

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

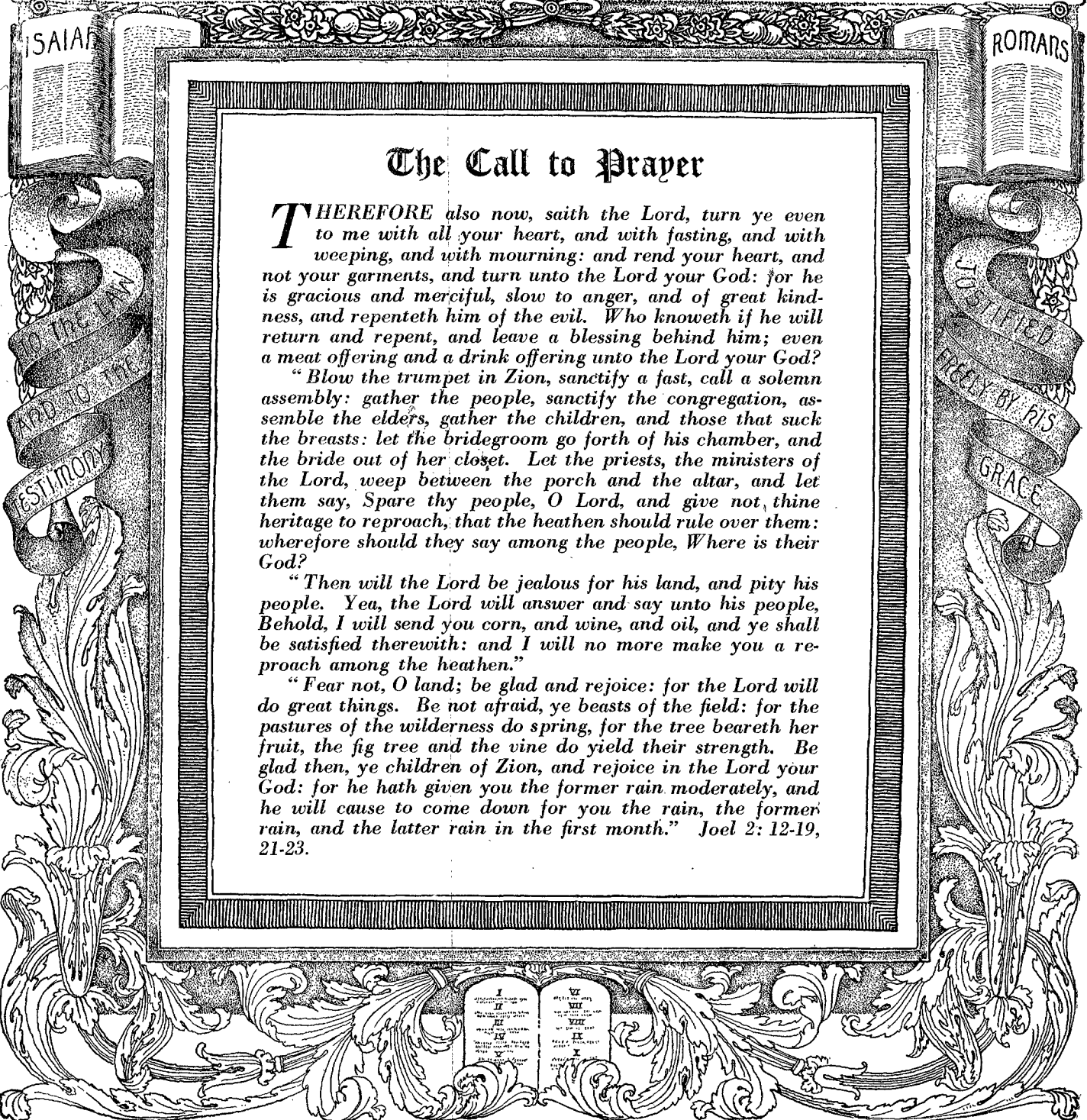
## The Call to Prayer

**T**HEREFORE also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?”

“Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.”

“Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.” Joel 2: 12-19, 21-23.



## Special Attention

### THE SEASON OF FASTING AND PRAYER, SEPTEMBER 1, 2

As this important occasion draws near, we raise the question, What proportion of our people will enter upon this season of fasting and prayer in the spirit of humility and repentance? The benefits derived from such a period depend upon the individual. Many will receive rich blessings, while others will find themselves in the same condition at the close of the occasion as when it began. No one can receive a blessing for another; each must seek, if he would find.

Some may ask, If we are the children of God, why should we have to seek the Lord? Does he not know his own? The answer is found in the words of the prophet Zephaniah:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Here the very ones who Christ says shall inherit the earth are exhorted to seek the Lord. The meek, the humble, those who have obeyed, are exhorted to seek. Usually it is the most devoted, the most consecrated, who avail themselves of every opportunity of seeking the Lord; but we all need a new experience, and those who feel their need the least are the ones who most need the uplift and help this season should bring.

In the Laodicean message we find this charge against the people of God:

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Who can say that this is not a pitiable condition for the church to be in? When the Lord tells us that our condition in his sight is that of lukewarmness to the extent that he will spew us out of his mouth, need we any other exhortation to incite us to repentance? But he adds other conditions which should greatly alarm all: Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a sad, lamentable condition! But here is the Lord's remedy:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

In that dramatic figure recorded in Ezekiel 9, representing the condition of God's people, it was those who sighed and cried for the abominations that were done in Jerusalem who received the mark which spared them from destruction.

This season of fasting and prayer should mean a great deal to us at this time. It should enable us to know how completely dependent upon the Lord we are for help. Always in the past, it has been natural for us to seek aid from man when in trouble; so it is now. But we must gain an experience which will teach us to depend upon the Lord for all our help. Not the church, not the so-called leaders, not the wise men, not human wisdom nor finite strength, can give the help God would have his people seek in trouble and perplexity. God must be our source of strength; he must be our helper; he must become our "all and in all."

This season of fasting is for the purpose of humbling ourselves in his sight, so that we may feel our utter unworthiness, realize our absolute helplessness, and come to appreciate that unless the Lord helps us, vain is the help of man.

God has always responded to every effort put forth by his children in seeking him. He has heard the heathen cry, and when they sought him whole-heartedly, he was found of them. Nineveh called to him for mercy, and when her people sought him with fasting and prayer, he turned from his wrath and forgave them and spared that wicked city. When the Jews sought him in the days of Queen Esther, he turned the wrath of man to praise the Lord. When Hezekiah led Israel to seek the Lord with all the heart, he heard their cries, and sent the hosts of Syria away from Jerusalem.

If God's people will seek him with all the heart now, he will be found of them, and there will come to this people favor and blessing and power from the Lord to help finish this work. This season of fasting and prayer is appointed for the purpose of inducing all our people unitedly to seek the Lord at this time. Shall there not be a turning to him with all the heart? Let us make a complete consecration, putting away every sin, making every wrong right, so that he may greatly bless his people.

It is none too early to begin this season of devotion, and daily let us pray that the whole church may sense their responsibility and opportunity, and seek the Lord for his blessing and power.

I. H. EVANS.

### EXTENSIVE AREA OF THE WAR

WHAT is known as the great European war was begun July 28, 1914, when Austria opened hostilities against Serbia. During the last three years the war area has enlarged month by month and year by year until at the present time it is no longer confined to Europe, but has extended its scope by sea or land over the greater part of the inhabited world. At the present time twenty nations are engaged in active warfare. Three, namely, Austria, Turkey, and Bulgaria, are lined up with Germany. Opposed to these are sixteen other belligerents. The Washington *Post* of July 30 presents these graphic figures and comparisons of the world alignment at the present time:

"Sixteen nations are now at war with Prussia and her allies, Austria, Bulgaria, and Turkey. Austria began the conflict by declaring war on Serbia on July 28, 1914. Prussia formally declared hostilities on August 1. Turkey entered on Nov. 3, 1914, and Bulgaria dallied with both sides until Oct. 4, 1915, finally joining the Germanic combination. The Allies entered the war in the following order, the table showing the name of the state, date of entry in the war, and population, including colonial possessions:

1914	
Serbia, July 28 .....	4,547,000
Russia, August 1 .....	175,137,000
France, August 3 .....	87,429,000
Belgium, August 4 .....	22,571,000
Great Britain, August 4 .....	439,959,000
Montenegro, August 7 .....	516,000
Japan, August 23 .....	73,807,000
1915	
Italy, May 23 .....	37,398,000
San Marino, June 2 .....	12,000
1916	
Portugal, March 10 .....	15,208,000
Rumania, August 27 .....	7,508,000
1917	
United States, April 6 .....	113,168,000
Cuba, April 8 .....	2,500,000
Panama, April 9 .....	427,000
Greece, July 16 .....	4,821,000
Siam, July 22 .....	8,149,000
Total .....	993,157,000

#### Relations Broken

"The following countries, although they have not declared war, have broken off relations with Germany this year on the dates given, the table also showing their population:

China, March 18 .....	320,650,000
Brazil, April 9 .....	24,618,000
Bolivia, April 13 .....	2,890,000
Costa Rica, April 26 .....	431,000
Guatemala, April 28 .....	2,003,000
Liberia, May 10 .....	1,800,000
Honduras, May 18 .....	562,000
Santo Domingo, June 17 .....	710,000
Total .....	353,664,000

#### Central Powers

Austria, July 28, 1914 .....	49,882,000
Germany, Aug. 1, 1914 .....	80,661,000
Turkey, Nov. 3, 1914 .....	21,274,000
Bulgaria, Oct. 4, 1915 .....	4,755,000
Total .....	156,572,000

#### Recapitulation

At war with Germany .....	993,157,000
Relations broken .....	353,664,000
Anti-German .....	1,346,821,000
Germanic allies .....	156,572,000
Neutral world .....	188,358,000
World's population .....	1,691,751,000

# 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 23, 1917

No. 34

## EDITORIAL

### PRAYING FOR LIGHT

WHEN souls on earth are praying for light, it means activity in heaven; and part of heaven's interest is to inspire corresponding activity in the Lord's human agencies.

When Cornelius prayed in Cæsarea, seeking for light, it set a new task for Peter in Joppa. When Saul prayed for help in Damascus, it brought a call for answering service on the part of the Lord's servant Ananias. When the Ethiopian pored searchingly over the Scriptures as he journeyed, the Lord had ready a messenger to guide the searcher into the light. The earnest calls that come to all believers now to rise up and spread the truth among the people, must certainly mean that on every side and in every land there are hearts praying for the light.

A Chicago sister tells of her recent experience in being brought into the faith. She says:

"Two weeks before I accepted the truth, I had not even heard of Seventh-day Adventists. I loved my church, just as Paul loved his faith in his former days. But I became dissatisfied with the doctrine. When I attended services, I would come away empty. I was indeed hungry in soul, and the food received did not satisfy the longing. I seemed every day to be watching and waiting for something, I knew not what.

"In this frame of mind I sought the Lord in earnest prayer to know if there was anything that he wished me to know, begging him to make it known to me. He truly did so. I felt impressed to go out to search somewhere for the truth, though I knew not where.

"But the Lord had a place prepared for me. After I had been praying for two or three weeks for guidance, a friend came one day, and said, 'I want you to come to my home to listen to a Bible reading.' I went; and before we finished the lessons, I had found what the Lord wanted me to learn. I was baptized and joined the church. I praise the Lord for the light and truth that have brought salvation to my soul."

It is a plain story, but it is the record of a soul brought from darkness to light. What a blessing involved in that friendly invitation to come to the Bible study! The friend giving the invitation may not have realized that the impulse to speak the word came as a part of Heaven's divine call for a human agent to respond to the

prayer from this searcher after truth. How important to be ready to be used as the Lord's Spirit is putting the hunger for the truth in honest hearts in these days when the last call is sounding and the work is finishing.

W. A. S.

### A SEASON OF FASTING AND PRAYER

THROUGH the ages of the past the church of Christ has engaged in many seasons of fasting and prayer. In times of crisis, when great dangers or difficulties faced them, God's people have turned to him with humiliation of soul. Their cries for help have never gone unanswered. Again and again has the Lord wrought deliverance. The hosts of heaven have been sent to encamp round about his children. The rage of the persecutor has been turned aside. The threatened destruction has been averted. The emergencies have proved to be God's opportunities to make bare his arm of might.

#### The Need Today of Such a Season

Never in its past history has the church of Christ needed help more greatly than at the present time. Consider briefly the situation. The investigative judgment, involving the case of every human being since the days of Adam, is in session. Soon its work must close, and then every case will have been decided. A message proclaiming that the hour of God's judgment is come, is due the world. To all nations, kindreds, tongues, and people is the news of Christ's soon coming to be carried.

This message has been going to the world for several decades. Its history thus far has been marked by a period of comparative quiet in the great political world, so that its advances have been practically unhindered. But during the last few months great changes have taken place. The world is in a turmoil of political strife and bloodshed. There has been a loosing of the winds of war. In consequence some of our

mission stations have been abandoned, the workers either killed or compelled to flee for their lives. The demands of war have taken many of our workers from the field, and have created conditions which greatly hamper and embarrass the natural operation of this movement.

It is occasion for gratitude to God that in the midst of the turmoil and strife his message has gone forward. And its future promulgation must be in the face of obstacles and difficulties such as we have never known before.

In view of the general outlook in the world, the question naturally arises, How can this movement face the possibilities of the future? How can Seventh-day Adventists give the message intrusted to them? In the past they have felt that their only hope in carrying an unpopular truth to the world was in God. As that has been true of the past, how much more true is it of the future! Hitherto we have contended only with the footmen; from this time forward we must contend with the horsemen. We have been asked in the past to cross the Jordan at ebb tide; now we must breast its strong rising current. This we can do only by the endowment of the mighty Spirit which has been promised to the children of faith.

With the knowledge which they possess of the times in which we live, Seventh-day Adventists have become the cynosure of many anxious eyes and inquiring hearts. To us thousands are looking today for a knowledge of the meaning of the things which are coming upon the earth. They have a right to look to us. We stand professedly as a people of prophecy. The very conditions existing in the world today, we proclaim as a fulfilment of the prophetic word, as signs of the day of God.

The Christian religion has reached a crisis in its experience. It is called upon today to measure strength as never before with evil principalities and powers which have grown wise and strong and arrogant. Many are questioning if Christianity has failed; asking whether God himself exists. Upon Seventh-day Adventists as be-

lievers in the power of divine revelation, as believers in the God of revelation, there rests the responsibility of striking a clear, definite note of gospel power and salvation. It is for them in the midst of the gathering darkness to erect a standard around which there may be rallied the men and women who will stand in the breach, and prove true and loyal to God in the days of darkness and distress before us.

And the church as it exists today is illy prepared to accept this responsibility. Its condition, it must be confessed, is the one revealed in the message to the church at Ephesus, as brought to view in the second chapter of Revelation. The church of the first century was commended for its zeal, for its sacrifice, for its toil. This much can be said of the Seventh-day Adventist Church. Thousands who read these words have given all for God. Some have grown gray in his service. They have given of their sons and daughters and of their hard-earned means for the support of gospel work. But while the church at Ephesus had done all this, the Lord declares of them that they had left their first love, and he called upon them to repent and do the first works. Rev. 2:4, 5.

If God were to speak to the Seventh-day Adventist Church today, we believe that this is the message he would give to his people. Many of us have lost our first love, have lost the simplicity of Christian faith and living which once characterized the believers in this movement. Unconsciously we have allowed the spirit of worldliness to enter our lives. The spirit of commercialism, of pride, of love of dress, of indulgent eating and drinking, pleasure and society, has taken possession of too many hearts. The spirit of alienation between brethren, of criticism, of faultfinding, has driven out the sweet Spirit of the Master. Surely we stand a needy people in the sight of Heaven, and if ever the church of God in all its history needed a season of fasting and prayer, Seventh-day Adventists need it today.

We need to pray God to cleanse the soul temple of our individual lives, to change the atmosphere of our homes, to transform the spirit of hate and envy and jealousy into that of love and confidence. More than volunteers for mission fields, more than mission funds, more than offerings to foreign missions, more than the payment of tithes, there is needed by the church of God today a living, personal experience in him. Our great need is more of God in our lives. Let us make this season of special fasting

and prayer a time when we shall prepare our hearts to receive more of his fulness.

#### The Call to the Whole Church

Occasions of this character are enjoined upon the people of God in these days by the prophet Joel. He exhorts the church living down in the time just preceding the coming of the Lord in these words:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" Joel 2:12-14.

And this time of earnest seeking of God is not to be confined to the few; it is to embrace the entire church—men, women, and children. There is to be a general seeking of God. Listen to the call:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Verses 15-17.

Let it be noticed that a particular duty rests upon the ministers of God, as they witness the dangers confronting the church and recognize the obstacles which it must meet. They are to humble their souls before God, weeping between the porch and the altar, and crying to God to spare his people and to give not his heritage to reproach. Surely, danger threatens the church today, and there is need that this cry be raised by the ministers of this denomination.

We as ministers need a work done for our own souls. What preacher among the ranks of Seventh-day Adventists does not feel the need of greater power in his labors? How futile many times seem our efforts in soul-saving, how dead our appeals, how tame and lifeless our sermons! The great need of the ministry is a new and living experience in God. The writer senses this need in his own life. Let us as ministers seek God first of all for deliverance from sin in our own souls, for his transforming grace in our own lives, and then let us cry to him in behalf of his people and in behalf of the cause of truth. We may rest assured that God will hear our prayers. Listen to his promise:

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord

will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." Verses 18, 19.

#### The Character of the Fast Demanded

The value of a fast in God's sight does not consist in the outward symbols of mourning. Sad, disfigured faces and the wearing of sackcloth do not of themselves commend us to his grace. These outward symbols without humiliation of heart are offensive in his sight. Isa. 58:3-5. He desires a fast which shall be expressed in a change of heart, a change of conduct. Read the specifications of the fast which God accepts as recorded in the fifty-eighth chapter of Isaiah. In response to God's question, "Is not this the fast that I have chosen?" the following conditions are specified:

"To loose the bands of wickedness,  
 "To undo the heavy burdens,  
 "And to let the oppressed go free,  
 "And that ye break every yoke?  
 "Is it not to deal thy bread to the hungry,  
 "And that thou bring the poor that are cast out to thy house?  
 "When thou seest the naked, that thou cover him;  
 "And that thou hide not thyself from thine own flesh?" Verses 6 and 7.

