

# The Advent Review and Sabbath Herald



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No. 36

THE GOSPEL TO ALL NATIONS

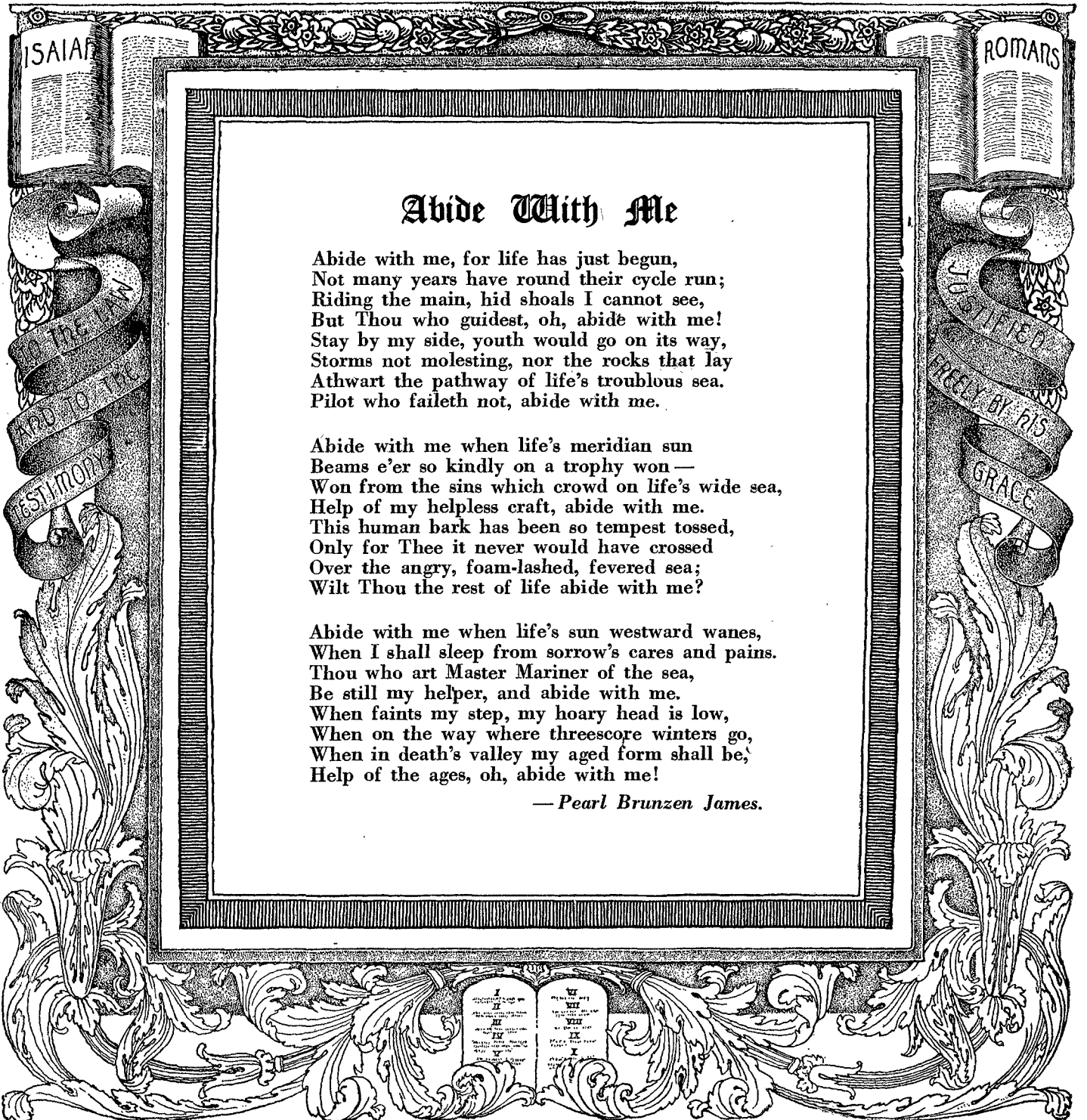
## Abide With Me

Abide with me, for life has just begun,  
Not many years have round their cycle run;  
Riding the main, hid shoals I cannot see,  
But Thou who guidest, oh, abide with me!  
Stay by my side, youth would go on its way,  
Storms not molesting, nor the rocks that lay  
Athwart the pathway of life's troublous sea.  
Pilot who faileth not, abide with me.

Abide with me when life's meridian sun  
Beams e'er so kindly on a trophy won —  
Won from the sins which crowd on life's wide sea,  
Help of my helpless craft, abide with me.  
This human bark has been so tempest tossed,  
Only for Thee it never would have crossed  
Over the angry, foam-lashed, fevered sea;  
Wilt Thou the rest of life abide with me?

Abide with me when life's sun westward wanes,  
When I shall sleep from sorrow's cares and pains.  
Thou who art Master Mariner of the sea,  
Be still my helper, and abide with me.  
When faints my step, my hoary head is low,  
When on the way where threescore winters go,  
When in death's valley my aged form shall be,  
Help of the ages, oh, abide with me!

— Pearl Brunzen James.



## Special Attention

### OFFICIAL RULINGS CONCERNING THE DRAFT

FROM recent numbers of the *Official Bulletin*, we quote some extracts which we think will be helpful to our people who are drafted. Those interested should carefully read the same. Some of the information is of great value.

Especially would we call the attention of those who have been drafted to the ruling that those who do not report to their local board and claim exemption, automatically become a part of the army of the United States, and lose their right to ask for exemption. Some have already failed to report to the local board.

Remember that the local board is under no obligation, according to the law, to mail you notice when to appear. This you must find out for yourself from the lists posted from time to time on the bulletin board at your exemption board headquarters. Out of courtesy, however, the local boards are notifying the drafted men by letter; but if their communication should fail to reach you, you cannot claim that fact as an excuse for non-appearance. And if one who is drafted fails to respond to the call of the local board for examination, he loses all right to exemption, and automatically becomes a member of the army.

We would call the attention of our sisters to Major Murphy's cablegram, and suggest that as many as can do so assist in this great crisis by helping the Red Cross in preparing knitted articles. To do this, they should get in touch with the Red Cross chapter nearest them, where they can secure material, instructions, and such information as will be needed.

#### "Anti-War Sect Members to Get Noncombatant Duty"

"The Provost Marshal General has sent the following telegram to the governors of all States:

"Please inform local boards that persons considered under paragraph i\* of section 20 of the regulations will be drafted, will be forwarded to a mobilization camp, and will make up a part of the quota from the State and district from whence they come, and will be assigned to duty in a capacity declared by the President to be noncombatant."

#### "Call for Supplies Cabled to Red Cross from France"

"A cabled appeal for the immediate shipment of supplies to France

\* "The paragraph referred to above deals with the drafting of members of religious sects whose principles forbid their members to participate in war in any form."

has reached the American Red Cross from Maj. Grayson M.-P. Murphy. Major Murphy, as head of the Red Cross Commission in France, has been making a survey of conditions in the war zone and the districts which harbor refugees. The cable emphasizes the urgent need in Europe for vast amounts of hospital and knitting supplies.

#### "Major Murphy's Cablegram"

"Major Murphy cables:

"Begin shipping at once 1,500,000 each knitted mufflers, sweaters, socks, and wristlets. These are desperately needed before cold weather. In view of the shortage of fuel, and other discomforts, they will be of incredible value in both military and civilian work.

"Last winter broke the record for cold and misery among the people here. They inexpressibly dread lest the coming winter find us without supplies to meet the situation. I urge you on behalf of our soldiers and those of our Allies who will suffer in the frozen trenches. Thousands of Belgian and French refugees and repatriates are being returned through Switzerland to France."

#### "Circular of Directions"

"The woman's bureau of the Red Cross, under the direction of Miss Florence M. Marshall, has prepared directions with complete information as to the knitted articles asked for by Major Murphy. The circular, which will be available to any woman who applies to the nearest Red Cross chapter, tells exactly how to obtain yarn, detailed knitting instructions, and where to send the garments for immediate shipment to France."

#### "Cannot Join Navy after Being Called by Board"

"The Provost Marshal General has sent the following telegram to the governors of all States:

"An erroneous instruction has been sent by the Navy Department to naval recruiting stations, to the effect that persons could voluntarily enlist in the navy after having been called by a local board. The attention of the Navy Department has been called to this error, and it is being rectified by telegram. Please inform all local boards that after a person has been called by the board he cannot voluntarily enlist in the military or naval service, and that such voluntary enlistment will not protect him from the penalty of the law for failure to report to the local board."

#### "No Exemption of Registered Men Who Refuse to Report"

"The Department of Justice has issued the following:

"It has been determined by the

Provost Marshal General that persons who fail to appear for their physical examination after having received their notices to do so from the local boards, by such failure, waive their right to physical examination and are accepted by the board without such examination. Their names will be certified to the district boards as chosen by the local boards for the National Army. If they do not then appear to claim exemptions, they will waive thereby the right to such exemptions as they might have claimed, and their names will be certified by the district boards to the adjutant generals of their respective States as persons for the National Army.

#### "Subject to Military Officers"

"The adjutant general will then mail them a notice to report for duty at a specified time and place, and such notices will be given publicity according to the regulations of the conscription act. Such persons then become subject to the military authorities at the time designated by the adjutant general for them to report. Should they fail to comply with this notice, they become deserters from the army, and will be treated as such by the military authorities.

"It is, therefore, a matter of vital concern not so much to the government as to the persons themselves to see that they give the correct address for their notice to be mailed to them. Should they fail to comply with these notices after receiving them, they become automatically drafted without regard to physical examination or to exemption or discharge.

#### "May Be Detained in Jail"

"Where persons are known to be wilfully refusing to comply with the requests of the local boards and are so conducting themselves as to be a menace to the proper enforcement of the conscription act, and their whereabouts are known, they should be detained in jail on complaints charging violations of section 6 of the conscription act until the time when they are ordered by the adjutant general to report for duty in the National Army. They should, at that date, be turned over to the military authorities. No prosecution need be had, as it will be unnecessarily expensive and little is to be gained therefrom."

I. H. EVANS.

#### OTHERS

OTHERS shall sing the song,  
Others shall right the wrong,  
Finish what I begin,  
All I fail of, win.  
What matter, I or they,  
Mine or another's day,  
So the right word is said,  
And life the sweeter made?

— John Greenleaf Whittier.

# The Advent REVIEW AND SABBATH 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., SEPTEMBER 6, 1917

No. 36

## EDITORIAL

### "THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS"

UNDER this title a committee representing the united missionary societies of North America, with Dr. James L. Barton as chairman, has issued an appeal to mission boards and the churches not to allow the work of missions to lag on account of war conditions. Rather, it is urged, these conditions are a challenge to the missionary societies to greater effort than ever before. We quote from this appeal the following statement of facts:

"While some missionary boards are not contemplating special and untried undertakings, or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

"We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic wars, and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

"We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back."

We recognize the appeal of the situation. The facts constitute a challenge indeed, which Seventh-day Adventists accept with earnest resolution and consecrated enthusiasm.

The warlike times of the Napoleonic era could not hinder the launching of the work of modern missions, because that was "the time of the end," of the prophecy of Daniel 12: 4, when increasing knowledge of

God was to be spread through the world. The time for the work foretold had come, and amid distress of nations the great movement was launched. Now the time has come for the closing witness to be borne, according to the prophecy. A world at war cannot cause the word to fail, nor must we allow these conditions to divert our minds or our energies from the work committed to us.

W. A. S.

### GUARDED UTTERANCES

LET us speak and write guardedly. As never before in our history as a denomination we need to heed this counsel. We are living in days of stress and strain. Every department of the world's great work is carried on at the present time under nerve tension. Politically strife and turmoil exist on every side. The world's great powers are engaged in international strife. In almost every quarter of the world, including the United States, the spirit of rebellion, riot, and insurrection seems to be on the increase. The religious world is in a chaos of changing thought and emphasis. The wildest predictions are being made by writers and speakers desirous of gaining the popular ear. It should be the burden of our hearts to pour oil on the troubled waters, and exert no influence directly or remotely which will accentuate the troubled conditions which exist.

It was in view of this situation that our general brethren in council at Huntsville, Ala., earnestly admonished our workers throughout the field to be careful of their utterances; to guard every expression in speaking or writing which could be taken in any way as ministering to the spirit of sensation or discontent. The same earnest counsel was repeated in the general committee meeting held last month in Takoma Park.

It seems strange that such admonition should be required. It would naturally seem that our brethren would appreciate the situation which

exists, and would realize that for the sake of their own influence and for the sake of the influence of the movement they represent, they could not afford to give utterance to wild statements, fanciful interpretation of the Scriptures, or to anything that would minister to the spirit of excitement and sensationalism so rife in the world around us.

It is no less our privilege than our duty to study every part of divine revelation. But let us not consider that it is necessary for us to seek to explain every prophetic symbol. We should be far better Bible students and expositors than we are; but if we do not know the meaning of some scripture, it is better frankly to confess it than to place some strange and fanciful interpretation upon it, which does not accord with divine revelation or with sound reasoning.

And we may spend so much time in speculation over abstruse problems and minor details that we shall fail to sense the importance of the great plain, simple, positive truths making up the gospel message of salvation. So long as God in his Word has given us no warrant for forecasting the exact order of events, why should we assume to be wise above that which is written? There is danger of our taking some things "hard to be understood," and wresting them, as Peter declared some did with the writings of the apostle Paul and other scriptures, "unto their own destruction." 2 Peter 3: 16. It is for us to watch the order of events, and as we see prophecy fulfilling, call the attention of the people to it. But unless the Lord endows us with the gift of prophecy, and gives us divine enlightenment to fill in some of the details regarding the prophecies of his Word, let us be careful of our forecasts.

We are living, without doubt, in the closing days of earth's history. In our day and generation we verily believe that the Lord will be revealed from heaven. We need earnestly and faithfully to prepare our hearts for that event. We need to sound abroad the warning message, that others may be prepared. But the Lord has given

us abundant evidence in the great world around us, without our entering the field of idle, fanciful interpretation, thus prejudicing the minds of sensible people against our entire system of prophetic exposition.

We say again, Let us be sane and sensible in our utterances, and let us be careful in what we speak and in what we write, that we may do nothing to misrepresent the great movement which we are seeking to carry to the nations of men.

F. M. W.

### GOD'S OWNERSHIP

THIS world did not come into existence by chance or by a process of evolution, but was the direct result of a divine creative act: "In the beginning God created the heaven and the earth." Gen. 1:1.

God the Father, having created all things through Christ and for Christ (Col. 1:15-17), gave dominion over this world to man. This dominion, however, gave man possession of the earth, not in his own right, but only as a steward of that which God had intrusted to his care. The psalmist expresses present conditions when he says, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1.

Lest man forget God's ownership of all things, the Lord reserved for himself one tree in the beautiful garden which he had planted eastward in Eden as man's home. Gen. 2:8. There was nothing poisonous in the tree itself, for at the close of the six days, the record is: "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. The harmful effect of eating of the tree arose from the disobedience the action involved.

When Adam and Eve refused obedience to the divine command, and took that which God had reserved for himself, sin entered the world. In the plan for man's salvation, the Son of God himself promised to pay the penalty of man's sin. As a means of showing faith in the atoning blood of the Lamb of God that was to be slain, fallen mankind was given the sacrificial system.

But there must still be a test by which it would be seen that God's ownership was recognized. To serve this purpose, as well as to afford a support to those wholly engaged in divine service, God instituted the tithing system.

As the offering of sacrifices is presented to us in the Scriptural record as a thing known to Cain and Abel, so also the paying of tithe is mentioned as a thing known to Abraham. The bare statement that he paid to

Melchizedek a tithe of the spoils of war does not give any indication that the obligation of tithe paying was then first revealed to him. Melchizedek points out to Abraham that the principle of recognition of God's ownership applies to the enemy's property which God had given into Abraham's hands; and he responds by paying a tithe on that also.

The next record of tithe paying is of a similar character. Jacob was an exile from home because of the anger of Esau at the deception his brother had practiced. Feeling very much alone and far from God, he lay down to sleep with a stone for a pillow. When he awoke from the wonderful vision God gave him, he promised the Lord that if he would go with him and prosper him, he would be faithful in the payment of the tithe. Again the obligation is mentioned as one which a wayward young man naturally acknowledges on turning to God.

In the New Testament we find that Christ himself approves the obligation of tithe paying, when he says that the Pharisees pay tithes on even the least of herbs, but neglect the weightier matters of the law; for he adds, "These ought ye to have done, and not to leave the other undone." Matt. 23:23. Who, then, will say that the payment of tithe should be left undone?

The sacrifices which pointed to Christ ceased when the great anti-typical Lamb was slain; but tithe paying, not being typical, continued. As the early Christians separated from the Jewish church, the tithe became the means of support of the gospel ministry; and he who loves God and the work of God in the earth, will gladly pay to the Lord the tithes and offerings which he requires for the support of that work. L. L. C.

### A WONDERFUL PRAYER

ONE of the most wonderful prayers inspired by the Spirit is recorded in Ephesians 1:15-23:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be

the head over all things to the church, which is his body, the fulness of him that filleth all in all."

