Elder C. T. Everson, for a day or two; the Atlantic Union department secretaries; Elder G. G. Roth, Brother J. D. Snider, of the New York Branch of the Review and Herald, and the writer.

The Massachusetts Conference and Tract Society are both in good financial condition, and ready for strong aggressive work.

Very definite plans were laid, and indorsed by all, for the winning of many precious souls to Christ this year. The Massachusetts Conference has a promising outlook for next year. Never has the writer seen a better and more earnest spirit to carry out the will of God. All were quite fully instructed in practical home missionary work, and returned to their homes determined to show their friends and neighbors what great things God had done for them.

F. W. PAAP.

### SOUTH WISCONSIN CAMP MEETING

ACCORDING to appointment, the brethren and sisters of the South Wisconsin Conference assembled at Fond du Lac, and from June 21 to July 1 enjoyed a very excellent camp meeting. During the greater part of the time, the weather proved very unpropitious. Rain fell in torrents, and the wind blew savagely. But though the large pavilion was at one time wrecked, and the ground was a sea of mud, God's good Spirit distinctly manifested himself, and without murmuring the worshippers perseveringly pressed forward to attain the objects of the gathering. The attendance was excellent from the beginning. About seven hundred were on the grounds.

Elder W. A. Spicer, of the General Conference, ministered faithfully during the major portion of the encampment. His messages regarding the progress of the work, of God's manifest interposition in behalf of his cause in various parts of the world and of the call of the hour for faithful devotion of ourselves and of our means, appealed in a powerful way to all on the grounds. Elder L. H. Christian, president of the Lake Union Conference; Elder A. J. Clark and J. J. Irwin, presidents respectively of the East Michigan and North Wisconsin Conferences; Elder P. E. Broderson, of Minnesota; Brother J. W. Mace, of Washington, D. C., together with other brethren and the writer, assisted also in the work.

The one great burden of the workers and of the people evidently was to come into possession of the knowledge and of the power of more perfect Christian living. Over and over again it was emphasized that only a Spirit-filled church is able to proclaim to the world a Spirit-filled message. At the last Sabbath morning meeting, practically the entire congregation moved forward to seek God for specific victory. Many for the first time took an intelligent stand for Christ, not a few of these being of mature years. Eighty were baptized.

A spirit of liberality was present, and nearly if not quite \$5,000 was placed in the treasury for the advancement of missions. Seven hundred dollars was the approximate Sabbath school offering.

A very encouraging feature of the meeting was the great interest shown by parents and youth in education. Bright prospects are in store for a large attendance at Bethel Academy. Emmanuel Missionary College will also be liberally patronized. Many of those expecting to attend college have in mind to enter the work, especially the ministry. Surely it is time that our talented young men learn that God is calling them to dedicate their lives to the proclamation of the message.

Four tent efforts will be undertaken this year in this conference, and the workers are looking forward with hope to an abundant harvest.

Elder C. S. Wiest, who only recently entered upon his official duties as president, was greatly encouraged by this meeting. All are praying that he may be strengthened and sustained in the work.

CHAS. L. TAYLOR.

### CAMP MEETING IN THE PACIFIC UNION

It is again my privilege to attend the camp meetings in the Pacific Union Conference. There are ten of these meetings in this Union this year, most of which are large ones. Truly the work of God has taken on great strength in this part of the field. With the strong institutional training centers in the Union, and the large number of young people available for training, from this part of the vineyard must continue to go a constant stream of workers for more needy home and foreign fields.

The Central California meeting was held in the beautiful city of Fresno, May 24 to June 3. Elder N. P. Neilsen is president of this conference. I was permitted to attend the closing part of the meeting. This gathering was much larger than the one held a year ago. The attendance on the last Sabbath was estimated to be greater than the membership of the conference. I take the following item concerning the meeting from the report in the *Pacific Union Recorder*:

"On the first Sabbath of the camp meeting the Sabbath school attendance was 1,216, and the offering was \$180.50. On the last Sabbath the attendance was 1,346, and the offering \$501.75. There must have been nearly 2,000 present at the services following the Sabbath school. We bought an additional splice for the pavilion tent this year, but it would not accommodate the attendance, and several hundred were seated outside the tent in the shade."

The brethren and sisters were greatly encouraged by the presence of Elder A. G. Daniels, who had just arrived from the Orient, and had a message that cheered the hearts of all concerning the progress of the work in the great Giblaltars of heathenism. On the last day of the meeting, a large offering was taken for missions. About fifty were baptized, I understand, during the meeting.

The Northwestern California camp meeting was held in the old center of our work, at Healdsburg. Many have been trained here for a place in the work of God. It was here that Elder J. N. Loughborough and others opened the work many years ago. Some of those who embraced the truth in those early days were present at the meeting, and encouraged all by their testimony. Elder Loughborough, owing to the infirmities of advanced age, was not able to attend, but he sent a letter of cheer and confidence to the meeting. The attendance of our own people was good, and many from the city showed an interest in the message by attending the evening services, which, as in other meetings, were devoted largely to considering some of the stirring themes of the message.

Elder J. A. Stevens is president of this conference. The camp was pitched in the edge of town, and was well organized and managed. Here, as in other meetings, a most earnest spirit of drawing near to God was manifest. About forty were baptized. The foreign mission work was considered, some \$800 being given in the Sabbath school on the last Sabbath of the meeting. This liberal offering brought cheer to us all, and especially to the faithful Sabbath school secretary, Mrs. Vesta J. Farnsworth, who had labored untiringly in the interest of this work.

This meeting was followed by the Northwestern California meeting. Elder C. Santee is president of this conference. The meeting was held at Stockton, on the same grounds as last year. I was permitted to attend only the first of the meeting, but it was manifest then that the presence of the Lord

was there in a very marked manner. Our people are drawing near to God as never in the past. They believe this message, and their faith in the soon coming of their Lord is strengthened by the events taking place about them. The opening day of the meeting gave promise of a very spiritual and successful meeting.

I am now attending the camp meeting of the Nevada Mission, held near the city of Reno. The brethren were not able to secure a site within the city, so had to go out some little distance. The grounds, which are very beautiful and restful, are on the banks of Truckee River. Elder W. S. Holbrook has charge of the work in this mission. Our people are coming in from all parts of the field, and it is thought that at least seventy-five per cent of the Sabbath keepers in the mission will be present. A most excellent spirit is manifest, and all are seeking God for his special blessing.

A good feature of the meeting is that all seem to attend every service. During the service scarcely a person is to be seen strolling around the grounds. The desire of every heart seems to be to get all the help possible.

The various meetings are attended by the Union and local conference laborers. Elder Andross, owing to the serious illness of his wife, can attend only part of the time. God richly blesses his servants as the word is spoken. He is giving us a rich measure of his Spirit, and his people are coming up on higher ground. We thank God and take courage.

G. B. THOMPSON.

### WHAT I HAVE SEEN IN ANSWER TO PRAYER

A DEAR sister in our church in Bordoville, Vt., became very sick and was under the doctor's care, and for nine days was unable to keep anything on her stomach. We, as a church, decided to have prayer with her. We knelt in a room adjoining hers and began to pray, and she soon called to my husband to come to her, saying that she was dying. He arose from his knees to go, but told us to keep on praying. As he approached her and took hold of her hand, he felt an awful influence settle over him, and he cried to God to rebuke Satan, and the sister was immediately healed. She arose and dressed, and ordered the table set, and ate with us. The doctor came the next morning and was greatly astonished, as he had said that she would not leave her bed for six months, even if she did then. Two weeks afterward she went two miles and was baptized.