The Lord graciously promises to respond to this spirit of humiliation. He declares that when this kind of fast is engaged in, these blessings shall result to his people:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verses 8-12.

Some have long been afflicted physically. Have they tried in their experience the divine recipe for restoration to health, forgetting their own sorrows and seeking blessing in the relief of others? It may be that they would thus find deliverance from their oppression. It was when Job prayed for his friends that God turned his captivity. Let us seek release from the bonds that bind us, not in selfish forgetfulness of others, but in loving service for those less fortunate than ourselves.

#### How to Observe the Fast

The question as to how this season of fasting and prayer shall be observed is one which must very largely



be settled by each individual. We understand that the object of fasting is not to afflict the body, hoping by the means of this penance to secure the favor of the Lord, but rather to bring the mind into the clearest possible condition to know and appreciate God. This can be done on the part of some who are well and strong by an entire abstinence from food during the two days. Others who are feeble in body may find it necessary to partake of a limited quantity of food. The prophet Daniel, as recorded in the tenth chapter of that book, for three full weeks sought God with special intercession, refraining during the time from partaking of all pleasant food, or food of desire. Evidently he refrained from fulness of bread, from eating those articles of food which would tempt him to partake of more than was necessary.

It is better for every one to seek to meet that standard in his own personal life which he feels is consistent with the duties that fall to him, and with the measure of health which he possesses. We believe, however, that in every household food should be restricted in quantity and in variety, and that even those who may find it necessary to partake of their regular meals should partake with moderation and with simplicity, so that their minds and bodies may be brought into the best possible condition to seek God for the blessing which he is waiting to bestow.

#### The Day of Consecration Precedes the Day of Power

The occasion before us may be made one long to be remembered on account of the signal blessing of God which will follow the effort. The Lord today is willing to do great things for his people. He is waiting to be gracious. He desires to clothe his servants with his own mighty power. It is only our selfish hearts which stand in the way of this operation of the power of God in its fulness. The day of consecration must precede the day of power. The stones of stumbling, the obstacles of sin, must be removed out of the highway, so that the King may come in and accomplish a mighty work in the glorious consummation of this message. Shall we not cooperate with him in this work, and prepare the way by searching our hearts, for him to come in and work for and through us for the salvation of our fellow men? Let us make Sabbath and Sunday, September 1 and 2, days of earnest, consecrating prayer.

F. M. W.



"MEN ought always to pray, and not to faint."

#### "AFTER COLLEGE — WHAT?"

WE did not know, when we published in the REVIEW of July 19 the editorial on "The Education of Our Youth," that an article following so closely the same line of thought had been published in the June number of the *Christian Educator*, from the pen of Prof. Frederick Griggs, secretary of the Educational Department. We feel that the article by Professor Griggs is well worth reproducing in the columns of the REVIEW.

The question he raises is a most important one. Where will our young men and women who finished their college course last spring be found at the beginning of the next school year? Will they be engaged in practical work in connection with some department of this movement, or will they have entered some university to continue their school work? With some, of course, this may be necessary, but we feel that the great majority of those who have completed the bachelor of arts course in our colleges are much better fitted for their work in connection with this movement now than they will be after pursuing two or three years more of school work in some higher institution of learning.

Read what Professor Griggs says about this question:

"The number of our young men and women who complete full college courses and secure the Bachelor of Arts degree, is increasing each year. It is now about four times what it was eight or ten years ago. This has come about through no special effort on the part of our educators, for more attention has not been paid to college work than to other grades; but our young people have felt the call of the times for keen minds as well as a pure faith. They have been influenced by the spirit of our Missionary Volunteer Societies, by the church schools which they have attended, and by the constant discussion of Christian education in our papers, our homes, and our churches. We fully believe that this increasing number of men and women who have completed a full college course is in the order of the Lord in the proclamation of this last message of salvation. There is need of many times our present number of graduates each year, and may it be greatly and quickly increased.

"With this growth in college work and the increasing number who have completed college courses, there has come also a movement to secure advanced degrees which presents a danger that merits the consideration of our educators, students, and people generally—the danger that our students shall have their minds and hearts set upon the honors of the degree and the name of having secured it, rather than upon that preparation of mind and heart for service in God's cause for which their courses of study should qualify them. There is a growing tendency to continue in regular course work leading to the Master of Arts degree, directly upon completing the sixteen-year college course. We recognize that this may be done because of an honest desire to be most highly equipped for gospel work. But except in rare instances it would seem that actual work in the chosen field would be of far greater value than further regular course study at that time.

"Sixteen years in regular school work should, in most cases, qualify one for ef-

fective service in our cause, and should give him ability to pursue private courses of study independently and successfully. The gospel worker should be a deep and broad student, and as he works he should study. This combination of work and study is of the greatest value to him. He should have been taught during school days to combine field work and study; he should have engaged at intervals in his chosen work before completing his college course.

"I do not mean to indicate that no one should take postgraduate work in his course. There is need for those who stand at the head of departments in our training schools to have such work, for a teacher ought to have studied two or three years in advance of the grade he is teaching. Those who come to stand at the head of departments in our colleges should have had an experience in teaching and study which has shown their fitness for these positions and their call to them,—a call that should be quite as pronounced as that of the gospel minister.

"Now the motive for all study by our students should be for humble and valuable service, and not for position and honor. The ideal ever held before them should be, 'Any work, anywhere He calls me.' This will direct them in making their study very practical, and give them that feeling of responsibility which makes their school days a success and their after-work of great value to the cause of truth.

"A man is responsible for what he has, and a course of study in a Christian college should place the one who takes it, under a new debt to the world; and it will if his course has been of the right character. The Christian college should give such a course of training as will make those who take it efficient ministers of God's grace to a needy world. Those who take such a course should justly render a larger measure of Christian ministry because of the larger ability which they have acquired.

"The teaching in a Christian college should be so filled with the spirit of God's message of love to men as to enkindle within the lives of the men and women who receive it a flame of love for a perishing world which will in no case be put out. The word of God should be in their hearts as it was in Jeremiah's, 'as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' A college course of such instruction will place upon the students the same impelling force that rested upon Paul when he exclaimed, 'The love of Christ constraineth us.' Such a course of study is practical; it deals not with Christian service as a theory, but in a manner to make practical gospel workers of the students. They do field work in connection with their school work.

"We are earnestly endeavoring to make our educational work commensurate in strength with the needs of our cause. We need well-educated workers, but it would be most disastrous to our educational work, and to our cause as a whole, if we should to any degree whatever develop an educational aristocracy, and set a wrong value upon courses of study and degrees. They do not in themselves make winners of souls, and soul-winners alone are what we must seek and work for in all our schools. Let us endeavor most earnestly to keep that perfect balance in educational endeavor which will provide us with workers who are properly educated, and yet who are deeply devoted to God and his cause.

"After college — what? Work, actual, whole-hearted work in soul-winning; and let the future, and the counsel of those of large experience, determine any further advanced study in school.

"Our students must have as their sole aim the gaining of that preparation of mind and heart which will enable them to be of that class described by John Wesley. He said, 'Give me one hundred men who hate naught save sin, who fear naught save God, who know naught save Jesus Christ and him crucified, and I will shortly set the world on fire.' When our students seek to be men and women of such qualifications,

there will be no danger of their having low standards of education, nor of their placing an undue estimate upon educational attainments."

## Note and Comment

### A LITERAL FULFILMENT

THE prophet Joel declares that in the great preparations for war which will precede the second coming of Christ, the industries of peace will be made to pay tribute to the ravages of war, and that plowshares will be beaten into swords and pruning hooks into spears. This prophecy is finding literal fulfilment in the history of this war. The following news note, which we clip from the Madera (Cal.) *Daily Mercury* of March 2, offers an excellent comment on this prophecy. Similar reports might be gathered from many parts of the country and of the world:

"This week will witness the shipping out of three immense carloads of old iron to San Francisco, where it will be loaded on ships and sent across the ocean to be used in the manufacture of bombs and infernal machines by the Allies. The shipment will contain practically one hundred tons, more scrap iron than most people believed there could possibly be in a half dozen counties, and this was all gathered up in Madera County alone. The advance in price for this sort of material has made it an object for farmers to resurrect all their old car wheels, harvester junk, plowshares, etc., for the junk gatherer. . . . An interesting feature of the shipment is the fact that there were fifteen tons of old plowshares in the lot."

### THE MOTIVE OF CHRISTIAN BENEVOLENCE

THE *Lutheran* has this to say regarding the motive which should actuate the exercise of Christian benevolence:

"I am weary of buying tickets, and am going to shut down on it. It is getting to be a perfect nuisance. Why don't people reach into their pockets and support the church without the help of entertainments and suppers? These, as nearly as we can recall, are almost the exact words of a lady who is a liberal giver to the work of the Lord and who deprecates the increase of money-making devices wherewith to fill the coffers of the church. She by no means stands alone in her criticism of this perpetual sale of tickets. There are many of our best people who feel exactly the same way. It seems to them as if the Lord's work did not make its appeal to the hearts of Christians on its own merits. It looks like a confession that some stronger appeal than it—an appeal to the desire for entertainment or pleasure—must be made before they can be induced to give. In some congregations these extra affairs 'for the benefit of the church' are almost the only activities, outside of the Sunday school, in which church members can be interested. Hold a meeting for real Christian work—missions, mercy, parish visitation, and the like—and scarcely a baker's dozen will turn out; but announce a banquet, or an entertainment, or social gathering, and the church will be crowded, and people willingly pay for it. Is there really such a thing among us as love of service and gladness to make sacrifices for the work of the Lord? How many would buy tickets for the privilege of visiting the stranger, the sick, the poor, the abandoned?"

## GENERAL ARTICLES

### THE SPIRIT ACCOMPANYING APOSTASY

T. E. BOWEN

SOME very striking examples of apostasy are given in the Scriptures. These were written as a warning, so that the terrible mistakes made by those persons should not be repeated by others.

One very notable example of how God regards those who in self-sufficiency rise up against his divine arrangement for conducting his work in the earth, occurred while Moses, the servant of the Lord, was leading Israel from Egypt to the Promised Land.

The Son of God himself called Moses to the important mission of delivering Israel from Egypt. Moses shrank from the task. He begged the Lord to use some one else. He felt that he was unqualified for such an important mission. Once he had considered himself the very man to do it, but now he viewed the exodus of his kinsmen in a far different light than formerly. God entreated, and prevailed upon Moses to consent to go. He assured him he would go with him. By a marvelous sign he convinced Moses that his power was sufficient to liberate Israel; and in faith Moses took up the task.

Some time after leaving Egypt,—after the mighty miracles wrought before Pharaoh, after the parting of the waters of the Red Sea,—a spirit of apostasy arose in the camp of Israel. Three Israelites—Korah, a Levite; Dathan and Abiram, sons of Reuben—"took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:1-3.

Notice the class of men here described,—"two hundred and fifty princes," "famous in the congregation," "men of renown." These men had often led Israel in the worship of Jehovah. They no doubt enjoyed the sincere love and confidence of their brethren. They themselves were a part of the congregation. They now openly said that Moses and Aaron had lifted themselves up above the congregation, and were arbitrarily ruling as kings over the people. They

put themselves forward to deliver the "holy" congregation from this tyranny.

These men showed the same spirit that was manifested in heaven when Lucifer rose in rebellion against God. His plea then was, All the angels are holy. They do not need the law to govern them. Being holy, they are a law unto themselves. This tyranny needs to be broken.

When Moses sent to call Dathan and Abiram, they returned word, "We will not come up." Here an open challenge was made to the authority of Moses. "Even tomorrow the Lord will show who are his, and who is holy," was Moses' reply.

On the morrow a warning from the Lord was given to the whole congregation: "Depart . . . from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." And according to the word spoken, these three men, with all their families and possessions, went down into the pit before the Lord as the earth opened beneath their habitations and swallowed up these apostate leaders in Israel. They went down claiming to be holy; but God made known to all Israel that they were seducers of the people, "wicked" and unholy men.

This experience of Israel was recorded that the people of God for all time might know how the Lord regards the spirit manifested by Korah and his associates,—the spirit which makes men rise up in self-righteousness and self-sufficiency against the Lord and against his divinely organized work on earth.

There is as great danger today that men of ability will allow spiritual pride to creep into their hearts. The spirit accompanying apostasy is ever the same,—that of self-righteousness and self-sufficiency, an unwillingness to take the counsel of one's brethren, the letting in of spiritual pride. The way to Korah's pit is paved with all these. The road away from it is the way of watchfulness, earnest prayer, repentance, a willingness to be subject to the counsel of the brethren,—those used by the Lord in his organized work on earth,—and the unrestrained surrender of the will to God in true meekness and humility of soul.

The enemy is abroad in the earth today, seeking entrance to hearts not fortified against him. Today, as in the days of Korah, he may gain entrance through spiritual pride. Our safety lies in possessing the meekness of our Master. To all, especially workers, Jesus says: "Come unto me, all ye that labor and are heavy laden,

and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

#### FORTY DAYS ON TWO MEALS

E. HILLIARD

ENOCH and Elijah are the only men of past generations who have not experienced death. Each is a type of those who will be translated at the coming of Christ. The experience of Elijah is given more in detail in the Bible, because it is more typical of the experience that the people of God will pass through before translation. This prophet of God in time of famine was fed by the ravens, and drank of the brook until its waters failed. Then the Lord did not leave him to perish. He directed him to Zarephath, to be sustained by a poor widow, who had only a handful of meal and a small cruse of oil. But by the power of God the handful of meal and the oil in the cruse were always there, until the famine subsided and the earth brought forth her fruit.

Although Elijah was a man of great faith, there was a time when his faith did not endure the test, and he fled to the wilderness, lay down beneath a juniper tree, and prayed for death. The Lord, instead of granting the desire of his heart, sent an angel to provide for his needs while the disheartened man slept. A meal was soon prepared, then the angel touched him and said, "Arise and eat." He arose, ate and drank, and again lay down to rest. The angel prepared a second meal and said to him, "Arise and eat; because the journey is too great for thee." Those two meals revived the spirit of the prophet, and lasted him forty days, until he reached "Horeb the mount of God."

It is said today that nearly one half the world's inhabitants are suffering from famine conditions, and that the other half are on short rations. The prospects are not bright for betterment. Some are purchasing flour for a year's maintenance. All who are trusting in the Lord need have no fear of starvation. Nothing in this world is more dear to our heavenly Father than his faithful, trusting people. He loves to provide for them. We need not hoard up food for the strenuous times that await us. He who provided for Elijah will supply his people in their time of great need.

The promise to him who walks uprightly, despises gain and oppression, stops his ears from the hearing of blood, and shuts his eyes from seeing evil, is that his "bread shall be given him; his waters shall be sure." Isa. 33: 15, 16. That God-given bread will, like the food prepared for Elijah by the angel of the Lord, contain more nourishment than any article of diet that the people of this world can produce.

Let us carefully and prayerfully study the life of God's faithful prophet. It will increase our faith, stimulate our courage, and brighten our hope. Our faith needs to be exercised daily, that we may be enabled to pass triumphantly through all the trials necessary to fit us for the kingdom of heaven. Let us trust and not be afraid. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

#### "IN THEIR MOUTH WAS FOUND NO GUILE"

J. M. HOPKINS

"AM I my brother's keeper?" In a way, the answer to this question is in the affirmative; for "none of us liveth to himself." Every man and every woman is an integral part of the whole human family, and by the common ties of humanity every one is in duty bound tenderly and sacredly to guard his fellow's interests. In his speech there should be nothing that can reflect upon the character or interests of another. We should very guardedly weigh our words, that nothing be spoken that can cause our brother mental grief or pain.

How often we give loose rein to our lips! How often we say things that bring bitter grief to our home companions or other associates,—unkind, sharp, dagger words, that pierce the very soul; words that grate so harshly upon a sensitive ear; thoughtless words that cause tears of sorrow! How often we circulate unfavorable reports—really injurious reports!

Let us read what God has said about this, and that, too, in connection with entering into the rest above: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" This is the question; here is the answer: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1-3.

Oh, how many have been injured, their hopes and prospects and whole lives blighted, by some false report! Do you know of any, reader? Have you ever been the cause of such calamity? I know of some today whose whole lives have been darkened and saddened by being subjected to just this treatment.

And it is not only the circulating of such reports that God condemns. The marginal reading of Ps. 15: 3 is, "Nor receiveth, or endureth, a reproach against his neighbor." Does not that mean that we should turn a deaf ear to the cruel, wicked words of him who delights to tell a derogatory tale? And even should the story be true, were you or I the unfortunate one, would we wish our faults to be discussed and paraded? We may know of the misdeeds of others, things

that are really true, which unholy lips would enjoy telling, and which unguarded, uncontrolled lips will tell; but if possible we should avoid both hearing and telling.

It will require vigilance and a strict control of the tongue to follow the right course, but remember that "in their mouth was found no guile." Gossiping, foolish talking, idle words, and jesting; low, vile insinuations; unkind words in the home; loud, boisterous words; hasty words—oh, these cruel, wicked mouths of ours, how much trouble and pain they cause!

Don't say those unkind, hasty, thoughtless words to your wife, to your children; those loud words, ungentle, annoying. Don't do it, my brother; don't speak them.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3: 2. "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 5.

Roseburg, Ore.

#### EPHEMERAL VERSUS ETERNAL

H. I. MORSE-FARNUM

WHEN we consider the contrast between our earthly state and the eternal inheritance so lavishly provided, it seems indeed strange that the majority of earth's people should choose that which is fleeting, evanescent, unreliable, and withal replete with turmoil and suffering, to the exclusion of the Father's "many mansions" and the unspeakable glories in preparation by One who has paid the peerless price.

While earth at best can offer only change, uncertainty, disappointment, and a grave, the Christian's blessed hope is an "anchor of the soul, both sure and steadfast." The best-loved homes of earth are but temporary and transient; but the heirs of immortality will finally reach a place where the Lord "will plant them, that they may dwell in a place of their own, and move no more."

The prince of evil, who won the earthly dominion from our first parents, covers the fair world with injustice, suffering, and death, like a funeral pall, bringing about changes that make it seem a lonely, gloomy place; but those who "lay hold upon the hope set before us," look with assurance to a time when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." The ransomed shall obtain joy and gladness, and sorrow and sighing shall flee away.

