

The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, August 16, 1917

No. 33

THE GOSPEL TO ALL NATIONS

GATHER UP THE FRAGMENTS

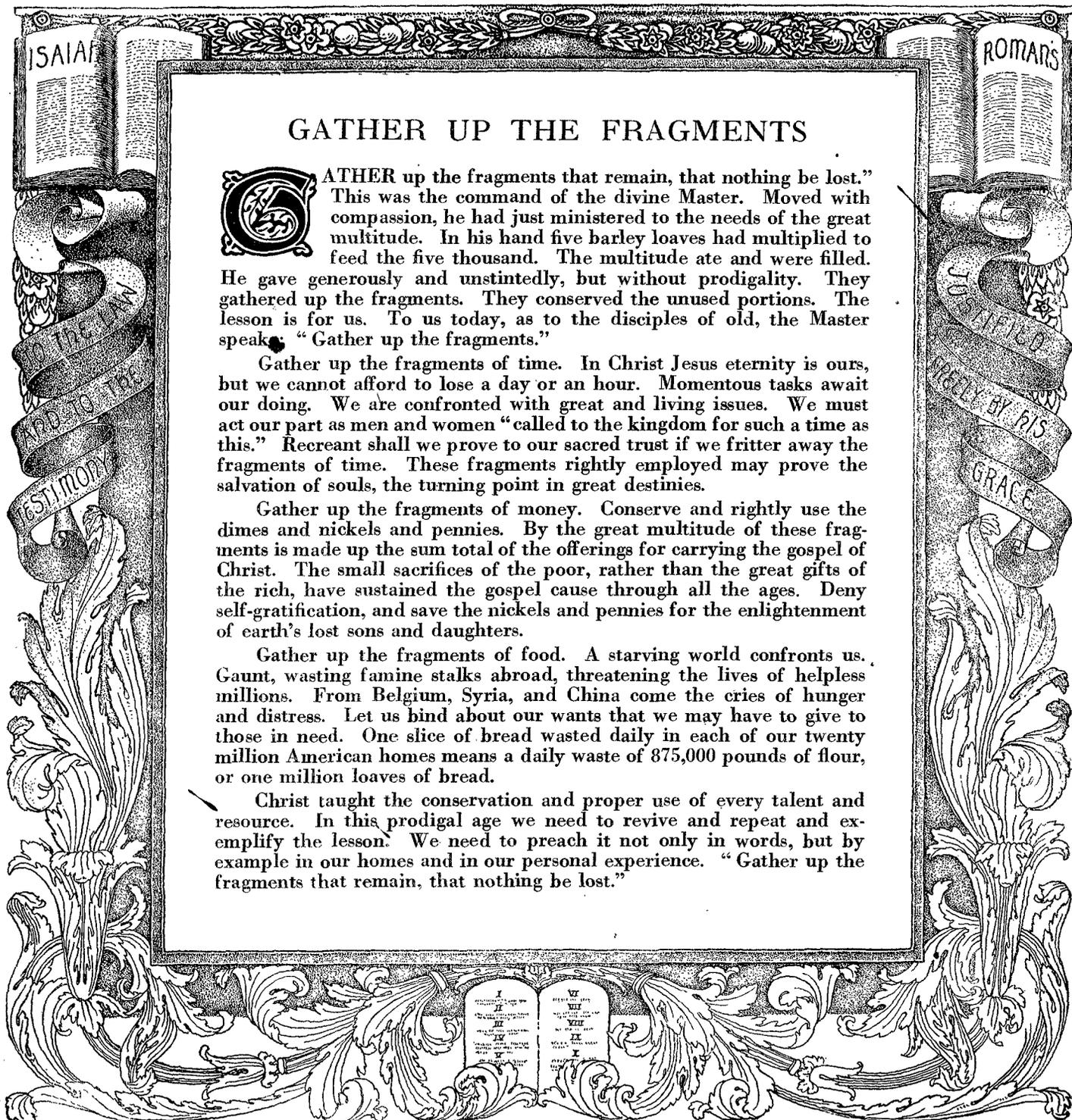
GATHER up the fragments that remain, that nothing be lost." This was the command of the divine Master. Moved with compassion, he had just ministered to the needs of the great multitude. In his hand five barley loaves had multiplied to feed the five thousand. The multitude ate and were filled. He gave generously and unstintedly, but without prodigality. They gathered up the fragments. They conserved the unused portions. The lesson is for us. To us today, as to the disciples of old, the Master speaks: "Gather up the fragments."

Gather up the fragments of time. In Christ Jesus eternity is ours, but we cannot afford to lose a day or an hour. Momentous tasks await our doing. We are confronted with great and living issues. We must act our part as men and women "called to the kingdom for such a time as this." Recreant shall we prove to our sacred trust if we fritter away the fragments of time. These fragments rightly employed may prove the salvation of souls, the turning point in great destinies.

Gather up the fragments of money. Conserve and rightly use the dimes and nickels and pennies. By the great multitude of these fragments is made up the sum total of the offerings for carrying the gospel of Christ. The small sacrifices of the poor, rather than the great gifts of the rich, have sustained the gospel cause through all the ages. Deny self-gratification, and save the nickels and pennies for the enlightenment of earth's lost sons and daughters.

Gather up the fragments of food. A starving world confronts us. Gaunt, wasting famine stalks abroad, threatening the lives of helpless millions. From Belgium, Syria, and China come the cries of hunger and distress. Let us bind about our wants that we may have to give to those in need. One slice of bread wasted daily in each of our twenty million American homes means a daily waste of 875,000 pounds of flour, or one million loaves of bread.

Christ taught the conservation and proper use of every talent and resource. In this prodigal age we need to revive and repeat and exemplify the lesson. We need to preach it not only in words, but by example in our homes and in our personal experience. "Gather up the fragments that remain, that nothing be lost."



Special Attention

MIDSUMMER COUNCIL

A COUNCIL of the North American Executive Committee was called to meet at Takoma Park, D. C., July 24, 1917. The following-named persons were present: I. H. Evans, G. B. Thompson, R. D. Quinn, Chas. Thompson, G. F. Haffner, B. G. Wilkinson, W. W. Eastman, W. W. Prescott, F. W. Paap, C. W. Flaiz, F. Griggs, F. M. Wilcox, C. S. Longacre, W. H. Branson, C. B. Stephenson, S. E. Wight, L. A. Smith, Steen Rasmussen, L. H. Christian, R. A. Underwood, J. W. Christian, H. W. Miller, W. T. Knox, A. V. Olson; also A. G. Daniells, S. N. and Mrs. Haskell, Miss E. M. Graham, T. E. Bowen, N. Z. Town, J. T. Boettcher, W. A. Spicer, G. F. Enoch, B. F. Machlan, J. L. Shaw, W. E. Howell, C. M. Sorenson, W. A. Ruble, E. A. Sutherland, D. H. Kress, W. L. Burgan, L. A. Hansen, H. E. Rogers, P. T. Magan, J. J. Ireland, W. C. White, C. W. Irwin, E. R. Palmer, G. H. Heald.

Three very busy days were spent in most earnest council, studying the best plans for advancing the work of the message in these strenuous and perplexing times. Members of the committee expressed the thought that they had never come to a meeting of the committee with so deep a sense of the responsibility that rested upon them as they felt at this time. Men are called upon in these days to make decisions of the greatest importance, and far reaching in their influence. Most earnest supplications were offered to God for special help in this time of the world's crisis.

The times are truly ominous. A deep sense of the solemn hours into which we have entered rested upon the council. All felt that our only hope in this time of trouble is in God, and that, as those intrusted with sacred and holy responsibilities, we should humble our hearts and put away every sin, that in the power and gentleness of the Spirit we may call upon all our people to humble their hearts and lay all upon the altar of God for service. These solemn and searching words ring in our ears:

"The angel said to them, 'Will ye shun the seven last plagues? Will ye go to glory, and enjoy all that God has prepared for those that love him, and are willing to suffer for his sake? If so, ye must die that ye may live. Get ready. Get ready. Get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon his altar,—self, property, and all, a living sacrifice. It will take all to enter glory.'"—*Early Writings*, pp. 66, 67.

We have entered upon the time of trouble and perplexity foretold by the prophets of God. As a people we need to be sober, vigilant, prayerful, and submissive. It is no time now to exploit some new and fanciful interpretation of Scripture, but to cling to the great fundamental principles of the message which have made us a people.

Several important resolutions were adopted. These will be presented by Elder I. H. Evans, who will call special attention to some features of the work of the council.

G. B. THOMPSON,
*Secretary North American Division
Conference.*

OUR LATE COUNCIL

DURING this brief council held in Takoma Park, July 24-27, much time was given to considering how we could best adapt our work to meet the world conditions of today. The members present, of both the General and the Division Conference Executive Committees, felt the importance of the hour, and the need of a renewed consecration to the service of God on the part of all—workers and laymen. To attain this the following resolutions were adopted:

"WHEREAS, This present world's crisis brings to us both great spiritual danger and great opportunity for ourselves personally and for the advancement of the work; therefore,

Resolved, That our people in the North American Division Conference, our workers of every class, both in the field and in institutions, seek the Lord with all the heart, put away all sin, and become reconciled with one another and the Lord.

Resolved, That Sabbath and Sunday, Sept. 1 and 2, 1917, be appointed as a season for 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."

If the stirring times of the present do not move us, what will arouse the church? Earthquakes, unprecedented destructive storms, wars and rumors of wars, strikes and social evils, are filling every newspaper in the land. If last-day signs point any lesson to God's remnant people, they should diligently seek to learn that lesson. What more fitting time could we have for this than the present? If all would spend the few weeks between now and the week of prayer in seeking the Lord, putting away evil habits and finding reconciliation with their brethren, there would come to us a rich blessing during our special season of fasting and prayer. Another resolution adopted reads as follows:

Resolved, That in the prosecution of the work given us by the Lord we pay more diligent heed to the counsel so often repeated by the servant of the Lord, 'Press together, press together, press together;'

that as a church organization all our main endeavors be given to advancing the message, leaving each individual free to follow his conscientious convictions when solicited to aid in emergency matters; and that we increase our efforts to persuade our young people to secure a suitable training in our regular schools, that more workers may be available for the home and mission fields."

We are anxious, as we enter the time of trouble, that our people shall give heed to the exhortation, "Press together," so often urged by the servant of the Lord.

All our people will be glad in both their public and private devotions to remember to follow this suggestion:

"That continual supplications be offered by the church to God, that the angels may be commissioned to hold the winds of strife from their utter loosing until the last gospel message shall have been given to the world."

Those who are drafted will be glad to familiarize themselves with the actions of Union and local conferences in carrying out the following recommendation:

"That Union and local conferences provide for efficient counsel in convenient localities for our brethren who are drafted, and who desire to obtain the exemptions provided in the law."

On coöperating with the government in the production and conservation of food, the council adopted the following:

"1. That we coöperate to the best of our ability with the Commission, adapting their plans to the use of our churches.

"2. That we ask the North American Division Conference Medical Department to take general charge of this line of work.

"3. That each Union Conference, at the earliest possible date, appoint one or more persons to give intelligent supervision of this work in its territory, under the advice and coöperation of the North American Division Medical Department.

"4. That our Medical Department make use of suitable literature instructing our people how they can best coöperate in this food conservation campaign. The Medical Department shall coöperate with Union and local agents for carrying on the work throughout the North American Division field. It shall provide blanks for reporting, and arrange for the collection and compilation of all reports.

"5. That in view of the fact that a large amount of extra work will be thrown upon the Medical Department by the proposed work in food conservation, we ask the officers of the North American Division Conference to provide such help and assistance in the Medical Department as may be necessary to make the work effective."

Other resolutions were discussed and adopted, all of which were to help unify the work and to extend its promulgation to the world. Two other recommendations should be mentioned as of general application:

"That our people cheerfully comply with all the civil laws and the ordinances of those in authority, which do not conflict with the law of God, rendering acceptable obedience to the same in all meekness; that we do not forget the divine injunction '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;' and that we encourage our people to appropriate the assurance in

(Concluded on page 6)

The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 16, 1917

No. 33

EDITORIAL

MULTIPLIED DANGERS IN WARFARE

It is not the physical danger alone which besets the young man who is called to the service of his country. The dangers threatening the soul are even greater than those threatening the body. When thousands of men leave home and friends and are brought together in camp, with many of the former restraining influences of society and church life removed, they become the special objects of Satan's temptations.

It is encouraging to note the earnest efforts which are being made by the War Department of the United States to safeguard the young men who are called to the service of this country. As a result, the dangers may be minimized, but they cannot be altogether removed. The call to service of thousands of young men will prove not alone a test of loyalty to the flag of their country, but even more a test of loyalty to the banner of Prince Emmanuel.

There will be a test of moral as well as physical courage. Will the one who, in the quietude of his own home and surroundings, has served God to the best of his ability and been faithful in prayer and Bible study, seeking to reach in his life the ideals of purity and noble manhood, maintain this standard of Christian living when called to the front? It is his privilege to do this. His physical liberty may be bound about by restrictions; he may even be taken prisoner and incarcerated in a dungeon cell; but no power of man can deprive him of the spiritual liberty which he may enjoy in the service of Christ Jesus.

The friends and church acquaintances of young men who are called into government service have a duty in helping them to maintain this standard of spiritual life. This they may do by keeping in touch with them personally. Frequent letters of friendship from home will do much to strengthen and hold the bonds of Christian fellowship and service. These young men should often be remembered in prayer, that God may

strengthen them to meet the new temptations which will daily beset them. They should be supplied with good literature—books and papers, which may be sent them from week to week. By thus keeping in touch with the young men who go from our churches or neighborhoods, we may do much in safeguarding them from the evils which threaten the life of the soldier in camp and on the field.

F. M. W.

THE SPIRIT OF INQUIRY

CONTINUALLY reports from the fields bear witness to a new spirit of inquiry abroad in the world. We know the cause of it, for does not the Scripture say, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh"? So the watchmen set among the people in all lands report the rising spirit of inquiry, according to the scripture: "Watchman, what of the night? . . . The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye."

Multitudes who never inquired before are inquiring now. It is a practical suggestion which we often heard Brother J. W. Mace, the former Lake Union home missionary secretary, make at recent camp meetings: "You may say that your neighbors are indifferent to the truth, but have you tried them lately? Many who thought it impossible to interest their neighbors, because of experience in former efforts, find that these same people are now quite ready to inquire after the truth and to read the publications." We hear this testimony from many, many quarters. Surely it is the Lord's call to rise to service on the right hand and on the left.

And as this spirit of inquiry opens the way to hearts, we hear often how marvelously the Spirit of God flashes the conviction of the truth into the heart, almost in an instant. Here is one example, supplied by Sister C. S. Wiest, of Wisconsin: She had received a letter from a friend in another State, speaking of a Catholic woman

who thought her Sabbath-keeping neighbor was following a most absurd and fanatical idea. The spirit of inquiry, however, led this Catholic lady to wish to see what her own catechism said. She would just look at it. Sister Wiest's correspondent tells the result:

"Mrs. — got her Catholic catechism and read the commandments for herself as printed there. The Spirit of God was present, and sent the Sabbath truth home to her heart; and that little Catholic woman tumbled right into the truth. She is marvelously faithful."

So this new sister found the message in the Catholic catechism. How wondrously the mighty Spirit of God can work in speaking to hearts in this testing time. Well may we expect great things from God, and quick things from him, as he makes bare his arm to cut short the work in righteousness.

W. A. S.

INACCURATE QUOTATIONS

It is the duty of one who quotes the words of another to do so accurately. Above all, when quoting God's Word, accuracy is imperative.

One of the most common causes of mistakes is a misplaced reliance on an inaccurate memory. It would mean the expenditure of time and effort to verify the verse of poetry or the extract of prose we wish to quote, therefore we repeat it as memory brings it back to us, even though we may experience a feeling of uncertainty as to the result. It is unnecessary to give illustrations of this; each reader can easily supply them.

Another common cause of inaccuracy is carelessness. This is the trait of the idle gossip, who does not consider the injustice done a person in repeating inaccurately what he said. Such gossips must talk, and often the larger part of the conversation consists in relating what "he said" or "she said." The same carelessness of quotation is shown by many whom no one would think of considering as gossips.

No honest man should intentionally misquote. No cause, however just in

itself, justifies such treatment of the words of its adversaries, no matter how much in the wrong those foes may be. To quote the words of a long statement verbatim with the omission — evidently intentional — of the single word “not,” is unpardonable, even though the quotation thus garbled affords a fine opportunity for attacking a religious system which all Protestants believe to be false.

The kind of misquotation, however, which we especially desire to speak of in this article, is the misquotation which arises from misunderstanding the meaning of the words which are being quoted. For an illustration we will take that familiar description of Christ's second coming found in the first chapter of Second Thessalonians. It is customary to begin to quote with the seventh verse, thus:

“To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” 2 Thess. 1: 7-9.