This news, soon spread, and a sister living twenty-six miles away sent for us. Her husband had been sick with typhoid fever for three weeks, and had been given up by the doctors to die. We went to her home, and when my husband saw the man, he said, "Now this kind goeth not forth but by prayer and fasting." Although having ridden all these miles by carriage, we did not stop to eat, but went immediately to the woods near by to pray. The next morning we went to the man's room before breakfast, his family also being present, and prayed.

At the close of the prayer season my husband said, "I now feel free to tell him to arise in the name of the Lord." He did so, taking him by the hand; and the man arose, dressed, walked out into the dining-room, and ate a good breakfast. He then ordered his team, went with us three miles to the village, and returned. And to the astonishment of all his neighbors, he continued from that time to improve.

That same fall we were going to have a large meeting in our church at Bordoville, which was only a few rods from our house. Elder James White and his wife were to be there, and several other ministers. At that time I lay sick of typhoid fever. I had been sick for eleven days, and for five had not been able to raise my head from my pillow. But I had faith to believe that if

I was prayed for, I should be healed. So Sabbath morning quite a number of the brethren came in to pray for me. Brother White prayed first, and when Sister White was praying, I felt healing power rest upon me. I then rose and sat up in bed. As soon as Sister White had finished praying, she said, "I now feel free to go and anoint Sister Bourdeau." When she came into the room, I said, "I am healed;" but she said, "I think I had better anoint you according to James." This she did, and I dressed and went to the meeting, and heard Brother and Sister White talk for three hours on healthful living.

MRS. D. T. BOURDEAU.

1315 N. Charles St., Baltimore, Md.

### FIELD NOTES

ELDER D. P. GAEDE has baptized sixteen at Penville, S. Dak.

A FEW weeks ago Elder N. T. Sutton baptized five new believers at Rapid City, S. Dak.

ELDER A. V. OLSON reports the baptism of seven persons at Hamilton, Ontario. Thirteen are keeping the Sabbath in St. Thomas.

ON a recent Sabbath nine persons were baptized at Des Moines, Iowa. Elder J. C. Clemens reports the organization of a new church at Fort Dodge, with a membership of twenty-three.

NINE new members have been added to the church at Green Bay, Wis. A recent report from the Madison Sanitarium says: "A very impressive baptismal service was held a few weeks ago at Lake Monona. Fifteen young people were baptized, Elder H. H. Hicks officiating."

THE first of April Elder M. J. Allen began a series of meetings in Fort Wayne, Ind. On Sabbath, June 2, seventeen persons were baptized, and nineteen received into church fellowship. They plan a tent effort beginning in July. Seven persons have received baptism at Marion, Ind.

BROTHER J. H. THOMASON writes that at Tampico Alto, Vera Cruz, Mexico, is a company of thirty-two believers. Eleven have been added in the last month by baptism. The members are of good courage, anxious to do what they can to give the third angel's message and hasten the coming of their Lord.

AN isolated sister writes that during the last year she has given away quantities of our good literature, and as a result the wall of prejudice seems to be breaking down, and many of her neighbors are interested in the fulfilling prophecies, and are asking the meaning of present-day conditions.

As a direct result of a recent revival in the church at Jefferson, Tex., nineteen have been baptized and united with the church. The pastor, W. S. Lowry, reports the church in a growing condition, and by way of active missionary work its members are putting one hundred copies of the *Signs* into the homes of the people preparatory to their coming camp meeting.

THE following report comes from the Wabash Valley Sanitarium: "A patient who came to us from Illinois about two months ago was converted to God while here, and desired baptism. However, he was too ill to take part in this rite. His disease was incurable from a human standpoint; but he returned home trusting in the Lord. Now he writes us that he has been restored to health, and has organized a Sabbath school of twelve in his home town."

## Missionary Volunteer Department

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

### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

- July 29. Isaiah 24-26: God's terrible judgments: the earth restored.
- July 30. Isaiah 27-29: Divine care; Messiah; gospel blessings.
- July 31. Isaiah 30-33: Results of rebellion; blessings of Christ's kingdom.
- August 1. Isaiah 34-37: The day of vengeance; Sennacherib's invasion.
- August 2. Isaiah 38-40: Hezekiah's life lengthened; gospel blessings.
- August 3. Isaiah 41-44: The office of Christ; destruction of Babylon.
- August 4. Isaiah 45-48: Cyrus; judgments on Babylon.

### ISAIAH: HIS TIMES AND HIS MESSAGE

WHEN Isaiah began to prophesy, the kingdom of Israel, under Jeroboam II, was outwardly rich and prosperous, but inwardly, socially, politically, and morally corrupt. It soon went to pieces with a crash, and in 721 B. C. the people were conquered and deported by the Assyrians under King Shalmaneser III.

Isaiah lived under the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah. The reigns of Uzziah and Jotham were like the reign of Jeroboam II of Israel. It was an age of Oriental magnificence, show, and luxury; the poor were oppressed by the rich; the simplicity of the old religion was gone; public morality was relaxed. The boundaries of the kingdom were extended, but the old distinctive worship, which had made Judah great, was disappearing. Ahaz, who followed Jotham, was superstitious and cowardly. Religion reached its lowest ebb. Isaiah lifted his voice in vain against these evils. When the Assyrians threatened the northern kingdom, and the northern kingdom threatened Ahaz, he refused the counsel of Isaiah to keep still and trust God, but sought an alliance with the Assyrians, which brought about the destruction of Israel, and made Judah a vassal of Assyria. Hezekiah, who succeeded Ahaz, introduced reforms, and listened to Isaiah when the Assyrians again invaded Palestine. Sennacherib's army was destroyed by God before it came to Jerusalem. Manasseh, succeeding Hezekiah, undid his good work, and permitted the old evils to return.

"The great issues of the world's secular history were then being fought out by the mighty world powers, Assyria and Egypt." Jerusalem was a strong fortress on the road over which Assyria and Egypt had to pass; this city had been intrusted with the highest of hopes and the great religion of Jehovah. Her policy was to sit still, rely upon Jehovah, be pure, and let the storm of war pass by. This was the policy advocated by Isaiah, but Jerusalem rejected God, and was left to destruction and captivity.

#### Religious Ideas of the Book of Isaiah

"The kingship of Jehovah; the holy majesty of the one true God; the eternal validity of his law of righteousness; the certainty that his cause on earth is imperishable, and must triumph over all the wrath of man; that his word of grace cannot be without avail; and that the community of his grace is the one thing on earth that cannot be brought to naught."

#### The Messianic Outlook

In chapters 40-66, the prophet advances to a higher outlook. He sees an ideal King, who shall reign over both Jew and Gentile in peace and love. Lofly sentiments and high ideals are set forth with such breadth

and catholicity of view that we are amazed that they should have come from the pen of a Jew who lived in his people's most troublous times. Christ's work and characteristics as the ideal servant and king are true to life. So accurate are these pictures, that they seem to have been written by one who had actually seen the Master.—*H. T. Sell.*

THE MISSIONARY VOLUNTEER SOCIETY AND ITS RELATION TO THE CHURCH

"WHERE is the flock that was given thee, thy beautiful flock?" Jer. 13: 20.

