

The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, August 30, 1917

No. 35

THE GOSPEL TO ALL NATIONS

FORGIVENESS

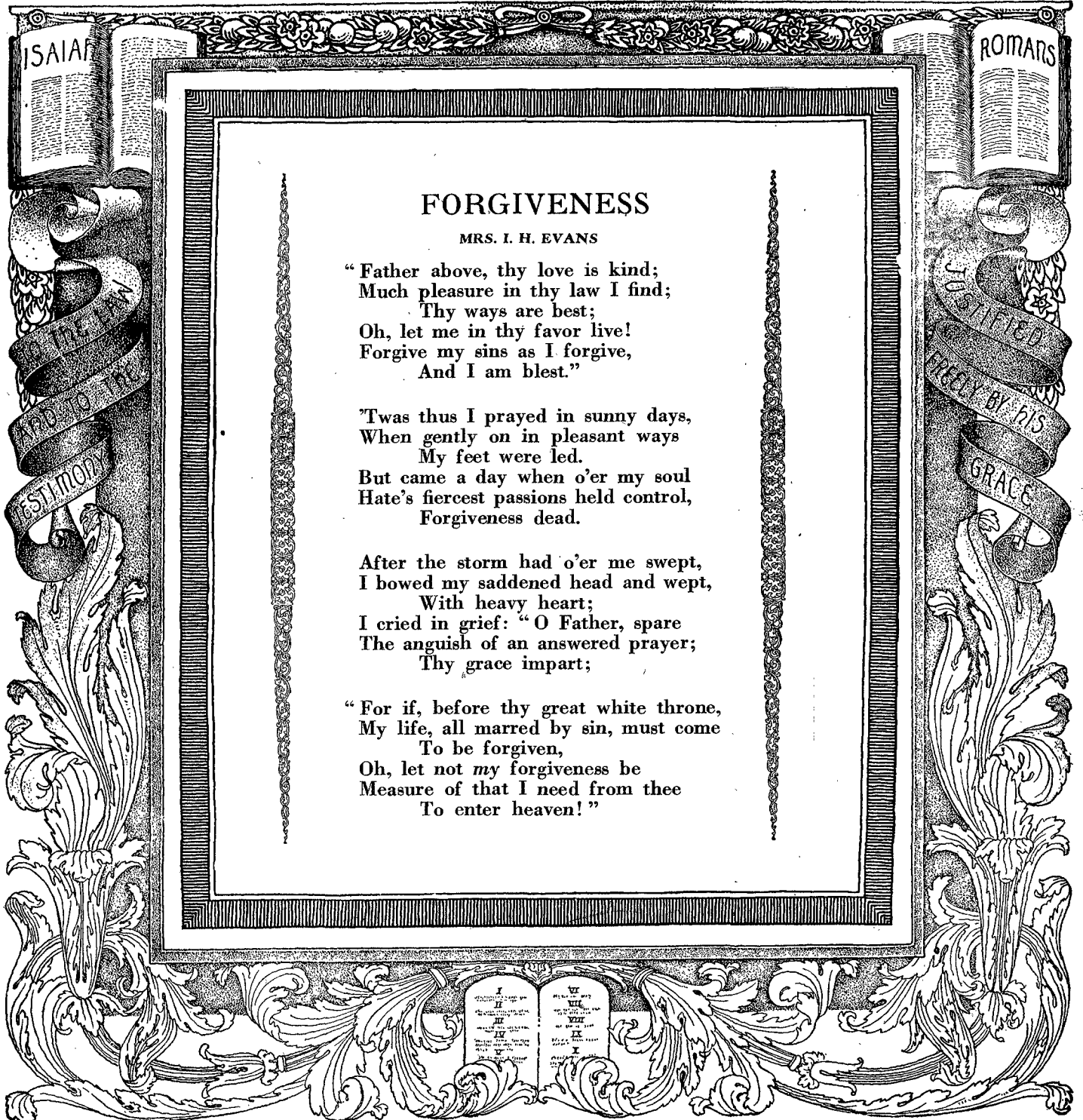
MRS. I. H. EVANS

"Father above, thy love is kind;
Much pleasure in thy law I find;
Thy ways are best;
Oh, let me in thy favor live!
Forgive my sins as I forgive,
And I am blest."

'Twas thus I prayed in sunny days,
When gently on in pleasant ways
My feet were led.
But came a day when o'er my soul
Hate's fiercest passions held control,
Forgiveness dead.

After the storm had o'er me swept,
I bowed my saddened head and wept,
With heavy heart;
I cried in grief: "O Father, spare
The anguish of an answered prayer;
Thy grace impart;

"For if, before thy great white throne,
My life, all marred by sin, must come
To be forgiven,
Oh, let not my forgiveness be
Measure of that I need from thee
To enter heaven!"



Missionary Volunteer Department

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

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

AS I READ

BREAK thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea.
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O Living Word!

—Selected.

THE SENIOR BIBLE YEAR

ASSIGNMENT

- September 2. Ezekiel 18-20: God's justice; Israel's rebellion.
September 3. Ezekiel 21-23: Judgments threatened.
September 4. Ezekiel 24-26: Parable of a boiling pot; judgments.
September 5. Ezekiel 27-29: Doom of Tyre; promise to Israel.
September 6. Ezekiel 30-32: Desolation and overthrow of Egypt.
September 7. Ezekiel 33-35: God's mercy to the repentant.
September 8. Ezekiel 36-38: Blessings of Christ's kingdom.

THE PROPHET EZEKIEL

EZEKIEL, the son of Buzi, was of "priestly descent, and was carried captive into Babylon with Jehoiachin, the king, after the capture of Jerusalem by Nebuchadnezzar in 597 B. C. He lived at Telabih, on the river Chebar, and had a house of his own, where the elders of Judah used to meet. His wife died in the ninth year of his exile. He prophesied about twenty-two years. He was held in honor and esteem. He had great strength of character."

Ezekiel's contemporaries were Jeremiah and Daniel. "Jeremiah began to prophesy about thirty-four years before Ezekiel, and continued to do so six or seven years after his first vision. Daniel began his work in the third year of King Jehoiachin's captivity, and long survived Ezekiel."

Ezekiel's prophecy has been called "a prolongation of the voice of Jeremiah," and it is evident that the younger prophet was influenced by the messages of the elder. "His dealing with prevalent corruption was as severe as was that of Jeremiah, and his messages of judgment were equally stern. He never melted to tears as did Jeremiah, but his vision of the ultimate deliverance of the people by the triumph of Jehovah was even clearer. His vision was characterized by penetration, and perhaps the word 'through' best describes the quality of the prophecy. His messages were addressed, in the first place, to the exiles on the banks of the river Chebar; and yet it is evident that *through* them he spoke to all Israel. Moreover, he distinctly affirms, in the course of his prophecy, that the application of the truths he enunciated is to all men, so that he not only spoke *through* the exiles to Israel, but *through* Israel to men of all nationalities and of all times. He saw the prevailing conditions, the ruin of his people, the obstinacy and rebellion even among the exiles in the midst of whom he lived, but *through* all these he saw the eternal verities as to their foundations and as to their principles."

"The Prophet of Fear and of Hope"

is the characterization given to this prophet by Amos R. Wells, who says:

"In some ways at least, Ezekiel was the most universal of the Hebrew prophets. In the first place, he was the first transplanted

prophet, the first to preach and teach and foretell the future away from the sacred soil of the Holy Land (that is, if we except the unwilling Jonah). Intensely national as he was, yet he was also in a sense the Paul of the Old Testament, forcing the gospel of his race to bloom from an alien soil and under foreign skies. It has been only by many such experiences, repeated through the ages, that men have come thoroughly to understand that truth for one land is truth for all lands, and that God is no respecter of nations.

"Another reason that gives Ezekiel the touch of universality is the fact that he was the most literary of the Hebrew prophets. Though we have abundant evidence of his oral preaching, and though we know that he was a devoted pastor of his exiled flock in Babylonia, yet every page of his writings shows him as the author in addition to the orator and above the orator. He saw the immense advantage of the book over the vibrating, evanescent air. Perhaps he was the first to see it, and to make Ezra see it. In any case, he is among the first of that vast throng of Prophets of the Pen whose written words have gone so much farther and lasted so much longer than those that have relied only on the primitive ear, and have not called in the aid of the greatest of the arts.

"But of course it is Ezekiel's message that places him among the most universal of the prophets. In its exterior subject, that message was restricted enough. It dealt with no land but Palestine, and measured that country out with a yardstick. It seldom went beyond the temple, and built that up by inches. But in its essential theme Ezekiel's message was the same as the message of all prophets from the dawn of time, and no other prophet has expressed that essential message in a form so clearly and definitely articulated.

"The message—the twofold message of every great prophet—is one of fear and of hope. Sometimes the fear predominates and sometimes the hope, but always the two elements are present. Sometimes the fear and the hope are intermingled, and sometimes, as conspicuously in Ezekiel, they are distinctly separated and obviously consecutive. But always the prophet has a note of terrible warning and awful dread, and another note of good cheer, a vision of peace and glory.

"Read in this light, the two halves of Ezekiel's book, with the interlude of waiting, are most instructive. In the first half the prophet is foretelling the fall of Jerusalem, the destruction of the temple. He is dashing to the ground with ruthless hand the hopes that the exiles so valiantly and baselessly entertained. He is the prophet that dares to be unpopular. In the second half the prophet sees the land restored, the new government set up after a better fashion than the old, and a new temple shining in splendor, sending forth a river of blessings to all the earth. Many a prophet has had to preach a reversed message. Happy the teacher whose warning can precede the encouragement, and whose last word can be one of consolation."

TYRE, THE BEAUTIFUL

Of Tyre at the height of her "perfect beauty," Professor Blaikie says:

"As the prophet Elijah passed through it on his way to Zarephath, he could not have been less astonished at what he beheld than Jonah in Nineveh. Never had he seen such markets, such warehouses, such ships. If his visit was paid during one of the great fairs, the contrast with the quiet cities of Israel must have been overwhelming. Proud is the flag of embroidered Egyptian linen, known in every seaport of the world, that floats over the vessels, with the blue and purple awnings, in yonder harbor. The market place of the town would only have to be covered with a roof of Phœnician glass to become 'a crystal palace'—an exposition of the industry of all nations (Ezekiel 27). Every country that possesses a

valuable commodity of any sort is represented there. From the distant West, Tarshish sends silver, iron, tin, and lead,—the tin, possibly, from the mines of Cornwall. Armenia sends horses, probably of the famous Nisean breed. Arabia sends horns and ivory, cassia and calamus, lambs and goats. Syria exhibits precious stones, fine linen, and brodered work. From the land of Israel have come wheat and honey, oil, and balm of Gilead. Damascus sends wine, the famous chalybon of the Greeks, and unwrought wool. From the ancient dominions of the queen of Sheba have come spices, precious stones, and gold. From Assyria have been forwarded cedar boxes, bound with cords, containing rich apparel, the blue cloth of the Assyrian uniforms, and brodered work. True to the idea of an Eastern market, a space is allocated for the exposure of slaves, and Javan, Tubal, and Meshech send up the miserable creatures whose descendants from Georgia and Circassia, in the same locality, are still bought and sold in the markets of the East.

"What would the 'merchant princes' of Tyre have thought, in the midst of all this greatness, had some one read to them a verse which a Hebrew prophet, on the banks of the Chebar, was inditing at the very time when their pride had received a new accession by the fall of Jerusalem?—'Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, . . . shall fall into the midst of the seas in the day of thy ruin.' Eze. 27: 27."

LET EVERYBODY HAVE A CHANCE

"If I could get the books, I should like to become a member of the Missionary Volunteer Reading Circle," writes one of our correspondents. The aim has been to place the books within easy reach of every one, and we are sure that where there is a will there will be found a way to obtain them. Anything that is planned for, worked for, and saved for, is of more real value to its owner than something which drifts his way in the course of natural events.

In these days of an antiwaste campaign there are many opportunities for young people to earn money. There are always errands for the reliable boy or girl to do; children to be looked after when the mother is absent; gardens and lawns to keep in order; and many ways, too numerous to mention here, for earning money. The young people can earn the books themselves without imposing a burden upon others. Four young ladies conceived the idea of raising funds for a worthy cause by the sale of, homemade sweets. They invested \$1.50 in materials, and made a twelve-pound batch of delicious candy, which, placed in attractive boxes, sold for 50 cents a pound. The gain realized from such an effort would purchase at least two complete sets of Reading Course books.

A Circulating Library

There are perhaps some in every conference who would appreciate the benefits of a circulating library, and it would be advisable for Missionary Volunteer secretaries to establish such libraries wherever practicable, placing the care of the books in the hands of some person who will keep a faithful follow-up on any books that are missing.

Prof. Lynn H. Wood, Missionary Volunteer secretary of the Southern Union Conference, has placed at the disposal of his constituency a library of Missionary Volunteer Reading Course books. The books may be had merely upon the payment of postage, and may be kept two weeks without charge, and a longer time if a detention fee of two cents a day is remitted when the book is returned. The two weeks is considered ample time, however, for the reading of all but the largest books in the Reading Courses, and this plan affords a very

(Concluded on page 21)

The Advent And Sabbath **REVIEW HERALD**

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 30, 1917

No. 35

EDITORIAL

EZEKIEL'S VISION OF THE MOVING THRONE

DURING a recent visit to conferences in Europe, we found mail connections so irregular that only four copies of the REVIEW reached us in the five months and more of the journey.

The REVIEW is always a good friend in a far land. One of these copies received bore a message that came with special comfort and assurance, under the circumstances of its perusal. It was the copy of January 18, giving a study from the pen of Sister White of the vision of the prophet Ezekiel by the river Chebar. The prophet was an exile from home; he saw all about in the world the desolations and overturnings of mighty forces that seemed to leave no place for the accomplishment of God's work in the earth. Then came those visions of the living, moving throne of the Almighty:

"The wonderful symbols presented before him by the river Chebar revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned."

The article reprinted in the REVIEW included the following exhortation to roll the burden of the Lord's cause, as well as our own heart's burden, upon the living God:

"Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of his designs, can carry forward his great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

"Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they

may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel."

Ezekiel's vision brings a blessed message of rest and assurance for such a time as this. The work of God is the dearest thing on earth to all heaven. God rules. His eye is upon every trusting child of God.

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own charge."—*"Testimonies for the Church," Vol. V, p. 753.*

W. A. S.

THE EDITOR'S MAIL BAG

Is there danger that Sabbath observance among Seventh-day Adventists will degenerate to the same plane as the observance of Sunday on the part of the great religious world? Some of our readers fear this. And we agree with them that it is full time to sound a note of warning against some abuses which are creeping into our church.

Several have called our attention of late to the growing practice of Sabbath travel. We do not refer to our brethren and sisters attending church on the Sabbath. In doing this it is sometimes necessary for them to go by team or trolley a distance of several miles. This, we believe, is entirely justified. It is sometimes necessary for our ministers to travel on the Sabbath in order to reach their appointments.

But we observe of late that there is a growing tendency on the part of some to use the Sabbath in what would appear to the onlooker as entirely unnecessary travel. Long journeys are sometimes begun on this day, or the Sabbath is made one of two or three days for the taking of a long journey which could be taken quite as well earlier in the week, apart from the use of Sabbath time.

There is danger even that some of our ministers will become careless with reference to this. If one has an appointment to meet several hundred miles away from home, attending a board meeting or a camp meeting, would it not be much better to arrange to begin the journey so it could be completed before the Sabbath? We believe that this question should be considered, and that as it is considered there will be found opportunity for improvement.

Our workers are sometimes inclined to feel that so long as they are engaged in the Lord's work, the Sabbath can be employed in travel. There is danger in this reasoning. We have no definite standard to suggest regarding Sabbath observance, aside from that plainly given in the Scriptures. There are many details relating to the question which must be settled by the individual conscience. No one can prescribe rules for another. It behooves every one to give careful thought and attention to the subject, not alone for the effect of his practice on his own life and experience, but for the influence it exerts upon others.

One of our brethren, an aged and consecrated worker, writes of the deep concern he feels over the practice creeping into our churches of transacting business upon the Sabbath. He says:

"I am expressing the sentiment of many Seventh-day Adventists when I say that there should be a reform in the matter of selling our literature in the house of God on the Sabbath day. Recently a sister came to me in great distress of mind over an incident which she witnessed, where some of our denominational literature was sold for the benefit of one of our schools. Here in our own church sometimes there is so much business transacted on Sabbath that the workers at the sanitarium hesitate to invite patients to attend services. It seems to me that it would be just as proper for us to go out into the city and sell our books and magazines on the Sabbath day as to sell them in church. I do not see any difference in principle. As a denomination we are falling into the way of doing much business in our churches on the Sabbath. Is this right? Let us know."

In reply we answer, No, it is not right. We suppose that sometimes our brethren take advantage of our Sabbath congregations to bring before them questions relating to the work

of the Lord, feeling that they could not secure as full an attendance of the church at any other time. We believe that the same principle applies here which applies to the question of Sabbath travel. We would not be understood as saying that nothing relating to the material interests of the cause of God should be considered in our churches on the Sabbath. It may be necessary at times to consider some of these questions on the Sabbath day, but there is a marked tendency at the present time to introduce too many of these questions on the holy day.

We believe that it is time to call a halt, or at least use more discrimination as to the questions which should be considered. One church officer feels that he can introduce one question. This leads another to feel that he can properly introduce something else, and in this way the list is increased from week to week till in some of our churches altogether too much use is made of the Sabbath service for bringing business affairs before the church.

We earnestly hope that our brethren throughout the field will give careful consideration to this matter, and if there is any question in their minds at any time as to the propriety of bringing any matter before the church on the Sabbath, let them give the side of conservatism the benefit of the doubt. As we seek to honor God in keeping his day holy, he will bless and prosper us as individuals and as a church. F. M. W.

◆ ◆ ◆ "THE GOOD OLD BOOK"

IN spite of widespread infidelity and skepticism, the Bible still continues to be the chart and compass of the Christian. In these days of great peril, when many face the danger of sudden death, the divine promises found recorded in the "good old Book" bring comfort and consolation such as no human words can give. Recognizing this, President Wilson, in a letter addressed to the soldiers and sailors of the army and navy of the United States, gives a striking testimony of appreciation of the Holy Scriptures. The statement is a striking one in itself, but doubly so when made by a man in such an important position. He says:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more it will become plain to you what things are worth while and what are

not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."—*Congressional Record*, Aug. 15, 1917.