It is often assumed that “rest” is the imperative form of the verb, and that the presence of the preposition “to” before the pronoun “you” must be due to an understood “I say;” thus, “To you who are troubled [I say] rest with us.”

This is not, however, what the apostle Paul says. The word “rest” in this passage is a noun, not a verb. (See the original Greek.) Any verse that is not clear is best understood by study of the context. Going back to the sixth verse, and reading that with the seventh, we find that “it is a righteous thing with God to recompense” rest to those who are troubled.

The whole passage speaks of the just recompense of those who bring distress upon God's servants, and of the rest promised to those thus vexed, and we are assured that these rewards are to be given at Christ's coming. Beginning to quote with the sixth verse, then, we have the real sense of the scripture:

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

L. L. C.

“The safest-looking sin is the deadliest.”

MISSION FUNDS

THE record of the gifts of the membership of the North American Division Conference to foreign missions for the first six months of 1917 is \$302,317.64, as compared with \$254,846.06 for the same period in 1916, a gain of \$47,471.58. But as on the basis of a membership of 77,561, upon which our Twenty-cent-a-week Fund is calculated for this year, the offering should have amounted to more than \$400,000, we are confronted with an actual shortage of almost \$100,000.

There is an urgent need this year for unusual promptness in remitting to our foreign missions the full amounts appropriated to them. The past twelve months have been a very trying period to many of the fields on account of the lack of sufficient funds properly to support the work already inaugurated, and supply the needed facilities,—homes for the new workers, buildings for schools, etc. In China this condition has been greatly aggravated by the abnormal rate of exchange prevailing during

the past year, which has consumed a large percentage of the funds raised there. This condition, coupled with the excessive prices on all materials, has brought unusual hardship to our workers, and will necessitate a material increase in the appropriations to the fields by the General Conference.

The operating fund of the General Conference has, however, been so reduced to make possible our present appropriations, that but little in the way of increased assistance can be rendered by the Mission treasury, except as it is received from the churches.

Herewith is submitted the report of the offerings from the various conferences, which shows that but ten conferences in the North American Division have paid in their full amount on this fund. Surely the needs of the work, and the conditions existing throughout the world today, call loudly to all believers for a maximum of faithfulness and liberality.

W. T. KNOX.

STATEMENT OF THE TWENTY-CENT-A-WEEK FUND FOR SIX MONTHS ENDING JUNE 30, 1917

Conference	Member-ship	Amount at \$5.20 per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	951	\$ 4945.20	\$ 4081.84	\$ 863.36	\$.....
Greater New York	1448	7529.60	7995.25	.....	465.65
Maine	602	3130.40	2797.69	332.71	.....
Massachusetts	1576	8195.20	6750.13	1445.07	.....
Northern New England	640	3328.00	265.17	962.83	.....
Southern New England	501	2605.20	2664.60	.....	59.40
Western New York	865	4498.00	4642.04	.....	144.04
Bermuda	62	322.40	211.77	110.63	.....
Totals	6645	34554.00	31508.49	3714.60	669.09
CENTRAL UNION					
Colorado	2089	10862.80	11389.49	.....	526.69
Kansas	2148	11169.60	9610.13	1559.47	.....
Missouri	1362	7082.40	5038.93	2043.47	.....
Nebraska	2219	11538.80	8053.24	3485.56	.....
Wyoming	570	2964.00	2776.32	187.68	.....
Totals	8388	43617.60	36868.11	7276.18	526.69
COLUMBIA UNION					
Chesapeake	700	3640.00	2226.23	1413.77	.....
District of Columbia	996	5179.20	3220.29	1958.91	.....
Eastern Pennsylvania	1285	6682.00	4473.65	2208.35	.....
New Jersey	1036	5387.20	4689.83	697.37	.....
Ohio	2223	11559.60	8955.59	2604.01	.....
Virginia	611	3016.00	1533.14	1482.86	.....
West Pennsylvania	910	4732.00	3444.91	1287.09	.....
West Virginia	259	1346.80	979.87	366.93	.....
Totals	8020	41542.80	29523.51	12019.29	.....
EASTERN CANADIAN UNION					
Maritime	283	1471.60	628.73	842.87	.....
Ontario	568	2953.60	2064.29	889.31	.....
Quebec	167	868.40	471.98	397.32	.....
Newfoundland	61	317.20	358.35	.....	41.15
Totals	1079	5610.80	3522.45	2129.50	41.15
NORTHERN UNION					
Iowa	2594	13488.80	10416.78	3072.02	.....
Minnesota	1863	9687.60	8996.95	690.65	.....
North Dakota	1424	7404.80	11119.67	.....	3714.87
South Dakota	1119	5818.80	4866.04	952.76	.....
Totals	7000	36400.00	35399.44	4715.43	3714.87

LAKE UNION

East Michigan	1702	\$ 8850.40	\$ 9354.08	\$.....	\$ 503.68
Indiana	1735	9022.00	5843.86	3178.14	.....
Northern Illinois	1660	8632.00	6907.07	1664.93	.....
North Michigan	1042	5418.40	2697.69	2720.71	.....
North Wisconsin	752	3910.40	1793.51	2116.89	.....
South Wisconsin	1891	9833.20	4893.73	4939.47	.....
West Michigan	2598	13509.60	8050.57	5459.03	.....
Southern Illinois	759	3946.80	705.42	1241.38	.....
Totals	12139	63122.80	42305.93	21320.55	503.68

NORTH PACIFIC UNION

Montana	649	3374.80	1963.62	1411.18	.....
Southern Idaho	964	5012.80	3593.44	1419.36	.....
Southern Oregon	801	4165.20	2381.07	1784.13	.....
Upper Columbia	2412	12542.40	7496.99	5045.41	.....
Western Oregon	2454	12760.80	9376.69	3384.11	.....
Western Washington	2320	12064.00	7859.79	4204.21	.....
Alaska	12	62.40	59.61	2.79	.....
Totals	9612	49982.40	32731.21	17251.19	.....

PACIFIC UNION

Arizona	478	2485.60	1119.37	1366.23	.....
California	1749	9094.80	6376.51	2718.29	.....
Central California	1526	7935.20	6849.18	1086.02	.....
Inter-Mountain	648	3369.60	1951.20	1418.40	.....
Northern California	1728	8985.60	6430.93	2554.67	.....
Northwestern California	1295	6734.00	6119.70	614.30	.....
Southern California	2121	11029.20	8784.56	2244.64	.....
Southeastern California	1830	9516.00	6141.40	3374.60	.....
Nevada	174	904.80	1045.06	.....	140.26
Totals	11549	60054.80	44817.91	15477.15	140.26

SOUTHEASTERN UNION

Cumberland	642	3220.10	1429.95	1790.15	.....
Florida	1001	4969.90	5159.00	.....	189.10
Georgia	552	2646.80	1559.76	1087.04	.....
North Carolina	660	3185.00	1609.84	1575.16	.....
South Carolina	397	1734.20	868.45	865.75	.....
Totals	3253	15756.00	10627.00	5318.10	189.10

SOUTHERN UNION

Alabama	640	2983.50	1387.35	1596.15	.....
Kentucky	714	3459.30	947.24	2512.06	.....
Louisiana	509	2441.40	1258.14	1183.26	.....
Mississippi	372	1673.10	742.74	930.36	.....
Tennessee River	819	4102.80	2523.13	1579.67	.....
Totals	3054	14660.10	6858.60	7801.50	.....

SOUTHWESTERN UNION

Arkansas	366	1838.20	876.95	961.25	.....
North Texas	1262	6497.40	4809.82	1687.58	.....
Oklahoma	1950	10037.30	6179.32	3857.98	.....
Texico	492	2538.90	1626.29	912.61	.....
South Texas	434	2223.00	1600.24	622.76	.....
Totals	4504	23134.80	15092.62	8042.18	.....

WESTERN CANADIAN UNION

Alberta	985	5122.00	5486.62	.....	364.62
British Columbia	470	2444.00	1501.94	942.06	.....
Manitoba	273	1419.60	1093.28	326.32	.....
Saskatchewan	590	3068.00	4980.53	.....	1912.53
Totals	2318	12053.60	13063.37	1268.38	2277.15

UNION SUMMARY

UNIONS

Atlantic	6645	\$34554.00	\$31508.49	\$ 3714.60	\$ 669.09
Central	8388	43617.60	36868.11	7276.18	526.69
Columbia	8020	41542.80	29523.51	12019.29	.....
Eastern Canadian	1079	5610.80	3522.45	2129.50	41.15
Lake	12139	63122.80	42305.93	21320.55	503.68
Northern	7000	36400.00	35399.44	4715.43	3714.87
North Pacific	9612	49982.40	32731.21	17251.19	.....
Pacific	11549	60054.80	44817.91	15377.15	140.26
Southeastern	3253	15756.00	10627.00	5318.10	189.10
Southern	3054	14660.10	6858.60	7801.50	.....
Southwestern	4504	23134.80	15092.62	8042.18	.....
Western Canadian	2318	12053.60	13062.37	1268.38	2277.15
Totals	77561	400489.70	302317.64	106234.05	8061.99
Amount short	.....	.....	98172.06	.....	98172.06
		\$400489.70	\$400489.70	\$106234.05	\$106234.05

NOTE.—In assigning the conferences their portion of this fund, 939 of the Southern Union, 892 of the Southeastern, 220 of the Southwestern, and 124 of the Virginia membership have been figured at the rate of 15 cents instead of 20 cents.

RECOGNIZED AS NONCOMBATANTS IN NEW ZEALAND

Our readers will be pleased to learn that the government of New Zealand has recognized Seventh-day Adventists as noncombatants, and has exempted them from the bearing of arms, assigning to noncombatant work our brethren who are drafted. In a recent letter Elder W. H. Pascoe, president of the North New Zealand Conference, speaks first of their efforts to secure necessary data from the United States regarding the position of the denomination. He says:

"In response to a cablegram sent, the officers of the Division Conference went to considerable trouble and expense in getting incontrovertible documentary evidence proving beyond a shadow of doubt that the position of Seventh-day Adventists from the beginning of their existence as a denomination has been consistently opposed to the bearing of arms. This document was duly attested before a notary public, stamped with the seal of the United States, and finally signed before the British ambassador and sealed with the British seal. After receiving the best legal advice to the effect that our evidence was conclusive, we had the document photographed as advised, so that if by any mischance the original were lost, we would still have legal evidence on hand. We also decided to have the evidence printed in pamphlet form, so that all our members can obtain a copy at cost price."

It will be of interest to state in this connection that the evidence furnished Brother Pascoe was the record of the denomination during the Civil War period, the same as was published in the pamphlet sent out to our ministers and church elders some weeks ago. Later Elder Pascoe writes of the presentation of this evidence before the military authorities, and of the favorable decision which they rendered:

"Just a line to let you know more fully the particulars of Johnson's case. The whole thing lasted only fifteen minutes. The lawyer candidly stated to the board that so far the decisions of the boards had been against us, but he said we had fresh evidence which he thought would help to change this state of affairs. He then asked me to step into the box, and after the preliminary questions, I made a statement that when the government took the stand that documentary evidence was essential, we had cabled for such evidence, and that the result of our request was there for them to peruse. The board then perused it carefully. The chairman remarked on its thoroughness, and the military representative then got up and said that it fully met the law.

"I then said that I could produce evidence to show that we had acquainted this government with our noncombatant views before the war. In support of this I showed the original letter from the defense department in April, 1914, by Brother Mills, in which in response to our statement on behalf of the school, that we were opposed to the bearing of arms, we had been granted exemption from military training under the territorial system. The military representative took this from me, and it impressed him so much that he read it to the board, and stated that it was clear that our position as noncombatants had been recognized before the war by the New Zealand government. Brother Johnson was just sworn in and formally stated his objection to war, and they accepted it without question. Not a word of opposition was raised, and he was granted noncombatant work."

RECENT RULINGS BY THE PROVOST MARSHAL GENERAL

THE *Official Bulletin*, under date of Aug. 1, 1917, contained a variety of rulings issued by the War Department. We quote a few of these rulings for the benefit of those under draft:

"Permits for Passports"

"The State Department issues passports to persons subject to draft only when the application is accompanied by a permit by the Provost Marshal General to leave the country. Until August 5 applications for permits will continue to be made to this office, but after that date such applications shall be made to local boards. If the board is of the opinion that the application is meritorious, it will immediately call the applicant for military service as prescribed by regulations and will examine him physically and receive claims of exemption or discharge made by or in respect of him in the local board. It will take waivers from the applicant of the periods of time prescribed by regulations for notice and for filing claims and will certify the case to the district board, by letter and not on Form 146, together with the application for permit. The district board will hear any appeal or claim for discharge that may be filed in the case, will take waivers of the periods of time prescribed by regulations for notice and for filing claims, and will make its decision with the greatest possible expedition. If the applicant is exempted or discharged, the district board will issue the permit, stating therein that the person has been exempted or discharged, and that the War Department has no objection to the issue of the passport. If the applicant is held for military service, the district board will refuse the permit unless the district board is convinced that the absence will be merely temporary, and that the applicant's order number is so far down the list that he could not be included in the present draft. If the board is so convinced, it may still issue the permit, but the board will require from the applicant a signed statement of his address while absent, and that he understands his obligations under the law and an engagement to keep himself informed of his proximity to call and to return on call by the local board. If the applicant is held for military service, the district board will not certify the case to the Adjutant General, but will return the papers to the local board, which will keep such papers in a separate file and will certify them to the district board on Form 146 when the order of call of the person so held is reached on the docket of the local board.

"Permits to Go to Canada"

"No passport is required by the State Department to go to Canada, but persons subject to draft who attempt to cross the line are often subjected to delay while their cases are investigated. To obviate this delay permits to go to Canada temporarily may be issued in proper cases. When any registered person desires to go to Canada temporarily, he may apply to his local board for a permit. The local board will consider the application, and if the person is not likely to be called within the period of the proposed absence, or if the board is otherwise assured that favorable action will not result in evasion of or interference with the execution of the law, the local board will take from the applicant a statement of his address while absent, that he understands his obligation, and an agreement to keep himself informed of any call that may be made upon him and to return immediately upon call. Thereupon the local board may issue a permit to go to Canada for a definite time stated in the permit, or to visit Canada during a definite time stated in the permit.

"Service in Red Cross"

"Service in Red Cross ambulance companies is not military service within the meaning of the law, and is not a valid claim for exemption or discharge.

"Physical Examination Before Day Called"

"If a local board elects to do so and a person called for physical examination desires to have himself examined before the day set in his call, the board may accomplish such physical examination before the day so set. But this procedure shall not abridge the time prescribed in regulations within which claims of exemption or discharge may be filed. . . .

"Medical Students"

"There is no provision in the law under which medical students can be exempted or discharged."

It would seem from the above ruling regarding "Permits for Passports," that missionaries under appointment who are ordained ministers or recognized as regular ministers and entitled to a discharge because of their profession, will be enabled to secure their discharge without awaiting their regular time of call for exemption. Those interested should carefully read and conform to the above ruling, and at an early date get in touch with the secretary of the Mission Board concerning their ability to answer their call to a foreign field.

It will be observed in the regulations regarding "Physical Examination Before Day Called," that those who desire to take their examination before a local board on other than their Sabbath can possibly arrange with the local board to be examined some other day. This has been done in some cases, and the examining board very courteously arranged to have the examination held on another day than Sabbath.

It will be seen from the ruling regarding "Medical Students," that they are not exempt or discharged simply because they are medical students. They will have to give other reasons for discharge.

I. H. EVANS.

ASSAULTS ON THE BIBLE

THE Scriptures of truth have been the object of special attack in every age of the church. Formerly the assaults came from coarse and crude infidelity, so called, outside of the church. With ridicule, invective, and blatant blasphemy, such men as Voltaire, Paine, and Ingersoll, with a host of lesser lights, endeavored to discredit the Word of God; but it has stood unmoved through the centuries.

Modern infidelity adopts different methods. It chooses as its advocates men of holy orders. It makes its attacks from the inside rather than from the outside of the church. The result, however, will prove the same. Some there will be who will have their hope in the Word of God destroyed. Others will be driven to study it and to accept with new zeal and with new faith its teachings. A recent number of the *Rural Weekly* has this to

say regarding some of these modern critics:

"Some ministers down East are having a wordy war over the Bible. Some want it changed—modernized, they say; others insist that the Bible is good enough as it stands, and that it doesn't need 'modernizing' any more now than it did when our grandparents were babies.

"Rev. Milton G. Evans, president of Crozer Seminary, New York, says that not only should the Bible be interpreted to suit present conditions, but that the Bible, as it now stands, is a detriment rather than a help in the teaching of Christ's law; and that in his theological classes he had always a deep fear that students would attempt to follow literally the teachings of the Scriptures.

"The day will come," Dr. Evans said, "when the Bible in its present form will have to be abandoned as a rule of faith."

