

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

Our Duty to the Divine and to the Civil Government.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

Our Duty to God

"God spake all these words, saying,

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20:1-17.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39.

"We ought to obey God rather than men." Acts 5:29.

Our Duty to Civil Government

"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Jer. 29:7.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:1, 2.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:1-3.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:13-17.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:1-7.

Special Mention

THE "REVIEW" CAMPAIGN

THE hope of the REVIEW is that it may be read in every family of believers who read the English language. We do not know how many such families there are, but it is estimated that, on an average, three in each of these families are members of the church. On this basis, making due allowance for churches whose members speak a foreign tongue, there should be 24,766 subscriptions in the North American Division. Our subscription list, however, stands but 17,414 in the North American Division, or but 70 per cent of reaching the goal.

It is a pleasure to state that some of the conferences have reached the goal, and others have very nearly reached it. Of the conferences, local missions, and Union Conference missions—seventy-two in all—in the North American Division, the percentages of several are as follows:

Arkansas, 9 per cent above the goal.
Northern New England, 1 per cent above the goal.
Alaska, 100 per cent.

From 90 to 100 per cent:

Wyoming
Montana
Southern New England
Western New York
Saskatchewan
West Virginia
Minnesota
Ohio
West Michigan

From 80 to 90 per cent:

Iowa
Eastern New York
South Dakota
Southern Illinois
West Pennsylvania
East Michigan
Texas
Oklahoma
North Dakota
Missouri

From 70 to 80 per cent..... 8 conferences
From 60 to 70 per cent.....21 conferences
From 50 to 60 per cent.....11 conferences
Below 50 per cent.....10 conferences

Among the Unions, the Northern Union leads, with a percentage of 89, the Lake and Southwestern Unions following, each having reached 80 per cent of the goal.

From the above it will be seen that the goal of one REVIEW for each three members is not an impossible one. Will not the friends of the REVIEW agitate, in their local churches, the necessity that each family be supplied with our church paper? Every church missionary secretary will receive orders for subscriptions, and will forward them to the conference tract society. The price of the REVIEW is only \$2.25 a year; \$1.25 for six months.

The next time we publish the percentages, we hope that each conference will have increased its percentage, and many more will be above the 80-per-cent grade.

L. W. GRAHAM.

Religious Liberty Department

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

INNOCENT WOMEN SHAMEFULLY TREATED

IT must be remembered that the Puritans differed from men of our own day only in training and environment. They were naturally no more hard-hearted than are those who read these words, nor than he who writes them. But the theocratic theory of government and the mistaken sense of duty made them cruel in their acts, even though kind at heart.

According to the Puritan understanding of the Scriptures, they were under solemn obligation to repress heresy and to punish by civil pains and penalties departures from the paths of right and rectitude. As they viewed it, the peculiar doctrines of the Quakers were not only evil spiritually, but socially most mischievous, and civilly dangerous and even destructive. Their charter bound them to be governed by only such "orders, laws, ordinances, instructions, and directions aforesaid, not being repugnant to the laws and statutes of our realm of England;" and further enjoined them, "for their special defense and safety, to encounter, expulse, repel, and resist by force of arms, as well by sea as by land, and by all fitting ways and means whatsoever, all such person and persons as shall at any time hereafter attempt or enterprise the destruction, invasion, detriment, or annoyance to the said plantation or inhabitants; and to take and surprise by all ways and means whatsoever, all and every such person and persons," etc.

Letters from their friends in England had apprised them of the coming to America of two Quaker women, mentioned in our last article, namely, Ann Austin and Mary Fisher, and they felt that fidelity to the truth of the Scriptures and loyalty to their liege lord, the king of England, united in demanding that they deal promptly and sternly with these unwelcome visitors; and this they did.

In the imagination of the Puritans these defenseless and really inoffensive women were, as Mr. Hallowell puts it, "two desperate and warlike amazons." "To be sure," he continues, "the Quaker books they brought with them gave the lie to the letters from England, but what need to read them? One of the dreadful women had said 'thee' to the deputy governor, and her arrest prior to this *her* declaration of war was thus amply justified."—*The Quaker Invasion of New England*, pp. 39, 40.

John Endicott, the governor, wrote from Salem saying that had he been at home he would have had these women whipped, but as Hallowell remarks, "an ordeal far more terrible than scourging awaited them. By official order these two defenseless women were literally stripped of their clothing, and their bodies were examined for witch marks in a manner too indecent to be named."

A president of the Massachusetts Historical Society said some years since that the advent of the Quakers in that State began in "comedy," but it was rather tragedy.

"A few days after the enforced departure of Ann Austin and Mary Fisher, another vessel anchored in the harbor with nine Quakers aboard. They were immediately arrested and were imprisoned for about eleven weeks, when they were sent

away in the ship that brought them, the master of the ship having been compelled by an arbitrary imprisonment to give security to take them to England at his own charge.

During their confinement, Governor Endicott bullied them with threats of hanging. "Take heed," he said to them, "ye break not our ecclesiastical laws, for then ye are sure to stretch by a halter."

"The next act in this tragedy of errors was performed while these nine Quakers were still in gaol, but before any others had arrived, and before any of the residents had avowed the Quaker name and faith. On the fourteenth day of October, 1656, the General Court enacted the first of a series of disgraceful laws, aimed exclusively at the Quakers. It begins, 'Whereas there is a cursed sect of heretics lately risen up in the world, which are commonly called Quakers.'

"This formal declaration of war against the Quakers was proclaimed in the streets of Boston by beat of drum. Nicholas Upsall . . . was proprietor of the Red Lyon Inn, and hearing the act read before his own door, said 'that he did look at it as a sad forerunner of some heavy judgment to fall on the country.'—*Id.*, pp. 42-48.

"They summoned Upsall before the court the next morning," says Hallowell, "where he, 'in much tenderness and love,' warned them 'to take heed lest ye should be found fighters against God.' He was fined twenty pounds, Endicott saying, 'I will not bate him one groat' [a former English silver coin worth about eight cents]. He was then banished, with orders to depart in thirty days, four of which he spent in gaol; and before leaving, he was fined three pounds more for not going to church.

"On the fourteenth of October, 1657, a second law was enacted. . . . It provided for the forfeiture of one hundred pounds by any one who knowingly brought a Quaker into the jurisdiction, and imposed a fine of forty shillings for every hour's entertainment of a Quaker by any resident. It further ordered that any Quaker man presuming to come into the jurisdiction after having once suffered what the law requireth, 'shall for the first offense have one of his ears cut off, . . . and for the second offense shall have his other ear cut off, . . . and every woman Quaker that hath suffered the law here, that shall presume to come into this jurisdiction, shall be severely whipped, . . . and so also for her coming again she shall be alike used as aforesaid; and for every Quaker, he or she, that shall a third time herein again offend, they shall have their tongues bored through with a hot iron. . . . And it is further ordered that all and every Quaker arising from amongst ourselves shall be dealt with and suffer the like punishment as the law provides against foreign Quakers.'

"On the nineteenth of May, 1658, for a third time the General Court issued its decree against the Friends, forbidding, under severe penalties, the holding of meetings or attendance at meetings. . . .

"On the nineteenth of October, 1658, the court enacted the fourth law, in which they incorporated Endicott's threat, 'Take heed ye break not our ecclesiastical laws, for then ye are sure to stretch by the halter.' . . . It is followed by an order banishing both visiting and resident Quakers upon pain of death if they return. . . .

"On May 11, 1659, by a special order, the county treasurers were authorized to sell Daniel and Provided Southwicke, son and daughter, to Lawrence Southwicke, to any of the English nation at Virginia or Barbados, to satisfy the fines imposed upon them 'for siding with the Quakers and absenting themselves from the public ordinances.' . . .

"Innocent women were stripped of the waist, and thus exposed to public gaze, were beaten with stripes until the blood ran down their bare backs and bosoms; the ears of men were cut off, and the bodies of men were beaten to a jelly, for attending Quaker meetings and for testifying

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"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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EDITORIAL

STANDING ALONE WITH GOD

THE experience of Elijah, a type of the children of God in the last days, will be the experience of all who are permitted to meet their Lord in the clouds of heaven. This prophet lived in times of great peril. A great apostasy had come into the ranks of Israel. The children of God were driven out into the waste and desolate places. Elijah was compelled to flee for his life. At times, oppressed by prevailing conditions, deprived of human companionship, driven out and persecuted, it seemed to him there was little in this world worth living for, and he desired that he might lie down and die. He felt that he stood alone, and that there was no one to sympathize with him in his sorrow, no one who could enter into his experience. He laments: "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

The Lord assured his servant that he had still many others in Israel who had not bowed the knee to Baal; but these were unknown to Elijah, and so he had been deprived not only of the strength of their companionship, but even of the strength resulting from a knowledge of their existence.

Many times in the days that are before us it will seem to us that we stand alone. Many of our readers have passed through such an experience during the last few months. Strange and peculiar trials are coming upon the people of God. Many of our brethren throughout the world face strange and unusual conditions. They are experiencing great distress and suffering of mind as well as of body. Of many is this true in the great war zones of Europe, and now the war comes nearer home. Our young men face new and strange situations. Some of them have been called to the service of their country. They must leave home and friends. They must change their plans of life.

In many instances wives must surrender their husbands, sisters their brothers, fathers and mothers their sons. Many hearts will be made to sorrow and grieve.

It is the privilege of the church as far as possible to enter into this experience with those who are thus tested. They should have our prayers of love and sympathy. We should pray God to protect them and keep them and make them strong for the right, faithful in his service, faithful in the civil service to which they are called. We should write them personal letters, hopeful and courageous letters, inciting them to faith and trust and confidence, to perseverance in the right, to virtue, to integrity, to loyalty.

And yet, after the church has done all this, there will come to every brother a personal experience which he can work out only with God. He will be brought face to face with many exigencies, situations which he has never before considered, questions concerning which he cannot call his brethren into counsel. These he must work out alone with God. His brethren cannot tell him what he should do in many emergencies which will arise. They cannot tell him in what way he can work out the problem of Sabbath observance. Each one, in prayer and study of the Word, with such counsel with brethren as may be available, must make in God's fear the decision necessary.

How comforting to know that there is a great God in heaven, an all-wise counselor, a loving brother, a true friend, who will go with his children through whatever experience they may be called to pass. By his Holy Spirit he will instruct them and teach them in the way that they should go.

This personal experience in God is the most necessary experience for every one of our young men to secure. Dedicating their lives sincerely and unreservedly to his service, they may believe that Heaven will guide their course and give them wisdom to meet every situation which may develop.

They may believe with confidence and hopeful expectancy that the Lord will give them favor with those in authority, even as he gave favor to Daniel, Shadrach, Meshach, and Abed-nego, so that they will be permitted to live out his truth and at the same time be true and faithful to the work assigned them.

If the providence of God leads us into ways where we feel that we stand alone, let us remain true to him, and remember that if we do this we stand on the side of God; and "if God be for us, who can be against us?"

F. M. W.

KEEPING PACE WITH THE TIMES

It is an old phrase with Seventh-day Adventists,— "Keeping pace with the message." As some one said not long ago, "One has to step fast in these times to keep pace with the message, the way it is speeding on." And truly the message does move on with the times.

On the way to a recent camp meeting, a good brother who had spent a few days at the camp toward which we were journeying, and who had been to his home and was now returning, remarked, "It seems as if the preaching of the message is different this year, calling the people a step farther, in accordance with the progress of events all about us. Somehow it seems as if the message itself moves forward with the times."

There is more truth in this thought than is expressed in the mere phrase. The message does move forward with the times, calling us all to step quickly forward with it. The same theme thrills with new life in view of the new situation. It is the "meat in due season" which the faithful and wise servant is to give to his Lord's household as the hour of the coming of the Lord draws so very near. The time, with its developing issues, gives flavor to the gospel meat.

The doctrine of Christ's second coming means more this year than it did last.

The call of the judgment-hour message, "Fear God, and give glory

to him," rings more urgently in 1917 than it did in 1916.

The Sabbath question appeals with greater force than at any previous time in the history of the message.

As John the Baptist went forth with a message that prepared the way of the Lord, so this great threefold message that we carry has power in it to "make ready a people prepared for the Lord." The message of God keeps pace with the times, and we are to keep pace with the message.

W. A. S.

HOW TO BE HAPPY

THE world is filled with sorrow. All about us are those whose hearts are weighed down with hidden grief, and whose eyes are red with weeping. Joy and happiness seem to be banished from their lives.

Some wander over the earth in search of happiness. Fortunes are wasted in seeking for that which will bring peace and comfort to the soul. But the search is vain. Happiness cannot be purchased with money. Silver and gold do not bring joy into the heart. But the apostle Paul tells us how our very souls can be filled with love and joy:

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

"Fill you with all joy and peace." How? — "In believing."

No room for gloom, sadness, and despondency. No place in the heart for darkness or the feeling that life is not worth living. Faith in God banishes all these, and fills the soul with light and joy. Faith banishes all worry, and brings true peace to the heart.

Laying hold of the promises of God is an act of faith, not of feeling. Here is where many fail.

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours. 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Here is faith; naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the

Word of God, and those only who obey that Word can claim its glorious promises." — "Early Writings," p. 72.

Our daily prayer should be, Lord, increase our faith. G. B. T.

THE ART OF "BOILING DOWN"

WITH the restless activities of the present age, the art of "boiling down" has become more and more important. It requires time and effort, however, to say much in few words. One famous public speaker said he would be willing to talk two hours on a half hour's notice, but if he must make a fifteen-minute speech, he wished to be notified a week or two in advance. Not only might this avoiding of unnecessary words be applied to secular work, but to religious services as well. Many a short petition asking God's blessing and help for definite things, is far more effective than a ten- or fifteen-minute prayer, no matter how eloquent or well-arranged it may be. When the disciples asked Christ how to pray, he gave them in the Lord's Prayer a striking example of brevity and directness.

Brevity in sermons is equally important. Many a good sermon has been spoiled by the speaker's lack of terminal facilities. Martin Luther, in giving nine qualities of a good preacher, mentions as one, that he should know when to stop. One of our older ministers once said publicly that he received a Testimony from Mrs. White that he should greatly reduce the length of his sermons. Having made a material improvement in this matter, he afterward asked Mrs. White whether his sermons were now the proper length. She again urged him to shorten them, by at least one half. The minister assured his congregation that, difficult as it was, he was conscientiously trying to carry out the instruction.

Some of the greatest speeches in history have been noted for their shortness. Lincoln's two-minute speech at Gettysburg was one of these, and we might name many others. Let us learn the lesson that in any case it is what we say, rather than the number of words, which counts. Few words, backed by the life of the speaker, are most effective.

L. L. C.

THE LORD IS MY HELPER

THE writer of the book of Hebrews had a clear comprehension of the Christian's privilege when he wrote: "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb.

13: 6. This privilege is not to some particular, special class of Christians, but belongs to all who claim the promises of God and are walking in the light.

The lesson suggested in the text and its setting is that man may plan to wrong or injure and harm the child of God, but the Christian knows no fear. In God is his trust. So he encourages himself, saying, "I will not fear what man shall do unto me."

The reason for this fearlessness is the confidence, "The Lord is my helper." The Christian, relying on this assurance, does not worry nor give anxious thought concerning what man can do to him.

The psalmist often expressed the same thought:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. . . . In God have I put my trust: I will not be afraid what man can do unto me." "The Lord is on my side; I will not fear: what can man do unto me?" "Through God we shall do valiantly: for he it is that shall tread down our enemies." Ps. 27: 1; 56: 4-11; 118: 6; 108: 13.

The fear of the Lord in the heart casts out the fear of man. In all his troubles, the Christian must rely upon the Lord. Man is not his helper. The prophet Isaiah thus strongly expresses his trust and confidence:

"The Lord will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." Isa. 50: 7-9.

These are testing days. The Christian is as strong as his faith. When faith and trust come to an end, he fails. The promises of God are not alone for calm and sunshine, but for storm and stress as well. The anchor is not needed to hold the ship when there is neither wind nor current, but for tide and tempest. So God's word must come to us in strong assurances when we are under trial and special temptations. Let us make the promises in Isa. 50: 7-9 our own in these days of perplexity. They belong to each Christian. I. H. EVANS.

"MEN are tattooed with their beliefs, like so many South Sea islanders; but a real human heart, with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes."

Bible Studies

THE MINISTRY OF ANGELS

F. D. STARR

It may be well in the outset to inquire into the meaning of the term "angel." As stated in that excellent work, "Daniel and the Revelation," page 506, "An angel signifies a messenger, a minister, either good or bad, and not always a spiritual being." This will explain why in the Scriptures the term "angel" is sometimes applied to a human being and sometimes to a celestial being. When celestial beings are meant, they are often spoken of as the angels of God, the holy angels, the angels of heaven, or some similar designation is used.

The ministry of these heavenly messengers is stated in Heb. 1:14. They are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. This was the cause of Daniel's rescue: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. The same was the case with Peter: "The Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:11.

These heavenly angels promptly obey the Lord, and they are exceedingly strong: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20. This marvelous strength was manifested in the deliverance of Israel in the days of Hezekiah:

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand." Isa. 37:36.

The same power was shown by the angel of the Lord who rolled back the stone from the door of the sepulcher at the resurrection of Jesus: "And for fear of him the keepers did shake, and became as dead men." Matt. 28:4.

As will be seen by reading Matt. 18:10, Eccl. 5:6, and other scriptures, these angels are constantly with us, beholding and recording our actions. When we are tempted and tried, angels come to minister to us. Of our Leader it is said, "Then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4:11.

In times of great peril, they come to console us, as they did to Paul: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul." Acts 27:23, 24.

Angels instruct us about the manner and place of our labors: "The angel of the Lord spake unto Philip,

saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Acts 8:26.