At present we behold our world "rolled in garments of blood." Devoid of revelation's light, "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." On the other hand, those who seek wisdom from its celestial Source, discern above the horror of clashing nations the certainty of a speedy consumma-

tion of the faith and hope of Christ's little flock of every age; and they lift up their heads in rejoicing.

The songs, O the songs that the ransomed sing!

The bruising by Satan all done;  
And they rise as far as the morning's wing,  
More bright than its rising sun.

The songs, O the songs that the angels sing,  
As the blood-bought ransomed come  
From the blinding billows of time and sin  
To their everlasting home!

And "the joy set before him" Jesus meets,  
Seeing the fruit of his pain.  
Unnumbered the throng which Salvation greets  
From the countless numbers slain.

O the untold bliss that is thine to know  
When the new earth glows with bloom,  
When the myrtle tree and the roses grow,  
With never a tear or tomb!

The years, O the ceaseless, eternal years!  
Earth in its orbit goes round,—  
The one "lost sheep," which through blood  
and tears  
Our matchless Shepherd found!  
*Battle Creek, Mich.*

### THE CHRISTIAN AND THE DANCE

THERE are some things which a Christian must not do because they are sinful in themselves; there are some which he must not do because they tend to evil; there are others which he must not do because, while they may not injure him, they will injure others.

Almost all Christians agree that some forms of dancing are wrong in themselves. But let us leave out of consideration the question whether dancing is wrong in itself, and see whether upon other grounds it is right for the Christian to engage in the modern dance in any form.

1. God in his Holy Word lays down but one code of morals for the government of his people, and all Christians are to regulate their conduct by this one code, regardless of their position; there is one law for pastor and people.

Few, if any, congregations would be willing for their pastor to dance; and were he to do so, they would consider that he had committed a great wrong, and had done the church and the cause of Christ much injury.

But some one says: "The pastor must be better than others, for he has to set an example to the flock." But God does not require an example to be set which he does not require to be followed by those for whom it is set.

In 1 Peter 1: 15, 16, we read: "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Thus we see that God measures the holiness which he requires of each one, not by that of another, but by his own holiness. It will not do, then, for any one to say God enjoins upon his pastor a higher degree of holiness than upon

himself. If it is wrong for the pastor to dance, it is wrong for the private member.

2. The history of any church or congregation shows that the Christian who habitually engages in dancing is not a soul-winning Christian. The command is, "Let him that heareth say, Come." Rev. 22: 17. That is, every one who has heard the gospel call is to repeat it, so that others may be led to Christ. The dancing Christian does not endeavor by earnest personal effort to lead souls to the Saviour. Look among those of your own acquaintance and see. The soul-winning Christians are not found among the dancers.

Christian, do you want your crown to glisten with bright jewels, the souls of those who by your instrumentality have been led to Christ? Or are you willing to meet your Saviour empty handed? Leave the dance, and do the work of the Master, and receive the reward.

3. Every branch of the Christian church has condemned dancing and warned its members against its evils. Is not the united voice of the whole church entitled to some deference? "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13: 17.

Your church condemns dancing, not because it desires to deprive you of any pleasure or to restrict your rights, but because it watches for your soul as one that must give account; and if this duty has been faithfully performed, the account can be rendered with joy, and its faithfulness will be profitable for you.

You have no right to remain in any organization and do that which it condemns as against its principles, and which it says is the cause of injury to itself.

Most branches of the church have not laid down any law of discipline on this subject; nor have they done so in regard to stealing, cursing, or murder. The church lays down general principles, by which each special case is to be determined.

4. And further: the world says the Christian who dances is not living a consistent life. No Christian has a right to do that which will injure his influence over the unconverted. It is the consistent life that exerts an influence for good: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

Even supposing that there be no harm in dancing, if it interferes with the Christian's doing good to his fellow men, it must be given up. Paul says that even what is lawful must be given up when it becomes an offense or a cause of stumbling to others.

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 13.

The sinner convicted of sin and seeking for salvation does not go to the dancing Christian to be led by him into the way of life.

The dying sinner does not send for a dancing Christian to come and pray with and for him that God may have mercy upon him and save his soul even at the eleventh hour.

Nor does the dying Christian, whose heart is troubled, and who feels the need of sympathy, comfort, and encouragement, select a dancing Christian to sit by his bedside during those last moments in which the soul is being prepared for eternity.

Looking at these plain, matter-of-fact considerations, is it right, my Christian friend, for you to dance?

"Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17. And where is separation between the church and the world more needed?

5. There are some Christians who, although they do not dance themselves, countenance it in others. It is an old axiom of law that he who aids or encourages another in wrongdoing is himself a participant in the crime and a sharer of the guilt.

The Christian who does not dance, but allows dancing in his house, or permits his children to dance, or attends a dance "just to look on," as he says, is aiding and encouraging others to do that which he feels it would be wrong for him to do himself. If dancing is wrong, you do wrong in encouraging it even by your presence.

"I heard another voice from heaven, saying, Come out of her, ye people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1: 1-3.—*The Presbyterian for the South.*

THIS is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume the duty of careful, provident use and expenditures as a public duty, as a dictate of patriotism which no one can now expect ever to be excused or forgiven for ignoring.—*Woodrow Wilson.*

"THE thorns outlive the roses on all the bushes of forbidden pleasure."



# Bible Studies

## SPIRITUALISM

### 1. WHAT is Spiritualism defined to be?

"A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium; . . . spiritism."—*Webster*.

*Spiritism*: "The theory that mediumistic phenomena are caused by spirits of the dead."—*Webster*.

*NOTE*.—"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."—*N. F. Ravlin, Spiritualistic lecturer, of California*.

### 2. Did this doctrine exist in ancient times?

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

*NOTE*.—"The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—*F. F. Morse, in "Practical Occultism," p. 85*.

### 3. How does God regard sorcerers?

"I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3:5.

### 4. What does he say of the teachings of enchanters and sorcerers?

"Therefore hearken not ye to . . . your enchanters, nor to your sorcerers, . . . for they prophesy a lie unto you, to remove you far from your land." Jer. 27:9, 10.

*NOTES*.—*Rev. F. B. Meyer, of England, gives the following warning against dabbling in Spiritualism*: "I have known several families that have been cursed by having recourse to clairvoyants and mediums. There are grave dangers in these things; and when occult powers are used for selfish ends, it is possible for men and women to be filled with evil spirits, as was the girl at Philippi. People are fools to play with the dregs of the spirit world."—*Present Truth, Sept. 7, 1911*.

"I am perfectly certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical."—*Dr. C. Williams, of London, England*.

### 5. Before their entrance into Canaan, what instruction did Moses give Israel concerning these things?

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. 18:9-13.

*NOTES*.—Whoever consults or has to do with mediums or any who profess to receive instruction or communications from the spirits of the dead, disregards this plain instruction, and places himself upon the enemy's ground. Ever since Satan told

that first lie in Eden, when he denied that death would be the result of sin, in the very face of death itself, he, working upon man's natural dread of death and upon his distress at the thought of being separated from loved ones, has been endeavoring to persuade men to believe that the dead are not dead, and that men do not die. Idolatry, heathenism, Spiritualism, occultism, and the whole brood of false isms of this kind, it will be noticed, deal very largely with death. This, of itself, indicates their origin, and should be a warning to all to let them alone—to have nothing whatever to do with them. They are from beneath, and not from above. However promising or pleasing they may be at first, they are downward and destructive in their tendency, and ultimately lead away from God into unbelief of his Word and into sin. They promise life by denying death, and apparently "make good" Satan's lie in Eden, through the ministration and manifestations of evil angels representing themselves to be the spirits of the dead.

In a sermon on "Spiritualism an Imposition," *Rev. T. De Witt Talmage* said: "Spiritualism takes advantage of those who are weak and morbid with trouble. We lose a friend. The house is dark, the world is dark, the future seems dark. If we had, in our rebellion and weakness, the power to marshal a host and recapture our loved one, we should marshal the host. Spiritualism comes in at that moment, when we are all worn out by watching,—all worn out, body, mind, and soul,—and says: 'Now I will open that door; you shall hear the voices. Take your places around the table; all be quiet now.' . . . Oh, I hate Spiritualism, because it takes advantage of people when they are weak, and worn out, and morbid under life's bereavements and sorrows! . . . If Spiritualism had its way, it would turn the world into a pandemonium of carnality. It is an unclean and adulterous system."

### 6. Under the theocracy of Israel, what was the law concerning witches and those who had familiar spirits?

"Thou shalt not suffer a witch to live." Ex. 22:18. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20:27.

*NOTE*.—This shows how dangerous and deadly everything of this character is in God's sight.

### 7. With what is witchcraft classed by Paul, and what does he say to those who are guilty of such things?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:20, 21.

### 8. What should one do if asked to inquire of a familiar spirit?

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8:19.

*NOTE*.—Giving the sense of this passage, *Dr. Adam Clarke* says: "Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?" But this is exactly what Spiritualism teaches men to do, to seek unto the dead concerning the living.

### 9. What instruction does the apostle John give touching this subject?

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1.

### 10. By what are we to try them?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

### 11. Should we allow ourselves to be influenced by signs or wonders performed by those who would try to lead us away from God and his law?

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice." Deut. 13:1-4.

### 12. How much do the dead know of what is going on among men?

"Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

### 13. Do the dead know anything?

"The living know that they shall die: but the dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9:5; Ps. 146:4.

### 14. What scripture forever precludes the idea that the dead come back to earth to communicate with the living?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6.

### 15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what shall we attribute them?

"They are the spirits of devils, working miracles." Rev. 16:14.

### 16. What will be one characteristic of last-day apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

*NOTES*.—The following items illustrate a condition widely prevalent:

"A lawyer with a national reputation, well known to me," said *J. L. Hall, of New York*, "never begins the preparation of a difficult case without getting 'advice from the other side,' as he describes the search. . . . Another distinguished man of New York City once asserted to me that he had his familiar spirit with which he talked as freely as with a human companion."—*Washington Herald, May 8, 1911*.

A noted Brooklyn divine some years ago, not realizing that he was voicing Spiritualistic views, gave expression to the following: "What are our departed Christian friends, who in this world had their joy in the healing art, doing now?—Busy at their old business. No sickness in heaven, but plenty of sickness on earth."—*Christian Herald, July 8, 1882*.

Writing concerning "Communion with the Departed," *General Booth, of the Salvation Army*, said: "Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had

the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!"—*War Cry*, Nov. 27, 1897.

"Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him. He further says: 'I encourage my friend to pray to his wife, and to pray God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.'"—*The Living Church*, Nov. 14, 1899.

17. How does Satan deceive the people?

"No marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

18. What role do his agents assume?

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." Verse 15.

19. Will Satan and his agents attempt to counterfeit the coming of Christ, and work signs and wonders to confirm their pretentious claims?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

20. What will be one of the last great signs performed by this means, to fasten men in deception?

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and 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; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

21. What scripture shows that Satan is to work with special power and deceptive wonders just before Christ's second coming?

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 1, 10. (See also Rev. 12: 12.)

22. While many will be deceived by these wonders, and accept of the false Christs that appear, what will those say who have maintained their love for the truth, and patiently waited for Christ's return?

"It shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

23. What warning has been given us through the apostle Peter?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8.

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



## THE WORLD-WIDE FIELD



### THE SOUTH CARIBBEAN CONFERENCE

A. J. HAYSMER

AFTER waiting in Cristobal and Panama for about two weeks for a boat to Trinidad, I was informed by the agent that the schedule had been changed, and that the boat would not call at Trinidad. He did not know when there would be a boat going there. However, a boat was going to La Guaira, Venezuela, leaving May 15, which I decided to take, trusting that I could find some way of getting to Trinidad from there. I arrived at La Guaira Tuesday morning, May 22. I then learned that there would be a coastal boat leaving the next day for Bolivar, stopping at Cristobal, Colon, a port on the Venezuelan coast, from which I should doubtless be able to get passage to Port of Spain, Trinidad, a distance of about thirty-five miles across the Gulf of Paria. As there was nothing better, I decided to take this coastal boat.

While waiting for the boat I went up to Caracas to visit our workers there, and found Elder W. E. Baxter packing his trunk to take the same boat. Brother G. D. Raff, the field secretary of the South Caribbean Conference, could not leave, as he was needed to help care for a new worker who had just arrived. I was glad to meet at Caracas Brother R. E. Greenidge, whom I baptized several years ago, and who has been doing faithful work at this place for years.

We did not arrive at Cristobal, Colon, until Tuesday, May 29, as our boat stopped at the island of Margarita and at all the coast towns. While it was a hard and tedious trip, I was glad of the opportunity of visiting this part of our field, which I had never seen before. There are many large towns in Venezuela, which should be entered with our literature at once. At Cristobal we learned that there was a sloop leaving for Port of Spain, Trinidad, that night, which enabled us to reach there at noon, Wednesday, the thirtieth.

At Port of Spain we found arrangements all made for the meeting. Delegates had arrived from British Guiana, and those from the northern islands came on Friday, so the meeting began that evening, with ninety-two delegates in attendance. The subjects presented from the pulpit during the Conference were very practical, the speakers showing the

necessity of a clean heart and a living experience in the things of God, also the importance of gaining a complete victory over every sin, and dwelling especially upon the wonderful provision God has made, by which all can accomplish this.

The business of the conference was attended to with dispatch, and perfect harmony prevailed throughout. Nearly every phase of this great work was considered, and some new plans were put into operation, which we believe will further the work in this conference. The officers elected were as follows:

President, E. C. Boger; secretary and treasurer of the conference and tract society, Fred Hutchinson; field missionary secretary, G. D. Raff; secretary of the educational and young-people's departments, E. C. Henriques; secretary of the Sabbath school and home missionary departments, S. L. Ash; secretary of the medical department, Dr. Chas. Cave. Executive committee: E. C. Boger, D. E. Wellman, W. E. Baxter, I. G. Knight, L. Rashford, S. L. Ash, and S. A. Critchlow.

A few days after the conference closed, our Union field missionary secretary, J. A. P. Green, and Brother G. D. Raff arrived, and plans were laid at once for a canvassers' institute to be held in Port of Spain, and for two Sabbath school and home missionary conventions, one at Arima and the other at San Fernando. Plans were also laid at the conference for several tent efforts to be held in different parts of the conference. New Amsterdam and Queenstown, in British Guiana, and Grenada, Antigua, and St. Kitts, of the northern islands, were especially mentioned as in great need of such effort.

The reports of the different workers for the past two years were encouraging, and showed that 547 persons had been baptized—375 in 1915, and 172 in 1916. Successful tent meetings had been held by Elder M. B. Butterfield in San Fernando, Trinidad, and in Bridgetown, Barbados; and by Elders Butterfield and Knight at Georgetown, British Guiana.

The treasurer's report showed a gain in all the funds except offerings to missions. Tithes for 1915, \$4,976.54; for 1916, \$6,535.23; offerings to missions for 1915, \$531.32; for 1916, \$517.74; Sabbath school offerings for 1915, \$655.51; for 1916, \$1,182.69; literature sales for 1915, \$5,484.80; for 1916, \$6,754.97. The

conference has joined in the plan of the Union, of setting the goal for offerings to missions at five cents a week for each member, and the goal for Sabbath school offerings for 1917 at \$1,500.

The South Caribbean Conference is a large field, with 573,946 square miles, and a mixed population of 4,854,206. A large part of the Spanish, French, and Indian portions are as yet unworked, and there is great need and an excellent opportunity to enlarge the place of our tents, to stretch forth the curtains of our habitation, to lengthen our cords, and to strengthen our stakes, so that we can "break forth on the right hand and on the left."

**SOMABULA MISSION**

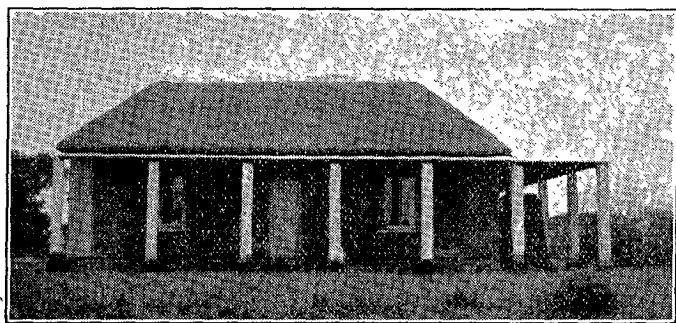
H. M. SPARROW

RECENTLY my father and mother gave up farming and joined the mission staff. Naturally father always had a great interest in the Maranatha Mission, as at one time it was a part of our farm. Father understands the natives, for he was born and brought up with them, and knows their language.

We are looking forward to Elder U. Bender's arrival, and are very glad the conference is sending us a man to be general superintendent of this up-country section of the field.

Since my last report we have made progress in the Shangani work. Elder W. B. White, who was recently at the Somabula Mission, made a visit to that field, and it was decided to build a new and comfortable mission house there at once. [This new station is about one hundred miles into hitherto unentered heathen territory.] Brother J. N. de Beer and I were appointed to do the work. I have just returned, and we built a fine house before leaving. Now we are anxiously waiting to learn who will be sent to occupy it.

I am inclosing a picture of the house. It is not quite finished. The



Front View of the New Shangani House, Somabula Mission

natives here worshiped a large idol tree until we began our work. Now instead of worshiping the tree, they gather each Sabbath to worship the true God under another tree shown in the picture. It is wonderful to see how the gospel is affecting these heathen kraals.

If one takes a walk to their lands on Sabbath, he will see no one there,

every one is at home. Every Sabbath they are learning more and more of the true God. I believe God will raise up a strong church in this place. I am so glad we do not have to retreat, but can sound the call of an onward march.

Some of their heathen customs are not unlike those of the early nations. For instance, if a member of the family dies, those nearest of kin have their heads clean shaven to show their mourning. After the death of the member, each newcomer goes to the grave and begins a wailing, which is more pleasing to them than to us. This is kept up for weeks at a time, and takes place very early in the morning.

While at Shangani, Brother de Beer shot several crocodiles. It is a custom with the natives to bury the bones and skin; if this is not done, they think it will never rain. We kept the skin spread open at the house. Last year it was very dry, and the natives were very much perplexed, and feared it would be the same this year, on account of the crocodile skin. However, only a few days after the crocodile was shot, we had our heaviest rain for two seasons. The natives marvel at this; their faith in their heathen customs is simply shattered. One native said, "I'm coming to live beside the mission, because you have the true God on your side." God can use all these little experiences to soften their hearts, and I truly believe he allows them to come for this purpose.

