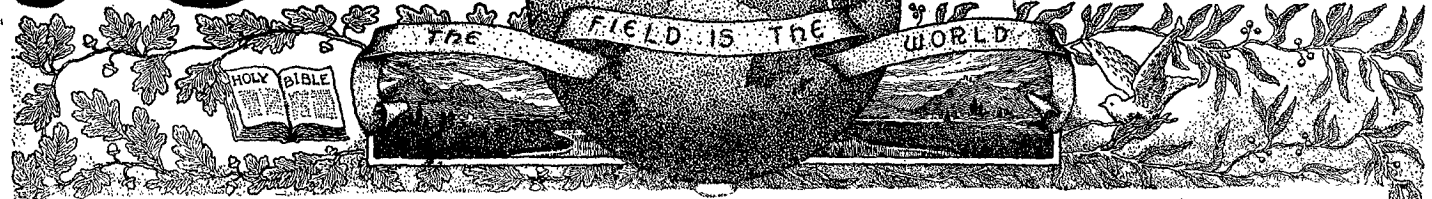


The Advent Review and Sabbath Herald



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No. 37

THE GOSPEL TO ALL NATIONS

SABBATH BLESSING

Sweet Sabbath day! refreshing to weary ones oppressed
By heavy burden-bearing; with many cares possessed!
To such the Saviour cometh, with words of sweet good will,
And to their souls he whispers: "I give my peace; be still."

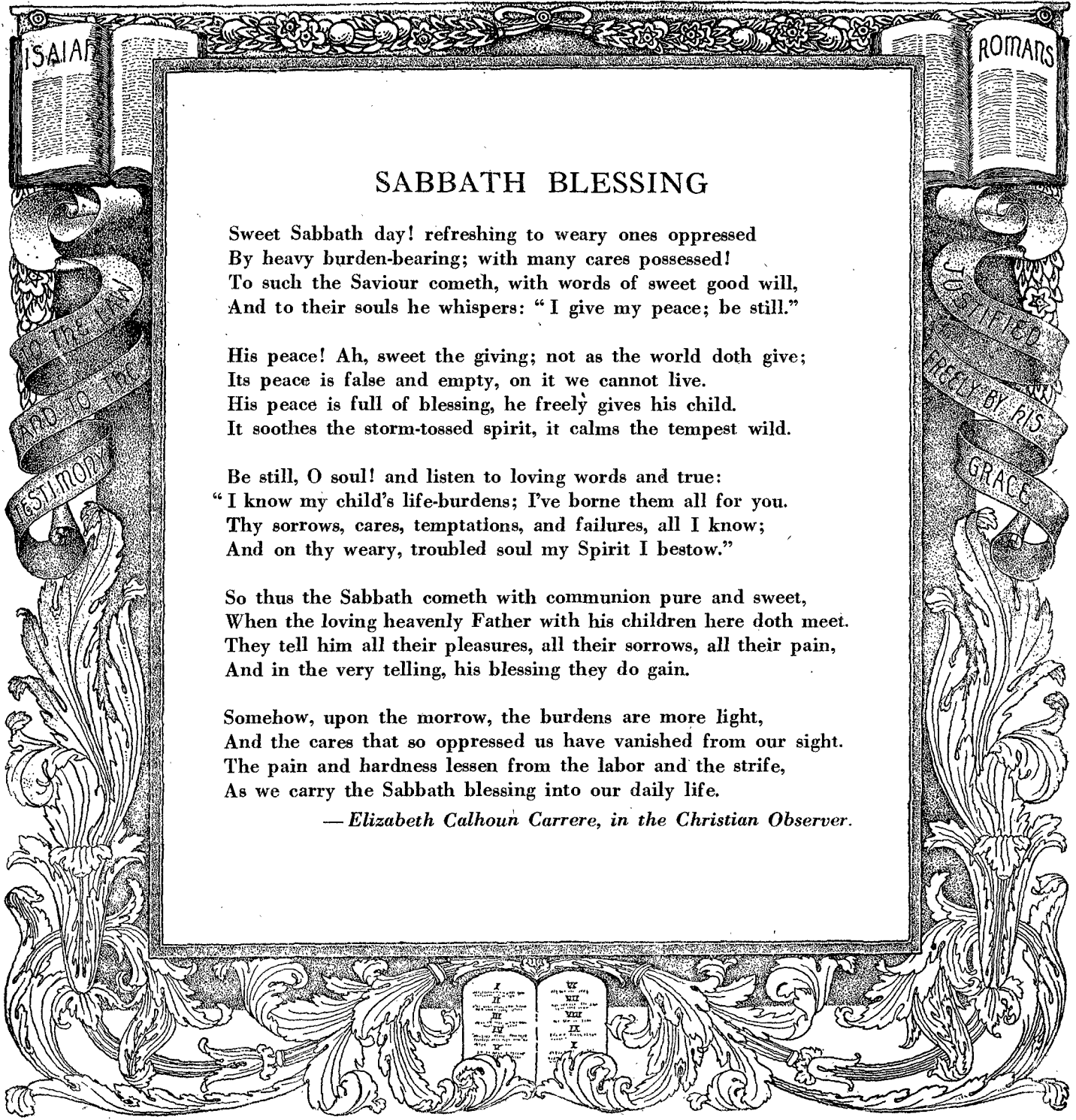
His peace! Ah, sweet the giving; not as the world doth give;
Its peace is false and empty, on it we cannot live.
His peace is full of blessing, he freely gives his child.
It soothes the storm-tossed spirit, it calms the tempest wild.

Be still, O soul! and listen to loving words and true:
"I know my child's life-burdens; I've borne them all for you.
Thy sorrows, cares, temptations, and failures, all I know;
And on thy weary, troubled soul my Spirit I bestow."

So thus the Sabbath cometh with communion pure and sweet,
When the loving heavenly Father with his children here doth meet.
They tell him all their pleasures, all their sorrows, all their pain,
And in the very telling, his blessing they do gain.

Somehow, upon the morrow, the burdens are more light,
And the cares that so oppressed us have vanished from our sight.
The pain and hardness lessen from the labor and the strife,
As we carry the Sabbath blessing into our daily life.

—Elizabeth Calhoun Carrere, in the Christian Observer.



Medical Missionary Department

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

FOOD CONSERVATION THE WORLD'S GREAT NEED

THE members of the North American Division Conference Committee, together with others, in response to an invitation, met Mr. Hoover, the United States food administrator, and his associates to consider the plans followed by the government Food Administration in cooperation with various church organizations. Recommendations, which have already appeared in the REVIEW, were later adopted by the committee in regular session, outlining plans for carrying on this work through our Medical Department.

An impending food famine, according to Mr. Hoover, makes food conservation at this time a matter of the greatest urgency. The reasons presented for such a famine are real, and the suffering that already exists is anything but fanciful. The millions of people that are now fighting actual starvation and the many that have succumbed, bear grim witness of the facts of a serious food shortage.

A universal crop shortage gives the world a wheat supply lower than it has ever been before, in proportion to the world's needs. Bad weather, unfertilized fields, and the diversion of manpower from the fields to the war fronts are causes for this.

Forty million men are in active army service, and twenty million men and women are engaged in other war activities. These are unproductive, but must all be fed, and fed well, too, in order to maintain their efficiency. Those that are left—women, children, and elderly men—are the ones that are made to feel most severely the want of food.

Since February 1 of this year, millions of tons of foodstuffs have gone to the bottom of the seas. It must be apparent that the world's surplus of food was not such as to bear this loss without feeling it seriously.

The Food Administration of the United States proposes to profit by the experience of other nations and begin conservation now instead of waiting, as did England, in the belief of a short war. Today England is under a food controller. Every one is on limited rations. Meals have been cut down. Bread, meat, and sugar rations are all limited. Cake and pastry have been dropped. Waste is punished by imprisonment.

Russia is suffering. The revolution was caused by food riots. Petrograd is on a food card basis. In Stockholm, food has increased in cost from two hundred to three hundred per cent. Bread, milk, and flour cards have been in force for seven months. France has far less food than she needs, and is suffering acutely. The government has prescribed a war bread to save wheat. Meat may be served only once a day. Waste of bread or other food stuffs is a crime. All Europe is on rations, either prescribed or voluntary. All Europe is suffering privations.

The United States is the world's greatest food-producing country, having a larger acreage of land in crops than any other nation. The United States and Canada will probably produce 1,000,000,000 bushels of wheat. More than half of this, or about 700,000,000 bushels, will be needed by these two countries for food and seed. That leaves 300,000,000 bushels for export, whereas 600,000,000 bushels are needed by England and continental Europe.

It is figured that if each person in the United States will eat one slice of bread less each day, it will save 150,000,000 bush-

els of wheat to send abroad. Even then the needs of others will not be met, and their loaf will be a privation loaf.

The regulations prescribed by the United States Food Administration are simple and easy of application. Restrictions are not placed upon quantity, but people are asked to substitute as far as possible corn and other meals for wheat, to cut down the consumption of meat, and to save sugar, butter, and fats. The free use of vegetables and fruits is urged. A liberal use of potatoes, of which there is an abundance, is advised. Especially are people asked to eliminate waste. Mr. Hoover's dictum is, "Eat plenty, wisely, but without waste."

At the meeting above referred to, several expressions were made regarding the moral side of this question. The practice of self-denial and restraint in appetite for the sake of helping starving women and children was pointed out as a thing consistent with the profession of church people. To forego meat or wheat at a certain number of meals in the present crisis was said to be but helping to meet an obligation which is distinctly moral. Hence the propagation of the principles of food conservation is held to be a matter that relates itself vitally to the moral ethics of churches.

One speaker, a clergyman who said he was well acquainted with the food principles of Seventh-day Adventists, expressed his conviction that such a cooperation as is called for on the part of churches would mean a great blessing to the people. He said, "I see in this a great spiritual reaction to the churches of America."

We as a people can heartily agree with the moral and spiritual presentation here suggested. This phase of the food question is fundamental with us. So our brethren of leadership and responsibility feel free in urging a strong and active cooperation throughout our churches in this movement.

We shall have more to say relative to the plans for carrying out our part of the program. We are assured that we can work with the fullest freedom in adapting the plans and literature of the United States Food Administration to suit our own plans and methods. We will do this just as soon and as rapidly as conditions will permit.

L. A. HANSEN.

HIS LOVE! HIS LOVE!

ALBERT CAREY

EACH sorrow by the Saviour sent

To save our souls from sinning,
Each woe which sought us as we went
The way where wealth was winning,
Was fashioned by a faithful Friend,
Who, for our freedom fighting,
Marshals his all to one great end—
To rescue from sin's blighting.

How dark the cloud which hides the hand
That from the clay is molding
A living image, pure and grand,
The Maker's love upholding;
Yet endless ages shall make known
How deep and e'er abiding
The charity which holds that throne
Where law and life are hiding.

The crushing of the ragged ore,
Crude, mangled in the mining,
The fury of the furnace roar,
The precious gold refining,
Press hard upon the sinking heart,
Its awful load appearing;
But ah! 'tis but our little part,
The Saviour's sorrow sharing.

And in the ceaseless years with him,
When all of tears and crying
Are gone, and joy fills to the brim
Our cup, and all of sighing
Is lost as friend with friend joins hand,
Then shall we see the meaning
Of all past pain, then understand
The love whereon we're leaning.

Nortons, Ore.

Educational Department

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

KEEP UP THE STANDARD OF SCHOOL ATTENDANCE

AN official bulletin just received from the United States Bureau of Education says: "Ministers are urged to preach on the importance of school attendance as a patriotic duty this year, and Sunday school superintendents and leaders of young people's societies in the various churches are asked to make school attendance a special topic, to help in the campaign for greater school attendance."

In a letter addressed by the United States Commissioner of Education to churches and religious papers throughout the United States, Dr. Claxton says:

"It is of the greatest importance that the schools of the United States of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

"This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship."

This very commendable campaign under the leadership of the Commissioner of Education has already found its counterpart in the earnest and vigorous efforts made by our educational and young people's workers during the summer to prevent a falling off, and to effect an increase in the attendance of all our schools, from the elementary to the college. If we can gather any additional stimulus or energy from the fact that a school attendance campaign is being promoted by other religious organizations, we ought to take advantage of it. The commissioner is stirring up other than religious organizations to share in the campaign, such as the numerous women's clubs and labor unions throughout the country as well as commercial and other organizations. If we can bring into our campaign the active cooperation of other than the two organizations giving special attention to this work, it ought to be done.

Is there any reason why our ministers should not preach special sermons on the school attendance of all our boys and girls, or continue to do so (if they have already been doing so), both during these opening days of our schools and until our youth are all gathered in after the autumn press of work in gathering crops is over? Every class of laborers, parent-teachers' associations, mothers' meetings, Dorcas societies, and missionary meetings of all kinds in the local churches could well afford to join in this special effort to bring every Seventh-day Adventist boy and girl into our schools.

The Commissioner of Education specially mentioned parochial schools, but whether he had or not, the schools conducted by this denomination and all who bear any relation to them should be the widest awake of all. Our boys and girls are worth every effort of every kind by everybody that can be put forth to secure to them the blessings of Christian education in these significant times.

W. E. HOWELL.

"MANY a man counted a fool by financiers, has laid up in heaven a fortune they would envy."

"It is better to obey God than to enjoy all 'the pleasures of sin for a season.'"

The Advent HOLY BIBLE 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.

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EDITORIAL

THE DANGER OF CENTRALIZATION

THE history of the struggle between truth and error has been represented in the operation of the two opposing principles of diffusion and concentration. Diffusion is the principle operating in all of the works of God: first, in creation; secondly, in the redemptive scheme. The second great principle, that of concentration, is represented in every plan of the enemy to thwart God's purposes, in every selfish and self-centered scheme. The spirit of the Life-giver was to give, to spread abroad, to fill, to replenish. The spirit of the destroyer was to concentrate, to hold in bondage, to destroy.

In the creation of the heavens and the earth God gave commandment to man to "be fruitful, and multiply, and replenish the earth." Sin sought to circumvent this plan and to destroy the creation of God. After the destruction of the earth by flood, the Lord again expressed his purpose in the instruction given to Noah, "Be fruitful, and multiply, and replenish the earth." Later, when men sought to secure for themselves a great name by the erection of a great tower, thus centralizing their efforts, God scattered them abroad over the face of the earth in order that the divine principle of diffusion might be carried out.

The fundamental idea in the gospel of Christ is that of giving. God gave his only begotten Son for the salvation of a poor lost world, for the redemption of humanity. He enjoins this same spirit upon his followers. When the church at Jerusalem became prosperous and self-centered, the Lord permitted persecution to fall upon them in order that his gospel might be carried to earth's remotest bounds in harmony with this divine principle of diffusion. And the record is that the church went everywhere preaching the word of God.

This principle of giving, of diffusion, of scattering abroad, must be recognized as the guiding principle in the promulgation of the gospel of

Christ today. Heaven designs that the gospel of the kingdom shall go to all nations, kindreds, tongues, and peoples. For that reason God has not confined this message to one country or to one continent. The believers have not been gathered from one blood or from one nationality. Gospel heralds, either in the living messenger or in the printed page, have been sent to earth's remotest bounds. The Master has designed that in place of there being built up a work in one or two cities, there should be many centers established, many standards erected.

We cannot believe that it is his purpose that great institutions should be built up in several sections to the exclusion of other sections equally as needy. He has not designed that great churches should be raised up in a few cities to the exclusion of many cities waiting for the light of the gospel. Nor can we believe that he is pleased when our brethren and sisters gather in our great centers because these centers offer more favorable opportunity for living out the truth.

God has placed his children here and there in order that they may be lights to those about them. In their little local churches many of them occupy positions of responsibility. They have been the means in the hands of God of holding up the standard of truth and providing leadership for others associated with them. How unfortunate it is that some who have been called to these responsibilities, and whom Heaven evidently designed to stand as witnesses in their neighborhoods, should desert this work and move into some city center in order to escape the opposition and inconvenience which came to them through living in more secluded places.

And in too many instances when these believers do this, they drop all responsibility in the large church with which they are connected, and become subjects of labor rather than strong helpers and upbuilders. We believe there are many connected

with our large churches who should put to themselves the question which the Lord propounded to Elijah: "What doest thou here?" Some of them have left the flocks over which God made them overseers. They have run away from these for the sake of personal convenience or material gain. Has the time not come when they should consider whether God would not have them go back again into regions where this truth is not known, and there erect the gospel standard?

One danger which threatens some of our large churches is the danger of centralization. We need to recognize the principle of diffusion in our work, and apply that principle in our own personal experience. And if the true missionary spirit could take hold of the hearts of some of the families connected with some of our large churches, and they could be led to move out into the needy sections and become real missionaries for God, it would bring new life into their experience. It would lift them from the plane of inactivity and indifference, where many of them stand as murmurers and faultfinders, up onto the plane of Christian activity. We earnestly urge that they consider which principle is actuating them in their experience. Is it the principle of self-centered, selfish concentration, or the principle of Christlike giving, of gospel diffusion?

F. M. W.

THE MISSIONARY NOT A TRADER

A DISCRIMINATING article on commercialism and the missionary is contributed to the *International Review of Missions* (Edinburgh), by Mr. John H. Weeks, who writes especially from the viewpoint of African missions. He recognizes the fact that the missionary conducting industrial work must sell his supplies, and that often in the interior goods instead of money are the only means of purchasing from natives, who do not know the value or use of coin. But as for trading and bartering as a business to make money for the mission, Mr. Weeks says:

"The missionary should avoid every appearance of trading, not because trading

proper is dishonorable,—far from that,—but because he is in a country for other reasons than personal profit. His aims are spiritual, and should not be confused with commercial aims in the minds of the natives among whom he labors. If I had to make my choice between being a missionary who had to trade in order to meet the expenses of his mission, and a Christian trader who employed his spare time in spiritual work among the natives in the neighborhood of his factory, then I would choose the latter rather than the former. By trading as a missionary I should degrade my calling, confuse the minds of my parishioners, and thus hinder the progress of the kingdom among them; but by being a trader doing Christian work as I had opportunity I should exalt my calling, do much by example to purify the business methods of the people, and show to the natives by my life that the white trader can believe, fear, and serve God. I have seen examples of the missionary engaged in trading, and of the trader seizing every occasion to do Christian work, and my choice is founded upon what I have observed. The native has no conception of our social life and mode of thought, and cannot understand how a white man can live in his country for the good of the natives and make a profit out of them at the same time."

Our own missionary policy in Africa is quite in accord with this. In the early days some bartering was done, but our missionaries saw clearly that the less appearance of commercialism about the mission station the more clearly the moral and religious aim of the mission stood out before the eyes of the native people.

