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# The Advent Review and Sabbath Herald

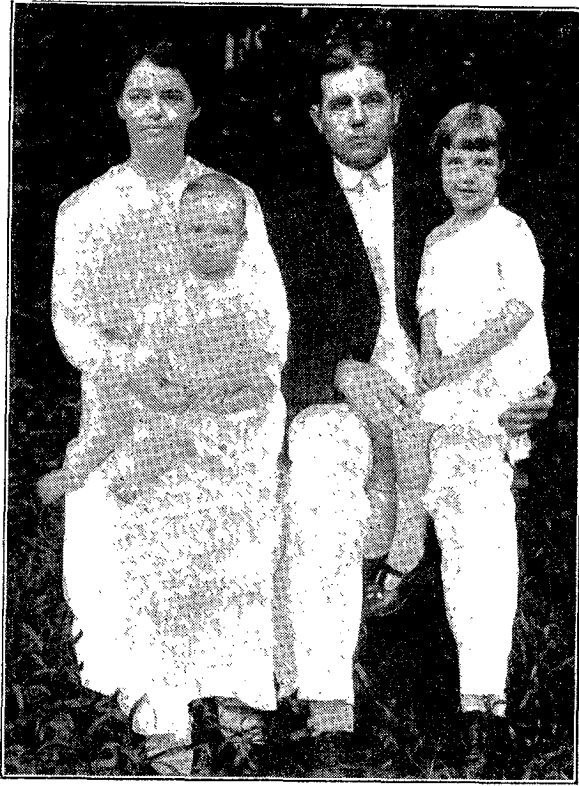


Vol. 95

Takoma Park Station, Washington, D. C., Thursday, June 20, 1918

No. 25

THE GOSPEL TO ALL NATIONS



CHARLES F. LOWRY AND HIS FAMILY  
Brother Lowry is Superintendent of the Burma Mission.

### A DOOR OPENED BY OUR LITERATURE IN THE AMAZON COUNTRY

In the *Revista Mensal*, the Brazilian Union Conference paper in the Portuguese language, Brother R. J. Wilfart tells the following interesting story of how our literature has opened up a new field away up the Amazon in the interior of Brazil. Manaus, where this church deacon lived, is one thousand miles up the river from the sea, being the only city of importance in all that region. No Seventh-day Adventists have ever been there.

"In April of this year I received a letter from Manaus, which, among other things, contained the following:

"We were expelled from the — church because we desired to obey the truth for the knowledge of which we thank God. Please tell me where I should send my tithe, as I have resolved to begin to give a part of my income to the Lord. We feel that we should prepare for the coming of the Lord, and we believe by what we are seeing that this event will not long tarry."

"The question will no doubt arise as to how these people, living in a city two thousand miles from our work in Pernambuco, away in the north of Brazil, became interested in and accepted the Sabbath truth. It came about in this way: In Recife [another name for Pernambuco] is a sister who some time ago offered to the brother from whose letter we have quoted, a copy of the book entitled 'Bible Studies.' At that time this man was deacon of the — church of Manaus, and it was with considerable reluctance that he accepted the gift. Later he returned to the Amazon country, but before leaving he solemnly promised to read the book, in company with his wife. The result was that both accepted the truth and are rejoicing in it. I am in regular correspondence with this man and his wife, and I learn from their letters that they are making steady progress in the knowledge of the truth. Since receiving the light of present truth they have not been idle, but have ordered literature that they might sow the seed among their neighbors.

"This experience clearly demonstrates how important is the missionary work done by the lay members of our churches, and what encouraging results may follow diligent, conscientious work." N. Z. TOWN.



### WHAT BOOKS BEST MEET THE DEMANDS OF OUR TIMES

UNTIL a few months ago the error was generally accepted that we were entering upon an era of peace, when nations would not war any more, but would settle their troubles by arbitration. This error eclipsed in the minds of many all that God had said about wars as a sign of the last days, when at last the great battle of Armageddon would be fought. When it seemed that this delusion had well-nigh taken possession of the minds of all, suddenly, without a moment's warning, this great World War broke forth in all its fury, awakening a stupefied world to the fact that they had been trusting in a civilization that had deceived them. Religious teachers who had taught that a period of lasting peace had come, discovered in the awful tragedies being enacted in the war-stricken countries, that their conclusions must be wrong. Many have rashly thrown away their faith in the Book, because their own understanding of it was at fault.

Moreover, the ravages of war have brought sorrow and sadness into many a home. It has taken many dear ones to the battle field, to return to their loved ones no more. Few homes there are in the war-stricken

countries that do not have a vacant chair and many a heartache. In the days when the Man of Sorrows was first revealed, "men sat unsolaced and with longing eyes watched for the coming Deliverer." So it is today, and the longing of men's souls can be satisfied only by a personal knowledge of Him who hath borne our griefs and carried our sorrows.

The book that will meet the demands of these perplexed, sin-sick souls must not only shed light on the great events taking place about us, but especially must it bring the heavenly manna to hungry hearts and lead to living fountains of water. The book that aims *only* at satisfying the awakened mind as to the meaning of the great events of the times, may meet with a ready sale, may be eagerly, even feverishly read; but when the mind has been satisfied with its perusal and convinced of its conclusions, the soul may not have been satisfied and won for the Master. Such are like the ten lepers who were healed, and yet only one was cured of the leprosy of sin and returned to give glory to the Lord.

It has seemed to me that there has been of late a tendency by our writers to cater to the popular demand for reading matter on popular themes, to the neglect of the truth that brings the soul into touch with the work of our great High Priest and his salvation. Moreover, there is a temptation for our colporteurs to choose to sell books that give promise of meeting this popular demand. Not only so, but it is easier for them to give prominence in their canvassing to those matters, rather than to the precious work of pointing people to the Lamb of God, and talking to them of his love. This feature of their work and the books that make prominent the way to find him in every chapter, need to be given more prominence in our work.

I recall an incident when I was canvassing. After having failed to get a man's interest awakened, I turned the conversation to the question of becoming a Christian. Immediately he was aroused, and with a look of despair said, "There is no hope for me. I am a lost man. I have sinned away my day of grace." I asked him why he thought he was in that condition, and he explained that he had once been a Christian and had wandered away in sin. He had backslidden, and the enemy of his soul was trying to make him believe there was no hope for him. After a little conversation I called his attention to the promises of God to the backslider, and of his love and willingness to forgive. I read to him some of the precious things in the book I was selling ("The Great Controversy"), and they gave him courage. His face lighted up, and he said he would take the book if it would help him find the Saviour. I assured him that I had received great personal help from it. Later, when I met him, he was rejoicing in freedom in the Lord. The Testimonies counsel the colporteurs to watch for souls and speak to them of a Saviour's love.