These marvelous words should be studied. Believed, they lift the child of God from bogs and lowlands of sin to eternal heights, and plant his feet upon a sure and everlasting foundation. The holy and inspired apostle prays:

1. That we may know him. Blessed knowledge! Wonderful revelation! Rightly considered, this is not some lofty attainment, some coveted goal, which can be reached only after weary marching and climbing the rugged heights. It is really the Christian's starting-point; for to be a Christian is to know God. The sheep know the shepherd, and follow him. There is no room for self; Christ is to fill our vision, and we are to be filled with a knowledge of him. The selfishness and wisdom of the natural man are summed up in two words, "Know thyself." The transcendent greatness of the spiritual man is to know him. We are to be acquainted with God, to commune with him as friend with friend, to know and understand his purposes, to experience his fulness.

2. That we may know "the hope of his calling." To know this, the "eyes" of our heart (R. V.) must be opened. This calling is our adoption into the heavenly family. God has chosen or predestinated us unto sonship; and if sons, then heirs. The son inherits the possessions of the father; hence we are joint heirs with Christ himself. Rom. 8:17. Blessed inheritance this!

3. That we may know "the glory of his inheritance in the saints." "The Lord's portion is his people; Jacob is the lot of his inheritance." Deut. 32:9. Redeemed sons will be the glory of Christ through all ages. He will see in the ransomed the travail of his soul, and be satisfied.

4. That we may know "the exceeding greatness of his power." To know this power was the earnest prayer of the apostle Paul. Phil. 3:10. It is the Christian's greatest need. This power can conquer sin; it can vanquish the lords of darkness, and make us more than conquerors through him who loved us and washed us from sin in his own blood.

This is indeed a mighty power we are to know; it is the same power that brought Jesus from the tomb, and that will bring the dead from the grave when the trumpet shall be heard on the last great day. Dead people are to be resurrected now. Those dead in sin are to hear the voice of God and live; and to the one who has heard and been resurrected, belief in the



final resurrection when Jesus comes requires no great stretch of faith.

Mark this: it is not the *fact* of the resurrection we are to know, but the *power* of it. To know this is to know that we have not only died in him, but that we have risen in him to "newness of life."

"When we get to know this, we know the gospel of Christ's burial (1 Cor. 15:4). When they 'laid him in a sepulcher' (Acts 13:29) we see the end of our old man. We were buried with him in that [his] baptism unto death. When he was laid in that sepulcher, there was not a single claim of justice which he had not met on our behalf; not a single debt which he had not fully paid; not a single liability which he had not discharged; not a single enemy whom he had not silenced. For there can be no claim made against a dead man."

It is a blessed thought that all that the Ephesian believers could have, God's people can have today. This wonderful prayer is for all who believe.

G. B. T.

It was a pretty, clear little brook flowing through the woods at the foot of the hill, but one day a great stone, loosened from its place in the hillside, came crashing down and lodged in the stream, checking its course and hindering its flow. The water beat against the obstruction, dashed in white foam against its sides, and sent its spray like teardrops on every side. But the stone was immovable. A few weeks later, however, the brook was found flowing peacefully again. It had changed its course a little, had worn for itself a new channel around the stone, and was rippling and singing on its way once more. Into many human lives comes some unexpected barring of the way. We may spend our strength in wild revolt, or like the wise little stream, we may accept it, patiently mark out the best possible course around it, and go on our way still singing.—*Rev. J. R. Miller.*

A BLESSED thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; one who knows the best and worst of us, and loves us in spite of our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit; but who will comfort us and encourage us in the day of difficulty and sorrow, when the world leaves us to fight our battles as we can.—*Charles Kingsley.*



## COME UP TO THE HELP OF THE LORD

MRS. E. G. WHITE

(FROM REVIEW of May 20, 1902)

As the children of Israel neared the borders of the Promised Land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them: "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak; few or many; and what the land is that they dwell in, whether it be good, or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land."

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms.

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said;

the walls were high, the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," Caleb urged; "for we are well able to overcome it."

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people; for they are stronger than we. . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

### Israel's Sin and Moses' Prayer

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"

With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."

Cut to the heart by the rebellion of the people, feeling the enormity of their sin, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

But the congregation would not listen to the earnest entreaty. The

unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents.

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Unable to endure the thought of Israel's destruction, Moses pleaded: "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. . . . Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

And God said: "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers. . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come unto the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

#### Israel's History Our Admonition

For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God today live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice.

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources.

If we restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer.

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else.

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out, trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief.

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our prog-

ress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey.

#### TITHING EXPERIENCE — NO. 1

J. N. LOUGHBOROUGH

"WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 9, 10.

When persons yield themselves to serve the Lord, it is understood that they promise to follow the instructions of his Word. That Word says that one tenth of the income from our labor is the Lord's. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30. At the time when we come near to the judgment (Mal. 3: 5), the Lord calls those who withhold the full tithe "robbers," and intimates destruction of their produce if they are unfaithful. The same also is clearly intimated by Solomon: "When thou vowest a vow unto God, defer not to pay it; . . . pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5: 4-6.

On the other hand, as expressed by Malachi, those who are faithful in tithe paying may expect the Lord to bless the labors of their hands. Of this the wise man also spoke: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

It was in the year 1858 that the attention of Seventh-day Adventists was first called to the question of sustaining the ministry on the "tithing principle." It was first called "systematic benevolence on the tithing principle." It was taught, however, on the ground that the Lord requires a tithe of our income. There were some remarkable experiences among those who adopted the plan, as well as among those who held back from adopting it, and it may not be out of place to mention some cases. There was a general acknowledgment that the plan was Scriptural and right, though a few overtimid ones hesitated about adopting it.

In the winter of 1859-60 it was the privilege of the writer to introduce

the subject to several of the churches in the State of Michigan. Some persons who were embarrassed with debts did not see how they could spare one tenth of their income before their debts were paid. So they hesitated to adopt the plan; still they declared that the plan was all right.

In January, at the Fair Plains church, one brother said: "I have on my farm a debt of \$350. I have tried for years to meet that debt, but I cannot. I do not succeed even in collecting what is due me. I do not see how I can promise to pay one tenth of my income. I believe the principle is right, but you must excuse me from agreeing to pay the tenth." So he made no promise. Thus matters stood with him. He made no advance in paying his debts, and he was perplexed, for he wished to move in harmony with his brethren.

When spring plowing came on, one day while plowing in a field where the end of the furrow came up to the fence near the house of the church treasurer, he said it suddenly came to him with great force, as if a voice had spoken it, "You are in a worry all the time about your debts. There is a greater debt to the Lord to which you give no attention." It made such a solemn impression upon him that when he reached the end of that furrow, he jumped over the fence, went to the treasurer's house, and entered his pledge with the others. He said that immediately all worry about his debts left him, and he went back to his work a happy man, with the assurance in his mind that all would come out right.

Hardly a day passed, after that, before men who owed him began to come, unsolicited, and pay him what they owed him. Among these were some from whom he supposed he could never collect anything.

He had a pair of young steers he had tried to sell for \$80, but there was no sale for them. Soon, however, an Ionia butcher came to him and said, "Have you a pair of young steers for sale?" He replied, "Yes, I have tried to sell them, but I have a nice clover pasture they can run in for the summer, and they will be worth more in the fall." The man looked at the cattle, and said, "What do you ask for them?" The brother responded, "I can keep them till fall. My price now is \$100." Remember that this very man, a few weeks before, had refused to buy the same cattle for \$80. He said to the brother, "If you will drive them to Ionia, I will give you \$100 for them." "No!" said the brother, "I will not drive them a rod. I can keep them now." "Well," said the butcher, "here is your \$100. I will drive them myself."

When, in 1861, we reorganized the finances at Fair Plains, this brother, in telling his experience, said, "In a few weeks after I began to pay into

the church treasury, every man who owed me had paid. Those debts on my place, over which I had worried for years, are all paid; my S. B. pledges are paid; I have paid for several shares in the Seventh-day Adventist Publishing Association; and," striking his hand over his pocket, "I have money in my pocket now."

*Sanitarium, Cal.*

### CHRIST AS CREATOR, MAN, SIN OFFERING, MEDIATOR

JOSEPH E. STEED

Christ the Creator

THERE are many scriptures that bring to light the great fact that Christ, the Son of God, was one with the Father in the creation of the universe. The character of the law of God was of such a nature that when sin, which is the transgression of the law, came into existence, that law of necessity demanded that if man was to be redeemed, the redeemer must be one equal with that law; and that meant that the Creator must become the Redeemer. In the Gospel by John this great fact is set forth as an introduction to the gospel story:

"The Word existed in the beginning, and the Word was with God, and the Word was God. He was present with God at the beginning. All came into existence by means of him; and nothing came into existence apart from him. He was in the world, and the world was created by means of him; yet the world did not recognize him." John 1: 1-3, 10, Fenton's translation.

This same fact is emphasized by the apostle Paul in his letter to the Colossians:

"It is God who has delivered us out of the dominion of darkness, and has transferred us into the kingdom of his dearly loved Son, in whom we have redemption—the forgiveness of our sins. Christ is the visible representation of the invisible God, the First-born and Lord of all creation; for in him was created the universe of things in heaven and on earth, things seen and unseen, thrones, dominions, principalities, powers—all were created, and exist through and for him; and he is before all things, and in and through him the universe is a harmonious whole." Col. 1: 13-17, Weymouth's translation.

"Yet we have but one God, the Father, who is the source of all things and for whose service we exist, and but one Lord, Jesus Christ, through whom we and all things exist." 1 Cor. 8: 6, Weymouth's translation.

The same thought is expressed in Heb. 1: 1:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Our Saviour's testimony in regard to his existence prior to his incarnation is found in his prayer in the seventeenth chapter of John, fifth verse:

"Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

And when meeting the opposition of the scribes and Pharisees, he identified himself with that One who talked with

Moses in the burning bush, and declared, "Before Abraham was, I am."

From the foregoing it will be seen that the One who came to this world to free man from sin, was equal with the Father as Creator, and was armed with might and power.

Christ a Man

To try to explain how the One who was with the Father in the creation of the universe, could lay aside his Godhead, or "empty himself," and enter into human flesh and be a man among men, would be trying to explain and to reach that which divine wisdom has not revealed. There is, however, enough revealed to show the wonderful love of a sin-pardoning God in giving his Son to be a sacrifice for sin. The first promise made to man after his fall, was that the seed of the woman was to be the channel by which the world's Redeemer should come.

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Gal. 4: 4.

Very little is revealed in the Scriptures regarding the childhood days of this promised One till he made his first visit to the temple, at the age of twelve years; and on this occasion is seen the attitude that seems to have been manifested toward him by his parents and others throughout his earthly life; that is, they regarded him as so human, so much like men, that they lost sight of his divinity.

When the time was fulfilled, and he was about to begin his public work for men as their Saviour, the tidings of John's preaching reached his ears while he was working in the carpenter's shop at Nazareth, where he was known as "the carpenter." Mark 6: 3. Jesus recognized the call, and made his way to the banks of the Jordan to be baptized of John. This was the first step in the life of the Man of Nazareth in taking the sinner's place. The ordinance of baptism is an evidence of sins confessed and pardoned, but here was a sinless One asking for that ordinance, identifying himself with sinful man, and taking his place as a sinner.

Many times in the Scripture, and under many conditions, is the human side of the life of Christ seen. After his baptism he went into the wilderness, and there he hungered. A weary, thirsty traveler, he sat on Jacob's well. Standing by the tomb of Lazarus, and sorrowing with Mary and Martha, he wept. After three and a half years of preaching, being dependent upon those with whom he lived for the food his own word had created, he was taken before the highest earthly tribunal and tried as a man. "What accusation bring ye against this man?" demanded Pilate. John 18: 29. "This man hath done nothing amiss," said the dying thief. He was tried as a man; he died as men die. But he died of a broken

heart, because men failed to see that he was the Son of God.

#### Christ a Sin Offering

In the sense that sin is the transgression of the law, let it be clearly understood that Jesus Christ never was a sinner, but as a vicarious sacrifice, man's substitute, he became a sin offering in man's place. Let us look at some statements found in the Word of God, in the testimony of his own experiences through his servants.

In 2 Cor. 5:21 we have the statement, "He hath made him to be sin for us, who knew no sin;" that is, the Saviour took the sinner's place, just as if he were the sinner. In the garden of Gethsemane he cried, "My soul is exceeding sorrowful, even unto death." Matt. 26:38. Prior to this he had been able to point men to his own power to help and to save, but now he himself was longing for human sympathy in his human experience. He prayed to his Father to take away the cup of separation, if it were possible. What did he mean by this? Was he afraid of the physical suffering?—No. He felt that sin was separating him from his Father.

"As man he must suffer the consequence of man's sin. As man he must endure the wrath of God against transgression. . . . As the substitute and surety for sinful man, Christ was suffering under divine justice. . . . As Christ felt his unity with the Father broken up, he feared that in his human nature he would be unable to endure the coming conflict with the powers of darkness. . . . Satan told him that if he became the surety for a sinful world, the separation would be eternal. . . . The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out his life."—*The Desire of Ages*, pp. 686, 687.

"Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating his beams of light, love, and glory from his beloved Son, they could better understand how offensive in his sight is sin."—*Id.*, p. 693.

"God suffered his wrath against transgression to fall on his beloved Son. Jesus was to be crucified for the sins of men."—*Id.*, p. 743.

From these quotations it may be seen that Jesus Christ suffered as though he were the transgressor of the divine law. Once again we turn to the words of the servant of the Lord:

"And now the Lord of glory was dying, a ransom for the race. In yielding up his precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon him. It was not the pain and ignominy of the cross that caused his inexpressible agony. Christ was the prince of sufferers; but his suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. . . .

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to him his coming forth from the grave a conqueror, or tell him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon him as man's substitute, that made the cup he drank so

bitter, and broke the heart of the Son of God."—*Id.*, pp. 752, 753.

#### Christ the Mediator

It was necessary that Christ should have an experience as a man, in order that he might succor man in his temptations, and also act as man's intercessor.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

It has already been shown that this Saviour became a man subject to all the ills of the flesh, being born into sinful flesh; and while in that flesh, he suffered as other men suffer in his conflict with sin.

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Heb. 2:10; 5:7, 8.

Before Jesus Christ could take up his work in heaven as our mediator, it was necessary for him to be acquainted with all of man's temptations, suffering, and sorrow, met with on account of sin. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Not only did Jesus suffer in human flesh in his experience as a man upon this earth, but when he ascended he took that flesh, glorified, into the highest heavens. "There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

And because of this great work and sacrifice made by Christ on behalf of fallen humanity, in taking his place among men and bearing the punishment of their sins, God the Father has rewarded Jesus Christ the Son, this glorified divine man, by exalting his name above every name that is named in all his universe. He, the Creator of all things, stooped down to the lowest depths of degradation caused by sin, and as a result was raised to the highest pinnacle of divine glory, ever retaining in his pierced hands and feet the marks of his great victory. Eph. 1:15-22; Phil. 2:5-9.

Why all this wonderful revelation of divine love? The answer is: All this great work has been done to reveal to man the wonderful love and power in the divine plan to save the weakest soul that will put his trust in an All-powerful God, an ever-present, living Saviour. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

*Apia, Samoa.*

#### THE CHURCH OR THE WORLD

H. E. GIDDINGS

THE church has been called out for a specific purpose, and although composed of erring mortals, it is to accomplish a divine mission in the salvation of lost mankind by teaching the character and will of God, and by precept and example beseeching men to be reconciled to God.

Many enter the church who never make a vigorous battle against the evil in their own natures, nor against the influence for evil exerted by others. They are attracted by what the church purposes to achieve, and not fully counting the cost, they regard too lightly the part they must play in the fight, and for this reason the effort is half-hearted. Such fail to exemplify the Christ-life; and failing to forsake all and lay hold on Christ, they are unable to run the race successfully, and are a reproach to the cause they profess.

Christ is the life of the church. He imparts to it saving power, and inspires to higher endeavor. As Moses considered the reproach of Christ greater riches than the treasures of Egypt, so every true child of God, when he catches a glimpse of the lowliness of Christ for the purpose of lifting the fallen, will no longer scorn the position of sharing the reproach of Christ. No one can hope to share in the glory if he will not share in the hardships and the reproach of the battle.

There are two classes in the church which are a source of great weakness:

First, the weak, fearful, undecided, time-serving class, who always take sides with the movement that seems to be popular at the time. They will join in the shout of "Hosanna to the highest," when a triumphal procession is carrying the day, and they will multiply unstinted criticism and condemnation when occasion offers. Such people are to be pitied, for they have no just conception of the lofty mission of the church, and consequently no realization of the great damage they are doing themselves and those to whom they are giving the bitter fruits of doubt and disloyalty.

Second, the strong, aggressive enemies of the church who are unvaryingly sitting in judgment upon the church in general, upon the failures of its leaders and lay members. They spare no pains to impugn the motives of those who, as a part of the duty of every loyal son and daughter of the Most High, are faithfully bearing heavy burdens and willingly meeting the opprobrium heaped upon them.

Both of these classes bring reproach upon the church,—the one thoughtlessly through weakness, the other intentionally through bigotry or malice. Who will willingly bear the reproach?

Many in the church today expect to be coaxed along with presents and



promises of advantages in this life until they are safely housed in the kingdom. They ought to have entered with a view to helping the church, of bearing the reproach and lending dignity to the profession. Men should enter the church to enable the church better to honor God, instead of trying to find honor for themselves. If this view of the dignity of church membership were more general, we should see a strength and unity in its work not now known.