W. A. S.

◆ ◆ ◆ THE KINGS OF THE EAST

IN these days when present difficulties tend to absorb the attention of the individual with the cares of this life, it is well sometimes to look at great world movements in the light of Bible prophecy. The Good Book presents to us God's plan to destroy sin utterly, and to do away with all its terrible results. The time shall come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9), but this will not be till wicked men have all been destroyed. See same chapter, verse 4.

As the conflict of centuries between good and evil comes to its climax, and the time comes for the eternal victory of the good; certain conditions are to prevail in the world, and certain great movements are to take place. Among these is the waking up of the kings of the East, and their preparation for taking active part in the final universal war, the Biblical Armageddon, which comes at the very close of this world's history.

The great nations of the Orient—Japan, China, India, and Russia—have all, until comparatively recent years, been known as the backward nations in all matters pertaining to modern civilization. These conditions, however, are rapidly being changed; and the near future may

well have still more startling surprises.

Japan, with its population of 50,000,000, was without railroads of any kind until 1872, when seventy-one miles of roads were opened to traffic. Not until 1905 did the country come into possession of an electric railway. The postal system was organized in 1871. The growth of Japan's enormous commerce, owing to her peculiar history, is comprised within the limits of the last half century. The development of her present military and naval strength dates from the Russo-Japanese War of 1904-05. Though figures are not at hand, every one knows that Japan is now sharing with the United States the great commercial prosperity which war is bringing to those nations who can supply its tremendous demands for ammunition, for foodstuffs, and for manufactured goods of many kinds. What her present, and her future possibly more active, participation in the great war now raging may mean to her in growth of military and naval force, can only be surmised.

China, with her 400,000,000, is just beginning to arouse from her sleep of centuries. As yet she does not wield the great power either in commercial or in military matters to which her overwhelming manpower would seem to entitle her. The new educational system established in 1906; the republican form of government set up in 1912, and again restored after being overthrown for a short time in the spring of the present year; the large number of Chinese students being educated abroad, and China's recent entrance into the great war,—all bid fair to hasten greatly the growth of that country into a world power of first rank.

India's 315,000,000 form more than three fourths of the whole population of the British Empire. While we can see God's hand guiding in bringing that great Eastern country under British rule, and making possible India's forward steps during the recent past, her greatest development is probably still future. It is sincerely to be hoped that England's efforts to better India's social conditions may succeed. Without any question, India, with her overwhelming numbers and with increasing mastery of Western education and military tactics, will have an important part to play in the final great battle of nations and races.

Russia, also, with untold resources and a present population of 175,000,000, is rapidly undergoing changes. The following quotation tells of some financial results of national prohibition in that country:

"A report issued recently, giving official information regarding prohibition in Russia, states that in 1912 the people of Russia saved only \$20,000,000. In 1913 the amount was still less. During the eight months before the war in 1914 they withdrew \$55,000,000 more than they deposited. Then national prohibition became effective, and in four months the people saved \$70,000,000. During the first prohibition year they saved \$405,000,000, and in the first nine months of 1916 the savings were \$755,000,000. For the last year of the unrestricted liquor traffic Russia's bank deposits were only \$40,000,000, while the deposits in a prohibition year in the midst of war have been \$885,000,000."—*The Missionary Review of the World, August, 1917.*

With the establishment of a republic last March, Russia entered on the path of liberty and progress for the individual citizen. If she passes safely through her reconstruction period, and gains what she hopes to gain from this war, Russia will be a mighty factor in world politics.

The Bible presents the drying up of the Euphrates as preparing the way for the kings of the East (Rev. 16:12), that they may take part in the great final conflict to which the spirits of devils, working miracles, summon the kings of the whole world (verses 14, 16). The present war promises to eliminate the power now controlling the Euphrates Valley and symbolized in the Scriptures as that river. The Allied Powers warned Turkey before she entered the war that if she did so she would sign her death warrant. If they are victorious, they will doubtless fulfil their pledge. If, on the other hand, the Central Powers win, it is usually conceded that Turkey will be absorbed into a larger unit, sometimes spoken of as the Middle European Empire.

Is it not, therefore, strikingly in accord with the prophecy to which we have referred, that in this present struggle the four great Eastern nations should be gaining a preparation for participating to a greater degree than in the past in the great questions of world polity, in the attempted solution of which will arise, according to the infallible Word of God, a conflict which will bring all nations to Armageddon?

Seeing these things as signs of our times, let us heed the divine admonition given in this very connection (see Rev. 16:15) and watch, knowing that Christ's coming is drawing near, and that it will come as a thief upon all those who are not ready and waiting for him. With sin and suffering, destruction and death, all about us, to the divine promise of Christ, "Surely I come quickly," our hearts respond, "Amen. Even so, come, Lord Jesus. L. L. C.

◆ ◆ ◆
"THE truest joy lies in the imparting of it to others."

GENERAL ARTICLES

MY PRIVILEGE

E. J. URQUHART

I MAY not gather riches
Within my little day;
But I can gather flowers
That grow along my way.
Why should I long for luxuries,
Or stately mansions grand,
When in the great hallway of life
Unfettered I may stand?

Although at sorrow's fountain
Compelled to drink awhile,
I'll hide the aching that it gives,
Behind a pleasant smile.
And though the storms are bitter
That drive my bark along,
I'll drown their bitterness in prayer,
And cheer their hours with song.

I do not want to journey forth
Earth's woes and fears above.
Why should I covet gilded paths
When I can live — and love?
And what to me are diamonds,
Or brilliant jewels rare,
When I can look beyond the stars
And ken the glory there?

Keizan, Japan.

KEEP THE CHANNELS OPEN

MRS. E. M. PEBBLES

I HAVE a garden. My neighbor next beyond me has a deep artesian well, from which he often very kindly supplies water for my garden. This kindness being free of charge and suiting his own convenience, I do not always know just when the water is coming; consequently, if through carelessness or inattention or through the pressure of other cares, the channels have become clogged with earthy matter or with trash blown about by the wind, much, perhaps even all, of the water is wasted, and I am left to look with regret upon the sad results of being unready to receive it.

How like the Holy Spirit is this pure stream of life-giving water coming from its unseen yet never-failing source, its mission being only for good to the receiver who will appropriate and rightly use it. The Holy Spirit is Heaven's best gift to man, better even than the Saviour's bodily presence, as he himself said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Bless the Lord, O my soul!" He has come, a healing, life-giving, permeating presence, free as the air we breathe, and surrounding the receiver with an atmosphere as real as the air; whose mission is only for good, to bring life and healing to the lost, and hope and cheer to the drooping spirit of him who is battling with the powers of evil and almost overcome in the conflict. Without it this earth is but a parched and dreary desert waste; but thank God for the oases.

Here and there are those who have drunk of the water of life, and from these flow rivers of living water. But the channels must be kept open. We are told, "Ask, and ye shall receive." We ask, and sometimes we have to "wait on the Lord." Just as my neighbor suits his own convenience, so the Lord allows us to become very thirsty sometimes. But we may rest assured he has not forgotten us. It is for us to watch and wait, and look well to our channels, and as the pure stream of life-giving water flows on its mission for good, so the Holy Spirit, if the channels are kept clean by prayer and watchfulness, comes into the soul, washing away the filth and impurities, cleansing from the stains of sin and defilement, reproving of wrong, and bringing to remembrance the teaching of the Master, until by continued looking into the face of Jesus we become changed into the same image, from character to character, even "as by the Spirit of the Lord."

This experience can never be attained without the operation of the Holy Spirit. It is the fountain opened to the house of David for sin and uncleanness, but it must receive the co-operation of the individual. There must be not only a willingness to be cleansed, but an earnest longing, a crying out after God, with a realizing sense of our lost condition, and an intense hatred of that which separates from him.

The language of the soul will be, in the words of the hymn:

"I want a principle within, of jealous, godly fear;
A sensibility of sin, a pain to feel it near;
I want the first approach to feel, of pride or fond desire;
To catch the wandering of my will, and quench the kindling fire."

This is the hungering and thirsting after righteousness which Jesus said should be filled. But we must not be satisfied with one draft of the living water; we must drink and drink and drink again; we must bathe and bathe again and again in that cleansing stream. And we must never allow the channels to become clogged. There is so much earthiness in human nature, and so much trashy matter everywhere, that it is only by constant watching unto prayer and a constant inflow of the Holy Spirit that we can ever hope to attain to that high standard of Christian character that will meet the Master's approval. Not only so, but we are to be channels through which he can convey this water of life to other hearts for cleansing. It is his will that from every believer shall "flow rivers of living water,"

that each shall become an oasis in the desert, and shall be as the dew to freshen and revive. We are in the time of the latter rain, when we are told, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field,"—that is, a fresh, living experience, and power for witnessing,—that soon he may finish the work.

These showers may come to us when we least expect. If we have complied with the command to ask, and if we are willing to be cleansed, there is no limit to what we may receive, because he gives it not by measure. It is awaiting our demand and reception, and he is more willing to give the Holy Spirit than earthly parents are to give good things to their children.

Why, then, are we so lacking in this heavenly gift? It must be because we have not entirely surrendered. There must be some cherished sin. Possibly we are robbers, not returning to the Lord his tithes. It may be the Babylonish garment or the golden wedge. It may be our beautiful home or its pretty furnishings. It may be our own natural disposition, or indulgence in pride, sensitiveness, misjudging, censuring, and criticism. It may be fretfulness and impatience, or a neglect to keep holy the Sabbath day, by stealing a portion at either end for our own use. We do not perhaps show due reverence in the house of God. We possibly forget that twice in olden time, when God was about to speak, man was told to put off his shoes from off his feet, for the place was holy; and we may still read the command, "Keep thy foot when thou goest to the house of God, and . . . let thy words be few." Eccl. 5:1, 2. We must not talk of business or pleasure parties or common things, but we must pass quietly out, and spend a little season in earnest prayer, that the solemn words to which we have listened may be brought home to our hearts. If we leave the place carelessly, Satan may, even before we reach home, catch away the good seed, and we may lose the very blessing we had been asking of God.

When we realize the exceeding sinfulness of sin, there will be a crying out after God as expressed by the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me." And again: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" In the words of another, "Ye let go of the arm of the Lord too soon." We may have to wrestle with God till daybreak, but oh, it will be worth while, when as a prince we have power with God and prevail! In the words of the hymn, let us say,

"I will not let thee go unless
Thou tell thy name to me;
With all thy great salvation bless
And make me more like thee."

"I'll then thy perfect love impart;
Till thou appear below,
Be this the cry of every heart,
'I will not let thee go.'"



THE GLORY OF THE IMPOSSIBLE

R. T. SISLEY

IF we, in imagination, take a tour of inspection around the world to note the progress of missionary endeavor, we shall find that the Sun of Righteousness has broken many of the chains of oppression, prejudice, and indifference in South America. In crossing the Pacific, we shall find en route that many of the islands have regenerated cannibals who are now sitting in their right mind at the feet of Jesus. A little observation as we come to Korea, will show a turning to spiritual things which is certainly encouraging. Crossing to Japan, we perhaps shall see fewer favorable signs of the vivifying effects of the gospel, owing, no doubt, to the swinging of the pendulum back to conservatism along the lines of Shintoism and imperialism, and even out into Western infidelity. On arriving in China, we shall discern more favorable signs of spiritual life manifested through the channels of popular and religious education of the masses, especially among women. And China now has a more liberal form of government. A dissatisfaction with their former religious experiences and an appreciation of the practical outworking of Christianity are among the many encouraging signs. When we come to the East Indies, India, Persia, and the Ottoman Empire, we shall experience the chilling, frost-bound condition of caste religion in India and the power of Mohammedanism in the Islam world. Up to the present time, the gospel has made comparatively little headway in awakening spiritual life and growth in these apparently arid and fruitless fields.

When we think steadily and candidly of the condition of these fast-bound captives as they come in contact with the third angel's message, and try to understand their intense conservatism, their absolute satisfaction with their creeds so well adapted to their religious instincts and yet at the same time leaving them so free to sin, we feel that it is little wonder that so few have yielded to the influence of the gospel. When the conscience of one of these is aroused, and his will awakened out of the paralysis of his fatalism, he is immediately confronted with trials which wring his very heart. To confess Christ appears to his Eastern imagination and his Eastern timidity, like the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that made

life dear to him must go, and possibly life itself, if he accepts the light of the gospel.

In addition to this and beyond it, both in Islamism and in Hinduism, is the strange magnetic hold of these religions upon every fiber of his being. This hold is so strong and so general that even small children take pride and delight in their stern caste regulations or in the Ramadan fast which lasts a month. And still behind that again, without doubt, the true fascination lies in the purpose of the devil to hold these two entrenched positions as long as possible. He therefore employs every hellish art to keep the truth from reaching these captive souls, and if it reaches them, from touching, and if it touches them, from waking them to a life of liberty.

This is a distant view of these great mission fields, but it can give no sense of the icy coldness and hardness that pervades them. To realize this, one must see them personally. Well do those who are working in these fields know how difficult it is to stand the benumbing influence exerted by Satan, and to work on, often in spite of long-deferred hopes, for the salvation of those for whom they labor.

Satan is not satisfied with his endeavors to hold his captives; he goes a step farther and rivets their chains by hindering God's people who are sent to release them. He works on our unbelief and faint-heartedness, by breathing the half-uttered knell word "impossible." But right here, let us understand, he overreaches himself, for what he intended to be a death knell to Christian endeavor becomes instead the awakening, ringing chime of hope; for the things that are impossible to man are possible to God. If we cast away every shadow of hope on the human side as a positive hindrance to the divine, heap the difficulties together recklessly, and to this pile bring all the infidel cavils available, we cannot get beyond that blessed climax of impossibility. We must let our faith swing out to him, the God of the impossible.

I read an article some time ago which has been a source of great encouragement to me, while struggling to do something for the Master under rather trying circumstances:

"Far up in the Alpine valleys year by year, God works one of his marvels. The snow patches lie there frozen with ice at their edges, from the alternation of sunny days with frosty nights; but through that ice crust come unscathed flowers in full bloom.

"Back in the days of the bygone summer, the little soldanella plant spread its leaves wide and flat on the ground to drink in the sun rays, and it kept them stored in its roots through the winter. Then spring came and stirred its pulse even below the snow shroud, and as it sprouted, warmth was given out in such a strange measure that it thawed a little dome in the snow above its head. Higher and higher it grew, and always above rose the bell of air, till the flower bud formed safely within it; and at last the icy covering of the air bell gave way, and let the blossom through into the sunshine, the crystalline texture of its

mauve petals sparkling like the snow itself, as if it bore the traces of the fight through which it had come. And the fragile thing rings an echo in our hearts that some of the jewel-like flowers nestled in the warm turf on the slopes below could not awaken. We love to see the impossible done, and so does God."

Going forward by faith in God when an insurmountable obstacle presents itself in one's path, is no new thing. Our father Abraham did it long ago. Let us look in the Revised Version at the description of Abraham's experience:

"Without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform." Rom. 4: 19-21.

For our encouragement and application we have this:

"Now it was not written for his sake alone, . . . but for our sake also, . . . who believe on him that raised Jesus our Lord from the dead." Verses 23, 24.

Here are also others who have gone forward in faith when confronted by the impossible:

"You do not test the resources of God till you try the impossible."—*F. B. Meyer*.

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—*Wm. Booth*.

"We have a God who delights in the impossible."—*Andrew Murray*.

What would have become of the far-reaching results of the labors of Luther, Wesley, Miller, and the other pioneers of God's advancing work, had they not believed in the possibility of God's accomplishing that which was impossible to man?

Have we any promise which we can calmly consider and upon which we may fully rely for encouragement in our endeavors to release those fast-bound captives in India's caste and Islam's prejudice, self-satisfaction, and fatalism? Do we need a greater promise than this?—

"O Lord, my strength, . . . the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know . . . that my name is The Lord." Jer. 16: 19-21.

From the ends of the earth, the farthest away, they, the hardest to win, shall come with the cry of broken hopes that nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone as among the "things wherein there is no profit." There is a ring of assurance and triumph in the words, "I will this once cause them to know . . . mine hand and my might." Verse 21.

Without doubt the veil hanging between time and eternity was lifted so that the beloved disciple might behold, and that we too, as we read his record, might behold, "a great mul-

titude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

We could not ask to be more fully assured that among the all-embracing terms, "nations," "kindreds," "people," and "tongues," will stand representatives from India's Hinduism and Mohammed's creed. We might right here raise the question, Have the Mohammedans and races of caste religions a fair representation among the redeemed? If not, those who will finally stand before the throne must be sought for and found by those who have "a passion for the impossible." If these promises are not enough, there is an infinite stretch out beyond them in God himself. Jesus, who said, "All power is given unto me in heaven and in earth," has also commanded, "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." Sister White has said that all of God's commands are accompanied with enablings. This same Jesus who gave the great commission, said, according to the rendering of Campbell Morgan, "If ye abide in me and my words abide in you, ye shall demand that for which ye are inclined, and it shall be generated for you." This being so, can we not unselfishly demand great things of God? There is vast depth and breadth in that word "generate;" in fact, it has no limitation. When he said, "Let there be light," this earth was flooded with physical light and heat which made a vast, chaotic world habitable. Since we cannot go by or beyond the possible with God, cannot we ask him to do a new thing among these fast-bound races by generating a glow of the Holy Spirit fire that will melt a way up through these icy barriers and set the honest in heart free?

Hitherto the work done for these classes has been more like trying to break through these barriers from above, in the hope of finding solitary life germs imprisoned. How few they have been! and how weak and stunted for the most part, at any rate in Moslem countries. God has yet to show what can be done, if he thus stirs them with his Holy Spirit from within.

It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Suppose we cannot see the mysterious working of that hidden process, we must pray that as, in his vegetable kingdom, the little soldanella is brought forth through the seemingly impassable ice barriers by the hidden, mysterious power of an all-wise and all-powerful Creator, so the Holy Spirit may set our hearts aflame with love for the impossible, in order that we may, in his spiritual realm, be the humble channels through which his Holy Spirit may be com-

municated beneath the impenetrable cover that now holds down his human plants, in such a measure that we shall see their heads bursting through into the glorious light and warmth of the Sun of Righteousness. Ought we not all unitedly to pray for the impossible with man, to be wrought out by the possible through God?

"Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Job 32:27.