"Are all the children in? The night is falling,  
And storm clouds gather in the thickening west;  
The lowing cattle seek a friendly shelter,  
The bird hies to her nest;  
The thunder crashes; wilder grows the tempest,  
And darkness settles o'er the fearful din.  
Come, shut the door, and gather round the hearthstone!  
Are all the children in?"

"The work that lies nearest our church members is to become interested in our youth."

"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!"

These are familiar quotations, and suggest in a very pertinent way the real object of the Missionary Volunteer Society and its relation to the church.

Our object is indicated in our name, Young People's Society of Missionary Volunteers. Society: Any number of persons associated together for a particular purpose. Missionary: One sent on a mission. Volunteer: One who offers his services willingly.

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." And to Timothy Paul wrote: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

It is painful to record that not all our children are gathered "round the hearthstone." The faithful shepherd in the parable left his ninety and nine that were within the fold, and spent long, weary hours in searching for the one lost sheep, never giving up until he had found it. Should we be less diligent?

Our youth are our greatest asset. Trained to active service, they will be the means in God's hands of carrying the last message to a lost world. They should be taught to

believe that there is no work more important than the work of God.

Our churches must arouse to the importance of cooperating with the young people who desire to obtain a training for service. Actual experience is necessary, but they must have guidance in the use of correct principles, and the inspiration of true ideals.

The adolescent period is the most trying period of life. It is the time of greatest physical, mental, and spiritual revolution that comes to a person. No longer a child of whom we may require obedience, yet lacking the judgment of an adult, this is the time when he most needs wise counsel and tactful guidance. In "The Desire of Ages," page 640, we read: "The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing."

Ninety per cent of all who ever become Christians are converted before reaching the age of twenty-two. The average age is sixteen years. From the very moment that any one gives himself to Christ, he should begin to work for somebody else. Time may be too short for all to prepare by a long course of study for the work of carrying the message; but all may have a part in doing something for lost humanity.

It is the very nature of young people to do something,—to have a share in what is being done. If they do not find a field of activity suited to their ability in the church, they will find it elsewhere. Responsibility develops character, and they will grow into useful workers if given a chance.

Every society should be a training school where the youth are receiving lessons in service which will fit them to respond quickly to the call of the Master.

Our Missionary Volunteer Societies have made our young people more active in missionary work, and in many instances have aroused sleeping churches to action. Young people largely are doing the work of the world today. Our own young people are taking up responsibilities in our work.

Another great responsibility resting upon the church regards the awakening of the social instinct. Young people want really "good times," and we shall not have done our whole duty until we have satisfied this desire so that they need not go to the world for social enjoyment. In this respect many of our churches have been sadly negligent. Many parents have come into the truth after they have reached mature years, and do not realize what it means to be denied many of the social privileges usually accorded to young people. The church should be made the social center. A reading circle in which the Reading Course books and our denominational literature may be read, classes to prepare for the Standard of Attainment, singing classes, evenings devoted to Bible games and other helpful entertainment, have

been used to advantage in many places. Let all be young and mingle socially with the young people. It will be a help to parents as well as young people. We can best save the world by saving our own young people first.

"Are all the children in? The night is falling,  
When gilded sin doth walk about the street.  
Oh, 'at the last it biteth like a serpent!' Poisoned are stolen sweets.  
O mother, guard the feet of inexperience, Too prone to wander in the paths of sin.  
Come, shut the door of love against temptation!  
Are all the children in?"

"Are all the children in? The night is falling;  
The night of death is hastening on apace;  
The Lord is calling, 'Enter thou thy chamber,  
And tarry there a space.'  
And when he comes, the King in all his glory,  
Who died the shameful death our souls to win,  
O may the gates of heaven shut about us  
With all the children in."

ELIZA WARNER.

MISSIONARY VOLUNTEER SUMMARY

THIS quarterly summary of the work of our Missionary Volunteer Societies in all the world marks an advance over the previous quarter's report in most of the items, especially in subscriptions taken for our periodicals, and in books and tracts distributed. All our people will be glad to see this evidence of greater activity on the part of our youth. The report indicates that our Junior Missionary Volunteers have been more active, too; for the figures under "Bouquets Given" and "Scripture Cards Given" are much larger than before.

M. E. KERN.

A NEW Missionary Volunteer Society, with a membership of twenty-five, has been organized among the East Side young people, Detroit, Mich.

CHEER UP!

I'LL sing you a lay ere I wing on my way,  
Cheer up! Cheer up! Cheer up!  
Whenever you're blue, find something to do  
For somebody else who is sadder than you.  
Cheer up! Cheer up! Cheer up!

— Selected.

Summary of Missionary Volunteer Work of the General Conference for Quarter Ending September 30, 1916

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North American Div.	539	10199	313	8040	3606	20967	4239	5179	50868	112258	13434	5175	10969	82385	21619	9217	2894	6020	1333	320	\$4657.85	\$1530.57	487
Asiatic Division																							
Australasian Union	127	3353	571	2021	928	6780	791	168	22032	25796	470	1063	50	3138	10846	401	---	---	652	24	1465.89	283.70	46
Japan	9	185	---	369	257	1333	921	19	956	973	10	34	1535	9169	79	92	---	---	462	4	---	8.03	3
Malaysian Mission	1	81	---	23	---	99	53	101	553	284	331	15	21	1009	48	101	---	---	3	---	---	---	7
European Division																							
British Union	28	444	---	328	---	362	86	---	6517	1948	90	129	---	9353	1697	---	---	---	12	58	---	---	---
South African Union	17	263	10	330	122	663	443	40	725	1741	242	77	169	1383	499	284	22	208	30	3	18.91	7.64	5
West Indian Union	26	614	---	375	239	1526	619	32	1033	1718	915	369	745	1787	1709	1176	319	181	125	5	20.37	30.93	86
Northern Latin American Missions																							
Haitien Mission	2	24	---	77	52	207	233	4	6	92	33	32	19	102	39	336	---	---	41	---	---	---	20
Porto Rican Mission	3	57	---	196	197	1030	540	10	14	864	35	42	89	430	294	227	26	282	52	6	22.94	11.15	---
Totals.	752	15170	834	11759	5401	32967	7975	5553	82704	145674	15610	6936	13597	108756	36330	11834	3261	6691	2710	420	\$6185.96	\$1872.02	647

M. E. KERN, Secretary of M. V. Dept. of the General Conference.

## Religious Liberty Department

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

### THE PURITANS AND THE QUAKERS

PERHAPS the most troublesome "heretical" sect in Massachusetts was the Friends, or as commonly known, the Quakers. Their first mention in Massachusetts records occurred in 1656 when in May a recommendation of the court set apart "the eleventh of June next" to "be kept as a day of public humiliation, to seek the face of God in behalf of our native country, in reference to the abounding errors, especially those of the Ranters and Quakers," etc.

"This," says Mr. Hollowell, "is the first reference to the Friends found in the printed official records. When it was made, Plymouth Colony had been settled thirty-five years, and the Massachusetts Bay Colony a quarter of a century. Roger Williams, who, with all his shortcomings, is fairly ranked with the apostles of liberty, had been driven into exile. Mrs. Ann Hutchinson had been suppressed and banished. Sir Henry Vane had returned to England discouraged and disheartened. Coddington, one of the founders, and afterward a Quaker, had taken refuge in Rhode Island, where he enjoyed the liberty of conscience denied him here. Winthrop had died lamenting the part he had played in persecuting heresy. Sir Richard Saltonstall, another founder, had addressed his famous letter, from England, to his old friends, in which he deplored their 'tyranny and persecution,' and besought them 'not to practice those courses in a wilderness which you went so far to prevent.'"—*The Quaker Invasion of Massachusetts*, pp. 32, 33.

