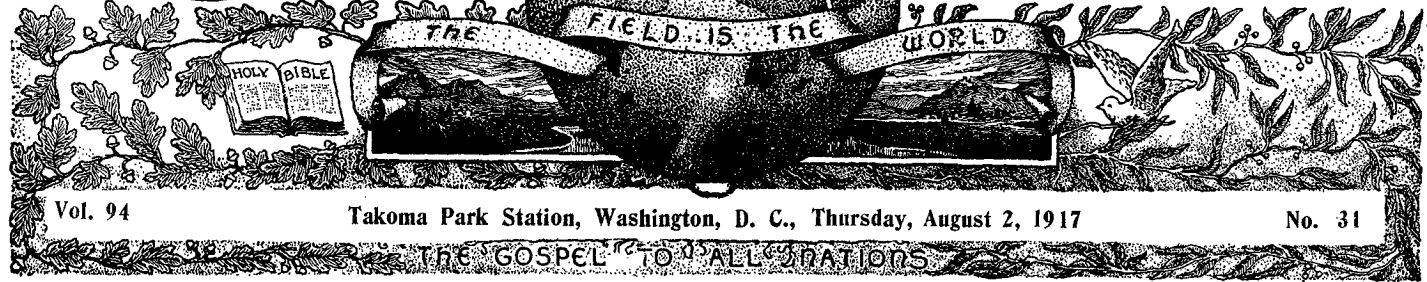


The Advent Review and Sabbath Herald



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No. 31

THE GOSPEL TO ALL NATIONS

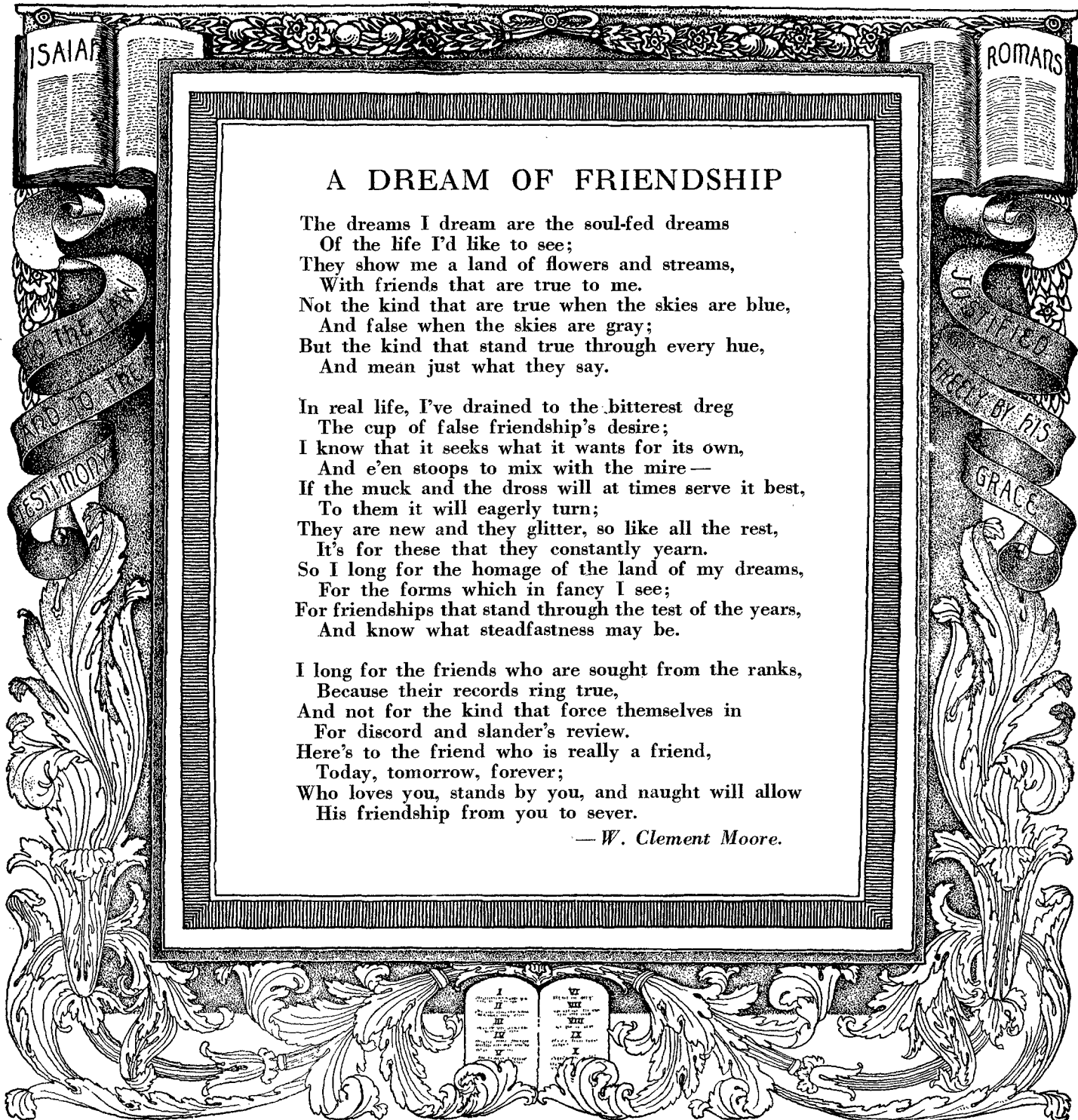
A DREAM OF FRIENDSHIP

The dreams I dream are the soul-fed dreams
Of the life I'd like to see;
They show me a land of flowers and streams,
With friends that are true to me.
Not the kind that are true when the skies are blue,
And false when the skies are gray;
But the kind that stand true through every hue,
And mean just what they say.

In real life, I've drained to the bitterest dreg
The cup of false friendship's desire;
I know that it seeks what it wants for its own,
And e'en stoops to mix with the mire —
If the muck and the dross will at times serve it best,
To them it will eagerly turn;
They are new and they glitter, so like all the rest,
It's for these that they constantly yearn.
So I long for the homage of the land of my dreams,
For the forms which in fancy I see;
For friendships that stand through the test of the years,
And know what steadfastness may be.

I long for the friends who are sought from the ranks,
Because their records ring true,
And not for the kind that force themselves in
For discord and slander's review.
Here's to the friend who is really a friend,
Today, tomorrow, forever;
Who loves you, stands by you, and naught will allow
His friendship from you to sever.

— W. Clement Moore.



Educational Department

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

RURAL SCHOOLS OF THE SOUTH — A SYMPOSIUM

Readings for Sabbath, August 11

THE CHARACTER OF THEIR WORK

THIS day has been set apart for the consideration of our rural school work in the South, and for the collection of an offering for its maintenance and advancement. This feature of our work in the South is, after all, but little known to our people.

I have visited a large number of these schools. They are situated in rural districts where the people are not in touch with the activities of modern life, but they are a kindly, hospitable, whole-hearted people. For many reasons it is necessary that those who bring to them a new doctrine shall live among them and win their confidence by godly, helpful lives.

In many of these communities few advantages are offered for education, and when Christian workers establish their homes among these people, and by example and precept teach them the principles of sanitation and healthful living, and open a school where their children can be taught God's Word, the common branches, and the manual arts, they meet with a hearty reception and are given a cordial welcome to their homes. As the worker gains their confidence, the Word of God and the message for this time are unfolded to them, and a foundation is laid for direct, evangelistic effort. Such efforts produce results in the establishment of churches, which, under the leadership of these self-supporting workers, become stable and permanent.

The men and women who undertake this missionary work in the South are self-denying, and in the majority of cases make great sacrifices. They need help financially and morally for the upbuilding of their work. This work is as surely a missionary undertaking as is our work in any land, even though it may differ in its nature and methods. We trust that not only a good offering will be made at this time for it, but that an interest will be created by which men and women whose capabilities and means are such as to enable them to do so, will give serious consideration to the establishment of more of these self-supporting missionary schools.

Our special training school for this work is located at Madison, Tenn. Dr. E. A. Sutherland is its president. Those who have sufficient interest to consider the establishment of a self-supporting school, should correspond with Elder S. E. Wight, 2006 Twenty-fourth Ave., North, Nashville, Tenn., president of the Southern Union Conference; or Elder W. H. Branson, 169 Bryan St., Atlanta, Ga., president of the Southeastern Union Conference. These brethren will be able to give good counsel regarding these matters.

We trust and pray that this important branch of our missionary cause may receive its proper support.

FREDERICK GRIGGS.

THEIR IMMEDIATE NEED

Our rural schools are doing a blessed work. Not only is the immediate neighborhood encouraged, enlightened, and ennobled by the teachings and presence of these schools, but their influence and teaching go forth as rays of light and cheer to towns and cities near and far, where the gospel minister must soon hold tent meetings and raise up churches.

The workers in our rural schools need help. They need it badly. They need it now. They are worthy of it. Without it many of the schools must close.

One year ago our churches were asked to make a liberal offering for the support of our rural schools. In some churches the response was a large offering, although every one knew that the gift to the rural schools did not swell the quota on the regular mission fund. In some places there was a decided failure to help.

The total amount received from the offering of June 10, 1916, was about \$1,300. This was less than half the normal Sabbath offering. This pitiful little sum, if equally divided to the loyal workers in twenty-six loyal schools, would have given them each about twenty cents a week for the year to help in their support.

Think what it means, brethren, for a family to move into a backward district, and be dependent upon what they can wrest from the unwilling soil of a cheap farm while conducting a free school and acting as nurse for a scattered and helpless community.

While the sick are being cared for, the weeds continue to grow, and the garden intended to be used as an object-lesson, not only fails in this, but also fails to furnish the food needed by the family.

Frail women who teach in the schools and nurse the sick, cheerfully take the hoe and go into the fields, and hoe corn, and cotton, and sweet potatoes, day after day, till interrupted by the call to go to see some new case of sickness.

The pittance given last year was greatly appreciated. It was not generally used to improve the scanty food supply, but in most cases was used to provide better facilities for the school, the home, or the farm. In some instances it was spent for seed; in others, to mend an old leaky roof or to provide schoolroom furniture. The Union Conferences distributed the funds faithfully and well, but in many cases help greatly needed could not be supplied.

There is need for more rural schools, but during the last twelve months the number that have died for lack of nourishment is greater than the number of new schools opened.

We appeal to our ministers and church officers to read the little booklet just sent to them regarding rural schools, and to present the case to the churches in such a manner that the interest in this good work may be manifested in a liberal offering on Sabbath, August 11. W. C. WHITE.

AN ILLUSTRATION

The past year the rural school work has shown much progress. The workers are realizing as never before the importance of the opportunity afforded them of working for people in their communities, and showing themselves friendly by rendering service in true home missionary work.

As an example of the kind of work done by one of these small schools, it might be of interest to describe the school conducted by Brethren Reese and Graves and their families, at Lawrenceburg, Tenn. This school is about four miles from town, in a farming community. Sister Reese is not only the teacher, but also the doctor and nurse. After spending a day working hard in the school and the home, she answers calls in any part of the neighborhood to minister to the sick. Being a graduate nurse, she is able to minister efficiently to those who are ill. She is called on to do all kinds of work, from obstetrical cases to laying out the dead.

There was a public school on each side of them when they entered this community, but the excellent work done in this school so interested the neighbors that they were only too glad to have their children go to our rural school instead of sending them to the public school, for they said they learned so much more about the practical things of life than in the regular school. To show the general character of the work done by this school, I quote a portion of a letter written by Brother Reese after the close of their school this year:

"Our exhibition was held April 19. The program consisted of songs and recitations

by teachers and pupils. One special feature was a large Bible map, on which each pupil pointed out the place of interest to him, and recited briefly in his own words the events in Bible history that most appealed to him, from Adam to the death of Christ.

"The class in nursing gave a good practical demonstration of their work. The class in sewing had on exhibit the various articles they had made during the term—aprons, laundry bags, dresses, pincushions, etc. The cabinetmaking class had their articles on exhibit also,—lawn swing, step-ladder, wastebasket, necktie holders, footstools, etc. These were stained and painted by the painting class, who had also nicely painted the school building and shop during the year. An exhibit of broom making was given by the boys, and their brooms had a ready sale.

"A large paper-pulp map of the world, made by the seventh and eighth grades, occupied a conspicuous place on the wall among the maps made by the fifth and sixth grades, showing the products of North and South America. The primary grades also had their paper sloyd work on exhibit."

The neighborhood was exceedingly interested in the exercises. The school building, which ordinarily would accommodate about seventy-five persons, was packed to its utmost capacity, while many stood on the outside looking in through the windows.

Some of the public school officials were present. One man urged the parents to send their children to this school, where they could get such practical education, saying, "This community should count themselves happy in having such a school among them." All expressed themselves as highly pleased with the program and the work exhibited.

This is the kind of work that many of our rural schools are doing. They get in touch with the neighborhood in such a way that when the truth is brought to them, many who, without this entering wedge, would never pay any attention to it, become interested. Some help was given this school from the rural school collection of last year, and Brethren Reese and Graves have certainly made good use of the means furnished them. Work like this pays. In fact, all our people would do well to be enthusiastically engaged in doing all they can to interest their neighbors in different phases of the truth. If we associate with them in the ordinary things of life, how much more readily will they pay attention when we speak to them of the blessed gospel.

Let us not fear to invest means in such work as this, for it will yield returns in the kingdom of God. LYNN H. WOOD.

A VISIT TO ONE OF OUR RURAL SCHOOLS

Following the meeting of the North American Division Conference Committee, held at Huntsville, Ala., in April, 1917, I had the privilege of making a visit to the Nashville Agricultural and Normal Institute, situated near Nashville, Tenn. It has an ideal location in the country, just near enough to the city to be of easy access to a large population, and yet sufficiently retired to be out of the reach of the temptations of city life. The school is conducted by Dr. E. A. Sutherland and his faithful associates. They are earnestly endeavoring to train the hand as well as the intellect and the heart. It seems to me that the work they are doing is admirably adapted to the preparation of young men and women to do a kind of work that will be a great source of help to the cause of present truth throughout the Southland.

This institution operates in a field that is not worked by our schools generally, and it seems to me that it is enjoying the special blessing of the Lord. This is the second opportunity I have had of making the school a brief visit, and each time I have felt that the Lord was guiding in the work of the institution. The spirit that actuates the students appears to be of the right sort, and to instill into their hearts a willingness

(Continued on page 22)

The Advent HOLY BIBLE And Sabbath **REVIEW** **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. 31

EDITORIAL

INDIVIDUAL CHRISTIAN EXPERIENCE

THE Christian religion has to do with one's personal relationship to God. This personal relationship constitutes the very foundation of Christian birth and development. The home was instituted for the safeguarding of the marriage relationship and for the regulation of society. But the home institution was never designed to destroy the individuality of the members composing it.

In the same way the church of God was instituted for the propagation and conservation of the gospel; for the strength and encouragement of the believers; as a safeguard against abuses; etc. In his church God has set various gifts,—apostles, prophets, governments, teachers, etc.,—but God never designed that the institution of the church, or of the governments he has placed in the church, should destroy the individual relationship which he desires to sustain to every believer.

The apostle exhorts the members of the church to be subject one to the other; to speak the same things; to be guided by the same Spirit. He declares that there is "one Lord, one faith, one baptism," even as there is "one God and Father" of us all. Eph. 4: 1-6. The head of the church is Christ, and true unity in the church is attained by each member's sustaining a personal relationship to Christ. Christ becomes the bond of union, his Spirit the actuating motive, in the life of every member of his body.

In every age the church of Christ has been confronted with two dangers: First, the danger that its members will look alone to the human factors composing the church, to the various gifts manifested therein, and to its organization, for their personal guidance and direction, forgetting their own personal relationship to the central Head. This has resulted in the exaltation of the human to the place of the divine, and has subordinated personal leading and individual conscience to the dominating authority of church hierarchies. The

second, and opposite, extreme has led to dangers fully as grave,—the following of personal judgment and impression to the utter neglect and disregard of the counsel of the church, the ignoring of its authority, and disregard of the gifts God has placed therein. The logical fruit of this course has been wild, erratic moves, extremism, fanaticism, and apostasy.

With the individual members of the church of Christ seeking to know and do the will of the Lord, the leadings of personal duty will be in harmony with the leadings of the body as a whole. One has said that if a man is called to be a preacher of the gospel, the church will know it quite as quickly as the one to whom the call is extended. In other words, God will guide the individual, leading him in his decisions to reach right conclusions; and at the same time he will so guide his brethren that their counsel to him will be in harmony with his personal convictions. Where one's personal convictions lead him contrary to the counsel of his brethren, he should be very careful indeed to make sure that his convictions are born of the Spirit of God.

We have known scores of men who felt at the time that the Spirit was leading them, who afterward awoke to the terrible consciousness that they had been led wholly by their own desires, or by the promptings of the enemy, who had set a snare for their souls. No other deception is so terrible as self-deception,—for one to think that he is right, to be absolutely sure in his own mind that he is right, and then find by sad experience that he is absolutely wrong.

The leadings of the Spirit of God in the individual life must be attended by a complete surrender to God's will, by the crucifixion of self, by the placing of all upon God's altar. The believer who is truly led and guided by the Spirit of God, will be one of the most teachable men in the church. No pride of opinion, no love of authority or position, no trust in education, no glory in family name, will prevent his receiving instruction from

the humblest creature through whom God may seek to impart it. He will choose neither the medium nor the way, but will humbly accept reproof and correction by whomsoever the correction may come, or through whatever agency it may be imparted.

The personal leading of the Spirit never outrages good sense; it never violates the rules of true propriety; it leads no one contrary to the plain teachings of the Word of God. It produces meekness, gentleness, quietness, and humility. It is difficult for us to associate the leadings of the Spirit with erratic moves, with pious affectation, with contentious disputings.

As never before in the history of the church, we need to cultivate, in ourselves and in our children, respect for the church as an institution, and for the various offices and gifts placed therein. But above even this, we need to cultivate that personal relationship to God, that dependence upon the guidance of his Spirit, that consciousness of constant fellowship with him which must constitute the true basis of our own Christian experience and of our true relationship to the church.

F. M. W.

A WORD TO THE MISSIONARIES ABROAD

THOSE who come in from direct touch with the missionaries over the sea, to meet the brethren and sisters of the churches in annual camp meetings, often find themselves wishing they could carry back some of the sights and scenes of the camp, and place them before the eyes of the missionaries at the far outposts.

At these camp meetings we meet the forces which, under God, are backing the missionary advance. Here are the fathers and mothers, praying and laboring to train and educate their children for the service of God. And here, too, are the men and women earnestly laying plans to make business enterprises produce mission funds, the representatives of the thousands of homes that are toiling and sacrificing in order to make gifts that keep flowing out in a blessed

stream to the mission treasuries on all the frontiers.

One sees that the believers in the churches are in love with the missionary idea. It is a part of their love for the Lord and for his truth. Hardly a camp meeting is held now in which there are not present some who have sons and daughters, brothers or sisters, away in a distant field. And in these meetings you who are on the mission stations would be pleasantly surprised to learn with what interest brethren and sisters in the churches, who have never seen you, are watching the progress of the work through your reports. Many at the home base are praying for those whom they have never seen, but whom they love in a very personal way for the work's sake. Truly the love of the truth and the interest in this message bind the hearts of the believers together as one great family.