Next week Brother de Beer goes to baptize a company at our outschool in Que Que, and soon we expect to have a class ready for baptism here.

The prospect is good for better crops this year than last, as our rains have come. Last year we received little from the farm. Things are very expensive here now on account of the war. Flour is \$10 for one hundred pounds; but we are thankful to have plenty of vegetables.

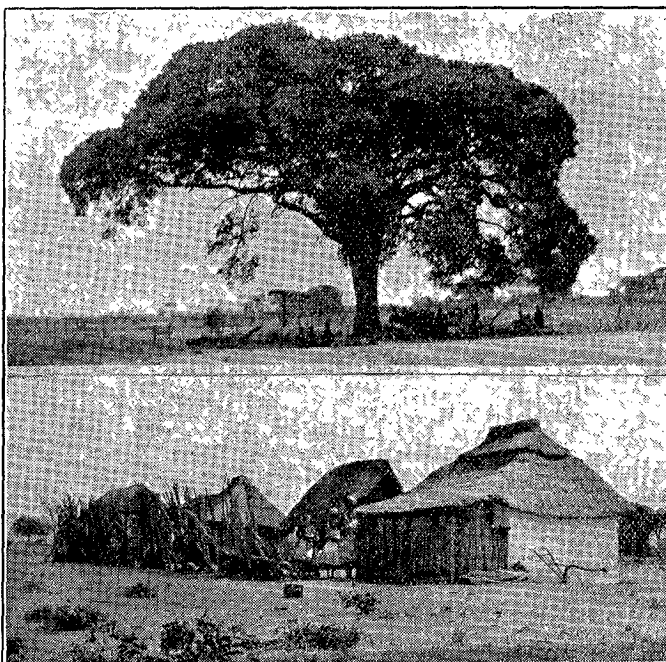
Next month we expect Brother de Beer and his family to go to the Cape on a three months' vacation. His

health is very poor, and he certainly needs a rest. I am thankful to be strong, and that I have been free from fever so far this season.

**PORTO RICO**

WILLIAM STEELE

THE Lord has wonderfully blessed the work in this field the past year.



Upper — Large Mkuna Tree under which Sabbath Services are Held at Somabula Outschool  
Lower — Oscar's Native Home and School. Dwelling at right, School in rear

The amount in tithes for the year reached the sum of \$3,330.57, showing a gain over 1915 of \$1,080. The literature sales reached the grand total of \$9,694.82, thus making an increase over the previous year of about \$4,000. During the past seven years, with an average of five colporteurs in the field, literature to the amount of \$37,324.70 has been placed in the homes of the people living within the borders of this little mission field. During the last five of these seven years, the gain on the literature sales, and the increased tithes and offerings, have made the field self-supporting.

The result obtained from the sale of literature has been the creating of a live interest to hear the truth. During the year 1916, fifty-one persons were baptized. Our present membership is 144. Our Sabbath schools have a membership of 191. During the past year one new church has been organized and one company raised up; two church buildings have been constructed, and plans laid for providing three other companies with houses of worship.

The outlook is bright; already a number are preparing for baptism, and by faith we look forward to a rich harvest of souls. We give the Lord the glory for what has been accomplished in Porto Rico. Even though our field appears so small in comparison to many others, as we look on the already whitened harvest we

feel to exclaim, "Who is sufficient for these things!" We have the promise, however, that one of the saints of Jehovah can chase a thousand, and two put ten thousand to flight. We of ourselves can do nothing; but through Christ, who strengtheneth us, all things are possible. We consider there is nothing to discourage, but everything to encourage us.

### A PASTORAL VISIT IN SOUTH HONDURAS

HENRY F. BROWN

A TELEGRAM from the believers in the interior of Honduras called me to make a brief visit to two groups of believers living some distance from the capital. Honduras has only a few miles of railroad, running among the banana plantations, where it serves more for freight than for passenger service. Consequently all the traveling is done in the way Abraham, Isaac, and Jacob traveled—on foot or muleback. The "*camino real*," or royal road, to that portion of the republic, has the pretension of being an automobile road for the first ten or twelve miles, then abruptly it continues in the form of a bridle path up the cliffs and through the woods. I left that bit of automobile road with sincere regret, as I knew what would be my experience for the next few days. When the war correspondent, Richard Harding Davis, came through this republic twenty years ago, even his supply of English was insufficient to describe the roads. He said they were simply indescribable. He was on the main highway, the channel of communication between the coasts. The less important roads are in a correspondingly worse state, and they are not improving with age, as do some things.

The rivers to be crossed are many, but as this is still the dry season, I encountered no difficulties in crossing them. The immense river beds that during the torrential tropical rains hold angry, muddy torrents, are now dry, rocky cañons. During the summer months, when the rains fall, it is dangerous to attempt to cross. Many are the stories told of fatalities occurring to overbold and impatient travelers who endeavored to cross in time of flood. When children, we read in our readers of the boy who sat down to wait till the river passed by. That seemed very foolish then, and was perhaps written to appear foolish, but here it is a fact. Before attempting to cross a river, one must camp by the side of it till the water runs down. At some crossings there are long, dugout canoes, whose owners will, when the stream is not dangerous, ferry a traveler and his equipment across, and swim the animals over. Sometimes it is a thrilling experience.

An illustration of governmental work in Honduras is seen in the building of their cart roads. There

is a public sentiment in favor of reconstructing all the bridle paths into automobile roads. It is a noble idea, but the way it is carried into effect is not so noble. In this particular instance, suddenly on emerging from a cañon, I found myself on a most perfect highway. It seemed to spring from the very ground, miles from the habitation of man. My self-congratulations were instantly recalled when, in a few minutes, it terminated as suddenly as it had begun. There, in the absolute wilderness, where it could do no one any good, was a few miles of perfect cart road, with fine stone bridges. The next day, equally distant from civilization, I found a similar section.

At night I was glad to obtain rest on the bed provided me. It was a native bed, having a board top which served as both spring and mattress. The woman explained she had put a mattress on, but I found she had misnamed the article, as it was a sheet she had placed on it to soften the effect. The night was cold, as are many of the nights in Honduras. The boards were hard, but my sleep was that of a laboring man, sweet.

At daybreak I was on the road again, and that day traveled ten leagues. There were many paths in the mountains; I could have taken any one of hundreds leading in all directions. One needed the gift of discernment to be able to choose the right path. For hours I traveled on in doubt, meeting no one to tell me if I was on the right road. Yet I was not traveling in doubt, but in faith, as I believed I had an angel who was able to discern which was the right path over the mountains. For was I not traveling on the business of the King?

In the afternoon I reached a village, where I endeavored to purchase food for my animal. The hillsides were scorched and bare. The valleys were dusty. The cattle were dying while searching for food and water. This village seemed to possess no apprehensions regarding entertaining angels unawares. They bluntly informed me, when I asked for corn for my mule, that corn was food for Christians, not for animals. I finally persuaded a family to sell me ten cents' worth, and then pushed on. The road led through a most beautiful and refreshing pine forest at the foot of a mountain which I had to cross. But this time I took the wrong road, and had I not been stopped by workmen, I should have wandered into the hills. As it was now too late to attempt crossing the mountain, I retraced my steps to the last house I had passed, and asked to spend the night there.

The woman responded, "*Como no*," which, notwithstanding its appearance, is an affirmative. Soon the men returned from planting their *milpas*, or corn patches. The surface of Honduras is very hilly, even

mountainous. As there is little or no level land, the corn patches are made on the hillsides. The people seem to choose the hillsides instead of the plain. The men, fierce, ragged fellows, came home for their coarse food, which they bolted with a relish. When the woman placed their food on the board, I asked her if it was for me. She told me I had come so late that she had not counted on me; hence I got the scrapings of the pot. The supper consisted of tortillas, or corn cakes, beans, and coffee. They boil the corn, and then grind it into a paste and make flat cakes of it. No salt or seasoning is used, as that would make the cakes stick to the earthenware griddle. One must learn to like them; but necessity helps one to enjoy things he would not like in countries where food is more abundant.

The poor people in the country live on food that is impoverishing, consequently their bodies are underfed and undersized. In the dry season they subsist on dry foods that can be stored, such as corn and beans. If the rains are late, as they frequently are, their supply runs short, and famine conditions prevail.

That night I found my host hungry in mind as well as in body. Frequently one finds such people, who, notwithstanding their surroundings, are hungry for mind food. I tried to satisfy his longing for news of the outside world, of which he had but the faintest conception. He had never been outside of his country, and in fact had seen but very little of that. He had heard somewhere that there was a big revolution in progress, and wanted to know who would win. After I had explained that the revolution was not of one nation but many, and that many more people had been killed already than lived in all Honduras, he began to grasp the situation.

Our conversation turned to religious matters, and he told me how he regarded the church. "I do not go to confession," he said, "the priests live too bad lives. I confess to my gods in my own house."

"To whom?" I asked.

"To San Antonio," he said.

"But San Antonio is but a picture god," I objected.

To this he responded, "But we have faith that he can hear us even though he is but a picture."

That night I slept on a skin bed, which was hard, and cold also, but was a bit more comfortable than the one upon which I had passed the previous night. At daybreak I took all the breakfast I could get,—two tortillas and some beans,—and crossed the mountains to the next town. By dint of much questioning of those whom I met and much trust in the promise, "I will guide thee with mine eye," I succeeded in traveling another twelve leagues that day.

(To be concluded)





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.

#### HIS MOTHER

GREAT is his faith that, whatever occurs,  
 Mother can mend it someway,  
 Ill ever yields to that magic of hers;  
 Mother can mend it someway.  
 Mother can cure every sorrow and pain,  
 Banish the woe and bring gladness again;  
 Never a call or a summons in vain;  
 Mother can mend it someway.

Whether a bump, or a finger that's burned,  
 Mother can mend it someway;  
 Aye, or a lesson too hard to be learned;  
 Mother can mend it someway.  
 Sizable rents in a little blue shirt,  
 Sizable cuts all incrustured with dirt,  
 Words in hot anger that rankle and hurt—  
 Mother can mend them someway.

—Walter G. Doty.

#### A NEED OF THE HOUR<sup>1</sup>

MRS. I. H. EVANS

A REMARKABLE thing has happened in this our land. What but a few brief years ago was regarded with a feeling half of scorn, half of contempt, has become, overnight, the watchword of the nation. *Economy! Economize!* The changes are rung on these words and their meaning from every Woman's Page, every paper, every magazine devoted to the interests of the home. Bureaus, clubs, and organizations of every degree of efficiency and influence are emphasizing the need of a return to simpler standards of living, restricting our desires, binding about our wants, and taking an unselfish attitude with what we do have, in order that those whose need is so much greater than our own may have enough to live.

In fact, the old-fashioned standards of New England have been revived, and are in a fair way to become the fashion.

Not so long ago I read an article telling how a man who was to hire an errand boy tested out the applicant. A package of books, well wrapped, and tied stoutly with strong cord, was placed on the table, and each lad was told to undo the package and hand the contents to the manager. The first boy untied the cord, wound it quickly into a neat skein, folded the paper, and handed over the books. The next applicant cut the cord, slashed the wrappers, dumped both into the wastebasket—and received the coveted job. The

moral of this little tale is very clear—the present was no age for petty economies; the race was to be to the swift, and the prize to those who despised the day of small things. But in the light of recent events, this seems already like a story from another age. We all recognize the value and the necessity of the small savings, even those that include good wrapping paper and the humble but necessary twine. The merchants of many large cities no longer wrap the packages they deliver, but place them in the discarded pasteboard boxes that were formerly destroyed.

Seventh-day Adventists ought not to need the lesson which the present situation is forcing home to most of us. Yet many will be willing to acknowledge that we do need it. We admit that we are the least of all the peoples in this prosperous land. The large majority of us are poor; our homes are plain; we have to “manage” carefully. Yet in spite of all this, in our homes, in our schools, in our social relationships, we have been more and more departing from those earlier standards of simplicity that most of us can remember so well.

Take the matter of our schools, for instance. Parents who had to earn their own way through school, have kept up the struggle when the time came for their children to go. They had a hard time themselves; they do not want their children to suffer the hardships they endured. Forgetting that hardship is one thing that develops strong-fibered characters, they take upon themselves untold sacrifice, self-denials that extend over years, and work often beyond their strength, in order that Jean and Dorothy and John and Henry may be as well dressed as their young friends, and may have as much spending money, as many social advantages, and as “easy a time.”

And to what end? Rarely are the students whose way is thus smoothed before them those to whom we may look to become standard bearers in this message. I have known fathers to use “all their living” to provide an expensive education for a beloved son,—fathers who will be obliged as a result of their unselfishness to eat the bread of dependence all the rest of their days. I have seen mothers working early and late to provide for

a cherished daughter some “accomplishment” which took her farther and farther away from her home and her church.

Of course, not all the students in our schools, not even the majority of them, are in this favored “leisure class;” but there is such a class; and it is this group that sets the standards, and largely molds the sentiment of the school, in spite of all that its better-thinking element may try to accomplish.

Twenty years ago if a girl coming to our schools had a best dress for Sabbath, and an everyday dress for week days, with perhaps two or three thin dresses (often well worn) for the warm days of spring, she felt herself well supplied, and many a girl got on with less. In those days we found out how long clothes would wear, and did not choose them altogether for their daintiness, their rustle, or their transparency. They had a part to play in the general economy of things; those who could add beauty to their selection were fortunate, but not by any means in the majority.

We have all noted the changes that have come in these later years. There seems to be a tendency to add to the number of garments required; “evening dresses” and “party frocks” are often included; and the general plan seems to be to have just as much as the family purse can be stretched to cover, and not as little as can possibly be managed with. More and more, amusements form a feature of the school life, and these call for more clothes, elaborate equipment of various sorts, and always, of course, more money. And finally comes the graduation—a season of “class spirit” rampant, a whirl of festivities, an orgy of dressmaking for the daughters and of just as expensive new suits for the sons. Needless to say, it is often a season of serious perplexity to fathers and mothers. Like the weddings and funerals of the Chinese, its effects endure long after the occasion that caused them has passed.

And this spirit of display reaches on down through the academic grades and the church school. Every little exercise planned for the boys and girls becomes resolved into three points of interest—“eats,” clothes, and amusements. Even the Thirteenth Sabbath Offering, it has been observed in some churches, may become the occasion for a demand for a new dress, fresh hair ribbons, white shoes, any one of a dozen pretty vanities, all thoughts of which certainly should be kept out of the mission offering.

Not long ago I heard a father say, in regard to a certain demand by his young daughter for something new to wear “for the thirteenth Sabbath:” “The children are organized on this matter; it is high time for the parents to take a stand.”

<sup>1</sup> Read before the Mothers' Association at College View, Nebr., August 1.

The trouble is, we as parents have fallen (and I use the word advisedly) into the habit of thinking that our own children must have the best. They are ours; they are inexpressibly dear to us; we have worked for them, suffered for them, are proud of them, and their happiness is ours. Therefore when they "organize," however informally, we yield to their wishes, instead of trying to get them to look at the matter sensibly, to ask only what is necessary, and to see how unsuited to a people who profess to be looking for the return of the Lord Jesus are many of the things that fashion and habit and custom demand.

I have been glad to see a movement in some of our schools looking toward greater simplicity in the matter of graduation. Your school has adopted a uniform, simple, plain, becoming, which puts the poor girl and the poor boy on a par with their more prosperous friends. It seems to me that the time will come when, in all our schools, this custom will prevail; and when it does, I hope things will go a step farther, and a fixed fee be set which will cover all the necessary expenses for graduation—a fee that will be many times less than what is required by the present method.

#### Simplicity in Our Homes

One reason for the added extravagances that have marked, and often marred, the American home may be found, it seems to me, in the women's magazines of the country—the best of their kind in the world, we are fond of saying. They have accomplished wonders in many ways; they have taken our rather crude tastes, and by constantly hammering away at them, have fashioned them to what we are pleased to think a higher standard, leading us, indeed, toward simplicity, but a cultured, refined simplicity that calls for "dull mahogany," "plain, rich rugs," "soft-toned pictures," comfortable (and expensive) porch furniture, and sanitary (and also expensive) plumbing and lighting and cleaning and cooking equipment. Of course, we are not led there, many of us; we have to make our old things do; but that is the tendency, and if we have not yielded to it ourselves, we may perhaps have noted that it is having a very decided influence on our young people. They want their homes furnished according to these standards, so delightfully set before them.

And the recipes! From one extravagance to another, from one folly to another, these recipes and menus have traveled. Within the past few months, of course, more attention has been paid to balanced diet, plainer dishes, more care in buying, and less waste in cooking and serving; but the teaching of years is not overcome in a day, even when the call, Right about face! is sounded by high authorities.

But now that we are confronted by the national crisis with which every woman has become familiar, we are hearing less from these sources about "lovely lines in living-rooms," "distinction in dining-rooms," "personality in bedrooms," "curliques for the kitchen," "delicate draperies," etc., and more about wearing our old clothes, spending our vacations at home, using our old furniture, making over worn table linens, and in general practicing the almost forgotten art of "doing without." Not so many recipes are given for new sauces and pastries and salads and ices; but more attention is paid to the ordinary, everyday dishes that ordinary, everyday persons are able to afford. Less time is being spent in embroidering and crocheting and tatting, and more in outdoor work in the garden, in caring for the fruits and vegetables raised, in unselfish ministry for others, and in doing the plain, homely, old-fashioned work that makes for the comfort and well-being of the world.

#### Entertaining

This is another matter to which we as Seventh-day Adventist mothers need to give attention. It seems a little thing to provide sandwiches for a company of guests, and perhaps a fruit punch. We like to see our friends enjoy themselves; and it is true that, no matter how much we theorize about it in the abstract, a great many persons seem to enjoy themselves most when they are having something good to eat. So we go on, and serve cake and ice cream, which means either an inconvenient expense or a good deal of back-breaking work, and very likely both; next time something else must be added; by and by we wake up to the fact that we cannot entertain our friends socially for the simple reason that we cannot afford it. And even granting that we can afford it, what about those who cannot, and who feel discouraged and a little hurt because they cannot "keep up"? what about the young people coming to maturity around us who are just ready to take upon themselves the realities of life, and who will naturally add more and more in the way of viands and decorations and entertainment?