As to the number of these celestial beings, Daniel refers to them as "ten thousand times ten thousand," and John uses this enumeration, "Ten thousand times ten thousand, and thousands of thousands." Dan. 7:10; Rev. 5:11. Paul speaks of them as "an innumerable company of angels." Heb. 12:22.

Angels will accompany our Lord on his return to our earth: "The Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31. They will have an essential part to act at that time: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

How precious the thought that though we were created a little lower than the angels, and have fallen so very much below them, we shall become "equal unto the angels"! Heb. 2:7; Luke 20:36.

QUESTIONS

1. What does the term "angel" signify?
2. How do angels benefit the children of God?
3. Repeat Ps. 34:7. Relate Daniel's experience.
4. What is said about the strength of angels?
5. What intercourse did Paul and Philip have with angels?
6. What is said about their number?
7. What part will they serve at the second coming of Christ?
8. How shall we compare with them?

THE MINISTRATION OF GOOD ANGELS

(A BIBLE READING)

1. Of what family does Paul speak in Ephesians?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15.

2. By what name are those composing the family in heaven commonly known to us?

"I beheld, and I heard the voice of many angels round about the throne." Rev. 5:11.

3. Did angels exist before the death of any of the human family?

"So he drove out the man; and he placed at the east of the garden of Eden cherubim." Gen. 3:24.

4. Who witnessed the laying of the foundations of the earth?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:6, 7.

5. How many of these beings did John see around the throne?

"I beheld, and I heard the voice of many angels round about the throne: . . . and

the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

6. What does Paul say of their number?

"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22. See also Dan. 7:10.

7. Are angels of a higher order of beings than man?

"Thou hast made him a little lower than the angels." Ps. 8:5.

NOTE.—There are different orders of angels. "Cherubim" (Gen. 3:24); "seraphim" (Isa. 6:2, 6); "Archangel" (1 Thess. 4:16; Jude 9).

Some of their names are: "Michael" (Dan. 10:13, 21; 12:1; Jude 9); "Gabriel" (Dan. 8:16; 9:21; Luke 1:19); "Uriel" (2 Esdras [Apocrypha] 4:1, 36; 5:20. See 1 Chron. 15:5); "Ariel" (doubtless of angelic origin. See Ezra 8:16).

Michael means, "Who is like God," and hence is a fit title for Christ. Gabriel signifies, "The strength of God," an appropriate name for the angel or being who stands next to Christ. Dan. 10:21. Uriel means, "The light of God;" Ariel, "The lion of God."

8. Is Christ ever called an angel?

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20. See verse 23; Acts 7:38; and margin of 1 Cor. 10:4. "The Angel of his presence saved them." Isa. 63:9. "Michael the Archangel." Jude 9. See also Dan. 12:1; 1 Thess. 4:16.

NOTE.—Angel means messenger. In Mal. 3:1, Christ is called "the messenger of the covenant."

9. What is said of the strength and character of the angels?

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20.

10. What reason does Paul give to encourage us to entertain strangers?

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

11. In his dream at Bethel, what did Jacob see?

"He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. 28:12.

12. In what work are angels engaged?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

13. What scripture indicates that each child of God has an accompanying angel?

"Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10.

14. How is their watchcare over God's people expressed?

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

15. When cast into the lions' den, how did Daniel say he had been saved from death?

"My God hath sent his angel, and hath shut the lions' mouths, that they have not

hurt me: forasmuch as before him innocency was found in me." Dan. 6:22.

16. When surrounded by the Syrian host, what did Elisha say, and for what did he pray, to encourage his frightened servant?

"He answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:16, 17.

17. By what means were the apostles delivered from prison?

"The angel of the Lord by night opened the prison doors, and brought them forth." Acts 5:19.

18. When Elijah was about to take a forty days' journey, how was he strengthened for it?

"The angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19:7, 8.

19. After his forty days' fast and temptation in the wilderness, how was Christ strengthened?

"Then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4:11.

20. How was Christ strengthened while suffering in the garden of Gethsemane?

"There appeared an angel unto him from heaven, strengthening him." Luke 22:43.

21. Are angels interested in the plan of salvation?

"Which things the angels desire to look into." 1 Peter 1:12.

22. Are they interested in the conversion of men?

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

23. Before whom are we said to speak?

"Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:5, 6.

24. For what must men give account in the judgment?

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. See also Eccl. 12:13, 14.

25. Out of what will they be judged?

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

26. What shows that the actions of men are recorded?

"The Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. See also Isa. 65:6; Jer. 2:22.

27. In the judgment how many angels minister before God?

"A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:10.

NOTE.—Since the angels are our ministering spirits, and our lives are open before them, it is reasonable to infer that they make the record of our lives. Then when the books are examined, they will of necessity be present, to minister before God.

28. What does Christ promise overcomers?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

29. What protection has God promised his people during the seven last plagues?

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:10-12.

30. When Christ comes, who will come with him, and what will they do?

"The Son of man shall come in the glory of his Father with his angels." "And they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 16:27; 24:31.

31. Where will all the saints then go?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

NOTE.—We shall then have the privilege of seeing and conversing not only with the good and blest of all ages, but with the angels who have ministered to us during our earthly pilgrimage.

—*"Bible Readings for the Home Circle."*

THE GOLDEN RULE

BETTIE REYNOLDS CORBITT

I OFTEN wonder how many of us heed the injunction, "All things whatsoever ye would that men should do to you, do ye even so to them." Did you ever pause to think that if the "golden rule" were strictly followed, there would be no trouble in our churches, in our schools, or between neighbors? Breaking this rule is the very foundation of many difficulties that exist in our world today.

I well remember a maxim that I learned in my early days: "Our best friends are they who tell us of our faults and help us to mend them." How seldom is such a course followed!

The most common way, perhaps, in which this rule is broken, is in the matter of gossip. Instead of going "in the spirit of meekness," to help the individual who we think has done wrong, too often we tell some one else the whole or a part of the story. "A secret once told is no longer a secret."

Soon it reaches the ears of a gossip, and then it runs like wildfire. "Behold, how great a matter a little fire kindleth!" If these people would cease their activity, the whole story would come to an end. "Where there is no talebearer, the strife ceaseth."

The one who would stand in that "great day" will be "he that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." But some may say, "We have a right to circulate scandal or anything else, if it is true." No; we have no such right. Too often a statement is based on hearsay only, but by hearsay one can prove anything.

I will relate one incident that came under my observation about two years ago. Accusations were brought against a brother. One was that he was guilty of going to a dance. He arose and explained that, in order to catch a train he wished to take, he had ridden with a company who were going to a dance. This is merely a sample of the way in which many falsehoods originate.

Some one has said, "A lie will travel twice around the world while truth is getting her clothes on." I was taught from my earliest childhood to put no confidence in "hearsay" or "they say."

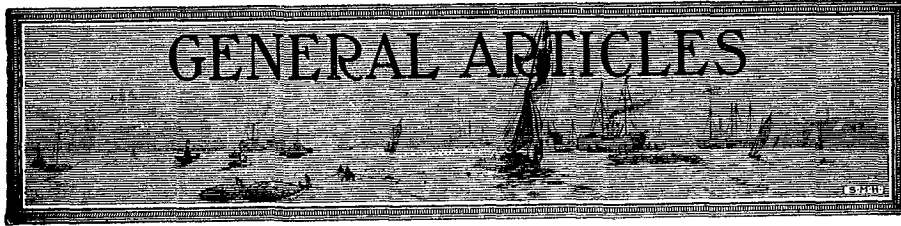
We do not have to make the lie in order to be guilty. It is not even necessary for us to assist in making a lie. If we love it well enough to help publish it, we share in the guilt. We often hear: "I did not mean to do any wrong;" "My intentions were good;" "I did not know it was not true," and many similar remarks. But wrong has been done, and many a soul has been slain by the cruel tongue of gossip.

Before we begin to circulate a report about some one else, we should turn and ask ourselves the question, "Am I following the golden rule? Would I like to have others tell the same thing about me, or do the same thing to me, that I am planning to tell about them, or do to them?"

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." It is no small thing, then, to offend even a little child. In the day of final reckoning Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is our privilege to come up on higher ground in this respect. We may all have overcoming grace if we really want it enough to lay hold on the sure promises of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Healdsburg, Cal.



THE FIRST NEED OF EVERY CONGREGATION

G. W. WELLS

THE first need of every congregation is set forth in a very striking manner by the following words, copied from the *Lutheran*:

"It is not money. It is not a fine church edifice. It is not a fine organ or a fine choir. It is not an eloquent preacher. It is not a large membership. The first need of a congregation is spirituality, that gift of grace which Mary had who loved to sit at the feet of Jesus, and of whom he said, 'Mary hath chosen that good part, which shall not be taken away from her;' that divine sense of kinship with Jesus which drew John to the Saviour and made him love to recline on his bosom; that deeper yearning of the soul which Jesus described as hunger and thirst after righteousness; that fondness for a message from God which makes men receptive, so that their hearts are like the good ground upon which the seed of the Word falls and brings forth fruit to perfection.

"What men call a flourishing congregation, because it has many external signs of prosperity, may yet be a spiritually dead one, having a form of godliness but denying the power thereof. If you would know what your congregation's first need is, ask yourself such questions as these: Is Christ pleased with it? Do its members have the same mind in them which was also in Christ Jesus? Do they love to go about doing good as he did? Do they find a real joy in serving him by serving others? Is it their meat and drink to do their Father's will? Measured by such a yardstick, how much is your congregation worth?"

If the writer of the preceding quotation has a true conception of the need, service, and worth of the church, we must conclude that its strength is *not* found in the opportunities or facilities that appear to make it invincible, nor in its wealth, numbers, external appearance, or boasted greatness. Rather is it not the strength of the church to be measured by the fidelity with which its members fulfil God's purpose? We have been told:

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. . . . So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."

"The Lord desires that his work of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. . . . We are not to wait for souls to come to us, we must seek them out where they are."

There is earnest work for all. We have no time to spend in self-gratification. Every day, every hour, precious souls are going down to ruin, and God is calling upon all to consecrate their lives to earnest service for Christ.

God forbid that I should speak lightly of the gospel ministry. There is a need and demand for earnest, God-fearing, learned, and eloquent ministers, who can, perhaps, hold the attention of hundreds, and teach them the way of salvation. But is not our greatest need today to have humble, Christlike men and women, whose slumbering energies have been aroused to untiring effort, and who will go forth in the spirit of the Master to give the invitation, "Come, for all things are ready"?

The times in which we live surely call for earnest work on the part of all the believers. The warning message to be given cannot be left to the ministers alone, for we read again:

"The work of God in this world can never be finished until the men and women comprising our church membership, rally to the work, and unite their efforts with those of ministers and church officers."

It is only when the evangelists, pastors, teachers, Bible workers, medical missionaries, colporteurs, and all the true-hearted and faithful lay members, have fully united their interests in definite soul-winning, that the real value and worth of the church of God on earth will be apparent. Then she will go forth to her God-appointed work, and under the management and leadership of the Holy Spirit, she will be as "fair as the moon, clear as the sun, and terrible as an army with banners." We may have some appreciation of the value of such a church to God and of the high regard he has for her, when we read Mal. 3:17: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

St. Paul, Minn.

THE POWER OF A STRAIGHT MESSAGE

L. H. CHRISTIAN

"He taught them as one having authority." "This day is this scripture fulfilled in your ears." "Thou art the man." "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

In such definite terms and well-aimed words did the men of God speak in olden times. Thus, too, should we speak today. Every servant of God has a distinct, clear-cut message. With him it is not a dead doctrine, but an inborn conviction. He knows where he is going and what he is to do. He speaks fearlessly and without hesitation. If it is a message of comfort, it is given in kindness, and directly to the individual concerned. If it is a warning, it startles and awakens.

The third angel's message is such a specific, direct testimony for this age. It is the present truth for our time. It needs no apology. To tone it down or to give it in part is to rob it of power. Those ministers who, yielding to the popular desire for ethical sermons, preach on many things outside of present truth, win but few for the Lord. Those who in simple, logical sermons bring the great fundamentals of the third angel's message directly to their hearers, meet with success. The plain, pointed, Spirit-filled preaching of the old message will convince every candid mind. No facts exist, and no reasoning can be devised, to overthrow it.

We have met those who think they ought to revise some of the positions taken by our people. They fear that the prophetic dates will fail in the acid test of true history. But these critics give us nothing in place of that which they would take away. The doctrines held by this people, and their expositions of prophecy, have stood for more than fifty years. They will stand until the end. There is a unity of faith among our leaders, a loyalty to the cause among our people, which is truly gratifying, for it means the closing up of this work in mighty power. The blessing of God rests upon those who preach the third angel's message in the soul-melting power of the Holy Spirit. Like Haggai, every worker for God today must be "the Lord's messenger in the Lord's message unto the people." Haggai 1:13.

Chicago, Ill.

CHRIST OUR RIGHTEOUSNESS

MORRIS LUKENS

HAD the Jewish rulers in the days of Christ been familiar with the Scriptures, they would not have asked the question, "Who is this?" at the time of Christ's triumphal ride into Jerusalem, but they would have recognized him as the One to whom the prophet Jeremiah referred as "the Lord our righteousness." Jer. 23:6. Already Christ had bidden them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39), but they would not believe. Paul, in speaking of the gospel of Christ, tells us that "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17. Just before his crucifixion, Jesus said, "I am the way, the truth, and the life." John 14:6.

The sinner, though alive physically, is dead spiritually; "dead in trespasses and sins" (Eph. 2:1; Col. 2:13), and is in subjection to Satan and under the condemnation of God. He has no spiritual life. His heart never beats with love to God, he never ministers to a fellow being out of pure love of Christ. Faith in the Saviour is his only way to life. Be-

believing that Jesus, the Christ, atoned for his sins, he is born again. 1 John 5:1. He has a new existence. He begins to know the meaning of the words, "God hath given to us eternal life, and this life is in his Son." Verse 11.

Christ took our place of death, and gave us his place of life.

He took our place of sinfulness, and gave us his place of righteousness.

Christ became the Son of man that we might become the children of God. 1 John 3:2.

He became a partaker of our human nature (Heb. 2:14) that we might be partakers of his divine nature. 2 Peter 1:4.

He was born in a manger (Luke 2:7) that we might live in a mansion. John 14:2.

He was made sin that we might be made the righteousness of God. 2 Cor. 5:21.

He took our sicknesses that he might give us his health. Matt. 8:16, 17.

He was weary (John 4:6) that he might give us rest. Matt. 11:28.

He was exceeding sorrowful (Matt. 26:38) that we might have exceeding great joy (John 15:11).

He was condemned (Luke 23:24) that for us there might be no condemnation (Rom. 8:1).

He became poor that we might be rich. 2 Cor. 8:9.

When, as erring, sinful beings, we come to Christ and receive of his pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness. Paul says in Rom. 5:21, "That as sin hath reigned unto death, even so must grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The loveliness of the character of Christ will be seen in his followers. It was his delight to do the will of God. Love to God, zeal for his work, was the controlling power in our Saviour's life. Love beautified and ennobled all his actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because he first loved us." 1 John 4:19. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love cherished in the soul, sweetens the life, and sheds a refining influence on all around, for love is the fulfilling of God's law. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8:10.

Many today are having the same experience through which Paul passed

before he learned that "Christ is our righteousness." In these words he tells us his own sad experience and his longing for freedom from sin:

"That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:15-25.

We have no righteousness of our own which will enable us to live in harmony with the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If we give ourselves to him and accept him as our Saviour, then, sinful as our lives may have been, for his sake we are accounted righteousness. Christ's character stands in place of our character, and we are accepted of God just as if we had not sinned.

The time came when Paul experienced the blessedness of thus having the righteousness of Christ imputed to him. Notice how joyfully he tells us the change in his life. Here are his words:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Not that the law might be abolished, but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." I read in Ps. 119:172, "My tongue shall speak of thy word: for all thy commandments are righteousness."

The heart, which in its unrenewed state is not subject to the law of God, neither indeed can be (Rom. 8:7), now delights in its holy precepts, exclaiming with the psalmist, "O how love I thy law! it is my meditation all the day." Ps. 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit."

Mrs. E. G. White, in "Steps to Christ," page 69, says:

"There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' And do not forget the words of Christ, 'The Father himself loveth you.' He desires to restore you to himself, to see his own purity and holiness reflected in you. And if you will but yield yourself to him, he that hath begun a good work in you will carry it forward to the day of Jesus Christ."

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"Look upon Jesus, sinless is he;
Father, impute his life unto me.
My life of scarlet, my sin and woe,
Cover with his life, whiter than snow."

Wichita, Kans.

GOD'S STANDARD OF MANHOOD

M. G. CONGER

THERE are great hours in life at all epochs, but one of the greatest hours is at the dawn of manhood, when, standing at the parting of the ways, decisions are made for time and eternity. "It is a great hour when a surgeon holds a scalpel, at the end of which is life or death for the patient. It is a greater hour when a lawyer faces a jury with the conviction that if he makes a mistake an innocent man will hang and a family be disgraced forever." But the greatest hour in life is not when one lies on an operating table, nor when one sits before a jury; it is when he is facing the rising sun of his manhood. At this time the still, small voice sounds the loudest; it is at this time that decisions are made which, if they are rightly made, will carry one on to success.

To begin in the right way one must order his life according to the divine principles revealed in the Bible, and accept Jesus Christ in the days of youth. "God wrestles with us in the dawning of the day," says Dr. Geikie. "To let that season pass without deciding for God is to lose the time that is specially fitted by him for doing so: for though he will take us at any time, he seeks us in our prime, that the whole life may be blessed in his service." We must get beyond the idea that one must wait until the age of gray hair before he can find his place in life. Let us in the most opportune time set our hands and our wills to the accomplishment of the best and highest ideals of Christian service.