Our author adds that this "good advice was not taken." "John Endicott was governor, and John Norton the leading minister of the Massachusetts Colony, when the first two Quaker visitors arrived, and the policy of repression found in them the sternest of supporters."—*Id.*, pp. 33, 34.

In the record that follows the statement just quoted we find strong evidence that supposed safeguards of liberty of conscience are of little value if they do not represent the real sentiment of the magistrates. Mr. Hollowell's account continues:

"Ann Austin and Mary Fisher came here in a vessel, in July of 1656. The laws referring to Quakers had not yet been enacted, and there was no law, human or divine, to prohibit their coming here or bringing their books with them. On the contrary, the 'Body of the Liberties,' enacted in 1641, was a guaranty of ample protection by the authorities if they were disturbed or molested. The prefatory declaration reads: 'We do therefore, this day, religiously and unanimously, decree and confirm these following rights, liberties, and privileges, concerning our churches and civil state, to be respectively, impartially, and inviolably enjoyed and observed throughout our jurisdiction forever.' The first and second declarations are as follows:

"First. No man's life shall be taken away, no man's honor or good name shall be stained, no man's person shall be arrested, restrained, banished, dismembered, nor any ways punished; no man shall be deprived of his wife or children, no man's goods or estate shall be taken away from him, nor any way endangered under color of law or countenance of authority, unless it be by virtue or equity of some express law of the country warranting the same, established by a General Court and sufficiently published, or in case of the defect of a law in any particular case, by the Word of God. And in capital cases, or in cases concerning dismembering or banish-

ment, according to that Word to be judged by the General Court. . . .

"Second. Every person within this jurisdiction, whether inhabitant or foreigner, shall enjoy the same justice and law that is general for the plantation, which we constitute and execute one toward another, without partiality or delay."

"In the face of this statute, Endicott being out of town, the deputy governor, Richard Bellingham, sent officers aboard the ship, who searched the baggage of these two passengers, and seized their books, which, by order of the authorities, were burned by the common executioner. The women were committed to prison, where they were confined for five weeks, when they were sent back to Barbados, the master of the ship being bound in one hundred pounds to take them there, and ordered not to suffer any to speak with them after they were put on board. It seems that while in gaol they used their own beds, which were brought out of the ship; these and their Bibles the gaoler confiscated to satisfy his fees. During their imprisonment no one was allowed to visit or to speak with them, and a board was nailed up before the window so that none might see them; they were denied all writing material, and no lights were permitted at night. They were so ill fed, or so starved rather, that Nicholas Upsall, a church member and freeman since 1631, bribed the gaoler with five shillings a week for the privilege of sending them provisions. Prior to this humane deed, he, or some other person whose heart had been touched by their sufferings,—it was probably Upsall,—had in vain offered to pay the five pounds' penalty if permitted to visit the prisoners.

"As is usual with official despots, Bellingham made some show of legal procedure when this severe treatment was ordered. The council was convened, and a declaration issued, wherein it was said that 'there are several laws long since made and published in this jurisdiction bearing testimony against heretics and erroneous persons,' and that Ann Austin and Mary Fisher 'upon examination are found not only to be transgressors of the former laws, but to hold very dangerous, heretical, and blasphemous opinions; and they do also acknowledge that they came here purposely to propagate their said errors and heresies, bringing with them and spreading here sundry books, wherein are contained most corrupt, heretical, and blasphemous doctrines contrary to the truth of the gospel here professed amongst us. The council, therefore, tendering the preservation of the peace and truth enjoyed and professed among the churches of Christ in this country, do hereby order,' etc.

"What very dangerous, heretical, and blasphemous opinions the prisoners held, we are left to surmise. Quaker authorities, however, furnish us a clew. They relate that one of the women said 'thee' to Bellingham, whereupon he said 'he needed no more; now he knew they were Quakers.' That little magic word was sufficient for the chief inquisitor. We are assured by one who should be excellent authority, that the people of Massachusetts were well informed as to the spirit and actings of the Quakers and were on the watch for them. At last they had arrived. These two women, it was clear, were Quakers, and therefore they were heretics and blasphemers. It is to be observed that without any knowledge whatever of their opinions, their arrest was predetermined, and they were imprisoned before they had spoken a word. They were not accused of crime, or misdemeanor, or with the utterance of heresy. They were arrested, restrained, and finally banished, solely because they were Quakers, and had intended to disseminate their opinions, if allowed to remain here. The magistrates proceeded under color of law, it is true, but none the less in violation of the fundamental law of the colony."—*The Quaker Invasion of Massachusetts*, pp. 34-38.

This was simply the beginning of a story of persecution that makes American ears tingle and Christian hearts grow sick, for

worse than banishment was in store for some of the Quakers, a sect then everywhere spoken against, but in our day highly respected for their sterling worth as Christians and as citizens. C. P. BOLLMAN.

## Home Missionary Department

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

### THE PROMISE OF THE HOLY SPIRIT

"BEHOLD, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. This promise was made to the disciples by Christ just before he ascended to heaven. What was the power to enable them to do? "He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

This promise of the Holy Spirit is closely connected with soul-winning service. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20: 21, 22. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

The one great purpose of Christ's life was the salvation of souls. He was wholly unselfish, and came into this world to serve and to save. Neither slights nor insults affected him, for there was no self in him to be reached by them. He cared nothing for reputation, comfort, popularity, money, or life, but was filled with an irrepressible longing to lead souls into the light of his Father's love.

As he was, his followers were to be. This was his legacy to them. They had not been so in the past. While they had in a degree shared his labors for the lost, it was in no whole-hearted manner. There was still much of self in them, but that was to be changed. Their tarrying was not to be merely a time when they would put away from among them all differences, but one when their Master's burden for souls would take possession of their hearts. Only one incident connected with those ten days of waiting is recorded, but it shows that their minds were dwelling on their mission. Therefore they appointed Matthias to make up the number of those who should from personal knowledge bear witness to the saving power of Jesus.

The after-lives of these disciples show that they did share in their Lord's unselfish burden for souls, for we read of no more self-seeking, but of earnest, self-sacrificing labors.

We have come to the time when another endowment of power is due, an endowment that will be even greater than that given in the early days, and we sometimes wonder why we do not see it given. May it not be possible that one of the reasons, perhaps the chief reason, why the Holy Spirit is not fully given is because we do not have that burden for souls that would prepare us for the gift? The Holy Spirit is given for service, that God may use us as channels to reach souls. Can we for a moment believe that the Holy Spirit would have come upon the disciples had they been planning to take life easy in their homes? They were all ready to go, waiting eagerly for the promised power, and as soon as it fell upon them, they hastened out among the people, to give the message of salvation.

What we need is that intense burden for souls that will drive all thought of self out of our hearts. Are we taking offense at

things our friends and neighbors do against us, or do not do for us? Then we are thinking more of self than we are of the souls of others. When our one object is to help others to have a saving knowledge of the love of God, the Holy Spirit will speedily be poured out upon us, and then the work will be quickly finished.

EDITH M. GRAHAM.

## Educational Department

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

### SCHOOL CLOSING IN YEN-CHENG, HONAN, CHINA

OWING to the shortage of funds, it was necessary to close our school ten days earlier than we had planned, and the probabilities are that after wheat harvest two of our outstation schools will be closed until fall. We have never before, that I am aware of, been so short of funds in Honan, so this has been a new experience for some of us. Surely God has a lesson in this for his church here.