THE HOLY SPIRIT

H. E. GIDDINGS

THE phrases, Spirit of God, Spirit of Christ, Holy Spirit, Holy Ghost, Spirit of truth, the Comforter, and the Spirit, seem to be equivalent expressions, and are used interchangeably to signify the same power or the same manifestation of God throughout the universe, and in the hearts of men.

From the beginning our attention is called to the activity and moving power of the Spirit in the work of creation. Gen. 1:2.

God's Spirit moveth everywhere
His glories to perform;
It whispers in a still small voice,
It thunders in the storm.

The Spirit, moving upon the chaotic mass, developed order and system in harmony with the will of God as spoken by him. "He spake, and it was done." He said, Let it be, and it was. Ps. 33:9.

Indefinable

Like many other things, the Spirit cannot be fully defined in our language. It is infinite, and our knowledge is too limited to enable us to grasp and define so great a power. We may understand it to a limited degree through the inspired description that has been given to us and by observing its workings, and yet its operations and nature are fraught with mystery.

The wind is a mysterious force which is very elusive of definition. We say that it is air in motion, but air is matter, and must have some power to move it. When the wind blows, not only is the air in motion, but other materials,—dust, leaves, etc.,—also move. Some power is moving them all; this is the mystery.

When Jesus taught the learned Jewish ruler, he took the wind as a fitting illustration of the Spirit. John 3:8. There must be some common features found in both the wind and the Spirit. Jesus refers to some points of similarity. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This is descriptive of the work of the Spirit, not of the individual who is born of the Spirit. The individual is not invisible, neither is he able to go as the wind to undefined limits or regions. But

the Spirit, like the wind, is an invisible power that comes in a mysterious manner and goes where it listeth, and we cannot tell whence it cometh or whither it goeth. In this way every one is born of the Spirit. All we know of the wind is derived from considering what it does. When we see matter moving and feel the pressure of the wind, we determine that the wind is a power, that it moves in a certain direction. So when the invisible power of the Spirit is sent from above into the heart, we can see the moving and feel the power, but cannot see or define it beyond what it does.

We can see the results of the working of the Spirit in the material world, and in the lives of men. All things are upheld by the divine power. Heb. 1:3. The Spirit molds the lives of those who will yield to it. In this way we may know that the Holy Spirit exists as truly as we may know those things which are susceptible of the most complete definition.

One thing peculiar about the Spirit is that, although it is everywhere present at all times, it is personified, spoken of as a person. Jesus is a person, and cannot be in more than one place at one time, so far as his person is concerned. He said, "I go away," and "I come again." This is equivalent to saying that when I am away I am not here, and yet he said, "Lo, I am with you always, even unto the end of the world." How can this be? Speaking of the Comforter, he said, "If I depart, I will send him unto you." In the agency of the Holy Spirit he is here, since the Spirit performs his will as perfectly as if Christ himself were here. The Spirit has no work of its own devising, no plans aside from those of God and Christ in divine counsel. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14. In this way the Spirit becomes a perfect representative.

This personal representative of heaven not only reveals the divine will to mankind, but it is the connection through which the children of God can commune with him. Even when we are in our most serious mood and most reverential attitude, we know not what we should pray for as we ought. So the Spirit helps us and presents our true desires to God. The Spirit "maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. The great need of our souls which we do not sense and are unable to utter is presented before the throne of the universe, "according to the will of God." Verse 27. What a wonderful provision of God's grace!

The Spirit knows all our weaknesses and temptations, all our heart-aches and griefs, all our burdens and sorrows. Our deepest desires and

heart longings, yea, the soul throbs which cannot be uttered in words, and which no human companion can possibly know, this heart companion takes and presents in the secret chambers of heaven with groanings that cannot be uttered. It also helps us in our infirmities. This is the office of the Comforter. Since the child of God has such help and sympathy and coöperation, "what manner of persons ought ye to be in all holy conversation and godliness?"

Universal Office

It was promised that the Spirit should be poured upon all flesh. Joel 2:28. It was to be sent into the world to convince of sin. John 16:8. It lighteth every man that cometh into the world. John 1:9. In its offices of giving life to every creature, of convincing all of sin, and of speaking to the conscience to induce all to abandon the path of sin and walk with God, the work of the Spirit is universal. God has not left himself without witness, neither has he left the world comfortless.

The work of showing the sinner his sins is a kindness and should bring comfort to every soul. The fact that some being cares enough for us to point out our sins and endeavor to rescue us from destruction should be a source of encouragement and an inspiration to higher aims and efforts.

The conscience is the ear that is capable of hearing the still small voice which says, "This is the way, walk ye in it." Isa. 30:21. In this way God is striving to lead wayward souls from the paths of sin and death, back to the fold of life.

Men forget God, but he forgets no one. All are his, even if they are astray and wandering in dangerous paths. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13.

Works in the Individual

The Spirit of God is the golden cable from the throne of heaven to the heart of every believer in Jesus. Acts 2:38, 39. Every faithful follower of Christ first heard the condemnation of his sins and the appeal of a loving Father to forsake sin and take the righteousness of Christ in its stead. Sorrowing for sin and hungering for holiness, he heeded the invitation. Then there came into his heart a peace never before known. All fear was gone, and he at once became conscious of the fellowship of Christ and of membership in the heavenly family. There was established a living connection between his life and the life of God, by which he was able to commune with his heavenly Father. Rom. 8:14.

This Spirit connection spans the awful chasm which exists between the sinner and God, and brings the faithful into his very presence. "O the depth of the riches both of the wisdom and knowledge of God!"

Rom. 11:33. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19.

Through the mission of the Spirit the believer partakes of the divine nature, or takes part of that nature. 2 Peter 1:4. Having accepted the call to abandon sin and follow the leadings of the Spirit of God, the soul begins to live and act the wisdom of God, and is sustained by the power of God. He has been clothed with the righteousness of Christ, which is imputed to him, and is sanctified through the truth (John 17:17), through obeying the truth (1 Peter 1:2, 22); and is redeemed from the power of the enemy so long as he remains faithful to his vows of consecration (Heb. 3:14). In fact, Jesus becomes all in all to him. 1 Cor. 1:24, 30.

In these blessings the work of the Spirit is for the believer, who is sanctified by it. Peter's experience serves to illustrate this truth. When he was self-sufficient and boastful, he asserted his devotion unto death in one hour, and in the next shamefully denied his Lord. This was the best he could do, and shows how weak humanity is without the divine indwelling. After he humbled himself and became dependent upon God, he partook of the divine nature, and spoke fearlessly with wisdom and power. He calmly answered the rulers and convinced the people. They saw that he had been with Jesus, and had learned the wisdom and authority with which he spoke. Acts 4:13. Peter had been with Jesus as a personal companion before, but now he was with him in a spiritual sense, and took part of the divine nature through its ministry.

While the Spirit is given to every believer, for his own personal benefit, to enlighten and guide (1 Cor. 12:7), yet there is another very important office in which the Holy Spirit serves the church.

Spiritual Gifts

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. While the universal offices of the Spirit are a blessing to all the world and show God's love and care for all mankind, the close and intimate companionship that it brings to the believer reveals the more tender and affectionate elements of God's character.

In all of the work thus far considered, the Spirit's efforts are directed to the single individual. Of course there is a wider purpose in thus preparing the person that he may in turn become an agent to influence others, yet the work of the Spirit is with the single heart.

In considering the gifts, we find this is all changed. The office of the gifts is principally for the benefit of others besides those through whom they are manifested. And the gifts belong to the church, not to individ-

uals. To be sure, God chooses certain individuals through whom to manifest the several gifts, but they are set in and belong to the church. "God hath set some in the church" (1 Cor. 12:28), not members as individuals, but gifts. God set the gifts in the church. There is where we may expect to find them when the church is in the right relation to Heaven. They are in the church for special work, "for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ [the church]." Eph. 4:12-15.

God himself makes the selection of the instruments through whom he will honor the church in the manifestation of the special gifts, and they are conferred as it pleases him. 1 Cor. 12:11. These gifts are essential to the life and activity of the church. 1 Cor. 1:4-8.

Many have made the mistake of thinking that any person may exercise the gifts, and that it is a matter of the choice of the individual himself as to what gift he desires to be in possession of and when and where he should display it. This is a grievous error, and has led to serious consequences.

When a minister teaches the truth regarding spiritual gifts and their perpetuity in the church, he is sometimes asked why he does not possess those gifts; and some of the believers in the manifestation of the gifts in the church will ask why there are not many prophets and a greater display of the gifts than we see today.

There may be several reasons for this which should be prayerfully considered by the church, but after all, the final answer must come from God himself. First of all, the church should put on her beautiful garments (Isa. 52:1), and the ministers should manifest a deeper interest in the welfare of the church and the salvation of souls, as is called for in Joel 2:17, and should be as spotless as the messengers described in Isa. 52:7, 11. Then we may expect to see the Lord make bare his holy arm in the eyes of all the nations. Verse 10. But after this is done, the matter of bestowing the gifts lies with God, and his faithful children will patiently wait for his good pleasure. They should always feel a deep anxiety about their own readiness to be made the instrument to bear divine power to the world.

There are few who can endure to be exalted to the position of a prophet before the world, because all are cumbered with human weaknesses until that great change is experienced at the last trump. The calling of the ministry is a very sacred office, but the minister is commissioned to preach the word, while the person called to exercise the prophetic gift is commissioned as God's special messenger.

There are so many elements of dan-

ger and the work is so sacred, that the choice of such individuals requires more than human wisdom. Paul reveals the fact that he had to be especially prepared for this work by an affliction sent upon him to keep him from being exalted, and although he asked the Lord three times to remove it, he meekly submitted when shown that it was necessary. 2 Cor. 12: 7; 8. The instrument must be chosen and prepared by divine wisdom, not by human desire.

There must also be a careful supervision of the divine mind over the exercise of the gift. God does not bestow upon selected individuals an unlimited use of the power of the Spirit to be employed when and where he may see fit, but the Lord himself retains the entire control of the gift. He alone knows whether the exercise of one of the gifts at any given time and in a particular case will be to his honor and for the good of the church and of benefit to the one ministered to. This is all beyond human wisdom to determine. The human instrument is to be used by the Lord to do his will. God chooses the time, place, and subject, as well as the instrument. When Peter and John went up into the temple to pray, they were in living connection with God, and he saw that they could endure the applause and wonderment of the multitude; that the cripple had faith to be healed, and that he would glorify God and be an honor to his cause when healed. He also saw that the miracle would cause many to believe in Jesus. These things could not be known by any man. Acts 3: 1-12. Men might think that the results would justify such a manifestation of spiritual power, but it could be nothing but guesswork and experiment. It may be that God is waiting for his people to understand this question better and relate themselves to it as he would have them. He does not want us to be ignorant on this subject, and one has only to hear remarks made by those who are supposed to understand the question, to know that there still exists much that might be regarded as ignorance.

But are we not told to covet the gifts?—Yes; but in the same verse we are told that there is a more excellent way.

The More Excellent Way

Coveting or earnestly desiring the best gifts should lead to a careful searching of heart and life to see whether we may not be hindering the bestowal of the gifts upon the church. 1 Cor. 12: 31. The more excellent way is given in chapter 13. This unselfish divine love is put first as the foundation of all that is worth while. "Follow after charity, and desire spiritual gifts." Chap. 14: 1.

If one were able to exercise all the gifts in their fulness without this grace of love, it would amount to nothing. Chap. 13: 2. Who is desir-

ous of performing some apparently great work that is of no value? This spirit of charity and bond of unity is the beautiful garment which the church must don before she can enjoy the gifts in the fulness of God's pleasure. Then malice and envy, which now mar the life of the church, will disappear, and tender fellowship among the brethren and unselfish love for the lost will take their place.

Should this plan be reversed and were men to choose the gift they would like to manifest, as well as the time and place to exercise it, God would be the instrument and man the director.

Simon Magus coveted the power of God which he saw manifested in the work of the apostles, and he offered them money for it. But all effort and price is of no avail when the heart is not right with God. This is the essential foundation. Acts 8: 20, 21.

There were some men at Ephesus who coveted the power of the gifts, but did not understand the subject; and instead of seeking the more excellent way, they appointed themselves to the sacred office and chose the gift and the time and place to display it, and came to shame. They learned that such sacred gifts could not be handled with profane hands. Acts 19: 13-17.

The church should regard the gifts as a sacred trust, and not look upon them as personal favors shown to the one who is chosen to act as an instrument in the hands of God to exercise them. Each member has his office, and should not be envious of the part another has to serve. All should cultivate that spirit of pure love which is the basis of all divine service, and be satisfied with the part given him to act. This is much more excellent than to desire the gifts without this fundamental qualification.

True Religion

From the fall of man to the present hour God has communicated his will to men, and his children have made their requests known to him through the medium of the Holy Spirit. This great truth is characteristic of the worship of the true God. All heathen religions have a vague notion of a great god or great spirit away off in the impassable distance, hopelessly removed from them and not accessible to any even in their greatest needs. In their loneliness and longing for consolation from a fellowship that is better than themselves and that comes from without, they make gods or forms to worship. Groping in darkness through their ignorance, they are without hope.

When the heathen wise men were called by the king of Babylon to solve a perplexing problem, they told him that he asked too much of them, since no one could reveal the king's secret but the gods whose dwelling was not with flesh. They believed that such a god existed, but that

communication with him was impossible. When Daniel came, he showed that the God whom they supposed was beyond the reach of men was actually dwelling with flesh, with his faithful servants. Dan. 2: 1-29.

God has promised to dwell in his children and walk in them, and it is a blessed thing to be acquainted with that loving Father. The glory-gilded ladder seen by Jacob is still standing on the earth and leaning against the battlements of heaven; the God of love is keeping watch over his children, and the Saviour is making intercession for them, while the Holy Spirit ministers to the faithful and pleads for them with groanings that cannot be uttered.

Humanity has reason to take courage and press on to higher attainments, knowing that he who has begun the work will carry it on to its final completion. The inexhaustible resources of heaven, including all the treasures of wisdom and knowledge, are awaiting the call of implicit faith and pure devotion.

Amarillo, Tex.

TITHING EXPERIENCE — NO. 2

J. N. LOUGHBOROUGH

SHORTLY after the establishment of the finances on a proper basis at the Fair Plains (Mich.) church, in January, 1860, I went to the Owosso church to organize matters there. They readily admitted that the tithing system was all right for the support of the gospel, but began to talk of their debts. One of the leading men in the church said: "I have a debt of \$350 on my place. I have tried for years to pay that debt, but it remains there from year to year, just the same; I cannot reduce it one dollar. The proposed system is all right, but how can I agree to pay one tenth of my income while I still owe this debt?" He had a fruit orchard of fine trees, but from it he had a crop only every other year; so that did not meet his difficulty. I spoke to him of the Lord's promise by Malachi, of the opening of the windows of heaven upon his crop, and I was impressed to say to him with much force, "*Brother, the Lord could easily make your trees bear an abundant crop of apples every year.*" I was myself somewhat startled after I said it, especially when he immediately said, "*Do you think so? I will make the pledge.*" And he did so. He was very happy as the result of his decision.

The tide of affairs with this brother began to turn at once. That year he had the finest crop of apples he had ever had, while the crop of fruit in adjoining orchards was short. When, in 1861, we reorganized the finances at Owosso, this brother told an experience similar to the one at Fair Plains. He said, "My debts are all paid. I have several shares in the publishing association, and cash on hand."

But now for a further sequel to the story. After that date, for several years I was away from that part of the country, being in California and England, and did not know how affairs went with the brother until in November, 1881, when I had come from England to attend the General Conference in Battle Creek. There one day I saw the daughter of the Owosso brother crossing the street to speak to me. She said, "Do you remember what you said to father, when you were urging him to take hold of the tithing principle?" I said, "Yes, I do. And I was startled after I had said it, and he so quickly responded to take hold with us. I was not a prophet; and the thought came to me, Now he will expect a big crop of apples, and if he does not get it, what can I say?" "Well," said the sister, "there has not been a year since but that orchard has borne the finest of apple crops. It not only helped father out of debt, but has furnished him means with which to help the cause liberally. That fruit orchard is noted all over the country. Nurserymen and fruit raisers come to ask father how it is that he gets such a fine crop of fruit every year. To the candid, he says, 'I do not treat my orchard any differently than my neighbors treat theirs. I can only call it the blessing of the Lord on my trees.'"

From the spring of 1863 to the spring of 1865 I was laboring in what we then called the New England Mission, which comprised all New England except the Vermont Conference. Part of the winters I spent in organizing churches and church finance on the tithing principle. I will mention an experience a little different from those of the two Michigan brethren mentioned.

In January, 1864, I was organizing the company on Block Island. This little island lies east of Long Island, about thirty-five miles south of the city of Newport, R. I. After setting before the company the principle on which we proposed to organize their finances, we called for a response and for pledges to the system. All voted that the plan was right, and all except one brother at once agreed to act upon it. This brother was not, like the Michigan brethren, embarrassed with debt, for he owned, unencumbered, as fine a farm as was on the island. He was not only free from debt, but had money in the bank in Newport. He had never been used to pledging. What he owned he had gained by economy. The idea of giving anything by system for the support of the gospel was new to him. He, however, finally said he wanted to be in harmony with the rest, and would venture to pledge ten cents a week. We said to him, "You admit that the system is all right. If you do not propose to carry it out in full, you take your own risk."

It may be of interest to see how this case came out. On the island the people raised corn, fed it to their live stock, slaughtered the animals, and sent the carcasses to the Newport market. This brother planted, in the spring of 1864, his ten acres of corn. Not more than one fourth of the seed sprouted, and what did grow presented a sickly appearance. He replanted the vacant spaces, with no better results. This went on until it was too late to plant any more. About this time the elder of the church called upon the brother. He said to him, "Brother, what is the matter with your corn?" He replied, "I do not know. I never was served like this." The elder said, "Let us take a fork and pick up the soil, and see what is the matter." This they did, and found the soil well permeated with white grubs. Then they tried the land in adjoining farms, but found no such difficulty. Hereupon the brother said to the elder, "I think it must be the Lord is cursing my land because I am stingy." When the corn was harvested, the ten acres yielded only one ox-cart load of little ears of corn. As this brother dumped the load of corn on the barn floor and then sat down and wept bitterly, the elder of the church happened to call. "I know what this means," the brother said, "the Lord's curse is on my crop, because I have failed to do my duty. You will see what I will do when you come to arrange for next year."

In January, 1865, I was again with the company on Block Island. We talked about the tithing principle, and again called for their response. I called on the delinquent brother first. His reply was, "Get the figures from the others first." This accomplished, the brother drew from his pocket a roll of greenbacks, handed it over, and said, "Count that." We did, and found it an even three hundred dollars. I said to him, "What is this?" He replied, "I give that to the cause to start with. It is a trespass offering." Then he joined with the others in pledging his tithe for the coming year. That year and thereafter he had just as good returns from his crops as his neighbors had from theirs.