In nearly all pursuits, on the sea or on the land, in the world or in the church, the youth have proved their ability and leadership. The facts of history show this to be true. John Paul Jones commanded the first American navy when only twenty-eight. Newton had completed many of his discoveries in science when only twenty-five. In literature there are many examples, notably Sir Philip Sidney, Beaumont, and Shelley, who did their work in youthful days. It is the same in religion. Luther had a good start in his life work, and it is claimed had won Germany to the Reformation, at thirty-five. Melancthon was defending Luther and holding the Greek chair in Wittenburg when he was twenty-one. So it was with Alexander the Great, Napoleon, Lafayette, Bryant, Whitefield, Wesley, and such women as Florence Nightingale and Frances Willard. Our own institutions and field work also give noble examples of young people filling responsible positions. Early vigor and strength work wonders when consecrated to God. Age is no less needed than youth; but the living, driving force that conquers all things for God is the nascent power of opening life. Once won to God, the devoted youth feels no hesitation and gives no half-hearted service.

Having decided for God, he must answer the question, What must I be in order to meet God's standard of manhood? Various ideas are given in answer to this, an illustration of which follows:

A certain woman chose as her ideal character a writer whom she had never seen. On an appointed day, when he was to visit her town, she stationed herself in a rented balcony overlooking the street through which he was to pass. Great was her disappointment when, instead of the tall, broad-shouldered type, she saw a small, emaciated, hunchbacked man. She gave utterance to her feelings in slighting and depreciating remarks. Hearing her unkind words, and looking up, the poet said:

"Though I could reach from pole to pole;
And grasp creation in my span,
I must be measured by my soul.
The mind's the measure of the man."

Herein he expressed the thought of God; for the Lord judges from what we are, not from what we appear to be. This was demonstrated when Samuel was sent to the house of Jesse to anoint a king over Israel. Jesse's sons were requested to pass before the prophet. He saw Eliab, strong, large of stature, and of noble appearance. With a degree of certainty Samuel exclaimed, "Surely the Lord's anointed is before him." But the Lord said, "Look not on his countenance, or on the height of his stature." When seven of the sons of Jesse had passed by the prophet, and the eighth, a shepherd lad still in his

teens, yet a man after God's own heart, was anointed king, then it was that the house of Jesse, yes, and even the prophet of God, understood that "the Lord looketh on the heart." 1 Sam. 16: 6, 7.

Other instances are recorded in the Bible of persons who were real men. The first verse of the book of Job introduces one such man. The following verses represent God and Satan in conversation, as the result of which permission was granted to Satan to tempt Job. Job's life had always been one of integrity, or adherence to the right; but the tempter endeavored to shake the fidelity of God's servant. Reverses came to Job. His crops failed, his cattle were killed, his children taken away, yet he remained firm. His will was set on heaven. Even when his wife turned against him and advised him to curse God and die, he did not retract. His will was fixed, and he pressed on, never doubting, always willing to follow on to know the Lord.

If one is willing, nothing can stop him in his journey to heaven. Stonings, starvings, dungeons, halters, swords, or fires are alike powerless; for in all these things one can be more than conqueror through him that loves us.

The first four words of James 5: 17 tell of another man. "Elijah was a man" who stood alone as far as he knew. He lived in the days of sun worshipers, and at one time knew of no other man who was true to God; but his confidence was not shaken.

This case of a person whom God calls a man has special meaning to men of today, because we are living in a time very similar to Elijah's, when the vast multitude are following the way of Baal. It is at this time that God calls for men of principle and courage,— "men who are brave enough to face the unreasonableness of wicked persons, who dare to be unpopular, ridiculed, and abused; men who will suffer uncomplainingly in their business, and if need be in their bodies; men who can wait for vindication because they are working not for applause, but for principle."

Daniel is one of the few men for whom the Bible record has no reproach. From his youth up he steadfastly held to the right. The eighth verse of the first chapter of Daniel gives us a clue to his very successful life. Inspiration says, "Daniel purposed in his heart that he would not defile himself." This firm purpose kept him through all his life from the defiling things of the Babylonish court. A person whom God regards as a true man is characterized by a definite purpose. Such a one is not moved by winds of prejudice, of feeling, or of opinion; but, like Daniel, his course is governed by principle. He hews straight to the line, because he has a purpose in life. Persons who are successful always have a

mark to hit, a goal to reach, a purpose to fulfil.

The following qualifications, then, must not be wanting in the man of God, for they are elements in God's standard of manhood: A heart that is right in God's sight, as was David's; an unwavering belief in God and a willingness to do his will, as had Job; bravery to do the right, courage to follow principle, as had Elijah; a high aim and a strong purpose, as had Daniel.

He has no worthy standard who sees not Christ, the Son of God, yet so often called the Son of man. He is the great helper; the perfect standard, the strongest man that ever lived; for God measures strength, not by the biceps of our arms, the calves of our legs, or the gray matter in our heads, but by our possession of holiness, goodness, and truth. The essence of Christ's being (as ours should be) is not physical, but moral, and the secret of his strength is his love.

God has provided the needed help for every son and daughter of Adam to conquer all things and to come off victorious. In him it is possible to attain to the high standard of noble manhood to which we are called.

HOW TO LIVE — NO. 6 PRACTICAL HEALTH SUGGESTIONS

D. H. KRESS, M. D.

FRUITS, instead of encouraging rheumatic or gouty conditions, are the greatest aids in overcoming all tendency to these conditions. If fruits are eaten at the beginning of a meal composed largely of starches, or throughout the meal, they may favor fermentation, and the acids formed will lower the alkalinity of the blood, and favor the retention of acid wastes and the tendency to a rheumatic diathesis. It is quite important that fruits should be eaten at or near the close of the meal. As antiseptics and germicides, acid and subacid fruits are valuable. The juice of the grape is destructive to the germ of typhoid fever in three or four minutes. Citric acid found in lemons and oranges will destroy cholera germs. What is true of these is in a measure true of all fruit juices. For those who are infirm and have enfeebled stomachs, the advice given by Paul to Timothy is still the same: "Use a little wine for thy stomach's sake and thine often infirmities."

So far as the nutritive value is concerned, grape juice contains eight times the amount of nutriment found in the same quantity of beef tea, and orange juice five times the amount. Beef tea is possibly the very worst thing that could be given a sick person whose digestion is impaired. It is food for germs, not for the sick. It favors putrefaction and auto-intoxication, while the fruit juices destroy germs and prevent the decay of the protein foods. Infants that do not

thrive on milk can usually be benefited by giving them orange juice between feedings. It supplies an acid which prevents putrefactive changes in the food, and also supplies that much-needed property, vitamine.

There are a great many foods to feel skeptical about, but fruit is not one of them. When the stomach is diseased, there may be conditions in which for a time certain fruits are not indicated, but very frequently the inability to eat fruit is traceable to some dietetic error in its combination with other foods, or to the time and manner of eating it. One ill-advised meal often creates trouble for a week, so that nothing agrees well. The best thing to do in such a case is to give the stomach complete rest for a day or so, drinking distilled water freely.

As a rule, meals come too close together. The stomach should have time to dispose of one meal before another is introduced. A short period of rest after the meals are digested, is better still. The muscles of the stomach need rest after active work, just as do the muscles of the arm. The glands need time to be recharged with a supply of a good quality of gastric juice. At least five hours should intervene between meals. Nothing in the form of food should pass the lips between meals.

Not more than three meals should be taken daily. The evening meal should be light, and composed of food which can be easily digested. For men and women of sedentary habits and for brain workers, two meals daily are preferable. The additional rest obtained by the stomach enables it to digest the meals better. As much actual nourishment may be obtained from two meals as from three, and there would not be the same danger of foods' fermenting or decaying in the stomach.

The last meal of the day should be taken at least three or four hours before retiring. If there is an all-gone feeling at night before retiring, do not eat. It is not food the stomach is pleading for. It needs rest. A drink of cold water is about all that is needed, or at most some fruit juice or an orange. By morning the all-gone feeling will have vanished, showing that not food but rest was what the stomach was demanding.

Very hot and very cold foods and drinks should as a rule be avoided. Hot foods and hot drinks are debilitating to the throat and to the stomach. The tendency to sore throat is frequently traceable to the use of hot soups, hot drinks, and hot vegetables. The free drinking of hot water, in the belief that it is beneficial, is a mistake. It has made many a dyspeptic. In cases of gastric catarrh a drink of hot water half an hour before meals may be beneficial for a short time, as it aids in ridding the stomach of mucus, and thus prepares it for the meal.

Iced foods and drinks should also be avoided. It is unnatural to introduce ice into the stomach. It delays digestion, and in time injures the most vigorous stomach. In some conditions in which the stomach is highly inflamed, iced foods or drinks can be introduced for a short time with benefit, as they allay the irritation and reduce the inflammation. They are then a remedial agency.

Food should not be eaten when one is fatigued or exhausted; normal digestion is then impossible. When one is fatigued, complete relaxation and a rest before eating, even if no more than ten minutes, will prove to be of great benefit.

As a rule, a short period of rest before meals is beneficial, especially when one is in a hurry or excited. It is not well to lie down to sleep or rest after meals. A short, brisk walk in the open air, with the head erect and shoulders back, is beneficial after meals. Violent exercise should be avoided. Neither is it advisable to do brain work immediately after meals. It tends to draw the blood away from the organs of digestion, and thus delays that process. Half an hour spent in the open air after meals is not time lost.

The extremities should be warm during mealtime. Cold drives back the blood and congests the vital organs. The congested condition of the digestive organs retards the digestion of the food. Mental influence may greatly aid or may retard digestion. Worry, despondency, impatience, and irritability all act injuriously. A good motto is, Never eat when "mad or sad or bad; only when glad." It pays to cultivate cheerful, hopeful thoughts.

The meal hour should be made the most enjoyable season of the day. Never should unpleasant topics be discussed, and children should not have their faults and mistakes rehearsed. It should be a real family reunion. Not merely should thanks be offered in a formal manner before meals, but the food should be eaten "with gladness and singleness of heart."



THE NEED OF INCREASED FOOD PRODUCTION

F. I. RICHARDSON

THE situation concerning the food question has become so serious that the governments of Europe some time ago, in order to eliminate waste, took control of the food supplies, and recently our own country has considered it necessary to do something to solve the food problem, and Mr. Herbert Hoover has been appointed to the personal oversight of the conservation of food in the United States.

A brief review of the situation will serve to show the alarming conditions that prevail, and how necessary it is to economize.

God placed man on the earth and gave him fruits and vegetables in abundance. He had only to pluck and eat. The serpent enticed him to eat of the forbidden fruit. This brought a curse upon the earth, and it was decreed that from that time man should earn his bread by the sweat of his face. Of Adam's sons, Abel was a keeper of sheep, and Cain a tiller of the ground, evidently showing that God designed that the people should be engaged in pastoral and agricultural pursuits. If this plan had been followed, all would have been producers, and there would have been no lack. So the present slogan, "Back to the farm," is in harmony with God's first plan.

There is far greater need for more to engage in raising crops now than there was at that time, for the earth will not produce as it used to. According to the *New York Tribune*, the Farmers' Club, in reporting the failure of the wheat crop in the State of Ohio, states that the average number of bushels per acre for the State between the years 1851 and 1865 was only eleven. This fearful condition is now becoming apparent in the Western and Southern States.

In "Letters to Voltaire," pages 260, 262, we find the following: "In many distributions of land made not only under the kings of Rome, but four hundred years after its foundation, about 300 B. C., every citizen or planter got but two acres of ground." These planters' families, it is said, averaged six persons. Eighty acres or more are now required for a family of six.

The old earth is wearing out. See Isa. 51:6. Not only is the soil failing to produce bountiful crops, but diseases are attacking the fruit trees, and destructive worms and insects are preying upon nearly everything that grows. According to Joel 1:1-20 these conditions are to be world-wide. And besides all this, millions of bushels of grain are being sent to the bottom of the ocean by submarines, and millions of men have been taken from the farms to the army. Surely any one can see that the world is certainly facing starvation.

With this outlook before us, shall we not put in practice the request of Mr. Hoover to eliminate all waste? He says:

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

But to all who will heed the admonition to move out into the country and till the soil, and obey the com-

mands of God, there is a brighter side. The promise to God's children is, "Bread shall be given him; his waters shall be sure." Isa. 33:16. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

Covina, Cal.

THE BANANA

L. L. CAVINESS

THE banana seems to be coming into its own as an important article of diet these days. Drs. Victor C. Myers and Anton R. Rose present in the *Journal of the American Medical Association*, a report extremely favorable to the food value of this fruit. We quote only a portion of the interesting article, which tells the condition in which the fruit should be for eating, and a little about its food value:

"Our nutritional studies on the banana indicate that, when thoroughly ripe, it is one of our most valuable fruits; but there are many other reasons why this subject commands interest from a physician's point of view. . . .

"Raw fruits can be consumed to advantage only when they are thoroughly ripe, and the banana is certainly no exception to this rule. Perhaps the worst criticism that can be made with regard to bananas is that they are frequently sold and eaten when they are not thoroughly ripe. This is in part due to a popular misconception that bananas should not be eaten after the appearance of brownish tints on the peel. The yellow color of the skin is not in itself sufficient evidence of ripeness; in fact, under certain climatic conditions the fruit may be entirely yellow and still be so underripe that its consumption in large amounts would be followed by discomfort. When the yellow of the peel takes on a golden hue and begins to speckle with brown shades, it may safely be considered fully ripe. The spread of the brown coloration does not condemn the fruit as overripe so long as the pulp inside shows no signs of fermentative decomposition. . . .

"Bananas have a higher caloric value than any of our other common fruits. Unlike most other fruits, they are always in season.

"When fully ripe, that is, when the starch has been almost completely changed to sugar, the experiments here reported show that the carbohydrates of the banana are well absorbed from the intestine. As sold in the market, however, bananas are frequently not sufficiently ripe to be consumed to advantage immediately; and it would seem that gastrointestinal disturbances, when attributed to the banana, were referable to this cause. It may be said in general regarding our own experiments, that no ill effects, discomfort, or distaste were noted even after the consumption of large quantities of the ripe fruit for several days."

Inasmuch as the price of bananas has not materially advanced, greater use of this highly nutritious fruit should suggest itself in these days of high cost of living.

"THE best translation of the Bible is the translation of its precepts into your own experience."

"WHERE faith begins, anxiety ends; where anxiety begins, faith ends."



THE WORLD-WIDE FIELD



MADRAS, SOUTH INDIA

P. C. POLEY

THE history of the making of Madras had its beginning in the year 1640. In that year the rajah of Chandragiri, a descendant of the Hindu sovereign of Beejanuggur, granted to the English a strip of territory on the Coromandel Coast, five miles in length and one mile in breadth. The new station was called Lennipattanam, after the name of the father of the local ruler.

Madras (or Lennipattanam, as it is still called by the Tamil people)



Baptism in Madras, South India

is today the first city in importance in south India. The mass of the people are Hindus, speaking Tamil or Telugu; but a surprisingly large number, even among the lower classes, speak English in addition to their mother tongue. Both the Roman Catholic and the Protestant missions have established well-organized and influential churches.

The third angel's message was first publicly proclaimed in this city in February, 1916. A hall was rented and fitted up as a meeting place in the district of Vepery. Brother Asirvatham, our Tamil evangelist, has had charge of the Tamil services, and he has met with an encouraging response among the people for whom he has labored. Fruits have already appeared.

Services in English have also been held by our European force of workers for the large English and Anglo-Indian population. Our public effort drew a good class of hearers. Several substantial families have already taken their stand for the truths they

have been investigating, and these are developing a zeal for the work of saving their friends and neighbors. A home missionary society has been organized. In December, 1916, and in February of this year, baptismal services were conducted by Elder J. S. James, giving us an addition of ten to our local membership.

Vepery, Madras.

FILIPINO COLPORTEURS

R. E. STEWART

A COLPORTEURS' institute was recently held in Manila. The workers are scattering the printed page "like the leaves of autumn" here in the Philippines. Their ages range from fifteen to sixty years, and every one is an earnest worker in this great cause. They are spending their whole time and strength in giving this last message of mercy to their people, who are living in the darkness of ignorance and superstition. Each one of these "boys" has had some exciting and interesting experiences while engaged in this work. Some of them have passed through danger to life and limb, but they look upon these trials as the common lot of those who engage in such a definite and progressive work for the Lord.

Last year these "boys" sold thousands of books containing the message for this time, and today many are rejoicing in the truth brought to their homes by these earnest colporteurs.

"WHETHER I LIVE OR DIE, I WILL NOT GIVE UP CHRIST"

R. C. WANGERIN

THE oft-repeated testimony of one of our faithful Korean deacons is, "Whether I live or die, I will not give up Christ." The missionaries found this man and his family living in ignorance and the grossest superstition, without hope, and without God in this world.

Upon being taught to read and write, and the first principles of Christ and Christian living, they readily forsook all their former life of nothingness,—their gods of straw, wood, and stone,—and accepted Him who now is all and in all to them.

The family is now well organized. The children are of good behavior. They regularly attend church, and systematically pay tithes and offerings from their income.

This is truly one of the modern miracles of missions. Often will this

deacon exhort to faithfulness, concluding with the words, "Whether I live or die, I will not give up Christ."

"THE SPLENDOR OF GOD IN PROVIDENCE"

T. E. BOWEN

THE above splendid motto was used by the treasurer of the China Inland Mission, Mr. J. N. Hayward, when giving his annual report in London, May 8, 1917. There are several very encouraging features in this report which are well worth careful study, three of which follow. They illustrate how God is able to provide in a financial way for the giving of the gospel in dark heathen lands, and at the same time keep up a healthy expansion in the work, when men, after doing their part faithfully, and that, too, without incurring debt, truly trust him to provide.