This good advice should be heeded not alone by sailors and soldiers, but by all who would receive guidance and help for the trials which all face in these days of distress, when "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth;" for the nations are angry, and "Thy wrath is come, and the time of the dead, that they should be judged."

Even though our feet are set in pleasant places and our path leads by the still waters, the Word of God should ever be our guide; for the soul's danger in times of prosperity is as great as in times of tribulation and trial, if not greater. At all times it will be a lamp to our feet and a light to our pathway. In the words of the poet:

"Hast thou ever heard
Of such a book? the author, God himself;
The subject, God and man, salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end,
no bounds!

Most wondrous Book! bright candle of the
Lord!

Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of
God,

The eternal hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred
bards,

Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One—
This Book, this holiest, this sublimest book,
Was sent. Heaven's will, Heaven's code of
laws entire

To man, this Book contained; defined the
bounds

Of vice and virtue, and of life and death;
And what was shadow, what was substance
taught.

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last,—this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious
bow;

And evermore beseeching men, with tears
And earnest sighs, to read, believe, and
live."

—*"The Course of Time,"* by Robert
Pollok.

L. L. C.

TOO MUCH TO GIVE UP

SOMETIMES, when we are urging a soul to accept Christ, the excuse is made, "I have to give up too much to be a Christian."

Indeed! Truly it is all the other way: We give up everything when we fail to lay hold on Christ, and nothing worth while when we become Christians. This is well illustrated in the life of the prodigal son, who is represented as leaving home that he might enjoy the things of this world. He plunged into the pleasures of the world and enjoyed all within his reach. He drained the cup of earthly joy, and had free opportunity to secure from a life of sin all that the indulgence of appetite and passion affords. But alas! His lost and undone condition is described thus:

"Not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Luke 15: 13-16.

This is a graphic description of every sinner without God and without hope. If we practice sin, it will lead us to the swine pen at last.

In his hopelessness, "when he came to himself," the prodigal said:

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Verses 17-20.

What did this poor lost sinner give up in order to return to his father's house? Well, he had to give up—

1. The hogs.
2. The husks.
3. The hunger.

And this is all that any sinner has to give up to become a Christian.

What did he receive?

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Verses 22-24.

Truly he received much in exchange for a life of sin. Observe the many inestimable blessings:

1. A royal welcome from a loving father.
2. The best robe in exchange for his rags.
3. A ring, the pledge of sonship.

4. The kiss of reconciliation.
5. The shoes of the preparation of the gospel of peace.
6. The fatted calf, typical of the feast of joy and peace which awaits every Christian.

7. A home in exchange for the swine pen of sin and shame.

All this, and much more, awaits those who are willing to exchange the poverty of sin for the riches of the gospel as revealed in the Son of God.

G. B. T.

HOLDING THE BEGINNING OF OUR CONFIDENCE

THE race of the Christian is not for an hour or for a day, but for a lifetime. The reward at last will not be given to the one who has run well for a season, and then ceased his efforts. Only he who endures unto the end will receive the inheritance of eternal life. The apostle declares: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Endurance is the real test of discipleship. Many there are who can apparently serve the Lord well for a short time, but when trials arise and when the journey grows hard and long, it becomes evident that their experience is a superficial one and not genuine after all.

These are times which will try men's souls. The powers of evil will draw away every one whose heart is not set to do the right. And Satan cares not how this may be accomplished. He may send into the life of some what appear to be great trials, and these will accomplish the work of discouragement. In other lives he will set in operation subtle influences manifested through the lust of the flesh, the lust of the eye, or the pride of life. Envy, malice, jealousy, evil-speaking—one of these, or one or more of a multitude of kindred evils, may be cherished in the life until there is brought forth the baleful fruit of apostasy and separation from God.

It cannot be emphasized too strongly that the great field of conflict in every Christian life is the heart of the believer. With the heart pure, with the citadel of the soul kept secure against the darts of the enemy, with the purposes and motives of the life right in the sight of Heaven, the enemy can find no object of attack. Let us pay good heed to the motive power working within our experience.

"If you go part way with the devil, you will go all the way unless you quickly and fully repent."



THE SERMON



MAKING THE KINGDOM FIRST *

Text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

PERHAPS every problem which confronts a person in regard to this life or the life to come, is answered by the line of thought introduced in this text. What is comprehended by the expression "these things," is interesting the minds of humanity everywhere today; in fact, the problem of how to get hold of "these things" is about all that is interesting a great many. It is necessary for us all to know how the Lord would have us relate ourselves to this question. Turning back in the chapter and reading from the twenty-fifth verse, we shall readily see, I think, what the Saviour means:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is very clear to me that the expression "these things," means food, raiment, the necessities of life—what a man needs to eat, what a man needs to drink, what a man needs to wear. This text offers a solution to all the problems of this life; for when one is provided with what he needs to eat, drink, and wear, he has every necessity supplied. Yet, as we behold the efforts that are being put forth by the people to secure and accumulate "these things," we can see that the acquiring of them is the great problem that is confronting the world more and more as the days go by.

Notice the provision that the Saviour has made. He has promised that all "these things" shall be given to those who follow the program he has marked out. In all the experiences of life we have the assurance that if we seek first the kingdom of God, we shall find it, and that every need in

this world shall be supplied. This is not the only text that gives such assurance. There is the statement of the apostle Paul in the fourth chapter of Philippians, nineteenth verse, in which we find the same promise:

"My God shall supply all your need according to his riches in glory by Christ Jesus."

Now this promise that God will supply all our need ought to be very encouraging to the children of God, especially when we consider the uncertainties that, from a worldly standpoint, confront the human family today. And it should be a very precious promise to us,—this pledge from an omnipotent God that our every need shall be supplied; for God is assuredly back of his promise, and abundantly able to fulfil it. John the revelator, in vision viewing the future kingdom of God, tells of the New Jerusalem, a city with streets of pure gold. John did not say the streets were paved with gold. He saw a city of pure gold, with gates of pearl,—a city that had no need of the sun or the moon, for the glory of God did lighten it. In this description he gives the human mind the groundwork for believing that everything God has promised he is able to supply, and he tells us through whom the supply will come. God himself will supply all our need, according to his riches in glory by Christ Jesus. I repeat, What a comforting promise this must be to the people and church of God throughout the earth!

It would be only natural that the Lord Jesus Christ should expect to receive all our energies after supplying all our needs. I remember reading of a little incident recently, of a man who was found dead. He was well known and was reputed to be very wealthy, but he lived by himself and was much alone. Entering his abode, his neighbors found a note, which read as follows:

"I have been considered a rich man. I presume that I have gathered my share of the things of this world. What I have gathered has cost me many anxious days and sleepless nights, and after all, I have had but my food and clothes."

After he had spent all his energy, he had received his board and clothes, and that was all he did get. And that is what God promises to supply to every one of us, my friends. So I like to read these promises today, because they bring us a solution of the problems of life in this world; and the promise is for every one who will seek first the kingdom of God and his righteousness.

In the consideration of this promise it would be logical for us to consider what the Saviour means by the

* Sermon by Elder Charles Thompson, delivered in the Takoma Park (D. C.) church. Reported by Miss Lora E. Clement.

expression, "Seek ye first the kingdom of God." This is the pivot on which all turns. What does God expect a man to do that he may be accounted a seeker for the kingdom of heaven?

This question has not been left for some preacher to answer; preachers differ. All of them might be wrong, and so lead others astray. Therefore we must look, and I have looked for myself, in the Scriptures to see if we can find there something which tells us what God expects one to be who is a seeker after the kingdom of God. I wish to read a few scriptures on this point. Turn to Matthew 13:45:

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

The kingdom of heaven is gained in just that way. This man started out to seek goodly pearls; did he find any?—He did. Well, the kingdom of heaven is like that; and I am glad to call your attention to that fact this morning, especially if there are any here who have not yet found the kingdom. It is to be found by every one who seeks it. If the man had not sought the pearls, he would not have found that pearl of great price; and if we do not seek for the kingdom of God, we shall not find it.

But when the man found the pearl, what did he do to get it?—Sold all that he had. And did he have enough to buy it?—He did. The kingdom of heaven is just like that, my friends. Every one who seeks that kingdom has enough to buy it. That should be a consolation to us. In this world men vary in ability. Some are prospered financially, and some are not; but all have enough to obtain the pearl of great price. The man sought the pearl, and when he found it, he was able to buy it. What did he have to do to secure it?—He sold all he had. It took everything he had; but he had enough, nothing more. Every one has enough, my friends, to get into the kingdom of heaven if he seeks for it in this way.

Another illustration of this same principle is found in the forty-fourth verse of this chapter. Here we are told that the kingdom of heaven is like a treasure hid in a field. A man sought for it, and found what he was looking for. He wanted to secure it, and so he took an invoice of what he had, and when he had taken account, he found he had enough to get the field. So, my friends, no one is shut out of the kingdom of heaven. He who seeks, can find it. Every one has enough to secure it, but it will take all he has; he will have nothing left.

I should like to call your attention to a comment we find in "Christ's Object Lessons" upon these two parables. I read first from page 104. concerning the parable of the field containing the treasure:

"This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth."

On page 116 we read further:

"In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all his requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to his service. When we thus give ourselves wholly to him, Christ, with all the treasures of heaven, gives himself to us. We obtain the pearl of great price."

In these parables the kingdom of heaven is set forth as possible of access to the one who seeks; and the one who seeks the kingdom of God and finds it is the one who is willing to give everything to obtain the treasure, the pearl of great price. And when he gives all he has for the thing he seeks, he will find with it the fulfillment of the promise that all "these things"—the things he needs for the sustenance of himself and those dependent upon him—will be added unto him.

When the man found the treasure, he went and sold all he had and bought it.

Jesus says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." That seems to be rather a contradiction of the statement we have already made, that if we seek the kingdom of God we shall find it. The merchantman found all that he sought; so every seeker for the kingdom will find what he seeks. But here we read that many will seek to enter in and will not be able. Many! I wonder if any of those here this morning will be among that class. My friend, if you are not a seeker after the kingdom of God, the Saviour calls you this morning. Some day many, perhaps you, will seek to enter in, and will not be able. Which company do I belong to? is the question which comes to me personally. Do I belong to the one that will not be able, or to the one that will be able?

There is a statement in Matthew which explains this seeming contradiction. There is really no incongruity. In the twenty-third verse of the nineteenth chapter we read:

"Then Jesus said unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."

Why? Doesn't the Lord love a rich man? Has the Lord any special antipathy against riches? From the needs of the cause of God it looks to me as if he could bless a little more means if we had it. We have had to cut our appropriations to missions

many times, and yet many calls are left unanswered, many needs are unsupplied. No, I do not think the Lord has any special spite against riches. He could bless more means to the good of his cause. Yet this scripture says that "a rich man shall hardly enter into the kingdom of heaven." Why?

Let us compare this with the parables of the man who found the pearl and the man who found the treasure in the field. Each of these sold all that he had to buy what he desired. According to the teaching of the Saviour, the more a man has, the less likely he is to make such a sacrifice. Christ said, "Many . . . will seek to enter in, and shall not be able," and also, "I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Notice that he does not use the word "impossible," but "hardly." This latter statement follows the story of the rich young man who came to the Saviour and asked what he must do to obtain eternal life. The Lord told him that if he would enter into life, he must keep the commandments. He replied that he had kept the commandments from his youth, and further inquired, "What lack I yet?" And the Saviour replied that if he would be perfect, he must sell all that he had and give to the poor. It is recorded that "he went away sorrowful: for he had great possessions." Now we understand why the Saviour said "hardly."

If I can read the Scriptures aright, the principle that Jesus laid down is that the more a man gets to himself, aside from what is necessary for his needs and the needs of those dependent upon him, the more his entrance into the kingdom is jeopardized. The more he has, the less willing will he be to pay the price. It becomes harder—almost impossible—for him to realize that the promise to supply "these things" applies to this life as well as to the life to come.

There are two incidents in the Scriptures to which I wish to call your attention. I shall read first from the sixth chapter of Mark, beginning with the thirty-fifth verse:

"When the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat. He answered and said unto them, Give ye them to eat."

This incident is very much like the one in the eighth chapter, which we shall consider a little later; but there is a slight difference, and in that difference lies my point. I shall be glad to have you note that difference.

Jesus said, "Give ye them to eat." He directed his disciples to feed the multitude. "You feed them," he said. "Do not send them out to get food. *You* feed them." I have wondered if that same principle is not as true today as applied to the remnant

church of Jesus Christ and the hungry multitudes of earth—the spiritually hungry—as it was in the days of Israel of old. Does not the Lord call us to set before them the gospel, the bread of life, with the water of life? They are feeding upon the husks, and if they are fed with substantial food, we must feed them. I believe this is the command of God to the remnant church. That is what he said to his disciples, “Give ye them to eat.”

“And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see.”

This is peculiar language. I wish you would notice it. It seems that they did not know how much they had. Some one took an inventory to see what they had to eat—took an invoice! Not many people invoice to see what they can do for the cause of God, but they invoice for the tax collector. And so the disciples went to see what they had.

“And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.”

Now what is he going to do with them? He is going to feed them. What is the first thing he does to make preparation? He organizes them into companies of fifty and a hundred, and seats them.

I gather from this incident that the Lord feeds people in an organized way. He does not start some fellow out across the country with a basket on his arm to feed any other fellow whom he may meet or see needing something to eat. The Saviour organized. He was in no special hurry. The Saviour was never in any hurry. It is like us to hurry, but he is in no hurry. He had the multitude seated in companies of fifty and a hundred.

“And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.”

How many were there to eat?—Five thousand. How much did they eat? They were filled. That is enough for any one to eat, isn't it? Every need was supplied. All had eaten until they were full, and there were five thousand of them.

Now what had the Saviour used to feed them? What was it he took? What did the disciples find they had, from the invoice?—Five loaves. How many ate?—Five thousand. And after all had eaten, how much was left?—Twelve baskets full of fragments. How many disciples do you think were present on that occasion? Twelve?—Yes, twelve disciples started in with five thousand hungry people and five loaves; they organized the people, arranged them systematically in companies, took the

five loaves the Saviour blessed, and gave them to eat; and after all had been fed, each disciple got his own basket full, did he not? He surely did. That is the way to get your basket full. Would you like to have the fulness of God's blessing? My friends, if you want to get filled, put in all that you have to feed the multitude. That is the principle laid down in the Scriptures.

Now let us read from the eighth chapter of Mark:

“In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.”

I am glad, in reading this text, to note that God has a very tender care for the individual who may be faint, and makes some provision to help him.

“And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about”

seven thousand? Is that right?—No? How many did eat?—“Four thousand.” Now what kind of mathematics is that? The Saviour had demonstrated that he had ability to feed a thousand people to a loaf. He had five loaves, and he fed five thousand people. It took five loaves to feed them. Now he has this company of four thousand, and he says: Bring four loaves, and you can have three for a rainy day. Did he? He did not. He wanted them to bring all. That is the principle of the kingdom of heaven. It takes all that God's church possesses to do the work of Jesus Christ on earth. The church of Christ today has command of resources enough to finish the work if it will only follow the Lord's command to feed the hungry multitudes and dedicate all to this work. Then there will be enough to feed them until all are full.

Take the principle the Saviour lays down in these scriptures I have just read. When the disciples had five loaves with which to feed five thousand, they had enough. And when they had seven loaves and four thousand to feed, there was just enough. God never makes any provision for a surplus. What does he want of a surplus? It took seven loaves to feed four thousand just the same as it took five loaves to feed five thousand. So, my friends, I understand from the teaching of the Saviour and from the scriptures we have read, that he who

seeks the kingdom of God and finds it, is he who gives all he has in order to obtain what he seeks.

We cannot help but see the righteousness of this arrangement. The Lord holds everything. All power in heaven and earth is in his hands. He commands all our resources in this world. He has a company of people in the world who believe on him. They look to him as their Father. They claim to believe his promises, that all that he has is theirs; and he has promised to supply every need if they bring their all, all the resources he has placed at their command, to him for his use in gathering into the fold the hungry multitudes of earth.

This same principle is emphasized in the last prayer of the Saviour, found in the seventeenth chapter of John. He is man's representative on earth, and as such he said, “All mine are thine, and thine are mine: and I am glorified in them.”

Did you catch the force of that? He was standing on earth, looking up to his Father, and he said to his Father, “All mine are thine, and thine are mine.” If it is the mission of the church on earth to do the things Christ came into the world to do, to follow in his footsteps, cannot we command all that he has?—Surely. Are not all the resources of heaven poured out upon the church? And can we not say, “All mine are thine, and thine are mine”? But which comes first? You know there is a selfish, worldly principle—and the church is not altogether free from it—that all the Lord's is mine, and all yours is mine if I can get it, and all mine is my own. But, my friends, the principle laid down by the Lord is that all mine is thine, and all thine is mine. Heaven's resources are at our command, and will be turned into active service when we come to the point where all ours is the Lord's. And now he says: “All mine are thine, and thine are mine, and I am glorified in them.”

As I read the last words of this verse, I call to mind the first verse of Revelation 18, when John, in vision, saw in connection with the closing work of God on earth, the church symbolized by a mighty angel that came down from heaven. The earth was lightened with his glory, and the work was finished. When is the glory of God going to take possession of the church, so that the world will be lightened by it? I believe that we shall yet see that day in connection with this movement. I believe that God will so direct events upon the earth and so shape our environment as to bring us to see that all “thine are mine”, when “all mine are thine.”

The question might be asked, whether any one ever lived in this world who has given everything to God. We have a record in the Scriptures of one person who did this. We find it in the twelfth chapter of Mark, verse 41:

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

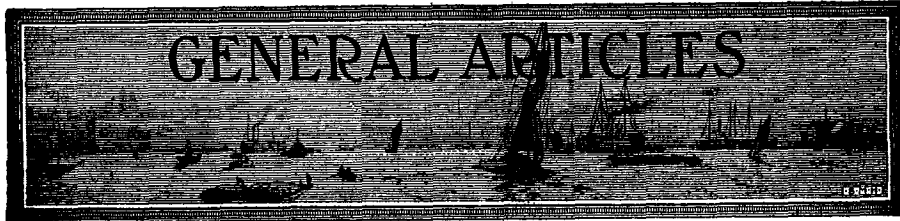
What were her circumstances? She was in want. Two mites were her all, and yet they were more than all. That is what the Saviour said. The others who gave were not in want. What they gave they could spare without hurting them. All their wants were supplied. Then along came this poor woman, and she put in only two mites, but they were all that she had, her living. She probably did not know where her next meal was coming from, yet what does the Saviour say about her? She gave more than all the rest. Now that is quite a problem in mathematics, isn't it? The principle of the kingdom of heaven was lived out in the life of this woman. It is not the amount that goes in that makes the gift accounted of God. It is the spirit in which it is given and the sacrifice made to give, that counts, rather than the amount.