#### Sixteen Students Out for Scholarships

A few days before school was closed, Brother C. H. Davis started a colporteurs' class for our advanced boys, who were desirous of earning money for their next year's schooling. It was an encouragement to us to see their enthusiasm in taking up this work. Sixteen took the regular drills, and five other lads were volunteers for the work, but we felt that they were too young, and advised them to wait another year. Most of the sixteen are now on their way to their territory, but some are having to wait a few days, as we have no money in hand with which to advance their traveling expenses. Eight are to work with Dr. Selmon's health book, and the others go out with the monthly *Signs of the Times*. We hope to be able later to furnish a good report of the success of these boys in their undertaking.

"Asa cried unto Jehovah his God, and said, Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee." 2 Chron. 14: 11. This is our prayer for them, as we feel they are going out to fight against a multitude as verily as did God's people of old.

We are facing famine in the province. No rain to speak of has fallen since last October, and the wheat crop is largely a failure. It is so dry now that unless rains come soon there is no hope for the fall crops.

#### Twenty-six Baptized

Another very important feature of our school closing was the afternoon service the last Sabbath, when fourteen students were baptized. This speaks well for the spirit which prevailed in the school the last year. Our teachers have certainly been blessed of the Lord in their work, for out of an enrolment of ninety-eight, twenty-six students were baptized. The school, however, takes but partial credit for this bounteous harvest, giving due credit to the workers at the outstations who have provided us with the students. We realize that our school here is made possible only as a result of the evangelistic efforts in the field. We have been promised Brother and Sister Conger to look after this important line of work next year. They will find an interesting body of young people to work with, and I am sure a hearty welcome awaits them.

O. J. GIBSON.

## Medical Missionary Department

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

### PROSPERITY OF THE WABASH VALLEY SANITARIUM

It was my privilege recently to visit the Wabash Valley Sanitarium, and I was very much pleased to see the evidences of God's prospering hand attending the work there.

About six months ago I visited this institution, at the time Dr. W. C. Duncombe became its medical superintendent, and found the brethren then very much discouraged, not only over the medical outlook, but because the financial outlook seemed equally serious. Since that time—during the past six months—one half of the indebtedness on the institution has been paid, many improvements have been made, and the institution has undergone numerous repairs. The treatment-rooms have been completely remodeled, and with the addition of much new equipment, are perhaps as modern as those found in most of our institutions. Dr. Duncombe has installed quite an extensive electrotherapeutic outfit, including some apparatus I had not previously seen in other institutions.

I was particularly pleased with the spirit of the workers in the institution. They have all been very much pressed with the heavy patronage which the sanitarium is now enjoying. At the time I visited the institution, every room was occupied, sometimes two patients in one room, and beds had been placed in the hall. But even under the strain of heavy work, there was a manifest spirit of coöperation and a united interest in seeing the work prosper.

Recently there has been considerable surgical work done. Dr. Duncombe enjoys the fullest confidence of his patients, and also of the family of workers in the institution. We were very much pleased to note the thoroughness with which each patient is examined, and that an accurate diagnosis is regarded as a chief essential. The chief problem before the institution is that of finding sufficient room to care for the patients. A twenty-room addition is contemplated, and from present evidence could be filled with patients within a very few months.

The Wabash Valley Sanitarium has a delightful situation and a very promising future. At the rear of the building is a wooded elevation with a ravine on each side. The sanitarium is making a rustic trail through this delightful grove, which is one of the many attractions of this well-selected site. On the top of the elevation is a cliff house, which serves as a rest station for patients. From here a very beautiful view of the landscape can be obtained.

The institution has a strong training school faculty, and is planning to give very thorough work in the nurses' training course.

The Wabash Valley Sanitarium will soon be numbered among our largest and most thriving institutions if the present prosperity continues and the next six months witness as many changes for the better as we noticed on our recent visit there.

H. W. MILLER.

### THE LOOM OF LIFE

It is a solemn thought that every one of us carries about with him a mystical loom, and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it, as the spider does its web, out of its own entrails, if I might say so. We weave it, and we

dye it, and we cut it, and we stitch it, and we put it on and wear it; and it sticks to us.

Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious, solemn thing we call character, moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct, which, like the Nile delta, gradually rises solid and firm above the parent river, and confines its flow. — Alexander MacLaren.

LAST year was the banner year for the St. Helena (Cal.) Sanitarium. Experience leads us to expect a light patronage in the fall and winter; but December, 1916, brought us a heavier patronage than last June. The average number of patients during the first quarter of 1917 was two and one-half times what it was during the same period in 1915.

## Publishing Department

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

### NOTES BY THE WAY—NO. 9

MARCH 18 we left Hongkong by steamer for Swatow, arriving at our destination the next morning. Brother J. P. Anderson is in charge of the Swatow field. At the time of our visit Mrs. Anderson had not returned from her furlough in the States, but we found Brother Anderson a man "given to hospitality," and our company of six were royally entertained at his home.

From Swatow we made a trip up the river about thirty miles to Ang Swatow, where a general meeting had been appointed for the native believers. About two hundred Chinese brethren and sisters attended this meeting. Here we were entertained by the Chinese brethren, and ate Chinese food in Chinese fashion, with chopsticks.

At this meeting we met Brother T. K. Ang, the leading Chinese evangelist in the Swatow field. Brother Anderson told us an interesting story of how Brother Ang accepted the truth. Several years ago, when Brother G. F. Jones was laboring in Singapore, he sent a young Chinese brother to Amoy to learn the Amoyese language so that he might work among the many Amoyese in the Malaysian field. In Amoy this young man studied the language in a Christian college, and while he studied, he talked the truth to his teachers and fellow students, until Evangelist N. P. Keh, one of the teachers in the college, said he would straighten out the young man's theology. But when he undertook the task, Evangelist Keh found that his own theology was crooked, and he soon accepted the truth. As a result of this, the college board dismissed him. Another Christian college in Swatow, hearing that Brother Keh had been dismissed because he had been baptized, sent for him to come and teach in their college. He accepted the invitation, and soon many of the students there became interested in the truth. This resulted in Brother Keh's being discharged again.

Before leaving Swatow he decided to call on Mr. Ang, who was a mandarin and a military inspector over several districts. From what he had heard, he thought Mr. Ang would be glad to listen to the truth; but much to his disappointment, Mr. Ang would not listen. So Brother Keh had to leave him, but as he went out he left a Sabbath tract on the table. On the way to the station he told Mr. Ang's son, who accompanied him, that his father was a hopeless case. When the father heard this, he was greatly annoyed, and a little later

he promised the Christians in that vicinity that he would root out the Adventist heresy that had come in among them. In order to do this he decided that he would first read and refute the teachings of the tract which Brother Keh had left on his table. But as he read it, he found it gave Bible proof for all it stated. This perplexed him, and he wrote to several of the leading missionaries in south China, asking them to send him arguments with which to refute the Adventist heresy. But not one of them replied to his letter. As he studied further, he became convinced of the truth, and soon accepted it. So in every mission field we find illustrations of the good work which our literature is doing in bringing people into the truth.