After referring to their anxiety regarding the work of the mission when the war began, Mr. Hayward cites his apprehension as to what would result when a certain legacy in England of £140,000 should have been used up. This legacy, the donor had stipulated, must be treated as a yearly income, and not as a working capital, £12,500 being annually devoted to the regular work of the mission. He then says:

"I remember I used to sit in my office and reflect that this £12,500 a year would not go on very long; and I often wondered what was going to happen when it ceased. Such a help was it to us that as much as thirty per cent of our expenditure in China was sometimes met from that legacy. By 1915 it was practically exhausted. There was just a little remnant of it remaining. During that year only one per cent of our expenditure was met from the Morton fund, and yet we had more money to spend upon the work in China in 1915 than in any other year of the mission's history. How the Lord made up for the deficiency caused by the cessation of the Morton legacy I cannot tell. The only thing I do know is that although it ceased, the Lord in his own way provided, and we had more money to spend upon the work. I believe it can be honestly said to the glory of God, that although the receipt of that money made an immense difference to the mission and led to considerable expansion, it is true to say that the cessation of it has hardly been perceived, and has not resulted in any contraction of the work."

It is usually the case that when we, in our finiteness, learn to look upon something as an absolute essential, God by some providence permits the staff upon which we lean to be removed, in order that we may open our eyes in wonderment to behold another of his gracious providences expanding before us, usually more full and complete than the other. Mr. Hayward goes on to say:

"I recall another example of 'The Splendor of God in Providence.' A few years ago we were passing through a time of considerable straitness of funds. We had sent out our remittances to the workers in the field, and could not but feel that the amount was inadequate; but we could not send more than we had. Of course there

was a good deal of prayer about the matter. Just at that time there was given to the mission the largest single donation that we have ever received. That amount was telegraphed out to China, and very soon we had the joy of sending throughout the field, to all our workers, what I think they had never had before, an extra remittance out of due time, and it caused, I am sure, abounding thanksgiving to flow to the Lord from many hearts."

This is another example of how God provides when the last of the funds in the treasury is sent out. The governments at war are advocating economy on the one hand and the non-hoarding of funds on the other. This has been the method advocated by the Lord Jesus since he preached his first sermon on the mount. "Gather up the fragments . . . that nothing be lost," and, "Lay not up for yourselves treasures upon earth."

Mr. Marshall Broomhall, in writing a book on "Faith and Facts," reproduced in it a picture of Mr. Hayward's cash books in Shanghai, from 1889 to 1907, concerning which it was stated that this row of books contained 68,750 entries of money paid out to missionaries and workers in the China Inland Mission, totaling the splendid sum of £660,000. To this record Mr. Hayward adds this further report:

"There have been a further 25,000 entries made, and altogether the row of books, now about twenty-three or twenty-four volumes, contains entries of 94,000 payments, eight million taels, or £1,100,000 sterling. That is, of course, the expenditure in China only. The entries in these books strikingly illustrate the Lord's gracious dealings with us in financial supplies."

And the striking thing about it all, —about this "splendor of God in providence,"— is, that not one shilling of all these entries on the China Inland Mission account books was paid out to laborers in the vineyard before having been received in actual working gifts to the mission. To this point Mr. Hayward testifies:

"Not one farthing of that money was spent before it was actually received for the Lord's work. There is not a single entry of any bank interest for overdrafts. We do not know such a thing in the China Inland Mission. There is not a single instance of a deficit balance on any page of those twenty-three or twenty-four volumes. There is a balance in hand on every day of the twenty-eight years as on every day that preceded them since the mission was founded. Sometimes the funds have been low, but the barrel of meal has not wasted nor has the cruse of oil failed."

"Just one final word. What is the lesson, dear friends, for you and me engaged in doing our part in this work? The lesson for us, surely, emphasized by all these experiences, is that we must in living faith put the Lord before the problems, and count on him; and in the future, as in the past, no good thing will he withhold."

Truly this is a powerful testimony in favor of God's ability to provide for his own work in the earth. The way may be difficult to us. It may even seem that disaster is but a step ahead. But when we in "living faith put the Lord before the problems, and count on him," we shall find we have reckoned wisely; and though —

"It may not be my way;
It may not be thy way;
But yet, in his own way,
The Lord will provide."

In the finishing of God's work in the earth, we believe that as we come back more and more to this principle of providing the funds before launching enterprises which involve the expenditure of means, we shall see exemplified "the splendor of God in providence." This has been illustrated in a striking manner in our own foreign mission expansion, in which no debts have accumulated in all the years of its history. It is in the Red Sea and the swelling Jordan experiences that God gets to himself greatest glory. We must not limit the Holy One of Israel, nor forget his own question, "Is anything too hard for the Lord?" We must also bear in mind the fact that there is a wide difference between faith and presumption, even though at times it is difficult to discern between them. That which God has promised he is "able also to perform." And in the fulfilment of his promises we shall see more and more, as difficulties thicken about us, "the splendor of God in providence."

A SABBATH KEEPER IN FORMOSA

H. KUNIYA

NAKAMURA SAN was a real Christian lady. She had been reading the Bible for several years, and had been under the instruction of the pastors of several different denominations, yet was not satisfied with what she was taught. She had joined no church.

I found her one day while visiting from house to house, and soon began to study the Bible with her. When tent meetings were opened, she attended regularly. She soon found what she had been looking for all these years, and is very happy in the truth. She is meeting great opposition, as do all Japanese women who accept the message. But she stands firm, and comes to all the meetings in all kinds of weather. Often she walks the two miles in the deep snow, in her bare feet, her little boy on her back. She frequently has meetings at her home for her neighbors and friends. She talks about the Saviour to every one she meets.

She spends some time every week working with our magazines and tracts, and writes to friends in other parts of the country. Through her letters and the reading matter sent, one sister in Formosa, and as far as we know the very first on that island, has begun to keep the Sabbath.

Formosa has had no living teacher, but we rejoice that through the efforts of this faithful woman the truth has entered that place. Surely the Lord is going before us to prepare the way in these difficult fields for his last message, and is willing to use any instrument, however humble, to give this great warning to the world.



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

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

A POEM FOR PARENTS

THERE is a poem I have read,
And which is quoted far,
Advising boys to be the sort
Their mothers think they are;
But I would nobler be than that,
And bear love's oriflamme,
If I could only be the man
My youngsters think I am.

I'd be the bravest man alive,
The stanchest ever born,
The greatest and most versatile
That could the world adorn,
And, if I chose, far doughtier
In strife than any other,
And very near as good and wise
And sensible as mother.

Ah, parents! what are precepts all
When little children grow
To learn we are not quite the sort
They thought they used to know?
We could make home a dearer place,
And life more perfect far,
If we strove more to be the folks
Our babies think we are.

—Lee Shippey.

KENNETH AND HIS MOTHER

A FEW years ago, while waiting on a landing wharf at one of our pretty inland lakes for the daily steamer to arrive, and carry me on to the nearest railway station, I chatted with a chance acquaintance, a wholesomely athletic-looking, well-dressed, youngish middle-aged woman, who had brought her bag of golf clubs and her youngest boy down to the pier to meet her husband coming up from the city. The child, a thoughtful-looking, large boy of six, was happily engaged in running up and down the other side of the wide pier, towing after him in the water a toy boat tied to a string.

After a time his mother noticed how near to the edge he was, gave a start, and called out: "O Kenneth! come here!" Kenneth looked around surprised, and hesitated about the disposition of his precious boat. His mother prescribed his course for him in detail. "Pull your boat right up out of the water, dear, and bring it here." Kenneth obeyed, his face a study of anxiety, doubt, and uncertainty as he approached his mother. She laid her hand on his shoulder and said, in a pleasant voice: "I don't want you to play in the water, dear. Just stand right here near mother till daddy's steamer comes in."

Kenneth's face changed tragically into horrified astonishment and grief. "But, mamma—" he began in a voice of vehement protest.

His mother laid a well-manicured hand gently over his mouth. "No teasing, Kenneth. You know mother never allows you to tease."

Above this extempore gag Kenneth's big eyes blazed furiously. He tore her hand away and began again, struggling hysterically to speak before she could stop him: "But, mamma, the water there—"

At the sight and touch of the child's sudden burst of violence his mother flared up into a responsive heat. "KENNETH!" she cried threateningly in the awful tone one uses to quell an unruly dog. She did not, as a matter of fact, lay a finger upon him, but that tone was ominously resonant with the reminder to Kenneth that she could, if she thought best, inflict any humiliation, any pain upon him. His face glared whitely up at her for an instant. He looked startingly to me like a little trapped wild animal, turning in a last frenzy of despair upon its gigantic pursuer. His mother's face set like flint.

During the moment in which they confronted each other, the question at issue between them was quite nakedly the old, old question of personal supremacy. For a whole moment Kenneth held his own, stiffened into unnatural strength by the extremity of his emotion. But he was, after all, but six years old, and knew himself to be quite without recourse or possibility of appeal in the hands of his mother. His fierce little attempt at self-defense crumbled. He hid his face in the crook of his elbow and began to cry wildly.

His mother drew a long breath of relief, as at a danger passed, and turned to me: "If you never let them get ahead of you, you never have any trouble with them," she said, quite audibly, "but you *must* always be on your guard, and never let the first hint of disobedience pass by."

After this statement of her creed we tried to return to the conventionalities, and to chat of the trivialities which were occupying us before the incident occurred; but the raging sobs which proceeded from the little figure of crushed rebellion were hardly an enlivening accompaniment to small talk.

"O, dear! Aren't children unreasonable!" said his mother to me with a note half of exasperation, half of

honest regret. "All you want to do is to take care of them, and keep them from drowning, and then they make it so hard for you!"

After a time of uneasy silence she roused herself with an effort as to another hard task, and said gently to the child, whose paroxysm of tears had now subsided to spasmodic heavings and sighs: "Kenneth, dear, do you know you were rude to mother just now? You struck my hand." She held up a white, shapely hand, pointing to a quite invisible mark upon it. "You know mother never allows you to strike at anybody. Tell mother you're sorry you did it."

Kenneth drew away shiveringly from his mother's caressing hand and shook his head, still hidden in his arm. His mother went on voicing her request in ingeniously varied forms: "I know my little boy is sorry he was naughty. Tell mother you're sorry, dear. You didn't mean to hurt mother, did you? I know you didn't mean to hurt your own mother. Just say you didn't mean to, Kenneth."

Kenneth shrank away farther from his mother's touch, and shook his bowed head obstinately.

His mother looked pained and sorrowful, and began again coaxingly: "Kenneth, darling! It's nothing hard to do; just say a few words—just say you're—"

I arose hastily and walked to the other side of the pier, finding the little scene intolerably painful. And as I leaned over the railing, trying to shut my ears to the steady urging murmur back of me, I noticed something that electrified me. I knew now what Kenneth had been trying to say. The beach ran up rapidly under the wide pier, and the water where Kenneth had been playing with his boat was the merest film over the sand. Rejoicing greatly, I turned hastily back with this good news, but it occurred to me that to tell it was a pleasure which really belonged to the child's mother. I scribbled on the edge of the newspaper I held: "The water is deep only on our side of the pier. Where your little boy was playing, it is not more than four inches deep," and dropped it in her lap. I could hardly wait for her to read it, and with an inexpressible pleasure I savored in advance the sweetness of what was to follow, the misunderstanding cleared up, the child restored to his innocent pleasure, and reconciled to his mother. What happened was this:

She read my message in silence, and handed it back to me with a gentle shake of her head. "I never allow anything to interfere with the discipline of my children," she explained, veiling her meaning from the child by a careful choice of big words. "Any mother with experience knows that it is absolutely *fatal* to reverse a decision. The question is one of discipline now. Children must learn that when mother says a thing—"

She turned again to Kenneth, now sunk down upon the pier in a limp heap of misery. "Come, Kenneth, dear, tell mother you're sorry," she insisted, adding: "If you don't, dear, I'm afraid that I can't let you stay down and meet daddy. Daddy does not want naughty boys to meet him."

At this threat, which apparently cut deep into the quick of an immense desire, Kenneth looked up for the first time, showing a pale, tear-stained face, fairly ravaged with anger and revolt. He bore not the slightest resemblance to the child who only a few moments before had been cheerfully trotting up and down in the sunshine, watching his boat dance over the shallows. His mother saw that she had chanced upon a powerful screw, and turned it hard to induce the child to do what she could not conceive of doing herself,—to admit having been in the wrong. "No, dear, you can't stay here to wave your handkerchief at daddy when he leans over the rail to look for you unless you'll say you're sorry for hurting mother."

As he hesitated, torn visibly by the violence of his desire to stay, she threw all her personality into her persuasion (it sounded oddly like teasing to me): "Kenneth, dear, what *makes* you so obstinate? Say it to please mother! Just say you're sorry! Just nod your head!"

Kenneth looked into her pleading eyes with a hard expression, and, jumping to his feet, ran madly down the pier and along the shore road. His mother turned to me sadly: "Why *will* children be so naughty and make such scenes? Poor little Kenneth! He wants his way so! It's so hard for him to be good!" She added: "I know just what he'll do. He'll go home and fling himself down on his bed and sulk till dinner time. Well, it *is* hard on him to miss his father. He adores him so. I'll stop on the way home, and buy him some candy."

I make no comment upon this story, reproduced from life with a photographic accuracy which I defy any reader to impugn. I hope that no comment is necessary. Kenneth touched my life only during that brief half hour. I have never seen him since he ran wildly away. But to his memory I dedicate the above attempt to do a little clear thinking on a problem which greatly concerns his welfare.—*Dorothy Canfield Fisher, in "Mothers and Children."*

THIS IS MY TASK

To love some one more dearly every day,
To help some wandering child to find the way,
To ponder on some noble thought, and pray,
And smile when evening falls.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when he calls—
This is my task.

—Selected.

FURTHER INDICTMENTS OF THE MOVIES

MRS. I. H. EVANS

IN the *Pictorial Review* for July, Channing Pollock discusses the movies from the authors' point of view, and asks the public not to blame the men and women who write the tales that are recast and put on the films, for what they see there. One woman who went to the "projection-room" to see the filming of a play which she had written, says:

"In the beginning, I could discover nothing that even remotely resembled my story. 'We were obliged to arrange a little introduction,' apologized the president. That didn't seem to explain transferring the scene of action from Paris to Chinatown, in New York. However, I 'sat tight' while my fashionable hero raved because another man danced with his wife at a ball, and it was only when we came to a gratuitously inserted sensation, when this other man attempted a violent embrace, and her hair came down, and her dress began to come off, that I left my heroine to her fate, and the projection-room to its intimate revelations. 'Take my name off that film!' I demanded—and they did!"

Another well-known writer, seeing a film made from one of her stories, declared that "it was extraordinarily confused, and so incoherent that, unless I had been somewhat familiar with the story, I could not possibly have understood what it was all about."

Commenting on these incidents, and certain experiences of his own, Mr. Channing says:

"Mere lack of training hardly accounts for the blindness with which stories are remade in the motion picture studios, or for the fashion in which their meaning is lost, their themes distorted, and their very narration jumbled and jig-sawed. . . .

"Crime, of course, is the chief reliance of workers through a medium of expression capable of interpreting only physical action. Roy McCardell is one of nine authors who have complained to me of the introduction, without a 'by-your-leave,' of burglars into photo-plays innocent of them in the beginning. . . . Take out of the 'movies' rough-and-tumble comedy, fustian patriotism, illicit sex relation, crime, violence, and nudity, and see how much material is left to keep going the fourth greatest industry in America!

"'Off with his head,' cried Richard; 'so much for Buckingham!' 'Off with their clothes,' command the motion picture producers; 'so much for the box office!' Scarcely a big feature film, from 'Purity' to 'Intolerance' and 'A Daughter of the Gods,' but has made its appeal through public craving for an increased knowledge of anatomy. In the ordinary 'five-reeler,' it is sometimes difficult to carry on the educational work, because, despite present modes in the matter of negligee, Broadway doesn't offer the opportunities of Babylon. However, giving justice where justice is due, the powers that be in motion pictures do their best. There are conspicuous exceptions, but the average director might guarantee to get 'the female form divine' into the filming of almost any performance. A friend of mine wagered five dollars that it could not be done with 'The Poor Little Rich Girl,'—and he lost. . . .

"At the present time," continues Mr. Pollock, the specialty of the "movies" is—

"Laura Jean Libbey and Bertha M. Clay. If this statement seems harsh, or you doubt

it, read the titles in front of any 'movie' theater, or in any of the trade journals: 'The Dancer's Peril,' 'The Mortal Sin,' 'The Web of Desire,' 'The Price of Her Soul,' 'A Woman's Awakening,' 'The Lady Detective,' 'The Sweetheart of the Doomed,' 'The Perils of Our Girl Reporters!' Subject these stories, or the slightly better ones handled by the Frohmans of the Film, to the test of print, and tell me in what respect they rise above the level of the dime novel and the family story paper. Crime and violence, sex and the slap-stick!

"At best, it is an open question whether they do not destroy concentration, atrophy imagination, unmake readers, encourage lazy-mindedness, overglorify the physical, develop the sense of hurry, create a craving for sensation, establish thrill and 'punch' as the essentials of literature and drama."

Everywhere thinking men and women condemn in unsparing terms the increasing vulgarity of the films. The editor of the *Washington Evening Star*, in its issue of July 4, said:

"An extraordinary development of the motion picture enterprise is the evolution of a capacity on the part of a large proportion of the public to enjoy vulgarity. Multitudes of refined persons who before the advent of the motion picture as a means of entertainment would have been shocked beyond endurance by such displays, will sit and roar in enjoyment of supposedly funny antics by famous film clowns without any sign on the part of the audience of disapproval or distaste."