The Lord, in planning for his closing work in the earth, had in mind the publishing work as an important agency. When the time came for this work, he inspired his servant to write "The Great Controversy," "Patriarchs and Prophets," "The Desire of Ages," and gave special help to Elder Uriah Smith in writing his comments on Daniel and the Revelation. Repeatedly God has sent us the word that these books should be sold far and near. They must have been best suited to the needs of the times, or they would not have been given us. In "The Great Controversy" we have the history of the struggle between the forces of good and of evil to the close of time. The Lord has in that book opened to our view the secret plot-

tings of the enemy of souls, and revealed to us the way of escape. On every page and in every line it uplifts the Man of Calvary, whose grace will satisfy the longings of the sin-sick soul. It gives courage to the faint, faith to the doubting, and joy to the broken-hearted. Moreover, it portrays the scenes of coming events with a clearness that will at once convince the reader that its author received help from Him whose eye sees the end from the beginning.

In like manner that wonderful book, "The Desire of Ages," is designed of the Lord to make us so familiar with the life and work of the Saviour that we shall feel as we read its pages that we are right back there, walking with the lowly Nazarene, beholding his works of mercy and love, and listening to the words of him who "spake as never man spake." The colporteur whose heart is aglow with his love, and whose mind is full of his precious words, and whose fingers are skillful to turn readily to the precious gems of truth in that book, will find in this ministry a joy and sweetness that cannot be secured by presenting some book that caters to the curiosity of men to know simply the results of war among nations.

Can any one doubt that this book will meet the demands of the time? Go with me into the homes where death has taken a loved one, possibly by the ravages of war; or where sickness and sorrow are whitening the cheeks of the dearest on earth to them; what will better meet the demands of such than a book that will make them acquainted with the "Man of Sorrows," who alone can heal the broken hearts with the bright hope of meeting loved ones in that better land? What writer can more vividly portray him to the darkened minds than the one who in holy vision beheld him clothed with glory?

Not that I have any antagonism toward the other books that we have been selling in such large numbers; I would simply sound a warning note, lest we drift toward books that *seem* to promise greater sales because they magnify in their pages the great world troubles. Shall we not rather, in our education of the colporteurs, seek to magnify that part of their work that reaches the hearts with God's precious truths, and encourage them so to exalt his loveliness and preciousness, that the customers will be led to desire the "pearl of great price" above all else in this world? The books that will most help the colporteurs to do this are the ones that best meet the demands of the times in the true sense. J. B. BLOSSER.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 95 JUNE 20, 1918 No. 25

Issued Each Thursday by the  
Review & Herald Publishing Association  
Washington, D. C.

#### TERMS: IN ADVANCE

One Year . . . . . \$2.50 Six Months . . . . . \$1.50  
Two Years . . . . . 4.50 Three Years . . . . . 6.00

No extra postage is charged to countries within the Universal Postal Union. Make all Post Office Money Orders payable at the WASHINGTON, D. C. post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

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

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

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 20, 1918

No. 25

## EDITORIAL

### HOW SHALL WE TREAT ERROR?

THERE recently appeared in the daily press the news of the death of Eusapia Palladino, one of the most famous Spiritualistic mediums of modern times. Physical phenomena, which manifested themselves so remarkably through her mediumship, are offered by Spiritualists as a proof of the truth of the doctrines taught by their system of belief. Most of our readers doubtless join with us in the conviction that Spiritualism is one of the greatest of present-day errors. But how should we treat this and every other erroneous system of belief?

First, we should recognize that truth must ever combat error. It can never relinquish the field; nor can it ever consent to divide spheres of influence with error, and say, There I will not enter, but will allow you full control.

Coming, then, to the methods of combating error, we find many have been used in the past and many are still used in the present. Alas, however, that the truth-lover should ever be found attacking error with error's own weapon—misrepresentation! We have suffered from misrepresentation of our most cherished beliefs; let it then never be true of us that through either carelessness or ignorance we have misrepresented any one's belief, no matter how wrong we may think it.

If we keep in mind our purpose in attacking error, it will help us to discern how the attack should be made. The true, humble servant of the Lord Jesus can have but one purpose in all that he does, and that is, to help some one. If he attacks error, it is not that he may have the opportunity to indulge in invective or brilliant sarcasm. His purpose is to help one of two classes: to fortify against error the man who is not yet affected, or to reclaim from error the one who has been more or less captivated thereby.

Shall we say, then, that Spiritualism is a hoax because Eusapia Palladino and other mediums have been

repeatedly detected indulging in sleight-of-hand tricks when conditions favored them? Shall we say that a Christian Scientist is fit for the insane asylum because he professes belief in a religious creed that seems to run counter to every principle of common sense? Shall we impugn a man's personal morals because he belongs to the Mormon Church? Who is fortified against error or reclaimed by such means?

No; let us find out what the error really is; and then expose it, not by the light of our poor human reasoning, but by the unspeakable glory of the truth as made manifest in the Word of the living God.

Though all error is of the evil one, let us not classify believers in one erroneous system as though they were believers in another. It doesn't help a Spiritualist to call him a believer in paganism; nor a Christian Scientist to call him a Spiritualist. It is true there are certain resemblances, but so are there between our own church and certain others with which we seem associated, in the minds of some who either do not know or are wilfully ignorant of what Seventh-day Adventists really teach. It does not fortify any one against one false system to say that it does not differ from some other one. Let us treat the man in error with the same consideration that we should desire to have shown toward us, and not accuse him of believing doctrines which he does not hold.

In the ages of the past, force was used to make the heretic recant, and if he refused, he was put where he could contaminate none with his heresy. At the present time there is a tendency to expect ridicule to do what force was once used to accomplish. While we as true champions of truth, avoid both force and ridicule in coping with error, let us go farther and be sure that no trace of misrepresentation steal unawares into our fight. Let us realize that it is only the knowledge of the truth that can make men free.

L. L. C.

### A SIGNIFICANT RELIGIOUS GATHERING — NO. 2

#### A BIBLE CONFERENCE ON THE RETURN OF OUR LORD

WE noticed last week some of the striking and interesting phases of the interdenominational Bible conference held in Philadelphia. In many respects it was an inspiring occasion. To see an audience of four thousand persons, including prominent clergymen and leading church men and women of various denominations, and hear them express their hearty assent to the fact of the imminence of the Lord's coming, was of itself significant. As we have said, they do not view this great event in the same perspective as do Seventh-day Adventists. They are reaching out after the truth. They are endeavoring to understand the times in which we live, and to adjust their reckoning and interpretation of the Bible to account for and explain the events taking place upon the earth.

The belief of the conference in the return of the Lord is concisely expressed in eight resolutions which were adopted near the close of the convention:

"This Bible Conference on the Return of Our Lord, held in Philadelphia this May 28, 29, and 30, 1918, adopts the following statement of belief:

"1. We believe that the Bible is the inerrant, one and final Word of God, and therefore is our only authority.

"2. We believe in the Deity of our Lord Jesus Christ; that he is very God; in his substitutionary death as an atonement for sin; in his bodily resurrection and ascension; and in the certainty of his second appearance 'without sin unto salvation.'