"If the Bible is not changed so as to omit many obviously foolish things, such as certain prophecies, which foolish people believe refer to the present war, etc., the Book will lose its influence and fall into disuse," asserted Dr. Evans.

"The Rev. Dr. Evans is pessimistic. He has been groping around, hunting for faults and flaws, instead of keeping his mental eye upon the great and good things crowded thickly from Genesis to Revelation.

"There may be some prophecies which look foolish to the Rev. Dr. Evans, but none of them can look half as foolish to him as his prophecy that the Book of books will lose its influence looks to the average layman, who doesn't worry his head about Jonah and the whale, but ponders long and often on the Sermon on the Mount."

OUR LATE COUNCIL

(Concluded from page 2)

Rom. 8: 28 as applied in our perplexities, and that in whatever state we may be found, we seek to glorify him whose servants we are."

"That great care be exercised in both private and public utterances, and in the preparation of matter for our publications and for the press, realizing as we do that the statements of an individual or a group may be taken as expressing the attitude of the denomination."

Another resolution having special application reads:

"Believing that we have entered the last great crisis, and that the troubles of the last days are upon us, we wish at this time to call upon our people of means to seek God most earnestly, to know whether this is not the time for them to comply with the counsel of the Spirit of God in selling their surplus holdings and giving of their means to the cause of God."

Many other suggestions were made, a few workers moved, and camp meeting help arranged. The council was brief, owing to the necessity of many workers' getting to their camp meeting appointments. Some had to leave before the council closed. The council was helpful in adjusting ourselves to existing world conditions, and we hope it will tend to the furtherance of the cause of God.

I. H. EVANS.

THREE widely held fallacies: That labor is a curse; That religion is an escape from life; That money is wealth. All three are fundamentally untrue.—*Horace Holley*.

Bible Studies

WHY WAS SIN PERMITTED?

F. D. STARR

BEFORE attempting an answer to this question, it would be well for us to remember that there are many intricate and difficult problems which our finite minds cannot solve or comprehend. We may well adopt the language of the inspired writer when he said:

"Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Ps. 131: 1.

There are many things of this nature. We confess our ignorance as to how even a spear of grass grows.

"Set not your mind on high things, but condescend to things that are lowly." Rom. 12: 16, R. V.

We are cautioned against intruding into those things which we have not seen. Col. 2: 18. Our limited knowledge is thus stated by the pen of the ancients:

"We are but of yesterday, and know nothing, because our days upon earth are a shadow." "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 8: 9; 11: 7.

Our short existence here, and our consequent lack of understanding, are thus further set forth:

"We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." 1 Chron. 29: 15. "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." Ps. 39: 5. "Man is like to vanity: his days are as a shadow that passeth away." Ps. 144: 4.

"Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Isa. 40: 13, 14.

"The secret things belong unto the Lord our God." Deut. 29: 29.

We may be very thankful that God has revealed some things to us on this profound question. The following from the pen of his servant will give us much-desired information:

The Entrance of Sin

"To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word, and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that

tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of his government, and the principles of his dealing with sin.

"It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all his dealings with evil. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is 'the transgression of the law;' it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

"Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. 'By him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers;' and to Christ, equally with the Father, all heaven gave allegiance.

"The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all he grants freedom of will, that they may render him voluntary service.

"But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. 'Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.' 'Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.'

"Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, 'Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.' Little by little, Lucifer came to indulge a desire for self-exaltation. 'Thou hast set thine heart as the heart of God!' 'Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation. . . . I will ascend above the heights of the clouds; I will be like the Most High.' Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer's endeavor to win their service and

homage to himself. And coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

"All heaven had rejoiced to reflect the Creator's glory and to show forth his praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law. God himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

"Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. 'Why,' questioned this mighty angel, 'should Christ have the supremacy? Why is he thus honored above Lucifer?'

"Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.

"God, in his great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course,

maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

"All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

"God in his wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that he had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character, or see to what his work was leading."

"In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, 'Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?' the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

"The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death he might destroy him that had the power of death, that is, the devil.' Lucifer's desire for self-exaltation had led him to say, 'I will exalt my throne above the stars of God; . . . I will be like the Most High.' God declares, 'I will bring thee to ashes upon the earth, . . . and never shalt thou be any more.' When 'the day cometh, that shall burn as an oven, . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.'

"The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to an-

gels and dishonor to God, will now vindicate his love and establish his honor before the universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, 'Affliction shall not rise up the second time.' The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom."—*"The Great Controversy," pp. 492-497, 503, 504.*

QUESTIONS

1. What may be said concerning our limited knowledge?
2. What declarations have we from David and Paul on this matter?
3. What statements from the book of Job?
4. How is the brevity of man's life set forth?
5. What important utterance is given by Isaiah?
6. What was said by Moses concerning secret things?
7. Why do some find no solution of their difficulties?
8. Why cannot cause be shown for the existence of sin?
9. What was the situation in the universe before sin entered?
10. What freedom did God provide, and who perverted it?
11. What change gradually came over Lucifer?
12. How was he affected by the warning given in love and mercy?
13. What questions came into Lucifer's mind?
14. How did he seek to justify his course?
15. What was offered to Lucifer, and why did he not accept the offer?
16. How did he use his subtle arguments?
17. Why was it necessary for Satan's plans to be fully developed?
18. What will be seen in the final execution of the judgment?
19. What is included in the words, "It is finished"?
20. What will at last be manifest to the universe?

ORIGIN, HISTORY, AND DESTINY OF SATAN (A BIBLE READING)

1. HAVE any others than the human family sinned?

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

2. What is the name of him who led them to sin?

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

3. Is he known by any other name?

"The great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Rev. 12:9.

4. Where was his abode before he fell?

"He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:18.

5. What was his position in heaven?

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.

6. What was his condition when created?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Verse 15.

7. Why was he cast from his high position?

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verse 16.

8. When cast out of the mountain of God, to what place was Satan banished, to be kept till the judgment?

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

9. What has been the character of Satan ever since he has had access to this world?

"He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8.

10. What was Christ's testimony concerning him?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." John 8:44.

11. What has been the result of Satan's bringing sin into the world through our first parents?

"We know that we are of God, and the whole world lieth in wickedness." 1 John 5:19.

12. When Christ came to redeem the world, what did Satan do to him?

"Immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." Mark 1:12, 13. See also Matt. 4:1-11.

13. How severely was Christ tempted?

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

14. Has the church suffered persecution since the days of Christ?

"When the dragon [Satan, see verse 9] saw that he was cast unto the earth, he persecuted the woman [the church]." Rev. 12:13.

15. Will the last, or remnant, church feel his wrath? Why?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

16. How will he deceive men in the closing work of the gospel?

He "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13:14. This refers to the work of Spiritualism.

17. What will be the tendency of this work?

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

18. Why will men be thus allowed to fall under the delusion of Satan?

"They received not the love of the truth, that they might be saved. And for this

cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12.

19. What will be his last work?

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20: 7, 8.

20. As Satan and his host compass the camp of the saints, what will take place?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

21. What doom will he finally meet?

"I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 18, 19. See also Heb. 2: 14.

— "Bible Readings for the Home Circle, old edition.

WITNESSING

E. A. CURDY

"YE shall be witnesses unto me." These were the last words of Christ to his disciples, before "he was taken up; and a cloud received him out of their sight." They are generally understood to be words of command; but a close examination will show that they are words of promise, and hope, and cheer.

What is the meaning of the word "witness" as applied to the disciples of the Lord Jesus? We are told that Christ is the faithful witness. Witness to what? He himself answers this question: "For this cause came I into the world, that I should bear witness unto the truth." And what is truth, according to Christ?—"Thy word is truth." Why?—Because it is God's testimony, and God cannot lie. As Christ's life was in perfect harmony with the testimonies of God, or the eternal law, he was, before men's eyes, a living duplicate of truth as it is found in God, and he could say, "I am the truth."

On a certain occasion Jesus told his disciples, "As my Father hath sent me, even so send I you." In order to be witnesses, therefore, the apostles had to make known by their life and their words the gospel which they had received from the life and words of the Redeemer. They were to be, we may say, a second edition of Christ's life and words. Their main task was to represent Christ before those who, not having seen him, might feel a longing for him. Philip desired to see the Father. Jesus said, "He that hath seen me hath seen the Father." Even so, those who see a Christian should see Christ. To be Christlike is the Christian's intense desire.

St. Louis, Mo.



THE RESULTS ARE IN GOD'S HANDS

ERNEST LLOYD

A DISCOURAGED minister had the following dream: He thought he was standing on the top of a great granite rock, trying to break it with a pickax. Hour after hour he worked on, with no result. At last he said, "It is useless; I will stop." Suddenly a man stood by him and asked, "Was not this task allotted to you? And if so, why are you going to abandon it?" "My work is vain; I can make no impression on the granite." Then the stranger solemnly replied: "That is nothing to you. Your duty is to pick, whether the rock yields or not. The work is yours, the results are in other hands. Work on." In his dream he saw himself setting himself anew to his labor, and at his first blow the rock flew into hundreds of pieces. This was only a dream, but it proved a valuable and never-forgotten lesson to the minister, and a means of comfort and cheer to his soul.

Most of us are impatient as to results. How many mothers have been praying for wayward sons since the days when they held them in their arms; and the days and years have come and gone, and still no answer. Is God's ear heavy, that he cannot hear?—No. O petitioner at heaven's gate, lean hard upon thy staff of promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Our duty is to scatter seed. Its germination and springing are not by the will of the flesh nor by the will of man, but of God."

Some time ago I was talking with an earnest brother, who with a few associates has visited more than ten thousand homes in a large Western State. In addition to the work of placing religious literature in every one of those homes, he had, in many instances, conducted Bible studies. No visible results appeared for a year, but this brother went eagerly on in his work, confidently expecting a harvest. Finally some fruit appeared. And fruit will appear as the result of your labors. God has promised that your efforts shall not be made in vain. See 1 Cor. 15: 58.

Adoniram Judson wrought and prayed year after year, with a consuming passion for souls, yet saw no one converted. Where was the fault?—Nowhere. God was merely biding his time. He knows when that time is best. At length the Pentecostal blessing came. There were thousands

who began asking, as with one voice, "What shall we do?" and the wilderness blossomed as the rose. Let us be patient. The harvest will ripen, but it may ripen on our graves. Our faith should be willing to have it so.

Be of good courage, you who have toiled for many months and years, witnessing in conversation and with the printed page. The results will come. In some cases results come slowly. "God giveth the increase" in his own time and way. Your eyes may not see here the fruit of your sowing, but surprises are in store for the faithful and true witnesses.

THE REMNANT OF ISRAEL

ALLEN MOON

"ISRAEL" means "overcomer." It is the name given by the Lord to those whom he called out of the world, and who through him become prevailers, or overcomers. The name does not belong wholly to any family, race, or people; it applies to God's true children, of every age and nation.

Since God made promise of life in Christ, the children of Adam have been coming to him, and by faith submitting to his dominion. These, in all generations of men, constitute the true Israel of God.

According to the Word of God, the time will come when the preaching of the promise of life will cease, and God's judgments will fall upon the world of the impenitent. But a remnant of God's people will be found on the earth. Of this remnant we find frequent mention in the Bible.

Of the character of this remnant, the Lord inspired one to say: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3: 13. Evidently they feed upon the Word of God, and rest contentedly by faith in that Word.

John the revelator saw this company in vision, standing with the Lamb on Mount Zion. And here, again, the remnant are shown as cleansed from sin: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 5. What a contrast between this company and the world in the age in which they live, when hatred of God and his people and of every principle of truth and righteousness is the ruling characteristic; when guile and deception are regarded as virtues.

The Lord will not leave this remnant people to suffer the plagues pre-

pared for the world. He says, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." Micah 2:12.

The Lord had said: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Zeph. 3:14, 15.

The prophet was instructed to say further, for the encouragement of God's remnant people, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy-over thee with singing." Verse 17.

Still another servant of God has opened to us the mind of the Father toward his last-day people, in these words: "Thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." Eze. 34:11-14.

Here reference is again made to the feeding upon the Word of God, which is to be opened anew in the last days. The new light upon the truths of the Bible, given through the Spirit in the last days, renders them satisfying and restful. Through the knowledge gained by feeding upon the Word, the remnant become conspicuous in the eyes of the world, as a flock feeding upon a high mountain.

"They shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." Verse 28. God's remnant people have no cause for fear; for although "the Lord . . . shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: . . . the Lord will be the hope of his children, and the strength of the children of Israel." Joel 3:16.

God's people do not presumptuously hope. "Faith is the substance of things hoped for," we are told; therefore they must be found walking by faith in the Word of God.

God is also the strength of the children of Israel, as illustrated by his dealings with his people whom he brought out of Egypt. They did not cross the Red Sea by their own strength, nor did they by their own

strength overthrow the army of the Egyptians. It was God's power that gave them food and drink in the wilderness, that overcame their enemies by the way, and that finally opened up the Jordan and brought them safely over and made it possible for them to gain possession of the land which he had promised to give them.

It was not because of any failure on God's part that they could not go over and possess the Promised Land without first wandering for forty years in the wilderness. His promise was infallible, but because of their unbelief when they first came to the borders of Canaan, he could not fulfil the promise at that time. But for those who came to believe and trust him, his power was sufficient to carry them through, and to give them the Promised Land.

Will God require any less faith and obedience on the part of the remnant of Israel, who will be ushered into the very presence of the King eternal?

Takoma Park, D. C.

THE HIGH CALLING OF THE BELIEVER

A. C. AMES

Do you realize what a high position you occupy as a believer in Christ? You were at one time an alien from the commonwealth of Israel, a stranger and a foreigner, entirely ignorant of the blessings you now enjoy. Eph. 2:12; 4:18. You were like the ignorant natives of some heathen country, who never heard of this land of liberty in which we live.

If left to yourself, you would always have been in that condition. You would never have heard of the glorious state you now occupy, and would have been unable to reach it, even if you had heard of it; but you have been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Col. 1:13. And this was not of yourself, it was the gift of God, for salvation came by faith, which you received by the grace of God. Eph. 2:8. You have been called from this condition of being an alien and a foreigner, into the fellowship of his Son Jesus Christ and made a joint heir with him. 1 Cor. 1:9; Rom. 8:17.

This being the case, does it not behoove you to be holy, even as he is holy? 1 Peter 1:15, 16. Only so will you be fit to be his witnesses unto the uttermost parts of the earth.

This is the work he has called you to do. Acts 1:8. You are not only witnesses, but ambassadors, for Christ. 2 Cor. 5:20. When you remember that an ambassador is one sent by a king as his personal representative to some foreign power, you can realize the high position you occupy. You were an alien and a foreigner, taken into the commonwealth of Is-

rael and made a joint heir with the King's Son, and then appointed as his personal representative to the world, the kingdom of Satan. How ungrateful and unfaithful you will be if you misrepresent him to the world that knows him only through his representatives!

Red Cloud, Nebr.

THE CHRISTIAN'S HEDGE

F. E. CARY

A HEDGE is used as a protection, or fence, and is usually made of thick brush, briars, or trees.

Satan's answer to the Lord's question revealed the fact that there is a hedge about the Christian and about all he possesses. The Lord asked, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" And Satan answered, "Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?" Satan also said that the Lord had abundantly blessed Job.

The hedge about the Christian is so powerful that Satan and all his hosts are unable to penetrate it.

Job was a perfect man, one who feared God and hated evil. He had on the whole armor of God, which was such a strong hedge that the "wiles of the devil" and all his "fiery darts" were unable to touch him till the Lord gave permission.

In the fifth verse of the first chapter of Job we see wherein Job's power lay. He was a man of prayer. When his sons celebrated a birthday, this righteous, God-fearing man rose up early in the morning in order to pray for his sons.

Prayer, then, is the spiritual hedge that has stood the test of ages. This was the hedge that protected Daniel from the fierce lions, and his companions from the fiery furnace.

In Isa. 26:3, 4, we read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." It is the Christian's privilege to be ever in a prayerful attitude. If we thus keep the mind stayed on God, the powerful hedge will surround us.

Ps. 34:7 says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." God sends his angels to our side in answer to our fervent prayers. What a blessed privilege is ours! What consolation this should give us! Prayer brings to us the invisible presence of a host of holy angels. Many times, unknown to us, have we been protected by this invisible hedge.

Let us thank God for the Christian's hedge, and take courage.

National City, Cal.

THE ETERNAL LAW OF GOD

T. GODFREY

"THEN said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 7, 8. God is a great king, and his kingdom ruleth over all. Ps. 103: 19; 47: 1, 2.

The law of God is the very foundation of his moral government. It is a rule of moral conduct, to be observed by his subjects. To violate these eternal principles brings upon the violator condemnation and death, as we see in the case of Adam. Adam disobeyed God, and thus brought sin and death upon himself and all his posterity. The apostle Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. "Sin is the transgression of the law." 1 John 3: 4.