When we remember that these words are written by men of the world, and wholly from a worldly viewpoint, we must admit the gravity of the charge they contain. Those who would keep their children from the insidious suggestions of evil offered by ordinary moving pictures, will be very likely to find that the only consistent course is to forego them altogether.

MAKING FARM WORK EASIER FOR WOMEN

WHEN you wake up at daylight on a hot morning, and think over what must be done before you can get back between the sheets for your first chance to rest again, there seems no way in the world to make things easier, does there? But there are ways; one of them is to do less.

I know that the family, and maybe the boarders, are eating prodigious quantities of your daily cookery; the washing, the ironing, the sweeping, and the churning come around with the daily and weekly regularity of inexorable fate; the canning and preserving are threatening to drown you in an advancing flood; the children and the help want to go off on straw rides and picnics just when you need them most; and as harvesting is on, you can hardly get a man on the farm for love or money to do a hand's turn to help out. Isn't that a pretty fair picture of what farm women are "up against" in "the good old summertime"?

One way to save your nerves and keep your sweetness is to stop mulling it over in every waking minute, and another is strictly to forbid yourself the smallest unnecessary task. Do the

best you can, get all the help you can; then as fast as you finish each piece of work, dismiss it from your mind — and smile!

"Ah, yes," you respond with a sigh, "that sounds well. But it sometimes seems to me that every soul on the farm makes claims on my time that I never catch up with, and I don't seem to satisfy any one after all!"

If you feel like that, it is high time for you to stop and think, for you are going the road that leads to nervous breakdown. It may be that you wear yourself out doing mainly what appeals to your own pride, and leave undone what the others prefer. Remember that the recreation of yourself and family is as important as the labor; and if you don't get the right balance between them, nobody gets any more happiness out of the family life than you.

"But some one has got to do the work," you insist; "and I can't refuse the hired girl an occasional outing, or my boys and girls their picnics in picnic time." Certainly not; everybody needs a playtime — but so do you. One gets morbid without it. Why not go to those picnics with your children now and then? Turn the family dinner time into an occasional festival, and have a picnic luncheon for everybody out under the trees or down by the brookside, and let all the family help get the meal, and clear it away.

"That can be done occasionally," I think I hear you somewhat grudgingly admit. "But there are many, many other times when, strive as I may, I find the strictly necessary tasks driving me hard. You seem to think that hurry and worry can then be kept on the other side of the door, while smiles can be summoned at will, instead of being, as they are, but symptoms of our inner state."

The encouragement of a false symptom can produce the disease. You can escort hurry and worry to the door and slam it on their backs if you try. You may have to do it a good many times before they will stay put, but if you persist, you will lose them.

As for the smile — that is the simplest thing you can think of. Try it for one day, and see if you don't feel happier and more courageous before night. I'll warrant you'll get up with fresh hope and spirit every morning if you go to bed and to sleep smiling.

Above all things, keep cool. With an early bath (if only a good sponge-down), a clean gingham dress with low collar and elbow sleeves, and a serene mind determined not to admit the twin demons of hurry and worry, you are prepared to meet the day, and, if you only think so, to enjoy the world that each rising sun brings to you to conquer.

If you have followed this advice you have already simplified your work in many ways. Your household motto, from attic to cellar, must be "Simplify

and Systematize." Volumes have been written on this theme, but the final word is but the old rule of "a place for everything and everything in its place."

Having provided your kitchen with every labor-saving device you can afford, keep out of it all you possibly can. Don't keep the stove going all day; let the fire out as soon as you are done with it, use the oil stove and the fireless cooker, don't waste your time and strength watching pots boil. The time has passed for hovering all day over hot stoves. Start things going over the oil stove, and leave them to cook in the cooker. Buy yourself a wheel tray, and thus save steps and time and strength putting the dishes on and off the table from the kitchen and pantry.

Just at this time the paramount duties seem to be the care of the house, every bit of it probably in daily use, and the canning. Now I admit the canning needs the use of the stove, and some watching, but not nearly so much watching as you have accustomed yourself to think. If you can your vegetables and fruits by the newest and most approved methods, you pack them into their jars and leave them practically to do themselves over a steady fire; or, if a few at a time, in the fireless cooker. Many housewives prefer to keep a few going every day, and gradually add to the winter supply without making a mountain of it as one job.

"It's all very well," I hear you retort at this point, "to talk about canning every day, but it is all I can bear to think of, getting it over the floor once a week or a fortnight."

Well, there are more ways than one to do your canning, more than a dozen ways, in fact, — and it is really not such a bugbear as you think, if you learn in this, as in all sorts of work, the handiest way for you.

As for the house, if it is properly screened from flies, it is a good thing that it is open all over; and if you have reformed your floors so that you have rugs to be taken up when you clean, it ought not to take long to go over the floors with a dustless mop every day or two. Don't fuss over it nor try to have things absolutely immaculate.

Have a cleaning closet with everything ready at hand that you use in the cleaning of the house. To be able to open the door, and put your hand on the tool you want, saves steps as well as thinking about it, and eases the work accordingly. Have all the dusters, wet and dry mops, brushes, etc., that you need, and then leave them clean. A pile of good, folded cheesecloth dusters on the shelf, and a supply of oil polish and other helps ready for use, are an actual temptation to a good worker to get busy.

Some of you will doubtless say that you have no closet you can give up to cleaning tools, and that you haven't enough of them to fill a closet anyway.

But you will be surprised to find how many cleaning conveniences you have when you get them all together in a handy place. If you can't have a built-in closet for the purpose, a portable wardrobe does admirably. They are not expensive, and one can often be obtained second hand.

Cut out the unnecessary tasks. I think I hear some of you say at once: "Why talk about 'unnecessary tasks' when the work that is actually needed fills my day, and sometimes brims over into the night?"

If you would put your mind on one day's working schedule, you would find things you could leave out and no one be the worse. How about that batch of doughnuts yesterday, or the lemon pie the day before, when the family stomachs would have been the better for cut-up fruit instead? How about whitewashing the henhouse one day last week, just because you "took a notion," and the erratic impulse that set you to painting the cellar stairs, or the one that started you renovating a lot of pillows when the thermometer stood at ninety in the shade?

This hot summer weather is no time for taking one unnecessary stitch, doing over muslin curtains, or knotting comfortables, as I know of one overzealous farmer's wife's doing.

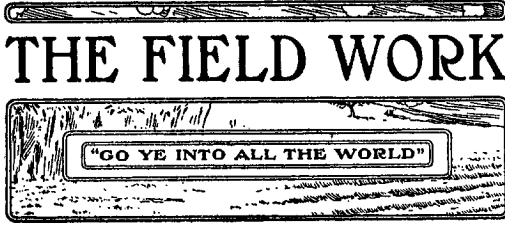
"Of course I don't do anything like that," you tell me. "But try as I will I can't get away from some sewing. The mending is interminable, with the children always outgrowing their clothes; and the piles of stockings to darn would make you think the children were centipedes."

Good! Children that outgrow things must be healthy children. Aren't you glad they do grow? Buy cheap, ready-made clothes all you can; don't multiply undergarments — in summer a one-piece garment is often all a child needs; and as for stockings, why use them at all? Barefoot children are happy and healthy; or if you fear injury to the feet, get the children sandals; but at any rate, do leave off the stockings.

Having simplified and cut down your tasks in these ways as much as you can, take every kind of work possible out in the shade to do; you can get most of your tasks done on the porch or in the yard as well as within the four walls of the house. You can churn, mix cake, string beans, shell peas, prepare vegetables, pit cherries — a host of things — just as well outdoors as in the house.

But above all stop worrying! Whatever you have to do, don't let your work get you by the throat, and master you. Be the master yourself. Remind yourself that one can do no more than a day's work in a day.

The sole use of housekeeping is home making, and a home should be a place where the family — including you — find peace and contentment and needed rest. — *Annie E. P. Searing, in the Ladies' Home Journal.*



SASKATCHEWAN CAMP MEETING

THIS meeting was held from July 5 to 15, in Moose Jaw, a city of about 18,000 inhabitants. The camp was on some vacant lots within the city limits. Daily meetings were held in the English, German, Russian, Rumanian, Serbian, and Scandinavian languages. Some of the main studies and departmental meetings were conducted in the large pavilion and translated into the different tongues.

An excellent spirit was manifested from the very beginning. Elder I. H. Evans gave some practical lessons on a life free from sin, showing from the Word of God how, through the grace of our Lord Jesus Christ, we can become more than conquerors. Before the close of the camp meeting, Elder Evans was called to Washington to attend important council meetings. We were very sorry that he could not remain with us. Elder Charles Thompson in his evening lectures gave timely talks on present truth subjects, which the people appreciated very much. Elder S. G. Burley, of North Dakota, rendered good help for the Russian people. The young people were favored with the presence of Prof. E. D. Dick, of the Alberta Academy, and Prof. C. W. Flaiz, of the Walla Walla College; while Prof. W. L. Andreasen, of the Danish-Norwegian Seminary, rendered special help in various lines. Mrs. Gilbert conducted a most successful children's department. On Sunday these little ones rendered a program in the interest of missions. The program was well given, the children doing their very best.

The work of the conference has prospered in every department. Among the new features we would mention the Battleford Academy, which is in charge of Prof. C. B. Hughes. Our young people are availing themselves of the opportunity of attending this school. Improvements are necessary, and will be made the coming year. These will enable the school to do better work and to be in harmony with the requirements of the state.

Dr. Reimche, of Harvey, N. Dak., and Dr. Bonde, of Calgary, Alberta, looked after the sick on the ground. Both gave interesting talks on health topics. Our brethren were favored with excellent help in this annual gathering.

It so happened that the second Sabbath of the camp meeting was the Sabbath set apart for special fasting and prayer. The stately steppings of the Lord were manifest throughout the day. The Sabbath schools in their different tents gave more to missions than last year, the amount being \$295.50. After the forenoon service a number gave themselves to the Lord; in fact, the whole congregation rededicated themselves to God. At the close of the meeting the Midsummer Offering was taken up, which amounted to \$851.50. It was very interesting to see the people come forward and place their mission offering upon the altar of God. They did it with glad hearts. Before this, however, a general collection had been taken up, which, including cash and pledges, amounted to \$11,000. The Lord has greatly blessed his people here.

One morning at service the president of the Union, Elder C. F. McVagh, told the company that the Union committee proposed some changes in reference to the president of the Saskatchewan Conference. Elder J. G. Walker had been released from the British Columbia Conference, and was recommended to take up the work in this conference, and Elder A. C. Gilbert had been asked to take up the work in British Colum-

bia. Looking into the faces of those present, one could see that they loved Elder Gilbert; for tears were trickling down their cheeks as they gave up their beloved president. However, when Elder Walker was introduced, every one in the congregation arose, heartily promising to support him in his endeavors to carry on God's work. We wish these dear brethren God's blessing in their respective fields of labor. Elder Gilbert is much beloved by his brethren here, and we are sure he will also win the hearts of the people in his new field.

On the last Sunday forty-three were baptized, among whom were representatives of the various nationalities on the grounds and in the field.

We enjoyed our work very much. The outlook for the coming year is brighter than ever. During the camp meeting the Lord favored us with copious showers from on high. The ground was much parched, but the rain refreshed the earth, and we believe that our brethren will have a harvest not only of souls, but also of temporal things. They are more willing than ever to dedicate all the Lord gives them to his service.

J. T. BOETTCHER.

THE WEST PENNSYLVANIA CAMP MEETING

THE camp meeting of the West Pennsylvania Conference, held July 5-15, at DuBois, was declared by all present to be the best camp meeting ever held in the West Pennsylvania Conference. A good spirit prevailed from the beginning. Although heavy rains came down every day, soaking the ground through and through and causing everything to be wet and disagreeable, nevertheless intense interest was manifested in the meetings.

The brethren were favored from the beginning with the presence of Elder S. N. Haskell. His morning talks upon the origin of our work, and especially on the Spirit of prophecy, did much good. It is a pleasure to see our people informed about the definite origin of the work, and instructed by an eyewitness concerning those events in which the third angel's message found its birth.

When Elder Geo. F. Enoch and I arrived on the ground, toward the middle of the final week, we found that God was greatly blessing the work of the laborers present. The consecration service on the last Sabbath was declared by those present to be such as they had never seen before. Practically the entire camp was moved. The young people flocked up in great numbers to the pulpit until the platform back of the speaker was full to overflowing; and when these young people were transferred to the young people's tent, there were more than the tent would hold. We were surprised at the large number of people who were attending camp meeting for the first time. Twelve persons, including several young men, accepted the truth, and on the following Sunday were baptized into the faith. Among these was a young man who had just sold his farm, on which he had been making money rapidly. He disposed of this property for fear he might be caught in the snare of seeking worldly possessions. He was brought into the truth largely by the work of the tract and missionary society of Mount Vernon Academy. When the call was made for the fund being raised in behalf of the new college building for Washington, this young man gave \$500.

On the last Sabbath the Sabbath school raised more than \$500 for foreign mis-

sions. This is a remarkable record for the West Pennsylvania Conference. When the call was made for the college building, although only \$1,500 was needed to complete their portion of the college building fund, in a few minutes \$1,850 was subscribed. The call was then made for foreign missions, and the deficit of the conference was oversubscribed by \$800. We could not but note the spirit of consecration, devotion, and forward movement manifested by all the brethren of this conference.

Elder C. S. Longacre was present, and his labors were greatly appreciated. On four successive days the home missionary department held special meetings on the circulation of our books and tracts.

B. G. WILKINSON.

NORTHERN ILLINOIS CAMP MEETING

THE camp meeting of the Northern Illinois Conference was held at Brookfield, June 21 to July 2. It was a large meeting, the attendance present over the week-ends being thought to be the largest in the history of the conference. There seemed to be an excellent interest on the part of the public, which it was planned to follow up by continuing tent meetings through the season.

The believers came to the meeting impressed with the solemnity of the times, and with the call of the hour to renewed and deeper consecration. This spirit brought blessings throughout the meetings. There was an earnest searching of heart and confession of sin before God, accompanied by a laying hold of the Lord's forgiving grace and keeping power.

The number of young people present was particularly noticeable. The work among them was led by Prof. C. A. Russell, of the Union educational and young people's departments, and Sister Augusta Blosser, of the conference department. Throughout the Lake Union meetings I have been impressed with the strong work done in the educational and young people's departments in every conference. The service of the young people in laboring for one another in the various prayer bands and by personal effort has been fruitful in many conversions.

Of the foreign departments, the German work was most largely represented, Elders G. F. Haffner and B. E. Miller, of the North American Division department, and Prof. F. R. Isaac, of the Clinton Seminary, joining the local workers in the services in the large German tent.

Many attending the camp meeting were interested in going through the printing plant of the International Branch of the Pacific Press, at Brookfield. Here a good work is being done in the production of literature in many of the foreign languages spoken in the United States. I have not before reported the fact that in most of the Lake Union meetings Brother S. N. Curtiss, manager of the International, has been present to press upon the believers the importance of utilizing the beautifully issued magazines and other literature in these various tongues. His earnest pleas have been very sympathetically received by our people.

At Brookfield also we were in close touch with the Broadview Swedish Seminary, situated a few miles from the camp. Prof. H. O. Olson, of the seminary faculty, has represented the seminary at the various Lake Union meetings, recruiting students and assisting in English and Scandinavian meetings.

In evidence at the camp meeting was the strongly aggressive work being pushed forward in Chicago in various tongues. We heard particularly interesting reports from the new English effort carried on in Willard Hall, in the very heart of the loop district of Chicago, where a large electric sign proclaims to every passer-by, "Seventh-day Adventist Lectures." Elder M. H. St. John and his associates in this effort, have been blessed in winning souls, ninety-six, I believe, having already been baptized.

One token of surrender and consecration to service at this camp meeting was the gift of \$11,886 to missions, the largest offering, the brethren said, ever made at an Illinois camp meeting. Of this amount \$420 was given by the Sabbath school on the first Sabbath, and \$729 on the last Sabbath, which was the Thirteenth Sabbath Offering for China. A very interesting song program, appealing for China, accompanied this offering, while Elder S. A. Wellman, who is on furlough from the Asiatic Division, and had just arrived from the Shanghai meeting, spoke of the needs in that great field, and gave illustrations of the steadfastness of the Chinese believers in the truth of God.

Truly the work in the Northern Illinois Conference never presented a more hopeful outlook. Elder J. H. Schilling, the president, has the heartiest cooperation of the believers, and there is a united band of laborers to engage in aggressive work, and to encourage the churches in personal service. This conference has great responsibilities in having within its borders the second greatest city of the New World, with all the problems that go with the evangelization of the many peoples and tongues crowded together in this great center.

Besides the regular Union camp meeting staff, Elder C. L. Taylor, of the Berrien Springs college, and Elder A. J. Clark, of the East Michigan Conference, were in attendance at the meeting. Elder F. M. Wilcox, of Washington, D. C., spent two days in the camp, taking part in the services.

Truly there were showers of blessings at the camp meeting of the Northern Illinois Conference, the last of the early Lake Union meetings. Throughout the Union it is very evident that the watchful believers in this work have been impelled as one to move forward in seeking the Lord for deeper experience and more earnest service for others. The cause in the Lake Union Conference is rising and moving forward. All the reports and all the meetings bear testimony to this. The Lord is blessing those who are bearing burdens in the Union and in the local conferences, and the signs of reviving and refreshing and of healthy growth which come to us from these oldest conferences in our work, may well encourage the hearts of the brethren and sisters in all the fields.