"3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfillment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

"4. We believe that the completed church will be translated to be forever with the Lord.

"5. We believe that there will be a gathering of Israel to her land in unbelief, and she will afterward be converted by the appearance of Christ on her behalf.

"6. We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to his rule.

"7. We believe that under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

"8. We believe that the truths embodied in this statement are of the utmost importance in determining Christian character and action in reference to the pressing problems of the hour.

"And resolves, If our Lord tarry, that a great World Bible Conference be held at Philadelphia, May 27 to June 1, 1919."

It will be observed that the great key-sign of the coming of the Lord, in the estimation of these believers, is the gathering of Israel to the land of Canaan. Christ will appear to them while in this state of unbelief; they will accept him as their Messiah and Saviour, and then will begin his millennial reign; this millennial reign will take place on the earth, and during that time there will be a great outpouring of the Holy Spirit upon all flesh.

Seventh-day Adventists agree with this statement in so far as faith in the second coming of Christ is concerned. They believe in the premillennial advent of Christ. They do not, however, believe that a premillennial reign of Christ will take place on this earth, nor do they believe that, as expressed by some of the teachers at the conference, the return of Israel to their own land constitutes in any sense the key-sign of the coming of the Lord. The error of the position taken by the conference with reference to these points is clearly evident to the one who will study carefully the Scriptural record relating to the coming of the Lord, and the promises relating to the return of Israel. As stated last week, the Scripture record clearly shows that the restoration of Israel to which the prophecies point forward, has reference, not to the return of the Jews to old Palestine, but to the gathering of true Israel, the children of Abraham through faith, who from every nation and age will be gathered into the heavenly Canaan, the capital of which will be the New Jerusalem.

Many will be deceived by this hope of the premillennial reign of Christ, which will afford to the enemy of all righteousness his grand opportunity of the ages to bring upon the world his last and overmastering delusion. The Scriptures plainly state that Satan will come with signs and lying wonders, deceiving if possible "the very elect." How natural that he should take advantage of this misconception concerning the return of the Lord, and appear to mankind, impersonating the Lord Jesus Christ! That he will do this we verily believe. There will come a time before the second coming of Christ when the true antichrist will appear in visible form to man, not in his true character, but as an angel of light, representing himself to be the blessed Mas-

ter. The Spirit of prophecy speaks of the manner in which Satan will thus deceive the world:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people. . . . This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'"—*The Great Controversy*, pp. 624, 625.

When Satan appears in this manner, and is received as the world's Saviour; then, if we mistake not, there will be fulfilled in a most striking manner the great peace prophecies contained in the second chapter of Isaiah and the fourth chapter of Micah. For a short time the world will be lulled into the peace of carnal security. There will go forth from earth's multitudes the cry, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." This possibly is the time when great Babylon will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. But the Lord declares, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Verse 8.

The fancied security is of short duration. The student of the Word need not be deceived by this great religio-political movement. The Scriptures of truth plainly teach the manner in which Christ will return to this earth, and the great events which will be associated with his return. Satan will not be permitted to imitate these phenomena. Note some of the striking characteristics of the second coming of Christ:

1. He will return as he went away. He went away on the clouds of heaven; he will return in like manner. Acts 1:9-11.

2. His coming will be visible to all the world. Every eye shall see him. Rev. 1:7.

3. He will come in all the glory of his Father, attended by the heavenly hosts. Matt. 25:31.

4. When he comes, the wicked who are living on the earth will be destroyed by the brightness of his coming. 2 Thess. 1:7-10.

5. When he comes, the righteous living will be changed from mortality to immortality. 1 Cor. 15:51-55.

6. The dead in Christ, from the days of righteous Abel down to the last saint who has fallen asleep, will be raised to immortality, and together with the living righteous will be caught up to meet the Lord. 1 Thess. 4:13-18.

7. The millennial reign of Christ will begin at this time; but the saints, instead of living on the earth during the millennium, will be taken to the New Jerusalem above, and there engage with the Lord in the work of judging the wicked dead. Rev. 20:4.

8. During this thousand years the earth is in a desolate condition, and constitutes the bottomless pit into which Satan and his angels are cast. Satan is bound in the sense that he is confined to this earth, and therefore cannot tempt the inhabitants of other worlds. The wicked are in their graves, the righteous are with the Lord in heaven above. Hence there is no one upon whom he can prey. He is bound as by a chain from carrying forward his evil work in the deception of souls. Revelation 20; Isaiah 34 and 24.

9. The wicked remain in their graves till the end of the thousand years. Rev. 20:5.

10. At the end of the thousand years Christ, with the saints, descends with the New Jerusalem to this earth. His feet at that time rest upon the Mount of Olives, which, purified by his holy presence, becomes a fit resting place for the city of God. Rev. 21:1, 2; Zech. 14:4.

11. By the word of the Lord the wicked dead are brought up from their graves. This results in the loosing of Satan, who immediately resumes his work of deception, persuading the wicked hosts to believe that they can even conquer the city of God. He leads his minions forth to accomplish this, but fire comes down from God out of heaven and destroys him and all who are arrayed under his banner. Zech. 14:1, 20; Rev. 20:8-10.

12. The fire of God which destroys the wicked reduces this earth to a molten state, purifying it from all the effects of sin and of the curse, and restoring it to its Edenic beauty. Then shall righteousness cover the earth "as the waters cover the sea." The earth restored will be forever the home of the saints of God. The New

Jerusalem will be its capital. Christ himself, the seed of Abraham, the son of David, will reign as king, and the Israel of God, the children of faith from every nation and for every age, will be gathered into their homeland, the heavenly Canaan, to go out no more forever. 2 Peter 3: 7-13; Revelation 21; Ezekiel 37; and other scriptures.

We see from these considerations that we cannot expect a millennium of peace on this earth this side of the destruction of sin. Christ will never establish the capital of his kingdom in old Jerusalem. There may be a notable gathering of the Jews to that center before the end comes, and because of this many may be ensnared in their religious faith. But the only restoration of Israel to which we may look forward is the restoration of