I trust that God will help us today to see the principles of the kingdom of heaven, and grasp them fully, so that they may govern our lives day by day in this present world. You know it is said that one is worth to the cause of God just what he lifts, not what he is able to lift. I trust that God may make us all lifters and helpers in connection with his work and kingdom.

I read a few days ago of a poor woman, poor in the things of this world, who was ministering to a very wealthy man. As he became better acquainted with her, he said one day: "I would give everything I have in the world for your Christian experience." She answered, "You can have it at that price. That is just what mine cost me, and you can have one just like mine for the same price."

That is true, my friends. That is just what the kingdom costs; and the reason the principles of the kingdom are not more manifest is because we do not have the spirit of sacrifice and service that belongs to the principles of the kingdom of God, and carry them with us in our lives.

I trust that the Lord may help us to apply the principles of the kingdom of heaven, that we may be numbered among the people of whom it can be said in heaven that they are seeking the kingdom of heaven and his righteousness. If that is true, every need will be supplied here, and we shall have the assurance of an abundant entrance into the kingdom of heaven.



IMMORTAL LOVE

ALBERT CAREY

Do we weary of our waiting
For the coming of the King?
Is our hope withal abating
That the long, eternal spring
Soon shall wither wintry shadows,
Soon the last dark day will close,
And life's green and golden meadows
Give our weary feet repose?

Yet the beacon lights grow brighter
As we near the land of light,
And our heavy hearts beat lighter
As upon our straining sight
Falls the vision of each omen
Of the glad and glorious dawn,
As God's true, unfailing gnomon
Casts its truth our dial on.

Higher lift the mighty tokens,
Till they overshadow all;
And the precious word, unbroken,
Issues forth in final call
To the utmost bounds of nations,
To the last, lost, longing soul,
To the least of Love's creation—
Swift its pleadings onward roll.

O love, love! unmeasured, pleading,
Hovers in a last long search
For the last sleep, torn and bleeding,
Making full Christ's finished church.
O love, love! Immortal treasure!
Soon its glories will be known,
As with cup filled to the measure,
We behold him on his throne.

Nortons, Ore.

"WE LOVE TO DO IT"

CLARENCE SANTÉE

THIS statement gives the true reason for the doing of much that is called service to God but that is in fact disobedience of his plain requirements. A tract has been sent to me, written by one who signs the initials C. J. B., entitled, "The Christian Sabbath: What Is It, and When Is It?" The claim is made that the Sabbath was nailed to the cross along with the sabbath days connected with the offerings that pointed to Christ. Col. 2:16, 17. These sabbaths are mentioned in Leviticus 23:4-37, and in verse 38 it is stated that these sabbaths were "beside the Sabbaths of the Lord." This makes a clear distinction.

The writer of the tract gives a new reason why a man should not feel himself bound by the written Word in rendering service to God. After quoting from Acts 20:7, "The first day of the week, when the disciples came together to break bread," he makes this remarkable statement:

"Although this is not a command to keep the first day, nor to remember the Lord each first day of the week, such a one will do it, not because he is commanded to, but because he loves to do it. And in the nature of things, in thus remembering the Lord, there would be no commanding as to how often. And in keeping this day for him it would also be a thing of the heart; we

keep the feast and we keep the day, like the mother kisses the baby, because we love to do it."

No "command to keep the first day," but "one will do it, not because he is commanded to, but because he loves to do it." Think a moment. Why does the sinner cling to his wicked practices?—Not because he is commanded to, but because he loves to do it. If this is an excuse that will stand the test of the judgment, then there is no coveted, unrepented of, and unforsaken sin that may not claim the same immunity for its commission. There is certainly no command in the Bible for keeping the first day. Acts 20:7 does not even give an example for first-day observance, for while Paul was preaching that evening sermon, his companions were at work in the ship. Verse 13. That it was a night meeting will be seen by reading verses 7-9.

The Lord has told us that "where no law is, there is no transgression." Rom. 4:15. He has further said:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Bible definition of "all scripture" is given in Luke 24:27. It is here said to embrace "Moses and all the prophets." Then in these we are "furnished unto *all* good works." If, then, this observance, with the frank admission of no command, but because "we love to do it," is a good work, it will be found in the Scripture, as God has said that "all *good* works" are to be found there. If it is not found there, God does not recognize it as a good work, although men may love to do it. The Lord does not leave it to man's finite, variable judgment to decide what are "good works." He has said:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

There being no command in the Bible for first-day observance, why do any keep the day?—Evidently because the many before them have done so, and are now doing so. Because others do so, "we love to do it."

Dear friend, dare you risk your soul's eternal welfare upon such a foundation? With no chart or compass, are you willing to steer your bark across the trackless ocean, and risk only the changeable whims of what you love to do, as assurance

that you will reach the desired haven? No man of himself will ever choose right. "There is none that doeth good, no, not one." Rom. 3:12. Only the eternal chart, the commandments of God, can give assurance, and they only when willingly obeyed.

Christ ever kept the Sabbath. Luke 4:16; John 15:10. He has left "an example, that ye should follow his steps." 1 Peter 2:21. The next verse reads, "Who did no sin." In 1 John 3:4 is a definition of sin: "Sin is the transgression of the law." If Christ "did no sin," and "sin is the transgression of the law," then Christ did not transgress his Father's law. If we "follow his steps," we will not transgress it.

The rulers had left the plain words of God, to follow their own ideas of consistent worship, but Christ sternly said, "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6. Again, "In vain they do worship me, teaching for doctrines the commandments of men." Verse 9. "Whatsoever is not of faith is sin." Rom. 14:23. In Rom. 10:17 it is stated that "faith cometh by hearing, and hearing by the word of God." If that which is not of faith, is sin, and faith comes by hearing the word of God, then that which we do not learn from the written Word, even though we may love to do it, is sin, and we cannot have a living faith while observing it.

The writer of the tract states further, on page 12:

"But although the Lord has not enjoined it on us, yet we believe it is well pleasing to him for his people to set apart one day each week for him, for prayer, meditation, and assembling ourselves for worship, teaching and preaching the gospel to the perishing."

If this which is believed without evidence from the Lord, were true, would it not seem the most consistent to choose the day that the Lord chose and blessed? Why accept the day set apart by Rome, with Rome's reasons given for the keeping of that day? One would think that it was taken from a Catholic catechism. Note the similarity of argument:

"Question.—To what are we obliged by this precept?"

"Answer.—To spend the *Sunday* in prayer and divine service."

The catechism goes one step farther:

"Ques.—What is the best means to sanctify the *Sunday*?"

"Ans.—By hearing mass, confessing our sins, communicating, hearing sermons, and reading good books."—*An Abridgment of Christian Doctrine*, p. 59.

It is interesting also to note that the same reason is given for the choosing by men of a day to worship God. It reads:

"As therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day, in which this work was completely finished, was more worthy her religious observation than that in which God rested

from the creation."—*The Catholic Christian Instructed*, p. 204.

"The primitive church *thought* the day," etc. The writer of this leaflet gives his reason as, "We believe it is well pleasing to him for *his people* to set apart one day each week." Upon this foundation rests the whole structure of Sunday observance and Sunday sacredness. "The primitive church thought"! "We believe"! There is no claim to Scripture authority. While the Catholic, consistent with his profession of faith, subscribes to this doctrine, the true Protestant has not accorded the power to change God's law to the church nor to "his people," as the writer claims is well pleasing to God. Every church might claim to be "his people," and as such, to be empowered at will to inject such tenets as they believed to be "well pleasing to him;" but what a condition of chaos would result! Amid the warring factions, to decide who were "his people" a court of authority would have to be instituted, and this, to be recognized, must be accepted by the larger bodies of professed Christians; and here again, Rome would lay claim to the right of decision.

There is but one true, safe way: "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13. John, the beloved disciple, affirms, "This is the love of God, that we keep his commandments." 1 John 5:3. The writer of the tract says, "This is the love of God, that *we* make an ordinance and keep *it* for him."

The seventh-day Sabbath is a part of God's commandments. The best of men are finite, and often fail. They do not always agree. Paul and Peter did not. Gal. 2:11. Paul and Barnabas did not. Acts 15:39. God has not left it to man to decide what will please him. Instead, he has said:

"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. "He that walketh in darkness knoweth not whither he goeth." John 12:35. "If the blind lead the blind, both shall fall into the ditch." Matt. 15:14. "The commandment is a lamp; and the law is light." Prov. 6:23. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

The inspired psalmist said:

"Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

Dear reader, which day will you choose? Will you say with Joshua,

"As for me and my house, we will serve the Lord?" Joshua 24:15.

Lodi, Cal.

IN TROUBLOUS TIMES

C. F. COLTON

THE angel, in speaking to Daniel concerning the rebuilding of Jerusalem, said: "The street shall be built again, and the wall, even in troublous times." Dan. 9:25. Many years after these words were spoken, we

find them in process of fulfilment, when, in 457 B. C., Ezra was given power and means with which to carry on that great work.

We can hardly imagine the extensive ruin of that once beautiful city, and its rebuilding must have seemed a stupendous undertaking to Ezra and his people. There was plenty of trouble for the workers. Nehemiah informs us that when half the people labored, the other half stood on guard, and even the half at work labored with one hand, while the other hand held a weapon, and that they worked from sunrise until the stars appeared. Neh. 4:17, 18, 21. We could hardly imagine them pursuing their work under more difficult conditions.

Why did Ezra remain faithfully at his allotted task? and why did not the laborers during the forty-nine years of rebuilding, become discouraged, and leave the work unfinished? We find the answer in Ezra 7:9, where we read that he did "according to the good hand of his God upon him." Let us labor in the same spirit of faithfulness. "The good hand of his God" was upon him to the extent that he carried the rebuilding of the wall and other work through to a successful finish.

Brethren, we too have a wall to rebuild. There has been a breach made in that wall. The Lord through his prophet tells us that "this is a rebellious people, lying children, children that will not hear the law of the Lord. . . . Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isa. 30:9-13. This breach in the wall is explained to us in Isa. 58:12, 13:

"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. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Our work is to restore the breach in the law of God. Our weapons are not carnal, but are "mighty through God to the pulling down of strongholds." 2 Cor. 10:4. The weapon in our hands is the "sword of the Spirit, which is the word of God." Eph. 6:17.

This wall is being built in troublous times, and although troubles and dangers will increase around us, we must press forward with the work, according as the good hand of the Lord is upon us.

After ancient Israel had finished their work, and had accomplished each one his task, they reaped the fruit of their labor by enjoying the peace and safety of their city. So after the message has been given and the breach repaired "even in trou-

blous times," we can have the precious privilege of resting in the New Jerusalem. How thankful we should be that we each have a part in this grand rebuilding, and that we may finally hear the loving words of the Master:

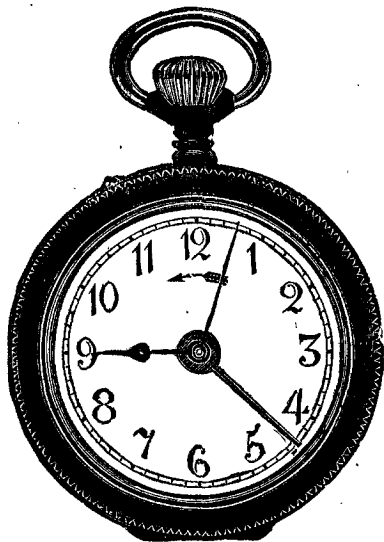
"I behold the travail of my soul, and am satisfied. This rich glory is yours to enjoy eternally. Your sorrows are ended. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—*Early Writings*, p. 288.

North Vernon, Ind.

THE VALUE OF TIME

MRS. C. E. HOOPER

THE average man who has reached sixty years of age has spent twenty years in sleep, eight to thirteen years in labor, four years in eating, five years in childhood play, five years in school, two years in reading, and about two years in sickness. From nine to fourteen years are unac-



counted for, and have earned him no benefits physically, financially, or spiritually. In each day of twenty-four hours the average person is blessed with from three to five hours which can be rightly improved or fooled away.

The wise man has said, "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. Certainly now, in these closing hours of earth's history and of man's probation, it is time to improve every spare moment in our daily record.

"Our time belongs to God. Every moment is his, and we are under the most solemn obligations to improve it to his glory. Of no talent he has given will he require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

And yet how easy it is to fritter away our time, ever mindful but never heeding the admonition, "Procrastination is the thief of time."

The admonition comes again, "Seek ye first the kingdom of God," but how few are actually doing this. All the pleasures of the world, all the cares of this life, are summoned up as excuses for not doing what the Saviour requires of us to make our calling and election sure.

Home missionary work is a gift from God for the edification of his church. It utilizes this spare time which would otherwise prove man's spiritual downfall. There is scarcely an earnest Christian whose surroundings are not such that home missionary work cannot become a vitalizing force in his life, bringing into it a refreshing of unspeakable peace and happiness. Try, dear reader, to spend two hours each week, exclusive of the Sabbath, in doing home missionary work, and find the blessing that God has in store for you.

"The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving." "Shall we not strive to use to the very best of our ability the little time that is left us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above?" "Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ's lines, in meekness and lowliness, relying upon him for strength. Understand the work the Lord gives you to do, and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man shall work." "Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field?"—*Testimonies for the Church*, Vol. IX, pp. 117, 186, 200, 117.

A SIMPLE LESSON OF FAITH

CLARENCE SANTEE

THE drouth had prevailed over all Israel for two years and six months. The brook that had supplied Elijah with water became dry. The Lord then told him to go to Zarephath, to the home of a widow whom he had commanded to feed the prophet. Strange command to a widow who had but a "handful of meal" shaken out of the crevices of an empty barrel, and that intended for herself and her son, who were starving to death! But in that command was hidden the promise of God to supply the food necessary to obey; and in obeying the command, although against all human reason, was the fulfilment of that promise.

As Elijah stood before the gate, sent there by the Lord himself, and saw that pale, hunger-pinched face as she wearily bent to pick up the "two sticks" and turned again to the door, he asked for food. She told him of her distress, of the last handful of meal, with no hope of more. He said, "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." 1 Kings 17:13.

O test of faith! Dear mother, with your supperless child, would you have borne it? Would you have made a cake for the stranger outside your gate?

This poor widow discerned the voice of God, and started on her mission, a most difficult one when viewed from a human reasoning. The victory was won. It was an achievement of faith not often considered.

Again the stranger's voice arrested her footsteps. "Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Verse 14.

Words of courage to the soul that could believe them! With a bounding heart this widow prepared the cake for the stranger first. God had spoken, and that was enough for the poor Zidonian woman. What a blessing it brought to that home as a reward for her faith, which was shown in obedience. That mother and son were provided with food during a whole year of famine. Do you think that she acted wisely? If she had closed her ear to the stranger's plea, what do you suppose would have been the result?

This record the person of faith believes was written for him. He hears the call from the great, dark heathen world, the stranger outside his gate; and at times, filled with fear as to the food supply for wife and children, prices rising continually, no sale of property, he is tempted to say in answer to the call, "I must prepare the food that I have for myself and child. I cannot be expected to give." But God once said, Give to the stranger *first*, then I will provide for you. Can he do less now? He is calling upon you, my brother, my sister, even if in trial, as was that widow, to remember the offering he has asked for; and if you will let faith lead to obedience, it will assure you of the certain care of the God of that Zarephath widow.

The great heathen world is starving for the spiritual food of God. These hungry ones are now calling at our gates. God has sent them here, and as he commanded the widow to feed his servant, so he commands us to feed them. Strange command, just at the time when all life's staples seem least secure! but in obedience comes the substance with which to obey, and the assurance of food for yourself and your loved ones out of the rest. If you say "No," the burden will be lifted by other hands, perhaps not so able as yours, but more willing. Of such it will be said, "Bread shall be given him; his waters shall be sure;" while you, who in worldly wisdom planned for self and child, will see all go from you, and faith having died for lack of exercise (James 2:26), you can claim nothing at the hand of God. Can you not see that now, *now* is the time to test God's promises, and "bind the sacrifice with cords" of his own choosing, consequently those which he will not, can not, break?

Have you not heard the call at the gate?—Yes. Some have tried in

various ways to excuse themselves. Home wants, church burdens, local needs, etc., have all clamored for first place. That poor widow had as many excuses as you can have. But suppose she had allowed her excuses to close her ears. That glorious record of victory that baffled Satan's purposes would never have been written. And we are assured that Satan is watching to see what our answer will be while the stranger is still calling.

Some one will say, "I am not going to answer yet." Do not be deceived. If you have heard the call, whether welcome or unwelcome, you are answering it today. That answer is being recorded. What is the answer you are making?

Lodi, Cal.

EATING TO GOD'S GLORY

J. M. HOPKINS

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

It is not the purpose of this article to define what we may or may not eat. No one can prescribe a rule that will be universal. What is a proper diet for one, might work injury to another. But while all may not eat the same articles, there are general principles that apply to all. Eating at irregular hours, eating because food is pleasant to the taste, overeating, improper combinations of food, and spices and drinks that not only afford no nourishment, but are decidedly harmful, should all be eliminated.

"Beloved, I wish ["pray," margin] above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile ["destroy," margin] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

These are words of loving admonition from our divine Lord; reasonable, kind words. They express the love and wisdom of God concerning us. They should be accepted gratefully. In view of all the wholesome instruction we have had regarding healthful living, we feel fully justified in saying that there can be no excuse for disobedience. We cannot disobey, and be "without fault before the throne of God."

Roseburg, Ore.