Moses had this question to solve at one time, and he made a wise choice. When the world was offered him in the form of the throne of Egypt, as against membership in the church, he looked at the two and saw in the world's offer all that the world could give of glory, wealth, and fame. He also saw in the church all that the bitterest critic could condemn and reproach her with. He saw her despised by the government, driven with whips in the hands of taskmasters, morally weak and vacillating, without faith. A forbidding prospect, indeed! What must he do—join the church, or cast his lot with the world?

Moses saw something that most of us overlook. He saw that the church, with all her reproach, had promise of a Christ and of eternal life in him. This belonged to the church. It was a precious heritage. Moses wisely chose to suffer the reproach of Christ with his people, and share the final reward, rather than to enjoy all that the world could give. Was he wise? We may be.

Christ made himself of no reputation, to bear our reproach and to declare the name of the Father in the midst of the church; and he was not ashamed to call them—poor, frail, sinful men—his brethren. The church is his body, and her work at this time is to give the third angel's message to the world. To this end he has raised up certain agencies to accomplish the work in a short time,—the sanitarium work, the schools, the evangelistic work, the book work. Some people seem to consider it a mark of superiority to criticize these lines of effort, and to condemn them because they make mistakes, and sometimes feel a little reproach. This is not as it should be. Let us do what we can to hold up the hands of those who are about to faint under the load.

Do we want the fellowship and approval of the Holy Spirit and of the holy angels? Then let us unite with them in the work of uplifting and encouraging and ministering to the church in her struggles, instead of uniting with the enemy in finding fault with and condemning her.

All heaven is devoting time and effort to help the church; and what if there are some who are continually falling and bringing the church into reproach? Although mighty difficulties arise just before us, God will make bare his holy arm in the sight

of all nations, and then he will turn away the reproach from his people, and will reward the faithful.

*Amarilla, Tex.*



### GREATER EARNESTNESS OUR NEED

ERNEST LLOYD

If the church is ever stirred up to greater earnestness, it will be through the greater earnestness of its individual members. There is a fatal propensity to shirk individual responsibility and to think of the responsibility of the body. But in reality there is no such thing as a collective conscience; groups of individuals, as such, cannot be accountable. God will not, as regards eternity, deal with nations, or churches, or families. He will deal with the individual soul.

It was a fine purpose of an earnest worker which he thus entered in his diary:

*"Resolved, That I will, the Lord being my helper, think, speak, act, as an individual; for as such I must die, stand before God, and be damned or saved forever. I have been waiting for others; I must act as if I were the only one to act, and wait no longer."*

This is just the view and the purpose to be taken by us all.

It is as individuals that we must act for ourselves, and he who acts for himself in this matter will certainly influence others. "Every man acts upon some other man." "Example is influence." The diffusion of the message is like the kindling of a fire, or the lighting of a torch; one original flame may, by contact, communicate itself to a multitude of other points.

Let us engage seriously in such reflections as these: "If the church is ever made more earnest, it must be by an increased earnestness in its individual members. I am one of these members, and am as much bound to advance in the divine life as any other member. It is but hypocrisy, gross hypocrisy, to lament over the low state of religion in the church, and to desire a revival, while I am not deeply concerned about the state of my own religion, and do not seek a revival of that. I will begin with myself. I will wait for no other. I must be more in earnest, and God helping me, I will be."

Let us reject excuses which our own deceitful hearts and lukewarm, self-centered fellow members will be ever ready to suggest for self-defense, and be thoroughly convinced that nothing can or will be admitted by God as an apology for a low standard of personal religion. Let us set ourselves vigorously to the work of denying the flesh, watching against sin. Let us plan to give more time to the study of the Scriptures, to meditation and prayer. Let us, in short, intelligently, resolutely, and unalterably make up our minds to enter upon a new course of personal godliness, so new that past attainments shall seem as if they were nothing.

There is such a thing as starting afresh, forgetting the things that are behind; and so must it be with him who would really be in earnest. He will wake up from his slumbering, dreamy profession, and say, "I have slept too long and too much; I must now throw off the spirit of sloth, and give all diligence to make my calling and election sure."

When the spirit of hesitation gives place to the spirit of readiness we shall see greater things accomplished for the cause we love. "Then the work will move forward with solidity and redoubled strength." God has better things in store for us if we will move forward to possess them. Let us be in earnest in prayer, in faith, in labor, and in hope. Who can tell but that the day of awakening, of blessing, is near? May God help us to be in earnest in delivering his message to those about us during the present year, attempting greater things for him and expecting greater things from him.



### A MEDITATION

DAVID E. LINDSAY, SR.

"THE children of this world are in their generation wiser than the children of light." Luke 16: 8.

One of the most striking things in connection with the world war is the fluctuation of the hopes and fears of the contestants. So it is with the man of little faith; he is like a cloud carried about by the wind. Eph. 4: 14. To fluctuate is to rise and fall like a wave. The word comes from the Latin verb, *fluo*, to flow; which gives rise to the Latin noun, *fluctus*, a wave.

Our natures are so constituted that our emotions, like waves, rise and fall. From the highest point of joy to the lowest plane of grief is an easy and frequent descent, and ascension to the highest peak of hope is just as readily made. Like the tide, our feelings ebb and flow. This is true in the world and in the church, but in the experience of the Christian, perfect love casts out fear, and experience begets hope.

In the present great world conflict men swing like a pendulum from one extreme to the other. This is also true of many of God's children. In their experience the ebb and flow is continuous. This ought not to be true of his followers, for the exceeding great and precious promises of God ought so to establish us in the truth, and our feet be so firmly planted on the Rock, that no wind, or storm of affliction, or other ill would be able to move us. Matt. 7: 24. This incessant fluctuation, this ceaseless alternation, is the occasion of much pain, for God designs that we shall be stable in all our ways, and steadfast in all our endeavors.

This fluctuation is seen also in nature. Nature has been convulsed by sin; but in the gospel of Jesus Christ God has provided a remedy, and the

time is not far distant when "the whole creation [which] groaneth and travaileth in pain together until now" will be delivered into the glorious liberty of God. Then all our fears will be forever quieted, and we shall be raised to pinnacles of glory and praise. In our present condition, it seems that we are almost inevitably given more or less to these fluctuations of feeling in body and spirit. But we know that Christ is touched with the feeling of our infirmities, and as we study his life, we find that he bore our infirmities in his flesh, and yet back of it all was a supreme faith in the Father and a consciousness of ultimate victory. The prophets of God, as also the apostles, were men of like passions with us (James 5:17; Acts 14:15), yet they stood as monuments of God's eternal truth and examples of his grace and power.

"Few of the mighty activities in the physical or moral universe move upon a level plane, but in frequent and regular undulations." For instance, men are always telling how "the tide of battle sways." The contending forces appear like the shuttlecock, passing from battledore to battledore, men's hearts echoing the good or bad news which comes across the sea. In the past experience of the people of God we have seen the same experience. The work has gone forward and then apparently receded. Loss and gain have been observed, yet on the whole, the close observer has seen a steady progress toward the goal.

There are some men who are not swayed by emotion; they are "more like the solid floor of earth" than "a wave of the sea driven with the wind and tossed." General Grant was such a man. Grim, determined, constant, he would fight the battle to a finish if it took all summer. David Lloyd was another. Fluctuate?—Never! His emotions seemed petrified, and his hope cast in bronze. So, too, we find such examples among the mighty men of God. "Time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets." Heb. 11:32. We are sometimes led to look upon these men as hard-hearted and cold-blooded, stern, and unfeeling; yet it takes men and women of sterner stuff to do the King's great work.

Wisdom would say, Build your hope upon some great principle, upon the Divine Being, in simple, strong faith; for "this is the victory that overcometh the world, even our faith." 1 John 5:4. The fluctuating tide of battle or the questionable fortitude of man is not a safe place to drop anchor, but we should anchor to "that within the veil." Heb. 6:19.

It is said by an eminent writer that "in a crisis like the present world war, no great and noble word should be permitted to subside into an ever-

diminishing echo, and finally die away; none to sink beneath the surface of the sea of life into silence and oblivion." It is said that J. Ogden Armour, president of Armour & Co., on his return to Chicago after conferences in the East about the war, was asked what he thought of the situation. He replied:

"I'll tell you. The government of the United States can have the Armour Company. The government of the United States can have J. Ogden Armour. The government of the United States can have any man or group of men in the Armour Company."

Will God's people be less ready to give self, and to sacrifice all for the speedy finishing of his work in the earth? The same untiring energy and labor, accompanied by a life of real sacrifice, is asked of every child of God who is looking for the soon coming of Christ, and the speedy establishment of his glorious kingdom.

Mr. Armour further remarked: "Whether it is patriotism or selfishness that moves us, counts little in the outcome. We may not all realize it, but as a nation and as free men, we have staked all, and shall win or lose all."

So it is with those who have cast their lot with God's people. We have staked all, and we lose all or win all according to our unfaithfulness or faithfulness. Personally I am becoming more and more charmed with the vision of the promised restitution. Acts 3:21. I hear God's voice calling me in the chirping of the cricket and in the thunder of his power; I see his glory in the minute flower and in the bountiful harvest of the year. And I long, O I long, to be with the redeemed in the glory-land. The sooner some of the Spirit's revealed declarations are burned into our souls, the sooner shall we arise and shine, and the sooner the crown will be given. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We are living in an age when there are so many beautiful things in the world, and so many sources of pleasure, that we are easily fascinated and charmed even as was Eve in Eden; and unless we constantly guard the heart's door, the charmer will allure us, and our faith will be subverted to selfish pleasure and indulgence.

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime.

"Hark! the rumbling of the nations,  
Iron crumbling with the clay;  
Hark! what soundeth! 'Tis creation  
Groaning for a better day.

"Scoffers scorning, Heaven beholding,  
Thou hast but an hour to fight;  
See prophetic truth unfolding!  
Watch, and keep thy garments  
white!"

It is getting hold of grim and awful facts that makes men like J. Ogden

Armour feel so deeply; and when the profound conviction grips the people of God that Christ is near, even at the door, and when men feel the solemnity of the times in which we are living, and the grave and terrible responsibilities that accompany the bestowment of marvelous light, they will arouse themselves and gird their loins to meet their Lord.

"O let all the soul within you  
For the truth's sake go abroad!  
Strike! let every nerve and sinew  
Tell on ages; tell for God."

## GOD'S CHARACTER

C. P. WHITFORD

THERE are three attributes in the character of God which I like to contemplate: First, he is so good that he cannot treat me unkindly. Whatever God does with me or for me is done because of his great love. If I accept the situation in which he places me, the experience will bring me closer to him, and consequently nearer to the blessed home where he desires that I shall go to dwell with him.

There are very many people today who are devoting all their time, energy, and talent to securing wealth, or perhaps to gaining the applause of the world. The way in which they spend their time and talents here is a sure indication as to how they would spend their time, energy, and talents in the world to come if God should take them there. Afflictions and poverty are absolutely necessary to wean most people's affections from the perishing things of this unfriendly world; and so God in his great love for us permits financial embarrassments to overtake us so that we may realize the truth expressed in James 1:17: "Every good gift and every perfect gift . . . cometh down from the Father of lights." Oftentimes the Lord finds it necessary to deprive us of the society of those we love most and best, and he will help us to see his love in the trial if we patiently bear the affliction, believing that "all things work together for good to them that love God."

The second attribute which I like to contemplate in the character of God is his wisdom. He is so wise that he does not need time or experience to make him wiser than he now is. He was just as wise when he created this world six thousand years ago as he is today. Since he is all-wise, he will make no mistake in giving me just the experience I need to fit me for the society of all the heavenly family.

Third, he is all-powerful, and therefore is abundantly able to bring me to that heavenly, holy, happy place.

Since he is all-loving, all-wise, and all-powerful, I will not for one single moment distrust him. If a man were dangerously ill and could find a physician that possessed these three attributes, he would immediately place himself under his care for physical

healing. Jesus is a physician who can cure incurable diseases, for he says: "Thy bruise is incurable, . . . I will restore health unto thee, and I will heal thee of thy wounds." Jer. 30:12-17. Every person who places himself under the care of this Physician will surely be healed of every malady that sin has made in his soul; and while the treatment may not be pleasant, he may be assured that it will result in a perfect cure if he does not take himself out from under the care of the Physician. There is no power that can take him from the Physician's care but his own will. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

Our Physician will not invade the freedom of the will and compel us to follow him against our wishes. He says: "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Yes, our heavenly Father is very anxious that we should go in the right way, and he desires us to keep his commandments and thereby find peace. Ps. 119:165, 172; Isa. 32:17.

### BE YE READY

ARTHUR L. MANOUS

In view of the nearness of the second coming of Christ, what are we admonished to do?

"Be ye also ready." Matt. 24:44.

"Be ye always ready."—*Weekes's translation.*

"Be ye therefore ready prepared."—*Thomson's translation.*

"Become ye ready."—*Young's translation.*

"Ye also be getting ready."—*Rotherham's translation.*

In this connection let us note the following admonition:

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. Let us be shod with the gospel shoes, ready to march at a moment's notice. Every hour, every minute, is precious. We have no time to spend in self-gratification. All around us there are souls perishing in sin. Every day there is something to do for our Lord and Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world.

"Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh! go ye forth to meet him,' you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning."—*Testimonies for the Church*, Vol. IX, p. 48. See also "Early Writings," pp. 119, 64, 66.

Truly, we are living in a time when we should not only "be getting ready," but should be "always ready" and prepared for the glorious coming of our Saviour. "Get ready!" "for in such an hour as ye think not the Son of man cometh."

### ELISHA: A FIRST-RATE USE OF A SECONDHAND MANTLE

ELISHA was obliged to follow a prophet of the very highest rank. It was anything but easy to be the successor of the great Elijah, that man of mystery and power, that man of heaven's own fire, who passed away in the flaming whirlwind which had been so often associated with his life. Elisha's task, after Elijah, was like Joshua's after Moses, save that Elisha had a spiritual realm, as Joshua had a physical realm, in which to carry on his successorship. Elisha was far more the embodiment of Elijah than Joshua was of Moses.

Elijah's mantle undoubtedly—a secondhand mantle—became the symbol of Elisha's life. It was thrown over him by the older prophet as the young man was plowing, and became his all-sufficient call to the great ministry. It fell upon him out of the ascending chariot of fire. With it he smote the Jordan as Elijah had done, and Elijah's miracle followed. Said the sons of the prophets at once, "The spirit of Elijah doth rest on Elisha." And that remained, till the day of his death, his highest encomium.

And Elisha kept on, his detractors assert, doing Elijah's miracles after him. Was Elijah fed by the ravens? Elisha fed a hundred men supernaturally. Were the meal and the oil of the widow of Zarephath who preserved Elijah miraculously increased? Elisha increased oil for a widow till all her debts were paid. Was the son of the widow at Zarephath restored from death by Elijah? Elisha restored from death the son of the Shunammite. Did Elijah foretell a famine? Elisha foretold the end of famine at the siege of Samaria. Did Elijah command fire from heaven that consumed the captains and the fifties sent to arrest him? Elisha caused blindness to fall on the Syrians sent to arrest him. Was Elijah told in the wilderness of the seven thousand that were with him? Elisha showed his servant a mountain full of horses and chariots of fire round about him. Was Elijah told to anoint Hazael and Jehu? Elisha had Jehu anointed. Elisha would seem to be the mere copy of Elijah.

To be sure, some of Elisha's miracles were unexampled in Elijah's life, so far as we have record; he healed the unhealthy spring, sent the bears after the impious young men, caused the ax head to rise, and his very bones after his death brought a corpse to life. Nevertheless, his history is a remarkable parallel to that of Elijah.

And in that is his glory. He had asked nothing more. When he begged from Elijah a "double portion" of his spirit, he did not mean twice as much of God's power as Elijah had, but twice as much as might descend upon any other of the sons of the prophets—the double portion of the first-born. His prayer was abundantly answered.

Indeed, in some ways the task of a successor is harder than that of the great original. Ask the successor of any popular preacher or public school teacher, or the eldest daughter who takes up the dead mother's task in a home. They will say, and you yourself may come to learn, that to do first-rate work with a secondhand mantle is one of the most difficult of human endeavors. Will it not prove to be one of the most glorious when Heaven comes to reward the Elishas?—*Amos R. Wells.*

### CHRISTIAN ETHICS

WHEN Jesus was in the world, he declared that he who held in his heart hatred of his brother was already a murderer. No man ever succeeded in accomplishing noble ends so long as he was jealous of, instead of for, the interests of his brethren. As a mere matter of policy, success is nearer to the man who practices brotherly kindness. Cheating and overreaching in the world of business carries men along for a time, but the greatest successes have been attained by men who were careful not only to live, but to let live. Christian ethics means success not only in spiritual but in temporal things.—*Selected.*

THIS is the positive aspect of love—the *doing* of something good to every one whenever an opportunity presents itself. No one is in such a position but that he can do something to help others, if it is only by being pleasant and cheerful in manner. We may not all be able to help others with our money, but we can help with our sympathy, our good will, and our kind words, if nothing more. Victor Hugo said: "There is in this world no function more important than that of being charming. To shed joy around, to radiate happiness, to cast light upon dark days—is not this to render a service?" Yes, even in this way we can help others better to bear their burdens, and in doing so we are cultivating at the same time a cheerful disposition for ourselves, and are forming what Wordsworth calls—

"That best portion of a good man's life,  
His little, nameless, unremembered acts  
Of kindness and of love."