# GENERAL ARTICLES



## VOWS, WILLS, AND LEGACIES

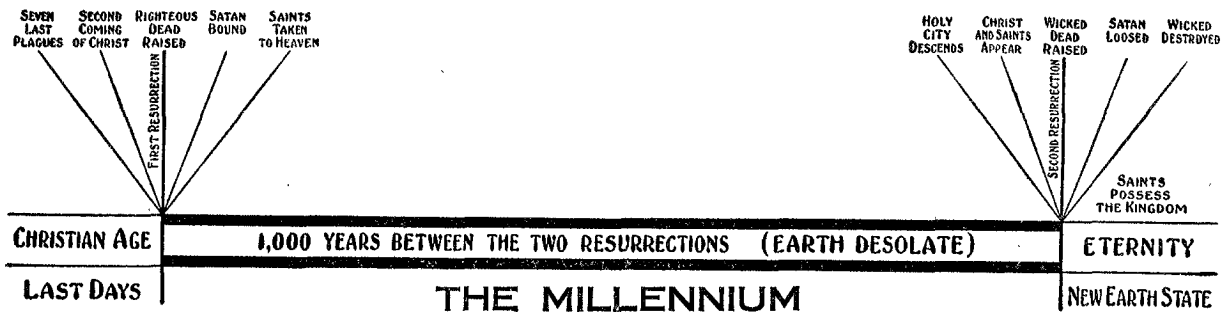
T. E. BOWEN

God's blessings to men are real. Prosperity comes to no man by mere chance. Were heaven to withhold its protection, its gifts, but for a day, who could compute the loss? The sun shines; the snow, the rain, the dew, dispense their blessings. Verdure springs forth because God lives and constantly cares for his creatures. All this, with untold other mercies received, places man, the recipient of them all, under heavy tribute to God, — not one man, not a few, but *all* men, high and low, rich and poor,

"The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases, God tests man with blessings, and if unfaithfulness is manifested in rendering to him tithes and offerings, his blessing is withdrawn."

### Sacredness of Vows

"God would have the members of his church consider their obligations to him as binding as their indebtedness to the merchant or the market. Let every one review his past life, and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'utmost farthing;' for we must all meet and



The millennium is the closing period of God's great week of time — a great sabbath of rest to the earth and to the people of God.

It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth.

It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord."

It is bounded at each end by a resurrection.

Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked.

During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment.

The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.

spiritual Israel, those of every age and race, who, because they belong to Christ, are counted the seed of Abraham and "heirs according to the promise." Gal. 3: 29.

How necessary it is that we to whom the Lord has given a knowledge of these events coming upon the earth, should earnestly place before our fellows the light of the Scriptures. The children of God today need to fix their eyes upon the heavenly Jerusalem instead of the earthly. The earthly tendeth to bondage; it has never tended to hope or salvation. Through all its history it has proved to be a synonym of apostasy and backsliding from God. But Jerusalem above is free. It stands for the eternal hope. For its attainment let us strive. In its hope let us labor. Gal. 4: 22-31.

F. M. W.

alike. And as these tokens of love from God are real, he has reason for expecting in return real gifts, tangible offerings. Such are due the Lord, and belong to our "reasonable" service.

Following are some short, pointed statements from the Spirit of prophecy touching our personal obligations in sustaining the cause of God:

### Tithes and Offerings

"If all, both rich and poor, would bring their tithes into the storehouse, there would be a sufficient supply of means to release the cause from financial embarrassment, and to nobly carry forward the missionary work in its various departments."

"Before any part of our earnings is consumed, we should take out and present to him that portion which he claims." "When that which God claims is rendered to him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which he requires, his curse rests upon the whole."

abide the final issue of a tribunal where nothing will stand the test but integrity and veracity."

### Wills and Legacies

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in his cause, in the hands of wicked men, just because they are his relatives? . . . Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God?"

"Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. They should know their financial standing, and should not allow their business to become

antangled. They should arrange their property in such a manner that they may leave it at any time." "Some wills are made in so loose a manner that they will not stand the test of the law, and thus thousands of dollars have been lost to the cause."

Does all this have a bearing upon the finishing of the work of God in all the earth; upon the answering of the many, O so many, pressing calls being urged upon the Mission Board at this time?

"Calls are constantly coming in from men in our own and foreign countries for messengers to come to them with light and truth. This will necessitate more laborers and more means to support them."

"Those who make their wills should not feel that when this is done they have no further duty; but they should be constantly at work, using the talents intrusted to them, for the upbuilding of the Lord's cause." "Death will not come one day sooner, brethren, because you have made your will." "God has devised plans that all may work intelligently in the distribution of their means. He does not propose to sustain his work by miracles."—*Testimonies for the Church*, Vol. IV, pp. 475-484.

These plain words from the servant of the Lord to us are worthy of our most earnest and prayerful study, both as workers and as members upon whom God has placed the responsibility of carrying forward his work in the earth.



### FEAR AND ITS REMEDY

MRS. FLORA E. POST

"We are living in the time of the end. . . . The Spirit of God is gradually but surely being withdrawn from the earth. . . . The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis."—*Testimonies for the Church*, Vol. IX, p. 11.

We have reached the time when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Jeremiah says:

"Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side." Jer. 6: 25.

This fear rules mankind, and "fear hath torment." Faith, hope, and love are placed in the background, and fear rules the world. Whether waking or dreaming, we are overcome by it, with its harvest of tears and its undercurrent of misery. These tears are very different from the tears of the penitent, which are the raindrops that precede the sunshine of holiness. This sorrow heralds a joy which will be a living fountain in the soul.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18.

Like the Ephesians, the enemy sees that his craft is in danger, and that his goddess—Fear—is likely to be despised: so he combats this love text with doubt, his most subtle weapon and our most dangerous foe. And why should this enemy celebrate his victories over the children of God? Peter says:

"Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." 1 Peter 3: 13, 14.

David expresses the same thought:

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." Ps. 91: 5, 6.

Doubts born of fear that Jesus was not the Messiah were suggested to John the Baptist,—doubts that otherwise would never have arisen; and Satan rejoiced to hear the words of the disciples, and to see how they bruised the soul of the Lord's messenger. It depressed and disheartened him. In the storm on Galilee, Jesus asked sorrowfully, "Why are ye so fearful? how is it that ye have no faith?" Of this experience one has said:

"Terror and despair had seized their occupants [of the boats]; but the command of Jesus brought quiet to the scene of tumult. . . . In the calm that followed, fear was forgotten. . . . When Jesus was awakened to meet the storm, he was in perfect peace. There was no trace of fear in word or look, for no fear was in his heart. . . . It was in faith—faith in God's love and care—that Jesus rested. . . . If the disciples had trusted in him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. . . . Whether on the land or on the sea, if we have the Saviour in our hearts, *there is no need of fear.*"—*The Desire of Ages*, pp. 335, 336.

Moses feared when the Lord asked him to speak for him, so Aaron was chosen to be his mouthpiece. Some of us fail here, while still others are too ready to speak, and even run ahead of the Lord's desire for them, fearing that some one may speak for them; but he who walks in a path of his own choosing, where God has not called him, will stumble.

A godly fear will characterize the saints of God.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it." Mal. 3: 16.

They give the reason of their hope with meekness and fear. The patriarch Abraham possessed this fear, and made the sacrifice of yielding his precious boy. The last words of love were spoken, and a final embrace given, when the angel of God called to Abraham,

"Lay not thine hand upon the lad: . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22: 12.

We find Daniel standing for the right, fearlessly, while opposed by the mightiest ruler of earth. This same ring of fearlessness was in the tone of young David when he stepped forward and said to the giant:

"I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." 1 Sam. 17: 45.