FAITH IN MEN

F. A. ALLUM

THE following quotation has been such a blessing to the writer that he desires to pass it on to other workers, with the earnest prayer that God will, by his Holy Spirit, make these words an inspiration and guiding principle in the lives of all who read them:

"Amid the failures of mankind, none are more marked than lack of faith between my brother and me. It is part of my lack of faith in God. The two principles cannot be separated. My suspicion of mankind reveals my suspicion of God, just as one of the evidences of my faith in God is expressed in the faith which I have in men. Each is measured by the other. To undermine the foundations of one is to undermine the foundations of the other, and both will fall into ruin. For me to say that I have faith in God but that I have no faith in men, is to state an impossibility, and is as absurd as for my brother to affirm that he has no faith in God, but that he has abundance of faith in mankind. Both positions are false, for faith in one is inseparably bound up with faith in the other; and are principles coexistent with the race.

"It is the foundation of Christianity. Because of God's faith in men [and his love for men (John 3:16)], he gave his Son to die for mankind. In spite of our unfaithfulness, God has faith in my brother and me; and we must have faith in him and in each other if we are to contribute anything to the program of God. Because there are difficulties in attaining this is no more reason for discouragement than difficulties in attaining other possessions in life. Education, trades, and professions have their difficulties, but millions master them. The mysteries of God baffle us, but we believe in him. The problems of faith in men are no more difficult than any of these. Deception, insincerity, and unfaithfulness between my brother and me widen the breach, until one or the other comes to understand that we are both among the imperfect, and are brothers, with all the possibilities of achievement within ourselves; for there are promises in every soul that only faith in the person can bring to fulfilment, so that I may say to the one who has faith in me:

"Because of your strong faith I kept the track
Whose sharp-set stones my strength had well-nigh spent.
I could not meet your eyes if I turned back;
So on I went.

"Because you would not yield belief in me,
The threatening crags that rose my way to bar
I conquered inch by crumbling inch—to see
The goal afar.

"And though I struggle toward it through hard years,

Or flinch, or falter blindly, yet within,
'You can!' unwavering my spirit hears;
And I shall win.

"If men are unfaithful, that is no reason that I should thrust them aside, but the fact of their deception furnishes an opportunity for me to cultivate faith in the deceiver; and if I am slow to take up the task, I need but go back over my own path, and somewhere I shall find my own unfaithfulness, perhaps to men; and if I am honest with myself, I shall have little difficulty in finding my unfaithfulness to God, while God has not lost faith in me. The enrichment of my soul depends upon my possession of the key of faith in God and men, which unlocks all the doors of God's treasure house and sets me a brother to all mankind.

"Better trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that, if believed,
Had blessed one's life with true believing.

"Oh, in this mocking world, too fast
The doubting friend o'ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of truth.

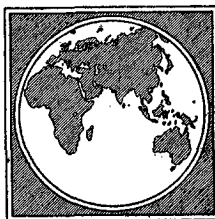
"Our ability to trust is one of the chief assets of our redemption—to trust when sight fails. My brother and I practice this toward God; we must practice it toward men. Perhaps, through our defective vision, there is some one in whom there appears nothing of any worth, as no stars are visible in the distant sky to the naked eye of the astronomer; but when he looks through the telescope, he sees plainly the beauty of the distant worlds, as when my brother and I look through the eyes of Jesus, we see that there is some good in all men. Faith believes in the brotherhood of mankind, and hope waits for its fulfilment."

These are noble words, expressing a high ideal; and since in the mission field, home as well as foreign, Satan's special temptation is to cause the worker to lose faith in the people he has come to save and to lose faith in his associates in labor, let all earnestly, continually pray this prayer: "Give us grace as we minister the sacraments of daily life, that our hearts may be emptied of suspicion, prejudice, insincerity, and indifference. If one be angered, give to the other that love that suffereth long and is kind, and let neither lose faith in the other, nor cease to serve for the other's good. Grant that we may become neither weary nor sad as we feel each other's thorns and carry the scars of sympathy that have served the other, but enable us to live the life of brothers, through Jesus Christ, the Brother of us all. Amen!"

"If you would feel good be good,
for most people feel as they act."



THE WORLD-WIDE FIELD



JAMAICA

MRS. E. C. BOGER

ANOTHER busy year in our work has come and gone in Jamaica, leaving its jottings on the page of history. Figures are usually dry things, too much so to be read unless one realizes that they go to make up the grand total of the work of God in the earth, so fast nearing its completion.

Our work in sunny little Jamaica is scattered over thirteen parishes, of hill and dale, coconut-bordered coast line, moorland, and meadow. Of the sixty-six companies of believers, forty-six meet in regular houses of worship; the remaining twenty worship in private dwellings.

To visit and encourage this flock of the Lord requires much time and a speedy conveyance, so we found imperative the purchasing of a strong automobile roadster; and even with our car we cannot make the rounds nearly so often as the churches desire. It seems as if the Lord's hand is seen in the "away places" more plainly than anywhere else, and one receives rich returns for the time and labor expended there.

During 1916 we were able to record the addition of three hundred and twenty-eight members by baptism, most of these being new converts. These figures include the fruit of one of our tent efforts, which was held in the suburbs of Kingston.

Another effort was held across the island, at Montego Bay. In that place there has been, for nearly twenty years, a small company of believers; but they have had no house of worship of their own. The tent was pitched on a slight eminence near the beautiful bay, where the quiet lapping of waves on the shore at the rear of the tent gave a background rarely excelled. Had it not been for the busy little sandflies and hungry mosquitoes dwelling there, we should have felt more comfortable.

My husband and I assisted Brother and Sister N. J. Aalborg in this effort. Brother A. E. Holst, our canvassing agent, and his wife, with the thirty believers, cooperated with us, and the Lord drew near to bless. The people could not be restrained from coming, although some tried to prevent them. They stood or sat on the ground or on any little bit of fence or wall close by. When the yearly hurricane, which came August 15, swept down upon us, tearing the tent and throwing it to the ground, we were giving our most important and testing

truths. As soon as it could be mended and repitched, meetings were resumed. Sabbath services were also held there.

The little company soon began making preparations for a building of their own. Plans were set before them by which all, children as well as grown people, might have a part in helping to increase their building fund, and soon nearly all were selling papers and putting the money into a common treasury. The sale of books followed. Then plans were laid for a Harvest Ingathering campaign.

In the meantime Brother Aalborg was pushing ahead with the building operations. The little church was to be twenty by thirty feet, the land being given by one of the faithful sisters. A baptismal class of twenty

sioned by the war, and the fact that our conference secretary was obliged to return to the States to seek health in the middle of the year, our tithe exceeded that of the previous year by \$2,000.

There are yet many towns and villages in Jamaica where the third angel's message has never been preached, and we have every reason to believe that the same results will follow it there. We hope the Thirteenth Sabbath Offering, in September, which is to be given to this field, will be a very liberal one.

Port of Spain, Trinidad.

A PASTORAL VISIT IN SOUTH HONDURAS

(Continued)

HENRY F. BROWN

THIS town was even more destitute of food than the other, and it was late before I could persuade the people to sell me sufficient to maintain life and strength for the following day. In the night I heard my mule, which had loosed himself, start for home.



Believers in Olanchó, Honduras

was also instructed carefully, previous to baptism.

At the Kingston tent effort we had the assistance of Brother G. A. Roberts, who, with his family, arrived in Kingston in January, 1916. This meeting was truly an occasion of blessing and refreshing. Heavy downpours of rain hindered somewhat, but on the whole the tent was filled, and many times overflowed. A good harvest of souls was the result. The majority of those deciding for the truth at that time joined the Kingston church, one hundred and thirty-nine, in all, being added to its membership in 1916.

This added membership made the church building too small to accommodate the congregation, and Brother Roberts, with the assistance of some of the brethren, put in a gallery large enough to seat one hundred and eighty persons. During Sabbath school the youth's division now occupies it, and thus the congested condition of our building is relieved.

In spite of the hard times occa-

I caught him as he was descending the hill, intending to leave me thirty-four leagues in the wilderness. He was out on a foraging expedition, as I had not secured enough food for him.

The last day of the trip I traveled the remaining twelve leagues. In some respects this was the hardest part of the journey, for I was tired. The path led for hours over the mountains, and was in many places hardly distinguishable from the many cowpaths leading anywhere but where I wished to go. Toward evening, however, I was rewarded by the sight of the town I was in search of, lying at the foot of the mountains. I had now but to descend to be at my destination. The brethren, who had been apprised of my coming, were glad to see me. More than a year had elapsed since their baptism, and they had had no spiritual help during that time. I was lodged in the home of a family of ten. Though already crowded, they made room for me, and here I passed three days.

There was famine in the land here as well as elsewhere, and the brethren lived on what they could get. They thanked the Lord that an ox had been slaughtered, so that the *ministro* could have something to eat. My food was mostly boiled green bananas, which no doubt are nourishing, but far from palatable. The meat had been hung on poles from the rafters of the sleeping-room, where, with the aid of the heat, the odors, and the flies, it was cured. In the absence of corn for tortillas, bananas were roasted on the coals. These articles, with a tea made from a sort of pepper which the brethren use in lieu of coffee, the use of which they have given up, formed my diet. It was not very health reforming, to be sure, but it was life sustaining, which is about all one can expect in these wilds.

The house in which I was entertained was in two parts, the kitchen being a separate building. The one room of the other building served as bedroom, parlor, library, dining-room, and church. It contained three beds (I once stayed in a room which contained eight). These beds were occupied by as many as could find room on them, and the overflow was accommodated by skins on the floor. One bed was reserved for my use. In the daytime all were requisitioned for seats. Here, in the presence of a family of ten persons and a few visitors, I had to prepare for bed. The only bedclothing to be had was my blanket, hence there was no call for disrobing. In fact, before morning one is glad to have all the covering he can get, because of the cold. These people wear light cotton clothing, and at night remove part of that. They then wrap themselves in a sheet, head and all, and are "rolled in" for the night. It surprises me how they are able to sleep, when I, with my heavier clothing, suffer from the cold.

We had Sabbath school under the mango trees, as their shelter was more in harmony with the truth than was the room in which the people lived.

These three days we spent in study. As the believers had had no help since they were baptized, they had fallen into the sins of the people from whom they sprang. One had apostatized entirely. We studied the claims of the truth in our lives, and I was glad to see them all repent and faithfully promise to lead different lives. One brother pleaded that he needed tobacco, as he had a tapeworm that was pacified only with tobacco fumes. Another had got drunk and been dragged out of the town hall. Still another pleaded that he was excused from tithe paying, as he had a large family and could not support them as it was. I had heard the same excuse given by brethren in the States, and met it with the same scriptures we use at home.

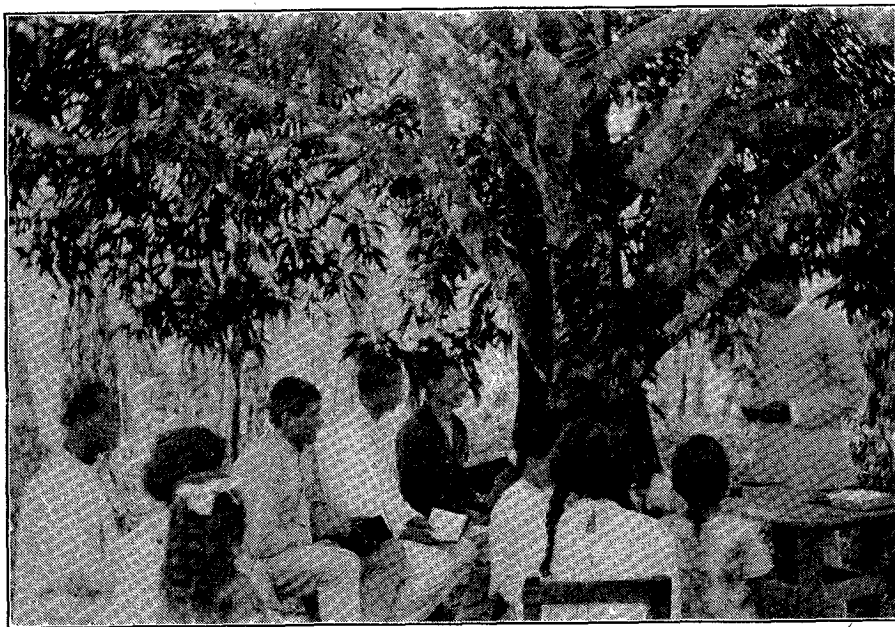
As the lives of the brethren had been publicly bad, and as I had felt

called upon to make a public statement to the effect that we did not countenance these sins, I determined to make a speech in the plaza of the village, explaining our position as Adventists. Such a thing had never been attempted in this village, and it was said that no one but a Catholic had any right to have freedom of speech there. But I let it be known that I was to make a speech in the square. The consternation of the people was great. One old woman said, "Oldtown is going into perdition, as the minister has brought sin into it." The *alcalde*, or mayor, of the village is very Catholic, and he magnified his office. I went to his place of business, and informed him that the next day at four o'clock I was to make a speech. He was dumb with surprise.

There was a ferment in the village that day. An American living there was pleased to see the Protestants get

victory of the truth over the opposition they had heretofore encountered. They had suffered real persecution. They were few in number, and had been forbidden to congregate or sing or to study the Bible on the Sabbath. One had been forced to act as jail guard, another had been sent as a military guard for alcohol, of which the government has the monopoly here. The leader has been intimidated with threats. The worker who brought them the truth had been arrested and carried one hundred miles to court, to be tried for preaching Protestant doctrines. But he was released, and the governor kindly told him that he went to those fanatical villages at the risk of his life. At another time this same governor reproved the *alcalde* of the village for prohibiting the Sabbath meetings, telling him he was ignorant of the constitution of Honduras.

(Concluded next week)



Sabbath School under Mango Trees at Olancho, Honduras

an opportunity to vindicate themselves, and he gave me some friendly advice. At the time I had appointed, the faithful and I marched out to the plaza and began singing our songs. We went in front of the *cabildo*, or town hall, and I talked for a half hour or more on the Bible standards of living, telling the people that if our brethren had sinned, they had done so, not as Adventists, but as Hondurians and as Catholics; that they had been unfaithful to the pledges they had taken upon themselves as Adventists. I also told them that our brethren, in their fallen state, had not done anything that was not done every day by good Catholics, and by their priest himself. I showed them that worshipping pictures and idols was belittling to a man, and that, having such gods, they had no incentive to live noble, clean lives.

There was a considerable crowd of listeners, which included the only convict in their village jail. The believers were much encouraged at the

BAPTISM AT MALABON, P. I.

L. V. FINSTER

WE have had a small church at this suburb for a number of years, in fact, it was one of the first companies raised up in the islands; but for some time we have felt the members needed help, so it was planned at our last general meeting in December to start a tent meeting at that place. Brother Emilio Manalaysay and several assistants were appointed to take charge of these meetings. The Lord gave them a good hearing from the beginning. They met with much opposition; in fact, once or twice men came into the tent and demanded discussions, but through it all the truth triumphed, and a considerable number began to keep the Sabbath. A baptismal class of nearly one hundred was begun before we left for the Shanghai meeting.

About a week ago I was asked to visit them and administer baptism. The brethren had arranged for eight

bangkas (small boats) to take those who desired to go to the place of baptism. More than one hundred journeyed with us. It was most pleasant to hear them heartily singing some of our good advent songs as we rowed up the stream. After about two hours' rowing, we landed in the shade of a large tree and had a very enjoyable dinner, which had been provided by our brethren there.

After a short talk regarding the important step that was about to be taken, showing how those who are baptized in the name of Jesus are to take upon them the responsibility of emulating his life, his character, which would mean a complete change from their past life, and living a new life in harmony with his requirements, we were glad to bury sixty persons with their Lord in the watery grave. A few days after this, eleven others were baptized, thus making seventy-one new members added to this company. This addition to their number will be a source of great encouragement to our little company at Malabon. Efforts will be continued there. We trust that many others will accept the truth for this time.

Since my return from Shanghai, baptismal services have been held at Manila, San Pablo, and Binacayan. Altogether, one hundred and thirty-three have gone forward in this ordinance. We ask an interest in your prayers that these brethren may be true to the vows that they have taken upon them.

Manila.

THREE ESSENTIALS

THERE are three things which will keep a Christian alive—reading the Bible, prayer, work. From the first he obtains spiritual food, sustenance, strength. From the second, in God's presence, he secures a right estimate of himself, confidence in the preciousness of God's constant presence. From the third he learns his own inefficiency to do God's work, his lack in knowledge and power, his inability to reach lost souls, and get the wonderful inspiration of working for others, and he is thus driven to the Word and to prayer. Normally, each makes more necessary the other two, and the three thus used develop a worker with Christ.—*Selected.*

KINDLINESS

BLEST be the tongue that speaks no ill,
Whose words are always true,
That keeps the law of kindness still
Whatever others do.

Blest be the hands that toil to aid
The great world's ceaseless need,
The hands that never are afraid
To do a kindly deed.

—Our Dumb Animals.

"THE consciousness of duty is the command of God, and to disobey is to suffer."



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.

TO A GRANDMOTHER

AT six o'clock in the evening,
The time for lullabies,
My son lay on my mother's lap
With sleepy, sleepy eyes!
(O drowsy little manny boy,
With sleepy, sleepy eyes!)

I heard her sing, and rock him,
And the creak of the rocking-chair,
And the dear old cadence of the words
Came softly down the stair.

And all the years had vanished,
All folly, greed, and stain—
The old, old song, the creaking chair,
The dearest arms again!
(O lucky little manny boy,
To feel those arms again!)

—Christopher Morley.

CHRISTIAN EDUCATION

FREDERICK GRIGGS

THE Word of God deserves a distinctive and leading place in the education of the child. In it are set forth the laws of success in matters eternal and temporal. We educate the child in order that he may attain to the highest possibilities of his existence, that he may enter into an enjoyment of what is high and noble, and that he may become a useful member of society and bear his full measure of the responsibilities of life. But for him correctly to understand things temporal, he must view them in the light of things eternal, and he cannot do this unless he is a student of the Word of God, which reveals things eternal in their relation to all things temporal.

Growth in body and mind is a fundamental law of the child's life, and this growth is dependent upon and measured by the physical and mental food which he receives. If this food is of a wholesome nature, he will develop a healthy mind and body, and will grow into strong, normal manhood. The Word of God is the best, and, indeed, the most necessary food for such growth. As such, therefore, it is the fundamental study of Christian education.