—*F. C. Baker.*

"A DAMAGED reputation is hard to repair."



# THE WORLD-WIDE FIELD



## A MISSIONARY JOURNEY

JOHN N. ANDREWS, M. D.

WE are just getting settled down again after our trip through the west, and have had busy days straightening out clothes and books which had a little mishap on the river. Two of the three families here are yet in language study in our little "corner" of the world, with its 92,000,000 inhabitants. We have been much impressed with the size of Szechuan on this trip we have just taken by the quickest methods of travel and on the most direct routes. Though we went only part way to the farther border of our province, the going and the return home took six weeks! and we did not leave the main road of travel. Putting aside for a while our Chinese study-books, which were becoming a bit wearisome, these weeks on the road, spying out the land, giving away tracts, and trying to use the language we had been poring over, were a real vacation.

We passed city after city and village after village, crowded with people, in our two weeks' trip to Cheng-tu. Then came the provincial capital, with more than a half million population, with wide streets, electric lights, and many large business buildings, on the Cheng-tu plain,—a natural center for work, and the stronghold of several missionary societies in the provinces. Then we went on to Ya-chau—four days—through similar populous country. Leaving the main road for a short cut of three days through a stretch of sand and cactus, we passed through many villages, and on the tenth day from Cheng-tu reached Ta-t sien-lu, eight thousand six hundred feet high, but still with only the chill of fall, and a few flakes of snow overnight, in the middle of February.

Ta-t sien-lu is comparatively small, but important from being the gateway of travel into Tibet, and the place where Tibetan trade stops. We had expected to see Tibetans in plenty before reaching there, but I saw only two or three on the way. One of the missionaries of the China Inland Mission told us there were six or seven thousand Tibetans at Ta-t sien-lu continuously. If we had been looking for the conveniences and advantages of Ta-t sien-lu, the narrow, dirty streets, the cold, barnlike hotel, and the smallness of the place would not have been encouraging after the days of tramping to reach that city; but those big, husky specimens of humanity, with their ever-ready

friendly smiles, gave us no time to think of discouragement. They come to this village from almost all over Tibet, by the two main roads from the north and the south, with their trains of yak carrying wool and other products. What an opportunity to send our truth to the ends of Tibet by these men! They attracted our interest right from the start.

We were fortunate in having the assistance of the native half-caste evangelist of the C. I. M., who translates into Tibetan and spends his time working for that people. He told us of the many dialects they speak, though one, the Lhasa, is understood by all, and the written characters are the same for all the dialects. He said that at least one in every family can read, as one of a family is given to the lamaseries as a priest. It is not encouraging that they are the only ones, practically, who can be reached through reading matter, but that makes quite a large number after all. We visited two lamaseries at Ta-t sien-lu, each with its ten or fifteen priests, sitting in two rooms in front of the idol, muttering prayers and eating their wheat flour mixed with tea—big fellows who should have been out at work, but sitting there day after day.

These people are very much attached to Buddhism, and that fact, coupled with their continuous traveling, makes the results of missionary effort very small in number of converts. This evangelist says that after working there for twenty years, the C. I. M. missionary has now only three Tibetan Christians, an old man doing evangelistic work at or near Batang, a shoemaker in Ta-t sien-lu, and one in the post office there. "But," he says, "they are worth it. They stick when once converted." The Tibetans were very friendly to us. The big fellows in their loose skin clothes, smiled back so pleasantly at the least invitation from us—but we could only smile. No word could we say to them after three weeks' tramping to see them, and not even a tract could we give them to tell them of Christ's return. All along the road we had given out tracts in Chinese, to shopkeepers, to homes, and to travelers, but now we had to turn back without telling these people a word of our commission.

In Chung-king are several large, fully equipped hospitals, operated by other missions. At Cheng-tu it is the same; there is also a medical college, in an interdenominational university. It is less inviting to begin medical

work than evangelical in places where there are such large, well-equipped hospitals. Almost all towns of any size that we saw, where foreigners are stationed, also have hospitals with foreign doctors, but Ta-t sien-lu has no medical workers at all, except some French Catholic sisters, who dispense a little medicine.

The thought grew on me all the way home, that Ta-t sien-lu is the place where I should like to settle. It is, of course, a long way from Chung-king, and Cheng-tu will have to be opened first; but it seems that work must soon be started there, and the sooner some one can begin on the Tibetan language, the sooner there will be literature going out over those long roads north and south.

We are short of help, of course, but the committee still owes us a family to take the place of Brother Allum, and with another, who might have some knowledge of the language, we should like to open these two stations. It would mean one man to a place at first, and Cheng-tu would soon need more than one family; but Ta-t sien-lu, because of its smaller size, might do with one family for some time. I am ready to go on as soon as desired.

## A PASTORAL VISIT IN SOUTH HONDURAS

(Concluded)

HENRY F. BROWN

THE second company of believers live twelve miles from this first group. All the faithful, with their children, accompanied me to the place where we were to hold a baptismal service. We formed a motley procession going over the hills, but the conversation of the brethren was entirely of the truth. They were anxious for the conversion of their neighbors. If in the way they met acquaintances, they invited them to the services and urged them to study the truth. Some of these brethren cannot read; but the others read to them, and thus they bear one another's burdens. One was a rough old man who told me that he had shed human blood many times. He is far from reaching the standard set by the truth yet, but he has improved so much already that we felt we should be patient with him, and give him time to grow in grace. He was once a hard drinker, and has not yet obtained the victory over tobacco. He told me that the devil had troubled him greatly since he had become a commandment keeper, and that one time, when the devil was knocking at his bedside, he had boldly ordered him to leave, as he was serving under another banner now.

I found that the brethren had telegraphed to the second group of believers, telling them to get food ready for me. They did the best they could; but due to the poor quality of the food and to the surface water, I sickened, and was hardly able to



study with them. The brethren suggested all the native remedies they knew, and I was forced to take some of them to avoid hurting their feelings. I left a day earlier than I had expected, and hurried on home, a four-days' journey, in order to receive proper treatment.

As I entered the town where these believers live, I was greeted with shouting and whistling by the crowd that had learned we were coming. The brethren are very expressive of their esteem, and made me feel that I was welcome by embraces and patting on the shoulder.

About fifty friends and brethren gathered in the afternoon to study the meaning and mode of baptism. I was honored by the presence of the judge and the schoolmaster, who listened attentively. In the evening my audience was much larger, as all the riff-raff of the village crowded outside the doors. The house was filled, even to the beds. Those in the street made such a noise that the owner of the house told them that though he was not an Adventist, he wanted them to respect the meetings, and if any one disturbed them in the future, he would have to deal personally with him. The crowd was quiet after this announcement until the close of the service when they departed, uttering fiendish yells.

The next morning a study was given on the preparation necessary for baptism. Six met the qualifications, and as they had all been living out the truth as best they could for a number of months, it was thought best to baptize them. We retired to the river at the foot of the hill, and surrounded by a crowd of villagers, administered the ordinance. These, with the others already baptized, make a company of twelve in the department of Olancho.

That afternoon I left for home and traveled six or seven leagues. The moon was full, and it was pleasant wandering through the solitude in the mountain paths. After the people had gone to bed, which they do soon after sunset, I arrived at a small collection of houses. As the beds were all occupied, I had to content myself with such quarters as I could find. The bed was simply a rough bench made of plank. There was nothing whatever with which to feed my faithful beast; so I tied him to a post in the yard. I was still sick, and at midnight awakened with a severe headache. A glance showed me that my mule had loosed himself again and was nowhere to be found. The moon had now set, and I had to search for him without the aid of any light. I asked my Protector for his help, and began circling the place. I soon saw something white in the distance, and in a few minutes again had my mule tied securely. He thought I had forgotten to feed him, and had gone in search of his own supper.

Leaving at daybreak, we covered a

distance of forty miles that day. As the village I had planned to stop at was inhospitable, we went on to the river, and notwithstanding the danger of being robbed and murdered, I slept on the sand of the river bed. The rainy season was coming on, and in the night I was awakened by the rain falling in my face. A tropical rain is more like a tempest or a cloudburst than a common shower, so I had reason for uneasiness. There was no shelter to be had, and my thoughts turned that night to the power of the "effectual fervent" prayers of Elijah when he prayed that it might not rain. I asked the Lord to keep it from raining till I got home, two days hence; then I went to sleep, and in the morning found it had not rained in that valley; but in the mountains there was abundant evidence of rain. Since then there have been at that very place *tormentos* [cloudbursts], as the paper expressed it. I felt that the compassionate Lord pitied me away out there in the desert, tired and hungry, and added to me "none other burden."

As there were some people interested in the truth on the main road in another town, I turned aside from the shortest path home to visit them. That night I passed with an American-Irishman who has a native wife. He has made several fortunes in the thirty-five years he has spent here in mining, but has lost most of his wealth. He is now eighty-one years old, and was very pleased to have a fellow countryman visit him. We passed the greater part of the night in conversation. He expressed an interest in learning of our doctrines, and I have since sent him literature, hoping he will accept the truth. He was born in Ulster, Ireland, and is strongly Protestant, while his wife is an ardent Catholic. Several years ago she desired to be an Adventist, but did not take her stand. Her brother is one of our best members in the northern mission, and I am hoping she will yet come out firmly for the truth.

At another town there is a family whose two sons and one son's wife are Adventists. The whole family is strongly in favor of accepting the truth, and we expect them to do so soon. The mother had just completed reading "The Coming King" and "The World's Crisis" when I arrived.

I reached home that night from my two weeks' pastoral visit, having traveled about three hundred miles over the mountains, visiting believers in four towns, and baptizing six new converts.

## NORTH HONDURAS MEETINGS

R. W. PARMELE

FROM May 20 to June 17, Elder Isaac Baker, director of our North Honduras Mission, and the writer held a series of meetings in our church at La Ceiba, Spanish Honduras. We were assisted by Brother Emsley Williams as interpreter. A service was held daily at 6:30 p. m. for the Spanish, and one at 7:30 for the English. The last ten days were devoted to a general meeting for the Spanish believers, and Brother Henry Brown, director of our South Honduras Mission, was present to assist. During that time services were held three times a day.

A good interest was manifested at all these meetings, and we believe lasting benefit was received by those at-



La Ceiba Seventh-day Adventist Church

tending. Several, both English and Spanish, promised to obey the truth, and we have reason to believe that some of them will soon be fully identified with us. The accompanying picture was taken at the close of a business session held one afternoon, and includes a few persons besides the Spanish members of our church in La Ceiba.

Wednesday night, June 20, at five o'clock about twenty of us boarded a one-mast sailing vessel for Coxen Hole, Ruatan, about forty miles distant, to attend the camp meeting. The boat had no other propeller than sails, and the winds being contrary, we did not reach our destination until eight o'clock the next morning. The sea was very rough, and nearly all our company were sick. There were no accommodations aboard, not even a chair. There was a small cabin below, with some bare benches along the walls. The cabin would hold but a few of our company, and those who did not seek its shelter were occasion-

ally thoroughly soaked by the waves that dashed over the boat. It is needless to say that all were glad to get ashore in the quiet harbor at Coxen Hole.

There was a good attendance of our people at the camp meeting, and at the evening services a good-sized congregation came from the vicinity. I was especially impressed with the number of bright, intelligent young people present. These young people should have the privilege of attending one of our schools, and we urged this upon them. Some of them are making definite arrangements to go to the States for this purpose, but it means a sea voyage of from three to six days, and heavy expense for transportation. I hope soon to see the day when their needs in this regard will be better provided for. There were fifty-three young people present, besides the children. On the last day fifteen were baptized, and at the close of that night's discourse, several persons from the vicinity promised to obey the truth. Brother and Sister Baker and Brother Christopher Jones will continue the night meetings for some time.

The business was transacted harmoniously. The funds of the mission were found to be in good condition, and the brethren were happy in being able to add three more to their force of workers, two of whom are young men from their own number. Very few changes were recommended in their mission organization. The brethren start the new year with courage, feeling confident of success in the work of winning souls. Brother Brown and I have now returned to La Ceiba, and will soon leave for a trip through the interior by mule train.

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"WHEN they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. 17: 24-27.

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THE CROSS of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death.—*Mrs. E. G. White.*

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"STILL, be pure, rely upon Jehovah, and let storms pass by."



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.

#### TWO TEACHERS

A SCHOOL-TEACHER sat at the close of day  
Pressing his hands to his aching head;  
He still could hear the boisterous play  
And the shouts of his boys as they hurried  
away;  
And he frowned and fretted and planned  
anew  
More stringent rules for the noisy crew.  
"They'll be the death of me yet," he said.

A school-teacher stood in his door, one day,  
And laughed so hard he could scarcely  
see,  
At the antics and pranks of his boys at  
play,  
Their pompous airs and their mimic fray.  
As he marked how they aped the ways of  
men,  
He shook with laughter again and again.  
"They'll be the death of me yet," said he.

—*California News.*

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#### WHY SHOULD WE SEND OUR CHILDREN TO CHURCH SCHOOL?

FREDERICK GRIGGS

THE education of the child is a matter of serious concern to every conscientious parent. He regards with no indifference the associations and environment of his child who has left the shelter of the parental roof. The Christian parent recognizes his duty to see that his children are not only instructed wisely and well, but guarded from those associations and influences which would lead them away from Christ.

Christian parents will place their children in that environment which will influence them toward the right. While they recognize that the child has the right of choice between good and evil, and that as he comes to years of maturity he will certainly exercise that choice, yet they also recognize that he is subject to influences for good or evil and that his views of the here and the hereafter are generally determined in childhood and youth.

We should place our children in the church schools because in these schools the Word of God is daily taught; because the teachings of the Bible find a place in all the other subjects studied; because we are in the closing hours of time, and the enemy of truth is seeking to destroy the faith and eternal hope of our children; because the Christian teacher takes a personal interest in each child and seeks his spiritual as well as his mental and physical well-being; because in our schools there is held before the child the work of missions and mis-

sion enterprises, and work for Christ is regarded as the highest and noblest of life's callings.

#### Every Normal Parent

desires his child to do something worth while in the world. He wants him to be a true, pure, good man. He wants him to fill a place of usefulness and honor in the home and in society. He naturally desires the best for him. Now unquestionably the greatest thing in the world is the gospel of Jesus Christ. The church which God clothed with the power of his Spirit is an irresistible force, and if we truly desire for our children the highest and the best, we shall, because of this desire, place them in schools and under influences which will draw them into channels of the most noble endeavor and the largest usefulness. Accordingly, we shall so instruct them in the home, and shall so environ them outside the home, that they may be led to throw their energies and life work into this greatest thing in the world—the second advent movement.

The child comes to the school with his faculties of mind and soul open to receive. He is influenced unconsciously yet powerfully by the lessons from his teachers, books, and school environment. The ideals and ambitions of life held before him generally produce lasting results, though it is true that placing the child in a church school does not insure his acceptance of Christ and devotion to his work. It would perhaps be too much to expect that all children who are placed in church schools would thus be led to realize the purposes of these schools; but the probabilities are many times more that the Christian parent will see his ideals realized for his children when they are placed in these schools than when they are placed in schools where the ideals, while perhaps not anti-Christian, are distinctly worldward. It is not too much to say that it is the duty of every believer in Christ to place his child in that school environment which will tend to draw him to Christ, even though to do so requires great sacrifice. We are to sow and to water with tears, and expect God to give us the souls of our children as the fruit of our toil.

#### The Fruit of Sacrifice

The sacrifice which parents often have to make in placing children in

school does bear fruit. Twenty years ago I visited, at her request, the home of a mother of four children, to see what could be done in the education of her children. Her husband had recently died, and she was living about seven miles from town, in a little three-room house on a small farm, which was her only source of income. The oldest child was fourteen or fifteen years of age, and the youngest perhaps four or five.

I was greatly perplexed to offer any solution to the problem this woman presented, that of giving her children a Christian education; for to do so she would have to board the teacher and pay her salary from her own slender income, in addition to caring for her family. But her faith was stronger than mine, and on the basis of it a teacher was sent. She gave board and room to the teacher, and paid her salary for nearly three years; then other opportunities offered themselves by which her children were placed in our schools. All those children are now in the truth, and one of the daughters has been educational secretary of one of our conferences for some time.

The reason for this widowed mother's success in bringing her children into places of usefulness in God's cause was her belief in the value and importance of church schools, and that God would assist her in giving them a Christian education.

Shortly after my visit to this mother, there came to the school of which I was principal a boy, none of whose family were Seventh-day Adventists. This boy caused us a great deal of anxiety, and was again and again placed under discipline. However, he became interested in religious matters through the teaching of the Bible in the school, though not sufficiently so to give him a strong Christian experience. After leaving the school he engaged in theatrical and newspaper work. Two years ago he gave himself fully to the Lord, was baptized, and is now an active member of one of our large city churches. He recently told me that through all these years the teachings and impressions which he received in school could not be effaced. He felt a continual longing for that which he did not have, and this longing finally drew him to God and to his service.

Illustrations almost without number could be given to show the wonderful results seen in the lives and the spiritual experience of men and women as a result of the efforts and sacrifices of devoted parents in placing their children in our schools, and of the influence of these schools upon the lives of the children.