In 1901 I was at the General Conference in Battle Creek. I there met the son of the Owosso brother. As I mentioned to him his father's orchard experience, he said, "Father has been dead several years. In settling up his estate the farm sold for a good price because of the orchard reputation. The people who bought it were not Seventh-day Adventists. After it was sold, the fruit trees dropped back into their old habit before the tithing experience, and the orchard has not produced one fair crop of apples since." Surely God's special blessing had been on that orchard.

Sanitarium, Cal.

CHURCH ORGANIZATION

W. S. CHAPMAN

WHILE it is true that all heaven is interested in the plan of salvation for man and that the angelic host are made ministering angels in the work, it must not be forgotten that they minister to mortals who are heirs of salvation, vested with certain authority; and that, therefore, they work in harmony with them, not independently of them; and that in carrying out this plan Christ employs means and agencies, and under all circumstances to accomplish results.

A case in point is the conversion of Paul. God could have pardoned and healed him by direct command, but the gospel of salvation through belief of the truth has been committed to man as the agent through whom it is to be made known; and so Paul was sent to one of God's agents to be told what he should do in order to be saved. Then, too, God used his miracle-working power in conjunction with his servant to restore Paul's sight. All that was done for Paul came to him through regularly appointed channels and not by any direct interposition.

"The marvelous light given Paul upon that occasion astonished and confounded him. He was wholly subdued. This part of the work man could not do for Paul; but there was a work still to be accomplished which the servants of Christ could do. Jesus directs him to his agents in the church for a further knowledge of duty. Thus he gives authority and sanction to his organized church. Christ had done the work of revelation and conviction, and now Paul was in a condition to learn of those whom God had ordained to teach the truth. Christ directs Paul to his chosen servants, thus placing him in connection with his church."—*Testimonies for the Church,* Vol. III, p. 430.

In the very beginning of the career of this apostle to the Gentiles, the Lord, by an object lesson, impresses upon him the important place that church organization holds in the work of salvation, and how its authority is to be upheld even in emergencies.

We are told that—

"in heaven there is perfect order, perfect obedience, perfect peace and harmony."—*Id., Vol. IV, p. 429.*

Surely, then, in order to insure success, there must, of necessity, be a like need of unity among those with whom the heavenly intelligences cooperate. The promise is that where two or three are agreed in asking anything of God, it shall be given them.

"Christ here shows that there must be union with others, even in our desires for a given object. . . . There must be an agreement in the things which they desire, and for which they pray. It was not merely the thoughts and exercises of one mind, liable to deception; but the petition was to be the earnest desire of several minds centered on the same point."—*Id., Vol. III, p. 429.*

Such harmony of action cannot be the result of haphazard work. It must come because of the adoption of method and system, and this presupposes the adoption of rules and regulations.

"Brethren, never allow any one's ideas to unsettle your faith in regard to the order and harmony which should exist in the church. Many of you do not see all things clearly. The directions in regard to order in the tabernacle service were recorded that lessons might be drawn from it by all who should live upon the earth. . . . The God of heaven is a God of order, and he requires all his followers to have rules and regulations, and to preserve order."—*Id.*, Vol. V, p. 274.

A people so united for a specific purpose must have back of them some authority to act. God has named them "his church," and says of it:

"The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have his followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves. Union and confidence are essential to the prosperity of the church."—*Id.*, Vol. III, p. 445. "On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among his people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order."—*Id.*, Vol. VII, p. 263.

Of this church it has been written:

"The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind."—*Id.*, Vol. VIII, p. 11.

In the rise and progress of the Seventh-day Adventist cause lies an unanswerable argument in favor of union and harmony. And, too, in the history of the antagonistic movements that have arisen from time to time in opposition, is found a lesson for all, because of the certain shipwreck of faith and hope that has followed among those who have declined to labor in harmony with God's appointed agents and means, and to use God's prescribed methods. Harmony of action within the ranks of Seventh-day Adventists, resulting in a steady advance of the message, will be in itself a proof that God is co-operating with this people.

"If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. . . . Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe, and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church."—*Id.*, Vol. IV, p. 19. "I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan."—*Id.*, Vol. I, pp. 210, 211.

The object in having a present-day church organization should be kept in mind. God is fitting and preparing a people to give the loud cry, to finish the work of warning the world of its soon-coming doom. The nearer we come to the final crisis in the work, the more extensive the field will become which has to be covered, the more vast the employment of men and means, and the more complicated the details of administration; hence, as time passes, the more urgent will be the necessity for union in effort, harmony of action, and oneness of purpose. Daily, hourly, the solemn admonition becomes more impressive, "Press together; press together!"

"Many do not realize the sacredness of church relationship, and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice." "God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world that he might 'purify unto himself a peculiar people, zealous of good works.' This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of the faith."—*Id.*, Vol. IV, p. 17.

"The order that was maintained in the early Christian church made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places, were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted.

"God is not the author of confusion, but of peace, as in all churches of the saints.' 1 Cor. 14: 33. He requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires his work to be carried forward with thoroughness and exactness, so that he may place upon it the seal of his approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God."—*The Acts of the Apostles*, pp. 95, 96.

St. Petersburg, Fla.

ARE WE SUPPORTING THE GOSPEL?

W. A. MEEKER

JESUS says, "Where your treasure is, there will your heart be also." Matt. 6: 21. We take our valuables to a bank; our precious jewels, our deeds, bonds, insurance policies, etc., we put in safe-deposit vaults.

We go to church and hear stirring appeals for our brethren at the front who are striving to save perishing souls in China, India, Africa, in war-scarred Europe, South America, the islands of the sea, and in the homeland. We give ten, twenty-five cents, a dollar, or perhaps five dollars, and we are satisfied that we have done our duty by our brother.

We are poor too; we cannot get that automobile till next year. Maybe we still have a mortgage on the little home. Perhaps we have only one cow, and we want four or five. "I put in fifty cents last Sabbath for missions; besides, I pay the Lord a tenth of my increase."

Brother, how much did Christ give for you? How much have you that you did not receive from our loving heavenly Father's bountiful hand? How has he dealt with you?

Are the excuses you make now for not giving and doing more such as you will dare offer at the judgment seat of Christ? Does God love your lost brother any less than he loves you? Did he die for you and me alone, or for our brother who is still in darkness too? Shall we leave him in darkness because God has shown us mercy and given us the light?

"God so loved the world that he gave." Are we, brethren and sisters, going to love the world just enough to gratify our own selfish desires, and perish with it? "Where your treasure is, there will your heart be." Is our *all* in God's bank?

SPEAK THOU TO ME

WORTHIE HARRIS HOLDEN

SPEAK thou, O Father,
In the silence of my inmost soul.
Without, the lightnings flash and thunders
roll;

I am perplexed, undone, and sore distressed.
O fold me closely to thy loving breast
And whisper, Peace, be still!

Speak thou, O Father,
When the day is bright and passing fair.
Mid luring pleasures beckoning everywhere
I linger long, unmindful of thy call;
The urgent errand is for thee, though small.
Rouse me to do thy will.

Speak thou, O Father,
For the night so swiftly rides apace.
Long have I been a sharer in thy grace.
Reveal to me thy tender, constant love,
Enduring through eternity above,
Thy mercy to fulfil.

EVERY man can live five years longer if he will take from twenty to fifty deep breaths of fresh air every day. Not the way we usually breathe, but real deep breaths; counting ten as you take in the breath through your nose, ten more while you hold it, and ten while you are letting it out. No single simple rule is so infallible for good health. I know this from personal experience; for the moment I feel "stuffed up" and realize a "cold" is coming, I breathe deeply, and almost invariably kill the cold. Deep breathing starts the circulation, and where good circulation exists, there can be no "cold."—*Selected*.

IN MISSION LANDS

KWANG-SI PROVINCE, CHINA

H. B. PARKER

FROM week to week as we pick up the REVIEW and read the reports of the different workers laboring in many fields, we feel that we, too, should send in a few words of encouragement.

In this time of war and bloodshed, we here in the southern part of the great country of China, have been having times of peace and quietness, hardly believing it possible that the peaceful land that we left only a few months ago has joined in the great world war.

The work in this new field is making progress; for although we have been here only three years, there are seven stations and three schools where active evangelical work is carried on by the native people.

Dr. Law Keem, who is well known by many of the readers of the REVIEW, has been doing faithful work among the millions of this province.

At present we are living in remodeled Chinese houses, while we are building our new mission headquarters here in Nanning, the capital of the province.

The buildings are now nearly completed, and we hope to be able to occupy them before the floods come, as the houses we are living in are in the flood district.

The long hot summer has now begun. Remember us in your prayers, in this distant land.

Nanning.

SUMATRA

WAYNE P. BARTO

AFTER leaving most of our party at Shanghai, in August, 1916, we, with Brother and Sister C. C. Morris, Brother and Sister I. A. Steinel, and Brother O. F. Sevrens, proceeded to Hongkong, where our party separated to go to their different fields.

We had to wait one week at Hongkong for boat to take us to Singapore, where we waited about seven weeks for the arrival of our goods from the States. Here we were joined by Brother and Sister O. S. Kime, and on November 6 continued our journey to Medan, the capital of the East Coast province of the island of Sumatra, where we are endeavoring with the help of God to open up our work.

We have seen the guiding hand of the Lord thus far in all that has been done here. When we arrived, we were told that it was almost impossible to rent a house in this place. We went to real estate owners, but they would give us no satisfaction. So we de-

ecided to look around for ourselves, and within a day or two we found a very suitable place for our homes, high and dry, in one of the best locations in this place.

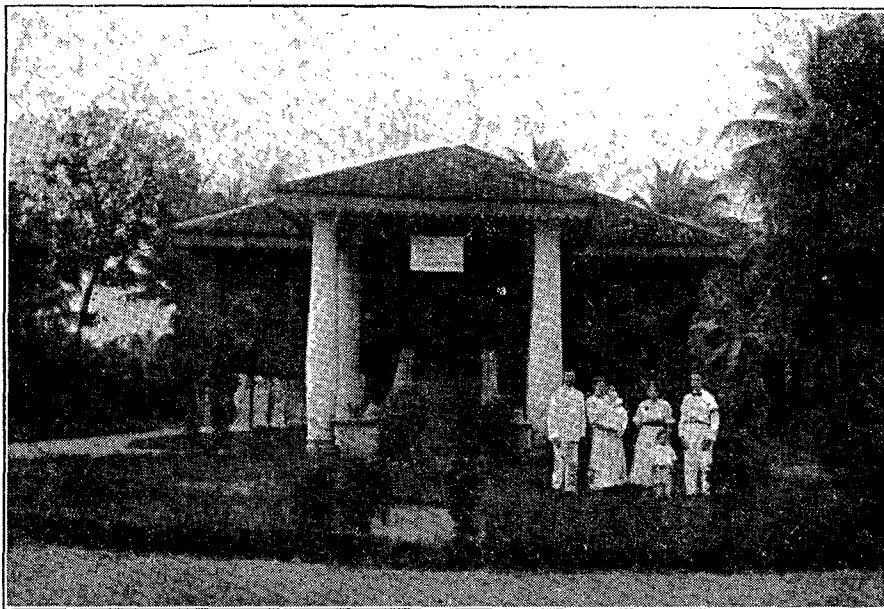
As soon as we were able, we put in our request to the governor for permission to teach English, and after waiting nearly two months and a half we received our permits.

We are now conducting an evening school, which we opened the middle of March, after the workers returned from the Java meeting. We put advertisements in the Malay and the Chinese papers, and in a few days had a class of ten Chinese, and as many others enrolled to begin April 1. We now have thirty-two pupils, and nearly every week others enrol. These include Chinese, Malays, and Japanese. We also conduct private classes in English at the homes of the

While we are only about three hundred miles from the equator, the temperature seldom rises above ninety.

Medan is a prosperous little city of about thirty-five thousand inhabitants. As it is the capital city, it is laid out in modern fashion, with broad streets, which are cleaned daily. There are about thirteen thousand Chinese, who conduct most of the business; more than two thousand Europeans; and the rest are Malays, Tamils, and Indians.

This is a goodly land, but it also has some "giants." The biggest one is Mohammedanism. There is a large Mohammedan mosque here, and most of the Malays in this province are followers of the prophet. It will be the same difficult problem to work for these people as it is in all Mohammedan lands. And there are other difficulties here. Yet with all these problems before us, we believe the Lord will work for us as he did for his servants in the days of old, and will enable us to overcome the obstacles and establish his work in this new field; for we know the gospel commission includes this field, and the lowest in heart must be sought out.



Mission Home (rented) in Medan, Sumatra

people, principally among the Dutch. This will give us an opportunity to become acquainted with the officials and the higher class of people.

Our original destination was Battakland, but as that province is closed to missionaries for the present, we have decided to start the work here in the East Coast province, which borders on Battakland, and if possible reach the Battaks from this place.

We are also busily studying the Malay language. We find it very interesting, and not so difficult as are some other languages.

Our surroundings are much different from any we have had before, yet we find them interesting and pleasant. The climate is very agreeable.

We are glad that we are here, and we hope and pray that we may be God's instruments in bringing many from the darkness of error to the truth as it is in Christ Jesus.

MANCHURIA

BERNHARD PETERSEN

HAVING been away from Mukden for more than a month, it seemed good to be back again and at work. Many things were in need of attention. Our houses were not fully completed, and calls were coming from various persons for us to visit them and counsel with them about the work. One of these calls came from our last-opened station. As our evangelists are too few, one of the canvassers

had been placed here to look after the interest during the severe winter months when he was not able to carry on his work. He was anxious to go out again with the printed page. Having arranged for another brother to come to the station, I started out to visit the colporteur.

As I traveled over the road in my Chinese cart, I thought of the time when I first passed over the road. It was then in the very heart of the winter, and was severely cold. Now it was rather mild, with the grass beginning to peep out of the ground. It had rained the day before, and the roads were in bad condition. I was therefore glad when I reached my destination.

It was a great pleasure to meet again with the people at this station. They hold services in their little chapel, which has nothing but earth for a floor, yet all seemed happy and contented. We arranged for three meetings a day, and it did my heart good to see the interest manifested. Many, hearing that I was coming, had come a long distance to attend the meetings.

On the Sabbath I was greatly interested to hear many of them repeat the words of the three angels' messages by heart. A few months previous, these very people bowed down to worship the gods made by their own hands. I visited them in their homes, and rejoiced to see that the idols had disappeared. Wherever the message of the living God goes, the idols soon vanish. I think I was never at any place where there was more idol worship than at this place. The temple was kept in better condition than any I had ever seen, and everything inside was taken good care of. The day I visited the temple, a big fat pig was brought, which was to be killed and eaten the next day, after which the people would bow down before the images of clay. How thankful I felt that we have been able to lead some of these people out of this gross darkness into the marvelous light of the gospel of peace.

Only a few of the people who came to our meetings had ever had any connection with other missions. Most of them had come directly from heathenism, and now unite with us to seek the living God.

After the meetings, three believers were buried in baptism. Others were sorry they could not unite with us, but I urged them to go on studying the Bible and obtain a better acquaintance with God. Two of those who were baptized were anxious to take up colporteur work, and they are now engaged in spreading the printed page among their own people. We hope soon to have a large number of young people enter this

line of work, and thus help in quickly giving the message to Manchuria.

The country in this section is greatly infested with robbers, and these increase as one gets nearer the Mongolian border. The robbers go in hundreds, and carts coming in from the country generally go together that they may protect one another. A large pawnshop was robbed just before I arrived in the city. At some places I visited, the people pulled out their revolvers and showed them to me. I was told at many places that the people had their revolvers and guns near by where they slept, so they would be in readiness in case anything should happen. Truly the world is filled with sin and wickedness, and one cannot but long for the time when peace and happiness shall be restored. The gospel

assistance in our work. Having received his education in California several years ago, his perfect command of English enables him to keep thoroughly abreast of the message and of the times. It is due to his generosity that we now have a very neat little church in Hiroshima. It is not wise unduly to praise poor, weak mortals; however, it seems but fitting that a few words of appreciation for this earnest brother should be written. They may be an encouragement to some lay member in America who might more fully consecrate himself, his talents, and his means to the work.

Our church members have been indeed faithful in attending the meetings, although it is quite a distance from their homes to the tent. The people are very indifferent, but we



ANNOUNCEMENT OF THE TENT EFFORT

Top: "Christianity Cooling Lecture Meeting." Right: Place of meeting, and, "While enjoying the cool breeze in the open field, one may learn how to receive true happiness."
 Bottom: "Admission free." Left: Date and time of meeting.

sun seems about to set over this sin-cursed earth, and in the short time that is left us, we must hasten to carry the message of salvation to its benighted peoples.

Mukden.

TENT EFFORT AT HIROSHIMA, JAPAN

A. N. ANDERSON

We are now in the midst of a tent effort at Koi, a suburb of Hiroshima. The street car company has kindly given us the use of the ground at the car terminus, advertising space in the cars, and passes for seven workers, all free of charge.

The speakers in this effort are Dr. S. E. Tatsuguchi, Brother Kato, our evangelist, and the writer. Dr. Tatsuguchi, an influential dentist of this city, has given us most valuable as-

expect the Lord to give us some fruit from this effort.

Recently five were baptized and joined our little company. The wife of the manager of a large copper mine has just begun to keep the Sabbath and has requested baptism. She was first attracted by an advertisement of Pastor Daniells's lecture on the world war, which appeared in a local newspaper. The lecture awakened an interest in our message. Though a Christian, she had never heard of any one's keeping the seventh-day Sabbath. A copy of "Bible Readings for the Home Circle" in English has greatly helped her to learn the truth. After many severe struggles with her own doubts, as well as opposition and ridicule from others, she has at last decided "to be found obedient."

Mrs. Ueda and her two well-bred little daughters have formed a valuable addition to our little company.

She is earnestly working for her husband, whom she confidently expects will be won to Christ and the truth.

We are coming to love these people more and more, and are thankful for a humble place in the Lord's work.

◆ ◆ ◆
PATAGONIA

A. G. NELSON

THE problem of how to reach with the gospel the souls scattered on these wide-extending prairies of Patagonia can be solved only by the colporteur. The accompanying picture shows our outfit, which carries loads of the silent messenger to those who never see a place of worship, or hear God's name except in blasphemy.