Surely we have a duty in this matter,—a duty to study our social obligations, and how to meet them with the spirit of friendliness and good fellowship, and yet with simplicity and true temperance.

#### What Can We Do?

How can we help to change the situation in which we find ourselves? How can we return to the earlier simplicity that was and is one of the fundamentals of our faith, and which will surely be a characteristic of those who are ready to meet their Lord? This work will have to begin with the individual, and extend, first of all, to the home, then to the church, the

school, and the community. In order to do this we must have a receptive attitude of mind; we must be willing to see our past mistakes, and anxious to avoid repeating them. We must live more simply, and we must *begin now*.

The task that confronts us is no easy one: We must learn thrift without miserliness; we must avoid waste, yet be ready to share our store freely with the needy; we must retrench in our personal expenditures, yet remember that this is the time of all times to be liberal toward the cause of God. We must secure the coöperation of our young people, and encourage them to bring their fresh resources of strength and confidence to the solution of the problems that we have to solve.

And as already stated, this is an individual problem. Every woman can do something—only a little, it may be, but *something*. "And the finest work will always be done quietly by the individual woman." Each in her own home must solve her own problems; and so far as these are solved rightly, so far we shall advance toward that standard for Christian living that is in harmony with our calling and profession.

And we shall find our new lessons in plain living no hardship if we set about them with courage. What we gain in freedom from the shackles of debt, in resourcefulness, in contentment, and in the quiet happiness that comes with "bearing and sharing" the joys and griefs of others, will richly compensate for all the effort made.

#### TWELVE THINGS TO LEARN

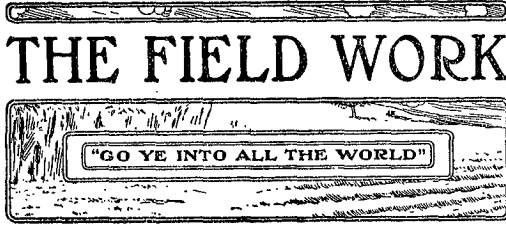
- The value of time.
- The need of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The true worth of character.
- The power of kindness.
- The influence of example.
- The obligation to duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.

—Selected.

#### A "COLD BOX"

FOR your summer bungalow where ice is unprocurable or expensively scarce, use this cold box: Select two boxes, one twelve inches larger in all dimensions than the other. Bury the larger box on the north side of the house, so that it is level with the ground. Put a twelve-inch layer of clean sand in the bottom, and on it place the smaller box, then fill in all round with clean sand. Close with a double lid on hinges. Each morning pour a pail of cool fresh water on the sand.—Selected.

"Do not let the burdens of tomorrow break the back of today."



### KEEPERS OF THE LIGHT

"LET literature be distributed judiciously, on the trains, in the streets, on the great ships that ply the sea, and through the mails."

On the Pacific coast this excellent work of placing our literature on ships is being systematically carried on by Brother Charles H. A. Brooke in San Francisco, and by Brother Charles Bennett in San Pedro, the two most important shipping points on the California coast.

Some of our brethren and sisters in San Diego, Seattle, Everett, and Bellingham, make occasional visits to steamers and war vessels, and distribute literature among passengers and sailors. All this work is counting for the kingdom.

Brother Brooke, who is in the United States Navy service, and Mrs. Brooke are carrying on a strong ship missionary work in the San Francisco harbor. They are now stationed at the lighthouse on the Oakland side of the harbor. "There is an inspiration," wrote one of our brethren, "that comes as we view their location from the ferryboat while crossing the bay, and think of the wonderful opportunities they have to reach with the truth the thousands who come in and go out of this harbor. By night the great lighthouse kept by Brother Brooke, throws its gleam out over the bay to warn the passing boats. By day Brother and Sister Brooke spend considerable time sending forth the light of truth through our publications among the vessels coming and going in this great gateway of the Pacific. We should remember these workers in our prayers."

A letter from Brother Bennett, of San Diego, tells us that the ship work at San Pedro is going forward, and that he enjoys the work. "Many papers and magazines," he writes, "have been placed on the war boats touching here. I am convinced that our efforts in San Pedro will not be in vain. Some fruit has already appeared, and more will be seen in the final harvest."

"I have several men on my list just now who are deeply interested in the message. I also have a reading rack in the electric station here. I need more magazines and more copies of the weekly *Signs of the Times*. Can you send me some Japanese and Chinese literature to use on the boats touching here on their way to South America? My courage is good, and I am determined to be faithful to the end."

Brother Bennett has been faithfully serving in this work at San Pedro for about six years, and visible results have followed his labors. We little know the far-reaching influence of the literature carried by "the great ships that ply the sea."

While engaged in placing our literature on vessels entering the San Diego harbor (the Silver Gate), a brother became acquainted with an officer on a Japanese cruiser stopping here. The officer was interested in our brother's work, and read some of the literature. He was evidently impressed with the message, and promised to carry a few bundles of literature with him and drop them off at foreign ports. He kept his promise. One bundle reached the island of St. Helena, and fell into the hands of the man in charge of the signal station there. The name and address of our San Diego brother having been sent with each bundle, the gentleman wrote to him, telling how greatly he enjoyed reading the *Signs of the Times* found in the bundle, and requesting more copies. A correspondence

was carried on, and the latest word brings the cheering news that the signal station man on St. Helena, where Napoleon spent his last days, has accepted the message made known to him in the literature providentially carried to that lonely spot in the South Atlantic.

By the way, Brother Brooke sends us an earnest appeal for literature. He wants more copies of the *Signs of the Times* weekly. Some churches have subscribed for regular clubs of the *Signs* for him and his wife to use. He would like more of this kind of help. Cannot your church furnish some papers regularly for this work? They can also use clean copies of our magazines, and papers that are fresh and attractive. Address Charles H. A. Brooke, Western Pacific Mole, Oakland, Cal.

ERNEST LLOYD.

### SOUTH CAROLINA CAMP MEETING

THE South Carolina camp meeting was held in Columbia from July 26 to August 5. The camp was pitched in a beautiful grove furnishing ample shade, which was much appreciated during the warm wave that swept over the country at that time. Owing to the small membership of the South Carolina Conference, the attendance was small, but the Lord came very near, and from the first signified his willingness to bless his people.

The usual consecration meeting was conducted the first Sabbath. Almost the entire congregation came forward to renew their consecration to God. This good spirit continued throughout the meeting, and culminated in a rich refreshing on the closing Sabbath. Many of the brethren of long experience said it was the most helpful meeting they had ever attended. We seemed to realize that such occasions would not long be ours to enjoy, and that we should now be in greater earnest to make sure our calling and election. The workers' meetings were especially helpful. All were convinced that we must take advanced steps, and increase our efficiency as laborers and ministers of the last message of love to a lost world.

There being no regular business sessions this year, the time was occupied in giving studies along the various branches of the cause, the different departments seeking to awaken greater enthusiasm in their work. Many were impressed with the importance of their taking an active part in spreading the message. Progress was indicated in every line.

Those who took part in giving instruction were: Elders H. H. Votaw, L. A. Hansen, W. H. Branson, B. W. Brown, B. M. Heald, Prof. J. S. Marshall, D. W. Dillen, L. D. Randall, and the writer, besides the conference workers.

Elder A. N. Allen, who was serving as president, expressed his desire to give up the responsibility and settle where he could have school advantages for his children. Elder E. W. Wolfe, of the Cumberland Conference, was invited to take the presidency. Brother Wolfe came in time to spend several days getting acquainted with his work.

The camp meeting for the colored people was held at the same time and in the same city. It was the largest camp meeting ever held for our colored people in the State. Elder M. C. Strachan, of Florida, came to assist the brethren. Sister Anna Knight, the Union Mission secretary, also was present. These faithful workers rendered valuable service. The same program was observed in both camps. The departments of

our colored work showed growth, especially the home missionary department.

The Lord came very near and gave victory over sin, and a spirit to go forth as never before to finish the work. It was reported that some of the colored colporteurs had taken more than \$2,500 worth of orders since school closed. Many students are planning to go to the Oakwood Junior College the coming year.

The combined offering to missions and home work of both camps exceeded \$1,400. This was very good when we consider that the total membership is less than five hundred. There were thirty-six persons baptized.

The workers are all of good courage, and the outlook for growth is encouraging.

C. B. STEPHENSON.

### SOME FRUITS OF THE PHILADELPHIA EFFORT

IT was my privilege to spend Sabbath, August 4, with the new believers in Philadelphia. Several items of interest came to my notice, which I feel certain the readers of the Review will enjoy.

While I was on the street car in that city, a gentleman took a seat beside me to tell me how sorry he was that the meetings at the Garrick Theater had been discontinued. He was a government man, out buying supplies for the war. He said that he had not attended any church for ten or twelve years, but that he had become greatly interested in the meetings at the Garrick Theater, and had received much instruction from them. His home is in Washington, D. C., and since he told his wife about the meetings in Garrick Theater, she has attended some of our meetings in Washington.

The week previous to this Sabbath meeting in Philadelphia, Elder D. A. Parsons was summoned to conduct the funeral services of a man who for years had had no religious experience, and had lost his faith and hope. He had attended the meetings in Garrick Theater last winter, had become deeply convinced of the truth, and begun the observance of the Sabbath. He was expecting to be baptized soon when death overtook him.

One sister who has begun to worship with us said that during the last three weeks God had blessed her efforts to the extent that four had begun keeping the Sabbath.

One of our workers in the city of Washington was canvassing at a house which proved to be the home of a prominent minister. The wife of the minister invited him to come in. As soon as she learned he was a Seventh-day Adventist, she wanted a copy of "The World War" and five other books. She said, "Give me all the literature you have on this great question. How is it that you Seventh-day Adventists know all about these prophecies and their fulfillment, while the ministers of our denomination do not? I have been reading the accounts of the great meetings being held in Philadelphia. I have been greatly stirred over what I have read, and I want all the light that you people have on the prophecies."

While we were in Clarksburg, W. Va., Brother T. M. French, who is having an excellent attendance at his meetings in Huntington, told us that a gentleman there who had first become interested in the truth by attending the meetings held in Pitt Theater in Pittsburgh, had fully accepted the message and been baptized.

Elder F. A. Harter told me that while in the Eastern Pennsylvania Conference, he was at one time holding a short series of meetings in a little town near the border line between New York and Pennsylvania. A prominent woman there attended two or three meetings, but became ashamed because of their apparent unpopularity. About that time she was visited by a relative from Pittsburgh, whom she told about these excellent meetings, and that she would like to attend them, but was ashamed to do so because they seemed unpopular. The rel-

ative replied: "Why, you need not feel that way. Last winter I attended the meetings held in the Pitt Theater, in Pittsburgh. They were popular there; great crowds came."

It will be of interest to the readers of this article to learn that on my last visit to Philadelphia the number keeping the Sabbath had reached one hundred and ten. Thus the fruits of these good meetings are continually being harvested.

B. G. WILKINSON.

### FIELD NOTES

EIGHT persons have accepted present truth at Carthage, Mo.

SEVENTEEN persons were recently baptized at Marion, Ind.

FIFTEEN persons were baptized at the Montana camp meeting.

THIRTY-FOUR persons were baptized at the Wyoming camp meeting.

THE baptism of five new believers is reported from Tripoli, Wis.

A NEW company of colored believers has been organized at Kinston, N. C.

FROM Kansas comes the report of six baptized at Thayer, and four at Almena.

IN Korea we have eighteen churches, with a membership of eight hundred and sixty.

ELDER E. L. COOK reports the addition of seven members to the company at Lamar, Nebr.

A NEW Seventh-day Adventist church of ten Italian members has been organized at Milwaukee, Wis.

ELDER WM. GUTHRIE reports the organization of a church of twenty-one members at Howard City, Mich.

THE baptism of seven new believers has been reported from New London, in the Southern New England Conference.

IN the Philippines there are eight Seventh-day Adventist churches, with a membership of seven hundred and fifty-two.

ELDER P. C. HANSON reports the baptism of eight at Woodburn, Ill. Fifty-seven persons have been added to the church membership in this conference since the first of the year, thirty by baptism.

THE "Melanesia," a vessel for work among the islands of the Malaysian field, was recently dedicated and launched upon its mission. The boat was paid for by our believers in Australia, the young people furnishing \$10,000.

ALL students and friends of Campion Academy, eastern Colorado, will be pleased to learn of the improvements going on at the school this summer. A third story is being added on the ladies' dormitory, thus furnishing eight large, new rooms in that building, and insuring the girls plenty of room. The academy building is undergoing a great change. The chapel is being widened by removing partitions on the west side; and the building is being raised a story, thus giving an additional floor space of forty by forty-eight feet, which will furnish six good classrooms. The chapel, principal's office, library, and primary department will be on the first floor. Besides all these improvements, a central steam-heating plant is being installed, and the new water plant will be in operation before school begins this fall. Many minor improvements are also under way, such as grading the driveways, painting the buildings, and beautifying the campus. All this will make Campion Academy over new,—commodious, comfortable, and modern in every respect.

## Missionary Volunteer Department

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

Secretary  
Assistant Secretary  
Office Secretary

Field Secretaries

### THE CONTRIBUTION OF OUR MISSIONARY VOLUNTEERS TO MISSIONS

To carry to the world a message which interprets the meaning of present events, and announces the good news of the coming of the Saviour to establish his kingdom of righteousness, is an undertaking worthy of the best possible endeavor. To sacrifice and to labor in behalf of such an undertaking is a privilege.

Circumstances indicate that the time has fully come for large forward movements in giving the threefold message to the world. The openings in many fields are urging this. The response made to the efforts already put forth is an encouragement for greater things. It remains for those who have been called to this work to prove worthy of the responsibility placed upon them.

Through the organization of the Missionary Volunteer Department an agency has been provided for marshaling in a systematic way the forces of the young people of the denomination, and for stimulating and guiding their efforts in the spread of the truth. One of the ways of helping this movement is the raising of funds to meet the ever-increasing expenses of an expanding effort for the evangelization of the world. The Lord could have arranged so that the needed money would have been provided without personal sacrifice, but this would have been contrary to the fundamental principle of the gospel. He has ordained that those who have received the message of salvation should, through their own sacrifice and devotion, furnish the means and be the living channels for giving the same message to others. There are no exceptions to this principle. The young as well as the old come under its working.

By following a systematic plan and by uniting their efforts, the young people of this denomination can become a very helpful factor in furnishing the needed funds for the advancement of this work. The small strands of a ship's hawser, when taken separately or when thrown together indiscriminately, can easily be pulled apart, but when woven together by the ropemaker they become a cable which will hold a big ship against a strong current. Under proper encouragement and guidance, the ability of each one can be harnessed into action, and even the smallest contributions can be made to swell the total to quite a formidable amount.

A brief statement of facts will emphasize these assertions. In the six years from July 1, 1901, to June 30, 1907, according to the reports submitted, the young people of the denomination contributed \$7,361.31 to missions through the young people's societies. In the next six years, under the stimulus of the new Missionary Volunteer organization and leadership, the amount given to missions rose to \$59,851.25. In the three years ending June 30, 1916, the sum contributed was nearly forty per cent more than in the six years next preceding, being \$83,309.18. This is all in addition, of course, to what the young people give to missions through the Sabbath school. These figures speak with a loud voice. They indicate possibilities which have not yet been fully realized. They suggest to our young people a latent ability which they themselves may not have appreciated. They are an encouragement for the future.

A definite aim or a definite goal is a decided help in planning this kind of work. This is being appreciated in the field, and

it is interesting to know what is being done. From Australasia, under date of Oct. 31, 1916, came this word:

"You will no doubt be interested in our plans for the young people of Australasia for the coming year. The offerings are to be devoted to the purchase of a seagoing vessel for the Melanesian Mission. The price will be approximately £2,000 (nearly \$10,000). This will mean that our young people will need to raise double the amount of previous years. . . . We are encouraging them to raise the money by selling literature. . . . It will be a grand thing if our Volunteers raise the amount of £2,000 in one year. I feel confident they will do it."—From a letter by F. Knight, Wahroonga, New South Wales.

At the end of May, 1917, a further statement came from the same writer: "Our young folks are working very enthusiastically with literature, etc., for the raising of funds for the Melanesian mission boat, and this quarter we have raised almost double the amount of any previous quarter. Our offerings have amounted to nearly £700 for the quarter. If this keeps up throughout the whole year, we shall have £2,800, our aim for the boat being £2,000." Our young people in Australasia number about 3,500. The record established for the first quarter would mean an average of four dollars a member for the year. This is a most gratifying showing, and a concrete suggestion to our young people throughout the entire field. In other Union Conferences besides Australasia earnest activity is being shown.

The young people of each Union Conference in the North American Division have a goal to supply money for definite missionary objects, and on August 25 a program will be presented in which attention will be called to the missionary enterprises being supported in the various conferences, and a special offering will be taken. This day has been designated as Goal Dollar Day. Let it be a time of receiving richly and giving freely,—receiving richly of the spiritual blessings offered to every earnest seeker, and giving freely of the temporal benefits already bestowed. The help of the young people is needed in this movement, and it will be greatly appreciated.

W. W. PRESOTT.

### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

August 26. Jeremiah 51, 52: The destruction of Jerusalem.  
August 27. Lamentations.  
August 28. Ezekiel 1-3: The prophet's commission.  
August 29. Ezekiel 4-7: Types of divine judgments.  
August 30. Ezekiel 8-10: The chambers of imagery.  
August 31. Ezekiel 11-13: Judgments and reproofs.  
September 1. Ezekiel 14-17: Rejection and judgments of Jerusalem.

### A BOOK AT A TIME

THIS week's assignment has for one day an entire book—Lamentations. It seems a pity that so many persons never come to the place where they are willing to read the Bible a book at a time, as they would often read some other book in which they were absorbingly interested. Yet such reading brings a great blessing.

The story is told of a man who went into the country one day to spend the Sabbath, taking with him a small copy of the epistle to the Ephesians. "In the afternoon, going out into the woods and lying down under a tree, he began to read it; he read it through at a single sitting, and finding his interest aroused, read it through again the same way, and his interest increasing, again and again." In all he read it through twelve or fifteen times; and, said he, "When I arose to go into the house, I was in possession of Ephesians; or, better yet, it was in possession of me; and I had been lifted up to sit in heavenly places in Jesus Christ in an experimental sense in which that had not been true in me before, and



will never cease to be true in me again."