Why should we place our children in our schools? In order to save them from the influences of the world, and to surround them by the influences of the church; in order to enable them to love God and to appreciate his Word and his people; in

order to connect them with this great second advent movement, a movement that should inspire the strongest, purest ambitions of every young man and woman. Our church schools, elementary schools, academies, and colleges offer to our children and youth a system of education which, if rightly used, will fix the highest of Christian ideals, and will establish the strongest habits of industry in the prosecution and attainment of those ideals.

#### CONTRIBUTED BY OUR READERS

*A Motto for Every Day.*—“We must not tempt others to tempt us.”

C. A. A.

*A Soothing Poultice.*—We have found grated pineapple a very successful remedy for inflammation, bringing relief in a short time. Spread thickly on a sterile cloth, and bind on the affected part.

MRS. E. S. M.

*A Baking Hint.*—When one uses a coal or a wood range, and has large bakings, almost twice as much can be accomplished during a stated time, and with a saving of fuel, if the oven for the oil or gasoline stove is used on the top of the kitchen range. Better results are sometimes obtained if the bread or cakes are changed from one oven to the other when about half done.

MRS. R. S.-G.

*A Laundry Labor Saver.*—I have found a mixture of equal parts of gasoline and kerosene very helpful in the laundry. Place in a bottle, keep well corked, and shake briskly before using. One tablespoonful of this mixture added to each pail of hot water in the washing machine is far more effective than the so-called naphtha soap. If the colored clothes are badly soiled, I add an extra tablespoonful. Care should be taken to keep the mixture away from a lighted lamp or any other flame.

MRS. E. H.

*A Home Keeper's Hope Chest.*—Since the high cost of living has become a real problem, especially to housekeepers living in cities, I have started a chest of supplies, buying only necessary things, and usually when I could get them at a favorable price. My chest is one half of a long window seat; and when I buy groceries, I occasionally order a few articles not immediately needed, and place the surplus in the chest. In this way I have added starch, rice, dried beans, whole wheat (to cook for cereal), sugar, salt, etc., to my store. We rented a garden this spring, and with our own shall have potatoes, dried corn, and other things. I hope to keep adding to this store, especially of the perishable products that may be dried and thus saved, until Thanksgiving, the time when I expect to begin drawing from the chest.

MRS. M.

*Conservation in California.*—We have a good supply of tomatoes, and are planning to put them up in five-gallon cans; then as the fruit jars are emptied, we shall recan the tomatoes, thus saving buying so many small cans or tins for the tomatoes at first. With our recently purchased home gristmill, my husband not only grinds the flour for our bread, but prepares a delicious cracked wheat for breakfast cereal. The cereal must be cooked several hours, either over a low direct flame or in a fireless cooker; in either case it should be boiled up well at first. We enjoy the bread so much that we never want to be without homemade bread again. The mill is also useful in cracking grain for young chicks.

MRS. C. K.

#### TESTING CHILDREN'S VISION AND HEARING

EVERY person in school should have his vision and hearing tested at least once each year. This is done in all progressive cities. Unfortunately there is as yet no medical inspection in most of the rural and town schools.

If people realized the necessity for it, they would find a way to have a physician in each locality examine the sight and hearing of all pupils. But when a community does not provide for such examination, the parents and teachers ought to make the examinations themselves. They can do this with sufficient accuracy to detect marked deficiencies in either vision or hearing.

The principal defects in sight to be looked for are shortsightedness, or myopia; long-sightedness, or hyperopia; and astigmatism.

Parents often act as if they thought that if a child with eye defects is let alone, he will outgrow them in time. This is rarely the case; the opposite is more likely to be true. The use of a defective eye is apt to increase the defect through unnatural strain; and defect in vision always causes eyestrain.

As to hearing: every parent and teacher can easily make a few tests to determine whether a child is defective in this respect. When a child who appears to be attentive fails to hear words spoken by the parent or teacher which other children at the same distance hear distinctly, it suggests that he has dull hearing. It does not always follow, however, that because a child does not hear what is said to him, he has a defect in hearing; some children are so engrossed with their own thoughts that they are unaware of what is going on around them. It is important that the parent or teacher discriminate between the child who does not hear what is said to him because of dull hearing, and the one who does not understand because of preoccupation.—*Prof. M. V. O'Shea, in the Mother's Magazine.*

### HOMEMADE SOAP FORMULAS

SEVERAL of our readers have responded to the call recently made in these columns for a good homemade soap formula. A sister from Battle Ground, Wash., says:

"For more than twenty years I have made soap at home, using tallow and Red Seal lye, following the directions that are given with each can. I prefer it to the soap sold on the market."

Another reader gives these directions:

"Save every particle of grease until you have six pounds. Melt it in a granite kettle, and strain through cheesecloth into another granite kettle or into a stone jar. Add one-half cup borax and one-half cup ammonia. Then dissolve a can of potash in one quart of cold water, pour the mixture into the lukewarm grease, and stir until as thick as honey. Then pour all into a dripping pan lined with paper. In five hours cut it into bars; let it harden thoroughly before removing from the pan."

Mrs. L. M. Davis, of Nebraska, recommends the following formula for a "white soap," which will "keep the hands white, and take out stains: "

5 pounds grease (clean tallow, or one half tallow and one half other grease)  
1 can Babbitt's potash  
2 tablespoons borax  
3 tablespoons powdered ammonia

Melt the grease; strain; and when cool, add potash, borax, and ammonia. Stir constantly for ten minutes. Pour into box to mold, and cut into bars before cold.

The following formula for "Cold Process White Soap" comes from Mrs. J. P. Arnbrecht, of Francesville, Ind.:

5 pounds clarified fat  
1 large-size can concentrated lye  
 $\frac{1}{2}$  cup borax  
 $\frac{1}{4}$  cup ammonia  
 $1\frac{1}{2}$  quarts water

Put borax, lye, and water together; when cool, add the ammonia. Have the fat melted and cool (not cold), mix all the ingredients together, and stir well. Pour into molds or boxes lined with wet cotton or paper.

This "tried and true" formula is sent in by Mrs. D. W. Dunlap, of Culesac, Idaho:

1 can lye  
 $3\frac{1}{2}$  pints cold soft water  
 $5\frac{1}{2}$  pounds clear grease  
 $\frac{1}{2}$  cup coal oil  
 $\frac{1}{2}$  cup powdered borax  
1 tablespoon oil of citronella

Empty the lye into a copper or iron kettle containing the water, and let the solution cool until lukewarm. Then pour slowly into the cool, melted grease, stirring all the time. Add the coal oil, borax, and citronella; stir seven minutes, or until evenly mixed; then pour into mold to harden.

"A good, tried formula for a white homemade soap" is the following, sent in by Nellie C. Brown, of Idaho:

$5\frac{1}{2}$  pounds clean unsalted grease  
1 can lye  
 $\frac{1}{4}$  cup kerosene  
 $\frac{1}{4}$  cup turpentine  
4 ounces borax  
 $3\frac{1}{2}$  pints cold water

Melt the grease in a pan or kettle, and set aside to cool until lukewarm. While the grease is cooling, dissolve the can of lye in three and one-half pints of cold water in an earthen or iron vessel. Stir until dissolved. When the solution is cooled to about summer heat, pour it slowly into the grease (not the grease into the lye), at the

same time stirring until the lye and grease are thoroughly combined and become smooth and thick. Do not stir too long, or they will separate. Put in the kerosene, turpentine, and borax as soon as the lye is in. Pour into a mold or wooden box lined with cloth. Cover, and set in a warm place for a day or two, and mark into bars.

Mrs. Emma Hall, of New York, has had good success for nearly forty years with the following formula for hard soap:

6 pounds sal soda  
6 pounds cleaned grease  
 $3\frac{1}{4}$  pounds air-slacked lime, or three pounds stone-slacked lime  
5 gallons rain water

Boil the sal soda, lime, and rain water together; pour off clear after the lime settles, being sure that none of the sediment of the lime remains. Add two quarts of clear water to the lime settlings, and drain off as before. Put lye and grease together in a large kettle, and boil till it thickens well. To test, cool a little of the mixture, press it between the fingers, and if no fluid exudes, it is done. Pour into a tight box or a wooden tub; and when cool, cut it into bars. Let it dry until hard before using.

Copper, iron, or graniteware utensils may be used in preparing homemade soap, but it is not advisable to use tin, as the lye quickly eats through the tin coating.

### BETTER METHODS

MRS. D. A. FITCH

*Plain Cake.*—Some day when your bread is ready to be kneaded into loaves, try the following recipe for a plain cake:

Mix well together one egg, one-half cup sugar, and a rounding teaspoonful of Crisco or other shortening. Incorporate with it, very thoroughly, one and one-half cups of the bread dough, and let it rise in a suitable baking tin. It may require a little more time to rise than the bread, but not so long to bake. The addition of raisins or nuts will afford a pleasing variety. The same kind of batter may be used as a layer cake. With more shortening, and sufficient flour to form a dough, it may be cut in doughnut shape, then raised and baked, thus giving, not a substitute for the ordinary fried article, but something as palatable and much less difficult of digestion.

*Waffles.*—Into one cup of rich milk put one egg yolk, and beat the white to a stiff froth. Add a little salt to the milk, and sugar to taste. Beat (not stir) in enough sifted flour to make a good batter. After thorough beating, fold in the beaten egg white, and place the batter where it will keep as cool as possible. Use ordinary waffle irons for cooking. The same kind of batter may be baked in gem irons, being sure they are hot when the batter is put into them.

It will be noticed that these recipes do not call for baking powder, soda, or other alkali. Such chemicals are not necessary in these foods, and it is better not to use them in any cooking. Gastric juice is one of the strongest acids known, purposely made so by

the Author of our physical being, in order that the food we eat may be well digested, and thus prepared for the building of healthful tissue. An alkali neutralizes an acid. Hence if soda or baking powder (and the latter is composed largely of soda) is taken into the stomach, the effect will be to lessen the digestive qualities of the gastric juice.

As a cook and teacher of hygienic cookery for twenty-five years, the writer has never found it necessary to make use of either baking powder or soda.

### KEEP THE BABY COMFORTABLE

FIRST among the causes of infant mortality, Dr. Harvey W. Wiley, writing in *Good Housekeeping* for June, places heat. "We are not able to avoid that which comes from the sun," he says, "but we may mitigate its effects. The mother who wishes to save her child will keep it as cool as possible through the summer. There are several ways in which this may be accomplished. The clothing of the child should be adapted to the season. The days of bundling the child are gone. Its clothing should be light and loose and airy.

"The bundling mania is a tradition. It perhaps originated in remote antiquity in the placing of a primitive bandage over the separated cord. So the idea now prevalent is that a child must not only wear a band around its abdomen, but it must be wrapped and wrapped and wrapped besides. I realize that the infant must be kept warm, but with the temperature above 90°, as it usually is in the summer, there is not much need of bundling to conserve the natural warmth of the child's body. When the sun goes down, and the evening comes on, it is well enough to protect the child against any sudden depression of temperature; but as a rule during the summer the infants of this country are dangerously and persistently overwrapped.

"Where houses are provided with electric current, the fan is an excellent apparatus for mitigating the suffering from heat. Air in motion carries away rapidly from the body the heat that it absorbs or that is radiated into it. Thus the external temperature apparently is diminished. No cooling process of this kind can diminish the natural warmth of the body, but it can minimize the discomfort that the infant must endure from stagnant air. It is well that the current of the fan be not directly on the infant's body, but over it or to one side.

"Sponging the body with cool (not cold) water is also an excellent method of minimizing the effect of temperature. The pores of the body are thus kept open, perspiration is promoted, and the evaporation of the water from the surface of the body carries away large quantities of heat."





## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### THE PASSING AWAY OF ELDER J. H. ROGERS

THE subject of this notice was born in the State of Kentucky, Jan. 9, 1832, and departed this life in San Fernando, Cal., Aug. 6, 1917, at the ripe age of eighty-five years and seven months, lacking three days. His demise was the result of a paralytic stroke, after which he lingered but a few days.

As a young boy, Brother Rogers was much impressed by the preaching of Ephraim Miller, William Nelson, and O. R. L. Crozier on those prophecies which they affirmed would bring the coming of Christ to earth in 1844. The subject of the advent thus treated had such a lasting effect upon his mind as never to be forgotten, and so, some years later, when Moses Hull came to an adjacent neighborhood bearing the third angel's message, the young man was ready to receive it. Not being satisfied, however, with the meager knowledge received from his first teacher, he journeyed to Battle Creek, Mich., early in 1864, where he was privileged to spend some time under instruction from Elder James White, who, after giving much kindly information and counsel, presented him with a copy of each tract and pamphlet then in print on the various phases of the message, also a set of prophetic charts.

So anxious was Brother Rogers for the message to be spread in his part of the country that he pleaded for help to that end. As a result, Elders J. G. Matteson and R. J. Lawrence were sent to Missouri, and in the autumn of 1871 Brother and Sister White visited the State and organized a small conference, which embraced all the believers in both Missouri and Kansas. At that time Brother Rogers received his first license to preach, but for a time did not employ his talent in that line of labor. Instead, he began traveling in the interest of our publications, which he sold from house to house, and at the same time he explained to families the salient points of the message he had learned to love so dearly.

In 1872, however, in company with Brother L. R. Long, he ventured out in regular evangelistic labor. The following year, at the camp meeting held at Centerville, Kan., he was chosen president of the conference, which office he held until 1875, when the field was divided into two conferences. Brother Rogers was then given the presidency of the newly formed Missouri Conference, which position he held for one year.

Brother Rogers was considered a good conference executive, and was well liked by his associate laborers because of his ever-cheerful ways and kindly helpfulness. His later life was spent in California, where as long as his strength permitted, he faithfully ministered in local church work with good effect.

The funeral services of Elder Rogers were conducted by Elders E. E. Andross and G. B. Thompson, and the writer. His numerous relatives were present on the occasion, with the exception of a son, whom distance hindered, Brother Edson Rogers, of Washington, D. C., statistical secretary for the General and North American Division Conferences. It may well be said of our departed brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

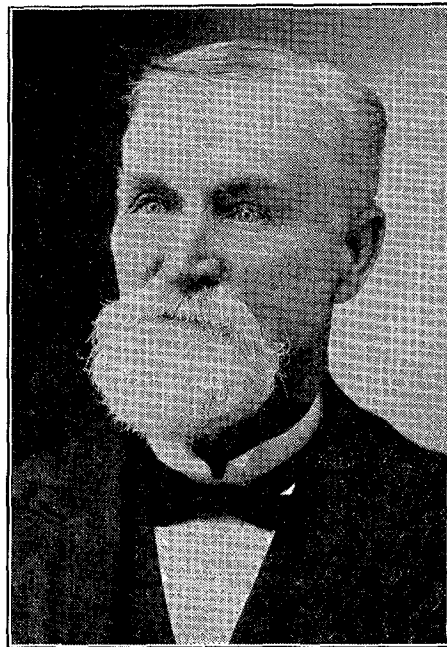
J. O. CORLISS.

### THE ARKANSAS CAMP MEETING

AT the close of the Jefferson (Tex.) camp meeting, which has been reported through the REVIEW, Brethren C. L. Benson and W. L. Adams, Missionary Volunteer secretaries of the North American Division and Southwestern Union Conferences, left to attend the meeting at College View, Nebr. Elder J. W. Christian, president of the Southwestern Union Conference, was called to attend a council of the North American Division Conference Committee at Washington.

Prof. W. E. Nelson, president of Southwestern Junior College; Brother A. F. Harrison, Union Conference field missionary agent; S. J. Abegg, in charge of the Fort Worth Branch of the Southern Publishing House; and the writer, went to Cavanaugh Park, in the city of Little Rock, Ark., the location of the regular annual camp meeting of the Arkansas Conference.

Elder J. I. Taylor, president of the conference, and his corps of workers had every-



Elder J. H. Rogers

thing in readiness for the opening of one of the sweetest-spirited camp meetings ever attended by the writer. Elder E. L. Neff, president of the South Texas Conference, arrived the second day, and rendered good help during the meetings. Professor Nelson was with us the first three days, before going on to College View for the convention. Elder Christian returned from Washington on Friday evening, to be with us over Sabbath and Sunday.

A strong and well-arranged program was followed during the entire meeting, which began Monday evening, July 23, and closed Sunday evening, July 29. The regular attendance of our own people was about one hundred and fifty, with a large outside attendance at the evening services.

In connection with a home missionary rally, \$4,700 worth of literature was purchased by the people, with which to do missionary work among their neighbors and friends.

Sabbath was one of those days long to be remembered on account of the outpouring of the Spirit in rich measure. Following a solemn and very impressive sermon

by Elder Christian in the forenoon, sinners responded to the call to repentance, backsliders were reclaimed, and nearly the entire congregation entered into a covenant for deeper consecration. In the afternoon another consecration service was held. After a brief talk setting forth the needs of our mission fields, and earnest prayer that God's Spirit would impress each one as to what he ought to do, the next hour and a half one after another bore testimony of praise to God for his goodness, and stated how much he was impressed to give for missions. The writer cannot report the amount given in cash, short-time pledges, and pledges conditional on the sale of property. The sweet Spirit of heaven rested down upon the people as these amounts were freely given, with no word of urging.

The crop conditions in the State of Arkansas are generally good. The colporteurs have been having excellent success. One colporteur in attendance at the meeting had taken orders in one week amounting to \$853.45, and it is worthy of note that on Sabbath afternoon he pledged his entire profits of that week to missions.