It was the transgression of the law of God that brought Jesus to this world and nailed him to the cross, not for his sins, for he was without sin, but for the sins of the world. One sinner cannot atone for another sinner, because he himself is under condemnation, and must suffer the penalty of his own sins, which is eternal death.

The law of God is the expressed will of God. "The law is holy, and just, and good." Rom. 7: 12. Therefore God willed that we should be holy, just, and good. "According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love."

"Love is the fulfilling of the law." "The fulfilling of the law" means the doing of the law. "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22: 14. It means fulfilling the requirements of God. The two great commandments are these: "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. On these two commandments hang all the law and the prophets." Matt. 22: 36-40. Thus we see that upon these two requirements rests our eternal salvation. "God is love." From him emanates all love. He is the source, or fountain, of love.

A sinner is a transgressor of the law of God, and is under condemnation—under sentence of death. Therefore he has no saving power. The Saviour of sinners must himself be free from sin, and must take the place of the sinner; must pay the penalty for the violation of the law; must die in the sinner's stead. This principle is born of love. "Greater love hath no man than this, that a man lay down his life for his friends." This

love emanates from the throne of God, and is the basic principle of that throne.

The keeping of these principles is "the whole duty of man." This is "the conclusion of the whole matter." Eccl. 12: 13. The law, like its author, is eternal and unchangeable in its nature.

The Saviour of a lost world, the Vindicator of the law of God, must be a partaker of the nature of God. Therefore Christ was God manifest in human flesh. The apostle says: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3: 16. See also 2 Cor. 5: 19.

Therefore, faith in Christ, and obedience through his power to his eternal and unchangeable law, will guarantee to the faithful eternal life and a part in the kingdom of Christ in the earth made new.

Olympia, Wash.

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"WHAT DOES THOU HERE, ELIJAH?"

T. E. BOWEN

THE prophet Elijah, after his long, toilsome journey from Jezreel to Mt. Horeb, was asked by the Lord, "What doest thou here?" This was a question full of meaning. It was a personal question, for it ended with the prophet's name, "What doest thou here, Elijah?" Elijah's explanation was not sufficient. The God who was with him on Mt. Carmel; who had wrought by him a glorious victory for Israel in making known once more to his rebellious people the true God as fire descended from heaven and consumed not only the sacrifice, but the very stones of the altar as well; who had caused four hundred false prophets to be slain; who, in answer to his servant's prayers, had restored the rain; who had guided the prophet as he fearlessly ran before Ahab's chariot to the very gate of the throne city where dwelt the wicked queen who had caused her husband to hunt through every nation in seeking the prophet's life,—yea, the God who had directed his faithful servant through all these experiences, now asks in substance, "Who sent you here, Elijah? Why are you here in this out-of-the-way place?"

The real situation was that Elijah's faith in the protection of Heaven had failed. The word whispered in his ear as he lay nearly exhausted without the gate of Jezreel, that Jezebel purposed to slay him, was what had sent him to Horeb. But was that the word of the Lord?—Ah! no. And so the question, "What doest thou here, Elijah?" really meant that on this journey he had not been directed by the Lord.

Yet Elijah was translated. He represents a people who likewise shall enter heaven without tasting death, and the lesson comes on down to us with force. We have the same God to protect and guide us. The same foe likewise is alert and watching for his opportunity to press home his subtle temptations in hours of discouragement.

Elijah fled at a point where God was about to accomplish a still further signal victory for Israel by vindicating before all that it was at his command that the rebellious and wicked priests of Baal had been destroyed.

"Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm. The Lord would have given him another signal victory by sending his judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation."—*"Captivity and Restoration,"* p. 160.

We are living in a time of great apostasy from God. Ahabs and Jezebels abound. The law of God is almost universally disregarded, as in the days of apostate Israel; but not all have bowed the knee in false worship. This is a time when strong faith and confidence in God are needed by the people of God. The law of Jehovah must be vindicated, the warning against apostasy sounded out in a clear manner.

From the failure of Elijah we must draw our lesson of holding on when in the crisis everything seems against us. God still lives and reigns. With him, nations are but as a drop in the bucket. He that surrounded Elisha with heavenly chariots will see to it that his children are protected, if they stand loyally for him and the honor of his name, even at the peril of their own lives.

"Christ will never abandon those for whom he has died. We may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. . . . He who is the King, the Lord of hosts, sitteth between the cherubim; and amidst the strife and tumult of nations, he guards his children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of his enemies, his people will be safe in his hands."—*Id.*, p. 176.

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"WHAT I have experienced from God induces me to believe him for what I desire, and his love and mercy in the past incline me to recline on him for the future."



THE WORLD-WIDE FIELD



SOUTH HONDURAS

HENRY F. BROWN

ABOUT eleven months have passed since we landed in Honduras, and the time has seemed short indeed. During this time we have been trying to hold up the banner of truth as best we could. At times it has been hard to pioneer the way in a country where the people are either indifferent to all religion or else fanatically Catholic. It is certainly encouraging to see that we are making headway slowly, not only here in the capital, but also in the outlying towns. From all sides come reports that people are interested in the truth.

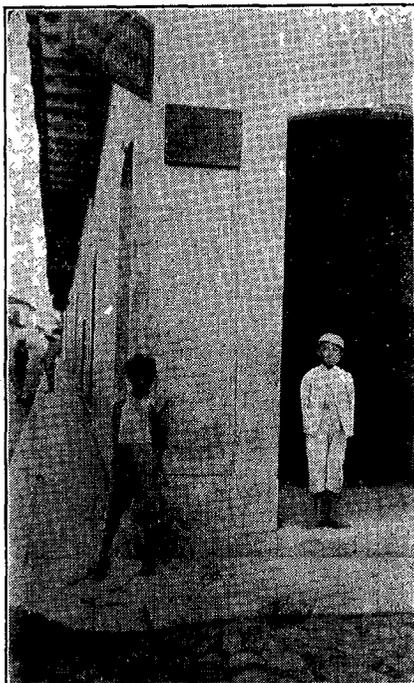
During the first nine months I traveled on muleback about fifteen hundred miles, visiting the churches and interested persons. I have just returned from a three-hundred-mile trip, visiting two companies on the northern border of this field. These companies were raised up by a worker from the northern mission, but as they live in territory belonging to this mission field, it is our work to care for them. One company numbers five. The second company, numbering six, were baptized at this time. Others are waiting in each place for baptism at such time as I can make them another visit, which I hope to do within a few months. It takes four days to reach the place, and food is very scarce. The poor quality of the food, and the scarcity of good water, made me ill, and had I not promptly received aid, the result might have been disastrous to me.

At these places the people were quite savage against the Bible worker who tried to bring them the truth. He was intimidated and arrested, and carried a hundred miles to court; but was released. I held a meeting on the plaza, and the brethren who had suffered persecution felt that more liberty and better times were in store for them. Several others are interested in the truth in both places.

The school at Seguatepeque is prospering. Brother and Sister H. E. Loftin have felt that the state of Sister Loftin's health demanded their return to the States. They have been here several years, faithfully standing by the school through famine and misunderstanding. Brother and Sister Karl Snow are in poor health, and should have a change, but they feel that the school is before all things else in their lives. We are hoping to receive reinforcements soon, so that they may have rest and medical attention. We need the school as

a training center for the fields here. There are several young men of promise who would, with some help in one of our schools, make excellent workers. The towns are so scattered and the conditions such that a foreign worker cannot maintain health for an indefinite period in them. The natives can do more in less time toward creating an interest than can a foreigner.

Several months ago a man here in the capital was very much interested in the truth, but he left to work on the cart road toward the south coast. He has since sent for almost



The Tegucigalpa Meeting Hall

all of our books, and has sold several Bibles, and reports interest in the towns he has visited and worked. He has not yet begun to keep the Sabbath, but a letter written me last week stated that he had asked for his liberty, so that he could live the truth and be a colporteur. His brother is to be baptized this week, and will begin canvassing at once. The wife of the former is to be baptized also.

Our two colporteurs are at present working in Nicaragua, which is a portion of this field. They have been doing very well, and a few are keeping the Sabbath there as the result of their work. That portion of Nicaragua is so separated from this field that it can be better served by a separate mission. The Sabbath keepers there cannot well be cared for from here.

Our literature work has met with

considerable success. We are scattering one hundred of our magazines each month, besides having sold three or four hundred of "The World's Crisis" and "Armageddon." A promising young man has just begun to canvass for "The World's Crisis." I believe he will do well. The two regular colporteurs have sold almost five thousand dollars' worth of "Practical Guide" in Honduras and Nicaragua. One man told me the other day that he would not take a hundred dollars for his copy, if he could not replace the book. A young man who is very much interested in the truth has asked for more literature. We are scattering Chinese magazines also, as there are many of that nationality here. They are glad to buy the magazines.

Elder Isaac Baker, from the northern mission, assisted us in our first church organization. We have now about twenty-six baptized members in our field, with a similar number as candidates. Only one of these has come from the other missions. She is an elderly lady, who was the first to accept Protestantism in this city. She heard of us, and sought opportunity for study, and has accepted the truth as fast as each point presented has been made clear to her.

At the present moment things are more encouraging in South Honduras than they have been since we came. We are praying that we may do our part of the world work. Our meetings in the capital have been fairly well attended. The radioticon aids us greatly in explaining the truth and getting the attention of the people.

Our courage was never better than now, and we are determined to do our utmost in winning souls for our Master. We are thankful that we have a part in the closing work, and want to be used to the utmost in finishing the work.

Tegucigalpa, Honduras.

BARBADOS, WEST INDIES

CHARLES CAVE, M. D.

THE first organized tent effort in Bridgetown, Barbados, began Sunday night, April 1, 1917, and continued seven weeks. The meetings were conducted by Elder M. B. Butterfield, who, before coming to Barbados, had been engaged in similar evangelistic work in Port of Spain, San Fernando, Trinidad; and Georgetown, British Guiana.

We felt the importance of the undertaking, and tried to make thorough preparation for it. Brother Samuel Ash, field missionary secretary for this division of the conference, had been sent from Trinidad to plan this effort, and he gave himself most heartily to the work. Preparatory to pitching the tent, the members of the church were organized for active service. The city was districted and each member was as-

signed a particular section in which to labor. Suitable music was selected, and instruction given relative to what is required of church members when a tent meeting is in progress.

The selection of a proper spot for pitching the tent was at first attended with some difficulty; but after careful searching, a good site was secured. Weather conditions were all that could have been desired, and from the very beginning the attendance was so large that the tent proved to be altogether too small. By placing an extra number of seats around the tent, we were able to accommodate, at the most, about six hundred persons; yet at times there were as many standing as sitting. Especially was this so on Sunday evenings, when one could well imagine that he was looking on a veritable sea of human beings. Had the tent been twice as large, it would have accommodated only the average attendance.

The meetings were vigorously advertised. Between six and seven thousand illustrated handbills announcing the subjects for a week in advance were distributed early every Sunday morning by the members of the church, each going over the territory assigned him. The interest awakened by this means testifies to the value of judicious advertising in connection with public efforts.

An encouraging feature was the appreciable number of the better class who attended the lectures. A quiet atmosphere pervaded the meetings, and it was remarked that the attitude of the rougher element was singularly respectful as compared with their behavior toward others who had conducted meetings on the same spot.

Throughout the services the people manifested a lively interest; and even the presentation of such subjects as were calculated to excite prejudice or awaken controversy did not cause any marked reduction in attendance. Many sent in their names requesting to be visited at their homes, or to be supplied with literature, of which about twenty thousand pages were distributed.

Following the instruction given by the Spirit of prophecy, the medical work was represented. One evening in each week was devoted to a discussion of the principles of health and temperance. As far as conditions allowed, this subject was made as practical as possible. The evenings given to answering questions on matters of health, proved to be interesting and instructive.

The total collection taken during the seven weeks amounted to \$140. Needless to say that, despite the cost of the upkeep of the tent and of the weekly advertising, the campaign closed without debt.

We are yet to see the full results of the meetings. At present there are fifty or more who have been enrolled for baptism; and there are many who,

though not fully decided, continue to show a deep interest in the message.

Among the baptismal candidates are to be found some very earnest people, who promise to be of value to the cause. There are scores of persons who have been interested in the message delivered at the tent, but who have not the courage to face the grim specter which confronts them in the way of earning a livelihood. These persons need our prayers and sympathy; for a large percentage of our brethren living under more favorable conditions in other countries have not the slightest conception of the state of absolute poverty to which the average individual in these islands commits himself when he accepts the Sabbath. And the present world's crisis has made the way much more difficult. But we are glad to see some who, in spite of every obstacle, are accepting the message; and the outlook justifies our expectation that many more will be gathered out to triumph when the work is finished.

Barbados Sanitarium.



AN APPEAL FOR THE INDIANS

W. G. KNEELAND

THE Sabbath school offerings of September 29 are to be given to the West Indian Union field. We appeal to you in behalf of the needy people who are within easy reach of the United States,—the people in the republics of Central America and of northern South America. While these countries have copied the form of government of their big neighbor on the north, they still have much to learn before they can enter into the full enjoyment of civil and religious liberty. These lands, bound for centuries by superstition and bigotry, have for a long time been passed by in our eager efforts to enter open doors in far-away countries. These neglected people have sometimes been aptly described as "the Samaritan at the door of Protestant America."

This lack of attention does not seem to be due to the attitude of the Indians toward the first heralds of the cross. The simple "children of the forest" welcomed the scheming, gold-hunting adventurers of the fifteenth and sixteenth centuries, who came, under the banner of Christ, to conquer their country. Too late they realized the terrible deception. Instead of obtaining the bread of life for their hungry souls, they received the husks of tradition mixed with greed and hypocrisy. The ruins of substantial buildings and irrigating canals, and other relics indicate that the former inhabitants of these countries were once an intellectual and progressive people. The remnants of these sturdy tribes who fled to the mountains to escape their conquerors, still retain qualities that would make them a noble people under favorable surroundings.

In the eastern corner of Honduras and along the northeast boundary of Nicaragua are about ten thousand Indians of the Mosquito tribe. Near Lake Nicaragua, in Costa Rica, are the Guataso Indians. These number only a few thousand. Away in the mountains, partly in Costa Rica and partly in Panama, are a few thousand more. They are ignorant, simple folk of the forest. Their religion is one of fear of the forces of nature, and fear of the medicine man, who is supposed to baffle nature. They live in comparative squalor, and have revolting orgies when *mishla* is drunk. This is made from the cassava root, first chewed by women, then stored up until it ferments, and afterward mixed with liquid and drunk.

Colombia has a very considerable semisavage Indian population. Some of these Indians are poor scattered cattlemen and small farmers. Others inhabit the forest region. The fever forests of dripping rains on the Peruvian border, hold all kinds of tribes, from the primitive savage to the half-dressed, half-civilized native.

For convenience in their ministry to the Colombians, the Roman Catholic priests are massed in all the large centers, but the small towns and villages are greatly neglected. Probably one fourth of the people are without religious care. Along the Sine River, one frequently meets people who do not even know the name of Christ, and who live but little above the plane of animals.

The eastern coast of Nicaragua was formerly governed by the Mosquito Indians under an English protectorate, but it now forms one of the states of the republic. The history and language of this tribe show that it is composed of a strange mixture of the Indian, English, Spanish, and African races.

At the present time there are about one hundred Sabbath-keepers in eastern Nicaragua. We have church buildings at Pearl Lagoon, on Corn Island, and at Yula on the Wawa River. The Yula church has a membership of twenty-six, one half of whom are aboriginal Indians. At another village about ten miles distant, where they have never had the opportunities afforded by a day school, one of the mission boys is conducting a Sabbath school with the aid of the Sabbath School Picture Roll. The Indians are sawing lumber and making preparations to support a regular day school. Teachers and nurses ought to be sent here to help these people. It is very seldom that any medical aid can be secured in these districts.

When we contrast the needs of these people with our opportunities, their poverty with our abundance, it will require no argument to prove that we should share our bounties with them.

Cristobal, Canal Zone, Panama.



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

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

THE HOUSE OF TOO MUCH TROUBLE

IN the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy:
But 'twas always too much bother,
Too much dirt, and too much noise;
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
And forgot and laughed out loudly,
Or he failed to close the door.
In a House of Too Much Trouble,
Things must be precise and trim;
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet.
In the House of Too Much Trouble
It is trim and quiet yet.

Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble,
He is silent and at rest,—
In the House of Too Much Trouble,—
With a lily on his breast.

—Albert Bigelow Paine.

TEACHING CHILDREN TO LIE¹

MRS. A. N. LOPER

God chose Abraham to be the head of the household of Israel, because, he said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Those parents who command their children and their households today, may expect their children to "keep the way of the Lord, to do justice and judgment."

God placed Abraham in the country, as the very best place for him to accomplish his life work, and Abraham made a grand success of it. His life was the personification of truth; and in him, we are told, all the families of the earth shall be blessed.