On our trip to and from this meeting, we had our first experience traveling on a Chinese house-boat. As the mission station of Ang Swatow is near a small stream which empties into the large river where the steamers pass from Swatow, our missionaries have provided themselves with a house-boat for these trips. We left the mission station after the evening service. There was just room inside the house-boat to spread our blankets, and seven of us—Elder and Mrs. Knox, Professor and Mrs. Griggs, Brethren B. L. and J. P. Anderson, and myself—lay down in a row to spend the night, and had a fine sleep. As we had plenty of time, we simply floated down, reaching the river in time to take the large steamer at seven o'clock the next morning.

Leaving Swatow in the evening of March 23, we reached Amoy at noon the next day. At the time of our visit, Elder B. L. Anderson, the superintendent of the South China Mission, also Elder W. C. Hankins and Brother Floyd Bates, were living at that place. Elder Hankins is superintendent of the Amoy field, and Brother Bates is in charge of the boys' school. We spent Sabbath and Sunday at Amoy, where we had several meetings with the native brethren.

From Amoy we traveled by steamer to Fuchau. Here our brethren have the largest school in south China, with an enrolment of two hundred and seventy-four boys. There is also a church membership at this place of two hundred. It was interesting to hear them tell how they secured an old temple with its adjoining grounds, which has now been converted into a neat Seventh-day Adventist chapel with a seating capacity of about eight hundred people. This was the most commodious chapel we had seen on our trip. Brother and Sister C. C. Morris are in charge of the school work here. They are making good progress in learning the native language. Here at Fuchau the first interest among the people was awakened by our literature.

March 29 we took the steamer "Hsinchi" for Shanghai, where, after three days of fine sailing, we arrived April 1, the very date on which we had planned to arrive. This finished the schedule of meetings planned for India, Malaysia, and south China before we left the States. After arriving at Colombo, our party traveled on ten different ocean steamers and seven river steamers to meet our appointments, covering the time from December 15 to April 1. In all this trip we did not miss a single appointment, nor was any meeting delayed to accommodate us. We feel that the Lord especially blessed us in making connections so that we could arrive at every place on time, and at some places ahead of time.

N. Z. Town.

## A VISIT TO FLORIDA

It was a pleasure to visit Florida for the first time, and join with the brethren of that conference in a colporteurs' institute, June 1-10.

Daytona, where the institute was held, is one of Florida's most beautiful towns, and is situated on the east coast. While the weather was much warmer than in the North, it was not so uncomfortable as I

had expected to find it. The continuous cool breeze from the ocean, and the fact that we could wear our cool palm-beach suits, more than compensated for the hot sun that poured its rays straight down upon us every day; for although it was Florida's wet season, no rain fell while I was there till I boarded the train at Orlando for the North.

A goodly number of colporteurs met at eight o'clock each morning in the little church building, where they were in almost constant session for ten days, engaging earnestly and enthusiastically in the study. Most of them were attending their first institute, and some had been in the message but a short time.

Elder W. H. Heckman, the president of the conference, was present from the first till the last day, and Elder W. H. Branson, the president of the Union, joined us the last few days. The presence of these brethren, and the help they rendered, added greatly to the efficiency and strength of the institute. The first hour of the day was devoted to Bible study and devotional meeting, and the evening services to preaching, the burden of which was carried by Elders Branson and Heckman; while the burden of the general instruction and class drill was left to D. W. Dillen, the Union field secretary, to Brother J. W. Siler, the local field secretary, and to the writer.

There was an excellent spirit manifested from the first. The Holy Spirit came very near, and all our hearts were greatly strengthened in the Lord and in his work. As we studied and sought God together, the importance of the colporteur work and the place the Lord intends it to occupy in the closing message, seemed to loom up in a new light before us.

At these institutes one cannot but be impressed with the thought of how the Lord is calling workers into his cause from almost every walk of life. Here was a preacher from another denomination who had lately come to the knowledge of the truth. Another was a life insurance agent, and another was formerly a United States soldier, another a foreman in a lumber mill, and still another had been engaged as freight solicitor for various railroads. All had abandoned their former business and were giving their lives to the sale and distribution of Seventh-day Adventist literature, with the one hope of hastening the message they had learned to love.

At the request of Elder Heckman, I went with him to Orlando, where I spent one evening and part of a day visiting the headquarters of the conference, also the Orlando Sanitarium, and was very favorably impressed with their location. An excellent work is being done by the institution, which is very favorably situated, especially for winter work, as at that season of year large numbers of tourists from the North make their home in Orlando and the surrounding country.

W. W. EASTMAN.

WHILE excavating for a new building in Washington, D. C., recently, workmen discovered a tunnel, made of brick, 100 feet long and about 22 feet in circumference. The current theory is that the passageway was used either by Union forces in the Civil War or by the British in the War of 1812.

MORE than a million women in Great Britain are now doing work formerly done by men in shops and factories, commercial houses, hotels, the different professions, on farms, etc. They have also taken the places of men in a number of church offices. The new order of things is destined to have important and far-reaching consequences; class distinctions are disappearing as a result.

"THERE is a vast difference between knowing about God and knowing God."

## OBITUARIES

**Evenson.**—Clyde Edwin Evenson was born at Iona, Minn., Sept. 8, 1892, and died at Sarles, N. Dak., June 8, 1917. He is survived by a father, mother, three sisters, three brothers, and many friends. Words of comfort were spoken by the writer. R. T. Nash.

**Humphries.**—Thomas E. Humphries was born Dec. 12, 1887, and died at the home of his parents, in Brockwayville, Pa., June 18, 1917. He was an earnest believer in the third angel's message, and died hoping for a part in the first resurrection.

**Cotton.**—Marguerite Mae, daughter of Elder and Mrs. A. V. Cotton, of Detroit, Mich., fell asleep June 15, 1917, aged nearly three years. She was born in Melrose, Mass. The sorrowing parents and three brothers and sisters are comforted by that blessed hope soon to be realized. A. J. Clark.

**Ross.**—Isaac Palmer Ross was born in Indiana in 1837, and died in Del Mar, Cal., June 17, 1917. He is survived by his wife and five children. For forty years Brother Ross was a member of the Seventh-day Adventist church, and possessed to a marked degree the useful gift of "help." W. M. Healey.

**Metz.**—Benjamin Thomas Metz was born Feb. 7, 1844, and died in Lafayette, Colo., June 11, 1917. He had accepted the third angel's message, although he had not yet united with the church when called by death. His loss is mourned by his wife, four sons, and three daughters. G. W. Anglebarger.

**Babcock.**—Charlotte A. Babcock was born April 2, 1846, in Dansville, N. Y., and died April 28, 1917, in Denver, Colo. She accepted present truth in 1878, and was a member of the First Seventh-day Adventist church of Denver for about forty years. Faithful to the end of life, she sleeps in hope. Her husband, four sons, and three daughters mourn. G. W. Anglebarger.

**Whitsell.**—Martha Whitsell was born near Pierce City, Mo., Jan. 10, 1877, and died at her home, near Darby, Mont., June 20, 1917. For sixteen years she was an earnest, consistent Christian. Her faith in the promises of God was strong, and in death she was triumphant. She is survived by her husband and five children, her parents, also brothers and one sister. J. C. Foster.

**Margerson.**—Ann Eliza Austin was born in Genesee County, New York, June 18, 1834, and fell asleep at her home, in Bay City, Mich., May 16, 1917. She was married to Ellis Margerson in 1867, and with her husband accepted present truth in 1874, under the labors of Elder J. O. Corliss. She was a faithful servant of the Lord until called to rest, and sleeps in hope. L. E. Wellman.