W. A. SPICER.

SOUTHERN OREGON CAMP MEETING

THIS meeting was held at Eugene, Ore., May 31 to June 10. As this is one of the smaller conferences in the North Pacific Union, the attendance was not so large as in some of the stronger conferences. There was a good attendance from the city, which, added to that from the various churches, filled the large pavilion every night. The people of the city appeared favorably impressed with the services, and the papers gave good reports of the meetings. They were especially interested in the service on the world war conducted by Elder Daniells.

Elder G. A. Rippey was reelected conference president, with about the same committee and departmental assistants as last year. The president's report showed a healthy growth. The tithe was a substantial increase over last year's tithe. The whole of the Northwest has been suffering from a great financial depression since the beginning of the war, but a decided change has taken place in the last six months, and everything is now showing signs of marked prosperity. This is manifest in the additional tithes paid, and also in increased offerings for the mission work.

A large number of copies of "The World War" were sold for home missionary work, and the contributions for foreign missions will cancel the conference deficit on the Twenty-cent-a-week Fund to the first of June.

All the departments of the work were given careful attention, and there are signs of a new and better experience for this field. Three tent companies will be in the field

this summer, and as each tent effort will be held in a place where there is already an interest to hear the message, these meetings ought to be successful.

The last Sabbath of the camp was a good day. Nearly every one on the grounds made a complete surrender to God for service in the finishing of the work. On Sunday thirty-two were baptized. Most of these were young people who were making a start in the Christian life for the first time. All returned home with a new determination to be more consecrated and zealous than ever before in the work of God.

W. H. ANDERSON.

THE PENNSYLVANIA CAMP MEETINGS

DURING the last month it has been my privilege to attend the camp meetings of the Eastern and West Pennsylvania Conferences. The Eastern Pennsylvania camp meeting was held on Emmanuel camp ground, near Allentown, June 21 to July 1. Although we had three heavy thunderstorms during the ten days, each storm came in the middle of the night, and every day was free from rain. I have not attended a camp meeting in many years where there was such a spirit of earnest prayer. By half past four o'clock in the morning little companies could be seen starting out in different directions, seeking secluded places where they could unite in prayer. Other companies gathered in the youth's tent, the children's tent, and the large pavilion, praying in low tones so as not to disturb those who wished to sleep until awakened by the rising bell.

The same spirit prevailed among the children. Between the regular meetings it was a common sight to find a teacher with her class of little ones having a prayer meeting, and to hear the childish voices raised in earnest prayer. It reminded us of our camp meetings in the early days of the message, when God used to come near, and large numbers were converted.

The Lord graciously blessed the brethren and sisters at the Allentown camp meeting, and more than sixty persons were baptized at the meeting.

Owing to an embargo on freight, the supply of books did not arrive until the camp meeting was half over; hence the sale of literature was not so large as it otherwise would have been. However, the brethren showed a disposition to work, for more than 7,000 copies of "The World War" were purchased at the close of one meeting.

A substantial interest was shown in our educational work, the brethren and sisters giving more than \$4,000 for our Washington (D. C.) Missionary College.

The camp meeting in western Pennsylvania was held at Dubois, July 5-15. The weather was unpleasant. It rained almost every day of the meeting, and as the ground was low, it was very wet and muddy. But we did not hear a murmur in the camp; neither did we hear of any returning home because of the dampness. The Lord had a special care for the health of the campers, and there was far less sickness than is usual in such meetings. We believe the selection and preparation of the food furnished at each of these camp meetings had much to do with the health of those tenting on the grounds.

The Dubois camp had a well-equipped medical tent, with a trained nurse in attendance, who did faithful work for all needing medical attention.

The home missionary work was a strong feature from the beginning. At one meeting 9,600 copies of "The World War" were purchased, and many other books of the World's Crisis Series were sold at the book tent.

There was a large book tent well filled with literature, in charge of workers who were always at their post, ready to answer inquiries about the literature and attend to purchases. The sale of literature at the camp meeting amounted to nearly \$4,000. It was a very common sight to see the

brethren and sisters returning to their tents with their arms filled with literature,—precious seed, which, if faithfully scattered, will bear fruit.

We have watched the progress of this work for more than sixty years, and we have never known the Lord to fail to give a harvest of souls where the lay members of a conference took hold heartily in the distribution of our message-filled literature. The Lord of the harvest has decreed that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The brethren and sisters of the West Pennsylvania Conference are preparing to sow bountifully, and we expect that the Lord will fulfil his promise to them.

Revival meetings were held each Sabbath, and thirty-two persons were buried in baptism at the close of the meetings.

West Pennsylvania had already given most of its quota to the Washington Missionary College, and was well up with its foreign mission offerings; but the brethren and sisters wished to come up on all lines, and on the last day of the camp meeting they raised more than \$4,000, which was divided among the following interests: Washington Missionary College, foreign missions, and conference expenses. Surely the Lord has made his people willing in the day of his power.

At both the camp meetings I attended, the grounds were well laid out, and showed wise generalship on the part of those in charge of the work. Our prayer is that the Lord will richly bless the work throughout the entire State during the coming year.

S. N. HASKELL.

IMPRESSIONS OF A EUROPEAN VISITOR

I CANNOT leave the United States without giving the impression of a European visitor concerning the work of God in this beautiful country, and the prospects of God's message as I have seen them during my sojourn of four months in America.

The first thing that impressed me was the wonderful power of this America, combining Germany's power of organization, England's power of commercialism, and the fine and artistic sentiment of France, with a deep religious spirit. These things make the United States the first nation at the present time, and render possible the accomplishment of the Bible predictions, "He [the United States] obliged the earth and them which dwell therein;" "he commandeth them that dwell on the earth." ("Obliged" and "commandeth" are the expressions in the French Bible.) Rev. 13: 12, 14.

But I was more deeply impressed by the power and prospects of God's work in this country, the influence of the message on all classes of society, the hundreds of strong young people who are prepared for foreign mission fields in our Washington College, and the marvelous financial resources in tithes and offerings. These things show clearly the hand of God in this message.

But there is one thing which is more important than all the others, and which gives us great confidence in the final triumph of the third angel's message; it is the gift of the Holy Spirit, the latter rain, which is being given now, for the loud cry of the final warning of Revelation 18.

I have had the privilege of attending some meetings conducted by Elder C. T. Everson in the great city of New York, and also the meetings of Elders B. G. Wilkinson and D. A. Parsons in Philadelphia. When we see two thousand people—ministers, doctors, professors, workingmen, soldiers, and common people—fill the theater; when we see more than seventy-five souls decide to keep the Sabbath in a few weeks, we are impressed that the blessing of the Lord rests upon the servants who accept the heavy responsibility of working in the large cities. We have been led to believe that the time of the latter rain is here, and that God is work-

ing by his Spirit in all hearts. Who are ready to receive it?

The work in the large cities is surely the work for this time. May God help us to do it, and may the church of God be prepared to overcome in the last mighty struggle between light and darkness. Let the members of the church of God encourage one another in singing the song of Isaiah the prophet: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

JULES REY,

Elder of the Paris church, France.

AT BATTLE CREEK, MICH.

At the close of the early camp meeting series in the Lake Union, it was my privilege to spend a Sabbath with the church in Battle Creek. It is always good to run in upon this large church, with its many activities, and to find, as we always do, that the believers in our old headquarters are pressing forward faithfully in the work.

The Battle Creek church is still the largest church of Seventh-day Adventists in the world. In membership it is a conference in itself. Probably one thousand five hundred people attended the Sabbath services, though quite a number of these evidently had come in from near-by churches.

At Battle Creek one meets veteran believers who have loved this truth and wrought for it these many years. It is good to see their faces and to hear their words of courage. Inspiring, too, it is to see the number of young people earnestly bearing burdens in church and Sabbath school and varied lines of Christian endeavor. It is most encouraging to see the evident blessing of the Lord in the midst of this large congregation of believers. It is a most important field for pastoral and evangelistic and educational work. Both the Lake Union Conference and the West Michigan Conference are cooperating with the believers there in caring for these large and important interests.

W. A. SPIER.

WINSTON-SALEM, N. C.

TENT meetings were begun in Winston-Salem June 15. From the first we have been handicapped by stormy weather. The past two weeks there has been almost continual wind and rain, but the blessing of the Lord has accompanied our feeble efforts. Sixteen have taken their stand for the commandments of God, and others are deeply interested.

The city of Winston-Salem has a population of thirty thousand, and it is claimed that it is the largest tobacco market in the world. The establishing of a company of believers here means much to the work in this State.

A beautiful suburban park has been secured for the camp meeting, and preparations are in progress for that annual gathering. Street cars run right to the gate, and there is every convenience for an ideal camp,—plenty of shade, and abundance of good spring water, and the use of the various park buildings.

My wife and son Robert are with me, and Brother W. A. Scharffenberg, of the Washington Missionary College, has also rendered valuable service in the tent meetings.

J. A. STRICKLAND.

ANOTHER GOOD RECORD FOR MOUNT VERNON ACADEMY

ANOTHER year has closed with marked success in this important center of learning. Elder R. T. Dowsett, our Union auditor, has just completed the annual audit, which reveals a financial gain for the year closing June 30. This is certainly gratifying to the management and to the patrons of the school. Our schools are not money-making institutions, and we are doing all

in our power to keep the expense to the students as low as possible; yet we have had enough of burdensome debts and deficits in operating our institutions to be able to appreciate the report. The gain of somewhat more than five hundred dollars last year was made in spite of some adverse conditions.

The radical reduction and change of territory that was the lot of Mount Vernon two years ago, naturally created many most perplexing and difficult problems. Much to our gratification, the attendance for 1916-17 reached the maximum of former days. The school work has been strong and up to the standard. The spiritual benefits to the student body resulted in many conversions and real progress in Christian growth. A number of our students have gone directly into different branches of denominational work, while nearly all the others are either to return to the academy or to enter one of our colleges. We had a promising graduating class of fifteen.

It is our purpose to have the coming year prove another decided step in advance. Our board is praying and planning to that end, and the faculty is earnestly preparing for such a year. The times in which we live and the great need of recruits out on the front, demand it. The present indications are that our attendance will exceed that of last year. Those who are interested and desire a catalogue for further information are requested to write the academy at any time.

E. K. SLADE.

ALEXANDRIA, VA.

THE work of the Lord in the old city of Alexandria, Va., is making steady progress. When we came here the church had a scattered membership of eight. Through the blessing of God this has been increased to twenty-five, and last year \$1,200 was paid into the treasury in tithes and offerings.

The present year has also brought us some increase, as five have been baptized since January 1, and four others are awaiting an opportunity to take this step.

Our church was the first in the Columbia Union Conference to receive its full quota of Harvest Ingathering papers, and the Lord richly blessed our efforts.

It has not been possible for us to hold a tent effort in Alexandria this summer, but there were so many inquiries and requests for services, that at last I decided to try the plan of holding open-air meetings on Fort Hill. So far we have had an attendance of about one hundred each evening. There seems to be a deep interest on the part of some, and we expect to see a harvest of souls as the result of our labors.

Alexandria has been considered a difficult field, as the people are very conservative; but we are of good courage, for we find honest hearts seeking after the things of God. Our trust is in the promise, "Not by might, nor by power, but by my Spirit, saith the Lord." Will you not pray with us for continued blessing?

F. E. GIBSON.

MARION, IND.

We started a tent effort here May 22, and although the weather was very unfavorable, we had a good attendance from the first. We started with a seventy-foot circle tent, but as it was full and running over every night, we put in a twenty-foot splice.

Sunday, July 15, I baptized seventeen who have accepted present truth as the result of this effort. As I had previously baptized ten, this made a total to date of twenty-seven. Several others are ready for baptism.

I believe one reason the interest has been so good is the fact that we have made a liberal use of the newspapers. Nearly every day we have succeeded in getting an article into each of the daily papers. These articles have aroused an interest far and near. All whom we meet say they have been reading the articles in the paper. So we have

been bringing the message to many more than just those who have attended the meetings.

We are living in a time when people are greatly influenced by the attitude which the newspapers take toward any proposition. To interest the newspapers in our work is an especially good form of advertising. Many people will read the truth from these papers who would not read it from a tract. Let us use the papers.

The Lord is still blessing in the work here, and we have good reasons to believe that there will be many more precious souls gathered out before we close our work. We ask all who read this article to pray for the work here.

C. L. WHITE.

A WORD FROM NEW MEXICO

BROTHER J. A. SWEENEY writes: "Twenty-five years ago last October Elder Smith Sharp held the first series of tent meetings here in Albuquerque, and at their close there were six Sabbath keepers. Now we have more than three hundred. I have kept the Sabbath for more than twenty-five years. We are glad to welcome Brother and Sister F. M. Gibson, of Indiana, to this field, and greatly appreciate their help. I have been especially interested in the work in India, and rejoice with you that the third angel's message is going to all parts of the world with mighty power. Let us pray that the work may soon be finished, and the Lord come to take us home to the mansions he has gone to prepare for us."

FIELD NOTES

EIGHT new believers were baptized at Delta, Colo., on a recent Sabbath.

THIRTEEN new believers were recently received into the Tryon church, in the Nebraska Conference.

ELDER H. C. HARTWELL reports the baptism of several candidates at West Bangor, in eastern New York.

EIGHTEEN have been added to the company of believers at Winnemucca, in the Nevada Mission, thirteen by baptism.

ELDER J. R. PATTERSON reports the baptism of eleven persons as the result of his labors in Southern California.

ELDER S. E. NORTON recently baptized eleven new believers at Meriden, Conn. A new church will be organized at this place soon.

FROM the Northwestern California Conference we have the report of thirty-nine baptized at the Healdsburg camp meeting, six at Pacific Union College, and five at Eureka.

THE Second Seventh-day Adventist church in Tacoma, Wash., was dedicated to the service of God a few weeks ago. Elders J. F. Piper, L. Johnson, and C. A. Wyman helped in the service.

A NEW church with a charter membership of twenty-two has been organized at Biddeford, Maine. Eleven have been baptized at Mechanic Falls, four at Richmond, and twelve are awaiting baptism at Westfield.

A BROTHER in Kentucky writes: "In September, 1915, I received a leaflet entitled 'Sunday in a Nutshell.' I studied this and my Bible all day and far into the night, rejoicing that I had found the truth. O that I might carry the good news of a soon-coming Saviour to all the millions who know it not!"

Missionary Volunteer Department

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THE SENIOR BIBLE YEAR

ASSIGNMENT

- August 12. Jeremiah 7-9: A call to repentance; sins and punishment.
- August 13. Jeremiah 10-13: Folly of idolatry; disobedience reprov'd.
- August 14. Jeremiah 14-16: Pleadings: judgments; prohibitions.
- August 15. Jeremiah 17-19: The Sabbath; the potter; desolation of Jerusalem.
- August 16. Jeremiah 20-23: A message of doom; Christ the Branch.
- August 17. Jeremiah 24-26: Type of good and bad figs; Babylonish captivity.
- August 18. Jeremiah 27-29: Subjection to Nebuchadnezzar foretold.

JEREMIAH: "A HERO BY GRACE"

THE study of Jeremiah's character is of great interest. He has been called the prophet of "the bleeding heart and the iron will." He combined the most contradictory traits of character. His endowment was such that he did not omit duty, but to perform duty often caused him keen anguish of heart. He was naturally diffident, yet was made steadfast in the will of God. He was timid, yet spoke boldly in the name of his God. He possessed intense national feeling, yet was possessed of broad views. He was a man of prayer. He was jealous for and obedient to God. He was often perplexed and sometimes despondent, yet was continually sustained by the grace of God. This combination of traits in Jeremiah "is a strong proof of the divine origin of his mission."—*Wilbert Webster White.*

"THE PROPHET OF THE BROKEN HEART"

SORROWFUL indeed was the work committed to this prophet,—“his office was like that of the minister obliged to accompany a criminal to the scaffold.” Through the centuries since the wilderness wandering the chosen people had disobeyed the law of Jehovah, and walked in the ways of their own choosing. Now the end was at hand. “Jeremiah was of priestly descent, and lived in the little village of Anathoth, a short distance north of Jerusalem. His book contains abundant notices of how he lived and the treatment he received. He was commanded not to marry and to form no social ties. Pashur, the priest, caused him to be brutally treated and put into the stocks; King Jehoiakim contemptuously cut his written roll of prophecy and threw it into the fire. Never did a man who loved his country and his God have more indignities heaped upon him for trying to be faithful to both.”

DERIDED, YET FAITHFUL

NATURALLY of a timid and shrinking disposition, Jeremiah longed for the peace and quiet of a life of retirement, where he need not witness the continued impotence of his beloved nation. His heart was wrung with anguish over the ruin wrought by sin. . . . Cruel were the mockings he was called upon to endure. His sensitive soul was pierced through and through by the arrows of derision hurled at him by those who despised his messages and made light of his burden for their conversion. “I was a derision to all my people,” he declared, “and their song all the day.” . . .

The experiences through which Jeremiah passed in the days of his youth and also in the later years of his ministry, taught him the lesson that “the way of man is not in himself: it is not in man that walketh to direct his steps.” He learned to pray, “O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.”

When called to drink of the cup of tribulation and sorrow, and when tempted in his misery to say, “My strength and my hope is perished from the Lord,” he recalled the providences of God in his behalf, and triumphantly exclaimed, “It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.”—*Mrs. E. G. White.*

A MAN WHO WAS CERTAIN

It is not enough to *know*; you must *know* that you know. It does not suffice to *believe*; you must be *sure* of your beliefs. Confidence in God, in yourself, in mankind, is half the battle of life.

Jeremiah was a man who was certain. He is often mentioned as “the weeping prophet.” Far more fittingly could he be called “the assertive prophet.”

He would follow his belief to any length; he trusted it implicitly, and imperiously demanded that all others trust it implicitly.