Christian education is based upon faith in God. It teaches that there is a living and personal God who not only upholds all things by the word of his power, but directs in a very personal way the life and affairs of all who believe in him and seek to serve him. This faith is a gift from God; but like all God's gifts and tal-

ents, it wastes and is lost unless it is used and traded upon. But when it is made to serve in all the affairs of life, large and small, it becomes a mighty factor for good. It brings the individual into harmony with God, and enables him to meet the purposes of his existence.

For the Word of God to have its proper place in the education of the child, it must be taught not only as a subject by itself, but must be made the warp and woof of all that is taught. No other book is so potent to elevate the life of the reader and the student as is the Bible. It "is to us a daguerreotype of the mind of God and Christ, also of man fallen, and man renewed in the image of Christ possessing the divine mind." And "the man whose mind is enlightened by the opening of God's Word to his understanding will not only feel that he must more diligently understand that Word, but that he must have a better understanding of the sciences."

Christian education is not narrow. It comprehends all the works of God and his dealings with men. The apostle Paul determined, when he went to Corinth to preach, that he would know nothing save Jesus Christ and him crucified. The field of knowledge that was sufficient for Paul may well be sufficient for all. To know Christ is to know him as Creator as well as Redeemer. This study comprehends the various fields of science, and of the history of man and his works. They are broad fields of study, in all of which there is interpreted to the student through the Word of God the true meaning of life as seen in the natural world and the course of human events.

The one purpose of true education is to lead the pupil to feel a dependence upon God, to know that in him we not only live and move, and have physical being, but mental and spiritual being as well; to know that he who cares for the sparrows, who clothes the grass and flowers of the field, is he who numbers the hairs of our head, and who writes in his book all our members and the secrets and thoughts of our hearts; and who, because of his love and wisdom, not only forgives our iniquities, but shapes our lives to the attainment of those high ideals which he has placed before us.

This purpose teaches the child that he who created the worlds by the word of his mouth and upholds them by the power of his hand, is he who can create within him a clean heart and renew within him a right spirit. This is the purpose and work of Christian education. It is not a work which should be left for the Sabbath school and the home altar alone, but it is one which should appear in all the learning and activities of the child.

The ten commandments are the constitution, or foundation, of Christian education. To teach the child not only to honor his father and mother, but through them and his obedience to them, to honor and obey his God, should be the true purpose of all educational effort. That this might be accomplished, the Lord anciently established schools taught by devout men. They were called the "schools of the prophets." For many years these schools exercised a large influence for good in the life and history of the people of Israel. In them the students were taught not only the philosophy and enjoyment of things eternal, but the practical, homely duties of life. They not only sang the songs of Zion, but they worked with their hands, thus providing for their temporal necessities; and if the people of Israel had continued to support these schools, and had enlarged their number and the sphere of their influence, it would not have been said of them by the Lord, "My people are destroyed for lack of knowledge."

These schools of the prophets are an example to the church of today. Such schools are more necessary now to the life and welfare of the church and the children of the church, than at any previous period of the world's history. In this time, when because of every wind of doctrine, men are forgetting God, there is great need to press home to the child in all that he learns the lessons of faith in the Maker and Upholder of all things. The greatest opportunity, and so the greatest responsibility, of the church is offered in the salvation of her children. It is a responsibility that rests not alone upon parents, but upon the entire membership as well. The church schools open up a large avenue for bringing every child of the church into the fold of Christ.

DO PARENTS LIE?

MARTHA E. WARNER

"DADA, what makes the train stop?" asked a tiny girl of her father, as the train stood waiting on a switch.

Without lifting his eyes from the paper he was reading, the father said, "They are waiting for a cow to get off the track."

"Huh! a cow on the track. Why, dada, the cow would be 'fraid to stay

on the track so long, and would run off."

"Well, you look and see if the cow isn't down the bank."

Two little eyes searched the landscape. Soon the childish voice exclaimed, "I see her, dada, 'way over there."

Seating herself on her father's knee, she put a tiny hand on each side of his face, and tipped it up so she could look him in the eye, and said, "What made the train stop, dada?"

"Oh," replied the father, "the conductor lost a button off his coat, and stopped the train to find it."

Again the little face was pressed against the window, trying to see the conductor. Presently the train began to move. In a flash she was back on her father's knee, exclaiming, "He's found it, dada! He's found it!"

A ripple of laughter came from adjoining seats, the cause of which the child did not understand. If in the years to come the father finds his child is untruthful, do you think for one instant that he will consider himself at all responsible?

If we would have our children truthful, we must speak the truth to them. "As the twig is bent, so is the tree inclined."

Clintonville, Conn.

THE PROBLEM OF TYPHOID FEVER

G. H. HEALD, M. D.

THAT typhoid fever is still a serious menace in our country is shown by a death rate of more than two hundred per one million population from that disease in the registration area,¹ which would mean more than twenty thousand deaths from typhoid fever in the United States in one year. A "Titanic" a month! As compared with that steady line of funerals, the epidemic of infantile paralysis, which recently caused such a furor, is but a drop in the bucket.

In England and Wales the mortality from typhoid, which in 1869 was three hundred and ninety per one million, had been reduced in 1908 to seventy-five per one million. The steady reduction in the mortality of this disease in Britain bears witness to the efficiency of their health work. Our present mortality, nearly three times as high, indicates the lack of efficiency in our public health methods. This is a matter of deep concern to the health officials, who look upon the prevalence of typhoid fever as an indication of the community's toleration of intolerable filth conditions. It means, in plain, unvarnished language, that we are not yet

¹ The registration area includes the States and cities which have laws enforcing an adequate registration of all deaths. In general, health conditions in this area are equal to or better than those in the nonregistration areas, where the registration laws and public health laws in general are, if anything, liable to be inferior to those in the registration States; so it is safe to estimate that the prevalence of typhoid fever in the nonregistration area is at least as great as in the registration area.

beyond the stage where we allow our food and drink to be contaminated with human excreta.

A Disgraceful Disease

Health officials have been telling us that typhoid fever is a disgraceful disease—a disgrace to a community—because it is a filth disease; it is a preventable disease, and is therefore unnecessary; and it is a disease that is especially disastrous for the reason that it selects for its victims persons in the prime of life, whose death is the greatest loss to the community.

It has been said that typhoid is a preventable disease. Theoretically, this is true; but practically, there are numerous obstacles to the successful conduct of an antityphoid campaign. In some places of high typhoid mortality it has been found that the water supply was contaminated. In such cases filtration or treatment of the water has materially reduced the typhoid incidence. Particular epidemics have been traced to milk routes or dairies, and in such cases the condemnation of the infected milk has brought the epidemic to an end.

In Washington, up to a few years ago, there was annually a high mortality from typhoid, supposed to be due to the use of unfiltered Potomac water coming from contaminated areas. It was predicted that the installation of a filtering plant would do away with typhoid in the District of Columbia. An elaborate filtration plant was installed, but much to the chagrin of the health engineers, the typhoid rate in the District for the next season was unusually high. This was a signal for a most careful study of the typhoid situation in the city of Washington—the dug wells, the city water, the milk supplies, contamination by flies, the ice supply, direct transmission from previous cases and from carriers, and importation from the outside. A careful survey and study of the situation for some two years left a large proportion of cases which could not be shown to be caused by any of the known means of transmission.

Typhoid Carriers

From what we now know of the frequency of unsuspected typhoid "carriers" and the facility with which the disease may be transmitted by them, we can appreciate that the control of the disease is not so simple as it once appeared to be. However, it still remains a fact that when one contracts typhoid fever there has probably been some gross carelessness on the part of some one in permitting the germs from infected discharges to come in contact with food or drink.

In August of last year the New York health authorities had a list of thirty-five carriers in that city. Nearly every typhoid patient continues to distribute typhoid bacilli for a few days or weeks, perhaps months, after convalescence. Occa-

sionally the typhoid germ gains a foothold in the gall bladder, and the individual continues to spread typhoid bacilli for an indefinite period, possibly during the rest of his life.

As it is impossible with present methods to have a record of all these cases, and to control them adequately, there are doubtless a number of undetected living incubators constantly hatching typhoid germs by the million, and passing them out to menace others. When a typhoid carrier is engaged in cooking, baking, or handling milk, fruit, or other foods, the danger is increased, though it may be entirely unsuspected. "Typhoid Mary" was the first of such cases to be studied. She was a cook in Brooklyn or New York City whose employment in a family was invariably followed by a number of typhoid cases, and perhaps of funerals. After she had been discovered, she was kept in detention for a while; then obtaining her freedom, she disappeared from view. When she was again discovered, an investigation showed that a path of sickness and death had followed her engagements.

Typhoid carriers are a perplexity to the health officers. As these persons are not ill, it seems harsh to shut them up, and the public has not been educated to the point that it will countenance so drastic a procedure against those who seem to be innocent of any wrong intention; and yet such persons, if not scrupulously careful, are more dangerous in a community than the most reckless murderer.

Among the chronic carriers in New York City, nine were found to be handlers of food by occupation. Among these, one kept a candy and ice cream store, one was a butcher, and some were housewives. They were required to give up such work.

New York City now has a supervisor of chronic carriers, whose duty it is to visit each carrier from time to time, and give instruction regarding the best methods to prevent infection of others. Treatment is given in the attempt to remove the infection.

Remembering that there may be carriers in any community, it is well to bear in mind that typhoid fever is ordinarily transmitted by means of food and drink. The apple you buy at the fruit stand, the milk delivered at your door, the bread brought by your baker, or any food that is handled by unclean hands, may be the avenue of infection. Yet it is not well to acquire a typhophobia, and go through life imagining that every article of food harbors typhoid germs. Such fear invites disease.

It is well to eat a minimum of raw food, and in the case of fruit to peel it, or at least wash it thoroughly. Such vegetables as radishes and lettuce may be rendered reasonably safe by immersion for an hour or two (Rosenau says one-half hour) in a

three-per-cent solution of tartaric acid, followed by a thorough washing in boiled water. Cooking the food, of course, destroys typhoid germs. In case the milk or water supply is open to suspicion—that is, when there is unexplained typhoid fever in a vicinity—it is a safe measure to boil milk and water, and cook all foods, or at least to treat them as just described.

Typhoid fever is a disease concerning which prevention is safer than cure. "It is better to be sure than sorry."

INDOORS AND OUT

MRS. I. H. EVANS

The Birthday Cake.—Every child loves a birthday cake. A simple decoration may be made by dipping animal crackers in frosting, and standing them around the edge of the cake, after it is frosted.

Bathing the Baby.—The modern mother bathes her little baby on a table, instead of on her lap. In this way the baby, lying on a soft, thick pad, is comfortable, and the mother has both hands free for her work.

Red Ants.—If you are troubled with small red ants in the house, fill a cup half full of cooking oil, and add to it ten cents' worth of oil of cloves. Then with a small brush paint the shelf or box or jar where they are found. They will soon stop coming.

To Rid Drawers of Mice.—There seem to be in every house certain places where mice love to make themselves at home. No matter how often they are discouraged, they come back again. Try putting a few small pieces of camphor gum in cupboards or drawers frequented by mice; they will not return.

To Keep Your Blue Hydrangeas Blue.—Precisely what keeps the "blue" in hydrangeas is not fully agreed upon; but it is known that in soils that are rich in iron the flowers are very blue, and remain so year after year. However, sometimes it happens that after being set a few years, the blossoms fade. In order to restore the color, a dressing of very fine iron filings is recommended, to be worked lightly into the soil. Alum is also recommended for the same purpose. If it is to be used, it may be sprinkled very sparingly on top of the soil around the roots, even if the iron filings are also used.

Aster Beetles.—Last August and September my asters, which had done splendidly all summer, were attacked by hard-shelled insects as large as good-sized flies. They came in great numbers, and ate the buds, so the flowers were ruined. Inquiry of an agricultural authority brought the reply that the asters were attacked by the aster beetle, or black beetle, as it is sometimes called. Nothing will kill them except knocking them

into a pan of kerosene and water. Since these pests usually appear in August, one way of avoiding them is to plant only the early- and late-flowering varieties, so that the beetles will have nothing to eat when they appear.

Oatmeal Bags.—These are a toilet luxury, and if made at home are not expensive. Five pounds of oatmeal, ground fine; half a pound of pure Castile soap, powdered; and a pound of Italian orris root, with a yard of thin cheesecloth, will make a good supply. Cut the cheesecloth into small squares, and sew up the bags on the machine, being careful not to leave any loose places where the powder can sift out. Mix the dry ingredients, and fill the bags loosely, tying or sewing them at the top. These bags are to be used as a sponge; dipped in warm water, they make a fine soft lather, which softens and whitens the skin. The orris root imparts a delicate fragrance. All the lather should be carefully removed with clean, warm water.

HOW TO MAKE SURE THAT YOUR JELLY WILL JELL

THERE are two principal causes for failures in jelly making: The first is the common practice of adding too much sugar; the second is the differing composition of fruit juice. The first is largely a matter of habit; the second is more complicated; the amount of sugar varies with the fruit, and at times it varies with the same kind of fruit.

The common practice of adding as much sugar as there is juice generally works with currants, grapes, and blueberries. With more watery fruits, as red raspberries, blackberries, crab apples, sour apples, and damsons, this proportion is too great, only three fourths as much sugar as juice being needed.

But this does not explain why crab apple jelly made one week is well-nigh perfect, while crab apple jelly made in exactly the same manner a week later is a failure. In such cases the reason is generally a difference in the composition of the fruit. In a dry time the juice is not very abundant, and the percentage of sugar is high. Just after a rain, on the other hand, the amount of water in the juice increases; as a result the fruit from the very same tree yields juice with less sugar just after a rain. These facts will readily explain just why the amount of sugar that must be added to make the juice "jell" varies at different times.

Frequent failures will result unless you have some positive means of telling just how much sugar to add to the extracted juice. The best means is an instrument called the "sirup gauge." The instrument itself is inexpensive, costing less than a dollar at almost any drug store. This does

not include the slender glass tube into which the juice is poured for the test. An olive or pickle bottle may be used.

The gauge itself consists of a hollow glass tube, weighted at the lower end with shot to make it remain upright and partly sink in the extracted juice. It is marked in the upper portion with a scale similar to that on a thermometer. If the juice contains a large proportion of sugar, the gauge sinks only a little way; if the juice is thin and watery, it sinks deep.

When the sirup gauge is used, the juice is extracted from the fruit in the usual manner, and heated rapidly in a preserving kettle; if necessary, it is boiled until any excess of water has been evaporated. Then about three fourths as much sugar as remaining juice is added and the mixture is stirred until the sugar is dissolved. It is important that not too much sugar be added; if the proportion is too little, more can be put in, but eliminating an excess is more difficult.

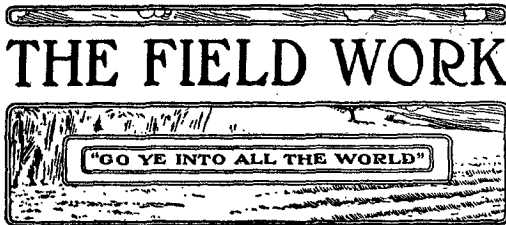
Enough of the sweetened juice is then poured into a glass test-tube or a slender glass jar to about half fill it, and the sirup gauge is placed in the liquid. If the gauge sinks just to the point on the scale marked 25, the proportion of sugar is just right.

In any case more sugar or unsweetened juice must be added only in small quantities, and the mixture must be stirred well to make sure the sugar is all dissolved before a sample is tested with the gauge.

Some precautions must be taken to prevent breakage, as the tube and gauge are both glass: either the juice must be allowed to cool a little or the gauge and the tube must be immersed in warm water before the test is made. The juice used for the test may be returned to the preserving kettle.

Of course the jelly gauge does not perform miracles; for instance, its use will not secure good results if the juice contains little or no pectin, the substance that causes jelly to harden, or if slow cooking causes the pectin present to lose its hardening power. In order to find out how much pectin there is in your fruit juice before you begin the process of jelly making, add one tablespoonful of pure grain alcohol to one tablespoonful of your fruit juice. If a gelatinous mass which can be gathered up on a spoon results, pectin is present, and that juice will make good jelly. If pectin is not there, cook the juice again with the white inner skin from oranges or lemons, both of which contain plenty of pectin, until a gelatinous mass forms when tested.

However, the use of the jelly gauge will mean that the jelly maker can be confident that just the right amount of sugar is present in the jelly; and as more failures result from a wrong proportion of sugar to juice than from all other causes combined, this is no small gain.—*Selected.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

THE NORTH TEXAS CAMP MEETING

THIS meeting was held August 3-12, on the grounds of the Southwestern Junior College, in Keene. Some of the schoolrooms were used for young people's meetings and for committee work, and meals were served in the dining hall.

North Texas had never had so large a meeting. Hard times and trouble seemed to draw the people of God together. Every evening crowds came from the surrounding country and from the city of Cleburne, which is about five miles from Keene. The large attendance was due in a measure to the effort put forth by the Keene church in advertising the camp meeting through circulars and other literature. Some of the people came in the old-fashioned lumber wagons and buggies; others in more modern vehicles. More than one hundred vehicles were stationed at times in the streets. The large pavilion did not hold nearly all those who came to listen to God's word, but there were plenty of seats provided on the outside, where hundreds sat, paying the closest attention to the truths for this time. The attention given was really remarkable. As soon as a service would begin, the great crowd would immediately quiet down. No loud talking was heard.

During the day the departmental work was considered, every department receiving special attention. Elder A. T. Robinson gave very timely instruction on the workings of God's Spirit with the people from the beginning of the message. Elder J. W. Christian and the writer bore largely the burden of the evening meetings. Prof. C. L. Benson was late in reaching the camp, on account of the institute which was held in College View. While with us, he gave his time mostly to the young people. He spoke twice to the entire camp in the large pavilion. The message was well received.