Could you who are abroad make the round of these camp meetings, you would see conference committees in earnest council laying plans to encourage the churches to bring in the full measure of the mission funds. You would find conference laborers assembled in the workers' meetings voting to set their goal for the coming Harvest Ingathering effort ten per cent higher than last year. You would see earnest congregations agreeing that they will go home to rally the churches to bring in the full apportionment of the twenty cents a week per member month by month and quarter by quarter. You would find at these camp meetings young people's leaders urging the young people's societies to keep up their goal for missions, and you would meet Sabbath school secretaries watching anxiously, and even with consecrated jealousy, lest any unforeseen circumstance interfere with the strongest possible appeal for missionary giving in the camp meeting Sabbath school. From the conference officers down to the tiniest kindergarten songster with a hymn about "dollars for missions," you would find every heart beating with enthusiasm for the missionary cause.

The local conferences and the local churches are getting squarely under the burden of the missionary advance to supply the funds, and along with this the young people are stirred by the reports you send, and by the calls which come from the opening fields, to put themselves in training for service in the waste places of the earth. The Lord of the regions beyond is inspiring his children in all the home bases with the spirit of the closing harvest hour. It would do you good to see it.

May the Lord bless you in the mission fields with the gift of helping every new missionary recruit into successful service, and in translating every dollar of these consecrated mission funds into soul-winning agencies. It is a wonderful work, viewed either from the mission frontier or from the home base. When the work is done, we know you who have been called to gather in the sheaves in the far harvest fields will divide all the fruitage, share and share alike, with those who have prayed and toiled and given in the homelands.

W. A. S.



THE MIDNIGHT SUN

It is the Christian's privilege to have perpetual sunshine in the heart, to rejoice continually in the Lord. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

"Always rejoicing," and "in every place!" This includes the place, brother, right where you live, and includes in its scope all your surroundings, favorable or unfavorable. Perplexities will come. Clouds will come, yet by faith the Christian can rejoice, and can see the sun shining behind the cloud. By faith it is our privilege to struggle through trials and difficulties, and by hard, weary climbing up some of the precipitous cliffs of life's pathway, to reach that serene height of Christian experience where the sun of hope will shine even at midnight.

A writer tells of the struggle necessary to reach the Land of the Midnight Sun, where at a certain time of year he can view the unsetting sun:

"The midnight sun shines only in the homes of those who dwell in the cold and comfortless world of the north. They must pass through one long winter's night of many weeks without the sun before they can come to the summer's day of equal length with the night. To see the great sight of the sun shining full-orbed at midnight, one must travel far away from the green fields and blooming flowers and singing birds to the northern climes. He must leave the bright homes and the busy haunts of men behind him, and go forth into a waste of rocks and snows, with only here and there an inhabited spot making the solitude seem more awful just because one would think nobody could live in such a land."

A lesson may be drawn from this. The sun of hope and reconciliation is always shining. God's covenant of the day and the night stands unchanged. "The cross of Christ is the midnight sun of mercy shining upon a world of guilt and despair and making it all day. That sun never goes down." Rays from this blessed hope shine into every home, and bring peace and gladness to the heart. The weary wanderer, sin-tossed and far

from his Father's home, has but to turn and look toward the cross, and he will behold the sun of hope shining in all its meridian strength.

Blessed hope for the Christian! The winds of adversity may howl and screech about us. Life's troubled sea may foam and roar, and we be tossed, like Paul, in some Adria, and clouds obscure our vision, yet we can look toward the cross. The sun shines there at midnight. Do not despair though the heavens be black, and signs of the tempest's awful agitation are seen all about you. Trust God, and like the voyage toward the land of the midnight sun, there will ere long be a rift in the clouds, the curtain will be drawn aside, and it will be seen that the sun has not set. Clouds teach sometimes, as well as the sunshine. Travelers tell us that the Land of the Midnight Sun would lose much of its charm were there no mist or clouds.

How blessed is the thought that ere long we shall reach a city where there will be no night! And it is our privilege daily to keep our eyes fixed on the cross, where bright beams of light are continually shining to rejoice and strengthen the heart of the toiling pilgrim on the way to the celestial city.

G. B. T.



YOUNG MAN, GO TO SCHOOL

IN the parable of the talents the faithful steward was not the one who carefully wrapped up and kept unused the one talent his master had given him. The greatest talent given to any man is his mind, and under God he is responsible for making it as efficient as possible as an agency which God may use.

The intellect is that which distinguishes a man from a beast; and as the poet Pope says, "The mind is the measure of the man." With most of us our aims intellectually are too low. It is well for us to reread often the following quotation:

"Higher than the highest human thought can reach is God's ideal for his children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth."—"Education," pp. 18, 19.

All around us the standards of education are rapidly being raised, and college men are becoming the leaders in the world's work. In 1912 only forty-three per cent of the names in "Who's Who in America" were names of college men, but in 1915 seventy-two per cent of those listed

were college-trained men. Should the youth of this denomination set for themselves any lower standard as an intellectual qualification for doing their part in the closing struggle between the forces of good and evil?

Many able men among our older workers freely express regret that, due to various hindering circumstances, their education was limited. They realize that with more extensive training, their consecrated service to God might have been much more efficient. Yet God has used them; and he will use any who consecrate their all to him. It is touching, however, to read such letters as the one from which we make the following extract, feeling certain that the writer of the letter will be glad to have his experience used to urge that no young man fail to get a college education if possible:

"Your advice is no doubt good, but it is practically impossible for a man of my age and with a family to support, to undertake such a course. If I had had some encouragement along this line a few years ago, I might not be today where I am.

"All things considered, I shall have to peg away and do what good I can in my limited way, trusting the Lord to give the increase. But if I was again a young man, I should try to get an education. I have tried as it is, but I started too late. I was twenty-three years old when I accepted the truth, and then started into school in a class of little fellows in the fourth grade. I worked my way through about three school terms. That is all the education I have had."

This quotation should not only serve to bring home to the heart of the young man his duty to obtain a thorough training for most productive service, but it should also make plain the responsibility resting upon our older men to give the young men encouragement to do this. Let us resolve, both young and old, as true students under the great Teacher, to "advance as fast and as far as possible in every branch of true knowledge."

L. L. C.

THE EDITOR'S MAIL BAG

WE are glad to receive from week to week the letters which come to us from our readers. We are glad to receive letters from those who differ with us as to our point of view, as well as letters which express approval of the policy and teaching of the REVIEW AND HERALD. There has come to us from a brother in the West the following interesting inquiry regarding the question of tithing:

"Your article on tithing in a recent issue, was very clear, as far as it went; but you dealt only with people who have an income from a definite source, and with some degree of regularity.

"The professional man, the merchant, the farmer, and the mechanic in regular employment have a simple problem in tithing. But the majority of Sabbath keepers in any but Seventh-day Adventist communities, find it difficult to get regular em-

ployment, as so many times the answer to applications for work is, 'We cannot afford to employ a man who will want to lay off on Saturday.'

"I know a man who has not averaged over thirty dollars monthly earnings for several months. He has a large family to support, and you can imagine how big the three dollars tithe looks to him. He is a good worker, and searches diligently for employment, but simply cannot get it. Of course he might move into a Seventh-day Adventist neighborhood, but his interests are all here, and it costs money to move a large family any distance.

"How about tithing? and what would you recommend such a man to do?"

We know how hard it is for some of our Sabbath-keeping brethren to obtain employment. Some have families dependent upon them for support. They are acquainted with only one trade to which they can turn for a livelihood. To them the message of truth comes as a real test of loyalty. But we can say truthfully that in our nearly forty years' experience in this message, we have never known a single man or woman who gave up worldly position or remunerative employment for the truth's sake, who was ever left to beg or come to want. The Lord in his providence opened a door of deliverance. In numerous instances, after accepting the truth, they were blessed with greater material prosperity than before. But we have found that oftentimes this experience did not come until after a definite decision was made, and frequently God permitted the believer to go through a period of severe test and trial. But in the end he brought him out of the hard places, and gave him all needed blessing, physically, spiritually, and temporally.

Answering the inquiry regarding tithing, we can say that we unequivocally recommend that one situated as is the man described in the letter pay a faithful tithe of his income, just the same as if he were the possessor of a princely fortune. It is the duty as well as the privilege of the man who earns thirty dollars a month to render to God his own, even as it is the duty of the man who has an income of three hundred dollars or three thousand dollars a month. In either case one tenth of the money coming into his hands is not his own. The Lord has reserved this for himself for the support of his work in the earth. When the steward to whom the Master intrusts this money appropriates it for his own personal use, he is taking that which does not belong to him. And this principle holds good just as truly with the man of small income as with the man of larger income. Possibly it may require on the part of the poor man the exercise of greater faith, although this we doubt, because the possession of great or increasing wealth has a tendency to increase the

love of money, and there is needed a constant living faith in God and in his Word to hold in check the power of this influence.

But this we confidently believe, that in the experience of each of his children who renders to him a faithful tithe, God will make the nine tenths go farther than the ten tenths would have gone. It is the Creator who bestows upon his children the power to get wealth. He it is who nerves one for the conflict, who gives health and strength for life's duties. He sends the rain and the sunshine to bring to maturity earth's harvests. No one who has experienced his love and knows his keeping power can believe otherwise than that he is abundantly able and willing to make all grace abound unto his children; and that he will provide for the needs of those who serve him faithfully and lovingly even as he provides for the birds of the air. If we can feel that between him and us there is no dimming veil, no mountain of sin, no obstacle of disobedience, we can come to him with faith and confidence and assurance, and claim the promised blessing.

The prophet of the Lord declares:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10, 11.

This promise, my dear brother, is for you and for me and for every child of the Lord. It is for the poor man and for the rich man, and for all who meet the conditions of its fulfilment in their own experience. Who among our readers, in rendering to God his own, are finding in their experience a literal fulfilment of this scripture? We shall be glad to receive a short pointed statement of their experiences.

F. M. W.

THE more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne, and I myself have founded empires; but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded his empire upon love, and to this very day millions would die for him.—*Napoleon*.

THEY must upward still and onward
Who would keep abreast of truth.

—Lowell.

Bible Studies

THE DESTINY OF THE WICKED

F. D. STARR

CONCERNING this important subject, this forcible question is asked in 1 Peter 4:17, 18: "What shall the end be of them that obey not the gospel of God?" Other inspired declarations furnish us with the needed answer: "Whose end is destruction." Phil. 3:19. "Whose end shall be according to their works." 2 Cor. 11:15.

This matter is made very plain by an illustration used by David in Ps. 37:20, 38:

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "The transgressors shall be destroyed together: the end of the wicked shall be cut off."

In the final burning day there will be an utter extermination of all the ungodly:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

This utter extermination is plainly set forth by the prophet Obadiah:

"As ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16.

Thus they become as if they had never existed, as if they had never been born. This fact is further proved by the testimony of David in Ps. 37:10:

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

This punishment of extermination is to be visited upon the transgressors here in this world where they have committed their evil deeds:

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

The time of this recompense upon the ungodly is just as plainly indicated as the place:

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1:6-10.

It will be noticed that the destruction is everlasting. There will be no recovery from the final overthrow that comes upon the wicked when they are visited with the second death at the close of the one thousand years, as stated in Rev. 20:9.

As inspiration has furnished us with a very apt historical example of destruction by eternal fire, we need be at no loss to know what its nature is. This is the case of Sodom and Gomorrah, described in Jude 7:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

As the destruction of Sodom and Gomorrah was by eternal fire, we have only to ascertain the effects of that eternal fire in order to know what will be the results of everlasting fire when applied to all the ungodly in the day of final retribution. This information is furnished us in 2 Peter 2:6:

"Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."

Inasmuch as the Lord has told us that this is a correct example, or ensample, of what it really means to be punished with everlasting destruction by means of eternal fire, there need be no speculation as to the condition of the ungodly after being visited with fire and brimstone, as were these doomed cities of the plain.

The vivid historical description of this signal event is given in Gen. 19:24, 25:

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

Our Saviour makes use of this event to impress upon the mind the nature of his second coming, and its effects on those who are unprepared:

"The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30.

The same fact was forcibly set forth by John the Baptist in comparing the wicked to combustible chaff when cast into the devouring fire:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12.

As to the nature of an unquenchable fire, we have a very apt illustration in the words of the prophet Jeremiah:

"If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

Unfortunately, Israel did not heed the voice of the prophet, and consequently the threatened destruction by fire was administered only a few years later. This sad event is thus recorded:

"They [the Chaldeans] burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. 36:19.

The destiny of the wicked is further set forth by our Lord in the parable of the tares:

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:40-42.

In speaking of him who had been a covering cherub, and had been in Eden, the garden of God, the one in whom iniquity was first found, Satan, the originator of all sin, the Lord says:

"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

The assurance is very clear and definite that God will have a clean universe. A view of this is presented to us by the seer of Patmos:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

This will leave no room for an eternally burning place of torment, wherein millions of unhappy victims writhe in agony and curse instead of bless their Creator.

Peter says:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Righteousness can dwell in a place only by having righteous persons to dwell there.

"Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35.

Brief Comments on Scriptures Sometimes Misunderstood

1. Rev. 20:10: "Tormented day and night forever and ever."

A similar expression occurs in Rev. 14:10, 11. Much depends on the meaning of the original term translated "forever and ever." By comparison we find that it does not always signify unending duration. Under certain conditions a Hebrew servant was to serve his master "forever." Ex. 21:6. The leprosy was to cleave to Gehazi "forever." 2 Kings 5:27. Edom kept his wrath against his brother "forever." Amos 1:11. And Jonah speaks of his experience in the depth of the sea as continuing "forever," although its duration was limited to merely three days. Jonah 2:6.

In the Septuagint Version we find additional evidence of this limited application of the term "forever." In Ps. 143:3, according to the Authorized Version, David speaks of "those that have been long dead." The Greek version says "those who have been dead forever." In Ezra 4:15, 19, is found the accusation that the Jews had been "of old times" seditious and rebellious. The Septuagint rendering is that they had been thus "from the days of forever."

From these instances it is very evident that the term "forever" does not always signify unending duration. It depends entirely on the nature of the object to which it is applied, whether the time covered by it be limited or unlimited. As the wicked are perishable and doomed to destruction, the "forever" can apply to simply the period of their existence.

"Forever and ever"—the repetition of the term "ever" indicates emphasis, as does the repetition of an expression in Acts 7:34, where Stephen, in quoting the statement, "I have surely seen the affliction of my people which are in Egypt" (Ex. 3:7), repeats, "I have seen, I have seen;" or as in the use of the expression "Verily, verily," in which the repetition is for emphasis. The beast of Rev. 20:10 and the false prophet are symbols of earthly governments, and these do not exist to all eternity. The devil and all whom he leads to destruction share the same fate, which is final extermination in the lake of fire, upon the earth. That lake will be no more when the new earth is established.

2. *Mark 9:44: "Their worm dieth not, and the fire is not quenched."*

Reference is here made to a place and condition of things just outside the gates of Jerusalem where the refuse of the city, carcasses of dead animals, and bodies of criminals were cast. This was the valley of the son of Hinnom, called in the New Testament "Gehenna," the same being translated "hell" in Matt. 5:29, 30 and Mark 9:45, 47. Fires were kept burning there continually to consume the refuse, and the decaying flesh was also a breeding place for worms, so that whenever one went out to that spot, he would find fire burning, and worms devouring the fragments of flesh. Similar allusion to this spectacle is made in Isa. 66:24. The fire will not cease to burn till it has consumed all upon which it can operate.

A like representation is found in Isa. 34:9, 10. This was a judgment pronounced upon the ancient land of Idumea. But it was to terminate in the new heavens and new earth. Isa. 65:17.

3. *1 Peter 3:19: "The spirits in prison."*

The preaching to the spirits here mentioned must have been during the time of their disobedience, the time of their probation, and this is stated

to have been during the time that Noah was preaching and preparing the ark. Refusing to obey the warning, these spirits, or persons, are now in prison, the prison house of the grave, kept by him who has the power of death, that is, the devil, and who opened not the house of his prisoners. Heb. 2:14; Isa. 14:17.

QUESTIONS

1. What inspired question is asked by Peter concerning the end of the wicked?
2. What answers are found in the epistles of Paul? What in the writings of David?
3. How does Malachi describe the fate of the proud and of all the wicked?
4. Where is the information found that they shall be as if they had not been?
5. How is this fact confirmed by David?
6. Where will the wicked receive their punishment? When will it take place?
7. What is the nature of the punishment visited upon the wicked?
8. What is said by Jude and Peter concerning the fate of Sodom and Gomorrah?
9. How is this event described in Genesis?
10. What application does our Lord make of this event?
11. What illustration did John the Baptist use?
12. Describe the history of Jerusalem in this matter.
13. How is this illustrated in the parable of the tares?
14. What is to be the fate of Satan?
15. What prophecies indicate a clean universe?
16. What instances may be given of "forever" being used in a limited sense?
17. How does the Septuagint make use of this term?
18. How must the expression be understood when applied to the wicked?
19. What is the fate of Satan? Where will the lake of fire be?
20. Where might worms and fire be constantly found?
21. To whom did Christ preach through Noah?

ENCOURAGING THOUGHTS FROM THE EXPERIENCE OF THE APOSTLE PETER

E. HILLIARD

ACCORDING to the divine record, the apostles at times disputed among themselves as to which one should be accounted the greatest. In order to correct this evil, Christ called their attention to the kings of the Gentiles, who exercised lordship and undue authority over their subjects. He said, "Ye shall not be so." He taught that the chief one is to be servant of all. Referring to himself, he said further, "I am among you as he that serveth."

After administering this gentle reproof, he cheered their hearts by pointing them forward to the time when they would eat and drink at his table in his kingdom, and also sit upon thrones, judging the twelve tribes of Israel. He assured them that he not only was here in the flesh to serve the needs of the people, but when the appointed time arrives and all the redeemed are gathered home to eat bread in his kingdom, he will "gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 22:24-30; 12:37.

This principle of humility, to be so bountifully rewarded in the world

to come, ought to quell all strife for the supremacy. Notwithstanding all this, it seems that Satan was taking advantage of this quarrelsome characteristic entirely to overthrow the faith of the apostles. He was aiming straight at the apostle Peter. The Lord saw it, and offered prayer in Peter's behalf. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

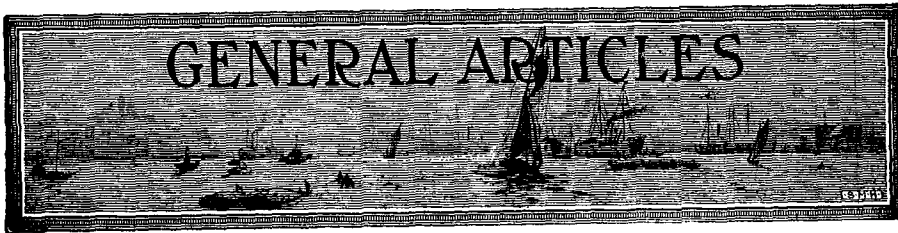
It was the Saviour's pleadings for the proud, self-sufficient Peter that saved him from utter destruction. Peter's denial of his Lord and his terrible oaths in the presence of Christ and his brethren disqualified him for any position in the sacred work. The pitying look from Him who had promised to pray for Peter was the dart of conviction that struck deep into his penitent soul. "And the Lord turned, and looked upon Peter. . . . And Peter went out, and wept bitterly."

Think you that he will now strive for first position? He felt that he had thoroughly forfeited all right to any place in the Lord's work. How his heart bled with godly sorrow! Had it not been for the aid that came in response to the Saviour's prayer for him, through despair he would have become Satan's eternal victim. Jesus knew the unbearable load that the wounded apostle was staggering under, and he came to his rescue. To cheer his heart and deepen his love for God and man he commissioned him to feed his lambs and sheep.

Peter was now far better qualified than before to break the bread of life to the sheep and lambs of the fold, to bear patiently with them, and to sympathize with those who had fallen a prey to Satan's temptations, but who were struggling for release. We read in "The Desire of Ages," page 812: "Because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock." What an encouragement to those who have fallen a prey to the powers of darkness, and feel that they have forfeited all claim to the love and mercy of God, or to any place in the work of the Lord.