Belief, with him, meant expression, and truth meant action. He was the most dramatic of preachers. He carried a new girde to the Euphrates and buried it. After many days he returned to the Euphrates and found his girde ruined. “Thus,” said he, “will the Lord mar your pride, O Judah, O Jerusalem!” He smashed an earthen bottle before the people, and cried, “Thus will the Lord break this people, and this city!” There is not in all the world a more vigorous piece of writing than the prophecies of Jeremiah.

He followed his beliefs with his money. While the army of Nebuchadnezzar was encamped around Jerusalem, he bought at the old-time prices the very ground where their tents were spread, as proof of his certainty that peace was coming, and security of goods.

He followed his beliefs, though they led him into ignominy, though they appeared treasonable, though they contravened popular prejudice and royal desires. What of that? One was with him who was more than all besides.

He followed his beliefs so far as to record them. He would stand by them to the end of time. Jehoiakim might slash the roll to bits and burn it in his brazier. What of it? There was other parchment, and other ink, and the second roll should be larger than the first.

He followed his beliefs to the stocks. As he sat there, an object of contempt and derision, I do not believe that for an instant he wavered in adhesion to his conviction. . . .

He followed his beliefs to the dungeon, to the dungeon below the dungeon, knee-deep in unimaginable mire, where foul reptiles wound through the darkness, and deadly odors nauseated and suffocated. Still, out of the depths he cried to his God, and held to his faith.

He followed his beliefs into exile, and, as one tradition asserts, into a violent death at the hands of the people upon whom he was pressing his convictions. He was true to his beliefs to the end.

Ah, that is the way to use these bubble-days of time! Lay hold insistently upon some eternal fact, and let it lift your fleeting years into the permanence of eternity.

Be truth's. Defy all accidents of fate to shake your grasp of reality. Know God. Know God's will for you and for his world. Know what you know with your whole being. Dare to tell it. Dare not withhold it. In this way, and in this way alone, can you enter the glory of him who is the Truth eternal.—*Selected.*

Publishing Department

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

EXCELLENT RECORDS BY COLPORTEURS

LAST week in an article by Elder N. Z. Town the readers of the REVIEW were told of the busy times in our publishing houses, caused by the demands being made upon them for literature. One cause of the increased demand is the excellent success attending our colporteurs in their work. This may be seen from the following comparative reports:

The first is from Ohio, for the week ending Feb. 26, 1909, and was printed in the REVIEW, accompanied by a short article by the secretary of the Publishing Department, from which we quote the following and give only the totals of the report:

“One of the best reports we have seen this year comes from Ohio. The report, which appears below, is a good one. We heartily congratulate the Ohio Conference on making such a good showing so early in the season.”

Agents	Hours	Orders	Value
13	423½	267	\$436.30

In comparison with this is the report from Arkansas for week ending Feb. 23, 1917. The same number of colporteurs are reported, but the total sales are about double:

Agents	Hours	Orders	Value
13	414	280	\$820.05

Last year the report of Brother Gauterau, showing that he had sold \$640 worth of “The Practical Guide” in Arizona in one week, and \$1,240 worth in two weeks, seemed a great achievement. We also made much of the fact that the colporteurs in the Northern Union took orders for more than \$28,000 worth of our denominational books in five weeks during the month of July.

But this was only the beginning of greater things, for already those records have been passed in 1917. A young man only twenty-one years old, and but two years in the message, has taken \$810.50 worth of orders for “Daniel and the Revelation” in one week, and during the same time sold \$29.50 worth of small books and \$13.95 worth of Bibles, making a total of \$853.95. On the next page is an exact copy of his report as rendered to the tract society and field secretary.

The same conference reports \$11,124.95 worth of book sales during the four weeks of June, and the Southwestern Union comes forward with a report of more than \$30,000 for the same month. But the Lake Union eclipses this with a report of \$32,333.17. Our colporteur report for May, in the North American Division, showed total sales of \$106,283, or a gain of more than \$24,000 over May a year ago. But our June report almost takes our breath with the astonishing record of \$200,352.99, or a gain over June a year ago of \$63,789.53.

Our highest record in world sales for 1916 was for five weeks in July, which was \$192,033. Thus it will be seen that for four weeks in June, 1917, the North American Division has exceeded a five weeks' world record in 1916.

**ERNEST HANSON'S REPORT FOR
"BIG WEEK" ENDING JUNE 23, 1917**

**COMPARATIVE SUMMARY OF FOREIGN
PERIODICALS**

Territory, Lincoln County, Arkansas. Book, "Danil and the Revelation."									
Days	Hours	Exh.	Orders	Lea.	Half	Cloth	Value	Helps	Total
Sunday	16	33	28	28	....	....	\$154.00	\$ 2.75	\$156.75
Monday	13	43	32	29	1	2	171.00	1.75	172.75
Tuesday	12	34	22	21	....	1	119.00	7.75	126.75
Wednesday	13	42	25	24	....	1	135.50	6.50	142.00
Thursday	13	38	24	20	....	4	124.00	6.25	130.25
Friday	11	29	20	13	2	5	98.00	4.00	102.00
Saturday night	2	5	2	1	....	1	9.00	.50	9.50
Totals	80	224	153	136	3	14	\$810.50	\$29.50	\$840.00
Total value of orders.....							\$810.50		
Total value of helps sold.....							29.50		
Total value of Bible orders.....							13.95		
Total for week.....							\$853.95		

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.
 February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value \$9,188.03.
 March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,318 copies, value \$3,974.33.
 April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.
 May, 1916, 196,084 copies, value \$6,803.93; May, 1917, 185,430 copies, value \$6,607.67.
 June, 1916, 349,164 copies, value \$10,731.82. June, 1917, 187,224 copies, value \$5,970.11.

Mark you, this represents a month of only four weeks. Reports of individual colporteurs selling from \$200 to \$500 worth of our large books in one week have already become quite common this year.

This is a new order of things. It is the Lord's doing, and it is marvelous in our eyes. It gives us glimpses of what God will do when he takes hold of his people, or rather, when they take hold of him. God is working to give the world the message contained in these books. Let us praise him and submit ourselves to him for still greater things.
 W. W. EASTMAN.

COLPORTEURS' SUMMARY FOR JUNE, 1917

	Agents	Hours	BOOKS		No. copies	PERIODICALS		
			Value 1917	Value 1916		Value 1917	Value 1916	
ATLANTIC								
Maine	12	903	\$ 124.25	\$ 2257.55	1210	\$ 121.00	\$ 188.60	
N. New England	12	1228	2582.81	3259.80	2250	225.00	293.00	
Massachusetts	17	1800	2653.85	1414.75	4759	475.90	1041.60	
S. New England	16	1172	3353.90	1737.75	1284	128.40	189.70	
New York	19	2241	2343.50	1973.10	1312	131.20	104.60	
W. New York	14	892	1185.41	1650.85	1771	177.10	57.60	
Gr. New York	20	1730	1960.81	899.53	3567	356.70	442.80	
Totals	110	9966	15322.78	13193.33	16153	1615.30	2317.90	
COLUMBIA								
Ohio	28	2568	4324.75	3849.17	4912	491.20	300.40	
Virginia	22	3015	7073.03	3615.10	550	55.00	259.00	
Chesapeake	1	140	300.00	1027.15	911	91.10	33.00	
W. Pennsylvania	26	1997	2700.00	3721.65	600	60.00	295.50	
E. Pennsylvania	13	1008	4255.34	491.75	1775	177.50	217.10	
Dist. of Columbia	9	729	1283.55	1674.90	631	63.10	263.80	
West Virginia	12	1286	3021.00	2801.90	55	5.50	71.80	
New Jersey	....	.....	75.00	362.15	1460	146.00	85.90
Totals	111	10743	23032.67	17543.77	10894	1089.40	1526.50	
LAKE UNION								
Indiana	33	3462	5606.37	4753.55	285	28.50	35.00	
S. Illinois	35	3516	5231.30	3262.55	1020	102.00	48.00	
N. Illinois	29	3551	6986.25	3789.23	1813	181.30	195.50	
S. Wisconsin	29	2825	5036.05	6578.25	2549	254.90	88.20	
E. Michigan	17	1258	1786.95	1671.50	1300	130.00	105.60	
N. Wisconsin	19	1665	2386.05	.....	183	18.30	.....
N. Michigan	19	1492	1873.25	1337.40	50	5.00	65.50	
W. Michigan	25	2007	3426.95	1744.00	82	8.20	27.50	
Totals	206	19776	32333.17	23136.48	7282	728.20	560.30	
EASTERN CANADIAN								
Ontario	33	3305	6847.05	3472.77	2726	272.60	212.60	
Quebec	....	.....	.....	335.85	10	1.00	12.50
Maritime	21	1747	2979.65	474.16	1200	120.00	65.00	
Newfoundland	....	.....	.....	.....	.....	.....	.....
Totals	54	5052	9826.70	4282.78	3936	393.60	290.10	
SOUTHERN								
Louisiana	9	1184	3766.20	1458.61	2025	202.50	67.50	
Alabama	18	2398	4000.90	1930.95	2591	259.10	50.00	
Kentucky	17	2129	3368.35	1458.13	680	68.00	83.50	
Mississippi	17	1413	3690.35	3657.30	545	54.50	13.00	
Tennessee River	25	2225	3699.65	2246.05	2582	58.20	58.00	
Totals	86	9349	18525.45	10751.04	8423	842.30	272.00	
SOUTHEASTERN								
Cumberland	13	1553	2418.80	621.70	4032	403.20	81.50	
Georgia	20	3188	7306.20	1977.80	4697	469.70	90.00	
North Carolina	20	2885	5788.30	1853.93	5130	513.00	96.10	
South Carolina	5	781	2511.70	2391.35	1976	197.60	75.70	
Florida	....	.....	.....	1143.72	5263	526.30	142.70
Totals	58	8407	18025.00	7988.50	21098	2109.80	486.00	
SOUTHWESTERN								
Arkansas	27	3174	11124.95	2619.75	370	37.00	58.40	
Oklahoma	35	2885	6001.40	4664.45	499	49.90	133.30	
S. Texas	28	1982	4451.25	2714.80	1312	131.20	109.60	
N. Texas	48	3093	6465.35	3911.35	938	93.80	266.20	
Texico	13	1136	2022.40	2778.60	695	69.50	32.10	
Totals	151	12270	30065.35	16688.95	3814	381.40	599.60	
CENTRAL								
Missouri	10	2109	2880.60	1939.20	710	71.00	176.10	
Colorado	6	1236	648.25	1628.45	540	54.00	47.60	
Nebraska	26	4310	7908.70	4593.35	600	60.00	15.60	
Wyoming	3	625	687.80	1673.25	10	1.00	6.00	
Kansas	25	4069	3519.27	5404.75	675	67.50	80.00	
Totals	70	12349	15644.62	15239.00	2535	253.50	325.30	

**Appointments and
Notices**

CAMP MEETINGS FOR 1917

Atlantic Union Conference	
Northern New England, White River Junction, Vt.	Aug. 16-26
Maine, Lewiston	Aug. 23 to Sept. 2
Western New York, Rochester	Aug. 23 to Sept. 2
Eastern New York, Pulaski	Aug. 30 to Sept. 9
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	
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 (colored)	Sept. 6-16
Georgia (colored)	Sept. 6-16
Florida, Orlando	Oct. 4-14
Florida, Orlando (colored)	Oct. 4-14
Southwestern Union Conference	
North Texas (general), Keene	Aug. 3-12
Texico (west), Albuquerque, N. Mex.	Aug. 15-22
Oklahoma, Oklahoma City	Aug. 24 to Sept. 2

NORTHERN							
Iowa *	29	4264	\$ 7621.65	\$ 2839.65	817	\$ 81.70	\$ 274.00
Minnesota	27	3241	5249.70	3417.70	1055	105.50	589.50
South Dakota	14	1926	3971.70	2850.65	2151	215.10	105.70
North Dakota	16	1760	3343.50	3237.00	236	23.60	306.50
Totals	86	11191	20186.55	12345.00	4259	425.90	1275.70
PACIFIC							
California-Nevada	4	429	306.10	1133.96	140	14.00	19.00
Arizona	4	263	366.45	462.00	55	5.50	5.00
S. California	7	294	271.90	149.50	1850	185.00	200.10
Gen. California	10	603	696.70	469.55	410	41.00	105.50
S. E. California	4	240	303.25	489.50	-----	-----	-----
Inter-Mountain	5	427	467.60	724.50	35	3.50	6.20
N. W. California	2	241	217.35	1045.10	225	22.50	-----
California	3	303	385.70	123.15	1280	128.00	378.20
Totals	39	2800	3015.05	4597.26	3995	399.50	714.00
NORTH PACIFIC							
W. Oregon	14	1407	1479.10	2302.75	1043	104.30	92.50
S. Oregon	7	815	834.35	-----	195	19.50	5.50
S. Idaho	5	356	694.00	1097.90	730	73.00	39.90
W. Washington	9	577	767.25	1156.60	1054	105.40	204.50
Montana	10	1397	2325.65	2695.00	975	97.50	21.60
Upper Columbia	5	447	697.75	1281.85	79	7.90	27.50
Totals	50	4999	6798.10	8534.10	4076	407.60	391.50
WESTERN CANADIAN **							
Alberta	4	1309	3246.95	195.50	1205	120.50	60.90
Manitoba	1	334	277.35	1289.20	155	15.50	90.00
British Columbia	1	140	176.50	345.50	155	15.50	79.50
Saskatchewan	9	1953	3876.75	432.30	180	18.00	89.30
Totals	15	3736	7577.55	2262.50	1695	169.50	319.70
Foreign and miscellaneous	-----	-----	-----	-----	2484	248.40	975.00
Mailing lists	-----	-----	-----	-----	50525	5052.50	5421.50
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	68	4250	7994.57	9452.50	56251	1598.19	905.20
British	20	2302	1540.12	1167.88	88478	2150.74	3113.80
Scandinavian **	86	16182	12829.57	9795.84	24742	1415.04	544.99
Latin	13	1296	918.81	570.51	8820	241.78	192.33
W. German	-----	-----	-----	2239.51	-----	-----	1607.54
E. German	-----	-----	-----	1983.44	-----	-----	1941.62
Danube	-----	-----	-----	703.79	-----	-----	4.71
Gen. European	-----	-----	-----	2562.14	-----	-----	809.07
India	-----	-----	-----	406.80	-----	-----	291.04
Korean	-----	-----	-----	15.07	-----	-----	101.80
Japan	27	2915	153.10	48.96	-----	-----	155.30
Philippines	40	3478	1816.77	1357.55	8000	400.00	10.10
South African	13	868	1425.96	1484.12	156	4.68	42.82
Hawaiian	2	138	422.75	480.00	50	5.00	45.00
Canary Islands	-----	-----	-----	37.53	-----	-----	4.04
Guatemala	1	70	136.00	55.00	-----	-----	11.35
N. Honduras	-----	-----	-----	59.00	-----	-----	6.00
S. Honduras	2	79	203.80	-----	-----	-----	-----
Salvador	3	176	337.14	272.98	-----	-----	-----
Jamaica	6	668	391.91	574.80	56	1.70	900.00
Cuban	10	720	1144.20	1186.90	-----	-----	33.50
Porto Rican	4	234	395.65	572.99	671	67.10	-----
W. Caribbean	8	176	655.60	-----	-----	-----	-----
Austral	26	1889	2917.91	531.50	-----	85.88	11.61
Brazilian **	39	7743	4277.39	2240.34	-----	-----	-----
Foreign totals	368	43184	37561.25	37799.15	187224	5970.11	10731.82
N. A. totals	1036	110638	200352.99	136562.71	141169	14116.90	15475.10
Grand totals	1404	153822	\$237914.24	\$174361.86	328393	\$20087.01	\$26206.92

* Five weeks.
** Two months.

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64232.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137338.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	-----
August	103165.69	111660.64	105391.65	118773.18	143185.26	-----
September	67551.70	73732.14	74359.96	78364.70	96001.38	-----
October	70219.70	84015.90	60357.25	76102.53	85128.41	-----
November	77424.87	73949.68	57388.95	69660.16	86248.56	-----
December	57291.91	59749.92	57496.17	69145.88	71060.56	-----
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	-----

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1914	1915	1916	1917	1914	1915	1916
January †	152971	170760	177107	104517	July	211040	150880
February	242627	134619	222470	129591	August	171451	152273
March	224757	341059	154019	107703	September	164860	130465
April	162027	183280	98217	201556	October	174182	123027
May	168934	158114	117917	140580	November	142040	98174
June	189897	159635	154701	141169	December	143190	107229
Totals	-----	-----	-----	-----	-----	2147976	1909515

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

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

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

KANSAS 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.

WESTERN NEW YORK CAMP MEETING

It has been decided to hold the camp meeting of the Western New York Conference from August 23 to September 2, at Fernwood Heights, Rochester, N. Y. We believe that both the time and the place for this meeting will appeal to our people throughout the conference, and also to those residing in neighboring conferences who may wish to unite with us this season in this important meeting. There are several reasons why the camp meeting should be held in Rochester this season. The headquarters of the conference are in this city, and no camp meeting has been held here since the conference office was moved to Rochester. It is important that this part of the conference be built up, as, in comparison with the southwestern part of the State, but little

work has been done here. We are holding a tent effort in Rochester, which bids fair to yield excellent fruitage, and a camp meeting will be a most fitting climax to this effort.

The time of the meeting, we are confident, will appeal to all, for several reasons. It will be at a time when farmers will be more at liberty to attend than at any other season of the year. Furthermore, the weather is likely to be fair at the time the meeting is appointed. For years one of the chief difficulties in holding meetings in the spring has been the wet, cold, and stormy weather. The lot that has been secured is an especially good one and very accessible, being in the northwestern section of the city, near two street car lines.