On Thursday afternoon the members of the W. C. T. U. from Cleburne and Fort Worth rendered an excellent program. The State treasurer and principal speaker, Mrs. M. Kirkham, addressed the congregation on the development of the movement. She said no one would ever have thought that from those few praying women in Hillsboro, Ohio, would spring such a mighty movement as the one which now encircles the globe. The organization is doing work in seventy different countries; the army and the navy receive much literature. Barrels of reading matter were sent to North Dakota and to other places where liquor laws were before the people for decision. From these efforts of the W. C. T. U. great results have been seen. At the close of the program, our people presented the following resolution, which was adopted:

"WHEREAS, Temperance is one of the fruits of the Holy Spirit in the human heart, the Seventh-day Adventists have incorporated into their teachings the principles of temperance, and they have, wherever opportunity has presented itself, expressed their belief in the righteousness of its worthy cause, and,

"WHEREAS, The times demand that the minds of men be clear and clean, that God may give them good judgment in the affairs of state, in the home and in private life; therefore,

"Resolved, That we who are assembled at this annual camp meeting record our unanimous vote that we unqualifiedly pledge our influence, by voice, pen, and vote, to strictly oppose in all its forms the traffic in spirituous liquors of every kind, tobacco,

narcotics, and vice, and that we sanction and encourage the efforts being made by the W. C. T. U. and every other organization to secure a nation-wide prohibition law."

Some of the ladies stayed for the evening meeting, and others remained throughout the following days of the camp meeting.

The educational work, and especially the interests of the Southwestern Junior College, received attention. Prof. W. E. Nelson gave his report, telling of the excellent opportunities which are given to our young people in this school. The enrollment last year was two hundred and ninety; one hundred and eighty-nine were above the eighth grade. Prof. H. H. Hamilton said that it is always well for any person to have a definite object in view, and to concentrate his mind on that object; he cited, as examples, Edison, Booth, James White, and others. Eighty-five per cent of the graduates of the Southwestern Junior College, he said, have gone into the work of the message, some in foreign lands, others in the home field. Many of them are filling important positions of trust. The industrial department has enabled many a young man to work his way through school. This department was very successful the past year, making a net profit of about \$3,600 in the broom shop. I heard a young man give his testimony to the fact that the school is the making of those who attend it.

The publishing work received considerable attention. More than \$6,300 worth of books were sold, including about \$1,100 worth of "Home and Health," 534 copies of "Christ's Object Lessons," 16,800 books of The World's Crisis Series, and many of our larger books. Ten persons took a thousand copies each of The World's Crisis Series; two took five hundred. They had already sold about ten thousand of this series in the conference this year. Our people show by their actions that they believe that we are living in the time of the end, when missionary work must be done by each believer.

The camp Sabbath school was very interesting. The pavilion was occupied by the Seniors and Juniors, and the children in the kindergarten, primary, and intermediate divisions met in some of the buildings and in the smaller tents. It was wonderful to see one hundred and thirty-two kindergarten children, led by their teachers, march into the large pavilion, nearly every child having a little badge pinned on, which showed that he had been perfect in attendance. The writer spoke to the school the first Sabbath, and Prof. C. L. Benson gave a talk on missions the last Sabbath. The total attendance the last Sabbath was 514. The donations were \$232.40 for the two Sabbaths.

This section of the country has been stricken with drouth, no rain having fallen for weeks, and it seemed to me I never saw such hot weather as we experienced here. Nevertheless our people were of good cheer.

Sabbath forenoon Elder Christian preached a very timely sermon. Nearly forty came forward for baptism, taking their stand for present truth for the first time. The whole congregation reconsecrated themselves to the service of God. Meetings were held in small groups. The Spirit of God came very near, and the whole camp felt the solemnity of the hour. In the afternoon the subject of missions received attention. The people in giving their testimonies, thanked God for what he had done for them, and at the same time gave a thank offering to advance the work in the

earth. Pledges and donations to the amount of \$1,300 were given. Aside from this, an acre and a half of cotton in a good cotton district which had not suffered from the drouth, was given to the Lord. The Lord drew very near to his people. The Twenty-cent-a-week Fund was a little short for the first six months, about \$1,700; but with the camp meeting offering and outstanding pledges, the quota for this conference will be about made up.

Sunday afternoon, at two o'clock, forty persons were baptized. This was the largest baptism that north Texas has ever had at any camp meeting. Four had been baptized previously.

There was a good spirit throughout the entire meeting. Unity and love prevailed among the workers. Many remarked that they surely were not disappointed in the blessings they had expected to receive at the camp meeting. The workers of the Union and the local conference helped wherever they could. We believe that the coming year will prove more successful than any previous year.

The tithe for 1916 exceeded \$18,000. The brethren hope that it will be still more this year, although financial prospects on the whole do not seem quite so bright. Elder David Voth, the president of the conference, has the full support of the people.

J. T. BOETTCHER.

MANITOBA CAMP MEETING

THE camp meeting held at Winnipeg, July 12-22, was one of the best, if not the very best, ever held in the province. Elder V. W. Robb was camp superintendent, and attended to the details with his usual efficiency and thoroughness. He was ably assisted by Brother Frank Finch.

Elder G. H. Skinner, the new president, seems to be getting a firm hold of the situation in the conference, and to have the confidence and coöperation of the people. We look for good progress in Manitoba under his leadership. The conference committee is endeavoring to secure some new laborers for the field in both German and English, and aggressive plans for pushing all departments of the work are being made.

The camp meeting was held in River Park, a most beautiful spot, and the attendance from the city was encouraging, especially in the evenings. A spirit of deep consecration was noticeable in all the meetings. The laborers from outside the conference were: Chas. Thompson, J. T. Boettcher, M. L. Andreasen, Oscar Ziprick, Dr. Bonde, W. L. Manfull, J. B. Giddings, and the writer. Elder J. T. Errington, of Port Arthur, was chosen to take the place made vacant on the executive committee by the transfer of Elder Robb to Alberta. Sister Skinner was asked to take the Sabbath school and Young People's Missionary Volunteer departments.

About \$1,400 in cash and pledges came in for missions, besides some conditional pledges. Seventeen persons were baptized, and the literature sales amounted to about \$600. Elder David Gulbrandson is meeting with increasing success in presenting the truth to the Icelandic people, some of whom were among those baptized.

We are sorry that some of the German Sabbath keepers at Winnipeg, Morden, and Bausejour have had to be dropped from fellowship in the message on account of their having accepted views which we regard as entirely unscriptural, and which put them out of harmony with the aims and views of the body. A special effort will be made to help those who have remained faithful, and we earnestly pray that those who have gone out from us may yet see their error and return to the fellowship and privilege of giving the last message to the world, preparing a people for the second coming of Christ.

The situation as a whole in Manitoba is bright for the progress of the third angel's message.

C. F. McVAGH.

NORTH TEXAS LOCAL CAMP MEETING

THIS meeting was held at Jefferson, Tex., July 16-22. The local and Union conference workers were present; also Prof. C. L. Benson and the writer. Brethren and sisters from the surrounding country, to the number of about one hundred and fifty, attended the meetings.

All departments of the work were represented. The preaching and Bible studies each day were on practical subjects, and in the evening, when there was a good attendance of visitors, the doctrinal features of the Seventh-day Adventist faith were presented.

At different times during the meetings sinners were exhorted to repent, backsliders to return to God, and believers to consecrate their lives anew to service in the finishing of the work. To all these appeals there were good responses.

In a social meeting, Sabbath afternoon, following a short talk concerning our foreign mission work and the consecration needed to finish it, many arose, bore earnest testimony, and stated how much they felt impressed to give. Nearly four hundred dollars was given in cash, besides a large number of pledges conditioned on the sale of property.

At a home missionary rally held at one of the forenoon services, \$810 worth of denominational literature was purchased by the people, to be taken home for circulation among their friends and neighbors.

Quite a number requested baptism, but were recommended to be baptized at their home churches. Many praised God for victories gained, and hope and courage were voiced in many testimonies.

A. T. ROBINSON.

THE WORK AMONG THE COLORED PEOPLE IN BALTIMORE

AT present we are engaged in the largest tent effort that Baltimore has ever had,—largest from the size of the crowds and the interest shown. Every Sunday night there are present from seven hundred to eight hundred persons, and even on rainy nights the crowds gather to hear the message. Although the rain nearly drowns the speaker's voice, we must satisfy the hunger of the anxious souls whom God desires to save in his kingdom. Brother F. L. Peterson has charge of the music, and Brother Albert Burgess is our tent master. The entire church membership constitutes the other laborers, who do house-to-house work and sing in the choir. The orchestra, composed of about eleven instruments, serves as a fine attraction.

June 24 we began our services, and we felt that Heaven had blessed us above previous years, because of the fine-looking tent, sixty by eighty feet, and the unusually good attendance. But a test came to us when during a terrible storm the fine big tent was completely wrecked and a week was lost in erecting another. Though this tent is somewhat smaller, we are thankful for it, and feel grateful to our conference brethren for supplying the equipment necessary for the work.

We are now presenting the Sabbath question, and already many have agreed to accept the word of the Lord rather than the tradition of man.

The church work in this city is progressing. Every member is at work, and although about fifty of our members are out of the city for the summer months, the church is filled, even on these warm Sabbath days. The debt is being reduced. We owe but \$2,000 of the original \$5,000, although we have put in improvements to the extent of \$2,000. The deed was delivered to us in August, 1911, and since then we have raised \$5,000 in payments on the church and for improvements.

About \$3,000 a year is raised by this church for the conference work, and much local missionary work is done by the vari-

ous organizations of the church. We are of good courage, and have bright prospects for the future success of the work.

Many openings come to us to present the message in various churches. We have received an invitation to preach in one of the largest churches of the city in February, 1918.

Our other churches here in the Chesapeake Conference, are doing well in their efforts to get the truth before the people. The Wilmington church especially is doing a good work. Brother Cox, our worker there, reports seven baptized and others ready to take their stand for the truth. I have just visited Dover, Del., where four were baptized. The Maryland and Chesapeake churches also report progress. We are thankful for the outlook, and hope soon to see the colored membership of this conference five hundred strong. Pray for us. We are sure that the Lord of the harvest will send more reapers into the fields already ripe for the harvest.

GUSTAVUS P. RODGERS.

AMONG THE COLORED PEOPLE IN JACKSONVILLE, FLA.

FOURTEEN weeks ago the writer, assisted by Elder J. S. Green and other workers, pitched the new Union Mission tent, which is sixty by eighty feet, and began services. From the first the meetings have been well attended. God is making it possible for us to reach the thinking people of this city. Several of the leading business men are attracted to the meetings, and express themselves as very favorable to the message they hear. We are thankful to report that, up to the time of this writing, fifty adults have taken a firm stand for the Sabbath and kindred truths.

It was my privilege to baptize thirty-four of these new believers Sunday morning, August 5. The scene was impressive, and was witnessed by a large gathering. Before going into the water, the writer spoke on the significance of baptism. The hearts of several present were touched, and many confessed that they believe Seventh-day Adventists have the truth for this time. Others are preparing for baptism. Including children and young people, the total number of new Sabbath keepers is about seventy.

Up to this date, August 7, our donations amount to \$239.90. We hold our Sabbath services in the tent. Our church building is nearly three miles distant, and is too small to accommodate the Sabbath attendance. We advertise largely, both by circulars and through the leading newspapers of the city. The meeting is not carried on in a corner. All over the city the tent meeting is spoken of, and the subjects are discussed freely.

There has been an organized church in this city for several years. Some of the old believers have recently moved north, leaving the present adult membership as low as sixteen. These believers have done everything possible to help make the meetings a success. Before opening the tent meetings, we held several prayer meetings in our church that will long be remembered. On two occasions we spent all night in prayer. We believe that our success thus far is due, under God, to much prayer and to harmony among the workers.

G. E. PETERS.

"EVERY morning compose your soul for a tranquil day, and all through it be careful to attempt to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, 'Well, I have made a false step; now I must go more carefully and watchfully.' Do this each time, however frequently you fall."

Medical Missionary Department

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

BOIL THE MILK

Two hundred and fifty-five thousand bottle-fed children died in the United States last year before completing the first year of life; while the number of deaths among breast-fed children was only forty-five thousand.

The best food for the human infant is mother's milk; in the absence of it, cow's milk is the very best known substitute. Properly modified cow's milk is an excellent food for the infant, but it has its dangers. The chief danger comes from its exposure, and the introduction of foreign matter into it. No other food or drink forms so favorable a soil for the cultivation of germs as does milk, and during the summer months great care should be exercised in conveying it from the producer to the consumer. This is not an easy matter. There are few living in our large cities who give any thought to the source of their milk supply. Some idea of the complications connected with the milk trade in the city of New York may be formed from the following:

"New York City consumes 2,000,000 quarts of milk daily, produced by 350,000 cows, scattered on 44,000 farms, located in six States. The milk passes through 11,000 creameries, and is then shipped to New York, a distance of from 50 to 450 miles. It requires 6,000 wagons to deliver this milk in Greater New York. All in all, it requires an army of 200,000 persons to carry out this gigantic task daily."

Passing through so many hands before reaching its destination, and with so much time intervening between its production and consumption, milk becomes a dangerous food for infants in our cities during hot weather. The increase of infant mortality during the summer months is due almost wholly to infected milk. It cannot be urged upon parents too strongly to boil all the milk they use. Children should not be given milk that has not been boiled. Boiling destroys the germs, and makes the milk safe.

During the epidemic of infantile paralysis in New York City last year, seventy-five per cent of the cases were between the ages of one and five years, the period when children depend largely upon milk as a food. The number of cases under one year of age was only ten per cent. During this period the child is fed from the breast.

It is as yet unknown just how the germ of infantile paralysis is conveyed, but it is not at all unlikely that milk may be found to be the chief medium through which it is carried. During the New York epidemic, Nathan Straus, in a letter to Surg.-Gen. Rupert Blue, referring to 2,500 children who were fed Pasteurized milk from his milk depots, said that none of the children fed on this milk contracted the disease, although there were more than 9,000 cases in the city. The condition of these children, Mr. Straus said, was "in no way different from that of other babies in this city, except that they received milk that had been made safe food by killing the germs likely to be found in raw milk."

In the past some have objected to boiled milk, believing that boiling rendered it indigestible. Recent experiments in baby hospitals have demonstrated that this is not the case. Boiled milk forms a smaller and softer curd than raw milk, and is easier to digest. In the Post Graduate Hospital of New York City the children are furnished with certified milk, for which twenty-five cents a quart is paid, and yet all this milk is carefully boiled (not merely Pasteurized), to render it more easy of digestion. The boiling destroys the vitamins,

but this is furnished the babies by giving them a little orange juice between the feedings two or three times daily.

There is no longer any excuse for furnishing children unboiled milk. It is the duty of parents, especially in large cities where there is a necessary delay of from one to two days in getting the milk to the consumer, to boil all the milk fed to children. It is, in fact, unsafe and dangerous to use milk that has not been so treated. The mere Pasteurizing on the farm should not be taken as a guaranty of safety in its use.

D. H. KRESS, M. D.

Religious Liberty Department

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

THE LAST QUAKER EXECUTION IN MASSACHUSETTS

MRS. DYER was the last woman to be executed in Massachusetts for the Quaker "heresy." She was a lady of good family, the wife of the secretary of Rhode Island, and came to Boston expressly to defy the cruel law against her sect.

When led to the gallows, Oct. 27, 1659, with William Robinson and Marmaduke Stevenson, her life was saved by her son, who suddenly appeared on the scene, coming in haste from Rhode Island. He obtained her reprieve upon promise to take her away from the colony. This he did, but she returned the following spring, and though again offered freedom on condition of leaving Massachusetts, she refused, saying, "In obedience to the will of the Lord I came, and in his will I abide faithful unto death." "And so she died," says Fiske.

The same writer continues the narrative thus:

"Public sentiment in Boston was now turning so strongly against the magistrates that they began to weaken in their purpose. But there was one more victim. In November, 1660, William Leddra returned from banishment. The case was clear enough, but he was kept in prison four months, and every effort was made to induce him to promise to leave the colony, but in vain. In the following March he too was put to death. A few days before the execution, as Leddra was being questioned in court, a memorable scene occurred. Wenlock Christison was one of those who had been banished under penalty of death. On his return he made straight for the town-house, strode into the courtroom, and with uplifted finger addressed the judges in words of authority. 'I am come here to warn you,' said he, 'that ye shed no more innocent blood.' He was instantly seized and dragged off to jail. After three months he was brought to trial before the Court of Assistants. The magistrates debated for more than a fortnight as to what should be done. The air was thick with mutterings of insurrection, and they had lost all heart for their dreadful work. Not so the savage old man who presided, frowning gloomily under his black skull cap. Losing his patience at last, Endicott smote the table with fury, upbraided the judges for their weakness, and declared himself so disgusted that he was ready to go back to England. 'You that will not consent, record it,' he shouted, as the question was again put to vote, 'I thank God I am not afraid to give judgment.'

"Christison was condemned to death, but the sentence was never executed. In the interval the legislature assembled, and the law was modified. The martyrs had not died in vain. Their cause was victorious. A revolution had been effected. The Puritan ideal of a commonwealth composed of a united body of believers was broken down, never again to be restored. The principle

had been admitted that the heretic might come to Massachusetts and stay there.

"It was not in a moment, however, that these results were fully realized. For some years longer Quakers were fined, imprisoned, and now and then tied to the cart's tail and whipped from one town to another. But these acts of persecution came to be more and more discountenanced by public opinion until at length they ceased.

"It was on the twenty-fifth of May, 1660, just one week before the martyrdom of Mary Dyer, that Charles II returned to England to occupy his father's throne. One of the first papers laid before him was a memorial in behalf of the oppressed Quakers in New England. In the course of the following year he sent a letter to Endicott and the other New England governors, ordering them to suspend proceedings against the Quakers, and if any were then in prison, to send them to England for trial. Christison's victory had already been won, but the 'King's Missive' was now partially obeyed by the release of all prisoners. As for sending anybody to England for trial, that was something that no New England government could ever be made to allow.

"Charles's defense of the Quakers was due, neither to liberality of disposition nor to any sympathy with them, but rather to his inclination toward Romanism. Unlike in other respects, Quakers and Catholics were alike in this, that they were the only sects which the Protestant world in general agreed in excluding from toleration. Charles wished to secure toleration for Catholics, and he could not prudently take steps toward this end without pursuing a policy broad enough to diminish persecution in other directions, and from these circumstances the Quakers profited."—"The Beginnings of New England," John Fiske, pp. 189-191.

Our next article will deal with witchcraft in Massachusetts and its punishment.

C. P. BOLLMAN.

THE CHRISTIAN WARFARE

WILLIAM BRICKEY

I'm a pilgrim and a stranger,
And have been compelled to roam;
But I recognize my danger,
And it makes me long for home.
I am placed here on probation,
And am seeking for salvation;
But I meet with fierce temptation,
For I know not what may come.