When the repentance is commensurate with the sin, the penitent one is fully accepted. Though the sin has been a grievous one in the sight of God, the humble cry for imparted grace is not denied. Again we read in "The Desire of Ages," page 826: "Those whose course has been most offensive to him he freely accepts; when they repent, he imparts to them his divine Spirit, places them in the highest positions of trust, and sends them forth into the camp of the disloyal to proclaim his boundless mercy." It was thus that he treated the apostle Peter; and "there is no respect of persons with God."

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THE RIGHTEOUSNESS OF GOD

H. G. BUTCHER

THAT which the human family lacks is summed up as "the righteousness of God," and the means of restoring this in mankind is "the gospel of Christ," according to Rom. 1:16, 17: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith."

Until Christ came the righteousness of the law had not been manifested in the flesh. He became the end of the law for righteousness. In the new covenant provision the law is written in the heart. Heb. 8:10, 11. This is the gospel pure and simple, "Christ in you, the hope of glory." Christ, the Sinless One, as the Son of man, was the only one who kept the law of God, and by faith he comes into the heart of the believer. Then we can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Christ alone is righteous. Paul presents the world in two classes, Gentiles and Jews. In Rom. 3:10 he declares: "It is written, There is none righteous, no, not one." Hence the truth taught in verse 19,—that all are under the law, and all the world is guilty before God.

The law cannot make any one righteous. It demands the death of all; for all are transgressors. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Verses 21-24.

Faith establishes the law of God. It is impossible to destroy the law. Even an attempt to change it would be futile. Through Christ's life and death we can have his life in place of the life we received through Adam. This life of Christ we receive by grace. Hence we are under grace. But this does not give us liberty to sin. "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:2, 3.

All truth is centered in Christ. The truth as it is in Jesus is to be wrought out in the Christian's life. Let us seek for all of Christ's righteousness as revealed in the perfect law of liberty, and continue therein. It is by Christ's life we are saved. Rom. 5:10. Baptism, the Lord's Supper, the ordinance of humility, the tithe, the law of God, including the Sabbath, which is a delight, the holy of the Lord, honorable (Isa. 58:13),—all these make up Christ's life. Are we accepting all of Christ's life? Are we born of God? Are we abiding in him and in his word, and walking as he walked?

BE YE READY

MRS. D. W. MYERS

By careful study of the Scriptures we have learned that the judgment in the heavenly sanctuary began in 1844. At that date ended the great prophetic period of twenty-three hundred days brought to view in Dan. 8:14. Then it could be said, "The hour of His judgment is come." Rev. 14:7.

God's tribunal, or his court, is now in session in heaven. Think of it, dear reader. Do you realize what it means? When will your case and mine come up before the great Judge? How many days of probation still remain? Ah, these are important questions; and believing that we are living in the last hours of this world's history, we should keep them constantly in our minds, and should live accordingly.

Alas, how many are letting their last hours of mercy slip by while contenting themselves with worldly allurements. Satan has so calloused the hearts of some, and poisoned their minds, that they are no longer sensible of the fact that we are just entering the field where the fiercest battle between right and wrong will be fought. "To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine."—"Christ's Object Lessons," p. 415. "Arise, shine; for thy light is come. . . . For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:1, 2.

To be prepared to enter this battle we must put on the whole armor of God. The call is to greater earnestness. There can be no longer any reserve. Every one has a part to act. Every member has his appointed work to do, and we must all become united as one body.

Let us heed God's warning, that he may cut the work short in righteousness. With our hearts filled with love, let us go forth and be zealous in telling the joyful tidings that Jesus is soon coming to reward his faithful, waiting children.

We are soon going home. We are to be ready when he comes. Everything indicates that the time is near, even at the door. Let us be brave. The battle will not be long. And when at last we, with the redeemed, shall stand on the sea of glass, we can say, "Heaven is cheap enough." "Ye know not what hour your Lord doth come. . . . Therefore be ye also ready." Matt. 24:42-44.

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HOW TO LIVE — NO. 5

PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

IGNORANT cooks are responsible for the spoiling of most of the food which passes through their hands, and thus they make it impossible for even the best-informed persons to make an intelligent selection and combination of foods. Even much of the so-called reform cooking needs reforming in this respect. Mixtures come upon the table, the contents of which are a mystery to every one but the cook. Many of these mixtures are themselves unfit to be eaten. Most of the vegetable roasts, mock turtle soups, and other *mock* preparations belong to this class. The name should indicate what the food is, or what are its ingredients. A mock turtle roast composed of lentils, nuts, onions, and bread crumbs, should be named lentil, nut, and onion roast. Cooks who have no knowledge of dietetics should not be relied upon to compound our foods. Each one should know what he eats, for only in this way can reforms in eating be made.

Too great a variety encourages overeating. It is best not to serve too many dishes at any one meal. This enables one to vary the meals, thus providing foods that are better relished. Highly spiced and highly seasoned foods also encourage overeating. The palate of the average man or woman has been greatly perverted by the excessive use of salt, sugar, and condiments. About the only flavor the palate of such a person is able to detect is that of the seasoning. To fruit sweetened by nature a liberal supply of sugar must be added to please such; for they cannot detect the delicate flavors supplied by nature. The addition of so much artificial seasoning causes the palate to become unreliable as a guide to the quality or quantity of food the system requires.

The irritation caused by the use of highly seasoned foods is responsible for a common condition in which there is an excess of gastric juice, which later may result in gastric ulcer. The great desire for food, the craving ex-

perienced a few hours after eating a hearty meal is not a demand for more food, but a symptom of an irritated and diseased stomach. Because children have a ravenous appetite they are supposed to be in health, when in nine such cases out of ten the great hunger merely indicates stomach irritability. Frequent eating affords temporary relief, but aggravates the existing condition. The treatment indicated for such a stomach is rest, not work, and a substitution of natural foods for the highly seasoned and irritating mixtures. True, we should relish what we eat, but the palate can be trained to relish best the foods which are most wholesome.

Sugar is consumed altogether too freely. There was a time when the average per capita consumption of sugar was less than ten pounds annually. The average consumption now is about eighty-five pounds. The inhabitants of the United States consume their weight in sugar each year. This flooding of the alimentary canal with unnaturally concentrated sweets is responsible for much of the intestinal catarrh and appendicitis. Some time ago I examined a boy, and found it was necessary for him to have his diseased appendix removed. The father said, "Can you tell me why this is? Already six out of our family of nine have been operated upon. This will be the seventh. What is responsible?"

Upon inquiry I found they were vegetarians. The mother put up large quantities of fruit in the form of jelly and preserves, and these were freely eaten at nearly every meal. In addition to this, they used large quantities of maple sugar. The excessive use of sweets was undoubtedly responsible for the appendicitis.

Nature serves her sweets in a diluted form. Cane sugar is quite different from fruit sugar. The former is found in stems and roots, while the latter is found in the foods originally given to man.

Fruit sugar is predigested and ready for absorption. Cane sugar needs to be digested, or converted into fruit sugar, in order to be utilized by the body. Saliva exerts no influence upon cane sugar; neither does the gastric juice. Not until the sugar reaches the intestines is it changed. The intestinal juice aids in converting it into fruit sugar. Nine times out of ten, long before it reaches the intestines it has undergone fermentation. The irritant thus formed aids in bringing about catarrhal conditions. Cane sugar interferes with the conversion of starch into sugar by the saliva and pancreatic juice. Normally sugar is absorbed about as quickly as it is formed in the process of starch digestion. By the rapid absorption of this sugar, all the rest of the starch may be converted into sugar. The adding of sugar to mushes, or the free use of sugar in cakes and puddings, makes them dif-

ficult to digest in proportion to the amount added.

If one subsists largely upon fruits, this desire for artificial and highly sweetened foods will disappear. At the beginning God said, "Of every tree of the garden thou mayest freely eat." Fruits, if freely eaten, will provide all the sugar needed. Unripe fruit is not sweet. It contains starch, but no sugar. In the process of ripening, the starch is converted into sugar. The riper the fruits become, the sweeter they will be.

As food, fruits are of value chiefly because they contain a large amount of sugar. Sweet fruits, as bananas, are not difficult to digest, but they do require proper chewing. They are indigestible only when swallowed in lumps.

No other foods are so well suited for children as are the fruits. All children like sweets. This is a natural craving. Supply them with the sweets nature designed to satisfy this desire, and the artificial sweets will not be so much demanded.

Fruits contain acids which are of great value medicinally. They prevent the growth of germs of putrefaction in the alimentary canal. They are also an aid in the digestion of the proteins in the foods. Persons who have slow stomach digestion and foul breath will do well to eat fresh sub-acid fruits at or near the close of each meal.

These acids are also foods. They are burned up in the tissues, the same as is sugar, and are converted into alkalines. They therefore increase the alkalinity of the blood, a condition much to be desired, for the more alkaline the blood, the more of the acid wastes which are formed by the breaking down of tissue it is capable of holding in solution and eliminating.



GROANING BUOYS

R. W. PARMELE

THROUGH some parts of the seas the government has placed bell-shaped floats called buoys. These buoys are so anchored that they can be seen for some distance, and are placed there as a guide to mariners. They are of three kinds,—the simple bell-shaped; the bell-shaped object with a staff on top supporting an electric light; and the third is so constructed that as the sea swells, air is forced up into it, and causes it to emit a noise that sounds like the groan of despair.

The first two of these are to direct the mariners, by day and by night, as to the course he should pursue in order to reach the desired haven in safety. The third is a danger signal, notifying the seafarer that in its vicinity is a dangerous reef or a shoal. It is a spot from which he should keep away. Its groaning can be heard for miles, and its despairing sound can be heard in the darkest night or the densest fog.

How much like these buoys are professed Christians! Some by their quiet demeanor influence the voyager through life into the lane that leads to the haven of eternal rest; some are bright and shining lights, beacons whose light can be seen afar off through the night of sin and the fogs of superstition; while some there are who seem to consider it their duty to play the part of groaning buoys. The latter mark the spot in Christian experience where the dangerous reefs are found, and souls are almost sure to make shipwreck if they linger long in that vicinity. Brethren, do not be groaning buoys. Talk faith, courage, and confidence, and there will be less at which we shall be tempted to groan.



HISTORY MAKERS

C. H. WILKINSON

ONLY character counts with God. In the Bible the characters that shine the brightest are those of men connected with his peculiar plan who underwent experiences of great mental and physical suffering, and not one of these lives ended in a blaze of glory. No grand climax attended the end of John's career, nor was his life on the Isle of Patmos an enviable one, yet in his life of suffering he was writing that which has brought great comfort to the church.

This was true of the life of John the Baptist. His brilliant life ended in a prison—not a fitting climax to such a life, yet no other end could have suited God's purposes better.

We may feel that we must have the big things happen in our lives or we shall not make history. To ask a zealous worker to relinquish his work and for the good of the cause accept a place in the pew for the rest of his life, would seem unreasonable, and he would naturally think it an injustice to himself and a blow to the cause. But as humiliating as this experience would seem, it might be the first and only place for him to begin real work for God. His willingness to adapt himself quickly to the purposes of God would preach a greater and more eloquent sermon than his continuing in his own way. His influence would work for good. His life would tell for eternity.

Moses felt so closely connected with the plan of God that when told he could not go over Jordan and enter the Promised Land, he became deeply concerned about the success of the Lord's cause. In solitude he reviewed his life of vicissitudes and hardships since he had turned from courtly honors and from a prospective kingdom in Egypt to cast in his lot with the chosen people of God. Notwithstanding all that God had wrought for them, notwithstanding his own prayers and labors, only two of all the adults in that vast army that had left Egypt had been found so faithful that they could enter the Promised Land.

As Moses reviewed the result of his labors, his life of trial and sacrifice seemed to have been almost in vain. But as he reflected thus, a panoramic view was presented to him, in which he was permitted to look down the stream of time and behold the first advent of our Saviour; and then he understood the significance of the lifting up of the serpent in the wilderness. He saw the final deliverance of God's people. He saw the second coming of Christ in glory. He saw the blessings attending those who had a part in the first resurrection, the millennial reign in heaven, and the earth freed from the curse. There no sin or death could enter. There the nations of the saved found their eternal home.

As he looked upon this scene, how small must have appeared the trials and sacrifices of his life compared with those of the Son of God! How light the conflict, compared with the far more exceeding and eternal weight of glory! He rejoiced that he had been permitted, even in a small measure, to be a partaker of the sufferings of Christ and to act a part in the divine plan.

Men like Joseph, Daniel, and Stephen, have left us the record of their lives to be as a lamp to our feet and a light to our pathway. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise." Heb. 11:37-39. We have these reports, or records, to hold us in times of adversity and distress. Following these examples, we too shall make records that will win many souls to Christ.

Only the surrendered life can be of any service to God. How often the opportunity has come to us to accept some unpleasant part of the work, and we have made excuses and shunned the experience, and have often lost our connection with heaven. The only way that we can be of any service to God is to accept his plan and follow wherever it may lead.

Paul and Silas were about to leave Philippi, feeling that their work was done, when suddenly they had a peculiar and humiliating experience, which terminated in the conversion of the jailer. What does the cost matter, so long as the plan succeeds, and we are in the right place? What are the shedding of a few tears, the enduring of suffering, insult, abuse, and humiliation, the greatest of which fades into insignificance before the cross of Calvary? He has chosen us to a life of suffering. Acts 9:15, 16. To fulfil his purpose, our condition of mind should be, not to seek to escape unpleasantness and yet serve him,

but to say, "Lord, what wilt thou have me to do?"

When the records are examined in the kingdom, many lives now in obscurity because of God's peculiar plan, will shine forth as the stars forever and ever. Standing there upon the sea of glass, with eternity stretching out before us, we shall see how stupid were some of our dearest plans, which, although heralded by many as a help to the cause, hindered instead; and how, in order to save us, time and again God dealt with us patiently, waiting until our personal desires were gratified by the putting forth of our own ideas, and then offering us his plan, the acceptance of which we found to be our only way into the kingdom. So wonderful is our salvation that we join in praise and adoration to his holy name.

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

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THE SWELLING OF JORDAN

H. TIPPETT

THE awful conditions in the world indicate that "the times are waxing late." There is a solemn joy to every true lover of the Lord in the contemplation of these tokens of earth's last hour. It is our privilege so to construe the signs of the times that we shall not become sad, but sober; that we shall not be tearful, but trustful; not visionary, but vigilant.

No child of God can afford to neglect his own individual preparedness for the fast-approaching issues which are to try men's souls. Across the pages of the histories of nations as they are being written today, every honest believer sees emblazoned the words, "Prepare to meet thy God, O Israel."

In a time like this it is for us to heed the Lord's admonition to the Laodicean remnant church if we would share in the final triumph of righteousness. The "time of trouble" is beginning, and men's hearts are indeed failing for fear of impending disaster. Yet it still lies between us and deliverance. The experience of the church today has a parallel in the history of the Israelites as they stood before Jordan.

"Sweet fields beyond the swelling flood
Stand drest in living green;
So to the Jews old Canaan stood,
And Jordan rolled between."

In Joshua 3:15 we learn that when Israel crossed Jordan, it was the time of the barley harvest, at which season the river always overflowed its banks. Jehovah wrought deliverance for them at a high tide of helplessness. So will victory triumphant be given to us in the dark hours of apparent defeat.

Yet sometimes we murmur and complain as we see the prosperity of the

wicked. We wonder why God does not bless us in temporal things as much as we think we deserve. Like Israel of old, we look back toward Egypt instead of forward to Canaan. Oh, why do we stay in this wilderness of sin when Canaan lies just beyond? Why cast covetous eyes upon the things of others when our rich inheritance is waiting for us over there? Why spend precious time dwelling upon the faults and failings of brethren and sisters in the church, and neglect the setting of our own house in order? Why fret and complain when Christ and all the holy angels are pledged to help us?

Let us apply the admonition given in Jer. 12:5. We find here that the prophet had fallen upon evil times. Idolatry was rampant around him. Incense to Baal smoked under green tree and on mountain summit, and God was insulted. Jeremiah charged home their sin upon the people, and they conspired to take away his life, especially the men of Anathoth. In spite of their awful wickedness, Providence seemed to smile upon them, and Jeremiah was distressed. In Jer. 12:1-4 we hear his plea to God to relieve him of his perplexity so that he might reconcile the prosperity of the wicked with divine justice. Then in the fifth verse we have God's reply to the prophet's discouragement: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

The Lord had prophesied of the advance of the Babylonian armies upon the nation, and the swelling of Jordan was a symbol of that trouble. The river Jordan had two banks, an inner and an outer bank. Each year at the time of harvest the overflow caused by the melting snows of Lebanon and Hermon reached the outer bank. It was at this time that the lions and other wild beasts along the thickets of the inner shore were driven from their lairs by the floodwaters, and spreading over the land, caused great havoc in the surrounding country. (See Jer. 49:19.)

So here was the prophet, in a land of comparative peace and safety, yielding to discouragement because his heaven-sent messages were so little heeded. Then the Lord reproved him, and admonished him by reminding him of the greater trials he was to pass through when the devastating armies of Babylon should overspread the land.

Let us apply this reproof to ourselves as Seventh-day Adventists. Idolatry and licentiousness are doing their deadly work in the world today, and much of this spirit is insidiously working its way into the church. Those who are faithfully endeavoring to hold high the standard of truth are, like Jeremiah, almost overwhelmed

with the tide of evil. They, too, feel that their heaven-sent message is but little heeded. Yet God counsels us to hold on so that we may develop strength to stand in such a time of trouble as never was since there was a nation. Listen again, weary Christian: "If thou hast run with the footmen, and they have wearied thee, . . . how wilt thou do in the swelling of Jordan?"

The time of trouble lies between us and eternal deliverance. It is to us "the swelling of Jordan," when the agencies of fallen Babylon shall unloose their devices against "the people that do know their God." The wild and unclean beasts of apostasy and paganism are to come up out of their thickets against the people of God. If now in a land of peace such as we have up to the present enjoyed, we find trouble in keeping pace with the message for today, how will it be in the swelling of Jordan?

Do we sometimes say that the battle is too hard to fight? Do we become offended at our brethren in the church, and decide to stay at home and nurse our grief? Are we living up to the high standard set before us, or is the banner of faith trailing in the dust? Are we inclined to believe that the Lord "delayeth his coming"? The trials and difficulties of today are but "the footmen." Are we successfully coping with them? If not, then how can we contend with the fiery tests of the future?

Let us trust in the Lord Jehovah for everlasting strength, and raising as our Ebenezer, "Hitherto hath the Lord helped us," tread steadily toward the land of eternal day.

Run the straight race through God's good grace,

Lift up thine eyes and seek his face;
Life with its way before thee lies,
Christ is the path, and Christ the prize.

Butte, Mont.

THE POWER AND WISDOM OF GOD

WM. H. COLLINS

THE power of our great Creator is expressed to us in Ps. 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "He spake, and it was done; he commanded, and it stood fast."

The apostle Paul uses these words: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

Speaking of Christ, Paul says: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16.

Wisdom has been from everlasting. Read the eighth chapter of Proverbs. "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out

the heavens by his discretion." Jer. 10:12. Power and wisdom have been manifested to this world in our Lord and Saviour, as have all the other attributes of our heavenly Father; as it is written, "It pleased the Father that in him should all fulness dwell." Col. 1:19.

Hartford, Mich.