Commenting on this experience, Martin Anstey says: "Thus to master book after book is to fill the mind with the great thoughts of God."

Reading the Bible in this way, we must remember that "every book in the Bible has an *object* as well as a *subject*, and usually there will be some keyword or phrase or verse indicating the scope and purpose of the book, and giving the clue to its interpretation.

"Each book in the Bible was written for some definite, specific purpose, and was intended to guard the church in all ages against some definite, specific error. For example, Romans was written in order to guard the church in all ages against the erroneous doctrine of salvation by works, or merit, or desert, or to make it quite plain to all mankind that God is just as ready to forgive the very worst man that ever lived, as he is to forgive any other member of the race. . . .

"The Bible is without exception the most interesting book in the world. It is taken from life. It touches life on every side. It puts us into touch with the facts of life. It enables us to see life, to see it steadily, to see it whole, and to see it with the eyes with which God sees it. Not only does this method increase our interest in the Bible, it also deepens our reverence for it and awakens within us the conviction that it is indeed the very word of God. It is true to fact, true to life, true to God, and true in every part. It produces further a broadening of the mental vision, a quickening of the intellectual powers, a strengthening of the moral powers, and a deepening of spiritual life. When read in this way, the Bible becomes a new book to us. It is seen to possess an overwhelming interest. It discloses powers of fascination and elements of romance that fill the soul with wonder and delight. It secures the leading of a pure life. It fills the Christian with ardent missionary interest and keen desire to work for Christ. It produces a new sense of the unity and harmony of the whole Bible, a new feeling of its divine authority."

### LAMENTATIONS

LAMENTATIONS is an acrostic elegy, a dirge, a threnody, or song of overwhelming grief, in five lamentations bewailing the fall of Jerusalem. Each lamentation occupies one chapter. Each chapter contains twenty-two verses, except chapter 3, which has sixty-six verses. In chapters 1 to 4, inclusive, each verse begins with one of the twenty-two letters of the Hebrew alphabet, in alphabetical order. For the names of these letters see Psalm 119. Chapter 5 also has twenty-two verses, but it is not an alphabetical acrostic like the others. In tone the book of Lamentations is mournful, dirge-like, funereal.—*Martin Anstey.*

PASTOR CORMACK, of West Australia, sends the following account of an interesting experience: "Not long ago a gentleman called at the office and intimated that he considered himself a Seventh-day Adventist. I questioned him concerning the various points of our faith, and found that he was comparatively intelligent concerning them. The source of his information was primarily the *Signs of the Times*, although, after he had been keeping the Sabbath alone for some months, he was visited by a colporteur who was working in his district. This man not only seems to be well informed as to the doctrines we teach, but gives evidence of a sincere desire to yield his life wholly to the Lord."

"WISDOM makes but few confidants; while folly, though she has nothing worth telling, tells all to everybody."

"No man ever yet separated the pleasures of sin from their attendant pain."

## Medical Missionary Department

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

### FOR SUCH A TIME AS THIS

WHEN has there been a time in the history of our work so favorable as the present for giving to the people the spiritual comfort of Bible truth and for making known the advantages and benefits of Christian temperance and true healthful living? Perhaps never has there been an opportunity for rendering practical service in so many ways as is offered us in the present occasion of world need. As a denomination we ought to be prepared to help most materially in the present crisis, and at the same time make our service tell on the side of Christian influence and pure religion.

We are in times that are trying men's souls. Faith in God and Christianity is being tested as never before. Men and women are asking, If there is a God, why does he permit such things as are now taking place? Those who know the meaning of these things, and who have known for years what is coming upon the world, should now, as never before, make clear to others the truth that will sustain souls through what we already see and through the more trying times to come.

God makes provision for all that his cause must meet. The truth is more than equal to every need, and will survive the severest test. And, moreover, it is given the people to enable them to pass through the very experiences which tempt them to deny it.

The present world trial does not find God unprepared, nor should it take his people by surprise. The word that the gospel is to be preached in all the world was given at the same time that wars were foretold. And the present gospel movement is just such a one as is intended to meet the unusual needs of the time and to survive them.

Now is the time for Christian men and women to take heart. Faith should show itself. Courage should be revealed. Practical religion should be exercised. As never before should Christians make known the worth of their profession.

As a people, we can now in the fullest manner make use of all the excellent means and facilities of service that God has so graciously bestowed upon us. We can scarcely speak of doors of opportunity being open—there are no doors; everything is open. A clear field is offered to every agency of good.

While through preaching and printing we point people to the spiritual help now so timely, we may also, in an unusual manner, impart great blessings, material and spiritual, by means of our health principles. The truths of temperance and healthful living, with which we have so long been acquainted, are now generally recognized. They are advocated, not only as emergency measures for the present crisis of need, but as best for people at all times.

The rapid progress made toward a general recognition of health and temperance principles, calls for an action on our part that will enable us adequately to meet new conditions. We have long stood as exponents of many things that are now widely proclaimed and generally accepted. Shall we measure up to the standard of our profession? Shall we make good our claims of advantage in our manner of living?

The war did not make it a fact that alcohol is harmful, that vegetarianism is beneficial, that whole-grain bread is good, and that people should practice simplicity of living. These things were true before the war, and will be just as true when the war is over. Health truths were not given merely

for war-time use, but for times of peace as well. And as we know, they have a deeper meaning, a wider reach, a higher purpose, than the physical ends which they so fully serve. Those who know all this should tell it.

With all the instruction that is coming to us through newspapers, magazines, and government Bulletins, and by practical demonstrations of public teachers and lecturers, there is more than room for the individual instruction and help of the neighborly housewife who knows by experience and practice how to do the things that are now demanded. Our sisters who know how to prepare vegetarian meals, to make good Graham bread, to can and dry fruits and vegetables, to plan economical but wholesome dishes, can be of service to those who wish to learn.

Meatless days and economical living are right in our line. We know these things so well that it may not occur to us that others need considerable help in getting hold of them. Many people are so situated that they are not reached by the public avenues of instruction now open. Some do not know how to avail themselves of the help offered. We can assist in many ways.

Some of the things we have held as gospel truth are now proclaimed by governments. The efforts of the various agencies interested in conservation of food and health may not go far enough, but surely we can give support as far as these efforts go, and can help as much more as we know how to do.

We can tell of the waste and injury caused by tobacco using, of the harm in tea and coffee, of the misuse of means and strength, and of many other abuses; we can call attention to the permanent good to be derived from a right course in eating and drinking. We can show the divine claims upon our health and strength, and God's solicitude therefor. We can point out the higher service of right living, and urge obedience to all of God's commands.

Our public speakers, ministers, doctors, and others can make good use of the opportunity offered for presenting topics that are now popular. We have had, and may have, occasion to oppose certain measures of religious legislation, but now is an occasion for showing support of measures that are generally conceded to be for the welfare of humanity. Thereby we shall also show the sincerity and well meaning of our attitude in rendering to God that which is his and to Caesar that which belongs to him.

Is it not a time for us to throw ourselves into a definite, positive effort to help? Is it not better to study how we can cooperate in the things that are good, rather than to spend effort and time in mere criticism of that which is faulty? Is it not for such a time as this that the Lord has given helpful measures and saving truth? And who, so much as we, should be in the position to make these known?

L. A. HANSEN.

### HEALTH HINTS FOR EVERYBODY

THE *Congressional Record* of May 17, 1917, contained, among other matter taken from the cards of instruction of the Senior Service Corps, the following items, which look good enough for people other than those training for the army:

"Drink without eating and eat without drinking.

"Five glasses of water a day, none with meals, will make you free of the doctors.

"Warm feet and a cool head need no physician.

"A bath, cold if you please, hot if you must, with a good rub, starts the day right.

"Dress cool when you walk, and warm when you ride.

"Your nose, not your mouth, was given you to breathe through.

"Don't sit still with wet feet. Walk until you have a chance to change.

"Never let a day pass without covering four miles on foot.

"See how high you can hold your head and how deeply you can breathe whenever you are out of doors.

"Hot water quick is the best thing for a sprain.

"Short shoes and shoes that don't fit cost a lot in the long run.

"Getting mad makes black marks on the health.

"Envy, jealousy, and wrath will ruin any digestion.

"When you rob the trolley company of a nickel by walking, you add a dime to your deposit of health.

"You'll never get the gout from walking.

"Sleep woos the physically tired man; she flouts the mentally exhausted.

"Nature never punished a man for getting his legs tired. She has punished many for getting their nerves exhausted.

"Two hours of outdoor exercise by the master never yet made him overcritical of the cook.

"Don't ask the heart to pump extra blood to the brain all day and then to an overloaded stomach all night.

"Tight shoes have sent many a man to bed with a cold.

"Leg weariness never yet produced brain fog.

"Loose clothes, loose gloves, easy shoes, spell comfort and health.

"No wise athlete stands still after exercise, without putting something over him.

"Open windows don't make half so many colds as closed ones do.

"Blood pressure does not come to the men who walk a lot out of doors; instead, it looks for those who sit and eat a lot indoors.

"Many a man finds too late that his motor car has cost him more in health and legs than it has in tires and gasoline.

"A four- or five-mile walk daily makes your credit at the bank of health mount up steadily.

"Nature won't stand for overdrafts any more than your bank.

"You never saw a dog fill his mouth with food and then take a drink to wash it down.

"Ten corps don'ts: Don't shirk, don't talk, don't worry, don't explain, don't knock, don't kick, don't quit, don't loaf, don't lag, and don't rush.

"You can be: Prompt, alert, quiet, determined, steady, helpful, unselfish, considerate, gracious, observant, brave, and clean.

"You can own: A clean body, a clean mind, fresh air, and good water.

"You can't be taxed on: Cleanliness, perspiration, walking, and deep breathing.

"You can do without: Profanity, obscenity, anger, and envy.

"You don't need money to be: Happy, healthy, hopeful, and hearty.

"You can be master of: Self-control, self-respect, self-belief, and self-restraint.

"Don't make excuses. Make good.

"Stand straight, think straight, march straight, and the rest will take care of itself.

"Worry makes cowards.

"If you feel tired, remember so does the other man.

"Fear is the forerunner of illness.

"Happiness comes from health, not from money.

"After a meal stand up straight for fifteen minutes.

"When drinking a glass of water, stand erect and take a full breath first, then drink with chest out and hips back and head up.

"Whenever you walk, stand up, with chin in, hips back, and chest out, and think how tall you are.

"Drill is a mental as well as a physical discipline.

"Courage and concentration will conquer most obstacles.

"The man who gets things is the one who pulls up his belt a hole tighter and goes out after them.

"Work will take your mind off most of your ills.

"Two things are essential to a clean skin; one is bathing and a rub down, but the other is still more important, and that is perspiration.

"Washing out the impurities from within through the pores of the skin takes the undue load of work off the kidneys.

"Preparedness is nine tenths physical strength and endurance.

"Food, water, and oxygen are the fuel for running the human machine.

"Obesity comes from overloading the stomach and underworking the body.

"If you take more food than the digestion can handle, you tire not only the stomach, but the whole system.

"Nine tenths of the blues come from a bad liver and lack of outdoor exercise.

"Full, deep breathing, drinking plenty of water, and keeping the skin active will keep most people out of the doctors' hands."

## Religious Liberty Department

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

### THE DEATH PENALTY

THE law ordering banishment of Quakers from Massachusetts upon pain of death was passed by the General Court a little after the middle of the seventeenth century by a majority of only one vote. But once enacted, the statute took on all the supposed sanctity of English law, and was enforced as rigidly as though it had been the unanimous voice of the General Court, the lawmaking and judicial body of the colony.

In October, 1659, William Robinson, Marmaduke Stevenson, and Mary Dyer were sentenced to death for returning after banishment. The very fact that the law was not strongly supported by public opinion, led the authorities to take unusual precautions to insure its enforcement.

The author of "The Quaker Invasion of Massachusetts" tells the story thus:

"A conception of the fears of the magistrates and the excitement of the populace is possible, when we remember that the population of Boston was, at the most, but a few thousands; and then read in the official record that the prisoners were escorted to the gallows by 'Capt. James Oliver, with one hundred soldiers, completely armed with pike, and musketeers, with powder and bullet.' A drummer marched in advance of the condemned prisoners, and when either of them attempted to speak, the drum was beaten. During the execution thirty-six soldiers were posted about the town as sentinels, to preserve the peace. Prior to the execution it was 'ordered that the selectmen of Boston shall . . . press ten or twelve able and faithful persons, every night during the sitting of this court, to watch with great care the town, especially the prison,' etc. Evidently a rescue was feared. At the same sitting of the court two declarations were issued. One of them is a long document largely devoted to a Scriptural refutation of Quaker doctrines. The other is mainly composed of a string of calumnies designed to inflame the people against the Friends. Both of them appealed to the religious prejudices and bigotry of the colony, and were evidently published under the fear of righteous retribution by an outraged community. . . .

"The story of William Brend's sufferings, as related by Sewel, admirably illustrates the extreme cruelty of the officials, the unyielding determination of the authorities, and the disapproving public sentiment that extensively prevailed. He says: 'In the latter part of the fifth month [1658], it came to pass that William Brend and William Leddra, having been at Salem, came to Newbury; where at the house of one Robert Adams they had a conference with the priest, in the presence of Captain Gerish,

who had promised that they should not suffer; but after the conference was ended, the captain would not let them go, but on promise presently to depart the town; which being loath to comply with, as they were on their way, they were sent for back, and Captain Gerish, riding after them, commanded them to return; which they refusing, he compelled them thereunto, and sent them with a constable to Salem; where, being brought before the magistrates, they were asked "whether they were Quakers?" to which they answered, "that they were such that were in scorn called so."

"Next it was objected to them "that they maintained dangerous errors." They asking what these errors were, it was told them, "that they not only denied that Christ at Jerusalem had suffered on the cross, but also that they denied the Holy Scriptures." They boldly contradicted this, and said "they owned no other Jesus but he that had suffered death at Jerusalem, and that they also owned the Scriptures." Now although nothing could be objected against this, yet they were carried to the house of correction as such who, according to the law made at Boston, might not come into those parts.

"Some days after they were carried to Boston, where in the next month they were brought into the house of correction to work there. But they unwilling to submit thereto, the gaoler, who sought his profit from the work of his prisoners, would not give them victuals, though they offered to pay for them. But he told them "it was not their money but their labor he desired." Thus he kept them five days without food, and then with a three-corded whip gave them twenty blows. An hour after he told them "they might go out, if they would pay the marshal that was to lead them out of the country." They judging it very unreasonable to pay money for being banished, refused this, but yet said "that if the prison door was set open, they would go away."

"The next day the gaoler came to William Brend, a man in years, and put him in irons, neck and heels so close together, that there was no more room left between each, than for the lock that fastened them. Thus he kept him from five in the morning till after nine at night, being the space of sixteen hours. The next morning he brought him to the mill to work, but Brend refusing, the gaoler took a pitched rope about an inch thick, and gave him twenty blows over his back and arms, with as much force as he could, so that the rope untwisted, and then going away, he came again with another rope that was thicker and stronger, and told Brend "that he would cause him to bow to the law of the country, and make him work." Brend judged this not only unreasonable in the highest degree, since he had committed no evil, but he was also altogether unable to work; for he wanted strength for want of food, having been kept five days without eating, and whipped also, and now thus unmercifully beaten with a rope. But this inhuman gaoler relented not, but began to beat anew with his pitched rope on this bruised body, and foaming at his mouth like a madman, with violence laid fourscore and seventeen blows more on him, as other prisoners, that beheld it with compassion, have told; and if his strength and his rope had not failed him, he would have laid on more; he threatened also to give him the next morning as many blows more. But a higher Power, who sets limits even to the raging sea, and hath said, "Hitherto shalt thou come, but no further," also limited this butcherly fellow, who was yet impudently stout enough to say his morning prayer.

"To what a most terrible condition these blows brought the body of Brend (who because of the great heat of the weather, had nothing but a serge cassock upon his shirt) may easily be conceived; his back and arms were bruised and black, and the blood hanging as in bags under his arms; and so into one was his flesh beaten, that the sign of a particular blow could not be seen; for all was become as a jelly. His

body being thus cruelly tortured, he lay down upon the boards, so extremely weakened, that the natural parts decaying, and strength quite failing, his body turned cold: there seemed as if there a struggle between life and death; his senses were stopped, and he had for some time neither seeing, feeling, nor hearing, till at length, a divine power prevailing, life broke through death, and the breath of the Lord was breathed into his nostrils.

"Now the noise of this cruelty spread among the people in the town, and caused such a cry, that the governor sent his surgeon to the prison, to see what might be done."

"Further evidence of the advanced civilization of the people, as contrasted with the inhumanity of the ministers and magistrates, might be cited, but as this fact is generally conceded, even by very partisan writers, it is unnecessary to pursue the subject further. It may be well to suggest, however, that had the right of suffrage been extended to all citizens of character and good repute, instead of being limited to church members, it is probable there would have been an infusion of true religion and humanity into the laws, and the colony would have been spared the tragic record which now mars its history."—Pages 53-68.

The first part especially of this bit of colonial history gives point to Jefferson's prophecy written while the Revolutionary War was in progress. Referring to the fact that though in Virginia public sentiment was such as for the time being to render innocuous certain laws still upon the statute books of that commonwealth, prescribing the death penalty for heresy, Mr. Jefferson said:

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims."

This was exactly what had happened in Massachusetts. A law not sustained by public opinion, but demanded by bigots and made effective by bigotry and intolerance, was invoked against the inoffensive Quakers, and under it many of them were executed for daring to dissent from the legally established religion of the colony.

C. P. BOLLMAN.

## Publishing Department

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

### NOTES BY THE WAY—NO. 10

FROM April 1 to 5 a bookmen's convention was held in Shanghai, preceding the conference session. About fifty workers were present at this convention, representing the different parts of the Asiatic Division field. One of the first items on the program which had been prepared by Brother C. E. Weeks and his assistants, was "How can we make the literature work a greater soul-saving agency?" Elder F. A. Allum, who led in the discussion on this topic, emphasized the thought that this work should be recognized as a soul-saving agency, and that the colporteur should be looked upon as doing a work equal to that of the ordained minister. He advised a more careful selection of workers, and that the native evangelists should first engage in the colporteur work for a period of two or three years before taking up regular ministerial work.