**Smith.**—William H. Smith was born in Scotland, and died in San Pedro, Cal., June 5, 1917, aged 84 years. He is survived by a wife, one son, and one daughter. Some four years ago Brother Smith united with the Seventh-day Adventist church at San Pedro, and his strong Christian character was manifested in his last prayer and testimony in a Sabbath meeting just before he died. We are sure he rests in hope. C. F. Marvin.

**Gregg.**—Frank Albert Gregg was born at Vicksburg, Mich., Sept. 20, 1860, and died at his home, near Charlotte, Mich., June 26, 1917. He was married to Elizabeth Stanton, of Meridian, Mich., and to them was born one son. Our brother was converted at an early age, and later became a faithful member of the Seventh-day Adventist church. Besides his wife and son, he is survived by an adopted daughter, one sister, and two brothers, but they sorrow in hope. R. J. Nethery.

**Bisbee.**—Christena Beierle was born in Württemberg, Germany, July 12, 1839. She came to America with her parents when six years of age, and thirteen years later was married to Almon Bisbee, at Cleveland, Ohio. In 1864 they moved to Michigan, and there accepted the third angel's message under the labors of Elders Van Horn and Frisbee. She was a faithful member of the church at St. Louis, Mich., when called by death, Dec. 29, 1916. She is survived by five daughters, all in the faith. A. V. Morrison.

**Miller.**—Sabina Jones was born June 7, 1847. She became a believer in the third angel's message through the labors of Elders Joseph Bates and J. H. Waggoner, and at the age of eleven years united with the church at Burlington, Mich. In 1888 Brother and Sister Miller connected with the work at Jackson, Mich., and three years later they took charge of the training school in Grand Rapids. From 1895-97 she was on the faculty of Battle Creek College. Her faith in God was firm to the end, and she fell asleep in Jesus, June 24, 1917. Her aged husband and two sons mourn. Wm. Guthrie.

**Cummings.**—Mrs. Ida L. Cummings was born at Wautoma, Wis., July 12, 1853. Aug. 17, 1870, she was married to George Abbott, of Almond, Wis. To them were born four children. She was left a widow in 1898, and in 1901 was married to Albion Cummings, of Milburn, Nebr. The following year they went to Wisconsin, uniting with the Seventh-day Adventist church at Moon. Later they moved to Formosa, Fla., and for six years were connected with the Florida Sanitarium, at Orlando. In May of the present year they came to Reading, Pa., and there she fell asleep in Jesus on the fifteenth of May. She is survived by a devoted husband, one son, and two daughters.  
Lee Sufficool.

(Lake Union Herald and Field Tidings please copy)

**Spencer.**—Myrtle A. Morrison-Spencer was born Aug. 27, 1872, at Milo, Iowa. She was the oldest daughter of Elder and Mrs. J. H. Morrison, and one of a family of seven children, five of whom are now sleeping. In 1892 she was married, and one son was born to her. At the age of twenty-two she was baptized and united with the Seventh-day Adventist church at College View, Nebr. For years she lived a Christian life, but adverse circumstances and worldly environments led her away from these brighter experiences. During the last few years, however, as failing health gave her time for meditation, she drew nearer to God. Last winter, as she suffered intensely, prayer was offered for her relief, and the answer came almost instantly. From that time she often spoke of her desire to do the will of God. Her death occurred at the home of her parents, in College View, Nebr., June 23, 1917. She is survived by her son, an aged father and mother, one brother, and one sister.

R. A. Underwood.

## 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, Clarksburg ----- Aug. 30 to Sept. 9

#### Eastern Canadian Union Conference

Newfoundland, St. Johns ----- Aug. 22-27  
Maritime, Oxford, Nova Scotia ----- Sept. 3-9

#### Lake Union Conference

North Michigan, Cadillac ----- 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

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

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

### 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.

### KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference, at Hutchinson, Kans., Aug. 23 to Sept. 2, 1917, to elect a board of trustees, and to transact such other business as may be deemed necessary. The first meeting will be held at 3 P. M., Monday, August 27. All accredited delegates to the conference are delegates to the association.

M. Lukens, Pres.  
R. L. Stokes, Sec.

### KANSAS CONFERENCE

The annual session of the Kansas Conference of Seventh-day Adventists will be held in connection with the camp meeting at Hutchinson, Kans., Aug. 23 to Sept. 2, 1917. At this meeting, officers will be elected and other business transacted. The first meeting will be held at 10 A. M., Friday, August 24. Each church is entitled to one delegate for its organization, and to one for each fifteen members. A full delegation is desired from all our churches.

M. Lukens, Pres.  
F. I. Mohr, Sec.

### KANSAS SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION

The thirty-eighth annual session of the Kansas Seventh-day Adventist Conference Association will be held in connection with the conference and camp meeting, at Hutchinson, Kans. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may come before the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 28, 1917. Delegates to the conference are also delegates to the association.

M. Lukens, Pres.  
F. I. Mohr, Sec.

### SEVENTH-DAY ADVENTIST ASSOCIATION OF EAST KANSAS

The annual session of the Seventh-day Adventist Association of East Kansas will be held at Hutchinson, Kans. Officers and a board of trustees will be elected, and such other business transacted as may come before the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 28, 1917.

M. Lukens, Pres.  
F. I. Mohr, Sec.

### WEST KANSAS SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION

The annual session of the West Kansas Seventh-day Adventist Conference Association will be held at Hutchinson, Kans. Officers and a board of trustees will be elected, and such other business transacted as may come before the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 28, 1917.

M. Lukens, Pres.  
F. I. Mohr, Sec.

### PARADISE VALLEY SANITARIUM TRAINING SCHOOL FOR NURSES

The Paradise Valley Sanitarium Training School for Nurses offers opportunity for ten young men and women to secure a nurse's training. Classes begin the first of August. Send for application blank and calendar. Only those of Christian integrity admitted. Address Superintendent of Nurses, Paradise Valley Sanitarium, National City, Cal.

### THE MISSOURI CONFERENCE

The eleventh annual session of the Missouri Conference of Seventh-day Adventists will be held at Sedalia, Mo., in connection with the annual camp meeting, for the purpose of electing the officers for the coming term, and for the consideration of such other business as may come before the conference.

Each local church is entitled to one delegate for the organization, and to one for every fifteen members or fractional majority. Let all delegates be on the ground Thursday, ready for the first meeting, which will be held at 9 A. M., Friday, August 10, 1917.

D. U. Hale, Pres.  
Alice Guthrie, Sec.

### SOUTH MISSOURI CONFERENCE ASSOCIATION

Notice is hereby given that the South Missouri Conference Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the camp meeting at Sedalia, Mo., Aug. 9-19, 1917. The first meeting of the association is called for 10 A. M., August 13.

D. U. Hale, Pres.  
F. R. Isaac, Sec.

### NORTH MISSOURI CONFERENCE ASSOCIATION

The eleventh annual session of the North Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp meeting at Sedalia, Mo., Aug. 9-19, 1917. The first legal meeting of the association will be called at 10 A. M., August 13.

D. U. Hale, Pres.  
F. R. Isaac, Sec.

### MISSOURI CONFERENCE ASSOCIATION

The annual session of the Missouri Conference Association of Seventh-day Adventists, a legal corporation, will be held in connection with the camp meeting at Sedalia, Mo., Aug. 9-19, 1917. At this meeting officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 10 A. M., August 13.