They have always received me kindly, and are often glad for something that will direct their minds in the better way. Many times I have read and explained the Bible to them until midnight, tracing the prophecies which have been fulfilled and those that point to our day. "I quite see how everything is coming just as the prophets said," were the words of a deeply interested man. "We are so glad that you have come; we never heard these things before. How true the Bible is! Be sure to come back whenever you can," said others whose souls were hungry for the Bread of Life.

The medical work often helps us in gaining a hearing with many whom we could not reach otherwise. Through it some have been interested in the truths of the Bible.

One patient, a prominent lady of the town, said, "Don't think I am only inquisitive, for I am really interested to know." She has never been allowed the Bible in her home, and she longed to know what it taught. She now has two good books explaining the Bible, and is a regular reader of one of our monthly magazines. Many such persons will listen when we gain their confidence.

◆ ◆ ◆
NIUE ISLAND

S. W. CARR

Now that the hurricane months are past, all are rejoicing that no devastating winds were allowed to bring ruin to our little island. Everything is prospering with the seasonable rains and sunshine. Sickness, however, especially whooping cough, has been prevalent, and the deaths during the past twelve months are the largest recorded for that length of time, totaling one hundred and twenty-eight as against eighty-two births.

Tongia, one of Niue's oldest inhabitants, aged ninety, died in February, and I had the privilege of being the last to say good-by and to pray with him. He was but a boy when, in 1830, John Williams landed at Niue for an hour or two.

One or two who formerly attended our Sabbath services have gone from us lately, but through other accessions our numbers keep up. One, a pupil-teacher in the government school, left because I refused to marry him to a girl of sixteen whose mother would not give her consent, for the very good reason that her daughter was too young. He got some one else to officiate. We hope that he will see, before it is too late, that he is doing himself only harm by keeping away from the truth.

We plan to have our first baptism soon. Four or five expect then to follow their Lord in this solemn ordinance. Please pray for a man of seventy summers who lately began to keep the Sabbath, but has not yet obtained complete victory over the tobacco habit.

◆ ◆ ◆
"THE ISLES SHALL WAIT FOR HIS LAW"

J. BERGER JOHNSON

ON Tuesday, May 22, Elder W. G. Kneeland, president of the West Caribbean Conference, and the writer boarded a small sailing sloop bound for the islands of St. Andrews and Old Providence, in the Caribbean Sea. Soft winds and a rolling sea kept us on the way for four days and three nights, and it was a rather rough trip, but we were repaid for the effort when we arrived at the islands.

It was decided to visit Old Providence first. Brother Kneeland remained on this island but one night. On account of the school that is being conducted, it was thought best for me

to stay for about a week and give some assistance. Brother Rudolph Newball, the teacher, is doing well considering the obstacles with which he has to contend. He has about fifty-six pupils, from the first grade up, with no desks or other conveniences. The church plans to provide the things needed, but its members are poor, and about all they have of this world's goods is what they eat and wear. Brother Newball is a graduate of the Oakwood Manual Training School in Huntsville, and so has a good idea of how the work should be carried on. As soon as possible he intends to start the broom industry to make the school self-supporting.

I wish others could enter this line of work. There is great need of schools of this kind here, and Brother Newball has started in the right direction.

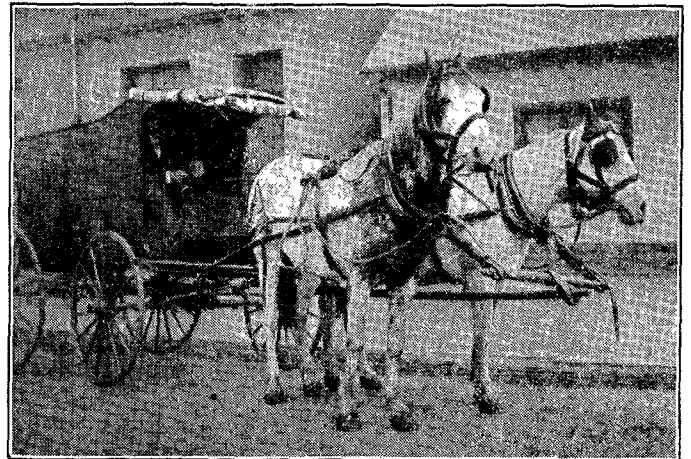
The few nights while at Old Prov-

idence I also had the privilege of speaking in the church to members and friends who came to hear the message. The Holy Spirit was present as the binding claims of God's law were held up before the people. Some were led to decide to obey the Lord.

When the time came for me to leave, I almost felt as if I were leaving home. These people, although separated from the outside world, have hearts aglow with the message of salvation, and they have the same hope as we. I took the boat after holding an open-air service in the evening, and the congregation followed me to the water's edge and sing, "God Be with You till We Meet Again," "We'll Never Say Good-by in Heaven," and other songs. Will it not be grand to meet all the faithful from all parts of the world and together sing the song of Moses and the Lamb?

As soon as I reached St. Andrews, we began a series of meetings in a schoolhouse which had been rented for the purpose. We were permitted to hold only one service. The woman who owned the house told us after the first meeting that our teaching was contrary to her belief, so she could not let us have the place any more.

We also had the new experience



The Patagonian Colporteur Coach

of being called before the governor of the island and accused of preaching against the Roman Catholic Church, Catholicism being the state religion here. By the help of the Lord we were able to state our position in such a way that he let us go without any further trouble, charging us to be careful not to talk against that church. These experiences admonish us to be diligent in the work given us to do.

After leaving the school building, we invited the people of that part of the island to the church to hear the message. We held meetings for two weeks, and were glad to have the privilege of dedicating the church to the Lord. It is a neat little building twenty by thirty feet. We were glad to help in putting on the finishing touches before it was dedicated to the Lord. Thus another memorial is erected from which the light of pres-

ent truth may shine forth. Pray that many souls may be gathered into the fold through this agency.

I was glad to celebrate the ordinances of the Lord's house with both of these churches while on this tour. We were all drawn closer together in the bonds of fellowship as we partook of these sacred emblems, and the desire of nearly all was to have a deeper experience in the things of God.

This church is also interested in the school work and the education of their youth. In one family there are three young ladies who are planning to attend one of our colleges in California this year, also one from another family. These are bright young people desirous of getting a thorough preparation for helping in the finishing of the work.

The church wishes to open a school for the training of the younger children. The greatest need in this field is not an advanced school, but schools where the children may be taught the principles of the message.

June 19 we boarded the schooner "Centinella," bound for the port of Cristobal. We were sorry to leave these islands, but the need in other parts of the field demanded my return. The trip home was quite uneventful for the most part. At this season of year storms on the Caribbean are very prevalent, and so we experienced much rain and wind, and two days and a night of almost absolute calm, drifting we knew not where, with the blistering sun beating down on our heads. Added to this discomfort was seasickness.

All these things we count joy for the blessings of meeting with brethren who love the truth. We trust that together we may all strive by the grace of God to live up to the privileges and duties of the gospel.

More extensive plans are being laid for giving the third angel's message in this field, and everything indicates that some of its unentered portions will soon be the scenes of great triumph for the message. Colombia, considered a closed field, has been recently entered by our colporteurs, and marvelous records are being made, some selling a book at nearly every exhibition. The books cannot be sent fast enough to supply the demand.

Let us take new courage "from the power of our Leader and from unseen allies," and press the battle to the heavenly gates.

Bocas.

WE learn from a personal letter written by Sister A. C. Selmon, of China, to Mrs. I. H. Evans, that the youngest child of Brother and Sister O. J. Gibson, aged two years, has suddenly died. We pray that they may be sustained in their sorrow.



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.

IN A SMALL PLACE

FRET not because thy place is small;
Thy service need not be,
For thou canst make it all there is
Of joy and ministry.

The dewdrop, as the boundless sea,
In God's great plan has part;
And this is all he asks of thee:
Be faithful *where thou art*.

In thee his mighty hand can show
The wonders of his grace,
And he can make the humblest room
A high and holy place.

Thy life can know the blessedness
Of resting in his will;
His fulness flows unceasingly
Thy cup of need to fill.

His strength upon thy weakness waits,
His power for thy task.
What more, O child of all his care,
Could any great one ask?

—Annie Johnson Flint.

THE RELATION OF THE HOME AND THE SCHOOL

FREDERICK GRIGGS

THE success or failure of the enterprise of Christian education depends in a very appreciable way upon the close coöperation between the home and the school. The best interests of the child may be gained by it or sacrificed by its lack. Coöperation is mutually binding upon all concerned. It requires of the teacher that he confer with and solicit the aid of the parent; and likewise, that the parent visit the school and become acquainted with the viewpoint of the teacher in his work for the child. And the spirit of coöperation leads neither to wait for the other. Much is often lost to the child, and much effort is wasted, because of a lack of this mutual understanding.

Parents' meetings and friendly round-table discussions are of much benefit to the welfare of the school as a whole, and to each individual pupil in particular. In these gatherings, the personal traits of pupils, parents, or of the teacher are not discussed. These matters should be talked over in private conference, and then only when necessary; but there is a multitude of profitable subjects for formal and informal public discussion which will result in far more intelligent effort for the child on the part of both parent and teacher, and which will produce most beneficial results. There is always room for improvement in

parent, teacher, and child. An honest, coöperative effort will in all instances make changes for the better, and often avoid misunderstandings.

The education and training of the child is the most delicate work ever attempted by men and women. To mingle justice and mercy, firmness and kindness, in the exercise of wise discipline, and to inflict necessary punishment only in love and wisdom, does require divine help; but God is always at hand to help parents and teachers who in sincerity and faith seek his guidance.

Coöperation between teacher and parent is to be observed in matters of study and work as well as in discipline. Frequent, friendly conferences concerning the home and school work of the child will result in a better direction of effort in his study. It must be remembered that the acquisition of facts is not the only great purpose in the study and class work of the pupil. Another and none the less worthy purpose is the mastery, quickly and accurately, of hard problems. The daily mastering of school tasks will develop a power of concentration, purpose, and will, which will produce large results when applied to any of life's problems and duties.

The spiritual welfare of the child is the most important demand for coöperation between parent and teacher. In school days the religious ideals of the child are most largely established. To teach him to believe in God and to love his service, is the greatest lesson of his school days, but this is a particularly delicate, tact-requiring work. Not only so, but it is a work of faith on the part of parents and teachers, and if they will often meet for conference and prayer, not only in public, but in private gatherings, God will certainly be heard of them. Growing children are generally nervous, and often irritable; yet they are usually easily encouraged to enter upon the Christian life, but quite as easily discouraged in pursuing it. It needs special patience and wisdom to deal with them in this trying period, but the promise is, "I will save thy children." And upon this strong foundation, parents may build a sound Christian faith in the children of their care.

In considering this question of mutual effort of the home school for the child, the matter of physical work

done at home, for which school credit is given, is deserving of mention. The ability to perform simple home tasks—building fires, sweeping floors, caring for stock, and other home and farm duties—accurately, thoroughly, and well, is indeed as important in the building of strong character as rapid, accurate, intellectual work. We believe in industrial work as an important feature of the education of the child, but in our elementary church schools it is often difficult to give to children that industrial work which will be most educative and practical. This lack of opportunity in the school for manual work, so important in the education of every child, can well be met by coöperation between home and school. Daily records of work thus done may be reported to the teacher, and proper credit affecting all the other work of the school may thus be secured by the pupil. This makes the home work more of a delight. It enables the parent to place it on a more educational basis, and it enables the school to overcome its lack in a most essential feature of education.

Coöperate, coöperate, coöperate! Parents and teachers, coöperate. This is the chief rule in the successful education of the child.

PARENTAL DUTIES REGARDING HOME STUDY

“FRANK,” shouted a father while reading the evening paper, and resting in a comfortable chair in the library, “have you started your lesson for tomorrow?”

“No, father,” replied the lad, “mother isn’t quite ready yet to help me.”

This dialogue, or one like it, is repeated night after night in hundreds of homes throughout the United States, not only in our great cities, but in the towns, villages, and rural sections of our country as well.

Too frequently children depend upon the assistance of their parents in the preparation of their lessons. The result is a great decrease in self-reliance and independence of others, qualities which our growing boys and girls should be taught to cultivate. Frequently in the desire to help their children obtain high marks in school, and an excellent rating on their monthly reports, parents render an unreasonable amount of assistance.

The plan is to be objected to because, first, it leads to dishonest work and an exaggerated opinion on the part of the pupil regarding his ability; and second, it takes away that spirit of effort and independence which should be acquired by every pupil in our public schools. Teachers are frequently careless in accepting or permitting home work which does not bear the stamp of honest endeavor, but is too frequently the result of a parental partnership in which the child often becomes a

“silent partner,” as the father or mother does most of the work.

“Must I not help my children at all?” is the question which will be asked by thousands of parents who read this article. The answer is, You may help if you do not hurt. Parents who unduly help their children in preparing their home work, especially the written tasks, are training their children in dishonesty.—*Dr. Edward W. Stitt, in the Mother’s Magazine.*

THE VEGETABLE PIT

BEGIN NOW TO THINK OF STORING YOUR GARDEN FOR WINTER

IN order to stretch the garden through the winter, you can either put its products into cans or store them in a vegetable pit or cellar. An available supply of practically fresh vegetables all the year round is a possibility if you have some simple storage facilities. There are only a few vital essentials to be observed in storing foodstuffs, and these have to do with temperature, moisture, and ventilation.

A storage pit or cellar must be warm enough to prevent freezing, but cold enough to prevent decay. It must be moist enough to prevent drying or shriveling, but not so wet as to promote decay.

Homemade Pit on 6 by 10 Feet of Land

The simplest outdoor storage pit can be made with a spade by any one, on a plot of land six by ten feet, as

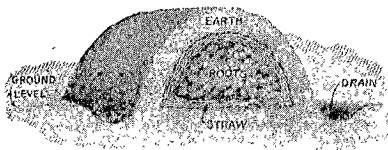


Figure 1. Outdoor Storage Pit

shown in Figure 1. A layer of straw is placed on the ground level, and the vegetables—potatoes, turnips, beets, cabbages—are carefully piled on this in a long ridged pile. Over that a layer of three or four inches of straw is carefully matted, and then a top of earth ten to twelve inches thick is packed down tight. The mound should not be covered with earth completely the first day, but should be allowed to sweat and then dry out for a few days. Meanwhile protect the mound from rain.

As the weather grows colder, place more soil on the mound, and provide deep drains around the pit until there is no danger of moisture soaking through into the bottom of the pile of vegetables. Where freezing is severe, an additional covering of straw or leaves may be necessary to protect the roots in the coldest weather. When a supply is needed for use, open the pit carefully at one end, and remove the roots through a small opening and then restore the soil over this to prevent freezing.

Storage Building That Costs \$50 to \$75

Every gardener who has half an acre or more available should consider

a storage cellar as a permanent improvement on his place. A building, ten by twelve feet on the floor and six feet high at the center on the lines of that shown in Figures 2 and 3, may be built of stone or concrete at a cost of from \$50 to \$75. This will provide an absolutely reliable storage place for a year’s supply of apples, potatoes, and other vegetables needed by the average family. If there is a slope to the land, it is best to excavate for the building, since by a little careful planting it may be so screened as to be unnoticed.

Concrete is the ideal material to use for a structure of this sort, since it resists decay from both outside and inside. Wood lasts but a short time in a damp storage cellar, as dry rot soon attacks it. The essential points in constructing such an outdoor cellar are to provide thorough underdrainage and protection from seepage from the earth about the side walls.

It is through the control of the ventilators that the success of storage is determined. When the pit tempera-

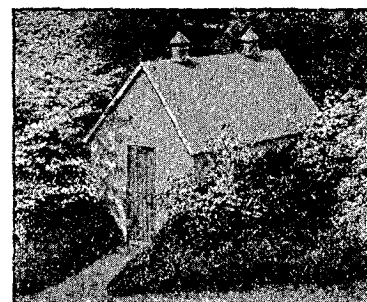


Figure 2. Storage Building

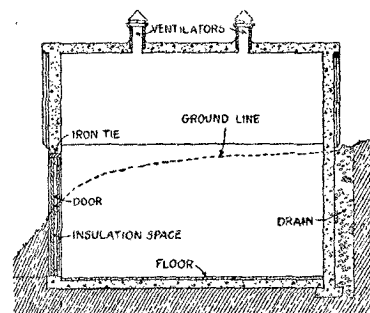


Figure 3. Cross Section of Storage Building

ture drops to near the freezing point, the ventilators should be tightly closed. If the moisture should become excessive, open the ventilators on mild days to allow a change of air. The idea is to keep the temperature as near as possible to the freezing point yet always above it; and as the weather grows warmer, keep the air dry to prevent decay.

A Cellar Storeroom

Very likely the man with a limited garden space and a large cellar under his residence will prefer to utilize some of this space for storage. In furnace-heated houses the cellars are too warm and dry for the storage of vegetables. The odors from these products may be objectionable in the house. It is necessary to build a separate tight compartment, and provide outside ventilation. The foresighted architect could easily include

such a storage-room in any house at very little additional cost for building, and some day we shall see this idea as carefully worked out as the arrangement of the pantry in our present plans.

To construct such a storage-room requires an outside cellar window for ventilation and a double-walled enclosure that will keep out the furnace heat. The wall shown in Figure 4 is of frame construction, consisting merely of two-by-four studding, on both sides of which are placed a layer of building paper and then a layer of one-inch tongue-and-groove sheathing boards. It must be carefully put together, so that there will be no cracks where the partition joins the walls of the cellar.

Cost of a Cellar Room

The entire room should be ceiled overhead with tongue-and-groove ceiling. If there is a cement floor in the cellar, additional cement should be placed around the exterior of this wall to bind it securely to the floor. Double doors with tight weatherstrips upon them are necessary.

Bins may be provided or not, according as the potatoes and other veg-

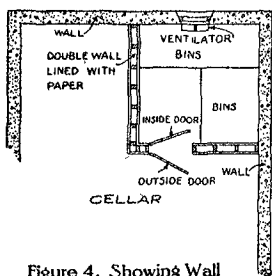


Figure 4. Showing Wall

etables are purchased in loose bulk or in crates. An excellent plan in a cellar of this sort is to have potatoes, onions, and fruits put in slatted crates which can be piled in tiers against the walls with spaces between for ventilation. Turnips with carrots may be kept in bins or boxes with damp sand or earth among them. When stored in this manner the roots can be easily examined to discover decay.

A cellar room of this kind should not cost more than forty to fifty dollars for construction, and often repays the entire cost of building in the savings on a season's vegetables and fruit, provided they are purchased at harvest time, when they are always much cheaper than when purchased in small lots through the winter.