As the first work of Abraham's life was the saving of his household, so the first work of every Christian parent today should be the saving of his own family. Abraham believed that it is not possible for parents to shirk their God-given responsibilities, and

¹ A paper read at the parents' meeting held on the Fresno, Cal., camp ground, May 30, 1917.

at the same time fulfil their mission in life. He saw in his children the germ of great possibilities, but he believed that he himself had a very important part to act in their development.

Abraham taught his children to love truth by setting an example of truth before them. Parental example is much more far-reaching in its influence than many suppose. The boy who knows that his father's everyday life is not in harmony with his life at church, is in a fair way to cultivate a hypocritical, deceptive disposition. The mother who, tells her callers she is so glad to see them, and then after they are gone tells her children that she wishes they had stayed away, is surely setting an example of insincerity.

Jesus says, "I am . . . the truth." Every true follower of Jesus lives a life of truth; and parents who would see their children imitate the great Pattern, must be living monuments of truth in their everyday lives.

Wrong Training

Train up a child in the way he should *not* go, and when he is old, it may be impossible to win him to the truth. Very many children are taking lessons daily in deception in their own homes, with their parents as teachers; and it is little wonder that many of them are becoming proficient in the art — learning to deceive their parents in return. Many mothers scarcely permit a day to go by without telling their children that which is not true, though seemingly quite unconscious of the fact. The habit may be cultivated something like this:

"Freddie, get up this minute! Breakfast is almost ready."

"Yes, mother." But Freddie remains undisturbed. Presently there is another echo:

"Freddie, do you hear me? I'm not going to call you again."

"Yes, mother." But neither his mother's command nor his answers signify anything in the way of movement. In spite of her threat not to call him again, she presently exclaims:

"Freddie, I'll be there with a stick pretty soon, and I'll show you whether you'll get up or not."

Freddie begins to feel rather uncomfortable, remembering that his mother sometimes really means what she says, and fearing that this may

be one of those times. As he hears her coming up stairs with thunder in her feet and lightning in her voice, Freddie gets out of bed, and hastily begins the process of dressing. Then comes this reprimand:

"Freddie, why don't you mind mother? I don't know what I shall ever do with you!"—and Freddie does not know, either.

"Why on earth aren't you ready for breakfast?" As she keeps on scolding, her temper gets the better of her. Instead of keeping calm and having a quiet little morning prayer meeting all by themselves, with Jesus and the angels to help them, instead of keeping the Morning Watch, his mother keeps the morning switch. And as it is applied, Freddie wails loudly, and the whole house is in an uproar. If Freddie is compelled to sit at the breakfast table, he is in no condition to relish or properly digest his food. But his mother wears an expression of consciousness of duty done, and lays away her unconsecrated rod for the next struggle.

The after-breakfast scene may be something like this:

"Freddie, you must sweep off the back porch for mother."

"I won't do it," replies Freddie.

And mother again begins the rod process, and again Freddie begins to wail. His mother finally sweeps the porch herself, and ejaculates:

"You are a naughty boy, and the bad man will get you."

Freddie has heard this same threat many times before; and as he never yet has seen the "bad man," he has small fear of ever forming his acquaintance.

After lunch Freddie anxiously inquires:

"Where are you going, mother?"

"I am not going any place. I am right here."

"What do you have your wrap on for?"

"O because — it's cold. Now be a good boy, and run away and play."

Seeing Freddie safely in a neighbor's back yard, his mother stealthily steals out of the house, and goes down town. As a result, Freddie soon learns to sneak down town without telling his mother.

Children are imitators. If parents deceive their children, their children will deceive them in return. There is a very close connection between acting a lie and telling a lie. The lengthened criminal list of today attests the gross neglect on the part of parents to teach their children that which it is the right of the children to be taught.

Parents Should Personify the Truth

Recently during a lecture a little child was restless, and was told to keep still, or the man who was talking would come and get him. The mother who keeps her children in sight by telling them that if they go out of the yard the bears will eat them, will find later on that her children have

learned better, and that along with this knowledge has come distrust of mother's word,—a distrust which may be fatal in its result.

Parents should be the personification of truth to their children. If a child has sincere confidence in his mother, if she never has deceived him, never has told him anything but the truth, he will believe her implicitly when she sits quietly with him at the twilight hour, and rehearses to him the blessed story of the cross.

But the mother who is always saying, but does not mean what she says, becomes to her child as unreliable as a fairy tale. He learns to disbelieve her, and to disbelieve the great truths of inspiration which she professes to love.

Promise and Performance

Never make a promise that you do not perform. When I was a little girl, a woman promised me a large doll. Such a present was a rare thing in those days, and I had many happy anticipations of my promised treasure. She never fulfilled her promise, and I still well remember my keen disappointment.

If we want our children to learn to speak the truth in love, and to grow up into Christ in all things, let us never make a promise that we do not fulfil, never make a request that we do not mean to have obeyed—never tell them anything but the exact truth. John has beautifully said: "I have no greater joy than to hear that my children walk in truth."

The great principle of truth which is implanted in the heart garden, can be nourished and cultivated only by the divine process of line upon line, precept upon precept, here a little and there a little.

Teaching children to lie is one of the easiest things in the world. A primary lesson is found in telling some one in the presence of a disobedient child, how shrewdly he evaded your command, and then adding, in self-defense, "I could not punish him. He was so cute about it, I just had to laugh."

The result of this kind of training crops out in the schoolroom. A child takes playthings to school which he knows his teacher does not allow displayed there, and shrewdly hides them in his desk, awaiting an opportunity to bring them to light. Thousands of boys hide cigarettes, and smoke them on the sly, because they are not rightly taught in the home never to deceive.

Children Are Reflectors

It is a great thing to stand in the place of God to our children—to reflect the image of Him who said, "I am . . . the truth." The parent reflects upon his child every bit of the Christ spirit which he possesses. If he does not possess very much, he does not reflect very much. Every school-teacher of experience knows that the child who gives trouble at

school is the child who does not give cheerful, willing obedience in the home. Our children, when out from under our care, reflect our image upon others. They tell others what we really are. The child who is deceptive in his school work, is not frank and open with his parents. The child who accuses his schoolmates wrongfully, is a faultfinder in his home. What a burden would be lifted from the shoulders of school-teachers if children were trained to bear cheerfully the little ills of life; if they were taught to suffer wrong willingly rather than do wrong; to obey—and obey sweetly—the commands of the teacher, rather than to rebel or render compulsory obedience.

The life founded on truth never knowingly prevaricates. There is something wrong with the method of the mother who helplessly says, "I have whipped Johnnie and whipped Johnnie for telling wrong stories, and it does not seem to do him a bit of good!"

The rod of *in*correction is a branch broken from the tree of the knowledge of good and evil. It is wielded by the parent who lacks in that wisdom which makes one wise as a serpent and harmless as a dove. Unwise punishment strengthens the deceptive nature of a child. Many a child cultivates the habit of being sly and deceitful, because he is afraid of being punished. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The wise parent prefers to leave dormant in his child the natural seeds of sin, and to cultivate only those seeds which are of heavenly planting, and will live through the eternal ages. Any punishment which does not tend to strengthen beautiful traits of character, simply aids sinful traits to develop and come to light.

Influences for Evil

There are two things which I have not yet touched upon that are most powerful in teaching children to lie. I refer to attendance at the moving picture show, and the reading of literary trash, including the supposedly "comic" Sunday Supplement. It is possible for a moving picture show to occupy a highly educational and instructive plane, but such an entertainment is very rare. A principal of a grammar school stated that he had attended a number of moving picture shows, in order to acquaint himself with the kind of education his school children were receiving there. And almost without exception they had depicted crime in some form.

It is not safe to permit our children to attend the moving picture show as it is commonly conducted. It is not safe for us who are older to attend it. If we have been guilty of

attending immoral shows of any kind, let us stop, and stop now. Let us also weed out from the home garden everything which savors of harmful literature. There are our good Reading Course books, and many other choice printed productions which our children should have, and thus form a taste for that which is really worth while.

Isn't it about time that we cease to be so rushed with the cares of this life and the deceitfulness of riches that we have not time to devote to the most important work that could possibly claim our attention—the training of our children for Jesus' coming? Is it not about time that we should begin to instruct our children when we lie down and when we rise up, when we sit in the house and when we walk by the way? Isn't it about time for us to pay more attention to family prayer, to getting better acquainted with God as families and as individuals? Isn't it about time for us as parents to become so familiar with God that we can take the erring child into his presence, and together commune with him? God will direct the parents who keep in touch with him. He will show just what kind of lessons are needed and just when to give them.

The promise of Isaiah 49:25 is very precious at this time: "I will contend with him that contendeth with thee, and I will save thy children." This promise belongs to us. May we take it, appreciate it; and at the final gathering of Israel may we as parents be able to say to our blessed Redeemer, "Behold, I and the children whom the Lord hath given me!"



DRYING GARDEN PRODUCTS

WHERE there is a great deal of drying to be done, a small frame made like a curtain stretcher or a quilting frame, may be used. Stretch cheesecloth on a frame, and then cover the vegetables or fruits. This method saves time.

Vegetables

Dried Lima Beans or White Beans.—The beans are left on the vines until fully matured; then they are shelled, spread on a board or a platter, covered with netting, and set in the sun, the same as string beans. Put in bags and hang in a dry, cool place.

Dried Corn.—Young sugar corn is used. One must have a sharp, thin knife, and carefully cut the corn, trying not to cut the kernels in halves. Spread on platters, and dry in a moderate oven, turning quite often. The corn will look quite dark; but after it is soaked and cooked, it is light in color and is most delicious.

Dried String Beans.—String the young and tender beans, and cut the long way across the bean. Spread very thinly on platters or on a board; cover with netting, and set in the hot sun, turning the beans quite often; or

put them into a very moderate oven. If dried in the sun, bring the beans indoors as soon as the sun goes down; the next day return them to the sun and air. When thoroughly dry, put the beans into clean sugar bags or flour bags, and hang them in a dry place.

To use the dried beans during the winter, to each pint add two quarts of cold water, and let them stand overnight; the next day put on to boil in the same water they were soaked in. Boil for thirty-five or forty minutes, the time depending on the age and kind of bean dried.

Sun-Dried Mint.—Carefully remove the leaves from the stems, and place them on soft brown paper or on a board in the hot sun. To retain the color and flavor, mint must be dried on a hot, dry day. When thoroughly dry, rub the leaves to a powder, sift, and put up in dry, air-tight bottles. Mint readily absorbs moisture; therefore keep the dried leaves in a dry place.

Fruits

Rules which apply to such fruits as cherries, plums, peaches, apples, pears, apricots, and quinces, are as follows:

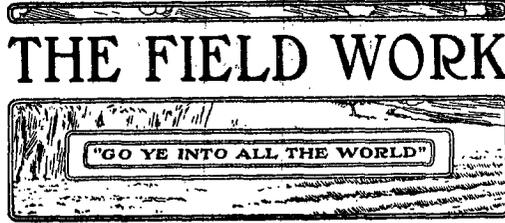
All fruit must be perfect and ripe. Cherries should be stoned before drying. Plums are wiped clean and stoned. Firm, ripe peaches are better if dried with the skins on. They must be brushed with a small vegetable brush or wiped with coarse towels, cut into halves, and the stones removed. Apricots are prepared the same as peaches. Apples, pears, and quinces are pared and cut into quarters or eighths, depending on the size of the fruit.

All fruits are dried in the same way: Spread them in a single layer on a board; have small posts at each corner of the board; cover it with a piece of mosquito netting, and set the board in the hot sun. When the sun is down, bring the fruit indoors. Next morning turn the fruit over, and place again in the hot sun. If there should be rain or damp weather, the drying will have to be finished in a very moderate oven. If dried in the oven, care must be taken not to scorch the fruit.

The fruit must be perfectly dry before putting it into flour bags or sugar bags. When filled, tie the bags, and hang them in a cool, dry place.

All fruits can be dried in the oven when there is a slow fire. The writer's personal experience has been that sun-dried fruits are best. They are darker than oven-dried fruits, because it takes longer to dry them in the sun; the longer it takes to dry, the darker they get. For sun drying about three hot, sunny days will be required, and the fruit must be turned quite often.—*The Ladies' Home Journal.*

CONCENTRATION is the secret of strength.—*Emerson.*



MEETINGS IN THE SOUTHWESTERN UNION CONFERENCE

SABBATH, July 7, I spent at Keene, Tex., where I addressed the church at the forenoon service. In the afternoon I spoke to the Cleburn church. The summer school for teachers, with an enrollment of sixty-one, was about to close its session.

A missionary meeting was held the evening after the Sabbath, and was attended by more than one hundred of the members of the church. An hour and a half was spent in relating the experiences of the week, during which time more than one thousand copies of our small books had been sold. In the month of June nearly five thousand books had been sold by the members of this church. In a town where every one, even the postmaster, the storekeeper, the druggist, the barber, and the blacksmith are Adventists, it was a puzzle to me where and to whom these books had been sold, until I learned that more than a dozen automobiles had been lined up in this campaign, carrying loads of workers to the adjoining towns within a radius of fifty miles or more.

Everything about this Adventist center was suggestive to me of the fact that the Southwestern Junior College, with its enrollment of one hundred and seventy-nine students above the eighth grade, and a total enrollment of nearly three hundred for the past school year, is a mighty agency in the promotion of the home and foreign missionary spirit. The school has its own power plant, which supplies the institution with electric light, and pumps water for the whole village. The industries are in a thriving condition, last year the broom shop alone earning more than three thousand dollars above all operating expenses, while furnishing work for nearly a score of boys, many of whom could not otherwise have been in the school. The printing plant, heretofore owned and operated by the Southwestern Union Conference, has now been turned over to the school, and will be operated as one of its regular industries. The school has been relieved of more than \$19,000 of its indebtedness the past year, and has the assurance that its debts will be entirely canceled the present year.

With its present strong faculty, and with its debts all paid and a few thousand dollars' worth of contemplated improvements made, there will be no better place in this denomination to which parents can send their boys and girls to get a Christian education.

At nine o'clock Sunday evening I joined Elder J. W. Christian at Cleburn, and we reached San Antonio Monday evening in time for the opening service of the camp meeting for the South Texas Conference. As I had never seen growing cotton, the immense fields of cotton through which we passed were very interesting to me.

The camp was in the outskirts of the city, in a shady park. We received a warm reception, both from the weather and from the kindly Christian brethren and sisters assembled for the meeting, about one hundred and fifty being in attendance. All the Union and local conference laborers and Prof. C. L. Benson and the writer were present and took part in the services. At the evening meetings there was a fair attendance from the outside.

The preaching was of a searching, practical nature. Several studies were given concerning the earlier experiences connected with the rise and development of the third angel's message. At the evening services the fundamentals of the message were presented. The conference having adopted the two-year term, no business meetings were held, but

the evidences of growth and prosperity in all departments of conference work were presented in a strong and interesting way.

On Friday afternoon there was a sale of books, along the lines suggested in Volume IX of the Testimonies. The usual reduction, in price was made, but the regular retail value of the books sold amounted to about \$4,000. More than "armfuls" of books were taken by many of the brethren and sisters, to be distributed among their friends and neighbors.

At the Sabbath forenoon service, following an earnest discourse and a touching appeal by Professor Benson, almost the entire congregation responded by pressing forward as closely as possible to the platform, in a renewal of consecration for service in the finishing of the work.

The service in the afternoon was a wonderful meeting, in some respects unlike any the writer had ever witnessed. Elder Christian presented the message, "Sell that ye have, and give alms." The Holy Spirit witnessed to the message borne. After a brief season of prayer, there was a social meeting lasting more than an hour, in which without anything having been said to urge any one to give, one after another arose and in an earnest, quiet manner and with subdued voice, stated his personal conviction of what he ought to do. Most of those who spoke, not only said how much they would give to missions, but added that if they were prospered along certain lines they would give more. The amount definitely promised, most of which was paid in cash, was \$1,844; this, with the Sabbath school offering of the morning added, \$60, made a total of \$1,904. Further pledges, conditional on the sale of property, were made, amounting to \$2,300.

Sunday afternoon, in a beautiful clear stream of water running through the park, between the large tent and the family tents, twenty-three persons who had given their hearts and lives to the service of the Master, followed him in the sacred ordinance of baptism.

This camp meeting was one of the rare occasions when through urgent request of the people, arrangements were made to continue the meeting one full day after the appointed time of closing. This blessed occasion will long be remembered by many as a bright spot in their experience.

A. T. ROBINSON.

MONTANA AND NORTH DAKOTA CAMP MEETING

AFTER a successful series of meetings in Wibaux, Mont., lasting three weeks, the Montana and North Dakota Conferences united their interests in a joint local camp meeting July 6-15. With the blessing of the Lord, this meeting proved a grand success in every respect.

For a local gathering the attendance was very good, there being twenty living-tents on the ground. There were also a number of rooms occupied by those from a distance. Several of the brethren living in the surrounding country motored in to most of the meetings.