The disciples met behind closed and fastened doors from fear, the while

they might have rejoiced in the knowledge of a risen Saviour. He is risen and ever maketh intercession for us. This truth should quiet many of our fears. There is therefore a remedy for our fears. In Jeremiah 30: 5, margin, we read, "There is fear, and not peace;" and Isaiah says that when the Spirit is poured out on us from on high, its effects will be peace, with "quietness and assurance forever." Isa. 32: 15-18.

Joel enlarges on the subject of the latter rain, and bids us turn to the Lord with weeping, and fasting, and mourning, our hearts rent, the priests weeping and pleading with the people that the rain may fall and the Lord do great things. Fear of relatives, with other fears, is gone, and the truth alone will be exalted in that day. Consecration, not show or display, is the secret of its reception.

The Saviour had looked upon Peter, and that look of compassion and forgiveness had changed him into a different man; then it was that Peter could sleep the blessed, peaceful sleep of innocence and perfect trust in God, while chained to a powerful guard on either side of him and awaiting death at the hands of his enemies. Perfect love had cast out fear. With David, he could say:

"I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about." Ps. 3: 5, 6.

To his remnant people, God sends the word:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

*Mt. Clemens, Mich.*



### THE MUTUAL ABIDING

J. M. HOPKINS

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

Such is the precious invitation of Him whose love no human tongue or pen can express, the invitation of him in whom dwelleth all the fulness of wisdom and goodness and power. Not only is this an invitation, but it is tendered in terms of most earnest pleading. The world's Creator and Redeemer asks to enter fully into all the conditions of our hearts and lives: to share with us life's cares and burdens and tears and sorrows and sickness—all; and to strengthen us for every trial and temptation,—in short, to fill every aching void, every need of the longing soul. We may in turn sup with him. He partakes of all we have, and gives us of all he has; a mutual happy dwelling together, a mutual abiding together.

Let us consider other scriptures bearing on this happy union. The Master said:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 15-17, 23.

Thus the Majesty of heaven graciously pleads and promises.

And then there is the other side. In that beautiful mutual-love illustration, the vine and the branches, of John 15, Jesus said:

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 4-7.

How perfectly clear and plain it is, then, that all cleanliness, all purity, all efficiency in Christian service, depends upon this mutual living together! What a vision of beauty, of glory, of power in service for God, it holds up to our enraptured view!

And in the great dangers that lie all along the Christian way, dangers from the assaults of a mighty foe,—with this thought before him, David exclaims:

"Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress." Ps. 71: 3.

And then, when God's people, his remnant, commandment-keeping people, come into the trying scenes of the "time of trouble, such as never was," what greater boon could they ask than this promise of the Lord?

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91: 1.

O, then, let us open wide the portals of the heart and let Jesus come in and cleanse us from every taint of sin! Let him be the Guest always in our hearts, our lives, our homes, having at all times the seat of honor, of command. Let us dwell continually in him, at home in him, at peace in him, at rest and joy in him.

"Abide with me! Fast falls the eventide; The darkness deepens; Lord with me abide!

When other helpers fail, and comforts flee,  
Help of the helpless, O, abide with me!

"Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;

Change and decay in all around I see;  
O thou who changest not, abide with me.

"I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?

Who, like thyself, my guide and stay can be?

Through cloud and sunshine, Lord, abide with me!

"I fear no foe, with thee at hand to bless;  
Ills have no weight, and tears no bitterness;

Where is death's sting? Where, grave,  
thy victory?

I triumph still, if thou abide with me."  
Roseburg, Oreg.



## OUR GOD AND HIS CHRIST

D. E. LINDSEY

"THERE is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." 1 Sam. 2: 2. "Their rock is not as our Rock, even our enemies themselves being judges." Deut. 32: 31. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." Verse 14. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1: 1.

In the beginning God the Father said:

"Let there be light"—and light was.

"Let there be a firmament"—and it stood forth.

"Let the waters . . . be gathered"—and they rolled together.

"Let the earth bring forth"—and grass and herbs and fruit-bearing trees appeared.

"Let there be lights"—and they shone forth.

"Let the waters bring forth"—and the waters did so.

And God the Father said to the Word, his Son:

"Let us make man in our image. . . . So God created [in this manner, through the Word, the Son] man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 26, 27.

### All Power in the Word. Matt. 28: 18.

By the Word, a rod became a serpent; water was turned to blood; frogs, lice, flies, murrain, boils and blains, thunder and hail, locusts, and darkness appeared, the first-born of Egypt were slain, and the Red Sea was parted.

By the Word, in the wilderness bitter waters were made sweet, manna was given for food, the flinty rock gave forth water, Nadab and Abihu were slain, a congregation was destroyed by fire, and Korah, Dathan, and Abiram perished.

It was while Israel was in the wilderness that the Word came to Sinai. His presence caused the earth to quake; the lurid lightning was seen, and terrific thunderpeals were heard. Here the Word proclaimed the ten words, the law of ten commandments, the moral law,—a revelation of God's righteousness, a transcript of his character,—the foundation of his moral government,—the law which was declared to be "holy, and just, and good" (Rom. 7: 12), the keeping of which is "the whole duty of man"

(Ecc. 12: 13), and that which Christ, the Word, came not to destroy, but to fulfil (Matt. 5: 17).

The Word caused Aaron's rod to bud, and furnished water at Meribah; also caused the brazen serpent to be set up; and by the Word the flow of the Jordan was stayed. In Canaan the Word caused the walls around Jericho to fall, and the sun and moon to stand still.

Under the kings, the Word caused the death of Uzzah, the withering of Jeroboam's hand, and the destruction of the altar at Bethel. The Word, by Elijah, stayed the cruise of oil and the meal, raised the widow's son, caused the watered sacrifice to burn on Mt. Carmel, burned the captains and their companies, divided the Jordan. The Word, through Elisha, divided the Jordan, cured the waters of Jericho, destroyed the mocking children, supplied water to the armies of Israel when fighting against Moab, multiplied the widow's oil, raised the Shunammite's son, healed the deadly pottage, fed one hundred men on twenty loaves of bread, cured Naaman's leprosy, made an iron ax to swim, and discomfited the Assyrian army. Elisha was so full of the power of the Word that a dead man who was caused to touch his bones in the grave, sprang to life again.

The Word, through Isaiah, slew one hundred eighty-five thousand men and caused the sun to turn backward by the sundial of Ahaz. During the seventy years' captivity, the Word delivered the three Hebrew worthies from the furnace of fire, and saved Daniel from the jaws of the lions. It was this same Word that smote the Philistines, caused Uzziah to be stricken with leprosy, and delivered Jonah from the mouth of the great whale.

The Word in the flesh healed two blind men near Capernaum; by the Word deaf and dumb men were healed, a fish's mouth was filled with coin, a blind man at Nazareth made to see, a great draft of fishes caught, the widow's son raised, a woman with an infirmity healed, also a man with the dropsy, and the ear of Malchus was restored. The Word turned water into wine; healed a nobleman's son, an impotent man, and one born blind; raised Lazarus from the dead; and filled the disciples' net with one hundred fifty-three fishes.