"JUDGE NOT"

CLYDE ROSSER

WE are repeatedly warned in the Scriptures against judging others. "Judge not, that ye be not judged," the Saviour said. Matt. 7:1. "There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" are the words James was inspired to write. James 4:12. "Who art thou?" he said; or, in other words, What right hast thou to judge others? Paul said, "So then every one of us shall give account of himself to God." Rom. 14:12.

But some may ask, "Why cannot we judge?" The answer is plain and simple: "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16:7. Samuel, looking on the outward appearance, would have anointed Eliab; but God, looking on the heart, refused him.

An excellent example of man's inability to judge of character is seen in the two thieves crucified with Christ. One writer thus compares their characters:

"Both the men who were crucified with Jesus had at first railed upon him; and under his suffering, only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations. . . . He had seen and heard Jesus, and had been convicted by his teaching, but he had been turned away from him by the priests and rulers. . . . Among the passers-by he hears many defending Jesus. He hears them repeat his words, and tell of his works. The conviction comes back to him that this is the Christ. Turning to his fellow criminal, he says, 'Dost thou not fear God, seeing thou art in the same condemnation?' . . . The Holy Spirit illuminates his mind. . . . In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world."—*"The Desire of Ages,"* pp. 749, 750.

Man saw in that thief only a criminal, but God saw in him a subject for the eternal kingdom. Man condemned him, but God pardoned him. Let us, then, leave all judgment with the One who reads the heart and understands the secret motives.

Gaston, Ore.

RIGHTEOUSNESS THROUGH FAITH AND OBEDIENCE

T. E. BOWEN

A PERSON who lives in sin is free from righteousness. Righteousness through Christ means life. By nature we have all inherited the fruits of disobedience. The father of the race disobeyed God and sinned; we through him inherited sin and death. Likewise through the obedience of

One, all who believe and obey him inherit righteousness and life. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

There is but one way of deliverance from this dominion of sin. Here it is: "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Rom. 6:16-18, R. V.

This is a blessed scripture, full of cheer and encouragement to the little flock upon the advent pathway to the kingdom. We are often made very conscious of our imperfection. We dare not claim in ourselves righteousness. But in Him who in our sinful flesh was obedient as a son, and so won back for us perfect righteousness, we can by living faith claim his righteousness. Through Christ we inherit righteousness if we accept him as our Saviour, even as in Adam we inherited sin through disobedience.

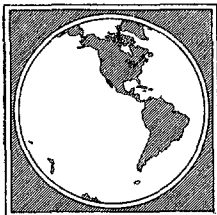
Therefore, as we have been servants to sin through disobedience, we may become and continue to be "servants of righteousness" by obeying the truth as it is in Jesus. Notice that it all comes to us by our obeying "from the heart" through faith "that form of teaching," or doctrine, delivered unto us in God's Holy Word.

Only as we become careless in our relationship to Christ can we be defeated. And here lies our danger, Satan knows that if he can lure us away from our steadfast loyalty and obedience to the truth, Christ's righteousness cannot be imputed to us. And so we are exhorted, "Examine yourselves, whether ye be in the faith; prove your own selves."

Do we accept Christ as our Saviour? Are we "from the heart" serving him who wrought out righteousness for us? These are questions we should often put to our own selves. Do our hearts thrill with love for these blessed truths of God's Word as they once did? Is the Sabbath as precious to us as when we first believed? Does the advent hope light up our way as it did when we first saw its light?

The kingdom is just ahead. Righteousness alone shall dwell there. The King of that country is king because he "loved righteousness, and hated iniquity." And we shall reign with him because we have learned to love what he loves and to hate what he hates. Obedience to God's blessed commandments is counted righteousness; disobedience, iniquity and sin.

"A scepter of righteousness is the scepter of thy kingdom." Blessed indeed are they who shall reign forever with their Lord in this coming kingdom so near at hand.



THE WORLD-WIDE FIELD



ENTERING A NEW DISTRICT AMONG THE INCA INDIANS

J. M. HOWELL

THE work is advancing here. Brother Stahl is soon to go to Moha with Brother and Sister Howard, to open up that large district. We have nine teachers ready to go there. Tomorrow night (April 22) they sail from Puno, and will reach their destination in the morning of the following day. It is about three days' journey by horse from this place to Moha. There are eleven districts open to the work there, and our workers have good guaranties from the prefecto of the department.

Last Tuesday I returned from a week's stay at the place where Brother Nelson is stationed. We had an enjoyable time together. It is sixty miles from here, and therefore a good day's journey by horse. The day after my arrival we went over to one of the substations and made a visit to the school. The day following we went to town to notify the governor that there were to be five schools opened in his territory, but we had to return without seeing him.

The next day was Sabbath, and to my surprise there were one hundred twenty-five persons at the meeting. The following day we went to the place where Brother and Sister Stahl were attacked. As soon as we arrived in the town, the leading merchant met us and asked us to come to see his wife, who was suffering with toothache. We went, and after dinner pulled the tooth. Then others began to come in for treatment. Altogether we treated ten or fifteen in one way and another.

After the town visit we went back a league to our school, and there the people met us with their flags, and conducted us to a great feast that they had prepared. After dinner we talked to the people on the subject of trusting God and not fearing those who wished to do them harm. They were greatly encouraged, and seemed more determined to press forward, whereas before they had been very fearful.

REMARKABLE DELIVERANCES

W. B. WHITE

IN connection with the advance of our missionaries into the heart of Africa, into regions of deadly fever, wild beasts, and poisonous reptiles, very narrow escapes from death are frequently experienced, many of which never find their way into public

print. Recently, while I was visiting our mission among the Zulus, Elder F. B. Armitage and his wife each related to me a wonderful deliverance from poisonous snakes, in which I am sure the readers of the REVIEW will be interested. Brother Armitage's story runs as follows:

"A few years ago I was superintendent of one of our Rhodesian mission stations. At that time the country about was very wild, and one did not have to go far from the station to find wild game in abundance. One day, in company with a native boy, I was passing through a patch of reeds which were nearly as high as my back, and spied a little distance ahead some big game in an open space. I had my rifle ready to fire, when I felt something tugging at the bottom of my trousers. Looking down, I was horrified to see a black memba about ten feet long, with its fangs fastened in the cloth.

"This snake is probably one of the deadliest in Africa, and one cannot survive long after receiving the poison. I had not noticed it lying near the path, and as I passed by it struck at me, but luckily missed the mark, fastening its fangs in my trousers. Shaking it off, I soon dispatched it, but the place where it struck was wet with poison. Had it hit me squarely, I probably would never have reached the mission alive. Many times have I thanked God for his wonderful deliverance from a horrible death."

Mrs. Armitage's story of escape is as follows:

"At the time of which I speak, my husband and I were living at the Solusi Mission. On one of the verandas was a large box, in which Mr. Armitage kept scraps of harness and rims for the ox yokes. One night after dark, as he was doing some mending, he asked me if I would go to the box and bring him some leather straps. As I was about to thrust my hand into the box, something seemed to say to me, 'Don't put in your hand; there may be a snake in the box.' I stopped, went into the house, and told my husband of the impression I had had on the veranda. He joked me a little, but neither of us went to the box again that night. In the morning Mr. Armitage went to the box, and there coiled up was a great ugly reptile, which no doubt was in it when I went to the box in the evening. I have always felt that the Holy Spirit warned me of my danger, and in heeding its voice my life was spared."

Such deliverances as these are continually marking the advance of our missions in Central Africa, and are evidences of God's care for his work and workers. How thankful we should be that in these dark places of the earth he has promised to be with us always, even unto the end of the world.

WELCOMED THE MISSIONARIES

R. C. WANGERIN

WHEN the Keizan station, in southern Korea, was first opened, many of the poor native people flocked to the missionary's home, saying, "We are so glad you have come to teach us the right way."

The missionary family lived in a tent while the house was in process of building. One half of the large tent served as a dwelling, while the other half was used for meetings. As night after night — and during the day as well — the people's minds opened to the new and wonderful things they saw and heard, a number were captivated, and have been coming ever since.

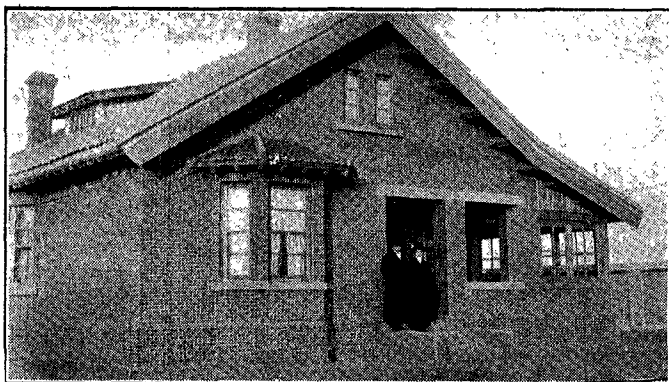
Hundreds, yea, thousands of thousands, of wayfaring men and women in these heathen lands are waiting and crying, "Teach us the way. Send us more missionaries." Shall we respond? How can they hear without a preacher? How can they know the way to Christ without a guide?

CONSENTED FOR PAPA TO BE AWAY

MRS. B. PETERSEN

HSI DJEN is the name of an exceptionally bright little Chinese girl here in Mukden, who has been faithfully attending Sabbath school with her parents for more than a year. She is the youngest of ten children, seven of whom are dead. It is unusual in China to see such devotion and love as exist between these parents and their little daughter.

Her father entered the canvassing work this summer, and was gone from home three months. Little Hsi Djen's



Home of Brother and Sister Bernhard Petersen, in our Mission Compound, Mukden, Manchuria

countenance revealed very plainly her loneliness for her father, and again and again she would ask, "*Si-mang, wo-dy ba-ba do-dzan hwei-lai?*" (When will my papa return?) The last time she asked, I said: "You know there are many, many people in Manchuria who never heard, like you, about Jesus, and that he is soon coming again, so your papa is out trying to tell them, so they can get ready to meet him. Then when Jesus comes, he will take us all to heaven, if we are good, and then you can have your papa with you all the time." After I had presented the matter in

that light, she said she did not want her papa to return on her account. She has never asked me that question since. So even the children of Manchuria desire by personal sacrifice to have a part in giving the gospel.

Mukden, Manchuria.

◆ ◆ ◆
JAPAN

H. KUNIYA

IN a home where I was holding Bible readings, one day I met a young woman, the niece of the woman of the house. I learned that she was the wife of a Buddhist priest. Against her desire she had been compelled by her family to marry him. Later she separated from him and came to live with her aunt. She was present at one of the Bible studies, but afterward told me that she had made up her mind that she would not be persuaded to become a Christian, but would hold firm to her father's religion.

At the beginning of the first study she said to me, "I have no desire to be a Christian; but I should like to hear your study, if you will permit." I invited her to remain, and made the study as simple and interesting as possible. She became interested and continued to study. After a time she told me that the worship of Buddha had never given her any desire or power to live a better life; but that she had found Jesus, and he had given her both the desire to be better and the power to overcome some of the sins that she had always known to be wrong, but had not had the power to overcome. She is now keeping the Sabbath and awaiting baptism.

◆ ◆ ◆
GIVE THEM A CHANCE; THEY WILL MAKE GOOD

R. C. WANGERIN

THE "sinking sand" theories and arguments of some people against missions do not hold when brought to the light of fact and actual experience. In every well-tested experiment, it has been found that missions, when given a chance, make good.

The following is a brief history of a case of wonderful transformation, from seemingly one of the lowest to the highest type of man.

Ku Chi Ill and Kim Soon Ill are Korean parents of five precious children who are as dear to them as yours are to you.

When this family was first visited in their home by a native evangelist and a missionary, it seemed almost a hopeless situation. The one little room which was "home" to them was more untidy in both sight and smell than words can picture. The personal appearance of the inmates seemed worse still. A cold, dull, blank expression was upon their faces. They could neither read nor write. They scarcely knew their own names (women many times indeed have none), nor their right hand

from their left. Ignorance and superstition reigned supreme. They were idolaters, and sacrificed to the spirits, and to gods their own hands had made.

But the religion of Jesus of Nazareth has wrought here, as in innumerable other cases, a miraculous transformation. And as the months and years have had their molding influence, ignorance has given way to a knowledge of Christ and of things about them as they really are. Superstition has been exchanged for faith in the living and real. The countenances have brightened, and a smile of intelligence is there. Parents and children can now read and write, sing and pray. Their places are seldom, if ever, vacant at Sabbath school, the Sabbath services, or the prayer meeting. These experiences make the missionary's heart glad,



A load of wood carried on a "jiggy"
(Korea)

endear the simple and sincere people to him, and wed him to his work.

What all other means and religions have failed to do, Christianity, when rightly applied, has always accomplished.

Give the poor, neglected, less fortunate tribes of earth a chance, hold the Lamp of life high among them, and they will make good.

◆ ◆ ◆
**SANITARIUM WORK IN KOBE,
JAPAN**

DR. KIKU NOMA

SEVERAL recent incidents in the sanitarium work here show that the goodness and providence of God still attend our institutions.

In December of last year a captain of the army came to the Osaka Branch Sanitarium for treatment. Through tobacco, liquor, and other habits, he had lost his health, and a spinal disease had come on, and he was almost helpless. He had sought in vain for help in the city hospitals, and several noted physicians had given his case up as hopeless. As a final effort he applied for entrance to the Kobe Sanitarium, and was admitted. Through

the treatments applied and the blessing of the divine Healer, an almost miraculous recovery was effected. What is more, he learned the truth of a living God, accepted Christ, and found salvation for his soul. Just recently he went forward in the rite of baptism. He has now returned to his home, hoping to teach his new faith to his family.

A young lady student of an art academy came to us in a serious condition, being carried on a stretcher. She was suffering from beriberi, a very common disease in the Orient. As is usually the case with this trouble, she responded well to the sanitarium treatments and a reformed diet. Her room being near the assembly-room, she could hear the voice of song and prayer every morning and evening when the workers were gathered for worship. Her heart was touched, and she was led to study the Bible, and as the result was converted, and broke away from the idolatrous beliefs in which she had been brought up.

A work akin to a revival has also been going on among the workers in the institution. Quite a number of them were not believers when they came. Through the Bible instruction given daily, and the influence of Christian associations, they have become acquainted with Christianity. Prayer bands have been organized, and personal endeavor has been made for them until several have come to the place where they have requested to be baptized and to join the church.

The sanitarium is being prospered financially too; but we are hampered considerably through lack of facilities, and feel that now is the time to make certain necessary improvements and to enlarge our sphere of work. We request the prayers of all for this work.

◆ ◆ ◆
A STOLID Chinese crowd had gathered around a missionary, who was earnestly exhorting them. Among them was a man who had an expression on his face as of one caught in quicksand and dying by inches. He was, in fact, ill and unhappy, and had come from home that day to buy incense and idol paper to offer to the devils that he thought were torturing him.

As he passed the crowd, this man caught some of the preacher's words, and was held as in a vise. With his eyes glued on the preacher and his mouth hanging open, he stood through the service of sermon and testimonies. When inquirers were invited into a near-by shop, this man suddenly bolted into it like a hunted dog, jostling the others as he went. He seized hold of the gospel teaching as a sinking man would seize a rope flung to him.

He stayed with the mission for a week, and then went home to make a bonfire of his idol tablets and incense burners.



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.

BEYOND

MRS. I. H. EVANS

THIS side the shallow valley's rim
That shuts my longing vision in,
Lies a city, noisy with screech and din.
I listen, and wearily hear the sound
Of great wheels turning round and round;
The mighty engine's throb and beat;
The ceaseless hum of the busy street;
The whistles shriek, and a great bell rings,
And adown the street a poor child sings;
The cars rush by with their human freight
From dawn until dusk, from early to late;
While the cruel sun from his throne looks
down,
And hurls his darts on the burning town.

But beyond! O *beyond* the valley's rim
That shuts the restless city in,
With its heat and noise and dust and sin,
Stretching far out on either hand
Is a peaceful country, a pleasant land.
The wheatfields, yellow with treasured
gold,
Are laughing to think of the good they
hold,
While the emerald cornfields, spread be-
tween,
Shiver their innocent lances keen.
I look, and atilt down the narrow road
Comes a hayrack bowed 'neath its fra-
grant load;
The haymakers' song floats free and
clear—

"Come to the farm," are the words I hear.

O the sweet, cool nights when the day is
done!
When the sun's swift race with the hours
is run;
The cows come slowly, and pause to eat
The tall, sweet grasses around their feet.
The fireflies dance, and from distant hill
Sounds the weird, low cry of the whip-
poorwill;
The dark sifts down, and the stars out-
shine;
There's a joy in living that's half divine,
Far away from the city's noise and harm,
At peace with the world—on the old
home farm.

SCHEDULE YOUR WORK: WORK YOUR SCHEDULE

INEZ HOILAND-STEVENS

ONE reason why "woman's work is never done" is because so many women fail to systematize their work and then carry out with regularity the plans laid. Too often housework is undertaken by fits and starts; we "take a notion" to do something on a certain day, and do it we must, whether there is really time for it or not, no matter if a whole week's work is upset thereby.

Or we go to extremes. As one husband puts it, "Most women are alike: they kill themselves working one day, and stay in bed the next." This hap-

azard, unsystematic method, or lack of method, robs housework of its dignity and beauty, and is responsible for its being so often termed drudgery. Perhaps the following suggestions will help toward lifting housework to the high plane it deserves, and show it to be what it really is, one of the most fascinating of occupations:

Schedule not only daily but weekly and even monthly tasks. Make a list of the daily tasks in the order in which they are to be done, and time yourself if possible until you learn the quickest and best way of doing each. Timing will help you to "speed up," and planning will prevent you from losing time by unsystematic work.

I well remember one lesson I had while in college in "speeding up." The matron had noticed a lax spirit creeping into the domestic work. One morning she said to us: "Let us make a banner day in domestic work. Do your work as rapidly as you can and still do it well, and then report how long it has taken you."

We were all enthusiastic over the plan, and fingers flew that morning. My work was to dry and put away dishes for the family of eighty, while another student washed them. What had formerly taken us an hour we did that morning in forty-five minutes, and the other students reported similar results.

The day following, however, the joke was decidedly on us, when the matron laughingly questioned why, inasmuch as we had been able to do the work well in that time one day, we could not do the same next day, and all the following days. We were therefore allowed just that much time for our domestic work, and no more. After a few days' practice, we were able to finish on time without undue rushing. In our particular case it meant a saving of sixty-three hours apiece during the year,—a saving of time that was well worth while.

Solomon tells us that "there is a time . . . for every purpose and for every work." Following a regular schedule will enable you to do each task in its proper time. It will keep you from cleaning out some cupboard, or overhauling a trunk, or even getting absorbed in some book, while the breakfast dishes remain on the table and the beds are unmade. There should be a time for just such things

in your program, a time when you may do them without neglecting other work.

HAVE you ever been tempted to envy the woman who is never in a hurry, and still seems to get everything done? Serene as a queen, she quietly moves about her home, and the work melts away like magic before her deft fingers. Those who are naturally quick, and like to see things move, find it difficult to overcome the tendency to hurry while at work. The very fact that such sometimes feel "rushed" is evidence of poor planning and lack of system. Following a schedule gives one a feeling of mastery, and his very attitude says, "My work shall not drive me; there is ample time for each task, and it shall be done in its time."

Do not make the mistake of planning too much for one day. Make the list shorter, and then try to finish all you have planned. Weekly work should be scheduled in the same way, there being regular days for washing, ironing, mending, polishing the silver, cleaning the windows. If you have a servant, this will avoid the oft-repeated question, "What shall I do next?"

The woman who tries to wash, iron, and bake bread the same day may think she has performed a physical feat,—and she has,—but it is altogether likely she has very little left to offer her family in the way of companionship and good spirits afterward. And what's the use? Is there not another day coming? One displays far better sense, and much more is accomplished, by working hard two forenoons, leaving the afternoons free for sewing or lighter work, than by working to the limit of one's strength all one day and being good for nothing the next.