Elder G. F. Watson, president of the Montana Conference, Elder S. E. Jackson, president of the North Dakota Conference, Elder S. A. Ruskjer, of the Northern Union Conference, and the writer carried the burden of the preaching. All the departments were duly represented.

While we all missed the usual General Conference help, it is a great pleasure to report the presence of the greatest of all helpers, even the Spirit of the living God. His pres-

once was apparent from the very start. Hearts were touched, victories were gained, and the general sentiment throughout the meeting was a desire for a closer walk with God, more power to finish this work, and the ability faithfully to discharge the duties devolving upon us.

Many Bibles, books, and much other literature were sold, the sales at the book counter amounting to \$400. It was indeed gratifying to see God's people carrying home with them such quantities of tracts and small books to be used in home missionary effort. When all the remnant people take hold of this branch of the work in earnest, the work will soon be finished.

On the last Sabbath and Sunday of the meeting, fifteen were baptized. Within a few days several others will go down into the watery grave and be buried, to express their faith in the One who was once dead, but now is alive forevermore, and ever liveth to make intercession for them. To him be all the praise for this successful meeting.

J. T. JACOBS.

NEW JERSEY CAMP MEETING

WHAT was considered by far one of the best camp meetings ever held in the New Jersey Conference, had its session at Trenton, N. J., June 28 to July 8.

No other camp meeting in this conference ever had so large an attendance. There were about five hundred of our people present. Everything indicated that the work in this field is progressing. The grounds were beautifully laid out. It was generally remarked that never had a camp meeting in this State been better arranged. With the new tents and orderly arrangement, the camp presented a very attractive appearance. There were one hundred family tents on the grounds, and forty or fifty rooms outside were occupied.

There was also a good attendance from the outside. The evening meetings especially were well attended. The Spirit of the Lord was present in great measure throughout all the meetings. In addition to the considerable number who during the year had been baptized in the home churches, thirty-three were baptized on the camp ground. The last Sabbath the Lord came especially near, and the revival that followed was such as to impress one with the conviction that we are in the days of the latter rain.

There has been an excellent growth in this conference, the figures showing that in the past five years the conference has nearly doubled in membership. Between the years 1911 and 1916 there has been more than two hundred per cent growth in both tithes and offerings. The Sabbath school membership in 1916 was 1,395; its offerings were \$5,200.

On the last Sunday of the meeting, a call was made for cash and pledges for the new building for the Washington Missionary College, and \$2,117 was given. The book sales on the camp ground amounted to \$3,468.64, which was more than three times as much as had ever been given before at a yearly gathering. The mission funds were also brought up to date. Everything indicates the favor and prospering hand of the Lord.

In addition to the regular Union Conference laborers, there were present Elders W. W. Prescott, C. S. Longacre, and Steen Rasmussen. B. G. WILKINSON.

CAMP MEETINGS IN THE PACIFIC UNION

Reno, Nev.

THE camp meeting at Reno, Nev., proved to be the best ever held in the Nevada Mission field. Elder G. W. Reaser and the writer had the privilege of attending and of sharing with the local workers in the burdens and blessings of this convocation of the people of the Lord.

Weather conditions and the location of the camp were ideal. We had many marked evidences that the Spirit of the Lord was

at work. Some who were not Sabbath keepers attended through almost the entire meeting, and were greatly impressed by the unparalleled conditions in the world, and seemed under deep conviction that they should consecrate their all to God.

Though the meeting was small, the Sabbath school offering was about \$125. The sale of books was good. Elder W. S. Holbrook is superintendent of the field, and with an excellent corps of workers is pushing the work forward in an aggressive manner.

Oakland, Cal.

The camp meeting of the California Conference was held in Beulah Park, Oakland, July 5-15. The location of the camp was very good, and the detailed arrangements were excellent, some being exceptional. These added to the comfort and success of the meeting. The number of those camped on the ground was much larger than usual, and the special working of the Holy Spirit was seen during the entire meeting. On the last Sabbath the attendance was very large, and nearly all present moved forward in full and complete surrender and consecration to God.

The meeting was blessed by the presence of some of our leading workers from the foreign fields. Elder A. G. Daniells was present during the greater part of the time, and his account of the progress of the work in the Gibraltars of heathenism mightily stirred all our hearts. Elder E. H. Gates and his wife were also present. All were glad to welcome these faithful missionaries. Brother and Sister Gates return for a period of rest after twenty-seven years of service in the regions beyond. All were interested in hearing Brother Gates recount the providences of God in establishing the work in the island world of the Pacific. Elder and Mrs. R. C. Porter, from the Asiatic Division, were also present. Brother Porter is hopeful that a period of rest will restore him to health, and enable him once more to enter active service in pushing forward the work to which he and his wife have given so many years of faithful toil.

Brother G. H. Clark arrived during the meeting, on his way to his home, after more than eight years of active, efficient, and faithful service in South Africa. The usual Union and local conference and institutional workers were present, and contributed their share toward making the meeting a spiritual success. Elder J. L. McElhany is president of this conference, and has the confidence and loyal support of all the people.

About five thousand dollars in cash and pledges was contributed for foreign missions during the meeting. Seventeen were baptized; others were referred to their home churches for this rite. God greatly blessed his people at this meeting, for which we praise his holy name.

Grand Junction, Colo.

In company with Elder A. G. Daniells I spent a short time at the annual camp meeting of the Inter-Mountain Conference, at Grand Junction, Colo. Here we found a very spiritual meeting in progress in a little park in the edge of town. Here, too, the earnest and faithful people of God were much encouraged as Brother Daniells told of the progress of our work in heathen lands. We regretted that the calling of the important committee meeting in Washington made it necessary for us to leave before the close. Others will doubtless write concerning the blessings of the meeting. Elder E. A. Curtis, who has been an active laborer in the message for forty years, is president of this conference, and with the other faithful workers in the field is pushing the work forward courageously in the face of peculiar difficulties. G. B. THOMPSON.

It is a good thing to be rich,
And a good thing to be strong,
But it is a better thing
To be beloved by many friends.

— Euripides.

Missionary Volunteer Department

M. D. KERN Secretary
MATILDA BRICKSON Assistant Secretary
MRS. I. H. EVANS Office Secretary
MEADE MACGUIRE }
C. L. BENSON } Field Secretaries
J. F. SIMON }

THE SENIOR BIBLE YEAR

ASSIGNMENT

- August 19. Jeremiah 30-32: Deliverance and return promised.
- August 20. Jeremiah 33-35: Promises and warnings.
- August 21. Jeremiah 36-38: Jeremiah's imprisonment; in a dungeon; released.
- August 22. Jeremiah 39-41: Jerusalem taken; Jeremiah liberated.
- August 23. Jeremiah 42-44: Warnings against Egypt.
- August 24. Jeremiah 45-48: Conquest of Egypt; destruction of Philistines.
- August 25. Jeremiah 49-50: Predictions against various nations.

THE MESSAGE OF JEREMIAH

THERE is no prophetic book concerning which it is more necessary that we have in mind the times and the man if we are to discover its permanent value and its living message. . . . The times were days of darkness and disaster. The man was Jehovah's spokesman.

Let us, then, remind ourselves of the times which in a sentence are described as days of darkness and disaster. Jeremiah exercised his prophetic ministry in Judah about a century after Isaiah had delivered his last message. The northern kingdom of Israel had passed away, and the whole attention is centered upon Judah. Two nations affected her at the time: on the south, Egypt; and on the east, Assyria. During the time that Jeremiah exercised his ministry, Judah was attempting either to play these off one against the other, or was hesitating as to which she should make an alliance with, in order to protect herself from the enmity of the other. A recognition of these facts will enable us to understand the reason of the terrible condition in which she found herself. Her vision of God was dimmed, if she had not lost it altogether. Her hope lay not in him, her one and only King, but in her ability either to stir up strife between these two nations, or to secure the aid of one against the other.

Her internal condition was equally terrible. Isaiah had delivered his great messages in Hezekiah's reign. Immediately succeeding Hezekiah, Manasseh came to the throne. Notwithstanding the fact that there was a place of repentance found for him, his reign was characterized by reaction from the influence of Hezekiah; he set up altars and idolatry even in the courts of the house of the Lord.

The nation sank lower and lower. The brief reign of Amon was a failure. Then followed the period of Josiah. When he had been upon the throne for twelve or thirteen years, Jeremiah commenced his ministry, which lasted at least forty-six years, being exercised through the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, and during the early part of the exile.

It is but to name these kings to be reminded of the darkness of the days. The national movement was downward, the people sinking ever lower. The reform under Josiah was entirely upon the surface of things so far as the people were concerned. There was no vital change wrought in their character. Jehoahaz reigned for thirteen months in the midst of evil of every description. Under Jehoiakim, evil became even more widespread, and deeper. Jehoiachin reigned briefly, and was deposed. Then came Zedekiah, a man meaning well, but preëminently weak, and the vassal of another nation. Never for one single moment during the forty or more years of his ministry did Jeremiah arrest the downward

this department during these times of war and trouble is a special manifestation of God's goodness and power. Take, for example, the good word which comes from Europe. It seemed at first that our publishing work in central Europe must go to pieces as a result of war conditions. The difficulties there have been very great. Out of one hundred and five employees at the central house, sixty were called to government service. Sisters have taken the places of the men both in the office and in the field.

Notwithstanding these changes and conditions, during the year 1916 more Seventh-day Adventist literature was sold in that region than during any previous year in the history of our work. Similar victories are being gained in nearly all countries of the world, as shown by the general reports issued by our publishing department.

In the Review and Herald Office

The work in the Review and Herald office thus far this year affords another interesting illustration of the power of this world-wide movement, the quickening of the pace, and

was necessary for some time to run all our presses twenty-four hours a day.

On the morning of July 8, orders for this book stood 33,000 copies ahead of the factory. Every possible effort was put forth to catch up with the orders, but one week later the orders were still 30,000 copies ahead of the factory. It was not until the third day of August that all orders were filled.

It is wonderful how the Lord is helping our people to sell this little book. From many conferences our people who have had no previous experience in salesmanship, are reporting sales of from twenty to one hundred copies per day.

Large Subscription Books

The sale of large subscription books this season is almost equally interesting. Realizing the importance of filling colporteurs' orders promptly, we had made more than usual plans for caring for this summer's business. But these plans were not broad enough, for on the morning of July 22 orders for our large subscription books were in hand for

Literature with a Mission

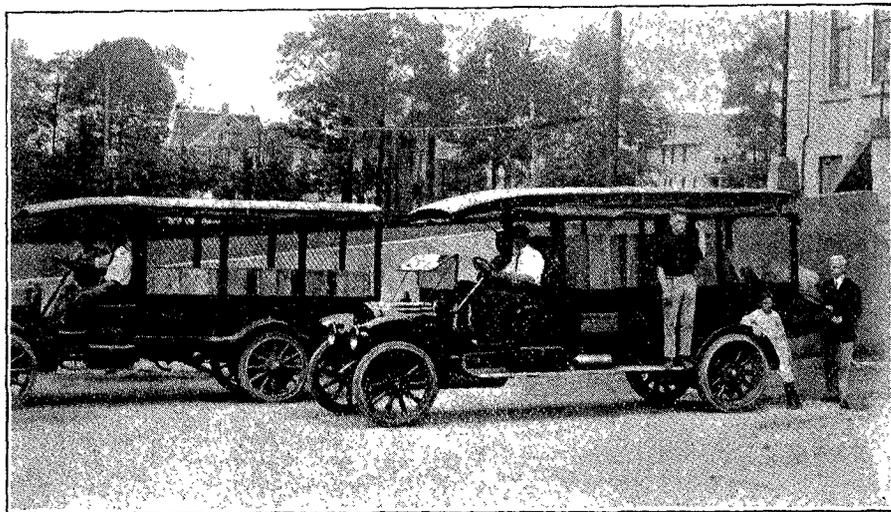
But where do all these books and tracts and papers go? What a journey and what experiences would we trace, if we could follow every copy on the trains and on the ships, to the hands of our colporteurs and church workers and ministers and isolated Sabbath keepers! What a work these tons of books must represent, when we remember the earnest individual effort and the prayers offered in connection with every one! Surely this work is the greatest thing in the world. There is nothing like it. Says the prophet:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52: 7.

The Lord is certainly fulfilling to this people the promises made to Joshua when he was about to enter upon the conquest of the land of Canaan, that ancient type of the inheritance soon to be given to God's people:

"Every place that the sole of your foot shall tread upon, that have I given unto you. . . . There shall not any man be able to stand before thee all the days of thy life: . . . I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous. . . . Turn not . . . to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 3-9.

E. R. PALMER.



Truck Loads of Books

the hastening on to the finishing of the work. The months of June and July of this year have been the most strenuous and interesting thus far in the history of our work. In June our sales showed a gain of \$25,000 over June of last year, and in July the gain was \$30,000, or forty-seven per cent above July a year ago.

Sale of "The World War"

All will be interested to know the progress in the sale of "The World War," for many are taking part in the good work. Here are the figures for the Review and Herald territory only,—we do not have the latest figures from the Pacific Press and the Southern Publishing Association: During the four months since this book was published, we have printed 261,000 copies, and the sales to August 1 reached 225,000 copies. The highest previous record ever made by one of our publishing houses on one book for a full year was on "The World's Crisis" during 1915, when 142,500 copies were sold in the Review and Herald territory.

Camp Meeting Sales

The sale of this book at our camp meetings has certainly been phenomenal. From one meeting we received orders for 12,000 books; from another for 17,000; and at several other meetings the average sales was from 5,000 to 10,000 copies each. We experienced great difficulty in supplying these books on time. In these war times it is difficult to secure supplies promptly for emergencies; and yet the Lord has greatly helped us in this matter, and has abundantly blessed our employees as they have worked overtime during these hot days, in an effort to supply the literature required. Our press-room has now been running double shift since the first of last October. In order to supply demands for "The World War," it

6,000 copies above the supply in the book department. The agents could not wait long for these books without serious loss. They must be supplied promptly. Announcement was made to the bindery force that they must do the "impossible." They had already learned that God helps his people to do "impossible" things. Once before in a crisis the bindery had responded to such a request, and had turned out 1,000 copies of "Bible Readings," cloth, per day for seven days, besides carrying on the regular lines of work. But this time, from July 22 to 25, a period of four days, the bindery turned out 5,752 copies of "Bible Readings," cloth. During that week all orders were filled, and no colporteur was disappointed.

Shipping Department

Freight shipments of books from this office during the past six months total 304,288 pounds, or 152 tons. This would make nearly nine carloads of books. The accompanying picture is a photograph of our two trucks loaded and standing near the freight entrance of the Review and Herald office. At the left is the old Wilcox truck, nearly worn out by carrying Seventh-day Adventist literature. Like a faithful old colporteur, it has given its best service to the book business. As represented, it is loaded with a ton and a half of books. At the right is our new White truck, loaded with two tons of books and mail sacks. The day this photograph was taken, these two trucks handled twenty-five tons of books and paper stock. Eighteen tons of paper were brought in from the Takoma Park railway station, and seven tons of books were taken to Washington, seven miles away. This day was a fair sample of many of the days during June and July, when every facility of the office was taxed to its utmost.

"OUR only hope is to enthrone the King of Peace in our hearts, and allow him to prepare us for his everlasting kingdom of peace, which will soon be set up, after the present nations of the world are destroyed."

IMPRESSIONS MADE BY "PRESENT TRUTH"

ONE of our church members, who has been doing systematic missionary work with *Present Truth* for some time, made the following statement, after renewing his order for 300 copies and giving some interesting experiences:

"One would scarcely imagine the interest *Present Truth* creates, the opportunity it affords in getting acquainted with the people, and the power it has in finding those who can be interested."

The following are copies of a few letters received in one mail by the publishers, and are samples of the many being received all the time:

"Having seen your little paper, entitled *Present Truth*, and thinking it a very good paper, I wish to have you send it to me for a year, and am herewith inclosing a small sum for the subscription. I wish you could send me some of the former copies, beginning with the first numbers for June this year, as there are some facts therein which I think are very good. The Bible truths are well presented, and this little paper is doing a good work for the enlightenment of many."

"By the kindness of some lady I have received two copies of your valuable paper, *Present Truth*. I have read them, and am surely delighted with their contents, and therefore send 25 cents so as to become a regular subscriber."

"A short time ago I saw one of your papers, the *Present Truth*. I looked it over carefully, and decided to subscribe for it. Inclosed find 25 cents. Please send me the paper for one year."