By the Word the Syrophenician's daughter was healed; at one time four, and at another time five, thousand people were fed; a fig tree was cursed; the centurion's servant was healed; and the blind and dumb demoniac and the demoniac in the synagogue were made free. The same living Word stilled the troubled Sea of Galilee, sent the legions of devils into the swine, healed Jairus's daughter, the woman with the issue of blood, the man sick with the palsy, Peter's mother-in-law, the man with the withered hand, the demoniac child, and blind Bartimæus.

The living Word could walk on the sea, deliver himself unobserved from the multitude, pass unnoticed into the upper chamber to be with his disciples,—all this and more, for there were also “many other things” which Christ, the living Word, did, “which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” John 21:25.

All through the centuries since the Word spoke the world into existence, this same Word has, by re-creative acts, been saving men from sin, preparatory to the “restitution” which has been spoken of by “all his holy prophets since the world began.” Acts 3:21.

“See that ye refuse not him that speaketh. For if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.” Heb. 12:25-29.

By this same Word of God — “the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:5-7.

The same “Alpha and Omega, the beginning and the end,” “will give unto him that is athirst of the fountain of the water of life freely.” Rev. 21:6.

### ALMOST HOME

MRS. E. M. PEEBLES

THE seasons for recreation and rest come and go, bringing happy realization of the pleasant anticipations of preceding days, and leaving sweet memories of friendships renewed and family ties reunited after a brief separation.

Students and those engaged in the various avocations of life return to the dear home circle to find a warm welcome, and to recall pleasant memories of the past and to recount experiences and incidents that have transpired since last they met.

And there are the wanderers in far-away lands, and the seafaring men. How the heart thrills at the words, “Going home,” and how the vision is strained to catch the first glimpse of the native shore; and, nearing it, how anxiously the wanderer peers into the faces of the crowd awaiting the landing of the good ship, hoping to see the loved form of father, mother, brother, sister, wife, or child, longing to hear again the familiar voice, and to clasp

the hand outstretched to give him welcome.

Sometimes, after years of separation, it is one's privilege to visit the old homestead, the scenes of early childhood days, when all the world looked bright and beautiful, when the heart was full of hopeful anticipation, and care and perplexity were unknown. Even the trees, the rocks, and the old familiar paths seem dear beyond expression as the loving care of parents and the dear associations of the past are recalled.

But if these are dear, how much dearer and sweeter and richer are the thoughts that come thronging to the mind as in the midst of trials and perplexities which are beyond the power of expression, we think of our heavenly home where Father waits for his children, where our Elder Brother, who went so long ago to prepare mansions for us, still acts as our mediator, our advocate, and our security.

And what shall we say of that dear Elder Brother? Never until we speak the language of Canaan can we express his worth to us. Never until eternity's years have dawned will there be time to tell of his wonderful love, and of the matchless charms of him who is chiefest among ten thousand, the one altogether lovely. Never until we join the final glad song of redemption shall we be able to express the glad triumphs of redeeming love. Methinks that even those heavenly beings who forever cry, “Holy, holy, holy, Lord God Almighty,” will pause to listen to that grand chorus, as it rolls in richest waves of harmony and anthems of praise from the lips of the multitudes gathered from every nation, kindred, tongue, and people:

“Thou wast slain, and hast redeemed us to God, by thy blood, . . . and hast made us unto our God kings and priests; and we shall reign on the earth.” Rev. 5:2, 9, 10.

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . . They shall hunger no more, neither thirst any more. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears.” Rev. 7:14-17.

Oh, what a gathering that will be of the good of all ages, from righteous Abel to the last sinner saved by grace! All sorrows will be forgotten, and the heartaches that used to hurt so cruelly will only make the joy and rest the sweeter. Then we shall receive the white stone with the new name, which no one can know save he who receives it. That new name will express the experiences and the victories of the past, which none but God knew or could understand.

With all these happy anticipations, how we have to school ourselves to patient waiting for Christ! but we must wait until all are ready. Our Saviour said before he went away, “Other sheep I have, which are not

of this fold: them also I must bring.” He will not be satisfied until all are safe, the very last one found; and he has made us collaborators with himself to save them. There are the black people and the brown, the yellow and the white, the savage people and the cultured,—all must receive an invitation to the marriage supper of the Lamb, when the King shall gird himself and serve; and if the time seems long to wait, and the sorrows press heavily, we have but to listen to his words of encouragement:

“I will never leave thee, nor forsake thee.” Heb. 13:5.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. . . . Break forth into joy, sing together, ye waste places; . . . for the Lord hath comforted his people, he hath redeemed Jerusalem.” Isa. 52:7-9.

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem, . . . captive daughter of Zion. . . . Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.” Verses 1-6.

He that speaks says in clear, decisive tones to his people:

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isa. 60:1-3.

The whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God. And when the church shall arise and put on her beautiful garments, then will “thousands be converted in a day,” and we shall say, “Who are these that fly as a cloud, and as the doves to their windows?” Isa. 60:8. We no longer see through a glass darkly. Faith has become sight, and by peering just a little way into the future we can see the final triumphs of the message, the heavenly gates thrown open, and hear the words of welcome ring out, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25:34.

“This groaning earth is too dark and drear  
For the saints' eternal home;

But the city from heaven will soon appear,  
And we know that the moment is drawing near

When she in her glory shall come.  
Her gates of pearl we soon shall see,  
And her music we soon shall hear.  
Joyous and bright our home shall be,  
And we'll walk in the shadow of life's  
fair tree  
With our Saviour forevermore.”

May the glad day be hastened!  
Look up, fellow pilgrim, and rejoice.  
The journey is almost ended. Soon  
we shall be at home in our Father's  
house, forever free from pain and  
sorrow and weariness. “Almost to  
the beautiful land.”

College View, Nebr.



# STUDIES IN THE TESTIMONIES

## A REFORM MESSAGE—HABITS OF LIFE

EDITH M. GRAHAM

1. WHAT should be the highest incentive to the care and development of our physical powers?

"The knowledge that man is to be a temple for God, a habitation for the revealing of his glory, should be the highest incentive to the care and development of our physical powers. Fearfully and wonderfully has the Creator wrought in the human frame, and he bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement."—*Ministry of Healing*, p. 271.

2. From what should all who profess the name of the Lord abstain?

"Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay."—*Ministry of Healing*, p. 325.

3. Why are condiments injurious?

"In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating."—*Ministry of Healing*, p. 325.

4. What effect do tea and coffee have on the system?

"Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid. Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility."—*Ministry of Healing*, p. 326.

5. What is another most dangerous habit?

"Tobacco is a slow, insidious, but most malignant poison. In whatsoever form it is used, it tells upon the constitution; it is

all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit. The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others."—*Ministry of Healing*, pp. 327, 328.