For my path is strait and narrow,
And wherever I may go,
I see sickness, pain, and sorrow,
Want, and misery, and woe.
War and famine and disaster
Riseth quick, and will come faster!
But a message from the Master
Says, "Prepare to meet the foe."

I am on my way to Zion,
Girded with a sword and shield.
'Neath the flag of Judah's Lion,
I will fight, and never yield.
When I meet with old Belial,
I will give the sword a trial.
By the aid of Self-denial
I shall conquer on the field.

But our weapon is not carnal;
It is mighty, through the Lord,
To the pulling down of strongholds
By the power of his word.
Casting down imaginations
And satanic exaltations,
Wins through great humiliations
Our exceeding great reward.
Kamiah, Idaho.

No man preaches his sermon well to others if he does not first preach it in his own heart.—John Owens.

Publishing Department

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

GOOD NEWS FROM VENEZUELA

IN a recent letter Brother G. D. Raff, who recently went to Venezuela to take charge of the book work, tells an experience which he and Brother J. A. P. Green had selling "The World's Crisis," Spanish. He says:

"I am glad to report to you that Venezuela has opened her doors to the truth. While Brother Green and I were on our way from Caracas to Trinidad, we were delayed in a small town, and in less than two days we sold and delivered one hundred and seventy copies of 'The World's Crisis.' We never had had such an experience. People came to the place where we were staying to get books. Two men bought six copies, and several bought three copies. Others bought for their friends. In one government house we sold more than a dozen books. Those whom we visited that did not buy, I could count on my fingers. We sold the book, paper binding, at thirty cents a copy."

Speaking of the same experience, Brother Green writes:

"After leaving Colombia, I went to Venezuela, where I met Brother and Sister Raff. We were asked to come to Trinidad; so we planned to canvass some of the coast towns of Venezuela for 'The World's Crisis.' We put three hundred copies into two small boxes and started out. It was one of the best experiences that I have had in the book work. Nearly everybody bought the book. Some took six copies, others five, and still others three. One hundred and seventy books were sold in two days, at thirty cents each. As we passed the people's houses, after delivering the books, they called us in and inquired more about the meaning of the war. In one large office a company of at least ten men listened while we tried to tell them what God says in his Book. When we left, they said, 'Why don't you send us a Protestant minister? We would all join his church.'"

"It is now time for workers to go into these neglected fields. The people want to know more about the truth. We have only one worker in Venezuela. We must have three or four more. I wish I had greater persuasive powers to use in favor of these fields." N. Z. TOWN.

REMARKABLE RESULTS FROM LITERATURE WORK IN CHINA

At the time of the Asiatic Division meeting in Shanghai last April, we learned of a remarkable interest which had been awakened in the province of Che-kiang, in east China, as the result of work done in that vicinity by one of the Chinese colporteurs with the *Signs of the Times*. Reports came that three congregations had begun to keep the Sabbath through reading the paper. These people were so much in earnest that they had sent delegates to Shanghai to plead with our brethren for a worker to instruct them further in the truth. In response to the urgent request which came, Elders J. E. Fulton, O. A. Hall, and K. H. Wood visited these people during the first part of June. The following report from Brother Fulton tells what they found, and how the Lord has been working:

"In the latter part of 1916, canvassers were sent to the city of Wen-chau to canvass for our Chinese paper, the *Signs of the Times*. Seeds of truth were sown, not only by the pages of the paper sold, but also by the lives and words of these work-

ers. In the home of Pay, where the canvassers lived, the work first sprang up; for members of this family, hearing the word explained by the canvassers, accepted the Sabbath truth and opened their home as a chapel and school. Others heard and read, and asked for the evidence of the Sunday truth to be found in the Bible. Not finding satisfactory answers, some decided to obey the plain word of God. A greater interest was thereby awakened, and others began to study. Many gave unmistakable testimony of being seekers after truth.

"The sound of this new movement in this part of China has gone out to other villages about, until now, besides the three congregations in the city that meet on the Sabbath, there are people to a distance of one hundred li who have also decided that they must obey the Sabbath truth. The people interested in the message in Wen-chau twice sent a delegation to Shanghai asking to be visited and instructed. Stress of work and scarcity of workers prevented sending help at once. But after the late conference at Shanghai and the work which followed, it was arranged that Pastors O. A. Hall and K. H. Wood and the writer should make a visit to the center of this new interest. Accordingly we left Shanghai at midnight on the 'Kwangshi,' a small steamer of only three-hundred-ton burden. As part of the journey was smooth and part rough, both the joys and sorrows of sea travel were experienced.

"After two days' travel we arrived safely, and as there were no foreign hotels, we soon found ourselves rather comfortably settled for a few days in a Chinese inn. Feeling the need of more fresh air than our room was blessed with, we expressed our desire to our host, who immediately ordered the wall interfering with the free ventilation taken away. Upon inquiring the cost of our room and board, we were informed that we must each pay the sum of twenty-six cents Mexican, or about thirteen cents gold, per day for our accommodation. However, we provided our own cot, bedding, and most of the food; we were furnished from the hotel with rice, some vegetables, and hot water. But we can scarcely understand how conducting hotels in China can be a paying business.

"It was Friday afternoon when we arrived, and by the time the Sabbath came, we were ready to begin our work for the people, and the opportunity was immediately presented. The interested persons began to come in twos and threes and sixes, and tens, each company remaining for only a little time, then giving place to the next who desired to greet us. This continued with hardly any abatement until bedtime, and even then, when we were prepared to retire, another delegation came. And early the next morning they began to come again. Service was announced for ten o'clock. As it is considered better for the foreign visitors to ride than to walk, sedan chairs were provided, and we accepted the courtesy shown us.

"As we came within sight of the chapel, banners were seen flying, and then we heard the noise of firecrackers. This last seemed hardly in harmony with Sabbath keeping, but to these uninstructed people we offered no immediate word of reproof, realizing that what they were doing was not meant for sport, but as a manner of special welcome. We thought best to accept the motive and await another time to teach them a better way.

"A congregation of two hundred was gathered in one of the three places where Sabbath services are now regularly held in the city. This was, however, a union service. The place was clean, well seated, and ornamented with lanterns and flags, and with mottoes and Bible pictures on the wall. Tea and fruit were on the table in a guestroom adjoining the chapel, of

which we were asked to partake. Two services were held on Sabbath which were full of interest. The people seemed intent on hearing the word. In the morning service the writer spoke in English, which was translated into the Shanghaiese, and then by still another interpreter into the Wen-chause dialect. This made the service difficult, but it is hoped some truth reached the hearts of the people. They at least waited patiently for their portion. In the afternoon Pastor Hall was fortunate in finding a Chinese who knew both the Mandarin and the Wen-chau dialect. The service was much appreciated, and the subject of Christ's coming was presented to the people.

"One interesting feature was the presence of many young people. Among these were some young men and women who conduct schools. Two schools were quite fully represented. Beautiful, clean children, boys and girls, the boys all in uniform, marched into the chapel in perfect order. The teachers seem to be efficient, and as far as we can judge, earnest and desirous to know the truth.

"Truly a great work is thrust upon us. There is no doubt some chaff among this large number of inquirers, but we believe there are also many sincere ones who will prove to be wheat for the garner.

"Sunday forty men came in from the country, representing several towns where little companies of Sabbath keepers are springing up. The delegates came in a body to ask us to go to their towns also and preach the message. What a call! What can be done? Later others came in from the country, saying that everywhere the interest is great, and inquiries are being made concerning the truth. What can be done to care for this wonderful interest?"

Truly, as we have been told: "In a large degree, through our publishing houses [our literature] is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

N. Z. TOWN.

Good people have a right to cast their burdens on the Lord. But nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of providence. Some people get into the habit of whining. They might have got into the way of it sometime when they were really in trouble, and have forgotten to change their tone with their changed circumstances. I have known some persons to get so addicted to this thing that they would use the same whining tone in ordinary conversation, even when speaking upon the most joyous and cheerful topics. Sometimes I imagine they think it pious, a sort of holy tone. It is as far from the expression of the robust, cheerful, loving, hopeful, grateful holiness of the Bible as the whine of the spaniel is from the songs of the happy birds of spring. So far from being holy, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in the ears of the Giver of every good and perfect gift, in comparison with this whine. Weep if you are afflicted. Groan if you are in pain. Cast your burdens on the Lord. He will sympathize with you and sustain you. He has promised it. But God has no promise for them that whine. Whatever you do, then, don't whine.—*The Christian Herald*.

"God and nature's reward for the performance of every good act is enlarged ability and the power to do better service next time; and their curse on neglected responsibilities and crosses slurred is decreased capacity and paralysis of the unused powers."

LET EVERYBODY HAVE A CHANCE

(Concluded from page 2)

convenient way for everybody to read these excellent books.

The circulating library should not take the place of personal possession of the books. It has its place as a valuable asset to the church community, and for the accommodation of those who cannot buy all the books they can read. It is real missionary work to keep such books in circulation, and see that they are carefully handled and promptly returned.

A missionary society, wishing to establish a circulating library, secured fifty-three new missionary books in ten minutes. This was their plan: A list of missionary books, with the price of each, was posted up in the meeting-room. The members were asked each to give the price of one book, any book he chose, or of two or more books if he wished to do so. The necessary funds were secured, and the books purchased; then the donors were asked to write their names in the books of their choice. The books were then catalogued and labeled and passed into circulation, the donors having no personal claim on any book, but each feeling that it was his library which he could use freely.

Another society prepared a list of the books needed (twenty books in this particular case), and the members formed groups, each group purchasing a book. Still another method is to announce the cost of the books selected, and sell stock in the Missionary Library Association at ten cents a share. This method will soon raise sufficient funds to make modest purchases.

The sixty-six volumes which comprise the Missionary Volunteer Reading Course library to date would be a valuable adjunct to any church constituency, and a great benefit to both young and old. It is hoped that each society will adopt some feasible plan for securing these books, beginning with the 1917-18 Reading Course books for Seniors, Juniors, and Primaries, and adding the others as soon as possible.

M. E. KERN.

OBITUARIES

MRS. EMMA L. WHITE

Emma L. McDearmon was born in Wright, Mich., Nov. 16, 1848. She was the second of six children of Mr. and Mrs. H. C. McDearmon. July 28, 1870, she was married to James Edson White at the home of Elder James White, in Battle Creek, Mich.

Brother and Sister White had spent many years together in the Lord's work, but the parting hour came July 29, 1917, when Sister White died at Marshall, Mich. For four years she had been a helpless invalid, but during all the days of affliction she was remarkably cheerful and patient, and to visit her under these trying circumstances was to be impressed with the consolation which the gospel brings to God's chosen ones.

In 1894 Sister White cheerfully united with her husband in an extended colportage and missionary campaign among the colored people of the South. With the little missionary steamer "Morning Star" as their home, they cruised along the Mississippi and Yazoo Rivers, visiting the people, holding public services on the boat, giving Bible readings, and finally establishing schools for this neglected portion of the Lord's vineyard. When evening schools were organized, one of the most difficult parts of the work—teaching the older women to read—was usually assigned to Sister White. Her kind, patient helpfulness enabled many eager students to master the A B C's, and finally to read for themselves God's message in his blessed Book. But it was in these unhealthful regions that she contracted the disease which caused her so much suffering later, and ended in her death.

The last few years of her life were spent in the quiet little town of Marshall, where Brother and Sister White had moved in 1913, hoping that the change from the South to the North might be beneficial to her health. But the change of climate brought only temporary relief, and in spite of the faithful ministrations of the most skillful physicians and nurses, the relentless progress of rheumatism made the last years of her life those of a suffering, helpless invalid.

Notwithstanding this, she never complained, was constantly cheerful, and always had words

of encouragement and hope for others. Her last conscious effort was a characteristic smile given to the friend who was bending over her in ministration.

Sister White was baptized at an early age, and became a member of the Wright church, and from that time her life was closely associated with the advancing message of God. She died triumphant in the hope of soon meeting her Saviour, and while she sleeps, the influence of her cheery, patient, and devoted life will bear fruit to the glory of God.

Appropriate funeral services were conducted at the home, after which burial was made at Oak Hill Cemetery, Battle Creek.

Besides her husband, she is survived by one sister, Mrs. F. E. Belden, of Battle Creek, and a niece, Miss Linnie Belden. Sister White was an aunt of our lamented brother, Elder Homer R. Salisbury, whose untimely death from the torpedoed steamship "Persia" in Mediterranean waters caused her extreme sorrow.

W. J. Blake.

ELDER J. W. BAGBY

Jonathan W. Bagby was born in Yadkin County, North Carolina, June 15, 1837, and passed away at his home, on the island, near Lemoore, Cal., July 12, 1917, at the age of 80 years and 27 days. He gave his heart to the Lord in early life, and afterward took up the gospel work as a Methodist minister. The light of the third angel's message came to him and he accepted this truth more than forty years ago. He was ordained to the gospel ministry by the Seventh-day Adventist denomination in 1887. He labored faithfully in several conferences, and was an instrument in the hands of God in leading many souls to a knowledge of this truth. He came to California about twenty-three years ago. As age came on, he labored as his strength permitted. He was able to attend a meeting in the church three weeks before his death. He leaves a wife and eight children to mourn their loss. His labor is done, but his works will follow him. The funeral services were conducted by the writer, assisted by Elder A. S. Kellogg.

N. P. Neilsen.

Howell.—Charles MacIntyre Howell was born March 22, 1859, on the old homestead, near Wheelersburg, Ohio, where the loving Saviour called him to rest on Sabbath, Aug. 4, 1917, after an illness of about two weeks. Mac was warm-hearted and affectionate toward every member of the family, and was much respected by a wide circle of friends and neighbors, who esteemed him for his sterling honesty, untainted morals, and readiness to do a kindly act toward any who were in need. Reared by a Christian mother in the Methodist Church, he followed her in the acceptance of the Seventh-day Adventist faith, being baptized in 1895. He was greatly devoted to his mother, a soldier's widow, and for this reason chiefly he never married nor left her side. She still survives him, at seventy-six years of age, as do also two sisters and one brother. Very appropriate and comforting words were spoken by Elder T. M. French, of Huntington, W. Va. We sorrow not as those who have no hope, but expect to meet our loved one at the first resurrection when the Life-giver comes.

W. E. Howell.

Skinner.—James Skinner was born in Aberdeenshire, Scotland, Dec. 25, 1842, and passed peacefully to rest July 13, 1917, at his home in Melrose, Mass. Brother Skinner left Scotland when he was but a young man, and made his home for a time in Canada, and later moved to the eastern part of the United States. There he was married to Miss Mary E. Howe, December 25, 1875. To them were born two sons and one daughter.—Chas. A. Skinner, of College View, Nebr.; Elder George H. Skinner, president of the Manitoba Conference; and Daisy Skinner, who died at the age of four years. In the year 1883, Brother Skinner moved his family to Lincoln, Nebr., and that same year accepted the faith of Jesus as taught by the Seventh-day Adventists, under the labors of O. W. Bent and Elder A. J. Cudney. His wife died in 1899. Later, Brother Skinner went east to live, and there he was married to Mrs. Boyle, of Toronto, Canada. His wife still survives him, but was in too poor health to accompany the body to Nebraska. Brother Skinner has been one of our most devoted workers, laboring publicly and from house to house in Bible work as Paul of old, to win precious souls to Christ. When he became too feeble to engage in public work, he still continued his gospel labors by engaging in the colporteur work. Even three weeks before his death he wrote to his son that he was contemplating getting a means of conveyance, so he could sell magazines and distribute tracts in the parks of Boston, Mass. Failing health prevented this. Many faithful souls have accepted Christ through his labors, and will shine as stars in his crown in the world to come. He leaves to mourn their loss, his wife, two sons, three stepdaughters, and many friends. The remains were brought from Melrose, Mass., to College View, Nebr., where his son Charles lives, and funeral services were conducted in the College View Seventh-day Adventist church, by the pastor, Elder B. L. House, assisted by Elder J. S. Hart. Words of comfort were spoken from Daniel 12:3, in which the supreme aim of life to win souls was set forth.

* * *

Graves.—Edward Clayton Graves was born in Vermont, Ill., Feb. 2, 1857. The family moved to Kansas in 1859, where he grew to manhood. Later he moved to Oklahoma, where he died at his home, near Morrison, June 12, 1917.

F. V. Graves.

Savely.—Martha Fern Savely died at Johnstown, Pa., July 3, 1917, in her twenty-fifth year, ending a long illness. She fell asleep triumphantly, in hope of a part in the first resurrection. Her mother and brother mourn.

R. M. Spencer.

Webster.—Wendell Webster was born in Covington, Ky., and died there when just past his fourth year, July 19, 1917. Little Wendell was a very affectionate child, loved by his many friends. The sorrowing parents and friends are comforted by "that blessed hope" of life beyond the tomb.

O. A. Dow.

Lair.—Mrs. Eliza Lair was born in Ohio, Aug. 22, 1841. She accepted the third angel's message thirty years ago, and remained faithful to the end of her life. For eighteen years her home was in College Place, Wash., and there she fell asleep July 21, 1917, with the bright hope of having a part in the first resurrection.

W. W. Steward.

Stevens.—J. S. Stevens was born in Salem, Ore., June 28, 1852, and died at Tillamook, Ore., July 3, 1917. He was a faithful member of the Tillamook Seventh-day Adventist church for the last two years of his life, manifesting a kind, humble, Christian spirit, which endeared him to all. Funeral services were conducted by the writer.

B. J. Cady.

Jones.—Mrs. May E. Jones died at Estes Park, Colo., June 15, 1917, aged 61 years. She was born in Otterville, Mo., and soon after her marriage to John Jones they moved to Estes Park, where she spent the remainder of her life. About thirty years ago she became a member of the Seventh-day Adventist church, and remained faithful to the end of her life.

E. E. Farnsworth.

Margraf.—Sister Elizabeth Margraf quietly fell asleep in the Lord Aug. 10, 1917. She was born in Cincinnati, Ohio, Aug. 12, 1857. At an early age she gave her heart to God, and in March, 1916, she united with the Seventh-day Adventist church. The influence of her faithful Christian life was felt by all with whom she came in contact. She is survived by one sister and one brother.