D. U. Hale, Pres.  
F. R. Isaac, Sec.

### BIBLE PICTURE CARDS

The notice, "Bible Picture Cards Free," which appeared in the Review of June 28, has resulted in so many requests that our stock of these old cards is entirely exhausted. As a result, we are unable to fill all requests which have come to us. When more cards accumulate, we will fill orders which we cannot fill now. To others we would say, Please do not send stamps for these cards unless you see another statement in the Review.

### ADDRESSES WANTED

Information concerning the whereabouts of Mrs. Thelma Manier, a member of the church in Sarasota, Fla., is desired by Rita O. Walker, the clerk, whose address is Sarasota, Fla.

The present address of the following-named persons is desired by Eva Winter, 1113 Twenty-sixth Ave., N. E., Minneapolis, Minn., clerk of the church at that place: Mrs. Edna Dodd, Andrew Melhus, George Melhus, S. D. Campbell, Della and Susie Campbell, Nellie Brackey, Helen Blaisdell, Hazel F. Vineyard, Sarah Christopherson, Elsie Church, Agnes Mattson, Mrs. Jenkins, Ella Hall Hanson, Hannah Hogarth, Esther Anderson, Lulu Prescott.

### 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.

L. N. Nivison, 1114 Canal St., Three Rivers, Mich.

### 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.

Sister S. T. Belden, who has spent many years of faithful service in mission work on Norfolk Island, suffered a severe accident some weeks ago, receiving in consequence a broken arm and other serious injuries. She asks prayer that the Lord may strengthen her even at the advanced age of eighty-six years, so that she may go on with the work which she loves so much, visiting and distributing our literature among her neighbors and friends. Let us remember her in prayer in her lonely island home.

A sister on one of the islands desires prayer for her only daughter, who has married outside of the truth, that the Lord may lead her and her husband to an acknowledgment of God's claims in their lives.



WASHINGTON, D. C., JULY 26, 1917

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THE recent voyage attempted by our brethren of Pitcairn Island with their little boat "Messenger" proved successful, inasmuch as after a stormy passage they safely reached Tahiti. For several days they were in the power of a tropical hurricane, and were blown some three hundred miles out of their course. After seeking the Lord's guidance, they wrote on slips three propositions as to what they should do. The captain drew the one, "Go on to Tahiti." This they did, with a favoring wind all the way. A picture of their little boat, which was built on Pitcairn, will appear soon in the REVIEW.

In a letter written July 8, from Monterey, Mexico, Elder G. W. Caviness tells of his visit to the church at that place. He says:

"I found the church here in good condition. They are really a nice, clean set. I wish you could see them. They raised in tithes and Sabbath school offerings more than one hundred dollars last quarter. Knowing how difficult times are, I think that is very good for native Mexicans. We held two meetings yesterday, besides the Sabbath school. I spoke both times. Elder Leland will stay with them. I do not anticipate any trouble about preaching in Mexico."

We pray that this expectation may prove true, and that soon our work in Mexico may be fully resumed by the return of our American workers.

THE time we spent at the camp meeting in the West Pennsylvania Conference was a season of spiritual refreshing. We found about three hundred believers encamped on the ground, evidently for one purpose,—to seek a closer connection with God. In the consecration service Sabbath a number confessed their sins and dedicated their lives anew to God, seeking a fuller consecration to his service. The willingness of the believers to do service for the Lord was expressed the following Monday, when, in response to appeals made by Brother and Sister Haskell and Brother Reavis, nearly 10,000 copies of small books were taken by those present, to be sold on their return home in neighborhood visitations. An active, living faith in this movement is indicated by the sacrifice which the believers are willing to make for its promotion. The people and the workers are laboring harmoniously to promote the interests of the message in this important field. May the Lord bless the work in the West Pennsylvania Conference.

DURING a visit to the camp meeting of the Northern Illinois Conference held at Brookfield, we were deeply impressed with the response to consecration made by the brethren and sisters the last Sabbath of the gathering. In the morning service, conducted by Elder W. A. Spicer, nearly all present dedicated themselves anew to God. Many came confessing their sins. Others consecrated themselves to a new life of faithfulness on behalf of relatives and friends. The Lord came very near to his waiting church. Perhaps one of the best evidences of the genuineness of this spirit of consecration was found in the afternoon service, when, in response to the call for offerings for the support of our work in foreign lands, nearly \$10,000 was pledged for this purpose. The people gave of their means because they had first given themselves. Genuine consecration embraces not only consecration of the life, but consecration of the possessions as well.

### A WORK OF RECONCILIATION

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Psalm 133.

The time has come when God's people must press together. Isaiah prophesied, "They shall see eye to eye, when the Lord shall bring again Zion." It is indeed very encouraging to see brethren who have been alienated from one another confessing their sins and forgiving one another. Surely, this must be the experience of every one who withstands the perils of these last days. "United we stand, divided we fall." When the apostolic church reached a oneness of heart and purpose, God poured his Holy Spirit upon them. No doubt, when the remnant church reaches the same condition, it will receive the same blessing, but not until then. The spirit of unity and brotherly love must precede the outpouring of the Holy Spirit; then the church will arise and finish the work of God in the earth.

It was my privilege, in company with Elder S. E. Wight, president of the Southern Union Conference; and Elder R. I. Keate, president of the Kentucky Conference, and a few workers, to spend several days in Lexington, Ky., in an effort to reconcile the two churches, which are only a block apart. The new church, which was brought out a year or more ago, did not feel free to unite with the first church, which was organized about twenty years ago. The brethren felt that it was not right to have two churches of the same faith, waiting for the coming of Christ, thus divided. The older church petitioned the Union Conference president to spend some time with them, in an effort to unite the two churches. Elder Wight invited the writer to join him May 27, at that place.

From the beginning, it was evident that the Lord had already begun to work on the hearts of many in both churches. They were earnestly praying for brotherly love and unity among them. A joint meeting was

called to receive recommendations from the officers of both churches. This was followed by a separate meeting of the churches, to consider the recommendations. These were unanimously adopted, and the churches pledged to unite. The older church voted to deed its property to the conference, and the younger church voted to dispose of its property. It was also voted to provide a larger building. A good spirit came in as we sang,

"Blest be the tie that binds  
 Our hearts in Christian love!"

With a general hand-shaking and expressions of appreciation for what the Lord had done, the meeting closed.

Brother Brice has been elder of the first church for a number of years. He expressed his loyalty to the third angel's message. Brother Childs, who is one of the charter members, also pledged his loyalty to the message. These brethren expressed themselves as having no sympathy with some who would pull away from the organization.

Brother Campbell expects to begin a strong tent effort in Lexington soon. We are encouraged to believe that with the unity and good spirit that prevails, there will be a large ingathering of souls this summer. May the Lord's blessing rest upon these dear people.

The outlook for a good campaign this summer is very bright. Our goal for the next four years is to raise our colored constituency to ten thousand. Our ministers express themselves as in full harmony with this plan, and are going to do what they can to carry it out. Truly the harvest is ripe; the Spirit of God is ripening the hearts of the people. The soil is ready for seed sowing. Shall we not go forth into the vineyard and labor earnestly for the Master while it is called today, for the night cometh, when no man can work? The opportunities of today may be gone tomorrow.

"Work, for the night is coming,  
 Work through the morning hours;  
 Work while the dew is sparkling,  
 Work mid springing flowers.  
 Work when the day grows brighter,  
 Work in the glowing sun;  
 Work, for the night is coming,  
 When man's work is done."

C. B. STEPHENSON.

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