6. From what should Christians not only abstain, but have no part in producing?

"In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place in his way that which will be a snare to him?"—*Ministry of Healing*, p. 334.

7. In order to have good blood, what must we do?

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect; and it induces sound, refreshing sleep."—*Ministry of Healing*, p. 272.

8. What is of vital necessity to the body?

"The lungs are constantly throwing off impurities, and they need to be constantly supplied with fresh air. Impure air does not afford the necessary supply of oxygen, and the blood passes to the brain and other organs without being vitalized. Hence the necessity of thorough ventilation. To live in close, ill-ventilated rooms, where the air is dead and vitiated, weakens the entire system. It becomes peculiarly sensitive to the influence of cold, and a slight exposure induces disease. It is close confinement indoors that makes many women pale and feeble. They breathe the same air over and over, until it becomes laden with poisonous matter thrown off through the lungs and pores; and impurities are thus conveyed back to the blood."—*Ministry of Healing*, p. 274.

9. What is essential to both physical and mental health?

"Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs. Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body

are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion."—*Ministry of Healing*, p. 276.

10. What is another precious blessing?

"Another precious blessing is proper exercise. There are many indolent, inactive ones who are disinclined to physical labor or exercise because it wearies them. What if it does weary them? The reason why they become weary is that they do not strengthen their muscles by exercise, therefore they feel the least exertion. . . . When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. But the clothing should be suitable for the exercise, and the feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs."—*Testimonies for the Church*, Vol. II, pp. 528, 529.

11. Why did the Lord give man work to do?

"Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber. The Lord knew what was for man's happiness when he gave him work to do. The sentence that man must toil for his bread, and the promise of future happiness and glory, came from the same throne. Both are blessings."—*Testimonies for the Church*, Vol. II, pp. 529, 530.

12. What habit should be cultivated in regard to meals?

"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system requires, and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination."—*Ministry of Healing*, p. 303.

13. What is another pernicious habit?

"Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence, this wrong practice becomes a habit, and often so firmly fixed that it is thought impossible to sleep without food. . . . When we lie down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest."—*Ministry of Healing*, pp. 303, 304.

14. What depends upon the right use of our time?

"Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morn-

ing hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,— if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished? A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."—*Christ's Object Lessons*, pp. 343, 344.

#### 15. What is the true object of life?

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ himself was a worker, and to all his followers he gives the law of service,—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—*Christ's Object Lessons*, p. 326.

### HAVE FAITH IN GOD

W. A. MEEKER

In one report a medical missionary spoke with regret of a case that he was powerless to help.

Somehow, in thinking of it, the words of Christ come to me with special force:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 12-14.

The brethren who are carrying the story of God's love to those in darkness, are working under the same commission that was given to those who first carried the message, "The kingdom of heaven is at hand:"

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15-18.

Said Jesus: "Lo, I am with you always, even unto the end."

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Do the things I am loving make my thoughts nobler?

Do the things I am loving make my work better?

Do they make me grow mentally and morally bigger?

Am I proud to talk about them to my mother and father?

Am I perfectly sure they are really and truly good for me?—*Selected.*

## IN MISSION LANDS

### DOES IT PAY?

W. H. STEVENS

Does it pay? This is a pertinent question, and one that is asked perhaps more frequently than any other in the commercial world. Nor is it confined to that circle alone, for not infrequently we hear it asked concerning various phases of the missionary propaganda, and especially in these days of stress is it applied to mission school work, and much is said by experienced men and women pro and con.

Since it has been decided that in 1919 throughout the Asiatic Division our vernacular educational work is to be placed upon a self-supporting basis, it naturally causes those immediately connected with it much serious thought, almost bordering on perplexity, and the interrogation takes the future tense—"How will it pay?" As a disinterested observer, I will try to answer from what it has been my privilege to see.

Here in Entally, Calcutta, are the Bengali boys' and girls' training schools,— of course they are not self-supporting yet, but will have to be by the time stated above.

Sister L. J. Burgess, in charge of the boys' department, has a fine class of boys, ranging in age from eight to

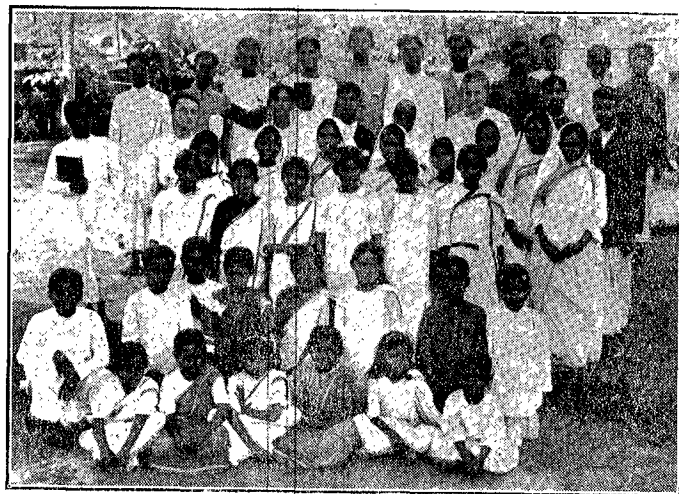
weave cloth, and it is hoped that as they become experienced in these industries they will be able to support themselves while gaining an education. Last, but by no means least, I should mention the selling of our papers by the boys, which is by far the highest calling of the three.

Over the way, Sister Della Burroway has charge of the girls' school, where a fine class of young women and girls are hard at work. In the spacious compound, gardening is carried on extensively, not merely for the beautification of the grounds and the pleasure of the inmates, but also as a source of income; a plot of well-selected rose grafts has been set out, the blossoms of which are to be sold. The tomatoes are growing well and just commencing to bloom. Cabbage and cauliflower in large numbers have been planted, and in addition, a small poultry farm has been started. From these two industrial pursuits it is anticipated that the girls will be able to earn their way through school. I wish you could just peep over the wall and see Sister Burroway and her army of girls toiling away with their garments literally saturated with perspiration. You could not fail to be impressed with the fact that they intend to do, and are doing, their part.

Now I must come to that which I

consider an emphatic, positive answer to our question.

On Sabbath, November 3, just as the sun set in the west, we were privileged to witness a solemn and blessed scene, when four of these boys, one girl, and the wife of one of the teachers, were buried in the watery grave by Elder Burgess. Then a song of consecration was



CALCUTTA CHURCH SCHOOL

twenty years. All of these, in addition to their mental labor, are required to do some kind of industrial work daily. In addition to garden work to beautify the school compound and teach them habits of tidiness and admiration of nature's beauties, there are two industries yet in their infancy. One is cane work, in which, under the supervision of an instructor, some boys are doing well, making cane chairs, stools, etc. The other is work at the loom, where the boys

sung, and we realized that these precious souls had arisen to walk in newness of life. It was but a foretaste of that bliss which shall be ours when the conflict will have ended, and the workers from earth's remotest bounds meet around the throne of God, bringing their sheaves with them, and as an unbroken family enter into the joy of the Lord.