Report of Home Missionary Work of the General Conference for Quarter Ending Dec. 31, 1916

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Conversions
ATLANTIC UNION																				
E. New York	877	139	152	77	376	156	33	1453	9379	249	156	116	1918	384	255	94	26	1	\$ 34.27	4
Gr. New York	1665	132	356	157	2246	367	52	6125	3884	270	150	5339	4687	381½	214	152	70	1	99.49	9
Maine	611	123	208	81	203	61	127	6768	2087	186	1478	308	2329	169	110	132	2	1	62.66	3
Massachusetts	1803	334	765	244	10941	708	148	20329	25521	1447	391	1148	5194	1976	828	519	22	14	316.12	8
N. New England	559	56	265	76	429	211	46	752	5076	357	301	37	1524	314	220	144	41	1	48.67	1
S. New England	575	52	23	9	102	15	5	3080	1214	98	46	212	1624	72	26	18	12	1	60.82	1
W. New York	382	282	1821	327	1190	416	216	13401	8862	629	496	402	2837	1447	642	683	195	10	288.18	1
CENTRAL UNION																				
Colorado	2140	631	1650	940	2158	943	567	3352	11136	401	544	660	6880	2529	1456	930	220	1	109.15	31
Kansas	2648	833	679	325	1458	687	401	1320	17210	614	652	127	5851	1409	840	773	192	1	162.63	12
Missouri	1442	179	251	117	715	214	199	3883	4099	235	359	170	3748	9302	320	442	23	1	151.78	13
Nebraska	2230	708	676	388	1310	220	353	1322	27624	167	306	30	2345	1944½	1437	1464	151	1	558.50	30
Wyoming	620	17	99	40	52	21	17	351	7820	12	71	---	822	267	52	30	6	1	16.05	3
COLUMBIA UNION																				
Chesapeake	782	161	180	87	389	136	53	2442	10384	35	111	309	4983	310½	221	201	52	3	355.06	32
District of Columbia	1047	326	1561	130	984	234	77	1479	24188	26	111	103	4325	1490	967	129	163	1	140.80	1
E. Pennsylvania	1400	179	251	117	715	214	199	3883	4099	235	359	170	3748	9302	320	442	23	1	151.78	13
New Jersey	1107	204	355	192	1274	453	237	5624	21591	1125	640	663	4579	1209	320	121	71	1	106.07	13
Ohio	2360	882	894	343	2943	439	90	4154	20304	764	353	205	6391	2272	700	836	320	1	126.07	1
Virginia	617	33	15	9	150	12	10	52	116	49	5	---	24	52	21	52	---	---	10.05	---
W. Pennsylvania	816	10	606	329	1325	406	130	2222	13219	1338	502	67	4629	976	164	323	35	10	132.55	1
West Virginia	293	92	234	74	364	80	88	1001	4988	137	196	67	1170	644	139	96	12	1	---	2
EASTERN CANADIAN UNION																				
Maritime	262	40	31	18	310	70	2	125	377	516	23	---	3504	24	27	59	---	---	3.20	---
Ontario	669	60	271	108	912	609	84	2404	5556	432	164	---	6198	1026	256	110	70	---	17.58	1
Quebec	209	137	287	88	1960	166	34	556	2427	260	98	142	338	377	236	775	1965	---	93.63	---
Newfoundland	61	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
LAKE UNION																				
E. Michigan	1746	49	195	101	115	74	131	1187	2643	201	65	34	1313	613	113	144	45	17	63.53	2
Indiana	1700	148	273	142	623	152	45	1700	2184	317	198	52	1931	1160	652	104	105	27	28.63	1
N. Illinois	1746	318	987	302	4540	894	215	6464	31540	606	517	1395	11689	3456	2507	514	402	2	130.90	49
N. Michigan	1003	75	252	97	206	39	56	239	2541	49	168	1	350	1008	240	114	21	9	54.61	2
N. Wisconsin	751	22	264	76	416	833	62	939	6165	137	138	193	10129	776	270	103	13	3	26.46	---
S. Illinois	721	222	345	162	655	207	81	1515	6048	135	205	14	1188	441	404	448	206	---	47.71	---
S. Wisconsin	1974	398	358	156	1375	500	135	3936	7419	836	451	187	8322	1463	1235	469	655	8	52.60	8
W. Michigan	2553	637	746	289	3147	1031	205	2251	27699	630	591	154	39597	1978	1198	445	114	87	114.94	8
NORTHERN UNION																				
Iowa	2643	727	731	286	1436	507	344	18040	21756	1028	537	4910	16985	4271	1867	1861	262	5	140.47	17
Minnesota	2000	527	933	407	3738	1116	244	4955	23297	575	727	2118	17064	1673½	1209	457	137	1	590.91	12
North Dakota	1470	565	890	72	293	103	73	345	7310	133	72	2820	92	31	120	---	---	---	193.00	3
South Dakota	1140	223	1166	357	1055	243	234	600	19273	161	344	1463	7294	739	639	2419	728	11	124.34	---
SOUTH PACIFIC UNION																				
Montana	709	30	77	36	154	104	22	115	2079	195	80	4	544	144	35	48	6	---	---	---
S. Idaho	1029	98	35	17	130	26	8	391	369	49	40	83	246	202	70	36	64	---	28.24	1
S. Oregon	329	144	133	24	123	104	38	693	5122	200	83	4	3239	348	70	100	83	---	20.79	16
Upper Columbia	2397	78	141	103	338	279	53	300	2787	734	1866	31	327	320	132	66	105	25	25.00	---
W. Oregon	2230	243	343	144	751	300	313	1074	9343	155	233	82	9388	708	247	282	16	2	159.02	13
W. Washington	2267	139	266	68	776	197	93	1760	4954	357	258	164	1926	350	122	303	41	1	202.93	---
PACIFIC UNION																				
Arizona	508	6	---	---	10	9	1	50	---	---	---	---	10	---	---	4	---	---	---	2
California	1647	473	717	341	1691	524	228	2391	60993	231	3555	341	152581	2593	1937	594	49	---	42.50	5
Can. California	1748	204	436	145	843	141	239	1039	10273	146	286	442	2454	786	594	439	35	1	536.46	3
Inter-Mountain	750	56	193	34	737	263	35	130	2633	832	77	11	1005	512	86	17	15	---	30.12	5
N. California	1615	63	363	51	332	47	312	956	5141	88	237	5	2375	561	67	184	95	---	57.86	6
N. W. California	1351	796	783	218	1247	220	543	1011	11360	402	1061	1106	8059	1337	3510	757	60	15	535.16	10
S. E. California	1692	242	524	249	1277	379	290	3334	13373	749	525	---	4258	849	539	376	30	---	233.77	12
S. California	2293	269	694	251	2721	777	196	3303	33239	330	1414	1040	22079	2654	1345	1294	238	129	124.37	3
Nevada	252	23	1	---	12	4	---	---	85	---	5	---	---	---	---	---	---	---	.50	---
SOUTHEASTERN UNION																				
Cumberland	649	177	177	98	503	143	36	842	1787	66	133	11	1243	260	343	161	38	3	45.11	1
Florida	1103	463	917	456	1732	1351	160	2320	12055	270	505	136	4221	3405	665	1037	170	27	56.63	4
Georgia	648	105	494	236	2401	413	60	2741	2333	404	250	67	1991	2529	554	833	106	64	264.13	112
North Carolina	646	68	405	357	1312	503	128	941	2293	176	147	36	378	714½	305	538	171	---	40.55	15
South Carolina	442	162	317	136	1333	408	46	1038	2343	336	124	279	1932	531	1415	810	92	8	73.73	5
SOUTHERN UNION																				
Alabama	655	284	635	364	2407	1180	137	1695	6332	480	435	203	1200	3716	575	1235	299	4	96.58	3
Kentucky	718	251	290	167	940	763	38	5949	3242	350	190	133	2947	777	236	216	82	7	41.00	8
Louisiana	523	69	420	324	1073	385	19	1137	2125	248	204	---	451	902	327	323	104	3	15.90	7
Mississippi	391	15	69	47	35	98	---	154	500	3	13	---	206	26	59	43	---	---	.64	---
Tennessee River	393	260	314	241	827	179	36	3215	4257	105	130	21	3130	1834	507	195	86	---	71.74	5
SOUTHWESTERN UNION																				
Arkansas	366	226	262	155	620	18														

HOME MISSIONARY REPORT FOR FOURTH QUARTER OF 1916

THE report of the North American Division is excellent, all but two of the items showing a gain. There was a drop in the number of tracts lent and given away and in the signatures to the temperance pledge. Some of the gains were large,—29,727 more missionary visits, 81,830 more papers sold, 153,199 more papers mailed and given away, 8,472 more books circulated, 27,126 more hours of Christian help work, 18,153 more garments given away, 9,363 more letters written, 3,047 more letters received, 8,576 more Bible readings given, 1,489 more subscriptions taken for papers, 7,468 more tracts sold, 6,588 more meals provided, 3,813 more treatments given, and \$3,724.90 more offerings for this work. The best item of all is the 537 people who are known to have taken their stand on the Lord's side through this work.

Putting these figures together, it is evident that from one and one-half to two million people must have received some knowledge of the truth during the quarter, and possibly more. But this work was done by but 15,368 of our 79,762 members. What results we might have seen had the 64,394 other members also worked and reported. I am sure we all want to go home. Why not all work and quickly finish God's work? That is all he is waiting for.

It should always be remembered that the work of the young people is included in these home missionary reports, that we may present the complete work of the churches. I am sure the young people will rejoice in the part they have had in building up these large figures, which mean so many efforts to save perishing sinners.

The foreign results do not show so many gains, chiefly because some reports have failed to reach us, owing to lack of help for looking after the work and to other causes, but this will be remedied for the next quarter. Eight items show a gain, and nine a loss. One good gain is 15,285 more papers sold and 29,441 more missionary visits. Ninety-eight conversions are reported from the regions beyond.

I think these figures should encourage us to press on in our work, for they give us an idea of what can be done when all God's people have "a mind to work."

EDITH M. GRAHAM.

OBITUARIES

Schermerhorn.—Lettie Skinner-Schermerhorn was born April 2, 1872, in Bangor, Mich., and died in Salem, Ore., June 19, 1917. For several years she was a member of the Seventh-day Adventist church, and held fellowship at Lents, Ore., at the time of her death. A husband and two sons are left to mourn.

H. G. Thurston.

Hubley.—Alvan Hubley, of Seabright, Nova Scotia, fell asleep July 3, 1917, in his seventy-ninth year. Twenty-five years ago he embraced the third angel's message, and was a member of the Tantalion church. Besides brothers and one sister, he leaves to mourn three sons and three daughters.

Levi Longard.
(Eastern Canadian Messenger please copy)

Halferty.—John Halferty was born in Pennsylvania, Jan. 12, 1835, and died near Salem, Ore., July 4, 1917. All his life, with the exception of the last year, was spent in Ohio and Wisconsin. About forty-five years ago he began the observance of the seventh-day Sabbath and twenty-five years later united with the Seventh-day Adventist church. We believe he sleeps in Jesus. One daughter, with whom he spent the last months of his life, is left to mourn.

H. G. Thurston.

Vine.—Edna J. Orr was born in Forest, Mich., Dec. 12, 1849, and died at her home in Gilford, Mich., July 7, 1917. She was united in marriage to James Hutchinson in 1870. He died in 1873, and in January, 1878, she was married to Samuel Vine, who died several months later. Forty years ago she became a member of the Seventh-day Adventist church, and remained faithful to the end. She had no children, and left her property to the East Michigan Conference for the finishing of the work of God in the earth.

A. V. Morrison.

Simmons.—Paul Emanuel Simmons was born Jan. 24, 1900, in St. Joseph, Mo., and died in Buffalo, Wyo., June 30, 1917. He was baptized by Elder N. T. Sutton in August, 1916. Paul was a kind, obedient boy, loved and respected by relatives and friends. He is survived by his parents, one sister, and two brothers.

E. H. Curtis.

Jennings.—Helen Alta Jennings was born June 14, 1889, and died at Bethel, Wis., June 25, 1917. Her maiden name was McNurlin. She was married to Orville Jennings Nov. 24, 1915. At the age of eleven years she was baptized and united with the old Sextonville church. She sleeps in hope of a part in the first resurrection.

P. E. Berthelsen.

Skanadore.—Bernice Louise Skanadore was born April 30, 1906, in Oneida, Wis., and died July 4, 1917, in Gordon, Neb. Her death ended a period of five years of suffering. When at all able she loved to attend Sabbath school, and we believe that she sleeps in Jesus. A sorrowing grandmother, parents, two brothers, and four sisters are left to mourn.

Mabel Bennett-Skanadore.

Edwards.—Kate Mosely Edwards died at the home of her parents, in Jackson, Miss., July 16, 1917, aged 15 years, 7 months, and 5 days. During the latter part of a lingering illness she gave her heart to God, and expressed a desire to unite with his people. The parents and three sisters, with other relatives and friends, are comforted by "that blessed hope."

Cora H. Smith.

Knapp.—Fern Idel Knapp was born in Portland, Ore., Oct. 26, 1901, and died at her home, near Hood River, Ore., July 3, 1917. She was confined to her bed during the last three months of a long illness, and though she suffered much, was remarkably patient, trusting in Jesus. She is survived by a father, step-mother, and one brother, but they sorrow in hope.

A. M. Dart.

Thorp.—Edward E. Thorp fell asleep in Salina, Kans., Jan. 5, 1916, aged 60 years, 10 months, and 28 days. He was born in Lamolite, Ill. He was married to Miss Alice Pearce, Sept. 30, 1882, and to them were born five children, four of whom, with their sorrowing mother, survive. The deceased had been an earnest believer in the third angel's message for almost forty years. He sleeps in hope.

W. H. Clark.

Porch.—Mrs. Susanna Porch was born Feb. 4, 1838, and died at the home of her daughter, near Ligonier, Pa., Nov. 29, 1916. The last year of her life she was confined to her bed. The light of present truth came to her through the reading of our literature, and she was fully instructed in the tenets of faith and received into the church by Elder C. S. Longacre. She was faithful unto death, and we feel confident she will receive a crown of life.

H. M. J. Richards.

Dail.—William M. Dail was born in Stark County, Ohio, June 1, 1886, and died in San Diego, Cal., July 3, 1917. In 1874 he accepted the third angel's message, and with his faithful wife sought to train their seven children in the fear of God. Their four surviving children, one of whom is Elder Guy Dail, have dedicated their lives to the Lord's work. Our aged brother rests from his labors, but we feel confident that he will have a part in the first resurrection.

R. S. Owen.

McKelvey.—Eleanor McKelvey died June 30, 1917, aged 90 years. For twenty years she was an inmate of the James White Memorial Home, coming to Battle Creek, Mich., from New York City, where she had been one of the charter members of the Seventh-day Adventist church organized in that city. During all the years she never lost her first love, and the truth was so dear to her that no sacrifice was too great for her to make in helping to carry it forward. The loving memory of her sweet, unselfish life will linger long with those who knew her best.

W. E. Cornell.

Redfield.—Mrs. Caroline A. Redfield was born in Pendleton, N. Y., April 12, 1844. Her first husband was James Richards, who died in Civil War service. In 1869 she was married to William Redfield. They spent their lives in Michigan, and to them were born two sons and two daughters. Early in life she gave her heart to God, and for thirty years was a faithful believer in the third angel's message. At the time of her death she held membership in the Potterville church. She died at the home of her daughter, in Charlotte, Mich., June 23, 1917. Four children mourn, among whom is Elder C. T. Redfield, of Ohio.

W. J. Blake.

Miller.—Mrs. E. J. Miller was born in Pennsylvania, March 7, 1834. She went to Ohio in 1864, and in 1879 accepted present truth at Leesburg, as presented by Elders Wm. Cottrell and T. J. Butler. Mother was a devoted Christian, and counted every trial a joy that she might obtain the kingdom. Early in life she was left a widow with a large family, which she reared in the fear of God. The memory of the evening and morning worship, and of the prayers offered in the woods as she walked with her children on the Sabbath, is sweet to us. The last weeks of her life were filled with intense suffering, but she was patient and uncomplaining. She fell asleep June 17, 1917, hopeful of a resurrection when Jesus comes.

Mrs. Katharine Miller-Weaver.

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
Virginia, Richmond (colored) ----- Sept. 20-30

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, Hamilton (local) ----- Aug. 24 to Sept. 2

Pacific Union Conference

Southeastern California, Anaheim ----- Aug. 16-26
Arizona, Safford ----- Aug. 16-26

Southern Union Conference

Alabama, Talladega (colored) ----- Aug. 24-28
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
Mississippi, Jackson (colored) -----
----- 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 ----- Sept. 6-16
Georgia (colored) ----- Sept. 6-16
Florida, Orlando ----- Oct. 4-14
Florida, Orlando (colored) ----- Oct. 4-14

Southwestern Union Conference

Texico (west), Albuquerque, N. Mex. ----- Aug. 15-22
Oklahoma, Oklahoma City ----- Aug. 24 to Sept. 2

PUBLICATIONS WANTED

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

J. H. Klumpf, Falls, Tex. Watchman, Signs, Instructor, and Life and Health.

Anna Schroeder, R. F. D. 8, Spokane, Wash. Periodicals, especially Liberty, and tracts.

John Shuart, 4006 Sycamore St., Cairo, Ill. Continuous supply of Signs, Watchman, tracts, etc.