Some women prefer to wash only every two weeks. That is feasible where the family is very small, or where one has a good machine or laundry woman to do the work. In general, however, it is better to wash every week than to be so exhausted afterward.

ARE YOU one of those housewives whose economy is extravagance? Such plan to do too much with one fire. Not wishing to burn needless fuel, they start the fire perhaps an hour before dinner time, and try to get that meal and the next day's breakfast with one fire. They cook porridge, fruit, cereal coffee, and perhaps toast bread in the oven, besides cooking an entire dinner.

All this takes time; and if the dinner amounts to much, its cooking requires more than an hour. As the result of this sort of planning, dinner is probably late, and the mother sits down with her family, trembling and nervous, and in no condition to eat, much less digest, a meal. The plan to cook two meals with one fire is

good, but the fire should be started earlier. It is poor economy to save a few sticks of wood at the expense of so much human nervous energy, to say nothing of a puffing, perspiring hostess.

The work of cleaning day may be lightened by avoiding a change of shift while working, as from one process to another. Finish one kind of work in several rooms; that is, if you have three rooms on one floor to clean, first sweep all of them, then dust them all, then polish the floors or oil them. With one handling of the tools time is saved.

Do not become discouraged if you find it difficult at first to follow a schedule. We all know that it is one thing to arrange a time-table, and another to see that the trains run on time. However, the railroad does not abandon the idea of time-tables because by some chance or unforeseen accident the train is delayed; it sets out to eliminate the cause, and bring the whole service up to the mark. We are told on good authority that during the early months of the war not one train in all England was so much as ten minutes late, notwithstanding the unusual congestion of traffic. Some one was *planning for promptness*.

We must do the same thing for our housework. We may not be able to follow the schedule perfectly, particularly at first; but it will be infinitely better to try than to have no schedule at all, and after a little trial, the plan will be found more and more workable.

FINALLY, in the words of an expert housekeeper, "assume an efficient mental attitude toward your work. Do not think housework degrading or dull. Believe it to be interesting, worthy of your highest intelligence; a profession in which you can apply science, skill, and taste. Allow your work to develop you; see its importance, its opportunity, its fascinating variety. Determine to master it rather than let it master you."

Puiggari, Argentina.

A LITTLE GIRL'S METHOD

In a family composed of eight adults, the mother, a few months ago, was stricken down and was unable to carry her usual responsibilities in the home. The work of managing the house for a large family fell upon an inexperienced girl. From the first her success in carrying the work was very good. It was often remarked that she did not forget, did her work on time, and seemed always happy. One of her methods was to write down on a tablet every item of work needing attention during the day, and whenever any additional item occurred to her, it was jotted down. Then, beginning in the early morning, she worked these items all in order and at the proper time, checking them

as they were finished. The following is one of these memoranda, reproduced here without her knowledge:

Water flowers
Clean front porch
Mend screen door
Get breakfast
Set a tray for grandma
Wash breakfast dishes
Go to the store for provisions
Make beds
Sweep and dust downstairs
Set dresser in order
Cook a kettle of rice
Make a pudding
Clean refrigerator
Scrub kitchen floor
Clean gas stove
Get dinner
Wash dinner dishes
Wash and care for lettuce
Pare potatoes
Get supper
Wash supper dishes

Then follow two menus for Friday and Sabbath dinners.

She says that by following this method, she can study and outline her work, arrange it in order, and do each thing at the proper time without confusion.

"A WOMAN MINISTRY"

SEVERAL years ago a seventy-two page leaflet, written by Mrs. S. M. I. Henry, was published under this title. It had a wide circulation, and brought help to many perplexed women. Recently a number of copies of this little publication have come into our hands; and as long as the supply lasts, we shall be glad to send two copies to any woman who will read one and give the other to some friend. No charge is made for the leaflet; but it will be necessary to send a two-cent stamp to pay postage. Three copies can be mailed, at the present postal rate, for two cents; so if you can use an extra copy, it will be sent, if desired.

We believe these little leaflets will be a blessing to all who will read them, and we shall be glad to see them widely distributed. Orders should be addressed to Mrs. I. H. Evans, Takoma Park, Washington, D. C.

TEETHING

Do you know just when the baby's teeth are expected to appear, and the order of their appearance? Dr. Lena K. Sadler covers the teething period of the baby's life completely in the July number of the *Mother's Magazine*.

"Usually by the time the baby is six or seven months old, one or two central teeth have appeared in the lower jaw. These constitute the first group of teeth. The next group to appear is that composed of the four upper central teeth, which should all be through by the time baby is twelve months old. A pause of one to three months occurs before the appearance of the third group, the four anterior molars; and by the time they are in evidence, the two lateral incisors appear on the lower jaw, which now gives us, by the fourteenth or fifteenth month, four central teeth upper, four central teeth lower, and four anterior molars. We have another pause of two or

three months, when the four canine teeth appear.

"Baby is now eighteen to twenty-four months old. There are only four more teeth to appear, the posterior molars, which make their appearance two or three months from the appearance of the canines. This brings the baby to twenty-four or twenty-eight months old, with his complete set of twenty teeth—the milk teeth.

"As these changes are taking place in the jaws, baby may at times feel a little disinclination to eat his normal amount of food, his vitality may not be quite up to par, and his bowel action or his digestion may be slightly below normal. This indisposition on the part of the child should be a warning signal to the mother to call a halt at once—to cut down baby's food, to encourage free bowel movement, and to use extra care and precaution regarding the child's environment, his habits, his play, and the disinfection of his playthings, particularly those that he puts into his mouth."

WANTED: A FORMULA FOR HOMEMADE SOAP

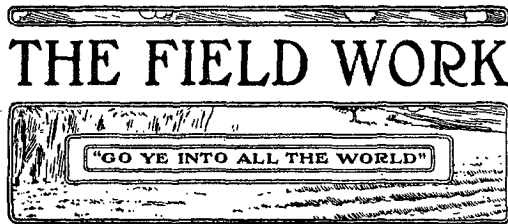
ONE of our readers in California sends in a request for a "good, tried formula for homemade soap, preferably a white soap." If any one is familiar with such a formula, and will send it to us, we shall be glad to give it space in these columns. Address communications to the editor of this department.

TO REMOVE MILDEW

To remove mildew dissolve two heaping teaspoonfuls of chloride of lime in a quart of boiling water. Pour the water onto the chemical in an earthen bowl. Stir steadily for five minutes. In half an hour strain this water into a tub holding three gallons of lukewarm water. Stir well. Put the garment in; turn it every fifteen minutes for half a day, unless the mildew disappears before that time. Rinse in several waters, and dry in a sunny place out of doors. This will also bleach any colored garment.—*Presbyterian Banner.*

THE worst month for pneumonia is not March, as is popularly supposed, but August, with July as a close second. This is attributed to the fact that because the weather is warm, people grow careless; they perspire freely, and do not quickly throw on a coat or a wrap; they run for an open trolley car, and then sit in a cool wind; they become overheated, and then expose themselves suddenly to cool airs without covering. These carelessnesses account for pneumonia in summer.—*Selected.*

WHEN preparing string beans for cooking, it is best not to use a knife. By simply breaking the pod, the "string" comes to sight, and can be rejected, whereas the knife is likely to sever it, and it remains, to be rejected in the mouth. All such vegetables are more palatable cooked by steam or its equivalent; namely, in a covered dish set in a larger one in which water is kept boiling.



QUEBEC CAMP MEETING

The annual camp meeting for the Quebec Conference was held at South Stukely, in buildings owned by the South Stukely Dairymen's Association. It seemed strange to have a camp meeting without a single tent, but under the circumstances it worked well. The people of South Stukely opened their homes to the campers and in every way showed a very kindly spirit.

Weather conditions were ideal. This camp meeting had the largest attendance of any ever held in Quebec. The president said he thought that eighty-five per cent of the membership was present. The meeting lasted only six days; and the time was fully occupied. All the various interests were considered. Each day a special meeting was conducted, at which the people were taught how to do practical home missionary work. Practically all attended and expressed themselves as having received much help.

There were present, in addition to the regular conference workers, Elders A. V. Olsen, president of the Union; H. M. J. Richards, of Ontario; J. L. Wilson, of the Maritime Conference; Elder G. G. Roth; Brother R. Hook, Jr., of the Review and Herald; Brother J. W. Davis, field missionary secretary of the Union; and the writer.

More than \$1,000 was given in cash and pledges for foreign and local work; twelve persons were baptized; and much literature was purchased, with which to do real soul-winning work. Careful plans were laid for the carrying forward of the work, especially among the French people. Statistics reveal the fact that eighty-five per cent of the population of Quebec are French Catholics.

It was a privilege to meet with the believers in Quebec and to enjoy this season of spiritual refreshing. When the call was made for those to come forward who desired a new experience in the things of God, virtually the whole congregation came forward and sought God for forgiveness of sins and power to live a new life, the Christian life.

All joined in pronouncing this the best camp meeting ever held in Quebec, and returned to their homes to live and work for God as never before. Our Quebec people are very loyal, and ask an interest in all our prayers.

F. W. PAAP.

THE WISCONSIN CAMP MEETINGS

North Wisconsin

The camp meeting for the North Wisconsin Conference was held in the town of Spooner, well toward the northwestern part of the State. There was a large attendance for a conference of only a little more than seven hundred membership. This indicated the interest of the believers in the work for which they are responsible in the large territory of this northern region. The brethren and sisters came seeking the Lord, and assuredly he was found of them. Repeatedly the president of the Union spoke of the evident hunger of soul for a deeper experience which was voiced throughout the camp.

The reports for the year's work were very encouraging. Elder J. J. Irwin, the president, and his staff of workers have been blessed in winning souls, and plans were laid for yet more aggressive work during the coming year.

There was a large attendance of our Scandinavian brethren. Elder C. Edwardson took the lead in the Scandinavian services, joined the latter part of the meeting by Brother P. E. Broderson, of the Danish-Norwegian Department. These brethren

also bore burdens in the English meetings.

In the conversion of souls and the renewal of consecration the camp meeting bore the stamp of the Lord's gracious presence in the midst of his people. Good work was done among the young people. The Walderly Academy, under the principalship of Prof. E. A. von Pohle, is rallying these young people to put themselves in training for service in the cause. This school is developing its facilities to do strong service as a part of the Lake Union educational system.

We found in north Wisconsin the spirit of a new conference grappling with a large unworked area—the inspiring spirit of aggressive pioneer endeavor. There seemed exceptional interest on the part of the public.

Dr. W. T. Lindsay, of the Madison Sanitarium, represented the medical department at the camp meeting, while among laborers from outside the Union, Elder W. W. Eastman took leading burdens in the services of the camp.

The brethren responded liberally to the call of the mission fields, and are loyally maintaining funds for the local work. As the need of tents for their conference outfit was considered, visiting brethren supposed it would be necessary to take up special contributions for this purpose. It was stated, however, that the believers in the churches have so faithfully followed the plan of laying aside two per cent of their income as a conference working fund, in addition to the tithe, that this fund promised to prove ample to provide the necessary conference equipments.

The Spooner camp meeting was a good meeting, registering the fact that the North Wisconsin Conference is moving forward in this new time, and that the Lord is blessing the work within its borders.

South Wisconsin

The camp meeting of the South Wisconsin Conference was held at Fond du Lac, which is the conference headquarters. The spirit of the meeting was most excellent and refreshing throughout. Here again the brethren and sisters came seeking God, bringing the spirit of consecration with them.

The meeting certainly came at a time of very wet weather, but on every hand delight was expressed that even this had not prevented one of the largest meetings held in the conference, and possibly the largest. Very providentially the camp was pitched in fairgrounds which provided a number of wooden pavilions, one of which served excellently for the large meetings on several occasions when the heavy downpour would have prevented successful services in the large tent. All felt that the special hand of Providence was over the meeting.

Showers of blessings came upon the people. I cannot give the exact number of baptisms, but was told by those who remained till the end that more than eighty were baptized during the meeting, with yet others to receive the ordinance on their return to the home churches.

The believers showed an earnest spirit of cooperation in every department of the work, making liberal gifts to missions, somewhat in excess of \$4,000, and pledging by resolution of the conference a determined effort to increase the tithe receipts. The conference is aiming definitely this year not only to bring up the full amount of the mission funds, but to provide an overflow that shall clear away conference obligations. Such progress has been made in the past year that this goal is believed to be within reach this year.

The report of Brother E. E. Franklin for the book work showed a growth from \$12,851 during 1915 to \$20,052 during 1916. Most interesting experiences and providences were related by the colporteurs.

A strong young people's work is being carried forward in the South Wisconsin Conference, Brother G. R. Fattie, secretary of the department, reporting four hundred and eighty-six students in denominational schools—twice as many as two years ago.

The conference is greatly encouraged by the development of Bethel Academy, which is now out of debt and becomes a twelve-grade school. Prof. H. T. Elliott, the principal, is leading a student effort to increase the attendance. The student recruiting band has divided the conference into four districts, the leader of each setting the goal to send twenty-five students to the academy, which last year had eighty-two in attendance, and expects more than one hundred during the next year. It is most encouraging at these meetings to see the numbers of consecrated young people of good ability, who only need training in the academy and college in order to bear the burden of pioneer work awaiting youth and enthusiasm in both home and foreign fields.

Elder C. S. Wiest, who has recently been called to the presidency of the conference, planned with his committee a strong evangelistic campaign for the coming season.

There was a large attendance of our German-speaking brethren at this meeting, Elder G. P. Gaede leading in this department of the work, assisted by Elders G. F. Haffner and B. E. Miller and by Prof. F. R. Isaac, of the Clinton Seminary.

Aside from the regular Union and local workers, Elders C. L. Taylor, W. W. Eastman, and E. F. Peterson, president of the Southern Illinois Conference, joined in the public services. The medical missionary work was represented by Dr. Lindsay and a number of nurses of the Madison Sanitarium.

The camp meeting was a season of blessing to all, and the outlook in the South Wisconsin Conference is most encouraging.

W. A. SPICER.

NORTH DAKOTA CAMP MEETING

This meeting was held on the fairgrounds, just outside of Harvey. It was a pleasant location, easy of access to the city, and in close touch with the conference school. The brethren gathered in large numbers to this meeting, until there were 1,650 of our people encamped on the ground. It was the largest meeting that has been held by us in North Dakota.

The weather was favorable throughout the meeting. There was a heavy windstorm just before the opening service, which blew down the big tent and did some damage. After that, however, the weather was very favorable, and the conditions could hardly have been better.

In addition to the conference and Union Conference workers, there were present a part or all of the time Brethren J. T. Böttcher; H. C. Lacey; H. O. Olson, of the Swedish Seminary; Brother Sherrig, of the Pacific Press International Branch; and the writer.

From the beginning there was an excellent attendance at the services. Meetings were held daily in the English, German, Russian, and Scandinavian languages. One hundred and two persons were baptized at the close of the meeting. Others will be baptized in their home churches.

A large donation was taken, aggregating about \$10,000, to be divided between the Shyenne River Academy and foreign missions. The Sabbath school donations amounted to \$1,062. The sale of literature was splendid, aggregating \$3,012.

There was a large outside attendance at both the English and the German meetings. Elders Charles Thompson and M. L. Andreasen occupied the pulpit in the evening meetings. In the German tent Elders Böttcher and Haffner preached the message to a tent

crowded with interested listeners. The Lord came very near to his people. Practically the entire encampment made a new consecration of themselves to the Lord.

The North Dakota Conference is growing rapidly, and is one of our strongest conferences, both numerically and financially. The believers take great satisfaction in doing their share toward the support of foreign missions. North Dakota is about \$2,500 ahead on the Twenty-cent-a-week Fund, not including its donation to foreign missions at the camp meeting.

Most of the officers were reelected. Elder S. E. Jackson is held in high esteem in his conference, and is giving an excellent administration. We trust the blessing of God will be with our brethren and sisters in this conference. We greatly enjoyed meeting with them on this occasion. It was the first time we had ever met with the North Dakota Conference in session or in camp meeting. We shall long hold in remembrance the blessings that came to us on this occasion.

Due to the fact that there are so many languages represented in the North Dakota Conference, it is difficult for one man to look after all phases of the work, but the conference is a united one, and all are working together in perfect accord.

The conference will carry on a strong evangelical campaign this coming season. We hope to see the membership in North Dakota greatly increased during the next few years.

I. H. EVANS.

THE ALBERTA CAMP MEETING

THIS meeting was held June 28 to July 8. The camp was pitched on land belonging to the Alberta Academy, about two miles from the village of Lacombe. The official register shows that eleven hundred people encamped on the grounds during the meeting, and were entertained in either the family tents or the academy dormitories. Not all were present at one time, as the membership of the Alberta Conference is largely composed of farmers; consequently in many instances the whole family could not consistently leave home at the same time. Hence some came at the beginning and returned home when the meeting was about half over, thus enabling others of the family to come, and giving all a chance to enjoy the blessings of the meetings for a few days. The Sabbath school records showed an attendance the first Sabbath of 586, and the second Sabbath of 602.

Daily meetings were held in four languages, for the English, Germans, Scandinavians, and Russians; also for the young people and children. Those who were present as laborers from abroad were Elders I. H. Evans, J. T. Bötcher, M. L. Andreassen, S. G. Burley; Prof. C. W. Flaiz, of Walla Walla College; and the writer. Besides these there was the regular staff of Union and local conference workers.

There being no conference held in connection with this meeting, the time was wholly given to the preaching of the word, social meetings, revival efforts, and departmental reports; also there were meetings for the laying of plans for the further extension of the work in this field.

The various departments occupied the time from 8:30 to 10 A. M. From 10:30 to 12 the entire camp assembled in one congregation, and Elder Evans conducted a daily study with them, which was translated, as he spoke, into the German and Russian languages. Regular preaching services were held at 2:30 and 7:45 P. M. in the various languages.

On Wednesday forenoon the needs of the cause both at home and abroad were considered, and the people were given an opportunity to respond with cash and pledges. The result was, before the meeting closed, a little more than \$9,500 was raised. On Wednesday evening Brethren C. C. Neufeld and J. K. Fish were ordained to the gospel ministry. Elder Evans preached a very solemn and stirring sermon on the sacredness and work of the ministry; Elder

Bötcher offered the ordination prayer; Elder McVagh, president of the Union Conference, gave the charge; and Elder H. H. Humann, the conference president, gave the hand of fellowship. In a few brief and well-chosen words he welcomed the newly ordained brethren to the joys and privileges of the ministry, and to a part in the burdens and responsibilities of the work in the Alberta Conference.

As the meetings progressed from day to day, the Spirit of the Lord moved upon some to give their hearts to God and identify themselves with the truth for this time. On two occasions baptism was administered in Lake Barnett, upon the shores of which the camp was pitched. Eighty-six were buried with their Lord, the most of whom were starting in the Christian life for the first time. Some backsliders were reclaimed, and a few were rebaptized.

The Sabbath school interests were looked after by Sister M. H. Crothers, secretary of the department in the Alberta Conference. Her report showed a gain for the year in both membership and offerings. The two Sabbath schools held upon the ground were very interesting and encouraging. The combined attendance was 1,188, and the offerings amounted to \$1,014.28, a gain over the previous year of 434 in membership and of \$491.08 in offerings.

The educational and the Young People's Missionary Volunteer departments were represented by Elder J. J. Reiswig, Sister H. A. Beardsley, and Profs. C. W. Flaiz and E. D. Dick.