J. H. Behrens.

Holmes.—Mrs. Elvira Holmes was born in Ida, Mich., June 26, 1842. Her maiden name was Owen. In 1869 she was married to J. W. Holmes, and to them were born five children. Sister Holmes was a faithful member of the Seventh-day Adventist church at Battle Creek for many years, and lived an earnest Christian life, never sparing herself in service for others. Her death occurred Aug. 2, 1917. Four of her five children survive.

W. J. Blake.

Brown.—Mrs. Grace Brown was born near Clinton, Tenn., March 7, 1894, and died July 8, 1917, in Peoria, Ill. She is survived by a husband and an infant daughter, a father, and one brother. Mrs. Brown became a Christian early in life, and during the last few months was a believer in the truths of the third angel's message. Hers was a gentle, quiet disposition. She was laid away on a beautiful hillside, there to await the call of the Life-giver.

E. N. Sargeant.

Purdon.—Electa Isora Barton was born Feb. 28, 1846, in Kemper, Ill., and died in Rutland, Vt., Aug. 1, 1917. June 9, 1866, she was united in marriage to Thomas H. Purdon, who for thirty-five years was a minister of this denomination. Hers was a consistent, earnest Christian life, and for thirty-two years, without intermission, she taught the children of the Sabbath school at Rutland. She sleeps in Jesus. One daughter and one brother are left to mourn.

R. J. Bryant.

Gearing.—Charles Edward Gearing was born in Wisconsin, Nov. 25, 1882, and died at his father-in-law's home, near Lemoore, Cal., July 15, 1917. He came to California with his father's family about seventeen years ago. He gave his heart to God in early youth, and fell asleep in the blessed hope of coming forth in the first resurrection. He was a member of the Island (Cal.) church at the time of his death. He leaves a wife, one daughter, his father, one brother, and one sister, besides many other relatives and friends, to mourn their loss. Words of comfort were spoken by the writer.

N. P. Neilsen.

Holmes.—Mrs. Augusta Holmes was born in Stockholm, Sweden, Feb. 24, 1858. When seven years of age she came to America with her parents. Later she came to Battle Creek, Mich., where she received a training which enabled her to become a very practical nurse. In 1885 she was married to Jens Holmes. To them were born five sons. Sister Holmes endeavored to live a consistent Christian life, and was always willing to be spent in service for others. During her last sickness her sufferings were great, but she bore them patiently, and finally fell asleep at her home in Battle Creek, July 25, 1917. Her husband and four sons survive. Funeral services were conducted by the writer.

W. J. Blake.

Fairchild.—Sarah J. Francis was born in Pennsylvania, May 13, 1838. Early in her life the family moved to Hancock County, Ohio. She was married to Henry J. Fairchild in 1855, and to them were born nine children, all of whom, with three brothers and two sisters, mourn her death, which occurred June 30, 1917. Forty years ago Sister Fairchild accepted present truth, and united with the church at Lyons, Ohio, remaining steadfast unto the end of her life. J. J. Marietta.

McGuire.—Lottie and Esther, aged 13 and 9, daughters of Brother and Sister J. W. McGuire, were drowned in the Siletz River, near their home at Oryton, Ore., July 25, 1917, while bathing with their mother. She nearly lost her life in trying to save them. They had been working to earn missionary money the day they met their untimely death, and the parents, though torn with grief, are comforted by the hope that reaches beyond the tomb to eternal life with God. Albert Carey.

Ames.—J. J. Ames was born near Reading, Pa., Nov. 9, 1858, and died in Boulder, Colo., July 2, 1917. Brother Ames accepted the third angel's message while living at Freeport, Ill., twenty-four years ago. Later he moved to College View, Nebr., making his home there for eleven years. He was always active in church work, and filled the office of deacon for a number of years. He fell asleep in the bright hope of a part in the first resurrection. His wife, six children, an aged mother, and several brothers and sisters are left to mourn. E. E. Farnsworth.

Comings.—Charles Wellman Comings was born in Cornish, N. H., April 23, 1822, and died in Cornish July 21, 1917. His long life, with the exception of about one year, was spent on the farm which his grandfather took up out of the forest. In 1869 he accepted the truths held by Seventh-day Adventists, and remained faithful to the end, giving freely of both time and money for the advancement of the cause of God. After the death of his wife eighteen years ago, he was tenderly cared for in the family of his only son. Funeral services were in charge of Rev. F. J. Franklyn. F. B. Comings.

Jennings.—Grace H. Jennings was born in Tomah, Wis., Feb. 3, 1876, and died in Madison, Wis., Aug. 6, 1917. She entered the Loma Linda (Cal.) Training School for Nurses when that school was first established, and there accepted the third angel's message. After completing her nurse's training and a partial medical course, she returned to Wisconsin and connected with the Madison Sanitarium. Her professional work was thorough and efficient, and her consistent Christian life was a power in the institution. She now sleeps, but only for a little time, and in bright hope of a part in the first resurrection. Charles L. Taylor.

(Pacific Union Recorder please copy)

Jensen.—Peter A. Jensen was born in Denmark, May 12, 1836, and died in Blair, Nebr., July 12, 1917, aged 81 years and 2 months. Brother Jensen's life was one of activity and unselfish service. He served in the Danish army during the war between Denmark and Germany in 1864. The following year he was united in marriage to Margaret Madison, and to them were born eight children, six of whom are still living. Brother Jensen came to America in 1872 and settled with his family on a farm west of Blair, and in 1897 he moved to Blair, where he lived until his death. In 1880 he with his family accepted the third angel's message under the labors of Elders Cudney and Clausen. The message grew dearer and dearer to our brother as the years went by. He was a faithful and consistent Christian, a devoted father, and a loving husband. His love for the Lord's work knew no bounds, and it was only recently, when advanced age forced feebleness upon him, that he retired from active service. His faithfulness in church duties was a beautiful example for all to follow. He attended thirty-four camp meetings during the thirty-seven years of his association with this people. Brother Jensen will be greatly missed by all who knew him. To his family the loss is keen, and not least to his only sister, whose husband died two weeks before Brother Jensen. His sister and her husband and their four children had accepted the truth with Brother Jensen and his family. The funeral was held from the Baptist church at Blair. The writer spoke from John 10:10, and the pastor chose for his text the appropriate words of our Saviour, "I am the bread of life." We laid our brother to rest in the family lot at the cemetery, where he awaits the call to life from the soon-returning Saviour. James D. Johnson.

Appointments and Notices

CAMP MEETINGS FOR 1917

Atlantic Union Conference

Maine, Lewiston ----- Aug. 23 to Sept. 2
Western New York, Rochester -----
----- Aug. 23 to Sept. 2
Eastern New York, Pulaški, Aug. 30 to Sept. 9

Central Union Conference

Kansas, Hutchinson ----- Aug. 23 to Sept. 2

Columbia Union Conference

West Virginia, Clarksburg, Aug. 30 to Sept. 9

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

Eastern Canadian Union Conference

Maritime, Oxford, Nova Scotia -----

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

Lake Union Conference

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

Southern Union Conference

Kentucky, Louisville ----- Sept. 6-16

Kentucky, Louisville (colored) ----- Sept. 6-16

Tennessee, Nashville ----- Sept. 13-23

Alabama, Birmingham ----- Sept. 20-30

Mississippi, Jackson ----- Sept. 27 to Oct. 7

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, Jackson ----- 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

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.

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.

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, Marlon Co., W. Va., to Parkersburg, Wood Co., W. Va. D. A. Parsons, Pres. Jennie Burdick, Sec.

VOICES FROM THE FIELD

THE following statements were taken from letters accompanying orders for *Present Truth*:

"The first of the present year we sent in quite an order for *Present Truth*, to finish up our old territory of one hundred homes, which we have been visiting for the past two years; and now we place an order for papers for our new territory, consisting of seventy-three families. We start small and increase the number served as we become acquainted with the people. At the first visit, we see the people and explain to them our plan of work, and secure their promise to read the papers we leave with them. This takes time, but it pays. We find very few who will not accept the papers and promise to read them, and that they do read them is evidenced from the questions they ask later. It is our daily prayer that God will water the seed sown, and bring many to a knowledge of the truth."

"I now have more than one hundred families reading *Present Truth* each week, and many of them say this paper is rightly named *Present Truth*. One lady sends it to her mother in another county, and the mother sends it on to her aunt, and from there it goes to a sister. So this one paper goes to four counties. Please send my present order at your earliest convenience, as my readers are waiting for the papers."

"I have a great many interesting experiences with *Present Truth*. The more I work with it, the more I like it. I am very positive that wherever *Present Truth* is used systematically, the Spirit of God unites with the efforts and carries a great weight of conviction. It pricks people's consciences, and becomes a very disturbing element. I have abundant evidence that this is so."

"I have learned a great deal about ways and means in the use of *Present Truth*. It must be used with system, and very closely watched to get the best results."

A DESIRABLE GIFT

A DOUBLE-PAGE photo of "Men Who Do Not Use Tobacco," printed in the *Anti-Tobacco Instructor Annual*, is printed on heavy photo paper, 14x18 inches in size, with margins suitable for framing.

This picture is made up of a group of twenty-four prominent men, including President Wilson, ex-Presidents Taft and Roosevelt, Charles E. Hughes, William Jennings Bryan, and seven of our pioneer ministers, among whom are Elders George I. Butler, S. N. Haskell, and J. N. Loughborough.

The photographs of all these men are exceptionally good; and as all are prominent in state and church circles and stand against tobacco, their faces in an attractive picture, named "Men Who Do Not Use Tobacco," will not only be an ornament to any home, but will serve as a strong influence against tobacco in our homes.

Being anxious that this picture appear in all our homes, the *Instructor* has arranged to send a copy free to all who order one hundred copies of the *Anti-Tobacco Instructor Annual* at one time. The picture will be furnished free with every hundred copies of the *Anti-Tobacco Annual* ordered, whether the picture is ordered or not. The picture alone is 50 cents postpaid.

"PRESENT TRUTH" LIST

Corrected August 15

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

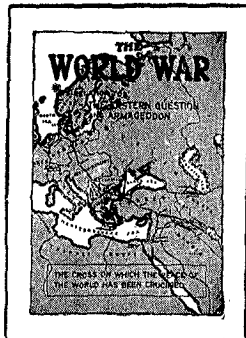
When orders are made for numbers not included in the new list, it will be understood that the old *Extras* are to be supplied.

"Present Truth"—New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream: or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
10. The Papacy.
11. A Great Prophetic Period—the 2300 Days.
12. The Sanctuary.
13. The Judgment and the Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.

"Review" Extras

16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.



128 Pages

*Uniform in
Style of
Binding
with the
Other
Numbers
of the
World's
Crisis
Library*

THE WORLD WAR

Its Relation to the Eastern Question and Armageddon

By Elder A. G. Daniells

A CLIMAX to the World's Crisis Library. It contains invaluable information obtained from reliable sources; maps, charts, and tables for those who wish accurate data on the subject of the war; a literal interpretation of Bible prophecy as now being fulfilled,—all given in the author's characteristic style, forming a volume of exceptional interest. On the front cover is a striking two-color map of the battle field of Europe, while from the frontispiece, which is an excellent likeness of the author, to the last page, the illustrations are appropriately selected and artistically arranged.

**PAPER 25c.
CLOTH 50c.**

**10 per cent
higher
in Canada**

Review and Herald Publishing Assn., Takoma Park, D. C.

**Order of Your
Tract Society**

An Old Friend
In a New
Dress

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

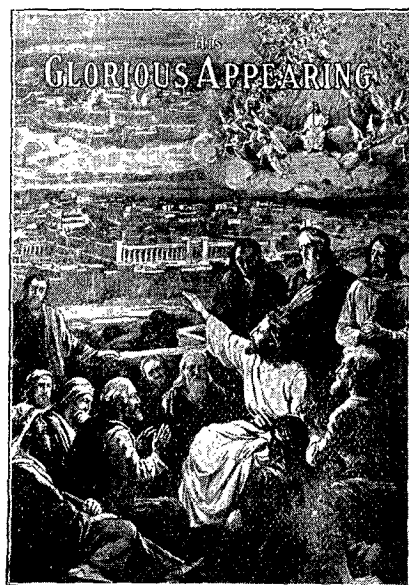
HIS GLORIOUS APPEARING

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

REGULAR PRICES AND DISCOUNTS

Review and Herald Publishing Association

Takoma Park Station
Washington, D. C.



Paper, 25 cts.; Cloth, 50 cts.



WASHINGTON, D. C., AUGUST 30, 1917

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD
I. H. EVANS W. W. PRESCOTT

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

LAST week E. C. Jacobson and his wife reached Washington, returning from Porto Rico. Brother Jacobson plans on connecting with school work here in the States.

WE learn that Elder T. B. Westbrook, who on account of his wife's health was compelled to spend several years in the West, has been chosen president of the West Virginia Conference.

NEARLY all the General Conference workers are absent from the office at this time, attending meetings in various parts of the field. Elder Daniells is attending meetings in the Central West, Elder Evans in the South, Elder Spicer in the Lake Union, Elder Thompson in California, and other brethren in other sections of the Division.

IN a recent letter from Brother J. G. White, who, at the Shanghai conference, was chosen secretary of the North China Union Conference, he speaks very encouragingly regarding the work in that important field, although the workers were but just getting adjusted to the new plans adopted at the Shanghai meeting. Brother White leaves Changsha to settle in Hankow, that he may be in better position to serve the new and enlarged field. All were well and of good courage in the work.

WRITING concerning the republic of Colombia, which is one of our newly entered fields, Elder W. G. Kneeland, of the Canal Zone, speaks of an expected report from the West Caribbean colporteur leader, Brother J. L. Holder: "Brother Holder writes that when we hear his report of the openings in that field, it may work a reformation in our future plans. Is it not time to attempt great things for God in our field? We humbly ask your prayers for our guidance in these stirring times."

A LETTER from Elder J. C. Raft, of the Scandinavian Union Conference, gives us just a word regarding high prices on some articles in Scandinavia. He says: "For coal, which before the war cost 18 kroners a ton, we now pay about 225 kroners (\$60). The Skodsborg Sanitarium has a large income, but the expenses are also enormous. We are making no calculations on any financial gain this year; shall be pleased if we can make ends meet. But we are by no means discouraged. The Lord's work cannot go to pieces, nor can anything stop it. So we may feel sure of the triumph of his truth."

LAST week we were glad to learn that Brother J. J. Strahle, who for some months has been under appointment for the Philippine Islands, was released by his exemption board, and is thus able to apply for passport. Brother Strahle is greatly needed to lead out in the field colporteur work in those islands.

MRS. B. E. CONNERLY reports having arrived with her children at San Claudio, Cuba, where she has come from Colombia so that the children may have the benefit of the Spanish school conducted by Sister S. H. Carnahan in western Cuba. Brother Connerly remains in Colombia for a time.

FROM Port au Prince, Haiti, where he has been laboring, Brother E. A. Curdy reports about a dozen new Sabbath keepers preparing for baptism. He hears from a Haitian associate, who has been visiting his home people in the interior, that eight began to keep the Sabbath during his visit. Thus in this French-speaking republic new believers continue to spring up.

THE SEASON OF FASTING AND PRAYER

CONSIDERABLE was said in the REVIEW last week regarding the season of fasting and prayer, September 1 and 2. We hope that all will enter into this occasion with the spirit of earnestness. These should be days of heart searching, of whole-souled surrender to God, and of reaching out in faith for the fulfilment of his promises.

As was stated last week, every one must determine the precise manner in which he will observe this fast.

One of our brethren has written inquiring whether abstinence from water as well as from food is indicated on an occasion of this kind; he says that seems to be the impression which some have obtained in his church. As stated before, we do not conceive of the true idea of the fast as poany affliction. We cannot obtain the blessing of God by self-imposed penances. The object in abstaining from food, or restricting the quantity of food, is to bring the mind into the best state for clearness of thought, where it can know and understand and appreciate God and spiritual things. On the part of some this can be accomplished by entire abstinence from food. Others might be in such physical condition, or under such burden of labor, that it would be necessary for them to partake of their regular meals, only restricting the quantity and variety. It would hardly seem necessary, however, in the accomplishment of this result, to abstain from the drinking of water.

Let every one in careful consideration of his own situation seek to relate himself to this occasion in a way that he believes God would have him, without criticism of what other brethren or sisters may do. Surely, when we sense our great need of God, and are reaching out to obtain his help and blessing, we shall have no spirit to criticize the methods adopted by another in his efforts to find God. If we can help him by kindly counsel, let us do so, but let us not seek to bring another to our precise standard of plan and method. Read, if you have not done so, the general instructions given in the REVIEW last week.

A LETTER from Elder J. O. Corhiss tells of the successful close of the Southern California camp meeting, which he says had the largest attendance of any meeting that Elder G. B. Thompson had attended this year.

PRESIDENT WILSON has announced the appointment of the district boards of exemption. There are between two and three hundred of these exemption boards, apportioned according to the population, covering the entire country. Each board is composed of five members. It is to these boards that appeals from the local boards are carried for exemption. There has been sent to the chairman of each of these district boards five copies of the pamphlet, "The Bearing of Arms: A Record of Seventh-day Adventists," a copy for each member of the board.

ELDER J. E. FULTON, president of the Asiatic Division Conference, writes of the new interests springing up in different places. He says:

"I recently visited the southern part of the Che-kiang Province and found there a wonderful interest. In company with Brethren J. W. Hall and K. H. Wood I went to Wen-chau and found a keen interest there. Almost immediately on our arrival the inquirers began to come in to greet us. A string of people were coming and going to and from our room all the Friday afternoon of our arrival. Early in the morning others came.

"There are three congregations that have been meeting on the Sabbath in the city, and a united service was planned for Sabbath morning. The number present at the service was about two hundred. Some of these were not professed Sabbath keepers, but a large number were. I spoke in the morning, through interpreters, on the great message of Revelation 14, and Brother Hall spoke in the evening on the coming of Christ.

"On Sunday, forty men came in a body from the country, representing six or eight towns where similar interests have sprung up, and requested that we work especially among them. During the next few days we had similar delegations of twos, threes, and fours, who came from other parts of the country, all telling the same story, that the country was ablaze with interest over the Sabbath truth, and they wanted us to visit them. I never saw such an interest before."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the

Review & Herald Publishing Association

TERMS: IN ADVANCE

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

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

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

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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