It is unnecessary to emphasize to the people of western New York the importance of this meeting, especially in the perilous times into which we have now entered. It is impossible to predict whether conditions will permit our holding another camp meeting. How important, then, that all improve the golden opportunity that will be afforded them this year in attending the camp meeting. If ever there was a time when God's people should come together to pray most earnestly for divine guidance for our young men who are called to the front, it is now.

We are expecting the very best help at our meeting this year. Among those who will be in attendance are Elders F. W. Paap, R. D. Quinn, and H. M. J. Richards; Prof. Frederick Griggs; and Drs. D. H. Kress and W. A. Ruble.

We do hope that every Seventh-day Adventist in western New York will begin at once to plan to attend this meeting. Those who prefer to occupy a room instead of a tent can obtain such accommodations at a reasonable expense, the rooms ranging in price from \$1.50 to \$3 for the time. Two persons will be permitted to occupy a \$3 room. We shall be glad to hear from all who expect to attend the meeting. Address Western New York Conference, 60 Grand Ave., Rochester, N. Y. K. C. Russell.

THE OHIO CAMP MEETING

This final notice is given of the Ohio annual camp meeting, to be held at Bellefontaine, Ohio, August 16-26. Owing to the recent rapid developments in conditions throughout the world, the convocation of our people from all parts of our great State will be one of vital importance. Elder W. A. Spicer, secretary of the General Conference, who has recently returned from an extended trip abroad, is to be with us. Elder S. N. Haskell, a well-known pioneer and leader, and Sister Haskell will attend this meeting.

From the Union Conference we expect the following laborers: B. G. Wilkinson, D. H. Kress, R. T. Dowsett, C. L. Stone, J. W. Herlinger, G. F. Enoch, C. V. Leach, F. H. Robbins, and D. A. Parsons. Of course the ministers and Bible workers of the Ohio Conference will be at the meeting.

This is to be a meeting of unusual importance. Thrilling messages will be given. God's rich blessing, so much needed in the church just now, will be provided bountifully. Every believer in Ohio should be at this meeting. E. K. Slade.

INDIANA CONFERENCE

The forty-fourth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp meeting in Wabash, Ind., Aug. 16-27, 1917. The first meeting will be held at 9 A. M., August 17. Such business will be transacted as may properly come before the conference.

W. A. Westworth, Pres.
D. A. Bailey, Sec.

INDIANA ASSOCIATION

The annual meeting of the Indiana Association of Seventh-day Adventists will be held in connection with the camp meeting in Wabash, Ind., Aug. 16-27, 1917. The first meeting will be held at 9 A. M., August 20. Such business will be transacted as may properly come before the association. All duly accredited delegates to the Indiana Conference are delegates to the association.

W. A. Westworth, Pres.
M. C. Guild, Sec.

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Indiana Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference in Wabash, Ind., Aug. 16-27, 1917. The first meeting will be held at 9:30 A. M., August 20. Such business will be transacted as is deemed necessary. All accredited delegates to the conference are delegates to this association.

W. A. Westworth, Pres.
W. C. Dunscombe, Sec.

IOWA CONFERENCE ASSOCIATION

The Iowa Seventh-day Adventist Association, Incorporated, the legal body of the Iowa Seventh-day Adventist Conference, will hold its annual meeting in connection with the Iowa State Conference at the camp ground at Marshalltown, Iowa, Aug. 23 to Sept. 3, 1917. The first meeting of the association is called for Monday morning, August 27, at 9 o'clock.

A. R. Ogden, Pres.
A. R. Smouse, Sec.

IOWA CONFERENCE

The fifty-fourth annual session of the Iowa Conference of Seventh-day Adventists will be held in connection with the State camp meeting, in the Riverside city park, at Marshalltown, Iowa, Aug. 23 to Sept. 3, 1917. The first meeting of the conference will be called at 11 A. M., Friday, August 24, at which time we hope there will be present a full representation of duly elected delegates from all our churches in the conference. Officers will be elected, and such other business transacted as should come before the conference session.

A. R. Ogden, Pres.
Mrs. Flora V. Dorcas, Sec.

IOWA SANITARIUM AND BENEVOLENT ASSOCIATION

The Iowa Sanitarium and Benevolent Association will hold its annual meeting in connection with the Iowa Conference of Seventh-day Adventists at the camp ground at Marshalltown, Iowa, Aug. 23 to Sept. 3, 1917. The first meeting of this association will be called at 9 A. M., Tuesday, August 23. Officers will be elected, and such other business transacted as may properly come before this association for consideration at this time.

A. R. Ogden, Chairman.
W. C. Foreman, Sec.

INNOCENT WOMEN SHAMEFULLY TREATED

(Concluded from page 2)

against 'your bloody and cruel laws.' . . .

"Edmund Batter hunted in vain for a shipmaster mean enough to sail freighted with human victims for a Virginia market. One captain, being approached, 'to try Batter, said that they would spoil all the vessel's company,' whereupon he replied, with a testimony to the inoffensive character of the Quakers, rarely extorted from Puritan lips. He said to the ship captain, 'Oh, you need not fear that, for they are poor harmless creatures, and will not hurt anybody.' 'Will they not so?' said the ship master, 'and will ye offer to make slaves of so harmless creatures?' Whittier has immortalized this scene by rendering the captain's answer in the following lines:

"Pile my ship with bars of silver,— pack with coins of Spanish gold,
From keel piece up to deck plank, the roomage of her hold,
By the living God who made me! — I would sooner in your bay
Sink ship and crew and cargo than bear this child away!"

— *Id.*, pp. 48-53.

How the death penalty was later invoked and actually inflicted must be told at another time. C. P. BOLLMAN.

A STRONGER CAMPAIGN WITH THE "ANTI-TOBACCO INSTRUCTOR"

TEN years ago the *Instructor* began an educational campaign against liquor and tobacco, dealing with the two phases of temperance in each issue of these annuals, but making liquor the leading feature of each issue.

In the tenth issue of the Annual (1916), the liquor feature was omitted, and a special Anti-Tobacco number of the *Instructor* was issued as a test, and as the beginning of a separate and more positive campaign against the great and insidious evil of tobacco. This test proved that there was not only need for such a paper, but that the time was ripe for its publication.

Of the millions using tobacco and suffering from its poisonous effects, but few know anything about how it injures the human body. The great majority of tobacco users have conceived the idea that it is good for them. Many really believe it to be an essential to good health. They think it makes them feel stronger and think better. They have always used it, and their fathers used it before them. It has become a custom, followed without thought of questioning its effects. To these millions the *Anti-Tobacco Instructor* will be a great blessing. Many of them will do as thousands of liquor slaves did when the *Temperance Instructor* first came to them,— they will reform.

Ten years ago public sentiment regarded the liquor question much as it regards the

tobacco question now. Many then thought it useless to attempt a liquor reform, but today liquor is unpopular. A great temperance victory has been won. Today tobacco is practically unchallenged, but in the "tomorrow," after the *Anti-Tobacco Instructor Annual* has repeatedly revealed the startling fact that tobacco is the greatest national curse of modern civilization, there will be as much change of attitude toward the use of tobacco as there has been in the case of liquor.

What is needed now is the substantial cooperation of those who know the evils of tobacco and are willing to brave the stubborn foe in the very beginning of the battle that is sure to be won. We need and should have the help of all who have in years past handled the *Temperance Instructor*. These should now handle the *Anti-Tobacco Instructor* with the same interest with which they handled the *Temperance Instructor* in the beginning of the temperance campaign.

A victory having been practically gained over the liquor traffic, duty now calls us to another phase of temperance work. War must be made on tobacco, which is more subtle and far more injurious than liquor. Although tobacco is more popular, more respectable, more mild, and consequently slower and more gentle in its destructiveness than liquor, it is none the less sure in its final toll of death.

The weakening of the heart seen in the present generation—the acknowledged result of nicotine poisoning—should appeal to all not thus enslaved and weakened, to do their best in bringing relief to the millions who are ignorantly enslaved, but who can, through proper effort, be saved from slavery to nicotine and from the penalty of its use.

The new *Anti-Tobacco Instructor* will be ready to mail August 14. It will have a cover in two colors, printed on good stock. It will contain the best matter obtainable against cigarettes and general tobacco using. It will be equal in all features to the *Temperance Instructor Annual*, and will be furnished at the regular *Temperance Annual* prices. The issuing of this *Anti-Tobacco Instructor* will not in any way affect the *Temperance Annual*. The *Temperance Annual* will continue to be in the market as heretofore, and the two papers should be sold together. Now is the time to send in orders for the *Anti-Tobacco Instructor Annual*.

PREVENT SICKNESS

Most of the diseases which are usually termed "children's diseases" are contracted at school. The effects of these diseases are so far-reaching, many times, that parents and others would do well to read the article, "Control of Infectious Diseases in School," in the September issue of *Life and Health*.

This number of *Life and Health* is largely devoted to a discussion of the health of the child of school age. In addition to the article just mentioned, there are articles treating on "The School Child's Basket Lunch," "The Care of Children's Eyes at Home and in School," "Rheumatism in Children," "Relation of Tonsils and Adenoids to Health."

One of our missionaries gives a very interesting account of hospital work among the natives. By reading the News Notes, Questions and Answers, and other departments, subscribers are able to learn the latest and best in discoveries and methods of caring for the sick.

Life and Health in every issue treats on some vital principle of health preservation. It represents a great phase of our work. It should be read by all believers, and be given a wide circulation. The cost of a single number is but ten cents. Liberal discounts are given for larger quantities of any issue. Why not join the many who are each month circulating *Life and Health* in their neighborhoods? Orders should be sent to your conference tract society.

Successful Tent Meeting Advertising

The following is a reduced facsimile of the first page of a copy of *Present Truth* prepared for house-to-house distribution in a city where a tent meeting is being held; the dodger announcing subjects for two weeks, which is always placed on the inside of each paper distributed; and an unsolicited letter declaring *Present Truth* to be "the biggest thing in reaching people and bringing a blessing on a church at work"

PRENIER & RUSSELL TENT MEETINGS NIGHTLY

PAVILION COR. PORTLAND, HOLLISTER & CLIFFORD AVENUES

FREE FREE
BEGINNING THURSDAY, JUNE 21

The Present Truth

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the Present Truth." 2 Peter 1:12.

Vol. 1

The Ins

WM. M. VEHORN, SECY. TREAS

BELL PHONE CHASE 2319

Western New York Conference

at
Seventh-Day Adventists

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Rochester, N. Y.

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June 26, 1907
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Prenier

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SPEAK

Prof. H. S. Prenier, M

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PRENIER ADD

Thursday, June 21—"The Evolution

the Great Book Came to Us

Friday, June 22—"Resurrected Cities

Saturday, June 23—"Blasting at the

Sunday, June 24—"The Crescent

Divine Solution of the Turkish

Monday, June 25—"The Milestones

Tuesday, June 26—"World Progress

gelism."

Wednesday, June 27—"The Sublimity

Mightiest Miracle Age.

RUSSELL ADDRE

Thursday, June 28—"The World's Cris

tions and Their Meaning.

Friday, June 29—"The Prelude to An

After the Present War?

Saturday, June 30—"Armageddon,

Coming.

Sunday, July 1—"The Thousand Years

Monday, July 2—"The Paradise of the S

Seats Free

Everybo

Bro. D. W. Keavis,

La Roma, D.C.

My dear Bro Keavis,

Thank you for your letter. All that you say for Present Truth is. This is the biggest thing in reaching people and bringing a blessing on a church at work.

I have just ordered my third four thousand batch, perhaps you may be interested in books I advertise on the top margin so I am sending you a sample.

Cordially yours,

H. S. Prenier



WASHINGTON, D. C., AUGUST 9, 1917

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

A SEASON OF FASTING AND PRAYER

OUR people realize that we are in that period of human history called in the Bible "the time of the end." For many years we have taught, by means of sermons, lectures, Bible studies, and literature, that from 1798 to the coming of Christ constitutes what is called in prophecy "the time of the end." During this period the messages of Revelation 14 are to be heralded to the world, the servants of God are to be sealed in their foreheads, the "mark of the beast" is to be enforced, and the culmination is "the time of trouble," Armageddon, and the coming of our Lord and Master.

At our late council, held in Takoma Park, D. C., July 24-27, our brethren were of one heart in counseling that we should seek the Lord by fasting and prayer. The following recommendation was adopted:

"That Sabbath and Sunday, September 1 and 2, 1917, be appointed as a season of fasting and prayer; that our churches meet for prayer and devotion in their accustomed places of worship; and that all humble their hearts before the Lord, seeking for a full baptism of the Holy Spirit."

It was hoped that our people would refrain from their daily routine labor as far as is consistent, and would meet in their accustomed places of worship to seek the Lord earnestly.

Two days is not a long fast, yet we would not expect any to fast wholly whose physical strength prohibits total abstinence from food. Each must be guided by his own condition, and in his own way seek God for help and deliverance from sin. All differences between brethren should be adjusted, for there cannot be a full blessing from the Lord when alienation and bitterness exist.

We are certainly in need of divine help. Our people are in sore trial because of world conditions, over which they have no control. Not a few need a new Christian experience, and some a new conversion altogether. Our numbers have increased rapidly, but numbers are not an indication of the all-important thing. The supreme need of the hour is to *get right with God*. All other things will then adjust themselves.

Many dear to us by the ties of nature have been drafted, and some will have been called to service before the time appointed for fasting and prayer. These men need a rich, full Christian experience. Their new environment, away from home and church influences, surrounded by temptations, will call into the fullest exercise their faith and endurance. If ever we needed the help of the Holy Spirit, it is now.

Many may be enabled to do a good work. Some will come from the furnace radiant with the light shining into their hearts by communion with the Unseen. Let us pray that none may return moral wrecks, with hope and anchor gone. The church must pray for these called ones, and hope in God. Let us plan definitely for this season of reconsecration, September 1 and 2.

I. H. EVANS,
 President North American Division
 Conference.

"THE WORLD WAR"

A BOOK for the times, demonstrated by its phenomenal sale. Nothing like it in the history of the publishing work. A sale of eight copies a minute for the fifteen weeks of its existence, or a total sale of nearly half a million copies. This is beyond all expectation, and the end is not yet. One camp meeting reports a sale of 17,000, and another 12,000 copies. Men and women from our churches have sold as high as 100 a day for fifteen consecutive days, with an average in our cities of several hundred a week. Outside book stores and book jobbers are getting interested in its sale. People everywhere report immediate sales without canvass to people longing for a solution of the problem, What do these things mean?

Our goal, in the light of actual happenings, is, One million copies by the end of 1917. Will you help us? If so, write to your nearest tract society for stock and terms.

A WORD FROM CHINA

A LETTER from Elder O. B. Kuhn, director of the Hunan Mission, China, gives the following interesting items with reference to his work in that field:

"We are now settled in Hunan. The past few weeks have been spent in visiting our churches and stations in this field. It is inspiring to see the Chinese believers worship God and hear them testify to his loving care and protection. As I see them engage in the ordinance of humility and partake of the Lord's Supper, I am constrained to thank God for the triumph of his light and power over the darkness of heathenism.

"When we hold evangelistic services, the heathen crowd the chapel, especially if a foreign preacher speaks. In one city in the southern part of the province the people seemed especially anxious to hear the word of God. It is a social custom in China that men and women shall not sit together in public, but in this place the people were so much interested that as the crowd grew, both men and women stood on the benches so that more could crowd into the chapel. The Chinese evangelist who accompanies me on itinerating trips spoke, and then I preached, occupying nearly two hours, but no one showed the least sign of weariness or lack of interest. No matter how long a meeting lasts, the people do not want to leave, and it is touching to see them remain on and on after the meeting is closed. However, this gives us an excellent opportunity to do personal work.

"At one city where foreigners are seldom seen, a heathen man belonging to the small farmer class tried to come near to me while we were waiting to make arrangements for the continuation of our journey. He told members of our party (sometimes we have quite a retinue of workers, servants, and church members) that he wanted to pay his respects to the foreign preacher. Sometimes our friends are too zealous for our comfort, and they turned him away. I

noticed that he looked very much disappointed. After a while he came back and lingered in the street several feet away. Watching his chance, he quickly stepped to my side and gave me a little present, saying that he was so glad I had come to that part of the country. His trifling present when compared to his income would be considered quite a sacrifice.

"Mrs. Kuhn and Henry are up in the mountains. It is too hot here for women and children, and almost too hot for men. The interests of the work, however, require attention just now, as some of the churches have not been visited by a foreign worker for nearly two years. This means that they have not taken part in the ordinances of the Lord's house during that time. I must visit two or three more stations before the extreme heat comes on, and then leave the few remaining ones until fall."

THE Asiatic Division Conference paper has changed its form and name, and will hereafter be known as the *Asiatic Division Outlook*. The first number in the new dress is a special issue of sixty-six pages, containing reports given at the biennial conference held during April in Shanghai, together with a complete summary of the proceedings of the Shanghai meeting. The *Outlook* will be published every two weeks, and is ordinarily eight pages in size. The annual subscription price is seventy-five cents; the cost of the special number is twenty-five cents a copy. Any desiring to subscribe for the *Outlook*, in order that they may get in close touch through its pages with the advancing work in the Far East, should send their subscriptions to the General Conference Treasury Department, Takoma Park, Washington, D. C.

WE have received from our Stockholm Publishing House a little booklet entitled "The Great World Catastrophe" (Den Stora Varldskatastrofen), being a review of the great world struggle and its meaning in the light of prophecy, prepared by Elder Emil Ahrén. The book is well illustrated, and will doubtless have a large circulation in Sweden.

A NOTE from Elder J. S. James, of India, states that all mail addressed to him should now be sent to Box 523, U. S. Postal Agency, Shanghai, China, instead of Madras, India.

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