The writer will long cherish the memory of the many pleasant acquaintances formed on this first visit to the State of Arkansas.

A. T. ROBINSON.

### GRENADA, WEST INDIES

THE work of the Lord is making progress in this field, and we are thankful for a steady growth in membership. Some are now awaiting baptism, and others who are interested are attending our Sabbath services. We had planned for a series of meetings to last three weeks, but the rainy weather has set in and is proving a great hindrance. However, our courage is good, and we trust in God.

For some time we had been planning to enlarge our church building, as it was too small to accommodate our own people, to say nothing of visitors. God blessed our efforts and sacrifices, and now we have a church twenty by thirty-five feet, with twice the seating capacity we had before. It is not finished, however, for the ceiling must be painted, and we need new seats. Pray with us that we may enjoy the continued blessing of the heavenly Father.

LIN RASHFORD.

### WESTERN CANADIAN UNION

FOUR camp meetings have been held this season in the Western Canadian Union Conference, as follows: At Penticton, British Columbia; Lacombe, Alberta; Moose Jaw, Saskatchewan; and Winnipeg, Manitoba. Excellent help was furnished for all these meetings, and the general comment by those present was, "This is the best camp meeting I ever attended." As an evidence of the courage, consecration, and blessing which came to us, I will present the following figures gleaned from reports of the different meetings:

The total number baptized was 158. Literature sales aggregated more than \$3,600, and the offerings to missions exceeded \$22,000.

Plans were made to bring the Alberta Academy up to the standard of a junior college.

Elder A. C. Gilbert, who has served the Saskatchewan Conference as president for a number of years, takes the presidency of the British Columbia Conference, and Elder J. G. Walker, after long service in British Columbia, has been secured to lead out in Saskatchewan.

Elder G. H. Skinner, formerly of the Maritime Conference, has taken up work in Manitoba.

Aggressive plans are being laid in all the conferences, and prospects for continued growth in the Western Canadian Union are most excellent.

C. F. McVAGH.

### USING THE PUBLIC PRESS

THE same One who said, "The gospel must first be published among all nations" (Mark 13: 10), also said through his faithful messenger, "God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. . . . Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails." "Thus the gospel of present truth will be placed in the way of those who know it not, and it will be accepted by not a few, and carried by them to their own homes in all parts of the world." While this applies particularly to the scattering of our truth-filled literature "as the leaves of autumn" from our own busy presses, and by our entire membership, yet it applies also to the speedy, world-wide publicity that may be given the "good news" in the newspapers of the world.

The commonest medium of publicity today is the daily press. These daily papers, with their extras, are universally sold and most eagerly read, on the streets, in the cars, the ships, the factories, the busy offices, and the homes. As the truth for this time finds its way through this common medium to millions who perhaps might otherwise never hear a Seventh-day Adventist minister, many an infant Moses will be trained to have a part in the closing exodus movement. He who feels a real burden for such work, must be gifted for it as certainly as any successful worker in other lines is gifted. All gifts must be improved, though, by active use. I have always been thankful for the most helpful instruction given our workers at our Union conferences by Brother W. L. Burgan. So I pass on a few experiences for the purpose of encouraging my fellow workers.

Having made some use of the weekly and daily press, I especially improved this opportunity when sent to Duluth. Such continuous publicity in connection with several Bible Chautauqua tent series which we held in the heart of the Zenith City, awakened a great interest, and set people to thinking and to reading their Bibles; and the Lord doubled the local membership the first year. We did more advertising through the daily papers than all the many churches and union revival meetings combined. These sermon reports so won the attention of the reading public that for the past three years our Sunday evening sermon reports always appeared in the Duluth dailies on Monday. I have learned by personal interviews and from letters from inquirers in other States, that these reports are regularly followed by many people. We know of some who are now rejoicing in the truth whose attention was first called to it through reading the Duluth dailies. I also personally know of others who, after learning of the message in this manner, got in touch with our workers in their own locality, and were eventually baptized into Christ, and are faithful lay workers today. I know of one lady, some two hundred miles from Duluth, who subscribed for the *Herald* especially for these weekly reports, and this same lady just sent us a donation in behalf of the foreign literature up here on the Iron Range.

Recently a young man called at our Virginia Bible Chautauqua tent, and purchased much literature bearing on the subject presented, which we endeavor always to have on hand. I was surprised to learn that he had been following my sermon reports for more than two years, as he could find the Monday Duluth *Herald* in public libraries, hotels, and news stands in southern Minnesota, Iowa, and Nebraska. While riding on a train in Wisconsin nearly three years ago, he purchased a Duluth *Herald*, and certain truths from one of our sermon reports made a deep impression on him. I was glad to talk with this young man, who was on his way to a Bible school in Los Angeles, Cal. He especially desired to study the Sabbath question. I expect to hear from him again.

Editors really appreciate the articles we furnish them, and many a linotype man sets

matter which may be the means of transforming his whole life. The Moose Lake *Star Gazette* copied an article from the Duluth *Herald*, on "What the Bible Says About Wine," printing it on the front page, with bold headlines. I had previously spoken at Moose Lake, and had always favored the editor with a report of such addresses, which he was glad to receive. I learned from him that his aged mother in Duluth was regularly reading of our work in the city dailies, though she had not been out to church. At his request, I have sent a few special clippings from the Duluth *Herald* to the editor of the *Enterprise*, at my old home in Brighton, Iowa, and these have always appeared in the *Enterprise*.

One of our deacons in Duluth who was led by the Lord into the truth in a remarkable way nearly three years ago, is a Norwegian. After sending many of our denominational tracts to relatives and friends in the Scandinavian countries, Alaska, and other parts of the world, he approached me with the question, "Brother White, why can't we get your sermon reports in the Duluth *Scandinavian*?" "If you can correctly translate, go ahead," I replied. So he has been translating the sermon reports from the Monday *Herald*, and they have quite regularly been appearing in the Duluth *Scandinavian*, which has a circulation in several States. Before this experience, I had the privilege of baptizing the wife of the managing editor of the *Scandinavian*, who came into the truth from the Roman Catholic Church. This cultured lady is rejoicing in present truth.

I am now in Virginia, holding Bible Chautauqua tent meetings in the Queen City of the Iron Range. Our sermon reports of more than a column in length appear each day in both the papers of this city. Before the tent was even pitched, I met the editors, and arranged for the most up-to-date advertising at the lowest flat rate accorded continual advertisers. The *Daily Virginian*, of its own accord, ran a display ad. on its front page for several days, urging people to subscribe for their daily in view of the fact that "we are going to give you a treat—something worth while. We have made arrangements with Rev. Stemple White, who is back of the big white tent, or in other words, the Virginia Bible Chautauqua, to print every day in our paper as much of his sermon of the night previous as possible. Be sure to get every copy." I learn that 1,200 copies of the Duluth daily *Herald* are in circulation here. What few notices we have had time to prepare for the "Range News" in the Duluth papers, concerning the work here, have always appeared.

At our State conference and camp meeting at Anoka there was passed a recommendation urging all our local church elders and conference workers throughout the State to take special advantage at least of the free church notice section. I trust this will be done. Some people will then learn the difference between Seventh-day Adventist and Seven-day Advent, as well as not to get S. D. A. confused with S. A. D. We ought to be the happiest people on earth.

The more interest awakened, the more calls for visiting, personal work, and earnest prayer. Our greatest need is the Holy Spirit. God's ultimatum to the world was not symbolized in its speedy world-wide sweep, by muzzled oxen slowly ambling across the plains, but John saw angels flying in the midst of heaven, going swiftly to all the world, and crying with a loud voice. Let us each be faithful, every one standing in his place.



Porto Rico Training School

## Educational Department

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

### PORTO RICO SEVENTH-DAY ADVENTIST TRAINING SCHOOL

THROUGHOUT the world, wherever the third angel's message is preached, sooner or later comes the need of training native workers to carry the good word to those of the same tongue.

Ministers of experience from other denominations have come to us. They have fully accepted the special truths for this time and are ready and anxious to receive further instruction. Altogether there are about thirty bright young people enrolled in the training school which is being held in Cayey. Cayey is in the mountains, and is one of the coolest spots on the island.

Providence has been opening doors for us on every hand. A fine high school building has been turned over for our use during the term. The principal of the grammar

school has offered his services free of charge to give instruction in Spanish. After some negotiation the department of education has given us many good textbooks, and loaned us others for the term.

At Cayey there was an urgent need of a chapel for the small but growing church. The question then arose, Why not combine a little chapel and a schoolhouse? The erection of this building has proved to be a great help to the students by enabling them to work their way; and at the close of school we shall have a neat meetinghouse which will be a credit to the work in Cayey and to the Porto Rican Mission.

School work is progressing nicely, as is also work on the church building; and we hope to develop some valuable workers for Porto Rico and Santo Domingo.

HOMER D. CASEBEER.

◆ ◆ ◆  
"It is time to be brave. It is time to be true.  
It is time to be finding the thing you can do.  
It is time to put by the dream and the sigh,  
And work for the cause that is holy and high.  
It is time to be kind. It is time to be sweet,  
To be scattering roses for somebody's feet.  
It is time to be sowing. It is time to be growing,  
It is time for the flowers of life to be blowing.  
It is time to be lowly and humble of heart.  
It is time for the lilies of meekness to start;  
For the heart to be white, and the steps to be right,  
And the hands to be weaving a garment of light."

STEMPLE WHITE.

## Missionary Volunteer Department

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

Secretary  
Assistant Secretary  
Office Secretary  
Field Secretaries

### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

September 9. Ezekiel 39-41: Victories and restoration of Israel.  
September 10. Ezekiel 42-44: Divine glory; laws and ordinances.  
September 11. Ezekiel 45-48: Ordinances of justice and worship.  
September 12. Daniel 1-3: The great image; the fiery furnace.  
September 13. Daniel 4-6: Dream of the great tree; Belshazzar's feast.  
September 14. Daniel 7-9: Visions and their interpretation.  
September 15. Daniel 10-12: A vision and its explanation.

#### BABYLON

UNDER the vigorous rule of Nebuchadnezzar, his empire rapidly increased; and Babylon, its capital, assumed an aspect of the greatest magnificence. Besides the countries in the Mesopotamian plain, and the highland regions beyond, Arabia, Syria, and Palestine were now parts of the empire, and other important provinces were added to it soon afterwards. Babylon is commonly believed to have occupied the site of the ancient Babel. It was situated in a flat, fertile plain, on the banks of the Euphrates. Some ancient writers give a very singular account of the city. Its walls were drawn about it in the form of a square, each side of which was fifteen miles long. Twenty-five streets ran in one direction, and twenty-five across them at right angles, terminating in a hundred gates, and dividing the city into upwards of six hundred squares. The middle of each square was laid out in gardens. Nebuchadnezzar bestowed immense pains on the embellishment of Babylon, and among other great works, including splendid palaces and temples, he constructed its famous hanging gardens, which consisted of several large terraces, piled one above the other, till the height equaled that of the walls of the city. They are said to have been constructed to please Amytis, his Median queen, who missed, in the flat plains of Babylonia, the bold scenery of her highland home. We cannot but suspect this account of the size and structure of Babylon to be exaggerated; but beyond all doubt the city was a very wonderful one. Nebuchadnezzar seems to have been one of the most powerful, perhaps the most powerful, of all the kings that ever reigned in the East.—*Blaikie*.

#### PROPHECIES OF EZEKIEL

EVEN in their captivity God did not utterly forsake his people. Professor Blaikie says: "It was not long after Jeremiah's mournful message had reached the captives at Chebar, intimating a captivity of seventy years, that a great prophet was raised up among themselves, whose visions amply confirmed the words of his brother at Jerusalem. In the fifth year of the reign of Zedekiah, and therefore the fifth after the second deportation from Jerusalem, prophetic visions began to be sent to Ezekiel, on the banks of the Chebar. These visions spread over a considerable period. Among the earliest were those of the complete destruction of Jerusalem, and the desolation of Judea. The treacherous conduct of the Egyptians, in deserting the Jews in the extremity of their distress, furnished occasion for a blast against Pharaoh-hopra, whose destruction, with the desolation of Egypt, is to sustain the faith of the people of God, during times of tribulation, by inspiring examples of noble daring, unflinching courage, immovable faith, and unwavering loyalty to God.—*Selected*.

#### THE EXAMPLE OF DANIEL

God brought Daniel and his associates into connection with the great men of Babylon, that in the midst of a nation of idolaters they might represent his character. How did they become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life. They honored God in the smallest duties, as well as in the larger responsibilities.

As God called Daniel to witness for him in Babylon, so he calls us to be his witnesses in the world today. In the smallest as well as in the largest affairs of life, he desires us to reveal to men the principles of his kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God. Daily they fail of discharging with whole-heartedness the little duties of life. While they wait for some large work in which they may exercise supposedly great talents, and thus satisfy their ambitious longings, their days pass away. In the life of the true Christian there are no non-essentials; in the sight of Omnipotence every duty is important. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged by what we ought to have done, but did not accomplish because we did not use our powers to glorify God.

A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man. . . .

The spirit that possessed Daniel, the youth of today may have; they may draw from the same source of strength, possess the same power of self-control, and reveal the same grace in their lives, even under circumstances as unfavorable. Though surrounded by temptations to self-indulgence, especially in our large cities, where every form of sensual gratification is made easy and inviting, yet by divine grace their purpose to honor God may remain firm. Through strong resolution and vigilant watchfulness they may withstand every temptation that assails the soul. But only by him who determines to do right because it is right will the victory be gained.—*Mrs. E. G. White, in "The Story of Prophets and Kings."*

#### INDEED IT PAYS!

"Do the Reading Courses really make enough impression upon our young people to pay for all the effort put forth to promote them?" Perhaps this question is in the minds of some who are unacquainted with the results which have been seen in this branch of the Missionary Volunteer work. Pay?—Yes, a hundredfold, as is shown by the reports of actual experiences which come in from the field.

One bright little lad of thirteen who was intensely fond of reading, had been in the habit of devouring several books a week from the public library. When he began to attend the Missionary Volunteer meetings, an older friend called his attention to the Reading Course books, enthusiastically discussing their merits, and encouraging him to take up the current course. Soon he no longer had time for the public library stories. His interest in good books steadily increased until he resolved to read every book in every one of the Reading Courses. He has now completed his sixth course, and is still reading. He has stopped going to the Sunday school of which he was a member, and is now a faithful attendant at the Sabbath school and the young people's meeting.

"I'm so glad Bob has taken to reading this kind of literature," his mother was heard to say gratefully. "I never liked to see him wasting time poring over fiction,

but I don't care how much time he spends in such good, wholesome reading."

After finishing the book, "Things as They Are," one young girl wrote to her conference Missionary Volunteer secretary: "This book has not only given me a vision of the awful spiritual darkness of India, but it has made me willing to go as a missionary if God should call me." He probably will call, for she is one of those whom he could use in a foreign field, as he is using her at home already; and when that call for wider service does come, without doubt her answer will be, "Here am I."

A young man who had found it very difficult to keep his mind filled with good, wholesome thoughts, began to take the Reading Courses. In writing of his experience he warmly praised the books, and said that he could scarcely be thankful enough for the inestimable benefits derived from them; for his attempt to hold his mind to the ennobling and uplifting thoughts expressed in these books had been largely instrumental in his overcoming his former difficulty.

"I am sending you my commencement essay on 'The Esthetic Value of Trees,'" wrote a talented seventeen-year-old girl recently. She had been chosen valedictorian of her class, and in her letter she said that she had received her inspiration for her address from the reading of "Getting Acquainted with the Trees," a book in last year's Reading Course. This same girl assisted fifteen Juniors in her home church to complete the Reading Course in 1915, while last year there were twenty-two there who received certificates. They are taking up the work again this year; and who shall say that the seed sown by the reading of these books will not bear fruit for eternity?

The reading of "Steps to Christ," one of last year's Reading Course books, brought one young man to Jesus, and was the means of his accepting the third angel's message, as he stated in writing his appreciation of what the book had meant to him.

A young girl of my acquaintance had read hundreds of novels, but scarcely half a dozen solid books in all her life. The result was that she had no taste for wholesome reading. Whenever she picked up a magazine, she always looked for the stories, and if there were none she usually threw the paper aside. Her mind had become like a sieve, and although she was a bright girl, she could not seem to retain her lessons, or anything, in fact, that required thought.

One day, through conversation with a friend whom she greatly admired, she awoke to a realization of her condition, and the shallow, superficial mind which she was developing through her reading. When she saw fully whither she was drifting, she determined to make a radical change. She began to take the Reading Courses. It was hard at first, but she held herself to it, until finally she had entirely conquered her distaste for solid reading. The discarding of light literature and the substituting of helpful books has done wonders for her; but oh, how she regrets the many, many hours wasted in reading that which was not only without profit, but positively detrimental to her mind.

The inspirational and carefully selected Reading Course books which have been provided for our young people are proving a great blessing to thousands; and when you lend your influence to encourage others to read these books, you are engaged in work which will yield a rich harvest for good.

Dear young people, be careful to read only good books. Life is too short to spend in reading anything but the best. Fill your minds with the things which are good and pure and lovely, that your lives may reflect Jesus.

ELLA A. IDEN.

"Be the matter great or small  
To thy finite sight,  
Do thy best; God asks no more.  
Do it with thy might."