Kinds of Vegetables and Fruits to Store

Selection of vegetables for storage is as important as the facilities for keeping them. If these crops are to be preserved perfectly, they must be in perfect condition when they go into storage, free from bruises, rot, or other disease. Only perfectly sound, undamaged specimens should be retained. Use the others at once.

Fruits such as apples and pears can be preserved better if they are placed in storage before they are

fully ripe. On the other hand, potatoes should be mature and dry. Do not attempt to wash the vegetables before placing them in storage, but let them dry in the sun and shake the loose dirt from them. Sweet potatoes require a warm, dry atmosphere, and can be kept in an attic near a chimney, where the temperature will not fall below the freezing point. Squash and pumpkins are of a similar nature. If placed in a storage-room at all, they should be kept in slatted crates near the top of the room, where there is the least moisture.

Onions should be thoroughly cured and put in slatted crates. Parsnips, salsify, and horse-radish may be left over winter in the open ground where they grew, as freezing does not injure them. Or they may be placed in moist sand, and stored in a cool cellar. Cabbages should be pulled up with the roots and leaves all attached.—*Article and illustrations used by courtesy of the Ladies' Home Journal.*

MISTAKEN METHODS

MRS. D. A. FITCH

WHILE every mother should seek the best methods of doing the various household tasks, and teach her children so, it is nevertheless true that any housekeeper who insists on all members of her household doing work just as she does it, putting every article and piece of furniture just where she has decided is best, exactly at the time she considers most opportune, and who frowns, frets, and slams it into place, in order to teach the offender that the thing must not be repeated, is making something of a mistake, to say the least. No one will doubt or question her legal right to the exercise of such authority; but all may well inquire as to the desirability of living under such rulership.

A woman of such temperament not only makes herself disagreeable, but causes extreme unhappiness in the lives of those about her. If, after some one has kindly volunteered to do the dusting, she is seen to draw her hand over some piece of furniture to determine if all has been done according to her immaculate methods, the effect is quite disheartening, and she may have the privilege of doing her own dusting in the future.

"No one can do things quite as well as I do them," and, "My way is the best," are two mottoes adopted by many young housekeepers, who later in life learn that they have no monopoly on all that may be known. Unwillingness to learn is often the cause of mistakes. A young woman insisted that the proper way to iron embroidery was to press it on the right side of the garment, even though told by an aged relative that the pattern was much more beautifully brought out by ironing on the opposite side. It was not until chided by

a young girl that she saw her mistake. Often the aged members of the household are considered old-fogyish, and their advice goes unheeded, until experience teaches that even age has its advantages.

The housekeeper who has more regard for appearances than for convenience, thus allowing herself and others to spend unnecessary time and effort in reaching, stooping, and walking in order to get things, is making a serious mistake. Time lost cannot be regained.

Some one has to make experiments and devise improvements; otherwise we should have to learn by our own personal experience everything we need to know. So it is a mistake to laugh at one who wishes to try something before unheard of. Some one has to experiment, or nothing new would be learned.

It has been said that the best housekeepers are always scolds, but it is well to remember that all that is said is not true. However, granting that the foregoing may sometimes be true of *housekeepers*, the writer knows it is not true of real *home makers*. The vice of scolding and nagging is and always has been to an enormous degree harmful and unnecessary. It is the greatest of all the mistakes mentioned, and usually accompanies them.

RESOLVE

TODAY no coward thought shall start
Upon its journey from my heart;
Today no hasty word shall slip
Over the threshold of my lip;
Today no selfish hope shall rest
Within the region of my breast;
Today no wave of wrath shall roll
Over the ocean of my soul.

—Robert Loveman.

EYE AND TEMPER SAVERS

THOSE who do fine needlework of any kind will find it advantageous to observe these rules closely:

1. Do not sit too long at the task. If you wish to spend a day or a half-day at it, keep at it steadily for fifty minutes, and drop the work for the next ten minutes, occupying your time with something else through which the mind may be relaxed. At the end of ten minutes go back to the needlework, again applying yourself to it for fifty minutes, and so continue throughout the entire day.

2. Always observe closely the rule regarding light direction. Sit with your back to the light, with the light coming over your left shoulder.

3. When working with net or fine laces that are white or light colored, wear a black apron that is without gloss, and never wear a dress or apron that has a figure or stripe of any sort in it. Use plain colors as a background for your work, and use colors that are receding, like blue, dark brown, or green.—*Selected.*



THE WORLD-WIDE FIELD

INTER-MOUNTAIN CONFERENCE AND CAMP MEETING

THE second session of the Inter-Mountain Conference was held in connection with the annual camp meeting, at Grand Junction, Colo., July 12-22. Washington Park, with its abundance of shade trees and an ample supply of pure mountain water, proved to be an excellent location for the meeting.

The attendance of our people totaled about three hundred. An excellent interest was manifested in all phases of the meeting. Among its encouraging features were the good attendance on the part of the public; the spirit of harmony on the part of our people; the fact that as a result of the meeting twenty-two persons were buried with their Lord in baptism; and the raising of more than \$1,600 for the various departments of our work.

The visiting ministers included A. G. Daniells, G. B. Thompson, J. L. McElhany, A. E. Place, M. E. Cady, and the writer. Not all of these were present at one time, however.

Elder E. A. Curtis, having served the field as president for six years, urged that another be chosen to carry this responsibility. Elder H. E. Lysinger, of the Northwestern California Conference, was elected president of the Inter-Mountain Conference for the ensuing term. Elder Curtis, during his six terms of office in this field, has won the fullest confidence of his brethren.

Our people felt that they were greatly blessed of the Lord during the meeting, and returned to their homes with deep determination to consecrate their lives more fully to the finishing of the proclamation of the threefold message. G. W. REASER.

ITALIAN WORK IN MILWAUKEE, WIS.

WHEN, on July 5, 1916, Brother Michele Cali entered Milwaukee to work among the Italian people, there was not one Sabbath keeper in the city among that nationality.

It was decided to open a night school, hoping that in this way, perhaps, some might be taught the principles of the message. But none responded to this effort. Brother Cali then tried selling the Italian *Signs of the Times*, thinking by this means to gain an entrance to some homes. It was not long before he had an opportunity to give Bible readings on the third angel's message. Going from house to house with the Bible in one hand and current events as recorded in the *Signs of the Times* in the other, soon brought him in touch with honest hearts who were anxious to know the meaning of present-day events.

On Sabbath, July 14, 1917, Elder Calderone came from Chicago to assist the writer in the organization of the first Italian church of Seventh-day Adventists in the State of Wisconsin. At seven o'clock in the morning a company of about fifteen went to a beautiful bathing auditorium, and Brother Calderone buried nine precious believers with their Lord in baptism. I was told that this was the first Italian baptism by immersion in the city of Milwaukee. There are four others keeping the Sabbath, but they were not fully ready for baptism.

From the baptismal service we went to the hall and organized a church of ten members, earnest, faithful believers in the third angel's message. After the church was organized and the officers elected, we united in the ordinance of humility and the Lord's Supper.

We all felt encouraged, and were glad to see the message making its way among the

Italian people in Milwaukee. Brother Cali has the spirit of zeal and consecration, and God has given him souls for his hire.

C. S. WEIST.

THE MISSOURI CAMP MEETING

IN harmony with the appointment of the North American Division Committee, I attended the camp meeting at Sedalia. It was a great privilege to meet our dear people in Missouri, and to associate again for a time with Elder R. A. Underwood. About twenty years ago, in Pennsylvania, when I accepted the truth, he encouraged me to enter the ministry.

The camp was very conveniently located in Liberty Park. Nearly six hundred delegates and visitors representing our churches in Missouri attended the meeting. This is said to be the largest attendance at any camp meeting in the State for many years. The president's annual report indicated a good degree of prosperity and progress in all lines of work. The tithe and offerings have increased, and the financial obligations of the conference have been nearly wiped out. The laborers reported many added to the churches, especially in the large cities of St. Louis and Kansas City. One new church was received into the conference. The business meetings were marked by a spirit of unity, confidence, and brotherly love. Elder D. U. Hale was re-elected president for another term. Miss Alice Guthrie, who has served the conference as secretary and treasurer, was released to answer a call to connect with the West Michigan Conference office, and Miss Lucy Page Emerson, of the Eastern Pennsylvania Conference, was invited to take her place in Missouri. Some changes were made in the executive committee. Other officers and helpers remain about the same as last year.

The Lord came very near in all the meetings, especially those held on the Sabbath. Many of the young people gave themselves to the Lord for service, and almost the whole congregation came forward for re-consecration and to seek a better experience. They gave very substantial evidence of their love for the truth and of a determination to be faithful to the end. The Sabbath school donations amounted to nearly \$200, and in all, about \$8,000 was given for missions, including, however, about \$5,000 in conditional pledges. Our people are beginning to realize keenly that the time for labor and giving to the cause is short, and many are placing their surplus property on the altar. We trust that God will help in speedily turning much of this consecrated property into cash. The delegates voted to undertake to raise twenty-five cents a week per member for missions this year.

Missionary literature to the amount of nearly \$600 was taken by the people to their homes. Thirty-two persons were baptized. The newspapers of the city gave liberal space for reports of the meetings, and some of the citizens manifested a good interest, especially in the evening services. On the last Sunday afternoon a very interesting temperance program was rendered. It was greatly appreciated by all present, including some representatives from the city churches.

Aside from the full corps of Union and local conference laborers, and representatives of Union College, Clinton Seminary, Oswego Academy, Oakwood School; of the Kansas City and Brookfield branches of the Pacific Press, and of the Southern Publishing Association, there were present Elders C. S. Longacre, J. T. Boettcher, W. H. Anderson, and the writer. The work of the third an-

gel's message was doubtless advanced more by this meeting than by any previously held in Missouri. The people who attended the camp meeting at Sedalia this year are all of good courage. C. F. McVAGH.

WEST PENNSYLVANIA CONFERENCE

AFTER our good camp meeting, I returned to Erie and held quarterly meeting with the church there. There was a very good attendance at the service. The tithes and offerings of this church for the month of July were encouragingly large.

Following that meeting I went to bind off an interest in Greenfield. A baptismal service was held there, and eight adults were baptized in a beautiful mountain stream.

From Greenfield my wife and I went to Russell, Pa. An interest had been created in this place, and an appointment was made to hold meetings in a church in the vicinity of Russell, but on arriving we found the doors closed against us.

We held a few meetings in Brother Adams's home; then fitted up a large room in Mr. Young's home for church services. The room would not hold all the people, for the attendance was large, but God favored us with fine weather, so that some of the people could sit on the verandas and enjoy the meetings. While one church was closed to us, we held two meetings in a church belonging to the same denomination in Russell. One was a union meeting, our brethren and sisters from several churches coming together for Sabbath services on August 11.

My wife assisted me in this effort. We had the privilege of baptizing ten persons at this place, eight of whom were added to the North Warren church.

W. F. SCHWARTZ.

CHANGE OF ADDRESS

IT has been decided that Sanitarium, Cal., is to be my home the rest of my life; so hereafter my post-office address will be Sanitarium, Cal., instead of Lodi. Sanitarium, Cal., is the government name of the post office. Any one wishing the little tent book, "The Sealing Message," may send to me there.

The sale of the book brings no financial gain to me. I gave the book to the Lord. I make no charge for the wrapping and mailing. From the receipts I deduct the cost of printing and postage. The balance is tithed, and then the remainder is divided between work in the Eastern cities of the United States and foreign missions. About \$80 has already been thus divided.

I had 6,000 copies printed, and have about 1,200 on hand. The type has been distributed, and I do not expect to print any more. Those on hand are paid for, so now the books are my "missionary garden." Those who order the book can say instead of "Hear the pennies dropping," "Hear the dimes dropping into the missionary fund."

J. N. LOUGHBOROUGH.

SEOUL, KOREA

A HEATHEN woman was taken sick, but no one knew the cause of her sickness. She had attended a wedding on an unlucky day, when it is thought that a woman, who meets the bride as she comes, will either be possessed of the devil, or else some calamity will befall her. Now what had happened to her was the question of her anxious relatives. If it were a case of devil possession, the Christians must be called to pray and sing; if it were some physical ailment, the heathen doctors must be called. Not knowing what to do, both were called in hope that some relief might come from one source or the other.

The Christians came, gave fomentations, sang and prayed, and while they were there the heathen doctor appeared. The best doctor had been called, one who had served as medical adviser to the late em-

Missionary Volunteer Department

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MISSIONARY VOLUNTEER SUMMARY

OFTEN a statistical report is given merely a glance. We are apt to think, "Oh, those are just dry figures and facts!" But the report at the bottom of the page is so good that it surely deserves notice.

If you compare this fourth quarter's summary with that of the previous quarter, you will notice that there is a splendid increase in the amount of work done. Several items have been doubled, while the gifts to missions are five times what they were for the third quarter. Greater effort to meet the growing needs is called for. Let us encourage the young people in Christian service. Jesus says, "Blessed are they that do."
 ELLA IDEN.

THE SENIOR BIBLE YEAR ASSIGNMENT

- September 16. Hosea 1-4: God's judgments and promises.
- September 17. Hosea 5-9: Warnings and exhortations.
- September 18. Hosea 10-14: Mercy for the repentant.
- September 19. Joel: The day of the Lord cometh.
- September 20. Amos 1-4: God's judgments against the nations.
- September 21. Amos 5-9: Types and warnings.
- September 22. Obadiah and Jonah; Doom of Edom; mercy to the repentant.

HOSEA, AND HIS BOOK

HOSEA, "a younger contemporary of Amos and an older contemporary of Isaiah and Micah," was a citizen and prophet of Israel. "What Jeremiah was afterwards to Judah, Hosea was in his day to Israel. He saw Israel steeped in sin, and destruction impending. He denounced the sins of his people and pleaded with them in vain. With a sore heart he proclaimed the doom of his nation: captivity and extinction of the national life." He began his work during the reign of Jeroboam II, "the fourth and greatest king of the dynasty founded by Jehu, who overthrew the dynasty of Omri. Outwardly it was a time of prosperity. The borders of the land were enlarged; Syria and Moab were conquered; commerce and trade flourished; the offerings to the temple were large. Inwardly the

nation was decaying. Baal worship was taking the place of Jehovah worship, and licentious rites were being introduced. Gross immorality was increasing. There was a widening gulf between the classes. The masses were crushed by the cruel oppression of their masters. When Jeroboam II died, the crash came. Zachariah his son reigned only for six months when he was murdered by a conspiracy. In him the house of Jehu came to an end. The prophets Elijah and Elisha had pronounced the doom of the dynasty of Omri for the evil that it did. In like manner Amos and Hosea pronounced the doom of the dynasty of Jehu. After Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea succeeded each other on the throne. This period is the saddest part of Israel's history. The great empire of Assyria was advancing to crush Israel, who being bereft of her only hope in God by her sins, was left to her fate. Hosea failed to save the nation from the Assyrian captivity because it would not listen to him."

The prophecy of Hosea is the first and the longest of the minor prophets. The first three chapters are a parable, founded on a sad experience in the prophet's own life, teaching the sinfulness of man and the goodness of God. Chapters 4-14 set forth the sins of Israel, their punishment, exhortations to repentance, and the future restoration of Israel to the favor of God. The whole purpose of the book "is to reveal Jehovah's loving-kindness and tender mercy to backsliding and idolatrous Israel, his everlasting faithfulness, and his unquenchable love for the sinful, the erring, and the lost." In the pages of this book "we have, first, a revelation of what sin is at its deepest and its worst; secondly, we have a revelation of the nature of judgment, and of its inevitable activity as the result of sin; and finally, we have a revelation of the unconquerable force of love."

JOEL

THE exact time of Joel's prophecy is a matter of uncertainty, though it has been placed by many scholars about 860 B. C., during the reign of Joash. But his message bears the stamp of absolute certainty. "Israel was to come in contact with the great world empires; the nation was to be the vassal first of one, then of another; her kings were to prove false and her priests untrue. It would seem to some fainting spirits that the chosen people must be blotted out, and evil must triumph. But let such despondent ones take courage; Joel had seen the map of the future; the day of Jehovah was coming when the enemies of God should perish, and the righteous be saved. There is a glorious future for all who love and serve the Lord."

peror, and who had been graduated from the imperial medical school. Although he had attended many a person in high position, he felt a little timid about entering a place where a foreigner and Christians were sitting. As the Christians showed no signs of retreating, the doctor was at last persuaded to enter.

Finally, having entered and folded up his long coat, he took his seat on the floor and asked the husband for permission to feel the pulse of his wife's arm. This granted, the husband put his wife's hand into the doctor's hand for him to feel the pulse. The doctor felt the pulse a long time and knew his business so well that he did not even need a timepiece. After a while he asked permission to feel the pulse on the other arm, which was granted. I asked, "Why ask permission to feel the pulse?" "Oh, according to our custom it is not proper to take hold of a woman's hand to feel her pulse, and a few years ago we never thought of doing such a thing." "How did you do then?" I asked. "Oh, the doctor would stay outside the door of the sickroom while one of the sick woman's attendants would tie a silk cord around her wrist and pass the other end of the cord through the door to the doctor. By feeling the cord he would know the pulse beat."

I next asked the doctor what he thought the trouble was. "Heart trouble," was the answer, and he pulled out his needle case and said, "We shall have to *chim* her." "Oh, no!" I said, "please do not do such a thing. Let us call a Christian doctor, and treat her in a Christian way." "No, according to our custom it is the best and surest way of curing diseases, and it must be done," was the reply. So he took out of his needle case a long needle the size of our largest darning needles at home, and while some one held her arm the doctor slowly bored the needle into the woman's wrist. He knew his business well; not a drop of blood came. The other wrist was treated the same way. When asked to explain the theory of this treatment, he said it is a means of bringing about a better circulation. "Well, but are you not afraid of infection?" "Oh, no, we always disinfect our needles by running them through our hair."

The next step was to take her to the necromancers, but she was worse than ever, and once more the Christians were called. As I write, we are still hoping and praying that the Lord will yet work in her case; it may be the means of bringing the whole family into the truth.

This is only one of many experiences we are having here. Pray for God's blessing on the work in this field.

MIMI SCHARFFENBERG.