The colporteurs' work was kept prominently before the people by Brethren Manfull, Mooney, and Giddings. The total sales of books during the meeting amounted to \$1,323. It can truly be said of the Alberta constituency that they have the "missionary idea."

The Drs. Bond, recently graduated from our Loma Linda medical school, have settled in Alberta, and were present during the entire camp meeting. On several public occasions they were quite earnest in representing the principles of healthful living, and also labored untiringly in ministering personally to the ailments of the campers from day to day.

Elder Humann's report gave the present membership of the conference as 721. They paid the past year a tithe of \$30,233.10, or a per capita of \$41.93, and in offerings for home and foreign missions \$18,288.15, or a per capita of 32½ cents. Of this amount, \$12,168.82 was on their Twenty-cent-a-week Fund.

The meeting closed Sunday night with a testimony service, in which nearly all took part. The universal testimony was, "This is the best meeting I ever attended." All went to their homes full of courage and good cheer.

Elder Humann seems to be loved by all the believers, and has the full sympathy and cooperation of his associate workers. We believe the future will show a marked growth and development of the message in the Alberta Conference.

CHAS. THOMPSON.

THE WORK IN BALTIMORE, MD.

"O GIVE thanks unto the Lord: call upon his name: make known his deeds among the people." "O sing unto the Lord a new song; for he hath done marvelous things."

One hundred and forty-four persons have been added to the three churches in Baltimore in just one year's time, from July 1, 1916, to June 30, 1917. Eighty-one of these were received into the First Seventh-day Adventist Church in Baltimore (white, English), of which Elder A. S. Booth is pastor; fifty-one into the Third Church (colored), of which Elder G. P. Rodgers is pastor; and twelve into the Second Church (German), of which Elder J. H. Wiertz is pastor. Besides these, twenty-five are awaiting baptism.

God has greatly blessed the labors of our ministers and their collaborators, to the salva-

tion of souls. Two tent efforts are now being conducted in the city, one by Elder Booth and the other by Elder Rodgers. A splendid interest has been awakened by these meetings.

Not only has the Lord wrought in behalf of the spiritual welfare of the people, but he has blessed marvelously in the temporal affairs of the churches. During the year the German church has paid on its debt, in principal and interest, \$335.15. The colored church has paid in the same time \$1,500 on its debt. These sums were not raised without sacrifice. These churches have well-organized plans for the raising of funds.

It is of the First Church that I shall write more particularly, as, being a member of that church, I am more conversant with its work.

The neat and comfortable church in Walbrook was erected while Elder F. W. Paap was pastor of the church. The original cost of the ground and building was about \$13,000. The church has struggled hard under the debt, and the brethren and sisters have labored and sacrificed nobly. Elders H. F. Taylor and H. E. Robinson did what they could during their short stay with the church to devise plans for the liquidation of the debt, and sums of \$500 and \$1,000 have been paid at various times.

Elder Booth came among us in the spring of 1916. During the summer his time was devoted largely to evangelistic work, but by faithful efforts a payment of \$500 was made on the debt Nov. 1, 1916. The church then went to work in the Harvest Ingathering campaign and raised \$500.

Payments on the church debt are due semiannually. About the first of the present year the church was organized into fourteen bands for the raising of at least \$1,250 to apply on the first mortgage on the church. Ten of these bands were formed among the adults, three among the members of the young people's society, and one among the children of the church. The goal set for each band was \$50. The payment was due May 1, and the various bands went to work earnestly to do what they could. The goal set for each child was \$5. Their leader secured the little dime books for them, and devised other methods by which they might work. One little girl was so anxious to make her \$5 that she took several dollars that had been given her for her bank and applied them on her band work. All did splendidly, and at the close of the campaign the children's band reported \$59.80.

Some of the sisters formed sewing circles and raised their goal. Others formed literature bands and went out into the city with the *Watchman*, *Present Truth*, and Commandment Cards. The literature was given to the people, and donations were solicited. Workers would return with anywhere from \$2 to \$5 after a few hours' work, thus again proving that God is true, who said, "Arise, shine; . . . the wealth of the Gentiles shall come unto thee." The best work done by the solicitors was on Sunday.

Thirty-six dollars was the lowest band report. This band was led by a brother who has passed the threescore-and-ten milestone by a number of years. The highest report for any band was \$246. This band was composed principally of young ladies, nine at the beginning of the campaign, and fifteen at the close. The bands raised \$1,237.01, or, with the pledges, a total of \$1,601, during the campaign. Hundreds of Commandment Cards and thousands of pages of literature were distributed. These excellent results were obtained because "the people had a mind to work" and "the leaders took the lead."

Another payment is due November 1. The goal set for that date is \$1,500. Nineteen bands have been organized. One of these is the correspondence band, and is composed of the isolated members of the church. One of the sisters who did excellent work in the former campaign volunteered to take the leadership of a band made up of those who

before failed to do anything. Thus all are being set to work. Organization and cooperation, with the blessing of God upon the efforts, will bring success.

Much the same methods are being pursued as in the former campaign. Our workers are again meeting with success as they go out with the cards and *Present Truth*.

While much is accomplished in a financial way, eternity alone will reveal the actual results in spiritual blessings to the church and in souls saved in the kingdom.

This report is written with the hope that it may encourage other churches struggling with debt to take hold in earnest to cancel the debt. God forbid that we should glory, save in the cross of Jesus Christ. He has truly done wonderful things for us, and to him be all the praise.

EMMA S. NEWCOMER.

DENVER, COLO.

THE work in Denver is prospering. June 9 we baptized six more candidates. Our camp meeting here closed the twenty-fourth of June. Eighty-four persons were baptized at that time. Many of these were residents of Denver.

The interest is very good throughout the city. Elder O. O. Bernstein is planning a big tent effort here this summer. Our camp meeting was a great help to our work in this place.

G. W. ANGLEBARGER.

GOLDSBORO, N. C.

PRESENT truth was proclaimed in Goldsboro, N. C., for the first time when the writer conducted a tent effort there last summer. From five hundred to fifteen hundred people were present at every service during the six weeks of the tent meeting.

More than five hundred dollars' worth of books was sold, and a church of twenty-one members was organized, as a result of the effort. The church is composed of good substantial men and women, who appreciate the message, and have entered into its proclamation with commendable earnestness and zeal.

In spite of united and well-organized opposition, a splendid interest still prevails throughout the city and its vicinity, and our brethren and sisters may look for good reports from this new but wide-awake Carolina church.

Last quarter the home missionary department set its goal for seventy dollars, but exceeded this amount, having reached ninety-eight dollars the tenth Sabbath.

All are of good courage, and have entered the summer's work in faith and with a determination to see the truth win souls, and the church built up.

J. A. STRICKLAND.

RED CROSS TRAINING CAMP AT THE WABASH VALLEY SANITARIUM, LA FAYETTE, IND.

OUR Red Cross Training School is in full operation. God's rich blessing has been with us from the beginning, June 25. We had expected about thirty students, but this number has been exceeded by one third. We have forty-three students enrolled and in attendance. Nineteen living-tents and one large tent for class work are pitched on the premises.

The students who have come here for training are indeed a representative body of young people, intelligent, earnest, and faithful. An excellent spirit pervades the encampment. Instructors have spoken to the writer of their appreciation of the mental grasp which the students manifest in getting hold of the different subjects in which they receive instruction. All seem to have a realization of the meaning of the causes which brought them hither.

Five o'clock in the morning is rising time, and at ten in the evening lights are

extinguished and there is silence. We have a large corps of instructors, and are able to give thorough instruction in nursing, accidents, emergencies, first aid in disease, hygiene, sanitation, cooking; also ambulance and litter drills.

The spiritual needs have not been forgotten. Besides morning worship, a half hour is devoted to private prayer and meditation, and forty-five minutes in the evening to Bible study and consecration service.

We most earnestly ask all our brethren and sisters everywhere to remember this work daily in their prayers, that God's blessing may continue to be with us, and that the object for which we are here assembled may be attained.

J. W. HOFSTRA.

AFTER MANY DAYS

ABOUT fifteen years ago we moved to northern Minnesota in order to take advantage of the homestead laws and thus procure a piece of land. We lived there for several years, and mother died there.

Being a devout Christian, mother was always willing to witness for Christ and anxious to testify regarding his kingdom. The H—s were neighbors living two or three miles from us, and it seemed as if mother took more interest in this family than in any of the rest. She often visited them and told them about the truth. At the time it did not seem that they were especially interested in religious things. Perhaps they did not resist because it was mother that bore the message, or they may have listened out of curiosity. But the seed was being sown. Years passed by. Mother has now been resting about eleven years. She died not knowing whether her efforts would be rewarded. She never knew what interest she had created. And so it is. It is not always for us to know the results. God knows. We must believe. The command to us is to sow beside all waters.

This summer I had occasion to spend a month in this neighborhood. While there I stayed with one of my sisters and her family. When we were living there my brother-in-law was very bitter toward the truth and was unwilling to listen to any of it. He used to become angry when it was presented to him. He even went so far as to say that Adventists were no better than the freethinkers. But years will mellow and time will change the minds of men.

I had been out at my sister's place less than two weeks when the H— family came over to pray with us. My brother-in-law asked me to give a Bible study on anything that I wished. I was glad to do this. After this study I was asked to go over to the H— place and hold another reading. I did this, and continued to hold two readings a week until I had to leave. Mr. and Mrs. H— invited the O— family, who lived fifteen miles distant, to come to one of the meetings. Mr. O— and one of his grown sons came, and were very much interested in the subject presented. At the close of this meeting, as they were leaving I heard the son tell some one that they had thought it was going to be only a profitless visit, but that he had enjoyed it very much and was glad that they had come. He and his father asked me a number of questions regarding the millennium. I told them that if they would come over some evening, I would speak on that subject. The young man's eyes lighted up, and he exclaimed, "Good! that is what mother wants to hear. She will surely come to hear you." They drove over in their car two evenings later, the time set for the meeting. We had a good meeting, which lasted until about two o'clock the next morning. They almost refused to leave. We always continued "until midnight," when a lunch would be served. Even after one in the morning I would be told that they could listen until breakfast without tiring. But not believing in "late meetings," I would stop.

There were twenty-five or thirty in attendance some evenings, and the strange

thing is that while there were a number of young children in the company, even they did not seem to grow sleepy. One lady came through the dark carrying her baby one mile and a half. How grand to see people take such an interest in the things pertaining to the kingdom! At the close of one of the meetings Mrs. O— said enthusiastically, "Tell me what the mark of the beast is. I have been praying God to explain it to me." She had read a little tract on this subject sent her by one of our young canvassers, and she wanted to know how we could make out that the letter "U" represented five in "the number of his name." I explained it to her, and she said, "Thank God that I asked you that question." I told her that I would take up the subject of the mark, but that there were other subjects that must go before it; that they were not ready for it yet. I told her that I wanted to lay my foundation first, and prove who or what the beast is, and then show what his mark is. I promised her that if I could not finish this before having to leave, I would do so in the fall, when I expect to be there for two weeks.

This same lady told me that I reminded her of a young man who had been at their house selling Bible books, and was working his way through school. She remarked that she did not like agents, and when she saw him she thought she would not go to the door, but that some way she did. She was not going to let him enter the house though, but he hadn't more than said good morning before she felt that he was a Christian, and the door swung open to him. And she told me how she enjoyed his talks with her. She wanted to know where he was, as she would like to write to him. She remembered the name of the young man, and to my surprise he is a friend of mine, and is attending our Danish Seminary, I believe. This should encourage our canvassers. Would to God that all would so affect the people as they mingle with them.

My brother-in-law, who once tore down the truth, invited neighbors into his house, and now wants to get the schoolhouse or one of the two churches near by so that the work can continue. Every time I mentioned leaving I was urged to stay all summer. After one of the meetings, I heard Mrs. H— tell some one that she could not forget the things mother told her years ago, and that she had often felt sorry that she did not take a greater interest and study the subjects while mother was alive.

Now, the point I wish to make is this: We often become discouraged because people are so slow in accepting the truth. Probably we even think that they are stubborn and wicked. We almost lose patience with them. But this should not be. We must sow the seed. Maybe some one else will water it, and God give the increase. Perhaps years later our work will blossom and bring forth fruit, "some a hundredfold, some sixtyfold, and some thirtyfold." "Thou knowest not whether shall prosper, either this or that." "In the morning sow thy seed." Verily the Lord has promised,—"and his promises can never fail,—"My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "The Lord is not slack concerning his promise, . . . but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

J. A. HOLTON.

FIELD NOTES

EIGHT new believers were recently baptized at Sioux City, Iowa.

ELDERS F. D. Wagner and R. W. Airey report the baptism of sixteen at Twin Falls, Idaho.

At the Colorado camp meeting more than \$50,000 was raised for home and foreign mission work, and at its close eighty converts were baptized.

Missionary Volunteer Department

M. E. KERN
MATILDA ERICKSON
MRS. I. H. EVANS
MBADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretary
Office Secretary

Field Secretaries

THE SENIOR BIBLE YEAR ASSIGNMENT

- August 5. Isaiah 49-51: Advent of the Messiah.
- August 6. Isaiah 52-55: Sufferings of Christ: gospel invitation.
- August 7. Isaiah 56-58: Blessing of Sabbath keeping.
- August 8. Isaiah 59-62: Reproofs: promises; blessings.
- August 9. Isaiah 63-66: Call of the Gentiles: new heavens and new earth.
- August 10. Jeremiah 1-3: The call of the prophet.
- August 11. Jeremiah 4-6: Exhortations: lamentations; judgments.

ISAIAH: THE PROPHET OF THE COAL OF FIRE

WHETHER it took place at the very opening of his ministry or not, whether it was his consecration as a prophet or the heightening of that consecration, Isaiah's vision of Jehovah in the temple was to him what Ezekiel's splendid vision of God was to him; what Peter's vision on Simon's housetop, and Paul's vision on the Damascus road, were to those great heralds of the cross. Every true prophet, and every true Christian, must have his heavenly vision, to which, on pain of spiritual death, he must not be disobedient.

And every true prophet, like Isaiah, will feel himself to be unworthy of his vision, and entirely incapable of obedience to it. That obedience involves inner purity and outward power, the perpetuation of the vision in the heart and its transmission to other men. Whoever sees Jehovah as Isaiah saw him will cry, as Isaiah cried, "Woe is me! for I am undone; because I am a man of unclean lips." That is what Moses felt when he saw his vision in the wilderness. "I am slow of speech, and of a slow tongue." That is what Solomon felt when he saw his vision at Gibeon: "Who is able to judge this thy so great a people?" When any seer of the Vision cries, like the sons of Zebedee, "We are able," it is to be feared that they will sleep beside the Vision; that they will forsake the Vision and flee; that they will even deny the Vision, and then go out weeping bitterly.

And yet every prophet, every Christian, must get this boldness; and it must come, though so as by fire. That live coal from the altar laid upon Isaiah's mouth is an abiding parable of prophecy. It stands for the hot, blistering, piercing enduement of power. In the Old Testament, coals of fire on the lips; in the New Testament, tongues of fire on the head; at all times, a flaming sword that pierces through the soul. "Fervent in spirit," shouted Paul; literally he cried, "Boiling in spirit." Only the pure in heart can see God; how glad should we be that the vision brings its purification with it! The Holy Spirit is a fire,—a fire for cleansing, and a fire for the outpulsing of power. Well suited is the Holy Spirit to the defiled and feeble sons of men.

How magnificently obedient was Isaiah to his heavenly vision! Through four reigns how gloriously he was the mouthpiece of Jehovah! He was to be a bearer of unwelcome tidings. He was to warn kings of their doom. He was to protest against unholy, popular alliances. He was to foretell downfall, desolation, and exile. His very child's name was to be "Speed-the-spoil." Messiah was coming, but he was to be a Suffering Servant. There was to be a salvation, but of a remnant only. Well for Isaiah that he was (as is probable) of royal blood; hardly would he otherwise have

borne his difficult witness through four reigns.

And yet who of us does not believe the tradition that the prophet became a martyr, dying by an abomination of torture, his body being severed with a saw? "They were sawn asunder, . . . of whom the world was not worthy." In the truest sense this experience comes to all whose lives are laid open to the word of God, which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." What matters that, to the man of the coal of fire?—*Amos R. Wells.*

GRACE AND GOVERNMENT

THE vision of the Throne was given to Isaiah in the year in which King Uzziah died. He had lived in the consciousness of that Throne before; but when the earthly throne became vacant, there came to him a new unveiling of the Throne which is never vacant. All the life of Isaiah had been lived in the reign of Uzziah. He had never known another king. Those of us who lived all the first part of our lives in the reign of Victoria can a little understand the prophet's experience. I well remember that there came a strange and almost weird sense of emptiness into my life when I saw on the placards that Victoria had passed away. I had never known any other sovereign on the throne, and it was with a strange sense of loss that I thought of the nation bereft of its queen. So Isaiah must have felt at the death of Uzziah. Then God gave him a special vision of the Throne that is always filled. That vision lifted his ministry onto a higher plane, and its central note and perpetual message became that of the unveiled Throne. . . .

The living message of the book of Isaiah to our own age is that submission to the government of God is the one sufficient condition for the fulfilment of all human life, whether it be social, national, or racial. It declares, moreover, that the only hope of the restoration of man, bruised and broken by sin, is centered in the grace of God. . . .

The revelation of this book is that of the Throne of God. It matters not where we open it, whether we read the message of fiery denunciation, or the song of the coming deliverance; whether we hear the chariot wheels of swift and awful judgment, or listen to the song that heralds the dawning of the day of restoration; in every case, message or song comes from the Throne. The Presence occupying the Throne cannot be defined, but in the midst is a Lamb as it had been slain. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him."—*G. Campbell Morgan.*

NOW IS THE TIME

It is indeed a most important and urgent work to which we as Seventh-day Adventist young people are called, and it will require of every one of us the best there is in us. More than that, it demands a special preparation. We are to be specialists in the very highest sense of the term. It should be a source of the greatest gratification to us that we are called to work which makes the very highest possible requirements of those who participate in it.

How would you feel if you received an offer like this? "Harry, I have a job for you. I have been looking for something for you for a long time, and now I've found just the thing. You can't expect big wages, because it will not take any brains or push or preparation to do the work. Any one under the sun can do it, but nobody wants to. I believe you're just the man for the place."

Such an offer would never be given a moment's consideration by any young man with red corpuscles in the blood. But how different the following proposition: "Harry, I have some work for you that will tax your powers to the utmost. It will take

clear thinking, thorough training, hard, hard work, indomitable courage, and devotion to the task. I have looked over my whole list of available material, and you are the only man I can trust with it who has the necessary qualifications. The reward will be in proportion to the service rendered. Will you accept the responsibility?" How the best that is in us rises to meet such trust and confidence as that, and we bend all our energies to the completion of the work in an acceptable manner.

Young people, I thank God that he has called us to a big work, a work so big that it will take a special preparation, thorough consecration, and an unbroken connection with Heaven for us to bring it to a successful conclusion. I'm glad God has so much confidence in us; but really now, how about your qualifications for the work? Do you feel that you have the best equipment that it is possible for you to obtain in order to labor for the salvation of your fellow men in God's eternal kingdom? "No," I hear so many say, "I need to finish a course in one of our academies or colleges, or to take a year or two of special work in Bible, English, or history." Then, friends, I believe we should by all means lay our plans to strengthen these weak points in our equipment, and do it immediately. We should not be satisfied with anything but our best, and God certainly will not.

Even in the world the demand is for a higher and an ever-rising standard of efficiency. Col. Geo. W. Bain points this out clearly in the following lines: "If I could live life over, I would not be content with a common school education. In my youth, circumstances lifted a dead wall against my hopes; but if given another chance, I would somehow press my way to where higher education scatters its trophies at the feet of youth; for while it is true that some of the most successful men of our country were graduated from the high school of 'hard knocks' and the university of adversity, yet the humblest toil is more easily accomplished and better done where college education guides."