**COMPARATIVE SUMMARY OF FOREIGN PERIODICALS**

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.  
 February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value \$9,188.03.  
 March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,318 copies, value \$3,974.33.  
 April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.  
 May, 1916, 196,084 copies, value \$6,803.98; May, 1917, 185,430 copies, value \$6,607.67.  
 June, 1916, 349,164 copies, value \$10,731.82; June, 1917, 187,224 copies, value, \$5,970.11.  
 July, 1916, 451,581 copies, value, \$12,985.33; July, 1917, 206,715 copies, value, \$7,450.15.

**COLPORTEURS' SUMMARY FOR JULY, 1917**

			BOOKS			PERIODICALS	
	Agents	Hours	Value 1917	Value 1916	No. copies	Value 1917	Value 1916
<b>ATLANTIC</b>							
Maine	12	1061	\$ 1704.68	\$ 1514.35	4335	\$ 433.50	\$ 272.10
N. New England	10	1110	1564.50	2570.75	2090	209.00	224.50
Massachusetts	15	1244	1208.95	1130.00	6889	688.90	585.20
S. New England	19	1377	3000.15	827.20	1633	163.30	287.50
New York	16	1564	1802.80	2568.85	6401	640.10	411.30
W. New York	8	905	1152.61	2063.25	5541	554.10	340.50
Gr. New York	16	1174	2426.96	955.35	5885	588.50	685.00
Totals	96	8435	12860.65	11629.75	32774	3277.40	2806.10
<b>COLUMBIA</b>							
Ohio	29	2689	3431.88	3284.05	7374	737.40	401.40
Virginia	21	2289	4321.60	2587.50	575	57.50	67.50
Chesapeake	4	143	459.00	1183.05	1495	149.50	78.30
W. Pennsylvania	19	923	1561.05	3627.10	2105	210.50	176.00
E. Pennsylvania	20	1650	2520.00	1022.55	1340	134.00	459.90
Dist. of Columbia	14	830	1614.45	1146.10	1608	160.80	240.50
W. Virginia	10	969	3019.55	2858.50	402	40.20	150.60
New Jersey	4	303	292.20	79.50	2585	258.50	255.00
Totals	121	9796	17219.73	15788.35	17484	1748.40	1829.20
<b>LAKE UNION</b>							
Indiana	37	3229	6006.70	3905.05	1169	116.90	23.70
S. Illinois	37	3786	4571.10	2465.65	1670	167.00	88.50
N. Illinois	29	3528	6109.02	2180.90	5315	531.50	186.00
S. Wisconsin	36	3480	6020.65	4684.90	4765	476.50	.....
E. Michigan	19	1943	3430.85	1192.60	2966	296.60	167.60
N. Wisconsin	20	2448	3208.10	1299.55	370	37.00	280.30
N. Michigan	17	1183	1776.50	888.30	276	27.60	146.00
W. Michigan	20	2094	2270.95	691.40	236	23.60	2.90
Totals	215	21691	33393.87	17308.35	16767	1676.70	895.00
<b>EASTERN CANADIAN</b>							
Ontario	.....	.....	.....	6587.25	2320	232.00	139.40
Quebec	.....	.....	.....	746.85	89	8.90	10.20
Maritime	.....	.....	.....	809.95	660	66.00	192.50
Newfoundland	.....	.....	.....	1.10	.....	.....	2.50
Totals	.....	.....	.....	8145.15	3069	306.90	344.60
<b>SOUTHERN</b>							
Louisiana	6	557	771.40	744.60	408	40.80	85.00
Alabama	18	1822	3012.15	1174.60	2111	211.10	41.50
Kentucky	18	1894	3591.92	2220.85	1075	107.50	47.60
Mississippi	18	1744	5136.65	2666.20	377	37.70	48.00
Tennessee River	17	1485	2227.30	1192.20	3370	337.00	123.00
Totals	77	7502	14739.42	7998.45	7341	734.10	345.10
<b>SOUTHEASTERN</b>							
Cumberland	.....	.....	.....	749.85	2700	270.00	68.00
Georgia	18	3016	6674.60	2573.92	3045	304.50	118.50
North Carolina	20	2725	4581.75	2676.80	1045	104.50	204.50
South Carolina	10	950	4029.40	2109.60	1223	122.30	33.50
Florida	20	2398	5512.55	647.00	2550	255.00	99.00
Totals	68	9289	20798.30	8757.17	10563	1056.30	523.50
<b>SOUTHWESTERN</b>							
Arkansas	27	2297	13977.50	2645.40	1226	122.60	91.20
Oklahoma	36	2848	6818.70	3604.10	7247	724.70	242.40
S. Texas	14	730	5791.76	4250.95	2595	259.50	238.20
N. Texas	30	2321	4912.70	4216.30	2345	234.50	87.20
Texico	10	483	1137.70	2430.15	1595	159.50	39.80
Totals	117	8679	32638.36	17146.90	15008	1500.80	698.80
<b>CENTRAL</b>							
Missouri *	12	1244	1909.50	2432.70	1323	132.30	252.00
Colorado	12	1397	1432.95	1442.60	1865	186.50	58.00
Nebraska	25	3815	7409.45	4617.30	1399	139.90	12.50
Wyoming	5	657	1005.85	1300.70	295	29.50	2.00
Kansas	22	3015	2228.75	3418.50	1102	110.20	82.10
Totals	76	10128	13936.50	13211.80	5984	598.40	406.60
<b>NORTHERN</b>							
Iowa	28	4234	7113.00	6081.53	6690	669.00	602.90
Minnesota	36	5414	8023.62	6108.30	2590	259.00	583.50
South Dakota	18	2387	4351.28	5001.15	2295	229.50	187.50
North Dakota	25	4691	6721.25	11392.75	715	71.50	158.20
Totals	107	16726	26209.15	28583.73	12290	1229.00	1532.10
<b>PACIFIC</b>							
California-Nevada	3	373	358.75	1873.92	570	57.00	41.50
Arizona	4	282	331.40	56.50	690	69.00	55.00
S. California	8	820	657.40	698.10	1840	184.00	205.00
Gen. California	9	515	816.00	1139.15	330	33.00	12.50
S. E. California	2	103	413.70	294.35	175	17.50	.....
Inter-Mountain	3	231	390.35	1360.90	435	43.50	35.00
N. W. California	5	659	558.35	241.20	.....	.....	.....
California	5	331	551.25	368.35	2991	299.10	582.90
Totals	39	3314	4077.20	6032.47	7031	703.10	931.90

\* Three weeks.

**Religious Liberty Department**

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

**WITCHCRAFT IN COLONIAL NEW ENGLAND**

As the writer remarked in a former article, aside from their religious theory and their church-and-state environment, the men of colonial Massachusetts were not essentially different from those who live in this, the first quarter of the twentieth century. Indeed in some ways the average Puritan of two and a quarter centuries ago was probably a better man than his descendants of today. His religion was of a sterner quality, his faith in spiritual things was less wavering than that of the average man of our own times, and he ordered his whole life more in accordance with his religious faith.

It was the Puritan's view of the obligations imposed upon him by his religion that made him the persecutor he was. From the time of the exodus from Egypt the church had been intolerant of heresy whenever it had control of the civil power, and under the Jewish theocracy witches and wizards were put to death in obedience to a divine command. The injunction, "Thou shalt not suffer a witch to live," the Puritans considered as binding upon them as upon Israel of old, and for this reason and not because they were more bloodthirsty than the men of today, they inflicted the death penalty upon men and women found guilty of witchcraft.

The Puritans forgot that under the theocracy of Israel the Divine Being himself was the real governor. Where doubt existed as to the guilt of the accused, there was a way of ascertaining the truth definitely and certainly. The rights of the accused were well safeguarded, for in some way God himself decided for guilt or innocence.

But under the New England theocracy it was different. The men of Massachusetts had no divine guidance; and superstition, prejudice, and petty jealousy held the scales and decreed punishment, not as God saw to be just, but as men imagined was right, or it may be in some cases as personal enemies wished.

As a result of this Puritan attempt to administer the divine law, in 1692 there fell a blight upon Massachusetts that has never been wholly removed, nor even fully explained, because even now it is not perfectly understood.

That there is or was such a thing as witchcraft cannot be denied. It is seriously treated in the Scriptures. Even in our own day we have spiritualistic phenomena and mediums. The "witch of Endor" (1 Samuel 28) was simply a spiritist medium. The Puritans were no more "superstitious" than



**NORTH PACIFIC**

W. Oregon	12	1621	\$1819.65	\$ 734.45	1675	\$ 167.50	\$ 76.00
S. Oregon	5	736	755.90	-----	875	87.50	15.00
S. Idaho	11	553	990.45	1229.85	100	10.00	30.50
W. Washington	9	741	989.65	1558.50	1831	183.10	145.00
Montana	10	578	796.10	1126.25	1505	150.50	11.00
Upper Columbia	10	1463	2512.25	1603.50	1190	119.00	18.00
<b>Totals</b>	<b>57</b>	<b>5692</b>	<b>7864.00</b>	<b>6252.55</b>	<b>7176</b>	<b>717.60</b>	<b>295.50</b>

**WESTERN CANADIAN**

Alberta	12	2221	3142.11	4117.08	2200	220.00	60.40
Manitoba	3	644	675.50	2424.80	1550	155.00	105.00
British Columbia	4	551	838.35	423.30	696	69.60	48.00
Saskatchewan	21	2505	4227.20	4541.75	789	78.90	104.20
<b>Totals</b>	<b>40</b>	<b>5921</b>	<b>8883.16</b>	<b>11506.93</b>	<b>5235</b>	<b>523.50</b>	<b>317.60</b>

Foreign and miscellaneous	-----	-----	-----	-----	17495	1749.50	995.80
Mailing lists	-----	-----	-----	-----	44053	4405.30	3207.90

**FOREIGN UNION CONFERENCES AND MISSIONS**

Australasian	70	2819	10196.46	5661.46	59050	1883.06	1944.14
British	23	2083	1567.07	1449.19	73419	1924.71	2495.84
Scandinavian	126	23050	20384.89	12137.30	30167	1995.94	911.25
Latin	14	1353	1436.30	1045.89	10181	314.66	190.33
W. German	-----	-----	-----	2766.90	-----	-----	1942.87
E. German	-----	-----	-----	2438.48	-----	-----	2044.73
Danube	-----	-----	-----	740.96	-----	-----	26.69
Gen. European	-----	-----	-----	2858.50	-----	-----	808.44
India	3	192	574.80	312.10	10979	255.44	181.12
Korean	-----	-----	20.36	15.70	2564	65.00	34.95
Japan	-----	-----	13.09	42.08	6761	169.02	199.46
China	-----	-----	-----	73.60	-----	-----	2068.14
Philippine	-----	3248	2239.93	1438.95	9557	477.85*	-----
South African	18	760	1730.88	1228.96	1848	55.44	62.16
Hawaiian	-----	67	221.25	655.35	-----	-----	45.00
Canary Islands	-----	-----	-----	20.92	-----	-----	-----
Guatemala	1	118	253.50	42.00	-----	-----	15.55
Salvador	2	22	47.84	-----	-----	-----	-----
Jamaica	6	637	333.59	-----	-----	60.00	-----
Cuban	-----	-----	-----	1361.00	-----	-----	-----
Porto Rican	1	89	157.00	868.20	2189	218.90	-----
W. Caribbean	6	355	1806.70	569.50	-----	-----	-----
Austral	21	1532	2681.76	1306.96	-----	30.13	14.66
Brazilian	42	47181	28668.60	2637.55	-----	-----	-----
<b>Foreign totals</b>	<b>376</b>	<b>83506</b>	<b>72334.20</b>	<b>39671.55</b>	<b>206715</b>	<b>7450.15</b>	<b>12985.33</b>
<b>N. A. totals</b>	<b>1013</b>	<b>107173</b>	<b>192670.34</b>	<b>152361.60</b>	<b>202270</b>	<b>20227.00</b>	<b>15129.70</b>

<b>Grand totals</b>	<b>1389</b>	<b>190678</b>	<b>\$265004.54</b>	<b>\$192033.15</b>	<b>408985</b>	<b>\$27677.15</b>	<b>\$28115.03</b>
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**COMPARATIVE BOOK SUMMARY**

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	103165.69	111660.64	105391.65	119773.18	143185.26	-----
September	67551.70	73732.14	74359.96	78364.70	96001.38	-----
October	70219.70	84015.90	60357.25	76102.53	85128.41	-----
November	77424.87	73949.60	57388.95	69660.16	86248.56	-----
December	57291.91	59749.92	57496.17	69145.88	71060.56	-----
<b>Totals</b>	<b>\$1017684.13</b>	<b>\$1049943.46</b>	<b>\$1083110.29</b>	<b>\$1088890.64</b>	<b>\$1275890.39</b>	-----

**COMPARATIVE SUMMARY OF AMERICAN PERIODICALS**

	1915	1916	1917	1915	1916	1917
January †	170760	177107	104517	July	150880	151297
February	134619	222470	129591	August	152273	153309
March	341059	154019	107703	September	130465	111833
April	183280	98217	201556	October	123027	101997
May	158114	117917	140080	November	98174	97439
June	159635	154701	141169	December	107220	98488
<b>Totals</b>	-----	-----	-----	-----	1909515	1638794

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

are the men of our own times. Probably a vast majority of the people of our day believe more or less fully and intelligently in spirit phenomena. They are not greatly different in this respect from the men of former generations. The trouble in Colonial Massachusetts lay in the assumption of the Puritans that it was the duty of civil rulers to enforce the divine prohibition against intercourse, real or pretended, with the dead, or with evil spirits. Here was the real difficulty. Men not in touch with supernatural powers, men guided by only human wisdom, assumed to determine matters that in their very nature were beyond their ken. They assayed to judge the thoughts and intents of the heart, and to determine questions beyond the arbitration of human tribunals.

Suddenly in February, 1692, in the town of Salem, Mass., began what is now known as "the Salem witchcraft delusion." Cows failed of their milk, or the milk became bloody; children were seized with an unaccountable twitching, and accused divers persons of having bewitched them. In some instances the twitching was so violent as to amount to a spasm, and even the mere presence of the accused was all that was necessary in many instances to bring on an attack.

About a score of persons were executed in Salem for witchcraft, and one, Miles Cory, was pressed to death for refusing to plead to an indictment charging him with that "crime." In all other cases death was by hanging. Contrary to the general impression, no witch was ever burned to

death in this country, though that method of punishment was common in England and other countries of Europe. So far as the writer has been able to learn, the only legal executions by fire that ever took place in this country were in New York City and in New Jersey, the victims being Negroes who were accused of murder and arson, and of conspiracy to commit these crimes.

Many of the people of modern Massachusetts do not take kindly to the discussion of the dealings of their forefathers with Quakers, witches, and heretics, and with sinners generally, but the people of the present day are entitled to the lesson to be learned from the mistakes of the past. We are not now in danger of repeating the exact experiences of the Puritans, of hanging Quakers and witches, nor even of legally burning men accused of sedition and conspiracy, but we are in danger of adopting and acting upon the same mistaken and evil assumption that it devolves upon civil rulers to enforce in some measure certain precepts of the divine law. As long as our lawmakers and courts assume to enact and administer laws designed to enforce the fourth commandment of the decalogue, the same principle is violated that was violated by the Puritan government of New England two and a quarter centuries ago; and the logic of religio-civil government is that where minor penalties fail of securing compliance with the law, more severe punishments must be imposed until finally men are hanged or otherwise deprived of life itself, for real or supposed infractions of the divine law. The only safe rule is that laid down by our Saviour, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." And so far as the Divine Being is concerned, this must be done freely and directly, and not under compulsion, nor by way of the state.

C. P. BOLLMAN.

**OBITUARIES**

**Burdick.**—Lola May Burdick was born in Westminster, Cal., in 1902, and fell asleep in Los Angeles, Cal., Aug. 8, 1917. The last few months of her life she was a great sufferer. Those who ministered to her during her last illness are confident that she sleeps in Jesus. Her parents, three brothers, and five sisters are left to mourn. G. W. Reaser.

**Silva.**—Mrs. Constance Silva was born in Portugal, April 28, 1853, and died at the home of her daughter, near Turlock, Cal., Aug. 5, 1917. Thirty years ago she came to the United States with her husband, and nineteen years ago they accepted present truth under the labors of Elder J. W. Bagby, at Oakland, Cal. She was left a widow twelve years ago. All her children, one son and four daughters, were present at her funeral. She sleeps awaiting the call of the Life-giver. Clarence Santee.

**Hill.**—Sarah Bibler was born in Hardin County, Ohio, Feb. 19, 1838. In 1854 she came to Iowa, where she was later married to William Banks. To them were born five children. They moved to Kansas, and there Mr. Banks died in 1878. Later she was married to James Hill, and to them were born three children. Sister Hill accepted the third angel's message more than thirty years ago, and fell asleep in Florence, Kans., June 10, 1917. Six children survive. A. E. Johnson.

**Copeland.**—Sister Charlotte Copeland fell asleep July 5, 1917, aged 59 years. She was a member of the Second Seventh-day Adventist church of Norfolk, Va., having received baptism in September, 1913. She was an earnest worker with our literature, diligent in her Father's business even when the weather was unfavorable for outside work. She sleeps in hope of a part in the first resurrection. W. H. Sebastian.