Summary of Missionary Volunteer Work of the General Conference for Quarter Ending December 31, 1916

	No. Sec. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North American Div.	825	15552	215	18496	5527	35563	6816	1630	61353	214740	10214	7394	9098	154658	35623	19468	6431	1993	382	\$29062.68	\$4467.25	926
Asiatic Division																						
Australasian Union	125	3212	---	1692	774	5620	527	230	20492	21782	568	770	4903	18146	10518	221	---	211	---	1546.68	285.63	---
Japan	9	154	---	372	257	1934	617	29	1258	1044	22	65	543	11626	53	47	---	103	4	---	7.44	---
Malaysian Mission	1	85	---	20	2	79	6	107	429	182	67	7	27	232	17	76	56	---	---	5.18	---	---
European Division																						
British Union	29	418	---	381	---	500	641	---	7266	1518	37	639	5	3035	1155	---	---	30	6	---	---	---
Gen. Europ. Union	31	468	---	301	199	548	577	6381	4834	109	10	6	831	188	---	---	---	---	---	48.68	73.44	---
East German Union	35	550	---	545	261	760	851	692	7551	724	6	4	1695	1305	---	---	---	---	---	98.01	30.05	---
West German Union	31	420	---	348	192	312	281	501	3846	---	---	---	---	---	---	---	---	---	---	---	---	---
South African Union	17	275	7	258	99	256	276	86	300	573	---	---	9865	1741	---	---	---	---	---	32.56	86.29	---
West Indian Union	15	277	---	127	53	781	278	46	948	826	124	49	74	864	435	232	49	26	---	116.64	---	---
Northern Latin American Missions																						
Porto Rican Mission	3	57	---	215	214	1086	499	72	24	563	31	61	701	622	199	270	225	65	---	24.71	2.78	---
Totals	1121	21468	222	17755	7578	47389	11364	10224	108301	242508	11471	9144	27779	195995	48462	20512	6773	2453	426	\$30938.35	\$5012.71	932

M. E. KERN, Secretary of M. V. Dept. of the General Conference.

Of the prophecies given by this prophet of "the day of the Lord," G. Campbell Morgan says: "As surely as they were written, they will be fulfilled. Place Joel as late as we may, allow the latest scholar to have his way, and declare that he spoke only four centuries before Christ; it is still enough if we admit that so long before the Pentecostal miracle this man saw it, to warrant us in saying that none has the right to deny that the things which our eyes have not seen will be seen. So surely as Joel wrote, God will act; and in his brief writing we have a remarkable unveiling of the plan of the ages."

AMOS

AMOS, a herdsman of Tekoa, in Judea, was a layman, called from the field to warn Israel of their impending destruction. Amos was a poor man. "He had to work hard. He lived out in the country, down at one end of Palestine. He had no training for public speech. He possessed no influential friends. But he had a message, and he knew that message was needed. He went where it was needed most, to another kingdom, a hostile kingdom, and there, in the face of ridicule, opposition, and fierce threats, he had his say and made men hear. . . . Uncultured, in the face of learning; alone, in the face of organized power; unapplauded, with sneers and frowns and lifted weapons all about him, he said his say. For he knew that they were false to his God and to themselves, and that they were speeding to certain destruction and dragging the nation with them. This had to get said, and in splendid fashion it did get said, so that the world has thrilled with the message ever since."

"Amos is the prophet of justice. His book is a well-ordered whole. It begins with a sonnet of eight stanzas on the doom of the nations (chapters 1, 2). Then follow three discourses on the corruption of Israel, each beginning, 'Hear ye this word' (chapters 3-6). The doom of Israel is disclosed in a series of five visions (chapters 7: 1 to 9: 10), and the last five verses contain the usual Messianic conclusion. The message of Amos is predominantly a message of doom. He denounces Israel's incurable depravity, not merely as a perpetual violation of the laws of humanity, but chiefly as thwarting God's gracious will and purpose in the government of mankind."

OBADIAH

THIS brief prophecy, which occupies only one page of our Bible, was written because of the "brutality of Edom in rejoicing over the capture and ruin of Jerusalem. Many scholars think that the destruction of the holy city spoken of in this book is that accomplished by Nebuchadnezzar in 586 B. C. Of the prophet we know nothing. He has hidden himself behind his prophecy." Of Obadiah one writer has said: "Among all the prophets, he is the briefest in number of words; in the grace of mysteries he is their equal." The purpose of the book is "to reveal the purpose of God for the deliverance and salvation of the house of Jacob, the judgment of Israel's foes, and the establishment of the kingdom of Jehovah upon Mount Zion; to warn the nations in all ages of the perils of Jew-baiting, anti-Semitism, or hatred of the Jew, whose cause God himself will undertake, and whose enemies he will destroy."

JONAH

JONAH is the prophet of the doom of Nineveh averted; the man of antimissionary spirit who became the first great missionary to men of other lands; the man of limited outlook, narrow spirit, exclusive sympathies, and perverted patriotism, to whom God reveals the wideness of his mercy, the abun-

dance of his grace, and the universal range of his loving-kindness and tender care which he extends not only to all men but even to cattle. Jonah 4: 11. Jonah is a man, not a myth; a fact, not a fable; a type, and therefore a reality, not a product of the imagination. The book is a history, not an allegory; a record of fact, not a work of fiction. It is the autobiography of a real person, who was a prophet of considerable eminence. Its purpose is to reveal the world-wide range of the purpose of God in redemption, embracing as it did the entire human race; to show that God's covenant with Abraham was that through him all the nations of the earth should be blessed; to reveal the long-suffering forbearance of God, and to rebuke the narrow exclusiveness of his people.—*Martin Anstey.*

NINEVEH

AT the time of the visit of Jonah to the great capital of Assyria, "Nineveh had not yet acquired all the splendor it achieved under its later kings; but even now it must have been a city of great magnitude and splendor. Jonah speaks of it as requiring a three days' journey to walk round it; and Sir A. H. Layard, the celebrated excavator of its temples and palaces, says that the whole space containing ruins is sixty miles round. This vast space must have been half town, half country. The inner part of the city was surrounded by a lofty wall, the ruins of which still exist, being eight miles round. Already there were palaces and public buildings in Nineveh of which the rare structure and the remarkable magnificence must have made a great impression on Jonah. Slabs with pictures and inscriptions recording the conquests of the kings had probably begun to be erected in public places. On these slabs might be seen ample evidence of the savage and cruel spirit in which enemies were treated. Here might be seen a picture exhibiting a row of captives, each impaled on an iron spike; another, representing a group undergoing the process of being flayed alive; while in a third, a row, with halters round their necks, or hooks in their tongues, were dragged about to feast the eyes of their conquerors, preparatory to their being put to a more terrible death. The wickedness of the place was in proportion to its wealth and magnificence. In some respects it was hardly less guilty than Sodom or Gomorrah."

A JUNIOR MISSIONARY VOLUNTEER SOCIETY in Eastern Pennsylvania, with a membership of sixteen, gave \$27 to missions on Goal Dollar Day, August 25.

Home Missionary Department

E. M. GRAHAM - - - - - General Secretary
F. W. PAAP - - - - - N. Am. Div. Secretary

OPEN DOORS

OBSERVING Seventh-day Adventists have seen a marked change of late in the attitude of many persons toward our people and our publications. Ears formerly deaf are now keen to every Bible explanation of present world conditions. Doors heretofore closed to our workers and our literature are now open. Never have the opportunities, nor the facilities for meeting them, been larger. Never in all the history of our work has there been a time when it seemed that God was more definitely touching hearts and making them impressionable than now. It is our day of opportunity,

dear reader, and from our homes and lives the light of truth should be shining out in clear, strong rays. God calls upon us to go forth with his word and his love in our hearts, the literature in our hands, to those who are longing and waiting for help.

In an interesting home missionary rally on a Western camp ground, one of our brethren told the following encouraging experience:

"I am much interested in the circulation of our blessed literature. The *Signs of the Times* was the first Seventh-day Adventist paper I ever read. Some one mailed to me a copy at a time when I was anxious to know the truth regarding the Sabbath question. I read and reread every article in it, and sent for some tracts that were advertised in its columns. With Bible in hand, I carefully studied the subject matter of each, and soon began the observance of the Sabbath. When an opportunity presented itself, I was baptized, and became identified with the Seventh-day Adventist people.

"For the encouragement of others, I will relate briefly an experience and its results. Some time ago, while circulating the *Signs of the Times* in a mountain town of northern California, I met an elderly man who was interested in mining. He was the first candidate for governor of California on the prohibition ticket. His house stood back from the road, and I had passed it by a number of times, thinking it was useless to try to place a paper there.

"At last, feeling that I ought at least to give the person living there an opportunity to subscribe, I returned to the house, and met this man at the gate. I obtained his subscription for six months.

"Three months later, while laboring in another town, I again met him. He recognized me and requested me to visit him. I did so. He then said the *Signs of the Times* was the best religious paper he had ever read, and that he now was keeping the true Sabbath. He also informed me that his daughter in the East, to whom he had been sending the paper, also had begun the observance of the Sabbath. A few weeks later she wrote him that she had passed the same paper on to her neighbor, and that she, too, had taken her stand for the Sabbath. This neighbor gave the paper to a deacon of the Methodist church of which she was a member, with the result that he also embraced the message.

"The miner requested me to write to his daughter. I learned that she had interested others in the truths presented in the *Signs of the Times*, and they all desired to hear a Seventh-day Adventist minister. I wrote to the president of that conference. A tent effort was held there, and a church was organized as a result. Yes, the *Signs of the Times* does bring people into the truth. I can truly say that I never accomplished more in so short a time and with such a small outlay of means than was brought about by that six months' subscription to the *Signs of the Times*."

What this work has accomplished will not be fully known this side of eternity. From letters constantly coming, we know there was never a time when our pioneer preacher, the *Signs of the Times*, had a greater influence. It is reaching all classes of people. From the Baptist lady who found a copy by the roadside; from the traveling salesman; from the Catholic longing to be freed from darkness; from sincere ministers who wish "Questions and Answers;" from an ex-mayor of a large Eastern city who buys a monthly magazine and orders the weekly paper for a year with the premium,—from all classes are coming words of appreciation.

Truly the influence of the *Signs of the Times* is boundless under God's blessing. If we only fully appreciated this, we should use it more freely. He who sends out a few copies each week will surely reap a rich harvest.

ERNEST LLOYD.

The Gospel Ministry

PREPARATION FOR THE MINISTRY

Knowing the Call is of God

Of first and paramount importance to the gospel worker is the knowledge and certainty that his call is not of men, but of God. The ambassador to a foreign country does not depend upon assumption or rumor that he is appointed to represent his government in a far-away land, and acting upon uncertainty, pack his goods, purchase his transportation, embark on an ocean steamship, and proceed to take up his official duties. No; he waits until the credentials of ambassadorship, stamped with the government seal and signed by the proper authorities, are placed in his hands, after which he makes preparations for departure to his appointed post.

The example of Gideon is set before us. He was not only afraid, but also unwilling, to act as leader for the deliverance of Israel until he had unmistakable proof of the heavenly call. Read Judges 6: 17-22, 36-40. So with preachers and gospel workers. Let no one presume upon his appointment to sacred duties without first receiving the divine credentials.

Being assured that it is God who has called, the individual should earnestly set about preparing himself for service. Every important work demands proper preparation. And as preaching is the most exalted duty that God has intrusted to men, it requires the most thorough qualification. While, on the one hand, the young person planning for the ministry should have perfect faith that God through the Holy Spirit will bestow upon him all wisdom and strength, he should to the utmost of his ability apply himself to reach the highest standard. He should trust and pray, as though the work of preparation all depended upon God; then zealously study and prepare as if the work all depended upon himself.

Take Heed unto Thyself

The counsels of the aged apostle Paul to Timothy are of the highest value to youthful evangelists. Listen reverently to the instruction: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine." 2 Tim. 2: 15; 1 Tim. 4: 15, 16.

The gospel worker is in a special sense God's instrument, and is intrusted with the responsibility of keeping himself in good order for God's use. The soldier keeps his sword clean and sharp, his rifle polished, and his ammunition dry; so when you join the Lord's army as a soldier of the cross, remember that you are God's instrument, his chosen vessel to bear his name before men. Therefore, "keep thyself pure" (1 Tim. 5: 22); "keep thy heart with all diligence" (Prov. 4: 23), remembering that in large measure the success of the workman will be in proportion to his purity and perfection of character.

For the preacher of the gospel to become careless and spiritually out of order is, both to himself and his work, a serious calamity. It is easy to drift into such a condition, while to recover is most difficult. How necessary, then, to set a watch and diligently guard against this evil!

Carefulness in Little Things

On a large ocean steamship crossing from America to the Far East, a small steel plate that a person could easily carry in one hand worked itself slightly out of adjustment, and caused friction in the revolution of one of the wheels of the engine. Upon reaching the harbor of Yokohama, Japan, skilful machinists were called, and although the little steel plate was only a slight fraction of an inch out of place, it required more than two days to adjust the machinery

for perfect, harmonious action as before. During this time the ship with all its cargo, passengers, and crew, was compelled to wait. The illustration is fitting; a man in all other respects having splendid qualifications may, by some little defect, be exceedingly hindered, or rendered entirely useless. A fly in the ointment spoils it for medicinal use; "so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10: 1.

When it is written, "Take heed to thyself," the little things of our characters are included. We should avoid the little debts, the gossiping, the petty quarrels, the unkind words, the little criticisms, and all other little sins that are as flies in the ointment. These evils must all be put out of our lives, for we cannot run the great risk that being careless in the little things incurs. Remember it is "the foxes, the little foxes, that spoil the vines." To all who are chosen to holy office comes the admonition of the apostle Paul, "Giving no offense in anything, that the ministry be not blamed." And if the lesser things demand close watch, how exceeding careful should we be in the weightier matters of faith, justice, honesty, and morality.

Threefold Education Necessary

All this emphasizes the necessity of careful and thorough preparation. A wise nation makes full and complete preparation before rushing into war with a strong enemy. The officers and crew of a steamship make a thorough investigation of every part and department of their vessel before starting on a voyage. It is recorded that because of one rotten timber in its construction, a great ship sprang a leak and sank with total loss. In the athletic contest, he who runs to win a prize undergoes long and careful training. In like manner the young person who dedicates his life to God for service should place himself where he can obtain the best preparation possible. The education should be broad and well-balanced, including the harmonious development of the spiritual, mental, and physical powers.

There are some kinds of work for which none but the strong and unblemished may be chosen. In the Levitical law, no person who had any imperfection of body could enter the sanctuary or officiate in the priestly service. See Lev. 21: 17-20. Nothing is more self-evident than that God calls only the spiritually stalwart to the ministry of his Word. The gospel worker faces greater perils than ordinary Christians, and must therefore stand equipped with the whole armor of God, ready for feats of valor, trials, hardships, and self-denials that are not expected of others. "And who is sufficient for these things?" 2 Cor. 2: 16. Who will be enabled to overcome the most trials and gain the most victories? We unhesitatingly reply, He who has a living faith in God, combined with a healthy body and a strong, well-developed intellect. Thus equipped the preacher may go forward, conquering and to conquer.

The Preacher's Conduct and Words Must Agree

Another principle of vital importance is that "the husbandman that laboreth must be first partaker of the fruits." 2 Tim. 2: 6. The preacher is calling upon men everywhere to repent, and if his appeal is such that it lays hold upon sinners and convicts of sin, he must first know absolutely that his own repentance is deep and genuine. When he tells the people how they may cast off the burden of guilt and obtain forgiveness, he must himself have positive assurance that Jesus Christ has forgiven all his sins and cleansed him from every stain. And when the preacher, as the mouthpiece of his blessed Master, bids the penitent, "Go, and sin no more" (John 8: 11), it is supremely essential that he has himself experienced the grace and power that keeps from sinning, and is thus able to direct others to the source of that strength in Jesus our Saviour.

Says one writer, "No man preaches his sermon well to others if he doth not first

preach it to his own heart." Every preacher should be mightily stirred by the message he proclaims. If a truth or sermon does not grip and move the individual who delivers it, we could hardly expect it to influence the hearers for good. On the contrary, as the people listen to an evangelist who is working, not for the love of souls, but because preaching is his vocation, they soon tire of his formal, barren discourses. He is as a dumb man attempting to teach music, or as a blind man posing as an oculist, with all the risk of inflicting lasting injury or blindness. Such a minister is not only unserviceable; he is also a positive disgrace to the ministry, a damage to the church, and a curse to society. Sooner or later his hypocrisy is discovered; and no one may become a more powerfully destructive instrument in the hands of Satan than the ungodly minister. The gospel worker must himself be what he admonishes others to become. His personal character must correspond with his teachings; and whether in the pulpit or out of the pulpit his words and conduct must agree.

Prayer and Bible Study

In order to obtain such an experience, the worker should be constantly in touch with God. No one ever realized the importance of communion with our heavenly Parent more than did the Saviour of the world. "From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to the weary and oppressed. 'The Lord God hath given me,' he said, 'the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.'"—*Christ's Object Lessons*, p. 139. Since it was essential for Jesus thus to employ long hours pleading with God that he might minister to others, how exceedingly necessary for us, his messengers, to spend much time in earnest, fervent intercession for strength and wisdom. "Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people."—*Id.*, p. 149.

Just as prayer is our spiritual breath, and nothing else can take its place, even so Bible study is our spiritual food for which no substitute will answer. Every gospel worker should daily feast upon the Bible, not only that he may be able to preach the word to others, but primarily for his own life and strength and nourishment. Every preacher, young or old, should be a giant in Scripture study and knowledge. From the very first the young preacher should set out to understand thoroughly every Bible theme, and so to equip himself that he can intelligently present every important subject. The Lord bids us, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

Love and Earnestness

As a preparation for this sacred calling, the preacher must have a love for his work and a passion for souls. The same spirit that constrained Jesus to leave his home in glory to labor, suffer, and die upon the earth, should possess the minister for God. His heart will go out in pity for lost mankind. He will exert himself to the utmost to win the members of his own family, his friends, and his neighbors to Christ. He will be tremendously in earnest; he will urge men, beseech men, entreat men, to turn from their evil, careless ways. Although he meet indifference and opposition, he will

not be deterred from doing his duty, for God has instructed, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." Eze. 2: 7. Christ's messenger will have an intense yearning to save men from destruction and lead them into the kingdom of God. He will be long-suffering, "not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

If any one regards the ministry as a life of ease, he should at once either change his conception, or abandon all thought of the ministry. In this calling there is no room for the indolent and ease-loving. It is a life of constant, arduous service, yet not for worldly honor, greatness, or power. Jesus said, "It shall not be so among you: but whosoever will be great among you, let him be your minister; . . . even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 26-28. Consider how Jesus labored, scarcely taking time for food or rest. Read of Paul traveling, writing, persecuted, imprisoned, in all kinds of dangers, suffering a multitude of hardships, preaching and warning the people from house to house, by day and by night. We must recognize that we are debtors to Christ and to all men; that the responsibility is exceeding great, and that in order to pay the debt, it is required that we give our all. Soul, body, and spirit are to be consecrated to God, and devoted perpetually to him as a living sacrifice.