Do you believe that the work of God is more important than worldly success? I know that to ask such a question is to answer it. Then if the preparation is to bear any proportion to the importance and magnitude of the work to be done, how imperative that we lose not a single moment in starting or continuing this vital element to efficient service!

The demands made upon our workers today are vastly different from what they were twenty, thirty, or even ten years ago. Especially is this seen by the way in which our work is opening up in the large cities, where only workers of the highest educational qualifications can be used. Then consider the work in foreign fields. By far the greater per cent of those now called to fill these places of responsibility are students and graduates from our schools and colleges. Are there any reasons for this? Well, here is one of them: In 1913 the number of students in the University of Bombay (heathen India) was twice as many as in the universities of Oxford and Cambridge combined. The foreign field requires men and women of training today. In the light of these facts can you afford to postpone your training, when you realize that with every year, as the crises thicken around us, the requirements of workers are being raised higher and higher?

There is an old saying to the effect that "we learn by doing." I can think of no work of which this can be more truthfully said than that of saving souls. And here our schools furnish an extraordinary opportunity. While engaged in gaining a theoretical training, it is possible to have the blessed experience of leading classmates and fellow students to "the Lamb of God, that taketh away the sin of the world." Do you aspire to be a worker in God's great harvest field? Then be one now by entering one of our schools, where you can secure not only the necessary preparation, but experience at the same time.

Do not allow any difficulties or untoward circumstances to thwart you in the realization of your purpose. Dr. Jeffrey, in a recent address, said that there is no young man or woman but can, through the grace of Christ, overcome the depressing influence of heredity, and sever the links forged in the chain of environment. Remember, young friend, you are the master of your own destiny; and in the final reckoning you will be held accountable, not only for what you are, but for what you might have become through God's grace. Opportunity stands before you with outstretched arms. One deed done today is worth two deeds tomorrow. To wait for a more convenient season is to mar your prospects for a life of successful service. *Now is the time.*

GORDON ANDREWS.

Medical Missionary Department

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

THE NEW ENGLAND SANITARIUM

IT has been nearly two years since the writer connected with the New England Sanitarium, at Melrose, Mass. A few items regarding the work here might be of interest to the readers of the REVIEW.

It is generally conceded that the location, surroundings, and scenery of this institution are not surpassed by any of our sanitariums. It is in the midst of a water reserve known as The Fells, comprising six thousand acres of forest, lakes, and natural scenery. This reserve is kept as a natural park. The roads, bridle paths, and footpaths are in perfect condition, and numerous shady walks with varied attractions are freely accessible to the guests and members of the sanitarium family. A more beautiful, peaceful, quieting view could hardly be imagined than the one from the sanitarium overlooking the broad, rolling lawn leading down to Spot Pond in front, and on across the lake to the wooded hills beyond. Surely no scenery could be more conducive to health than this.

The sanitarium family of helpers numbers about one hundred, and it is indeed a happy family. It has not been my privilege to be associated with more congenial and willing workers than are brought together here.

The guests average about seventy. Last summer the patronage was about one hundred for several months. There have been few weeks since then when there were fewer than seventy in the house. A better class of people could not be found anywhere than those who come to the New England Sanitarium. Most of them are of the old New England stock. The sanitarium is well and favorably known among this class. The institution does almost no advertising, but depends upon the publicity gained through well-satisfied patrons. This keeps our house full and our family of helpers busy. Already this summer, patients have been refused because every room was occupied.

A very interesting and valuable phase of the work of the institution is its field work. The sanitarium keeps two of its graduate nurses in the field as visiting nurses continually. They find openings for Bible readings, schools of health, and cooking schools, and lead the nurses that are in training into this work. When a special campaign, as Harvest Ingathering, is on, they lead the nurses out into this work.

The Young People's Missionary Volunteer Society, under the leadership of Dr. Schunk, has carried on three different campaigns the past year. One of these was the Harvest Ingathering, in which the family raised more than \$600 for missions. Another effort was a special *Signs of the Times* campaign, under the immediate direction of Mrs. Forga. They undertook to place a

copy of the *Signs* in every home in the towns of Melrose and Stoneham. The two towns were districted, and all went into the work energetically. Thirty-five hundred papers were ordered at first. These were very soon disposed of. Finding that there were homes not yet supplied, an additional fifteen hundred *Signs* were ordered and distributed. No effort was made to sell the papers, but an opportunity was given each person approached to give something. More than sufficient money was received to pay for the five thousand *Signs*. With this introduction to our neighbors, the young people determined to follow up the work by visiting the homes with the little book, "The World War." Two hundred books were ordered, and they were disposed of so quickly that the society immediately ordered five hundred more. Almost all these have now been sold. All that our young people need is competent, consecrated leadership.

If you should visit the sanitarium grounds Sabbath mornings from ten o'clock until eleven, you would imagine the institution was destitute of workers. Should you like to know where they are?—At Sabbath school. This feature of the work of the institution is most encouraging. During the past half year the Sabbath school, with Dr. J. A. Pines as superintendent, has been the best in the history of the institution. Three features that are emphasized are: First, daily study of the lesson; second, perfect attendance (the "present by letter" plan for those on duty is adopted); third, the largest possible donations for missions. The goal for the year has been set at \$1,000. The first six months' donations amounted to \$657.37.

It would do your soul good to drop in at the Friday evening prayer and social meeting. Elder Gaylord (formerly Elder Butcher) is the chaplain. He leads out in a short Bible lesson, then dozens of young people press in with their testimonies of praise and thanksgiving and experience. It is difficult to tell who enjoy these meetings most, the helpers or the many patients who attend. Many of the latter express themselves as never having seen such enthusiasm in social meetings before.

We had a fire recently. The old barn burned down. The greatest loss to the institution was a fine dairy herd of twenty-six cows. Several members of our family sustained personal loss, six automobiles and considerable personal effects being destroyed. For their benefit liberal donations were made by other members of the family and by many of the patients; for when one member suffers in our family, all the members suffer with him.

To take the place of the old barn and garage, a new cement garage is being built near the site of the old building, and later a store, laundry, and boys' dormitory will be built with the insurance money received from the fire. The loss to the institution by the fire was largely covered by insurance. The new buildings, when completed, will be far superior to the old.

For a long time the treatment-room facilities have been entirely inadequate for the demands of the institution. Already an addition to the bathrooms has been begun. The foundation is completed, and the builders are well on their way in construction. These rooms will be modern in every way, and will be a great asset to the institution.

A few changes have been made in the personnel of the management of late. Mr. Harvey B. Steele, who was business manager, has returned to his old home in College View. The superintendent, Dr. W. E. Bliss, now directs the institution, medically and financially. The matronship, formerly held by Mrs. Steele, is now filled by Mrs. Munn.

The perfect harmony existing in the faculty and in the entire family tends to make all happy. We all feel to thank our kind heavenly Father for his many blessings, and for the inestimable privilege of being associated with him in loving service.

W. A. RUBLE, M. D.

Publishing Department

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

OLD LANDMARKS RECEIVING THE MESSAGE

IN the city of Dorchester, Mass., near Boston, Sister Edith Laycock, one of our faithful colporteurs, has been canvassing during the past year with excellent results. Not only has she been successful in selling a large number of "Bible Readings" in that locality, but many of her customers are now longing for more light, and the Massachusetts Conference has decided to hold a strong tent effort in Dorchester this summer, and to employ Sister Laycock as one of its Bible workers to help reach these interested ones.

In one sense Dorchester might be called the birthplace of our publishing work. Here, on Nov. 18, 1848, Elder James White, Sister White, and Elder Joseph Bates met with the little company of believers. They were drawn out to pray especially for means and facilities for publishing the message. After some time had been spent in prayer, God gave Sister White a vision. In part she said, while still in vision, "Publish the things thou hast seen and heard, and the blessing of the Lord will attend. Look ye! That rising is in strength, and grows brighter and brighter."

"After coming out of this vision, Mrs. White said to her husband, 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first, but as the people read they will send you means with which to print. . . . From this small beginning it was shown to me to be like streams of light that went clear round the world.' . . .

"One man remarked to one of our laborers soon after the prediction was made, 'It will take you one hundred and forty-four thousand years to do what you propose.' 'What!' they would say, 'three preachers—Elder White and wife, and Elder Bates—all penniless, with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath question, to give a warning message to all the world! Preposterous assumption!' While those thus reasoning said, 'Impossible!' faith in the message and the testimony of assured success said, 'In the name of Israel's God it will be done! and trusting in his strength it must be done!'" — *"The Great Second Advent Movement," pp. 273-275.*

In a letter from Brother A. L. Griffis, field secretary of the Southern New England Conference, he says, in part:

"Miss Mills tells how God blessed her in the work during the past week. One afternoon she visited ten homes and received ten orders for 'Bible Readings.'

"You will remember this [Rocky Hill, Conn.] was where the *Present Truth* was mailed after Elder James White carried these papers in a carpet bag from Middletown, where they were printed, a distance of about eight miles. We believe the Lord has more souls in these places where the message was first printed, and as the message returns eastward, they will be sought out and saved. Miss Mills accepted the truth only a few months ago, and gave up a splendid position to enter the colporteur work. Her sales that week were \$106.25. Another colporteur in the same field tells of taking four orders next door to a Seventh-day Adventist family, but before giving their order each one asked if it was a Seventh-day Adventist book."

In "Testimonies for the Church," Vol. IX, page 98, is this statement: "Instruction has been given me that the message should go again with power in the cities in the Eastern States. In many of the

large cities of the East the first and second angels messages were proclaimed during the 1844 movement. To us, as God's servants, has been intrusted the third angel's message, the binding-off message that is to prepare a people for the coming of the King."

The servant of the Lord has also told us, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." In view of these statements, should we be surprised at the success of our colporteurs around these old landmarks where the message started? On the other hand, it would seem strange were it otherwise, for surely our publications are to fill their place in this closing work.

It gives me great pleasure to know that the Lord is blessing our colporteurs throughout the Atlantic Union Conference. Our book sales for June amounted to \$15,322.78. This is by far the largest report for one month that the Atlantic Union ever had since the rise of our work, and we feel very grateful to our heavenly Father for this degree of success. Surely we are living in a time of great opportunity for the sale of our truth-filled literature, as the field is already ripe unto harvest. V. O. COLLE.

A PEEP IN AT OUR PUBLISHING HOUSES

We are beginning to see evidences of the fulfilment of the prediction in the Testimonies, that the work of that other angel of Revelation 18 is to be finished in a large degree through our publications. Never in the history of this movement have our publishing houses in America been so hard pressed to keep up with the orders from the field. The following items of experience and progress are taken from recent letters. Here is a note from Brother H. H. Hall:

Pacific Press

"There is a great forty-thousand-pound car on the siding which is being filled with books for Kansas City. Even this fills only a little more than half the order. The other branches are also demanding attention. Portland asks for 9,600 large books, which will fill another car; and then, to be sure of good measure, adds an order for 20,000 more of 'The World War.'

"Kansas City has an order in for a carload of books, including 10,000 of 'The World War.' We are afraid to admit how this order for the large books staggers our bindery, which already has 161,000 books in the work. We have wired for a full car of paper for 'The World War' and 'World Problems,' on which our typeroom is at work. That means twenty tons of paper for these two books, and this, too, after we have already printed 155,000 of one of them.

"Just as I finished writing the foregoing, Brother H. G. Childs handed me a cable from Chile, South America, calling for '1,000 Guide, cloth, 300 half leather, 200 full leather, Spanish; 100 cloth, and 50 half leather, German.' And we have almost none on hand, and the boat goes in a week. So our blessings do not come singly."

The following good word comes from the

Southern Publishing Association

"For several weeks the work in our bindery has been very heavy, and it has been found necessary to work overtime. Among the larger orders now going through are the following:

Best Stories	9,900
Bible Readings	4,500
Bible Footlights	7,700
Christian Sabbath	13,000
Coming King	4,300
Other Side of Death	15,900
Practical Guide	4,800
Return of Jesus	47,500
World War	11,500
Christ Our Saviour	2,000
Daniel and the Revelation (plain)....	800

Great Controversy (plain)	800
Heralds of the Morning	900
Past, Present, and Future	2,100
Gospel Primer	2,500

Carload of Books

"A few days ago another carload of books was shipped to Fort Worth. It consisted of 125 cases, containing 21,900 bound volumes, with a retail value of \$33,030.50. The books weighed 35,715 pounds, or nearly eighteen tons."

Brother E. R. Palmer gives us the following good word from the—

Review and Herald

"I am passing on the summary of the total sales of The World's Crisis Series to June 25, 1917. You will notice from this that 'The World War' at that date nearly overhauled 'The World's Crisis' sale during a period of two and a half years. In other words, 'The World War' in three months has had a sale nearly equal to that of 'The World's Crisis' in two and a half years."

The combined sales of "The World War" by the three publishing houses already exceed 400,000 copies. Speaking of the work being done at the Review and Herald, Brother Palmer continues:

Sixteen Per Cent Gain

"Last year, as you know, was the best year in the history of this office. Our work had grown little by little, until it seemed that our building would burst if we added anything more. Six years ago we were so crowded that a small addition was made to the bindery. Since that time our business has more than doubled, and yet, not wishing to spend any more money on buildings unless absolutely necessary, we have worked things closer together, and have run double shifts, and have done everything we could to pay off our indebtedness, and not incur additional expense. But last year it seemed that we had reached the limit. This year, however, we show an increase of sixteen per cent thus far over last year. This increase does not really represent the extent to which our building is taxed; for increasing prices, freight embargoes, etc., have made it necessary for us to carry a much heavier stock than formerly, in order to protect ourselves against these difficulties.

The Chapel Occupied

"The bindery became so taxed that the work could not be conducted properly on the one floor, so we have permitted that department to use the chapel as an annex, and we hold our chapel exercises in the church.

Double Shifts

"The first of October of last year we were crowded a little too much, even after the rush season had passed, to enable the presses to handle the printing on a single shift. Therefore, we put two cylinder presses on double shift, expecting to continue thus from two weeks to a month. But that did not solve the problem; the double shift was extended to all the cylinder presses, and at the present time we are running sixteen hours a day, and even this early in the season there is work enough laid out before us to keep this double shift going until after Christmas. Usually in the bindery it has not been necessary to run double shifts, but this year it has been absolutely necessary a part of the time. Many of the workers in the bindery, including ladies, come to the office at six in the morning. The ladies are permitted to work only eight hours a day, so they leave early in the afternoon, and others take their places.

The World's Crisis Series

"Two and a half years ago a young woman colporteur wrote to us and asked that we put the War Extra and the Eastern Question Extra together and make a book, well illustrated, to sell at twenty-five cents, with agents' commissions. In less than one hour all the plans were on foot for publishing 'The World's Crisis.' There are now eleven books in this series, and 1,100,000 copies have been sold.

Orders for Paper

"Recently we made up orders for about \$50,000 worth of paper—about ten carloads. This will cost us more than double what it would have cost a year ago. This means a tremendous strain on our resources; and yet we are not discouraged, for we believe the Lord will help us in this matter. Recently, because of lack of orders in paper factories, the price has gone down ten per cent. At the same time the cost of materials that enter into the manufacture of paper, are still going up, and doubtless the price of paper will be higher than it has been in the past, so we are taking advantage of this temporary slump, and are putting in as large a stock as we can care for. Among the items we are providing for, in ordering this paper, are the following books:

Heralds of the Morning	5,000
Bible Readings	40,000
Daniel and the Revelation	10,000
Great Controversy	10,000
Our Day	20,000
Christ in Song	20,000
World War, etc.	100,000
Total	205,000

Pressroom

"Although our presses are running sixteen hours a day, we still have orders to print editions of books totaling 83,500 copies. These are in addition to the regular work on our seven periodicals, not counting the two Spanish periodicals, which we are now publishing temporarily while conditions in Mexico are so disturbed.

Bindery Orders

"Not counting many of the lesser items, such as orders for tracts, blank books, prospectuses, etc., the bindery has in hand the binding of 75,000 copies. Recently, in addition to many other lines of work, the bindery put through 1,000 copies a day of 'Bible Readings,' cloth, for ten days.

Our Garden

"I must not close this little sketch without telling you of our garden enterprise. On request of more than one hundred of our employees, the grounds in the rear of our buildings have been plowed, and we have laid out forty gardens, each twenty-five by fifty feet. We do the plowing and harrowing, and assist a little in procuring seed and fertilizer. So you see we have a very interesting enterprise out where the baseball ground used to be, one in which all can have a part."

In closing a newsy letter which he recently sent out to the colporteurs in the Southern Union, Brother R. L. Pierce says:

Praying for Our Publishing Houses

"At our regular Monday morning chapel service this week, the publishing house family listened to a most inspiring talk by Elder W. R. Elliott, president of the Tennessee River Conference, in regard to the important place our publishing and colporteur work occupies in the finishing of this work, and also the need of greater consecration and faith on the part of all, for this work is to become larger and larger as we get down nearer the end. We only wish all our field workers might have been present.

"When the office closed down Friday evening, we were 8,000 copies short of having enough of 'The World War' to fill our orders. Brother Elliott referred to this fact, also to the splendid records now being made by our colporteurs, and stated that he used to pray for the 'poor canvassers'—that was before the high standard of this work was recognized by our people generally,—but that now he was praying that the Lord would help the workers in our publishing houses to turn out the books fast enough to keep up with the demand, for the same story of being rushed with work comes from all of them.

"In this connection, we are reminded that only a few years ago these offices were doing considerable commercial work. But now

all the facilities of our publishing houses are being taxed to the limit in the production of literature containing the third angel's message.

"We often wish that all who are circulating the printed page in the field, might have the privilege of stepping into our press-room out of the stillness of the dark hours of night and hearing the roar of powerful presses turning out these pages of truth. While the writer is no musician, nevertheless he loves the sweet strains of both song and instrument. But perhaps the sweetest and most harmonious sounds to his ear are those emanating from these presses as they print the pages containing a message that is finally to bring an end to sin and sorrow, suffering and death. Somehow I cannot but feel that the faithful men and women out on the firing line, laboring long hours under the burning rays of a Southern sun, would also recognize in this 'music' of the presses the same glorious melody."
N. Z. TOWN.

RURAL SCHOOLS OF THE SOUTH — A SYMPOSIUM

(Concluded from page 2)

to sacrifice in order to build up the cause of the Lord.

Sabbath afternoon, in company with several of the other delegates who had been attending the spring council, I visited one of the outschools in the mountains some twenty-three miles from Nashville. I greatly enjoyed the visit. Quite a number of mountaineers were gathered in one of the school buildings, awaiting our coming. We found there a class of earnest, faithful Seventh-day Adventists who had been gathered from the surrounding districts and brought into the faith by the devoted labors of the teachers in this school. I felt confident that God had put it into the hearts of these devoted teachers to leave their homes and pleasant associations in other parts and come to this isolated place in the mountains of Tennessee and devote their lives to the up-building of God's cause among this neglected people. I felt that it would be well if many of our young people would give their lives to the accomplishment of a similar work. Such devotion to the cause of God will surely receive its reward when the Saviour appears in his glory, bringing his reward with him. E. E. ANDROSS.

News and Miscellany

Notes and clippings from the daily and weekly press

— In Colorado there are twenty-six mountains higher than Pike's Peak.

— One hundred and fifteen million dollars was raised in one week for Red Cross work.

— Among the latest sanitary appliances for public eating-places is a spoon pressed from paper, which can be thrown away after using.