The following subjects were also considered at the convention: Efficiency in field work; financial policies, and tract society methods; publishing house policies; institutes; our duty toward the great unentered regions; our schools as recruiting grounds for colporteurs; and the demands of our times as related to the publishing work. The following are some of the ques-

tions that were referred to the conference for consideration and final action:

1. Preparation of literature for translation into the vernaculars.

2. Proper facilities for producing this literature.

3. Proper organization of our publishing houses.

4. Standardization of literature and coöperation between publishing houses.

5. Location in the field for circulation. After an animated discussion of the first item in this list, the following action was taken:

"We recommend, That a Literature Bureau of thirteen members be appointed for the Asiatic Division Conference, this bureau to consist of a representative, or representatives, from each of the following fields: India, Malaysia, Philippines, China, Japan, and Korea.

"We further recommend, That three of the members of this bureau be largely released from other responsibilities, in order that they may unite their efforts in preparing, with as little delay as possible, the literature needed for the various fields."

The following-named persons were chosen as members of this bureau: C. C. Crisler (chairman), Dr. A. C. Selmon, R. F. Cottrell, J. E. Shultz, J. S. James, C. E. Weeks, H. M. Blunden, W. W. Fletcher, F. A. Detamore, L. V. Finster, J. M. Johanson, T. H. Okohira, and Mimi Scharffenberg.

It was also—

"Voted, That Brethren A. C. Selmon and R. F. Cottrell be released as far as possible from other work, so that they, with the chairman, might form the working committee of three called for."

This Literature Bureau began its work at once, at the close of the conference, and word comes that it has passed on to the fields manuscripts of the health book written by Dr. Selmon, for translation into the vernaculars. This book has already been sold very successfully by our colporteurs in China.

The following actions relating to the publishing work were also taken:

"WHEREAS, In mission fields great benefits come to our native colporteurs by frequent association for instruction and encouragement; therefore,

"We recommend, That two institutes for them be held each year in each local mission field or conference, one to which our native evangelists should be invited, to be held just before the general meeting.

"WHEREAS, Our colporteurs are frequently isolated from other Sabbath keepers, and do not have the privilege of attending regular church services; and,

"WHEREAS, It is essential that they be kept in close touch with those of like faith and with our organized work; therefore,

"We recommend, (a) That the secretary of the Sabbath school department of each local conference and mission field encourage all isolated colporteurs to become members of the home department, and that the secretaries write them frequent letters to encourage them in spiritual growth.

"(b) That the secretaries of the Missionary Volunteer Societies also keep up correspondence with such isolated colporteurs, to encourage them in the study of the Standard of Attainment subjects, in keeping up the Morning Watch, and in reading good books, including those contained in the Reading Course, and such others as may be of special benefit to them in their particular work.

"(c) That the field secretaries keep these secretaries supplied with necessary information regarding the whereabouts of the colporteurs.

"We recommend, That each conference and mission within the Asiatic Division Conference supply the canvassers within its territory with suitable literature for free distribution, and that the cost of the same be met from the conference or mission treasury.

"We recommend, That the names and address of interested persons, together with such information concerning them as may

be helpful to evangelistic effort, be furnished by our canvassers, on suitably prepared blanks, to their tract society and missionary secretary; and that such names and addresses and such information be systematically held for practical use by the conference or mission.

"We also recommend, That our conference presidents and mission superintendents earnestly endeavor to follow up the interests created by the colporteurs, with strong evangelistic effort, and that the coöperation of the Missionary Volunteer and Home Missionary Departments be enlisted in developing such interests by means of missionary correspondence and small literature.

"WHEREAS, The instruction contained in the little book, 'Manual for Canvassers,' has been a great help to our colporteurs in the various languages into which it has been translated;

"We recommend, That the portions most adapted to conditions in the Far East be translated and published in the various vernaculars where we have our literature work established.

"We further recommend, That a booklet on salesmanship be prepared for our colporteurs in these fields.

"We recommend, The adoption of the General Conference financial policy for handling our denominational literature in the Division.

"We recommend, That all our mission publishing houses adopt the plan of dealing direct with each local mission or conference on the regular tract society basis, instead of dealing through the Union offices.

"WHEREAS, Experience in many lands has proved that our literature work, when conducted on a proper missionary basis, is not only a successful self-supporting evangelical agency, but also a strong financial support to other branches of the work; and,

"WHEREAS, Our experience in parts of the Asiatic Division Conference has already demonstrated that this branch of the work may be made this twofold strength to the Division; therefore,

"We recommend, That our mission publishing houses be placed on a more business-like basis,

"(a) By supplying each with a working capital sufficient to enable it to handle its business without appropriations from the General Conference.

"(b) By each house placing such wholesale prices on the literature it produces as will give a reasonable per cent of profit above the cost of production.

"(c) By each publishing house board giving careful study to the cost of production, in order that wholesale prices may be kept as low as consistent in harmony with good quality of output, thus assisting the fields in their efforts to reach self-support in this department.

"(d) By each publishing house board placing such retail prices on its literature as will enable the circulation department to become self-supporting at the earliest possible date.

"WHEREAS, In other lands great advantages have come to our publishing houses through coöperation and standardization; and,

"WHEREAS, We believe that similar advantages would come to our mission publishing houses through such endeavor; therefore,

"We recommend, That the publishing houses in the Asiatic Division endeavor to unite upon such plans of coöperation and standardization as they may find best adapted to the conditions in these fields; and,

"We further recommend, That the following points be given immediate consideration:

"(a) Uniformity in the size of page in our magazines, thus enabling them to exchange in the use of cover plates.

"(b) Standardization in our tract series in size of page.

"(c) A free exchange in the use of stock cuts.

"(d) The elimination as far as possible of all lettering on new cuts, thus facilitating the matter of exchange in cuts.

"(e) Coöperation in purchasing supplies. WHEREAS, Literature must act a very important part in enabling us to meet the great present-day issues speedily and effectively; and,

"WHEREAS, Home missionary work with literature serves to develop men for our colporteur ranks; and,

"WHEREAS, Our churches need live, up-to-date ammunition for home missionary campaign work, and believing that by the sale of literature our church members will be able greatly to augment their gifts to missions; therefore,

"We recommend, That the Literature Bureau of the Division give early consideration to the question of preparing a series of low-priced campaign booklets dealing with present-day issues and the main points of the message, which can be sold on a fifty-per-cent basis.

"In view of the great blessings that have come to our young people through the scholarship plan in every land where it has been adopted, and believing that this plan will mean much in our effort toward self-support in the mission fields, and in developing a self-reliant, efficient class of workers for the various departments;

"We recommend, That all our fields encourage suitable young people from our schools and churches to enter the field as colporteurs, and avail themselves of the scholarship privileges as outlined in the recommendations of the General Conference Publishing Department."

The question of self-support in the mission fields of the Division was given careful consideration during the conference, and the recommendation on the scholarship plan evoked a lively discussion. During past years the literature published in these mission fields has either been given to the canvassers or been furnished to them at a very low discount, some of the canvassers receiving a wage from the conference besides their large discount. But this has all been changed, and periodicals and books are now placed on the regular fifty-per-cent commission basis. This change has worked wonders in the circulation of our literature. When the Chinese magazine was placed on this new basis, in less than twelve months the subscription list increased from twelve thousand to more than forty thousand. As high as five thousand subscriptions were received in one month. One young man took fifty-four subscriptions in one day.

While the question was being discussed in conference as to whether our young men in the mission schools should not earn scholarships to support themselves in school instead of being supported from mission funds as in the past, Brother C. E. Weeks arose to a question of privilege, and stated that he had just received word from Szechuan that two young men working together in nine days had taken four hundred subscriptions for the Chinese paper, and had earned for themselves two scholarships during these nine days.

The following actions relating to this question were unanimously passed by the conference:

"That we encourage our young people to sell our literature as a missionary work, and also with the object of making it possible to attend school; and that the Educational and Publishing Departments be asked to provide particular scholarship plans for various fields, and to give special attention to making them operative.

"That it be our policy to encourage those attending our schools to meet their own expenses, and that students have no support from mission fields after the beginning of the school year of 1919."

At a meeting of the Japanese Mission Committee, following the conference, the brethren decided to drop the school in Japan for the coming year, and to encourage all their young people to enter the colporteur work, and that when school opens

in the autumn of 1918, it will open on the new plan of having each student pay his own expenses.

It is remarkable how the methods and plans that have been adopted in our colporteur work are being carried out successfully throughout the whole world.

On our trip in the Asiatic Division, we found many things different from what they are in the homeland. Here we shake hands when we meet, while in China a man shakes his own hands at the one he meets. Here we begin at the left side of a book and read it through, while in China and Japan they begin at the right side and read toward the left; they also read the lines down instead of across as we do. Here the gentlemen take off their hats when they go to church, but in Japan we had to take off our shoes as well. Here we sit in chairs, but over there the people double up and sit on their feet, very easily, on the floor.

But notwithstanding all these different customs, we find that in these countries, as well as in other parts of the world, the good old method is the most successful. The Lord has greatly blessed us in working out and establishing a colporteur system which has stood the test in every country. There is no part of the world in which the outlook for the circulation of our literature is more promising at the present time than in the Far East. N. Z. TOWN.

## The Gospel Ministry

### THE MINISTER'S VISIT

It was when we were living on our old homestead in Nebraska about fifty years ago. He was an itinerant minister, a circuit rider. He came with Bible, hymn book, and gospel tracts in his saddlebags, and John 3:16 in his heart. He came in much the same way that Christ came to the home of Zaccheus. We too were without hope and without God in the world, sinners by choice and aliens by birth, but he sought us out; he brought salvation, the glad tidings of great joy, to our house. He spoke in kindly tones to us, and called us children by our names, as Christ did Zaccheus, and that helped us to get acquainted with him; and then we learned to love him.

But we were unlike Zaccheus in one respect,—he was rich, we were very poor. It seemed to us that we needed much to make us happy; we like Martha were careful and troubled about many things. But the circuit rider brought us the one thing needful, the gospel, and we, like Mary, chose the good part, which has not been taken from us.

The impressions made on my mind by that first visit of the minister of God have never been erased. I have been in great assemblies since then, and have heard many and great and eloquent speakers, but none of them, nor all of them, have impressed me or done for me what that humble, earnest man of God did in his visit to my father's house when I was a child.

We were in a new country, about seventy-five miles north of Omaha, in the Missouri Valley, where corn is king. There was no railroad west of the Missouri River at that time. The nearest railroad station was about one hundred miles east of us. We, like many others, came west with ox teams and took up our claim, built our log and board house, broke prairie to raise corn to feed hogs to sell to buy more land; for land was comparatively cheap then, and we wanted, like others, to get all we could. There was no family altar and very little Bible reading in our home. We were too busy. We had caught the Western fever, the inspiration to get rich.

With this westward course of empire came the evangelist, the itinerant preacher. He did not take a claim. He did not come to get rich; he came to seek and save the lost, and he found what he came for. I was then far away from the Saviour, and as vile as a sinner could be. I wondered

if Christ, the Redeemer, could save a poor sinner like me. But he did save me, and it was a happy day for the minister and for me.

Many changes have taken place since then. Many miles of mountains and plains, of hills and valleys, lie between me and the old homestead by the river. But I can see him now as I write these lines, sitting in father's house with Bible in hand, our family gathered about him, reading from God's blessed Book, and then singing,

"Sweet hour of prayer,"

"Come, ye sinners, poor and needy,"

or—

"O happy day! that fixed my choice;"

then kneeling and praying for us. He mentioned our names in his prayer,—father, mother, and us children,—and that did us more good than if he had prayed for us in general terms and big words. He sold father a Bible, and a hymn book, and Bunyan's "Pilgrim's Progress." We soon were interested in the blessed Bible stories; and I am still singing the good old hymns that made us so happy then. The reading of that interesting allegory, "Pilgrim's Progress," did much to help me to be a Christian. He gave us a few of his gospel tracts, and they talked to us after he was gone. When he left to go on his way, he had won the hearts of us children. He not only shook hands with father and mother when he bade us good-by, but he laid his hands on our heads, and wished us the blessing of "our Father which art in heaven." He gave us a card with the Lord's Prayer on one side and the ten commandments on the other. I learned the prayer and the commandments by heart so I could repeat them in our Sunday school, and I know and can repeat them now.

Did we attend his meetings, and hear him preach? Indeed we did! He was "our preacher." He had been at our house; he had eaten at our humble table. From him we learned many precious gospel hymns which were a great power in bringing us to Christ. Father and mother and several of us children were converted and united with the church. Father set up the family altar, and from that time on until he and mother died and the old home was left to other people, father's house was a house of prayer.

I believe that minister's visit and instruction was God's preparation for me to receive the present truth. That experience in that good Christian home opened my heart to the third angel's message, which later came to us. Through the reading of the REVIEW AND HERALD and our missionary paper, the *Signs of the Times*; I was led to become a Seventh-day Adventist; and then to me, who am less than the least of all saints, was this grace given, that I should preach the unsearchable riches of Christ.

And now after many years' experience in the gospel ministry, I can truly say that what success has attended my work as an evangelist has not been so much from my public preaching in the congregation as from my personal ministry in the homes of the people. The whole congregation may be convinced of the truth under the influence of the sermon, but it is the tears and prayers and earnest personal entreaties of the faithful minister in the homes of the people that lead them to make their decision to serve God, that bring men and women and children to Christ. Victories may be won on knees at the fireside that cannot be won in debates, public discussions, or strong, unanswerable arguments in the pulpit.

It was Christ's visit with Zaccheus in his home that brought salvation to that house. It was the night visit with Nicodemus that opened to him, and to many thousands since, the mystery of the new birth. "Ye must be born again," spoken to Nicodemus, startled and aroused the proud Pharisee, and later made him a humble, influential disciple. Christ's visit with the woman at the well not only led her to be a disciple of the Man who told her all things that ever she did, but caused many of her neighbors



to testify, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." It was not only Paul's preaching, but his personal letters, "weighty and powerful," and his teaching from house to house, that made him the prince of soul-winners.

O my dear fellow gospel workers, if you chance to read these lines, permit me to exhort you not to neglect this part of our ministry. Not only must we feed the flock of God like a shepherd, but we must gather the lambs with our arms and carry them in our bosom. Not many of us can be great preachers, but we can all take the hand of him that is weary, and speak a word to cheer him. Remember Christ's words of commendation at the last great day will be, "I was sick, and ye visited me." The blood of consecration was put not only on Aaron's ear, but also on the great toe of his foot. Not only did tongues of fire rest on the disciples, but their feet were shod with the preparation of the gospel. If we are thus prepared, and go forth weeping, bearing precious seed, we shall doubtless come again rejoicing, bringing our sheaves with us.

DANIEL NETTLETON.

Port Townsend, Wash.

## OBITUARIES

**Kalar.**—Richard L. Kalar was born in Duncan, Ariz., March 27, 1915, and died July 13, 1917. The sorrowing parents are comforted with the hope of a resurrection morning soon to come.  
C. D. M. Williams.

**Walters.**—Stewart Brigham Walters was born in Melrose, Mass., April 2, 1913, and died in Vergennes, Vt., June 9, 1917. He is survived by his parents, three brothers, and two sisters, but they sorrow in hope.  
R. J. Bryant.

**Chapman.**—Lillian Victoria Chapman, infant daughter of Pearl and Vernon Chapman, died in Angola, Nebr., July 8, 1917, aged 11 months and 22 days. The sorrowing parents are comforted by "that blessed hope" which is both sure and steadfast.  
Geo. W. Berry.

**Cockern.**—Gertrude Cockern was born in Connecticut, and came to California in 1903. She was a faithful member of the Seventh-day Adventist church, and attended services whenever her health permitted. She fell asleep at San Rafael, Cal., July 5, 1917.  
Andrew Nelson.

**Wilson.**—Susan K. Wilson, aged 59 years, 3 months, and 16 days, died at her home, in Washington, Pa., June 24, 1917. She was a consistent member of the Seventh-day Adventist church for more than twenty years. She leaves to mourn two sons, one brother, and three sisters.  
F. H. Robbins.

**Beckwith.**—Olive Stephens Beckwith was born in Ossipee, N. H., April 18, 1838, and died in Rutland, Vt., July 5, 1917. She was married to Lyman B. Beckwith on June 18, 1861, who, with three sons, is left to mourn. In 1885 our sister accepted present truth, and remained faithful until death.  
R. J. Bryant.

**Ivers.**—Susan A. Ivers was born Feb. 23, 1841, in Wayne County, New York, and died in Axtell, Kans., July 20, 1917. She accepted present truth in 1894, and to the end of her life lived a conscientious Christian. Her trials were severe, but she was ever faithful. We believe she sleeps in Jesus.  
W. M. Moore.

**Schrader.**—Carl Schrader died in Ellsworth, Kans., June 15, 1917, aged 68 years, 9 months, and 20 days. He was born in Germany, but during his childhood the family moved to Canada, and later settled in Kansas, where he spent the most of his life. His first wife was Lora Smith, to whom he was married in 1875. Miss Minnie Winkler became his second wife, and with their ten children she is left to mourn. Brother Schrader accepted the third angel's message twenty-three years ago, and sleeps in hope.  
W. H. Clark.

**Spencer.**—Minerva J. Morrison was born in Pennsylvania, June 28, 1838. During her childhood the family moved to Iowa, and there she was married to John W. Spencer on Oct. 2, 1856. Nine children were born to them. For forty-three years they made their home on a farm near Liberty Center, Iowa, then moved to College View, Nebr., where she fell asleep June 22, 1917. Her husband, eight children, and two brothers are left to mourn. For years she was an earnest member of the Seventh-day Adventist church, and she rests in hope of a part in the first resurrection.  
B. L. House.

**Reeves.**—Adella Burroughs was born in Glenhaven, Wis., May 18, 1871, and died in Wichita, Kans., June 14, 1917. She was married to John Reeves in 1896, and became the mother of two children. Her husband, father, three brothers, and two sisters mourn. She lived a consistent Christian life, and fell asleep hoping for a part in the first resurrection.  
W. H. Clark.