M. Davis Smith, Box 656, Montevista, Colo. Continuous supply of Spanish papers and tracts, especially; also English tracts and magazines, chiefly Signs, Watchman, and Liberty.

MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held at Lewiston, Maine, at 9:45 A. M., Monday, Aug. 27, 1917, for the purpose of electing a board of trustees and of transacting such other business as may properly come before the meeting.

Homer W. Carr, Pres.,
Willard O. Howe, Clerk,
B. B. Ross,
R. S. Hobbs,
E. C. Taylor,
Trustees.

REQUESTS FOR PRAYER

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

An aged invalid sister in Maine desires prayer for healing.

"Please pray for my restoration to health," writes a California sister.

"Please pray for the healing of an afflicted sister," writes a California friend.

From Michigan a sister sends a request that we pray for friends who are about to accept present truth; also that she may be able to dispose of some of her property so that the money may be used in the Lord's work.

NORTH MICHIGAN CONFERENCE ASSOCIATION

The annual session of the North Michigan Conference Association of Seventh-day Adventists will be held in connection with the camp meeting at Cadillac, Mich., Aug. 23 to Sept. 3, 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 called at 10 A. M., Tuesday, August 28.

E. A. Bristol, Pres.
C. N. Keiser, 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 called 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 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 28. 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.

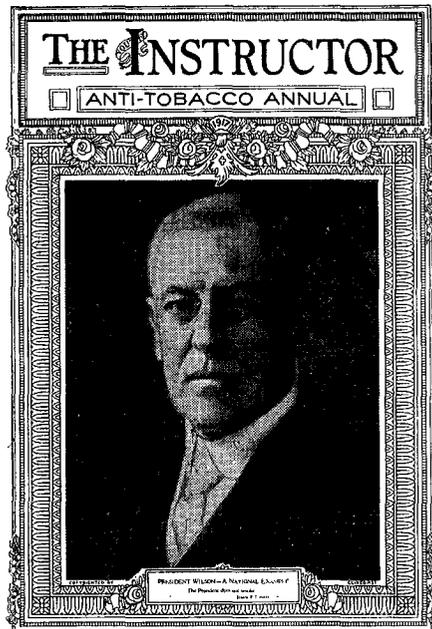
THE NEW "ANTI-TOBACCO INSTRUCTOR ANNUAL"

With the issuing of the first regular *Anti-Tobacco Instructor Annual*, August 28, the promised drive will begin upon one of the greatest curses of the nations—tobacco in its various forms and uses. Tobacco will be made to appear what it is—a nuisance, a pernicious habit, a moral and physical canker, marring the manhood of the races, making well-beaten paths to our insane asylums, and gradually converting our strongest citizens into degenerates.

While the *Anti-Tobacco Annual* will never be abusive, it will be positive enough

to be an educational check to the use of that ambition-destroying, brain-dulling, nerve-deadening, vitality-sapping weed that is working such great injury to the human race. This *Annual* should have the enthusiastic support of all who recognize the evils of tobacco using.

The new *Anti-Tobacco Instructor Annual* has sixteen pages and cover, is printed in



appropriate and attractive colors, with many striking illustrations, and has the strongest reading matter obtainable. Its prices are the same as those of the *Temperance Instructor Annual*:

- Single copy 10 cents
- 5 to 40 copies 5 cents
- 50 or more copies 4 cents

A SUPERFINE NUMBER

One of our sisters, writing about the *Signs Magazine*, said, "I have no criticism of the recent issues of the *Signs*, and I think the one for August is the best yet." Mark this, she will say that about the September number too, and so will hundreds of others, for it is no exaggeration to say that it is superfine.

Our people will agree that the first requisite of a Seventh-day Adventist evangelical periodical is that it bear the message at all times and on every page. It must present it strongly.

THE SIGNS of the Times MAGAZINE



and yet with tact. There must be variety for all classes. It ought to be printed in an attractive manner. All these requirements have been kept constantly in mind by the *Signs Magazine* editors and printers. And the result has

been appreciated too, as indicated by the large number of new workers and the increased sales. When you pick up a copy of the September *Signs Magazine*, examine it from cover to cover according to the specifications referred to. If it comes up to your expectations, try to sell a few or get some one else to do so.

You will recognize among the following September *Signs Magazine* topics some of the live questions of the day. People in every walk of life are thinking and talking about them.

The *Impending Industrial Eruption; Democracy at the Crossroads; Drifting Toward the Mystic; Was Peter the First Pope? Zionism's Collision with Destiny; What Shall We Eat? Beware of Humbugs (last-day delusions); Heaven's Last Call; Priscilla, the Quaker Maiden*,—all these, together with an editorial or two and the current events, which have always been a marked feature of the *Signs Magazine*, make this issue especially interesting.

Although they are too low, the old prices are still effective: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Tell your tract society secretary today how many you can use.

"PRESENT TRUTH" LIST

Corrected August 1

In the following list we give the numbers and titles of the published issues of the new *Present Truth* to date, and the numbers and titles of the old *Review Extras* not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old *Extras* are to be supplied.

"Present Truth"—New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
10. The Papacy.
11. A Great Prophetic Period—the 2300 Days.
12. The Sanctuary.
13. The Judgment and the Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
16. The Threepfold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.

"PRESENT TRUTH"

ANOTHER SPECIAL LIST FOR OUR RELATIVES AND FRIENDS, OCT. 1, 1917, TO APRIL 1, 1918

The majority of our people are ever anxious to do something for all classes, but especially for their relatives and friends, that promises to be effectual in interesting them in present truth.

Having demonstrated one of the most effective plans ever tried for this class of people, we are now ready not only to re-announce it, but strongly to recommend it. We refer to the plan of sending *Present Truth* each week to relatives and friends until the full series of twenty-four numbers are used. Last year this was done by many. More than thirty-five thousand subscriptions were sent in for the October list, and the results reported were very gratifying.

The plan is for all who have unbelieving relatives and friends for whom they wish to do successful missionary work, to send to them a complete set of *Present Truth Series*, beginning with No. 1, Oct. 1, 1917, and continuing to April 1, 1918, sending one copy each week until the full set of twenty-four numbers has been sent. Sending one copy each week, the series will be covered in six months. The cost will be only twenty-five cents in the United States and fifty cents in Canada for the set of twenty-four numbers.

This means that our relatives and friends

will receive regularly each week a copy of *Present Truth*, giving the message in the order best suited to the readers, and in a way well calculated to prevent confusion and to lead to conviction,—twenty-four presentations on as many fundamental topics of the message, or ninety-six large pages sparkling with the brightest message gems in print; the giving of the message in a very effective way to each relative and friend for a very small sum. We know of no better or cheaper way to reach this class.

The present is the most favorable time we shall ever have to discharge our personal responsibility in behalf of those dear to us. During these troublous times, the hearts of the people are more inclined to seriousness than they have ever been before. The Spirit of the Lord seems to be moving in an especial manner upon the minds and hearts of the people at this time. All things considered, it is an opportune time to make a special effort for our relatives and friends. It is a much better time than last year, and yet last year's effort brought better results, with much less expense, than any other similar effort.

This special effort in behalf of our relatives and friends will be made throughout the United States, beginning Oct. 1, 1917, and ending April 1, 1918. Between now and October 1, names and addresses should be sent in through the tract society, ready for the beginning of the campaign on October 1, it being necessary to begin all these subscriptions at one time, and to receive no new subscriptions after October 1.

Through this special plan for relatives and friends we may know just what they are reading as the weeks go by. We shall know that the papers are being mailed in the order indicated by their numbers, one copy each week, the list beginning with No. 1, the first week of October, and that all the papers thus used are the new form of *Present Truth*. We shall be better prepared, therefore, to write to our friends from time to time concerning the important matter contained in these papers. We should

write them when the papers are first sent to them, letting them know that the papers are to come, and who is sending them. Some may refuse to receive the papers when they have been told these facts, but it is better for them to refuse at the beginning than later on, which they are likely to do, without the knowledge of those who have been at the expense of sending the papers.

We may write to them relative to the subjects that will be difficult for them to understand, for we shall know when they are studying those subjects. We should pray for them individually as they come to the most important subjects, and the church should pray for them collectively. We should also pray for this special effort, made in behalf of those dearest to us in the world.

This plan will surely bring great rejoicing to thousands of our members when they see relatives and friends accepting the truth. It will also bring the blessing of Heaven to those taking part in it. It was a great success last year, and can and should be made a greater success and blessing this year. We should have at least fifty thousand subscriptions on this special October list this year. Orders should be sent in as early as possible.

Let all remember that subscriptions for *Present Truth* may be sent in at any time, and have the subscriptions begin with No. 1, and continue to be mailed in the regular way for one year, one copy every two weeks; and that while this is true all through the year, on October 1 a special list will be started for relatives and friends, with the papers mailed every week from October 1 to April 1, the good reading months of the year.

Some of the advantages of these special lists are:

1. Special blessings attend special efforts. Concentration of purpose by individuals and churches upon special movements for which they daily pray, bring God's flood-tide blessings in answer to his people's cry.

2. We are able at any time to know just

what is being read by our relatives and friends, so that we can write to them at the most critical times, and pray for them individually and collectively as they read the great testing truths of the message.

3. This list extends through only the fall and winter months, the time people usually read a great deal, and the papers reach them as often as once a week.

Remember this special list must be closed to subscribers on October 1, and that between now and October 1 is the time to send in the subscriptions, not after October 1.

WHO'S WHO?

ALL are familiar with the expression, "Who's who in America." Every county, city, or neighborhood has its "who's who," or people of influence. They are usually professional men of all kinds, business men, people of culture, and those who are serious and thoughtful concerning the issue of the present time.

Because of the fact that many men and organizations are doing everything possible to cause the people to be fettered with enforced religious laws, it is important that leading people everywhere be informed of these efforts, and educated with reference to the principles of religious liberty.

One of the best means of enlightening the public on this subject is to place the magazine *Liberty* in the hands of the people. The cover design for the third quarter is very attractive, being a reproduction of one of President Wilson's latest photographs, draped with the American flag, printed in colors. This number of *Liberty* has been so much in demand that the first edition was soon exhausted, and a second edition has been printed. This issue of *Liberty* will be mailed direct from our office to lists of names and addresses furnished, for five cents each. Rates in bulk are: 5 to 40 copies, 5 cents each; fifty or more copies, 4 cents each; 500 copies, 3½ cents each; 1,000 copies, 3 cents each. Send orders to your conference tract society.

An Old Friend In a New Dress

A welcome addition to our World's Crisis Library is the book—

HIS GLORIOUS APPEARING

Of which we can already report a sale of 440,000 copies in its original form. In the paper edition, we have a wonderful cover with a realistic and individual portrayal of Christ and his twelve disciples sitting on the Mount of Olives, and beholding a vision of the fall of Jerusalem and of his second coming. Well illustrated to emphasize the text. A demonstrated seller; a running companion for "The World War."

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Review and Herald Publishing Association

Takoma Park Station
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Paper, 25 cts.; Cloth, 50 cts.



WASHINGTON, D. C., AUGUST 16, 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.

By telegram from California to H. E. Rogers, of the General Conference, word comes of the death of his father, Elder J. H. Rogers, one of the pioneer ministers of this movement. He rests in the Lord from a life of long and faithful service.

We have been made sad to learn of the death of the wife of Elder J. E. White, which occurred at Battle Creek, Mich. Sister White had been in ill health for a number of years. She was a godly woman, and rests from her labors. We extend sympathy to her bereaved husband and other mourning relatives.

AFTER a furlough period in America, Dr. and Sister Riley Russell, of Korea, sailed August 5, with their son, by the steamship "Mount Eagle," for Japan and Korea. Dr. Russell's work while on furlough has been very much appreciated in various parts of the field, and many prayers will follow him and Sister Russell as they return to minister to Korean needs.

WRITING recently from Cuba, Elder F. G. Lane gives this encouraging word: "The work is progressing in Cuba. I baptized eight persons last week, and three others are to be baptized tomorrow. These will make sixteen thus far this year. There are between twenty and twenty-five awaiting baptism as soon as we can arrange to administer the ordinance."

WRITING from Saratof, Russia, Elder O. E. Reinke expresses the joy that has come to the believers in Russia with the dawn of religious liberty in that great country. A general meeting was to be held the last of July to plan a reorganization of the conference and mission work. Brother Reinke says: "During this year I have received no papers whatever. Let at least the good old REVIEW be sent to me."

We are glad to learn that two recruits are on the way to the Asiatic Division. Brother and Sister Denton E. Rebok sailed August 2, on the "Empress of Russia," for China. They have been in attendance at the Washington Missionary College. Sister Rebok was formerly Miss Florence Kneeland, of the Canal Zone, Panama, daughter of Elder W. G. Kneeland, president of the West Caribbean Conference.

A LETTER from Brother C. H. Pretzman tells of the advance of the work in Australasia. A good camp meeting in Victoria was much enjoyed by our brethren in that field. Notwithstanding war conditions, the interest in missions is growing, and the mission offerings are increasing. Concerning these, Brother Pretzman writes:

"In 1914 we received £890. In 1915 we called for a double offering and received £1,737. Our home conferences doubled their offering, but our island missions failed to do so; we hardly expected that the latter would be able to. In 1916 we called for an offering of £2,300, and this goal was passed by a considerable amount, the total received being £2,449 17s. This year we felt that the serious condition of our finances warranted us in calling for a larger amount, and yet we hardly knew under the circumstances how our people could do better than they did last year. However, the committee decided to set the aim at £3,000."

DAY OF FASTING AND PRAYER

SABBATH and Sunday, September 1 and 2, have been set apart as days of fasting and prayer for the believers in the North American Division Conference. It is certainly fitting that such a season as this should be appointed at this time. To a greater extent than ever before in its history, the Seventh-day Adventist Church faces many serious and intricate problems. Both internal conditions in the church and external conditions in the world serve to emphasize the need of a deeper consecration to God and a stronger hold upon divine power.

The Christian religion faces the crisis of its entire history in the world. It is called upon in these closing days to measure strength with principalities and powers which have grown wise and strong and arrogant through the centuries. The Christian experience of thousands in the world is being subjected to a terrible test. Many are questioning whether there is a God and if Christianity has failed. It is for such a time as this that the remnant church has been called into existence. The gospel of the Lord Jesus must be proclaimed to the nations of men with new and living power. A message of the soon coming of the Lord must go to earth's remotest bounds.

And upon those who read these lines rests the solemn obligation of carrying forward this gospel commission. How can they do it without a new baptism of power? How can they obtain this new endowment of power without a new consecration? A new consecration involves humiliation of heart, a putting away of sin, the placing of all upon the altar of sacrifice for service. A season of fasting and prayer is demanded for this very work on the part of the church of God.

We earnestly hope that our brethren and sisters throughout the field will prepare for it and will enter heartily into the spirit of the occasion. Ministers and church officers should give this matter earnest thought. First of all they should prepare their own hearts and know the power of overcoming grace in their own lives, and then they will be able to lead the flock entrusted to their care. Regarding the spirit and character of an occasion of this kind, and the way in which we may secure the most from it, we will speak next week.

PHENOMENAL HEAT

THE last week of July chronicled a terrible heat record in the cities of the East. New York made the highest record for this season of the year since the Weather Bureau was established forty-seven years ago. August 1, Newark, N. J., reported the death of ten persons from the heat, Philadelphia sixty-eight, Detroit fourteen, Cleveland fifteen, Pittsburgh twenty-six, and New York City one hundred and one. In addition to these casualties, thousands of persons in the aggregate were prostrated with the heat, and most of the hospitals were filled to overflowing. Scores of shops and stores and factories closed down for afternoons, and the number of rest hours in others was increased in order to enable the employees to continue their work.

The heat periods of the last few years have been growing in intensity. Atmospheric conditions are becoming more and more abnormal. It certainly looks as if we were rapidly approaching the time when, according to the Scriptures, power will be given the sun to scorch men with great heat. We cannot expect better times in this world this side of the coming of the Lord. It is not for us to take a pessimistic or gloomy view of the future, but, while we recognize the changes which are taking place as presaging the close of this earth's history, to hope in God and prepare our hearts for the coming of the Son of man.

IN a letter to Elder E. R. Palmer, of this office, Elder A. O. Tait, editor of the *Signs of the Times*, says: "Certainly things are moving with tremendous power in these days. I do not know of anything which fills me with so much courage as the way in which our literature is going. Only a few days ago I read the little book, 'The World War,' through at one sitting. That is a fine little book, and is accomplishing a great deal of good. These half million copies which have gone out will bring forth fruit in the kingdom. That is the part which makes me happy. We rejoice to know that your publishing house, as well as the Southern publishing house, is having to work just as hard as we are. The Lord is certainly blessing the publishing work as never before."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints"

Issued Each Thursday by the
Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year \$2.25 Six Months \$1.25
Two Years \$4.00

No extra postage is charged to countries within the Universal Postal Union.

Make all Post Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]