— Recent explorations in China have revealed the fact that there are coal fields there containing more fuel than in all the rest of the world.

— To fire a single shot from a sixteen-inch rifle costs more than enough to pay the wages of a private soldier in the regular army for five years.

— Regular postal service by airplanes between Turin and Rome has been opened, the passage of more than 300 miles being made in about four hours.

— At a sale of famous paintings in Philadelphia recently, a portrait of George Washington by Gilbert Stuart was sold for \$2,400. One of Thomas Jefferson by C. W. Peale brought \$1,900.

— The flag of the United States was adopted by our national Congress in the month of June, 1777, 140 years ago. It is the emblem of freedom, and wherever seen, brings joy to the American heart and good will to the people of every land.

— Calls for more electric flash lamps are being received at present than manufacturers can supply. The increased demand is attributed to the large number of soldiers in the country. Practically every soldier considers his equipment incomplete without one.

— Probably the most valuable collection of stamps ever made is that of Count Philip de Ferrary, of Paris, which is supposed to have cost \$500,000. The stamps were contained in 3,000 great volumes, and these books are themselves said to have cost \$65,000.

— With the influx of Japanese into Seattle, Wash., Buddhism has come; and its financial as well as its spiritual support has made possible the establishment in that city of a very fine Buddhist temple, the only one on the coast owned outright by the Japanese and entirely free from debt.

— Fifteen carloads of potatoes, a large part of them spoiled, were found recently by government investigators, standing on a siding near Seatonville, Ill. The spuds were consigned to markets in Chicago. It is believed that they had been left there purposely, in order to keep potato prices up.

— A. T. Bedell, a member of the Los Angeles signal corps, arrived in New York City a few days ago, having crossed the continent on a motor cycle in a little less than eight days. The journey was made under the direction of the War Department to test the type of motor cycle to be used in the war.

— Street sweepings as fertilizer for gardens do more harm than good, the Department of Agriculture tells us; a few instances have been reported where gardens have been ruined by the oil and tar in such material. Wherever street sweepings are used, care should be taken that they contain neither of these substances.

— The international health board of the Rockefeller Foundation has extended its offices to the French government in an effort to check the spread of tuberculosis in France. A number of American scientists, including President Farrand of the University of Colorado, will go to France soon to cooperate with French physicians in the work.

— Appeals from France for increased supplies of surgical dressings are received continually by the American Red Cross. So scarce have bandages become that many of the soldiers are consenting to have their wounds bound up with newspapers, preferring to risk the danger of gangrene and other infectious diseases to that of bleeding to death.

— Social investigation shows that more than 5,000,000 women in the United States are compelled to earn their own living, that ninety per cent of widows in this country lack the comforts of home, and thirty-two per cent lack the necessities of life. More than 2,000,000 children under sixteen years of age are earning a living, when they should be at school, training their intellect, building up a physique for later life.

— In the ten years from 1906 to 1916 the twelve leading Protestant churches in California increased from 192,623 to 312,278, a gain of 62 per cent. The larger gains among the denominations were as follows: Methodist Episcopal, 42,653 to 78,692, 85 per cent; Christian, 17,800 to 32,522, 80 per cent; Baptist, 21,457 to 38,263, 78 per cent; United Presbyterian, 1,996 to 3,583, 74 per cent; Seventh-day Adventist, 5,758 to 9,623, 67 per cent; Congregational, 25,690 to 39,212, 52 per cent.

— So many letters have come to officials of late, asking just why the United States joined in the war, that the committee on public information has published a pamphlet entitled "How the War Came to America." It is bound in the national colors and contains information on the subject as embodied in speeches of President Wilson and other prominent men. Copies printed in several languages will be circulated broadcast.

— Former Emperor Nicholas, of Russia, his wife and children, and the persons involved in the treacheries of his reign, are all held prisoners by the authorities. Nicholas is not permitted to see the former czarina nor write to her, and he has given his word never to seek to meet her. The prisoners are all under close surveillance, and every movement is noted by guards, seen or unseen. The former czarina is said to be suffering from a sort of religious mania, and to have the appearance of one completely isolated from the world.

— Health Commissioner Emerson of New York has announced several methods which will be employed to hold in check infantile paralysis in the city this summer. There is no reason to suspect that animals carry the disease, he says; it is spread by contact, the same as any other contagion. If evidence of the disease is found in persons who prepare or distribute food, or in their families, they will not be allowed to continue their occupations. Children who have contracted the disease will not be allowed to visit playgrounds or other public places for a period of not less than three weeks, and other members of the same family under sixteen will be isolated for two weeks.

— The oldest English newspaper, the *London Gazette*, has just celebrated its two hundred and fifty-second birthday. Since 1665 it has appeared regularly twice a week, officially chronicling the history of the times. This is a record that cannot be claimed by any other journal, weekly or daily, in England or any other country. The first twenty-three numbers of this remarkable newspaper were called the *Oxford Gazette*, the court being then at Oxford to escape the plague, which was raging in London. In the old day the *Gazette* was the only medium through which the public could learn any foreign news, or read any announcements which royalty and statesmen had to make.

OBITUARIES

Whitney.—Charlotte Anna Smith was born Dec. 24, 1862, in Chicago, Ill. On her twenty-sixth birthday she was married to L. S. Whitney, at Amherst, Ohio. To them were born three children. Four years after her marriage she accepted the third angel's message, and united with the Seventh-day Adventist church. She was a faithful, active member of the Toledo church for many years. Her death occurred July 2, 1917.
A. R. Bell.

Shelley.—Loren L. Shelley was born in Gratiot County, Michigan, April 20, 1877. His mother died when he was four years of age, and the family moved to Cedar Lake. Returning to his boyhood home at the age of twenty-two, he was married to Lettie Tryon. To them were born four children. The last fourteen years of his life were spent at Cedar Lake, where he died May 28, 1917. He is survived by a wife, two children, and one brother. Two years ago he united with the Seventh-day Adventist church, remaining a faithful member of the same until the end of life.
R. U. Garrett.

Tymesen.—Susanna Lonsberry was born in Albany, N. Y., Sept. 17, 1829. At an early age the death of her mother left her with the responsibility of the care of her younger brothers and sisters. She was married to Sebastian Tymesen at Albany, N. Y., in 1850, and became the mother of three children. In 1885 the family moved to Wisconsin, and later to Alexandria, S. Dak., where she accepted the third angel's message through the efforts of Elder Luther Warren in 1892. She fell asleep at the home of one of her grandchildren, in Aberdeen, S. Dak., June 11, 1917. Three children mourn, but they have the assurance that she sleeps in Jesus.
Mrs. E. M. Owen.

Appointments and Notices

Christiansen.—Ellen B. Christiansen was born in Vienna, Wis., Oct. 15, 1898, and died in Viola, Idaho, June 10, 1917. The bereaved family mourn not as those without hope, for we believe that she sleeps in Jesus.

Titus Kurtichanov.

Graham.—John Graham was born, nearly fourscore years ago, in England. He served his country some twelve years. Convinced of the Sabbath truth, on coming with his wife to Canada some ten years ago, he at once united with the Seventh-day Adventist church. His triumphant death took place at Vancouver, British Columbia. A wife and four children mourn. A. O. Burrill.

Pitt.—Dr. William Archibald Pitt was born in New Amsterdam, British Guiana, in 1869, and died at his home, in Nassau, Bahamas, June 6, 1917. Less than a year ago he heard and accepted present truth, and labored earnestly to bring the light to friends and neighbors. He is survived by a wife and two daughters. We feel confident that he sleeps in hope of a part in the first resurrection. Jas. H. Smith.

Via.—Zella May Garrett was born in Boone County, Missouri, April 4, 1884. She was married to William O. Via, and to this union was born one daughter. Sister Via was converted and united with the Seventh-day Adventist church in 1909, and lived a consistent Christian life until her death, June 7, 1917, the result of serious injury received in a cyclone. Her husband and daughter mourn. D. U. Hale.

Johnson.—Elizabeth Lofblom was born April 11, 1846, in north Sweden. She came to the United States in 1865, and was married to W. A. Johnson in Macon County, Missouri, in 1874. She united with the Seventh-day Adventist church in 1884. She died at her home, in Kansas City, Mo., May 29, 1917. Her life of faithfulness will surely receive its reward. Her husband and one son survive. D. U. Hale.

Taggart.—Matthias Taggart was born in Richland County, Ohio, May 27, 1833, and died July 5, 1917. He was married to Lucy Ann Ishler at Martinsville, Ill., in December, 1856, and to them were born nine children, all of whom were present at the funeral, the six sons acting as pallbearers. Father Taggart united with the Seventh-day Adventist church in 1870, and remained faithful to the day of his death. He sleeps in Jesus. E. F. Peterson.

Weeks.—Ellen Steer was born in South Milton, Devonshire, England, June 20, 1843, and died at the age of 74 years and 11 days. She accepted present truth in America in 1873, and lived a faithful, consistent life. She was married to Samuel F. Weeks Dec. 25, 1863, and to them were born thirteen children, six of whom are left to mourn. She held membership with the church at Dodge Center, Minn., and was greatly beloved by all who knew her. P. G. Stanley.

Newman.—Alney G. Newman was born in Iowa, Oct. 10, 1839. He was married to Miss Millie M. Sawyer in 1866, and to them were born eight children, six of whom survive and are residents of Arkansas City, Kans., and its vicinity. Brother Newman was a member of the Seventh-day Adventist church for twenty-four years, and fell asleep hoping for a part in the first resurrection. His sorrowing companion and children are comforted by the hope of a resurrection morning soon to come. M. G. Huffman.

Metcalf.—Mrs. Lizzie G. Metcalf died at her home, in Fulton, N. Y., June 17, 1917, aged 57 years. She was an earnest Christian for many years. Through the purchase of a copy of "Bible Readings" she became interested in present truth, and accepted it about nine months ago. In the face of bitter opposition she stood firm for the truth, holding membership with the Oswego church. She awaits the voice of the Saviour. Words of hope and consolation were spoken by the writer at the funeral service. L. H. King, Jr.

Gallion.—Henry Baily Gallion was born in Grenola, Kans., Jan. 17, 1879. He became a member of the Seventh-day Adventist church at the age of fourteen years. Sept. 20, 1898, he was married, at College View, Nebr., to Metta L. Christensen. For many years he labored as field canvassing agent in South Carolina, and to the time of his death was an enthusiastic supporter of this branch of our work. Because of failing health he came to California in 1914, and he fell asleep at Healdsburg, July 3, 1917. Besides his wife and children, his parents, six brothers, and two sisters mourn. S. Donaldson.

Hafford.—Ferris Samuel Hafford was born in Fremont, Ohio, March 23, 1857. He was married to Della C. Osborn Sept. 4, 1878. After she fell asleep, leaving two sons and one daughter, he was united in marriage with Emily Hutchins, and to them were born four children. His third wife was Mrs. Kate Hills, who, with the surviving children, mourns his death, which occurred at the home of his son, in Los Angeles, Cal., June 28, 1917. The deceased will be remembered by scores of our people who sat under his tuition in Battle Creek, Mich., Milton, Ore., and Healdsburg, Cal. Emily Hafford.

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 -----
 ----- Aug. 31 to Sept. 9

Lake Union Conference
 Indiana, Wabash ----- Aug. 16-27
 North Michigan, Cadillac ----- Aug. 23 to Sept. 3
 Southern Illinois, Pana ----- Aug. 30 to Sept. 9

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
 Kentucky, Louisville (colored) ----- 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
 South Carolina, Columbia (colored) -----
 ----- July 26 to Aug. 5
 North Carolina, Winston-Salem ----- Aug. 9-19
 N. Carolina, Winston-Salem (colored) -----
 ----- Aug. 9-19
 Cumberland, Dayton ----- Aug. 23 to Sept. 2
 Cumberland, Knoxville (colored) ----- Sept. 20-30
 Georgia ----- Sept. 6-16
 Georgia (colored) ----- Sept. 6-16
 Florida, Orlando ----- Oct. 4-14
 Florida, Orlando (colored) ----- Oct. 4-14

Southwestern Union Conference
 Texico (east), Abilene, Tex. ----- July 30 to Aug. 5
 North Texas (general), Keene ----- Aug. 3-12
 Texico (west), Albuquerque, N. Mex. ----- Aug. 15-22
 Oklahoma, Oklahoma City ----- Aug. 24 to Sept. 2

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.

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 8 P. M., Monday, August 27. All accredited delegates to the conference are delegates to the association.

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

MOUNT VERNON COLLEGE CORPORATION

Notice is hereby given that the regular annual meeting of the Mount Vernon College Association will take place in connection with the Ohio Conference and camp meeting, at Bellefontaine, Ohio, Aug. 16-26, 1917. The first meeting is called for 10 A. M., Tuesday, August 21. All regular business, such as comes before the annual meeting of the constituent members, will be transacted at that time.

E. K. Slade, Pres.
 N. S. Ashton, Sec.

PUBLICATIONS WANTED

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

Mrs. Hugh Will, R. F. D. 5, Ava, Ill.

J. W. Ratliff, R. F. D. 1, Box 144, Ashland, Ky.

Mrs. Eva Pollock, 331 Fitch St., rear Cottage No. 3, Syracuse, N. Y.

Mrs. S. J. Adams, Grandview, Wash. Continuous supply of literature suitable for missionary work.

Naples Rural School and Sanitarium, Fletcher, N. C. Continuous supply of Signs, Watchman, Family Bible Teacher, Present Truth, and Little Friend.

SOMETHING DIFFERENT

I have just been reading one of Professor Kern's circular letters in which he speaks of the campaign for putting the good old Review in every family. If this is done here in Porto Rico, it will have to be done in some other than the ordinary manner. Our English people here love the truth, but are too poor to subscribe for our papers. Each week mother makes selections from such back papers as we have, and takes them to church with her to divide among the English-speaking people. She also mails some to others in the island, but there are not enough to go around. If those who have read their Review and other papers would carefully wrap such as are clean and send them to the writer, we should be glad to help in this campaign of putting our literature in the homes of the people. Postage to Porto Rico is the same as to your nearest town. The Memory Verse Cards are also very acceptable in our work here. Address D. D. Fitch, 12 Cerra St., Santurce, P. R.



WASHINGTON, D. C., AUGUST 2, 1917

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

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

THE editor of the REVIEW cannot answer through the columns of the paper nor by correspondence, anonymous or impersonal communications. He must require the name of his correspondent, not necessarily for publication, but as a guaranty of good faith.

THE members of the North American Division Conference Committee met in council at Takoma Park last week. Several days were spent in careful consideration of important questions relating to the progress of the message. A fuller report will be given later.

THE following word regarding the outcome of the struggle over the temperance question in Porto Rico has just come to hand from Brother William Steele:

"Great victory! prohibition wins by 36,000 majority! The city where we are holding our summer school gave 2,030 votes for prohibition, and only 116 votes against it. All our boys spent one day in visiting every one in this part of the district.

"The political parties were almost forgotten. The one great question was to destroy the curse of mankind in this beautiful island. The Lord gave the victory. Praise his name!"

MISSIONARY VOLUNTEER GOAL DOLLAR DAY

THE Missionary Volunteers of the North American Division Conference have pledged themselves to raise \$35,000 during the present year for missions, each Union Conference taking on one or more enterprises to support, the whole amount to be raised by each Union Conference representing its Financial Goal. A few months ago it was decided to set apart one day during the summer of 1917 to be known as Missionary Volunteer Goal Dollar Day, at which time a special effort would be made in all the societies, led by their own Union and local officers, to raise a large proportion of this amount.

August 25 has, therefore, been set apart as Missionary Volunteer Goal Dollar Day, and the Union Conference papers are arranging to supply special material and helps for the society programs. It is planned to make the exercises for the day inspirational and educational, and to encourage the young people to give a substantial lift for missions.

We hope all our church officers will give their loyal and hearty support to this effort by the younger members, and thus encourage them to do their best this year — and still better in the future.

BACK FROM THE ORIENT

WITH the arrival in Washington last week of Elder A. G. Daniells, preceded earlier by Elder and Mrs. W. T. Knox, Elder and Mrs. F. Griggs, and Elder N. Z. Town, all the brethren who have been attending meetings in the Far East have now returned. Sister Daniells is spending some time in California before coming to Washington. The return of Elder W. A. Spicer from Europe we noted at the time.

It is cause for gratitude to God that these workers have been preserved safely through all the dangers of travel by land and by sea which have compassed them about. These are days of peril, when we need to seek the Lord for constant guidance and protection.

We need daily to hold up in prayer our workers who go from place to place, subject to the dangers of change, travel, and exposure. Let us pray also that the opening providence of God will go before our ministers, Bible workers, and colporteurs, preparing hearts and homes for the reception of the gospel message they bear.

THE DRAFT

FOR the first time in its history this country has decided to raise a national army by the process of *selective draft*. Every man between the ages of twenty-one and thirty-one has been listed. The position each one occupies in the list determines the order in which he will be called for service.

This draft will affect, either directly or remotely, every young man of draft age in our American churches. It is the privilege of each, when he is called to service, to present his claim for exemption from the bearing of arms, provided he himself has personal conscientious convictions against engaging in this service. Careful instructions regarding the provisions of the law were given in the REVIEW of July 19.

Exemption from the bearing of arms will not give exemption from noncombatant service. Our young men may be asked to take up any one of many lines of work carried forward by the government, which will not involve the bearing of arms.

Let every one subject to government call, and all our brethren and sisters, pray God to direct and overrule in all that pertains to this question. Pray that the Lord may open the way whereby our brethren may serve God acceptably, and at the same time render to the government faithful and conscientious service. Pray that Heaven may preserve them spiritually and physically, making them messengers of light and blessing wherever their lot may be cast.

Pray that our young men may be hopeful in God. They need not be depressed or discouraged. God lives; his eyes are upon them; his care is over them. Let them believe with confidence that if they are true to the right, the Lord will not permit them to be brought into any place in which he will not work all things for their good and for his glory.

This is a time for renewed consecration and earnest prayer. There are no crises with God; our extremity affords him opportunity to show us his love and mercy.

GOVERNMENT BULLETINS

REQUESTS for the following government Bulletins named in the REVIEW of July 5, 1917, should be sent to the U. S. Department of Agriculture, *not* to us:

"Corn Meal as a Food and Ways of Using It." Ask for Farmers' Bulletin No. 565.

"Bread and Bread Making in the Home." Ask for Farmers' Bulletin No. 807.

"How to Select Foods: 1—What the Body Needs." Ask for Farmers' Bulletin No. 808.

"How to Select Foods: 2—Cereal Foods." Ask for Farmers' Bulletin No. 817.

RURAL SCHOOL OFFERING

SABBATH, August 11, has been appointed as the time when an offering for the support and better equipment of our rural schools in the mountain districts of the South is to be taken. This work is now supervised and directed by the Southern and Southwestern Union Conferences, and the funds given for this purpose are placed at the disposal of these conferences.

The needs of some of these schools are very pressing. All schools working in harmony with the organized work, no longer solicit funds directly from our people, but when in need look to the conference for help. We are therefore anxious that funds shall be available to supply some of these schools with the needed improvements.

We must also open new schools in unworked territory, that needy communities may enjoy the blessings which properly conducted schools can give. Many of these schools should be opened, and it is the desire of those in charge of affairs in the South that they shall be opened as rapidly as possible.

Thousands of dollars are needed this year to provide for the schools already in operation, which are struggling against great odds. We hope our people will give liberally, according to the needs of the great work which has long suffered for lack of hearty direction and financial aid.

This offering does not count on the Twenty-cent-a-week Fund. It is a freewill offering, and all goes to the mountain schools in the South which are working in harmony with the organized work. Do not forget the date — Sabbath, August 11.

I. H. EVANS.

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