**Harmon.**—Our dear daughter, Marietta Baird, was born at Valle Crucis, N. C., July 21, 1879. She was reared a Sabbath keeper, and in 1892 received baptism and united with the church. Being dissatisfied with her Christian experience, she rededicated herself to God, and was rebaptized by Elder G. G. Lowry in 1914. In 1901 she was married to W. A. Harmon, and to them were born five children, four of whom, with her husband, parents, and two sisters, are left to mourn. Her death occurred June 26, 1917. We feel sure that we, if faithful, shall meet her when Jesus calls his sleeping saints from their dusty beds. Wm. M. and S. E. Baird.

**Hold.**—L. D. Hold was born in Vinita, Okla., Aug. 4, 1907, and died near Estella, Okla., July 16, 1917. He was a bright, active child, and loved the Sabbath school. We are comforted with the assurance, if faithful, of meeting our loved one at the soon coming of our Saviour.  
Mae Hold.

**Judson.**—Mrs. Mattie Judson, formerly Hardaway, was born in Hardin County, Kentucky, May 22, 1864, and died in Louisville, July 24, 1917. In 1898 she was married to Warren Judson, and in 1912 united with the Seventh-day Adventist church, of which her husband had long been a member. Besides her bereaved companion, one daughter and one sister are left to mourn.  
W. E. Videto.

**Brown.**—Althea Flatt Brown, daughter of Drs. Clayton C. and Anna Stewart Flatt, was born Sept. 18, 1891, and died July 29, 1917, at Corydon, Pa. She sleeps in hope of a resurrection morning soon to come. She leaves her husband, W. Porter Brown, and a little son, Craig, to mourn her early death. Words of comfort were spoken by her uncle, Elder I. N. Williams, from the Twenty-third Psalm. \* \* \*

**Laven.**—Mrs. Margaret Laven was born in Victor, Mont., Feb. 15, 1872, and died at her home, near Darby, Mont., Aug. 2, 1917. For twenty years she was a member of the Seventh-day Adventist church, most of this time living isolated from those of like faith. However, she remained faithful and of good courage. We feel confident that she sleeps in Jesus, and will have a part in the first resurrection. She is survived by her husband and one daughter.  
J. C. Foster.

**Treadwell.**—Lurana Lucretia Blinn was born Feb. 7, 1834, near Eaton, N. Y. She was married to William E. Treadwell in 1852, and four children were born to them. Her life was one of loving, unselfish devotion to others, and in the early days of the third angel's message our laborers often enjoyed her hospitality. She was a constant reader of the Review, and on Aug. 18, 1917, fell asleep, at Roosevelt, N. Y., in hope of soon meeting her Saviour. One son survives.  
H. P. Gram.

**Maas.**—Earnest F. Maas was born July 11, 1841, in Germany. At the age of nine years he came to America with his parents, and later served the country of his adoption during the Civil War. He was married to Amanda Kitner, Dec. 14, 1865, and to them were born twelve children. The light of the third angel's message came to him in 1879. He fell asleep Aug. 5, 1917, at Appleton, Wis., in hope of a part in the first resurrection. His wife and ten children are left to mourn.  
E. F. Ferris.

**Smith.**—Mrs. Nettie L. Smith, wife of William H. Smith, was born in Berlin, Conn., April 22, 1861, and was the daughter of Richard Ralph, one of the early Sabbath keepers of this State. Her life was one of devotion to the third angel's message, and for years she enjoyed a rich Christian experience. She died May 26, 1917, at her home, in Burlington, Conn. Her husband and the other surviving members of the family feel assured that she will have a part in the first resurrection.  
D. B. Parmelee.

**Pike.**—Bertha Lillian Palmer was born in Charleston, Vt., Dec. 3, 1877. In June, 1901, she was married to Albert Ellsworth Pike. She fell asleep in Rutland, Vt., July 28, 1917. Her husband and three of their four sons survive. Her death is also mourned by her mother, one brother, and two sisters. They sorrow in hope, for their loved one, being born of Seventh-day Adventist parents, began the service of the Lord early in life, and remained faithful until called to rest. The writer conducted funeral services in the Seventh-day Adventist church at Rutland, Vt.  
R. J. Bryant.

**Ulvick.**—Marie Iverson was born in Norway, March 23, 1855. On Aug. 15, 1882, she was married to Louis Ulvick, and to them were born eight children. They came to America in 1885, and settled in Minnesota, living for a time in Duluth, but later making their home on a farm near Moose Lake. About twenty-three years ago Sister Ulvick accepted the third angel's message and united with the Seventh-day Adventist church, and lived an earnest, consistent Christian life until her death, which occurred Aug. 13, 1917. She is survived by her husband and six children.  
Stemple White.

**Areman.**—A. J. Areman was born in Baden, Germany, Nov. 5, 1832, and died in Smithland, Iowa, July 17, 1917. The family came to America in his younger years, and settled in Crawford County, Ohio. Here his early life was spent on a farm. He came to Minnesota at the age of twenty-one, and seven years later joined the Northern forces during the Civil War, receiving an honorable discharge in 1865. After the war he was married to Aurilla Harding, and they settled in Waseca County, Minnesota. Seven children were born to them, six of whom survive. He was a kind neighbor, a devoted husband and father, and highly respected in the community where he had lived for forty-seven years. He rests in hope.  
W. A. McKibben.

**Larson.**—Vernon D. Larson was born near Plainview, Nebr., Nov. 19, 1895, and died suddenly in Chicago, Ill., July 29, 1917, aged 21 years. In the spring of 1908 his parents moved to College View, Nebr., that he, with his brothers, might attend church school. There he was converted, and baptized by Elder Luther Warren, uniting with the Seventh-day Adventist church. Vernon lacked but a few hours of having served his apprenticeship in the composing-room of the International Publishing Association. Being musically inclined, and finding it possible to earn money with his cornet, he gradually drifted into the world, yet he never completely gave up the truth. He always wanted to do right, to be right. Last spring, while recovering from a slight illness at the Hinsdale Sanitarium, it seems that he with several of his associates made the decision to quit the city life and musical careers, and we were hoping to have him with us at home on the farm within a few weeks when the news of his death came like a thunderbolt out of a clear sky. While we do not understand, yet we believe that God's way is best, and believing this we can only say, "Thy will be done." May this sudden and early death of our beloved son serve as a reminder to his friends and schoolmates and associates of the uncertainty of life, and the need of being always ready to meet the Master in peace. He sleeps in the little cemetery at Winifred, Mont., awaiting the call of the Life-giver.  
Mrs. Anna Larson.

"Please pray for the restoration of the health of my wife and myself," is the request which comes from a brother in Washington.

A sister who was recently called to mourn the sudden death of one of her sons, writes: "My second oldest boy, being a member of the State National Guard, has been called to his regiment. He promised to prepare to meet his brother and his Maker. I wish the Review family would pray for him, that God will strengthen him and keep him. Also pray for my husband and other son, that they may give their hearts to God before it is eternally too late. I need your prayers for strength and guidance, and courage to go on."

#### PUBLICATIONS WANTED

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

James Harvey, 1729 Grove St., Oakland, Cal.

L. Trowbridge, Lock Box 1147, San Antonio, Tex. A continuous supply until October 1.

J. W. Ratliff, R. F. D. 1, Box 144, Ashland, Ky. A continuous supply, especially of the Signs, Review, Watchman, and tracts.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

<b>Atlantic Union Conference</b>	
Eastern New York, Pulaski.....	Aug. 30 to Sept. 9
<b>Columbia Union Conference</b>	
Virginia, Richmond (colored)....	Sept. 20-30
<b>Eastern Canadian Union Conference</b>	
Maritime, Oxford, Nova Scotia .....	Aug. 31 to Sept. 9
<b>Lake Union Conference</b>	
Southern Illinois, Pana.....	Aug. 30 to Sept. 9
<b>Southern Union Conference</b>	
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
<b>Southeastern Union Conference</b>	
Cumberland, Knoxville (colored) .....	Sept. 20-30
Georgia, Jackson .....	Sept. 6-16
Florida, Orlando .....	Oct. 4-14
Florida, Orlando (colored) .....	Oct. 4-14

### SOUTHERN ILLINOIS CONFERENCE ASSOCIATION

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

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

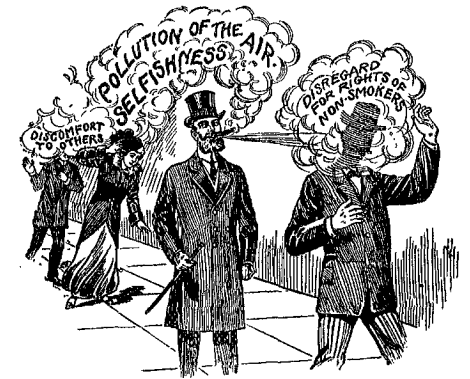
### REQUESTS FOR PRAYER

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

A sister in the Central West asks prayer that she may be restored to health, and remain faithful to the Lord under very trying circumstances; also that her husband may be converted.

### REASONS

THERE are no reasons favorable to the use of tobacco, but there are many against it, the following being only a few of those



given in the *Anti-Tobacco Instructor Annual*:

#### We Should Not Use Tobacco —

Because it is both unnatural and inconvenient.

Because it makes one extremely filthy.

Because it does not enhance one's looks.

Because it makes one a private and a public nuisance.

Because it is extremely offensive to many.

Because it is expensive.

Because it is poisonous.

Because it causes degeneration.

Because it enslaves.

Because it kills.

Because it places one on the plane of drug fiends and alcoholics.

Because it is a twin brother to John Barleycorn, with a milder character, but a slower, deadlier poison.

Because its use not only enslaves, poisons, and degenerates the user, but is an undesirable example for others.

Because it is so intimately associated with liquor in all respects that its user becomes a partner to the liquor traffic.

Because its use places one at a disadvantage in securing and maintaining the best business positions.

Because it defiles the sacred soul-temple of man.

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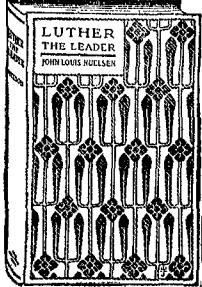
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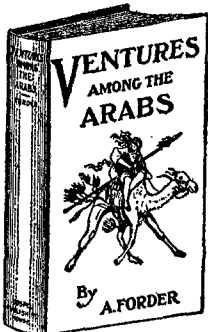
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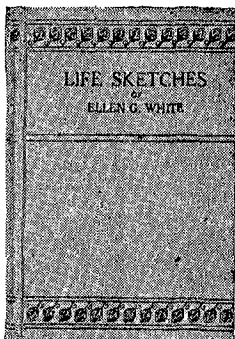
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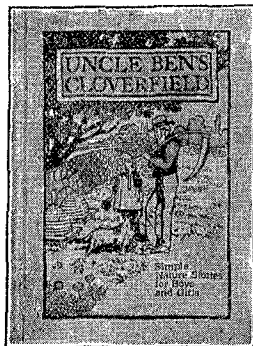


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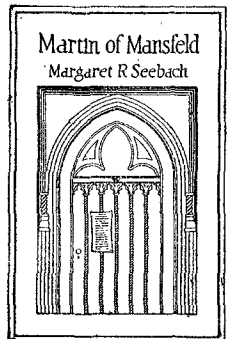


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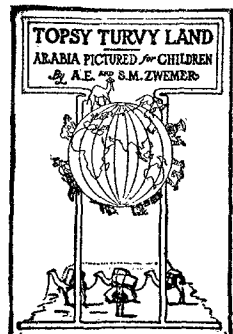
The story of Luther and his life work, told in a way to help boys and girls to realize the significance of the call of God in early days. Price, 60c.

#### Former Senior Reading Course Books

- Early Writings, 75c.
- Into All the World, 60c.
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- The Moslem World, 60c.
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WASHINGTON, D. C., SEPTEMBER 6, 1917

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

LAST week a cablegram from South Africa announced the sailing for America of Brother E. C. Silsbee and family. Brother Silsbee has been connected with our Basuto-land Mission as superintendent.

WE understand that the West Virginia camp meeting has been indefinitely postponed on account of the presence of infantile paralysis in and about Clarksburg, where it was proposed to hold the meeting.

"WE hear of many people keeping the Sabbath in different parts of the islands, but we are unable to answer the calls for lack of help," writes Brother L. V. Finster from the Philippine Islands. Regarding their training school, he adds: "Our school has opened favorably. We have between fifty and sixty students in attendance. We believe the school will prove a success."

LAST week Dr. A. B. Olsen, medical superintendent of the Caterham Sanitarium in south England, spent a few days in Washington, visiting his aged mother while on his way to his own family in the Middle West. Dr. Olsen expects to return to his work the last of September. He brings a very hopeful report of the general progress of the cause of present truth in the British Isles, especially of the medical work. The Caterham Sanitarium has been full of patients the past few months.

WRITING from Tabriz, Persia, to which place they retired when conditions made it necessary to forsake Maragha, Elder F. F. Oster says: "All are well. Conditions here are quite safe; in fact, we should feel safe to return to Maragha, though, of course, one cannot foresee what may happen. We have felt equally safe on previous occasions. We intend to remain in Tabriz until the war is over. Every one expects a famine here. Since fall there has been scarcely any rain or snow until today. We do not know yet whether this rain is general or just local. The price of everything is very high. The American Armenian relief fund has been feeding about forty thousand persons in Urumiah and Salmas this past winter, and conditions seem to be getting worse.

"How we wish the Mission Board would send us a medical worker for this field. He would have a big field of usefulness here. When we consider that it takes two or three years to acquire a good working knowledge of the language, we feel that it is too bad that there is not now some one making preparation for this field. And, of course, the only place to receive that preparation is right here in the field. True, just now

it is difficult to pass through Russia en route to this place, but I think this prohibition is only temporary and will not last long."

BROTHER W. H. GEORGE, field missionary agent of the Greater New York Conference, writes that in the month of July the orders for books in that conference amounted to \$2,426, and the deliveries to \$1,902. Magazine sales came to \$947. For the four months of April, May, June, and July a gain was made in book sales alone of \$4,146 over the corresponding period of last year. He says: "By faith we are reaching out to accomplish greater things. His promise cannot fail."

BROTHER F. G. LANE, of Cuba, passes on the following very interesting experience: "About four weeks ago we celebrated the ordinance of baptism in Guanajay, a town about thirty miles west of Havana. Among the candidates was one brother fifty-four years of age, who for nine years had been almost stone-deaf. He has known the truth for about eight years, but never had taken a firm stand because of opposition on the part of his family. I met him first about a year ago. He told me then that he would attend church when he got his hearing back. Somehow he became convinced recently that he should be baptized, and take a more firm stand for the truth. This necessitated his leaving home. He has since been making his home with a brother in Guanajay. When he was baptized, just before entering the water, he offered a silent prayer, requesting the Lord that if he were accepted his hearing be restored to him. On coming out of the water he clearly heard Brother Cruz announce the song. It has now been nearly four weeks, and his hearing seems to be fully restored. The experience has aroused considerable interest. He has now gone to San Claudio to testify to his people what the Lord has done for him. The Lord still works for those who trust him in simple faith."

#### THE OHIO CAMP MEETING

THE camp meeting held recently at Bellefontaine, Ohio, was no exception to the excellent gatherings of this character which have been held throughout the Division during the present season. Located at a good railroad junction, it was within easy access of our brethren and sisters throughout the conference, who were present in large numbers. The last Sabbath fully one thousand were on the ground. As no conference business was transacted, the entire time was devoted to various interests of the work. Good reports representing the departments were presented. These will be mentioned in fuller detail by others. An excellent spirit pervaded the meeting. There was an earnest desire on the part of those present to obtain the forgiveness of sins and a deeper experience in the things of God. This was rewarded by the Lord in giving deliverance to many souls and bringing a new spirit of hope and courage into the hearts of all present.

The preaching during the day was of a character to deepen the spirit of consecration. The evening discourses were devoted largely to a presentation of the leading

features of our faith. These services brought out a good attendance from the city. Two or three ministers of other denominations attended many of the meetings, and expressed an interest to study more deeply the truths held by us as a people.

Nearly \$10,000 was raised in cash and pledges for the cause of missions and for the Washington Missionary College. Our brethren and sisters purchased a large amount of denominational literature to distribute among their friends and neighbors. Three devoted young men were ordained to the gospel ministry, one of them a Rumanian worker.

We were deeply impressed with the large number of young men and women on the grounds, about two hundred, nearly all of whom made in their meetings a renewed consecration of heart and life to the service of God. The minds of a number of these are turning to Mount Vernon Academy or Washington Missionary College for preparation for service.

Ohio is one of our strongest conferences. It has large resources in men and means, and will prove in the future, even as it has in years past, a strong helping hand in the prosecution of the work throughout the broad harvest field.

It was a real pleasure to us to meet the warm-hearted brethren and sisters of Ohio, and we shall pray that the good spirit of the Master, which characterized the meeting, may go with each one through all the experiences of the coming year.

#### "PRESENT TRUTH" OCTOBER LIST

ORDERS are beginning to come in for the *Present Truth* October list for relatives and friends. Last year's experience with this list for relatives and friends was so productive of results that many who sent in a list of names last year are the first to send in another list this year, and many who did not use the October list last year are encouraged to send in large lists of names this year.

The list begins October 1, and will continue until the first of next April. One number of the paper will be mailed each week until the full series is covered, twenty-five cents for each subscription being the total cost in the States, and fifty cents in Canada and foreign countries.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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