**Moore.**—Mary Catherine Moore, née Connely, was born Oct. 10, 1843, in Illinois, and fell asleep in Jesus June 20, 1917, at the home of her daughter, in Hanford, Cal. Sister Moore taught school for several years, and for a time had charge of the Home for the Friendless, in Oakland, Cal. Twenty-five years ago she accepted present truth, and she sleeps in the bright hope of a part in the first resurrection.  
E. H. Adams.

**Smith.**—Mrs. Nettie L. Smith died at her home, in Burlington, Conn., May 26, 1917. She was born April 22, 1861, in Berlin, Conn., and was a daughter of Richard Ralph, one of the early Sabbath keepers in that State. Her life was one of devotion to present truth, and as a member of the Hartford church she will be greatly missed. Her husband and the members of their families, together with their many friends, sorrow in hope.  
D. B. Parmelee.

**Goodwin.**—Mary C. Thompson was born in Erie County, New York, in 1839. In 1857 she was married to William Goodwin. In 1878 she accepted present truth at Milton, Ore., through the efforts of Elders I. D. Van Horn and A. T. Jones. She and her husband moved to Morgan Hill in 1902. For a time they were in Virginia, but returned to California, where Sister Thompson died, at San Jose, June 6, 1917. She was a conscientious Christian, and we believe sleeps in Jesus.  
A. E. Place.

**Kerns.**—Carrie Kerns was born near Buckley, Ill., July 14, 1873, and died in Phoenix, Ariz., April 14, 1917. Interment took place at Onarga, Ill. Sister Carrie accepted the message for this day about 1898. Immediately she gave up her work of public school teaching and arranged to attend Battle Creek College. For twelve years she taught very acceptably in our denominational schools. She was a faithful, devoted Christian, and sleeps in hope of a part in the first resurrection.  
H. V. Weaver.

**Gill.**—Sherman P. Gill was born in Minnesota, Nov. 30, 1869, and died at his home, near Darby, Mont., July 26, 1917. He bore his long illness patiently. Brother Gill was a faithful member of the Seventh-day Adventist church for about twenty-two years. He had served as elder of several of our churches, and was elder of the Darby church at the time of his death. His hope was bright, as he had lived, so he died, like a Christian. He is survived by a wife, four children, two brothers, and other relatives.  
J. C. Foster.

**Domina.**—David Domina was born Feb. 26, 1834, in the province of Quebec, Canada, and died July 12, 1917, in Richfort, Vt. July 28, 1856, he was united in marriage to Mary Liberty. To them were born two sons and nine daughters. Of this family there remain two sons and three daughters to mourn the loss of a loving father. Brother Domina was a faithful member of the Seventh-day Adventist church for thirty-two years. Of him it can truthfully be said, "Blessed are the dead which die in the Lord."  
R. J. Bryant.

**Anthony.**—Died at the home of her daughter, in Berkeley, Cal., June 11, 1917, Amelia Jane Anthony, aged 83 years, 7 months, and 17 days. Her maiden name was Main. She was born in Noel Shore, Nova Scotia, and at the age of twenty-one was married to John Anthony. Ten children were born to them, five of whom survive. Our sister accepted the third angel's message shortly after coming to California in 1876, and united with the Oakland church. From that time her life was spent in the Bay Counties of that State, with the exception of two years in Australia and South Africa with her daughter. She sleeps awaiting the Father's call.  
M. C. Wilcox.

**Adams.**—Mrs. Emma Hildreth Adams was born in Pennsylvania, Feb. 18, 1827. Later she moved to Cleveland, Ohio, where she was married to Dr. Hildreth. After his death she was married to Mr. Herman Adams, with whom she came to California about thirty-five years ago. After coming to this State she gave herself very largely to writing. She was a correspondent for some of the leading newspapers, and was the author of several popular works on travel. She also wrote several autobiographies—"The Life of Luther," "Savonarola," etc. About thirty years ago she embraced the faith of Seventh-day Adventists, under the labors of Elder W. M. Healey. She became a Christian in early childhood and united with the Presbyterian Church, of which she remained a member until she accepted the faith of this message. The last fourteen years of her life she resided in Los Angeles and Redondo Beach. After six weeks of illness, she died at the advanced age of 90 years, in the home of her nephew, in Los Angeles. She quietly fell asleep in Jesus, in the faith which she loved so dearly, and for which she freely gave her all.  
E. E. Andross.

**Chesebro.**—Irvin H. Chesebro was born in Darien, Wis., May 5, 1846, and died at his home, in Boulder, Colo., July 13, 1917. In the early sixties he was converted through the efforts of Elders J. N. Loughborough and Isaac Sanborn, and later united with the Seventh-day Adventist church at Greenbush Center, Mich., acting as its elder for eighteen years. He was married to Lizzie White in 1867, and to them were born three sons. After her death he married Alta Sevy. The family moved to Kansas in 1903, but later came to Colorado. The home of Brother Chesebro was always open to all. During the last few years of his life, declining health necessitated his giving up active church work, but he endeavored to live a consistent Christian life in his home. His wife, daughter, four sons, one sister, and two brothers mourn.  
Estella Secrist.

## 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 -----  
Eastern New York, Pulaski ----- Aug. 30 to Sept. 9

**Central Union Conference**  
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**  
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**  
Oklahoma, Oklahoma City ----- Aug. 24 to Sept. 2

### 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.

### 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.

## 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.

## 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.

## WEST VIRGINIA BOOK SOCIETY

There will be an annual meeting of the stockholders of the Seventh-day Adventist Book Society, held at 9 A. M., Sept. 3, 1917, in the Masonic Temple, at Clarksburg, W. Va. At this meeting such business will be transacted as can properly come before an annual meeting, and in addition thereto amendments to the by-laws of the society will be offered, including a resolution changing the principal office of said corporation from Fairmont, Marion Co., W. Va., to Parkersburg, Wood Co., W. Va.

D. A. Parsons, Pres.  
Jennie Burdick, Sec.

## SOUTHERN ILLINOIS CONFERENCE

The fifteenth annual session of the Southern Illinois Conference of Seventh-day Adventists will be held in Kitchell Park, Pana, Ill., Aug. 30 to Sept. 9, 1917. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. Such business as may properly come before the conference will be transacted at that time.

E. F. Peterson, Pres.  
H. E. Moon, Sec.

## SOUTHERN ILLINOIS CONFERENCE ASSOCIATION

The next annual session of the Southern Illinois Conference Association of Seventh-day Adventists, a legal corporation of Springfield, Ill., will be held in connection with the fifteenth annual camp meeting, in Kitchell Park, Pana, Ill., Aug. 30 to Sept. 9, 1917. A board of five directors will be elected, and such other business transacted as may come before the conference. Delegates to the conference are the constituency of the association. The first meeting of the association is called for Friday, August 31, at 10 A. M.

E. F. Peterson, Pres.  
R. B. Craig, Sec.

## 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.

A sister in the Central West asks prayer for the conversion of her husband and son.

A sister in the Far West asks prayer that she may have strength to overcome besetting sins, and that her family may be drawn nearer to the Lord.

From the Central States a burdened mother asks that we pray with her that the way may open for her children to enter one of our church schools this fall.

A brother in the New England States requests prayer for healing from various ills.

A sister in Louisiana desires the prayers of our readers for the restoration of her sight.

An isolated sister in Pennsylvania desires us to pray that she may be restored to health without an operation that now seems necessary.

"Will you not pray for my restoration to health, and for the conversion of my wandering son?" writes a burdened mother from Oregon.

## PUBLICATIONS WANTED

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

Mrs. Mildred Holcomb, 541 E. Eureka St., Lima, Ohio. Continuous supply of tracts and papers; also magazines.

## THE ANTI-TOBACCO INSTRUCTOR ANNUAL



THE back cover of the *Anti-Tobacco Instructor Annual* is decorated with a large photograph of a Filipino family, of which the small cut used with this is a reduced copy.

This photograph was taken by Underwood & Underwood, and sent out as a fair representation of the smoking custom of the majority of families in the Philippine Islands. They all smoke, young and old, male and female. They do not know any better. They are scarcely semicivilized. They are not yet self-governing as a nation. Many can neither read nor write. They seem to be in a state of mind that leads them to think a large cigar adds to their dignity and good looks. The little fellow at the top of the picture appears with apparently the only juvenile society essential in dress—a cigarette.

There are millions in our enlightened nation afflicted with the Filipino's tobacco conceptions. These need the new *Anti-Tobacco Annual*. It would thoroughly revolutionize the Filipino idea of tobacco as being good for men, women, and children, or as an ornament.

This *Anti-Tobacco* number is devoted entirely to the evil effects of tobacco in its various forms. It is printed in colors, appropriately illustrated, and sells for ten cents a copy retail; in lots of 50 or more copies, 4 cents a copy.

Send all orders through the conference tract society.

## THE "REVIEW" CAMPAIGN

THE REVIEW subscription list this month shows a gain of 200. It is not very large, but still a gain. Best of all, every Union Conference in the North American Division, except one, shows a gain, as also does the foreign field.

This month two more conferences have reached the goal of one REVIEW subscription to each three members; other conferences have advanced more or less in their percentage toward the goal. The record now stands:

Saskatchewan, 17 per cent above the goal.

Arkansas, 9 per cent above the goal.

Northern New England, 3 per cent above the goal.

Wyoming, 2 per cent above the goal.

Alaska, 100 per cent.

From 90 to 100 per cent:

Montana.

Southern New England.

Minnesota.

Western New York.

West Virginia.

Ohio.

West Michigan.

Iowa.

From 80 to 90 per cent:

Eastern New York.

Southern Illinois.

South Dakota.

West Pennsylvania.

East Michigan.

North Dakota.

Texico.

South Wisconsin.

Oklahoma.

Missouri.

From 70 to 80 per cent: ten conferences.

From 60 to 70 per cent: nineteen conferences.

From 50 to 60 per cent: ten conferences.

Below 50 per cent: ten conferences.

This month such a good increase has been made in the Western Canadian Union that the percentage of the Union is now 81, a gain of 7 during the month.

The home missionary secretaries of several conferences have written us within the past few days that they are planning a campaign in their respective fields to increase the subscription list of the REVIEW.

Every Seventh-day Adventist family who reads the English language, needs the REVIEW. The aim of the REVIEW is first of all to present such themes and topics as will help our people to a better spiritual experience. In the perplexities and troublous times before us the REVIEW will hope to give such counsel as will enable its readers to act intelligently and wisely. In temporal matters, the REVIEW will strive to give the best information obtainable, which will help our people to live economically and well, thus aiding them in meeting the extraordinarily high prices of all commodities, and in conserving their means to assist in carrying forward the message in all lands.

Our readers are continually telling of the strength and help which they receive from reading the REVIEW. Many state that it is the medium which has kept them firm in the truth. At this time, when there is every wind of doctrine, when everything possible is to be done to shake the faith of God's people, all believers should have the REVIEW.

Will not each reader who appreciates what the REVIEW means to him, assist in the campaign to place our church paper in the homes of those who are not readers? Many times the reason why a believer is not a subscriber is because he is unacquainted with the value of our denominational paper. Are there not many who will volunteer to help raise our subscription list to 25,000? All orders should be sent through the conference tract society. For subscription rates, see last page of this issue.

L. W. GRAHAM.

# Signs of the Times Leaflets



A SERIES of 16 Bible studies on various subjects, condensed for busy people; printed on single sheets, each having an ornamental heading.

Many will read a small leaflet that is right to the point, who, because of a limited amount of time or for other reasons, will not read a long Bible study.

The demand for small, inexpensive leaflets testifies to their value in creating an interest in our literature, and in encouraging a desire for a more complete and comprehensive treatise.

Signs of the Times Leaflets were gotten out with special reference to these various requirements, and are admirably suited to the purpose for which they are intended.

A supply should be found in the home of every Seventh-day Adventist, to be used as opportunities occur. All classes of workers can make use of them to most excellent

advantage. Because of the condensed style of the leaflets, the variety of subjects treated, as well as their pleasing appearance, they are an essential addition to the equipment of a tent or hall effort, and solve the problem of expense, when large quantities of literature are desired for free distribution.

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8. The Sabbath of the Bible.
9. The First Day of the Bible.
10. Who Changed the Sabbath?
11. The Great Threefold Message.
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13. Church and State.
14. Life and Immortality.
15. The Great Judgment Day.
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WASHINGTON, D. C., AUGUST 23, 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.

SABBATH, August 25, is Goal Dollar Day for our Missionary Volunteer Societies. Read the excellent article in the Missionary Volunteer department from Elder W. W. Prescott regarding the contribution of our young people to the work of this movement.

SEVERAL weeks ago a pamphlet entitled "The Bearing of Arms," a record of Seventh-day Adventists during the Civil War, was sent to Union and State conference presidents and to church elders. Young men of our denomination who seek exemption from the bearing of arms, can secure copies of these pamphlets from their church elders.

We learn from South Africa that Brother and Sister V. E. Toppenberg, of the Victoria-Nyanza Mission field, reached Cape Town safely, and sailed for America in June, taking passage via Australia. Only the stern necessity of a furlough to save their lives could have persuaded these workers to leave their mission, which now has no European supervision, unless our South African brethren have been able to find a way to provide at least one white worker for the many schools formerly in operation there.

LAST week Brother and Sister A. A. Cone, with their three children, spent a few days in Washington, preparatory to sailing from New York for South America. Brother Cone has acted as home missionary secretary in one of the California conferences, and when the call came from Argentina for a home missionary secretary for the Austral Union Conference, the Pacific Union recommended our brother for this work. South America has waited long for this help, and we are glad to see these missionaries going out to the field.

OPENING August 27, a general meeting for the West Indian and Central American fields is to convene on the Canal Zone, Panama. In connection with the establishment of the Panama Branch of the Pacific Press, and the strengthening of the publishing work in all these fields, an institute for colporteur leaders and tract society secretaries has been arranged. To attend this meeting and institute, Elders W. T. Knox, J. L. Shaw, and N. Z. Town sailed last week from New York, and Brethren H. G. Childs and H. H. Hall from New Orleans.

### SOCIAL ENTERTAINMENT

SHOULD Seventh-day Adventists, who are professedly seeking to shun the spirit of worldliness, and who decry the spirit attending parties of pleasure in the world, engage in such gatherings themselves? Should those who professedly believe in the principles of health reform invite their friends to their homes, and in the late hours of the night serve them with rich refreshments? Should those who believe in simplicity of living vie with one another in erecting the standard of lavish entertainment? These questions certainly are worthy of careful consideration. We appreciate the consideration which is given them this week in an article in the Home department, the perusal of which we commend to all our readers.

Why not be true to the principles which we profess as a people? Why continually profess one thing, and do another? Why cry out against worldliness in the popular churches, when we manifest the same spirit in our own social gatherings? Why profess to be health reformers, when the chief aim of our social gatherings seems to be the furnishing of a sumptuous repast, and that oftentimes at a most unseasonable hour? Why mourn the waywardness of our sons and daughters and deplore their affinity with the world, when we ourselves in our own homes oftentimes set before them the same standards which they find in the world? We believe that many Seventh-day Adventist families need to awaken to a realizing sense of the influence of some of these things. The Lord has given us light and truth. Let us seek to follow it consistently in our lives.

We believe in social gatherings among Seventh-day Adventists. We need to cherish this spirit more than we have in the past. We are too cold and unresponsive to the social instinct. But let us make our gatherings examples of simplicity in exercise, in entertainment, in eating and drinking. Let us make them of such a character that we can kneel down at the close and thank God for the privilege of the association we have enjoyed, returning to our homes, not with a sense of loss and condemnation for the time frittered away in idle, silly chitchat, but purer, nobler, and stronger for life's duties. God has called us to noble manhood and womanhood. He has called us to be his representatives. Let us keep these ideals before us, and do our best to reach them.

### A WORD FROM BORNEO

We have recently received a letter from Brother Roy Mershon, director of our British North Borneo Mission. The plea of the last paragraph comes home with pathetic appeal in view of the word which has come by cablegram of Mrs. Mershon's death. Brother Mershon writes:

"I am writing you to tell you that the map of Borneo I sent you last year is out of date in regard to the red marks on it representing our work. We are not sorry that this is true; in fact, we are rejoicing. Last month I visited Jesselton and its vicinity. I spent a month there going from one place to another. I organized two new Sabbath schools, with a membership of twenty each, and started five church schools,

with a total enrolment of sixty pupils; there may be more by this time. Mengattal and Putatan each have a Sabbath school and a church school. If I remember correctly I marked these as places where we had believers. One of our church schools is in a new place. We have been trying to go there for a long time, but as Elder Spicer says, 'When the clock marked the hour of God,' nothing stopped us. I went to this place, Papar, and while there the head man of the Chinese community asked me if I, or rather Seventh-day Adventists, could furnish them with a lady teacher to teach their girls. They will furnish the house and guarantee a living salary to the teacher, and she can make all above that she is able. They also wanted us to send them a man teacher next year. We are hoping and praying that we can fill the order.' This is one of the best places in Borneo to work among the Chinese people. There is only one place besides this where there are more Chinese, except Jesselton, the capital of the state.

"I baptized eight at Jesselton, and advised sixteen others to wait awhile. Yesterday I baptized five here in Sandakan. We have a class of twenty-five who will be ready for baptism soon. I found more than forty other persons who are keeping the Sabbath the best they know how. Some of them have never seen a preacher, but have read, or heard read, some of our papers and tracts. One family I visited up at Beaufort, near the end of the railway line, had accepted the truth through letters written by their brother, who is a member of our church. Most of these people are heathen. Out of seventy people who believe and are preparing for baptism, more than fifty are coming direct from heathenism. This is having great weight with the government.

"I received a letter from Elder R. P. Montgomery last week, inclosing a doctor's statement in regard to his health. The doctor forbids his returning to the tropics. I was counting on having some one to help out in this field, but am doomed to disappointment unless the Mission Board sends us a man to take Brother Montgomery's place. We greatly need a man. I am gone from home, and must leave my wife alone. She cannot speak the language, so remains silent until I come back. She knows enough Chinese to order the servant, but further than that she is lost. It is a hard problem for her. We ought to have another man and his wife here, who could at least be company. The foreign population here leave us strictly to ourselves. They treat us kindly when we meet them, but they never come to our house. They are not here for religious purposes, and make no fuss about telling us to go our way and they will go theirs. Once in a while the opportunity to speak a word on God's side presents itself."

## The Advent Review and Sabbath Herald

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