The Watchman

The preacher is represented as a watchman. "I have set watchmen upon thy walls, O Jerusalem." Isa. 62: 6. The Lord said to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Eze. 3: 17. The watchman's duty is to guard the city; the lives of the people are in his hands. So with the preacher of the word; his office is one of grave responsibility in guarding against dangers and enemies. Never should a watchman for God be found sleeping at his post. Every ship that crosses the ocean has a watchman or pilot on guard. Not for one moment may he leave his post. His one great duty is to look ahead far over the sea where he may discern any possible cause of danger. Through light and darkness, heat and cold, raging storm and furious tempest, the watchman remains at his post; for the lives of passengers and crew are in his keeping. The church has been called the gospel ship "Zion," and the ministers are its pilots. The ship may be drifting toward a dangerous rock-bound coast; or there may be submarines waiting to destroy, and 't is you, God's watchmen and pilots, who should give the alarm. False doctrines and false teachers are prevalent in the land; God's holy law is disregarded; earthquakes and famines, war and bloodshed, indicate that Christ's coming is at hand; this sinful world is fast approaching its doom. Brethren in the ministry, we are heaven's appointed watchmen to lift up the trumpet and sound an alarm before all people, pointing out the dangers ahead, and also indicating the way of deliverance.

The world's greatest need today is loyal, fearless, godly watchmen. The perils that beset them are many. Against them Satan will make his first and sharpest attacks. The enemy hates God's watchmen more than all others, and is working in a myriad subtle ways to compass their destruction; for when a leader is smitten and falls, the ordinary soldiers are the more easily put to flight. Let us then be exceedingly vigilant and prayerful.

The closing struggles in the long controversy with sin are now being waged, and for this spiritual warfare God is calling the youthful and strong to prepare. The contest will be intense, yet brief; the victory complete, the reward glorious and eternal. May God abundantly bless his servants

in preparation for the holy calling of the ministry. The man of God must be "perfect, thoroughly furnished unto all good works." 2 Tim. 3: 17. "Wherefore take unto you the whole armor of God." Eph. 6: 13. "Watch ye, stand fast in the faith, quit you like men, be strong."

R. F. COTTRELL.

Religious Liberty Department

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

THE SETTLEMENT OF VIRGINIA

THE first settlement was effected in Virginia at Jamestown in 1607. The first representative assembly was convened at the same place, July 30, 1619. During the Commonwealth or Cromwellian period (1649-1659) the Virginia colony remained loyal to the Stuarts. The Assembly voted the acts leading up to the execution of Charles I treasonable, and declared in favor of Charles II. During this period thousands of the Cavaliers, or Royalists, took refuge in Virginia. These were all adherents of the Church of England, and of course added to the power and prestige of the religious establishment. All other forms of worship were proscribed, and while the extreme penalty does not seem ever to have been enforced in Virginia, heresy was legally punishable by death.

The English Act of Toleration in 1689 was followed in 1695 by an act of abolishing censorship of the press. But neither of these acts had great immediate influence in Virginia; both were the result of revolution, and Virginia viewed revolution with suspicion. Indeed at that time the colony of Virginia was more conservative than the mother country. Moreover, the Act of Toleration was just what its title signified—toleration, not equality as between the established church and the several sects of dissenters. "The sects" might worship, it is true, but they must have license so to do, and they must not speak against the established church, and they were still taxed for the support of episcopacy. This state of affairs continued in Virginia until 1785, nine years after the signing of the Declaration of Independence and three years after the close of the Revolutionary War.

Catholics, Quakers, Huguenots, Baptists, Presbyterians, and Congregationalists, all felt the heavy hand of oppression in Virginia.

The Scotch Presbyterians established themselves in the western part of Virginia in 1738, and for a time their settlement afforded the main colony some measure of protection against the Indians. They enjoyed for a season practical freedom of worship, and finally became a force to be reckoned with in demanding religious liberty, instead of merely toleration.

The Baptists planted a settlement in Virginia as early as 1714, but being in the southeastern part of the grant, not exposed to Indian raids from the west, and in more easy touch with the older settlements, they were imprisoned, and persecuted in various other ways almost from the first. The same was true of the Quakers. They were if anything less welcome than the Baptists, probably because in some ways less useful to the colony. They added nothing to the fighting force, whereas the Baptists were as ready as others to bear arms in any cause that they esteemed just.

The fact that the Quakers alone were avowed noncombatants, opposed on principle to the taking of human life even in self-defense, was of course an additional count in the popular indictment against those inoffensive people.

But because of their peculiar faith touching Scriptural baptism and the form of church government, their protest against the payment of taxes for the support of the established church, their denial of the exclusive validity of Episcopal holy orders, etc., the Baptists were hunted and persecuted by the ministers and adherents of the ecclesiastical establishment.

Whatever happened, the poor Baptists were to blame. Did "lewd fellows of the baser sort" make a disturbance at a Baptist service by catcalls or other noises, or by the throwing of sticks or stones on the occasion of the administration of Scriptural baptism in the Scriptural way by immersion, it was never the rowdies, but always the Baptists who were arrested, charged with disturbing the peace of the community. It was simply another case of the lamb that was devoured by the wolf because, though the innocent lamb was below the wolf on the bank of the stream at which both were drinking, the wolf insisted that the lamb muddied his water so that he could not drink.

How a large measure of religious toleration was obtained in Virginia must be told in another article, since lack of space forbids that the interesting story be attempted at this time.

C. P. BOLLMAN.

SOME neglect the gift that is in them because they are so busy looking after the gift that is in somebody else.—C. H. Spurgeon.

OBITUARIES

Ayling.—Died at the home of his daughter, Mrs. Charles Wilson, of Bear Lake, Pa., John Ayling, Aug. 22, 1917, in his eighty-ninth year. A daughter is the only one of his three children living. Brother Ayling was elder of the Bear Lake church for years, but his membership was transferred to Corry, Pa., shortly before his death.

J. H. Humphrey.

Bartlett.—Mrs. Camelia Miller-Bartlett was born in Virginia in 1831, and died near Lewiston, Idaho, Aug. 17, 1917, in her eighty-sixth year. She was the widow of Elder J. Bartlett, a beloved minister in this denomination for years. Seven of her nine children survive. For fifty-six years she was a devoted member of the Seventh-day Adventist church. Words of consolation were spoken by the writer.

C. J. Cole.

Brigham.—Mrs. Elsie Howe Brigham was born Dec. 25, 1841, in the State of New York. She was the daughter of Franklin and Rhoda Howe. On Aug. 10, 1862, she was married to Noble S. Brigham. To them was born one daughter, Mrs. H. M. Dunlap, at whose home, in Battle Creek, Mich., she died suddenly, Aug. 6, 1917. She is also survived by two adopted children. When nineteen years of age, our sister became a member of the Seventh-day Adventist church, being baptized by Elder Joseph Bates. To the end of her life she was an earnest, devoted Christian, and she sleeps in hope.

W. J. Blake.

Carney.—Emma Bolles was born in Parma, Jackson Co., Mich. For ten years she taught school. In 1878 she was married to Thomas Carney, and most of her married life was spent in Otsego County, Michigan. In 1892, her husband and two children died. Since that time she lived in or near Eaton Rapids, Mich. More than thirty years ago Sister Carney became a member of the Seventh-day Adventist church, and she fell asleep in hope of a part in the first resurrection. She was an interested reader of the Review. Her death occurred Aug. 20, 1917. One sister survives.

Lyle C. Shepard.

Kidder.—Loren George Kidder was born at Randolph, Vt., Feb. 5, 1834. He died at Staunton, Va., Aug. 17, 1917, in the eighty-fifth year of his age, after a short illness. He had been failing for about four years, but was very active for one of his years almost to the very last. He was unconscious for several days, and while sleeping, peacefully passed away. He was buried beside his first wife, who died thirteen years ago. He leaves a wife, one son, and two daughters, besides many relatives and friends who mourn. He was a devoted husband and an earnest, sincere Christian believer. We believe that he will come forth in the resurrection morning.

Mrs. L. G. Kidder.

Appointments and Notices

CAMP MEETINGS FOR 1917

Columbia Union Conference

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

Southern Union Conference

Kentucky, Louisville ----- Sept. 6-16
 Kentucky, Louisville (colored) ----- Sept. 6-16
 Tennessee, Nashville ----- Sept. 13-23
 Alabama, Birmingham ----- Sept. 20-30
 Mississippi, Jackson ----- Sept. 27 to Oct. 7
 Mississippi, Jackson (colored) ----- Sept. 27 to Oct. 7

Southeastern Union Conference

Georgia, Jackson ----- Sept. 6-16
 Cumberland, Knoxville (colored) ----- Sept. 20-30
 Florida, Orlando ----- Oct. 4-14
 Florida, Orlando (colored) ----- Oct. 4-14

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 Michigan sister asks prayer for restoration to health, and that the way may be opened for her little girl to attend church school.

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.

George A. Ashley, Rock Hall, Md. Continuous supply.

Frederick Hartney, 16 W. Church St., Aurora, Mo., is anxious to secure a copy of "Healthy Living."

Miss Florence Seirer, 4165 Chase St., Denver, Colo. Life and Health, Liberty, Christian Educator, Review, Signs (monthly and weekly). Can use back numbers. Can also use French, Spanish, Italian, Russian, and Danish-Norwegian literature.

"A THREEFOLD CORD IS NOT QUICKLY BROKEN"

In Ecclesiastes, fourth chapter, the principle governing successful combined efforts is stated axiomatically in concrete examples of everyday experiences.

In the twelfth verse is the significant statement, "A threefold cord is not quickly broken." This fact is given in the assurance that "in union there is strength;" "two are better than one;" "if one cannot prevail, two can;" and that when as many as three are united, the strength is not only greater, but enduring.

If in gospel work one can chase a thousand and two ten thousand, three should be able to put one hundred thousand to flight. In other words, according to the Bible the addition of each human force in evangelistic work multiplies the combined results tenfold when all are bound together as the strands of a cord, and united in aim and purpose.

The work of giving the third angel's message has called three specific factors into existence,—the ministry, the church, and the printed page. When these are work-

ing disunitedly, each represents the weakness of one strand of a cord separated from the other strands, and is easily and quickly broken, but when united, without added numbers, the results of their efforts are increased from one thousand to one hundred thousand.

This has been demonstrated during the past tent season in a number of places where the churches have joined the ministers in the work, and have faithfully circulated literature week by week during the tent effort. The power and influence of the efforts have been marked with greater interests and more conversions, and the encouragement coming to the ministers and the blessings upon the churches have given the assured Scriptural increase.

Last year's special effort for relatives and friends has also proved that there is an added power in a general combined effort of all the churches. The *Present Truth* sent to relatives and friends was one strand of the perfect threefold gospel cord. The letters written by the churches and ministers was the second strong strand, and the combined prayers of the churches added the

crowning third strand, and brought most gratifying results. But while a great work was done last year in sending *Present Truth* to relatives and friends, fewer than one third in the churches had a part in the effort. A far greater blessing would have accompanied this work had all joined in it

This year the tested plan should encourage all to give it their best efforts. The special list will open October 1. No names should be sent in after that date. *Present Truth* will be sent to this list every week, beginning with No. 1, and continuing twenty-four weeks, or until the full series has been sent. The price per name is only 25 cents — 24 of the leading and most essential parts of the message delivered by mail in good, attractive, convincing form, and these impressed upon the minds and hearts of our dearest relatives and friends by the Holy Spirit sent in special answer to the united prayers of all the churches and isolated members! This is the time to manifest faith in the threefold gospel-cord plan, and to be assured that it will win, even as God's threefold message will triumph in his appointed time.

WHY?



If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed! and that the cigarette is a maker of invalids, criminals, and fools, not men,—it ought to deter them some.—Hudson Maxim.

The answers to the following questions are given in the new *Anti-Tobacco Instructor Annual*:

Why do life insurance companies demand to know whether the applicant uses tobacco?

Why do surgeons before performing an operation ask if the patient smokes?

Why are athletes in training forbidden to smoke?

Why do smokers generally advise others not to smoke?

Why is abstinence from the use of tobacco considered a valuable asset for young men?

Why is it that cigarette smokers make the most mistakes in bookkeeping?

Why are cigarette smokers an easy prey to diseases, especially to tuberculosis?

Why do none of the books dealing with the principles of success in life advise the use of cigarettes?

Why is it that those who begin to smoke early in life are usually found to be stunted in body and mind?

Why is it that smokers are never first in their classes?

Why do some States forbid the sale of cigarettes to minors?

Why is it that youthful criminals are usually smokers?

Why is it smoking is prohibited in some of our military schools?

Why is preference given to nonsmokers in many of our best business houses?

There are thousands and thousands who are using tobacco today because they not only enjoy its sedative power, but are ignorant of the results of its poisons. If they knew as much about the evil effects of tobacco as is told by the writers of the *Annual*, many of them would stop using it, and the minds and souls of such would be better prepared for the acceptance of the full gospel message that can and should follow the message of health.

Why not prepare the way for the third angel's message by the circulation of the *Anti-Tobacco Annual*?

Prices same as the *Temperance Instructor*.



WASHINGTON, D. C., SEPTEMBER 13, 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.

WRITING from Shanghai, July 27, Brother J. E. Fulton, president of the Asiatic Division Conference, says that accompanied by his wife he was booked to leave for Singapore four days later, on his way to India, where he goes to visit missions in that field, and to attend a general meeting at Rangoon, Burma, in September.

WE make in this number a little change in department headings. The articles from the mission fields will come under the heading "In Mission Lands." The department heretofore known as Field Work, which embraces articles from both home and foreign fields and practically compasses reports from the entire world, will be known hereafter as the "World-Wide Field."

WE are sorry to learn by letter from Mrs. I. D. Van Horn of the death of Brother J. W. Bacheller, whose funeral was held in the Tabernacle, at Battle Creek, Mich., August 22. Brother Bacheller was one of the oldest pioneers connected with this movement. He became associated with the organized work when the REVIEW AND HERALD was printed in Rochester, N. Y., and went with the plant when it was moved West and established in Battle Creek. He has been faithful to the work of the Lord through these many years.

OUR YOUNG MEN

FOR many years the young men and women in our churches have been objects of special concern. This concern has been felt by parents and by the church at large. A special department of church work has been organized in their behalf. The Lord has abundantly blessed the efforts that have been put forth. The work which has been done through the Missionary Volunteer Department and the church at large has resulted in the development of a strong company of young men and women throughout our ranks. As a result of this effort, many of our youth have come into places of responsibility and are bearing heavy burdens in connection with this movement. This surely is occasion for gratitude and thanksgiving to God.

But while the church has carried a burden of heart for the youth in years gone by, it should take on added burden and responsibility in the new dangers and temptations which are now thrown in the way of our young men. We refer especially to those who are being called at the present time to

the service of their country. They will face unusual temptations. They will be brought into situations where their integrity will be tested to the utmost. As never before we need to hold them up before the throne of grace in earnest prayer. Daily from every hearthstone there should arise petitions to the Father of all, that he will especially protect and shield these younger members of his earthly family.

WE need to pray for their protection from both physical and moral danger. Some, no doubt, will be exposed to the dangers of active warfare. They will be exposed to varied temptations and trials. Commendable efforts are being put forth by the government to protect, as far as possible, the training camps from moral contamination; to make conditions as clean and wholesome from a physical and moral standpoint as such camps can be made. But at best the danger is great. Thrown as they will be into the company of a promiscuous gathering of men from all parts of the country, they will need the wisdom and strength of Heaven to hold their own against the influences which they will have to face in their daily association. Let us pray that they may be bearers of light and truth to others, instead of being molded by their associates.

AND we earnestly hope that our young men will do everything in their power to fortify their souls against these influences. They should seek to be true, first of all, to their Creator and Redeemer. His service must come first in their lives. Under God they should seek to render in all faithfulness their service to their country. We hope that they will prove true in every relationship; that they will be honest, upright, and conscientious in the performance of every duty; that they will be dependable men, men who can be trusted with responsibility.

OUR young men should render their service, not as men pleasers, but as servants of God. They have before them for example the experience of Daniel and his three companions in the courts of Babylon and Medo-Persia; the experience of Joseph in the court of Egypt. The Master's eye is upon them. The eyes of their associates are upon them. Let it be said of them, as was said of Daniel, that there can be found no fault in them unless it be concerning the law of their God.

LATEST FOOD CONSERVATION PLANS

WE have been awaiting the development of the plans of the United States Food Administration, in order to carry out our part of the coöperation which was voted by the action of the North American Division Conference Committee. As will be recalled, the burden of carrying forward our part of the work was placed upon our Medical Department.

Our department representatives have been closely connected with the Food Administration, but until within a few days no definite plans were completed.

It has now been decided to make the week of October 14-21 a membership week, during which time the Food Administration, through its various State representatives, will solicit people to sign cards pledging

a support of the food conservation plans—
 their circumstances will permit. The following week begins the time for giving in weekly report cards of the number of "meatless meals," "wheatless meals," and "wasteless meals" in each family.

The circulation of the report cards and soliciting coöperation in the plan of reporting is to be done through the churches of the country. Literature will soon be sent to all members. The elders of our own churches will receive this. Fuller announcement will be given later.

The literature sent out by the Food Administration giving lessons on food conservation, contains many valuable suggestions and much information that is up to date on nutrition. There will doubtless be some things given that will not be in harmony with health principles as we view them. Our own people can make due allowance for these.

L. A. HANSEN.

HARVEST INGATHERING PAPERS

FOREIGN EDITIONS

A HARVEST INGATHERING edition as nearly uniform with the English as possible will be published as a regular issue of our German paper, *Christlicher Hausfreund*, our Danish-Norwegian paper, *Evangeliets Sendebud*, and our Swedish paper, *Stons Vaktare*. These papers will contain thirty-two pages, with same three-color cover and illustrations used in the English, and will be ready about September 20.

An abbreviated edition will also be issued in the Russian language, and will appear as the October number of the Russian *Signs of the Times*. This will be a double number, with sixteen pages and three-color cover.

Similar editions will also be issued in magazine form in Italian, French, Hungarian, and Bohemian. These will have the regular cover in three colors, the same as the other papers, but reduced in size. All these will be ready for the campaign week beginning October 16.

Order all these foreign editions of Harvest Ingathering papers and magazines from Pacific Press Publishing Association, Brookfield, Ill.

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