The following is a copy of a letter which one of the little girls in the school wrote to her father a week

after her baptism. She is eleven years of age.

"DEAR FATHER:

"My love to you. I am well and hope you are the same. How are mother, brother, and sister?"

"Father, I am writing especially to remind you the end is near. I beg of you to give up all your bad habits if you want to enter heaven. Father, if you cling to the slightest sin, as envy, anger, or a desire to get wealth, you cannot enter heaven.

"Jesus tells us many will say in that day, Lord, we have done many things for you, but he will say he never knew them. Therefore, I plead with you, father, to read your Bible and pray, that we may all go to heaven together. I have such a desire to talk with you about these things, as I cannot write them. But I must wait.

"Again I beg of you, dear father, whatever you do, ask God to help you, and thank him daily for his help.

"Your anxious daughter."

There is more joy in heaven over one soul that repents than over ninety-nine just persons who need no repentance.

Brethren and sisters, we believe such Christian schools do pay.

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### SANTO DOMINGO

D. D. FITCH

SANTO DOMINGO occupies the eastern end, Haiti the western end, of a large island lying between Porto Rico and Cuba. Santo Domingo has now been definitely entered by a force of workers proclaiming the last message to a bleeding and dying world.

On February 5 of this year Mrs. H. D. Casebeer left Porto Rico with her two girls on the steamship "Marina" to join her husband in Santo Domingo. He had preceded her in order to secure a suitable place in which to settle his family. The time he had allowed himself to secure this location and make preparations for the family, proved to be ample for the contraction of one of those fevers so typical of the tropics. Knowing that her husband was sick and alone among strangers, made the trip seem long and the delays aggravating to Sister Casebeer.

Brother and Sister Casebeer came to Porto Rico from Idaho about a year ago and settled in an inland town, where they studied the language with excellent success. Before leaving Cayey, Brother Casebeer spent three months of his time directing the work of the summer school held in that place for the benefit of such natives as it was found possible to get together. Sister Casebeer came to Santurce five days before she was to sail; and it was well that she did, for much of this time was taken up in obtaining passports and complying with other war measures.

Brother John Williams, a canvasser, traveled by the same boat. He is settled at San Pedro de Macoris, a city not far from the capital, where Brother Casebeer is stationed. Dr. Elmer F. Otis and his wife are sta-

tioned at La Romona, in private practice. Brethren Wellington and Victor Williams are canvassing at Puerto Plata, a city on the north side of the island. These two brethren and the wife of the former left San Juan, Porto Rico, January 16.

For some months previous to the sailing of the last-mentioned workers, we had been endeavoring to prepare a number of persons for a Standard of Attainment examination. To this end there had been some competition to see who could the most rapidly place a complete diagram of the 2300 days on the blackboard. Evidently these workers had been practicing, for when it came to their getting off at San Juan, Porto Rico, to go on to Santo Domingo, they had this experience:

When the customs inspector opened a package belonging to them he found a copy of this diagram of the 2300 days. Upon raising the contents of the package he saw two more. This seemed to arouse his suspicions. He gave the matter considerable study and would not accept my explanation. He surmised some war maps, evidently. Finally he decided that this must be sent to the office of his superior with another diagram containing the outline of the 1260 years, together with others given by Brother Casebeer at the summer school, which had been torn from one of the notebooks used there. So, giving the contents of the package to the owners to be cared for as best they could, he laid the diagrams to one side on a packing case and proceeded with his work of inspection. He found something else that must go to the office of the censor, a prospectus of "Heralds of the Morning." Those who have read this book know it contains many war pictures. Being personally acquainted with the head of this department, I had but little trouble in getting all these suspicious war(?) documents released.

Because of the attitude of the inspector toward the diagrams, not only were these colporteurs placed under suspicion, but the interest of a company of those who had been witnessing the inspection was also gained, as is always the case in such a public place. This gave me an opportunity to explain repeatedly what the diagram was intended to represent. Thus was fulfilled again the scripture which says, "We can do nothing against the truth, but for the truth."

A study of the map will show that with workers stationed in strategic points, as already noted, the work in this large island has indeed begun. Pray for the workers in this Spanish field.

Santurce, Porto Rico.

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THEY fail, and they alone, who have not striven.—Aldrich.

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EVERY duty we omit obscures some truth we might have known.—Ruskin.

### THE CLERGYMAN AND THE INFIDEL

SEVERAL years ago a well-known clergyman delivered a series of discourses against atheism in a town, some of the citizens of which were known to be infidels. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a noted infidel. As soon as this man discovered the clergyman, he commenced his blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell about religion and religious men, which he said would annoy the old preacher. A number, prompted by curiosity, gathered round him to hear his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers.

The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least troubled by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said: "Old fellow, what do you think of these things?" The clergyman calmly pointed toward the land, and said: "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes." "It has a variety of flowers, plants, and shrubs that are well calculated to fill the beholder with delight." "Yes." "Well, if you were to send out a dove, it would pass over that scene and see in it all that was beautiful, and delight itself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, it would see in it nothing to fix its attention unless it could find some rotten carcass that would be loathsome to all other animals. It would alight and gloat upon that with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel, coloring deeply. "I made no allusion to you, sir," said the clergyman, very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.—Selected.

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### FROM A MISSIONARY MOTHER

MRS. CATHARINE P. LILLIE, of Shantung, China, writes in a recent letter of teaching her little family to pay tithe. She says: "This fall we sold several pounds of old clothes, rags, bottles, etc., at what was for this place a good price. The clothes were especially desired. I gave the money to the children, and they thought it great fun to count the coppers into piles of ten, and take out a copper from each pile for the tithe. This is their first lesson in tithe paying, and I hope they will grow up to be faithful in this duty."

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"TRUST ye in the Lord forever."



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.

### HEAVEN AT LAST!

MRS. I. H. EVANS

A FEW months ago these words came as a postscript in a letter from a friend,—one who has often spoken to you through these pages, and whose songs will be sung till we advent people end the days of our pilgrimage.

The letter had told of sorrows hard to bear; poverty, weakness, illness, estrangement, death. And then, as if fearing that in spite of the faith breathing through the recital, a feeling of depression might be left, there came at the very end, like a rainbow at the close of a day's intermingled storm and sunshine, the words: "*Heaven at last! — my slogan!*"

It is a good slogan, in these hours of anguished partings and bereavements, when perplexity takes hold of the hearts of men and of nations.

Heaven at last! What matter if the treasures we have cherished here are taken from us? May it not be that we shall the more surely fix our hearts on the treasures of heaven?

Are our plans thwarted? Heaven will be long enough for the perfect flowering of all good plans, and they will be carried on without fret or worry or heartache. Can we not wait for heaven?

Do we hold in our minds an ideal home, within whose walls and under whose roof a spirit of permanency abides,—a place to rest in, from which to go forth strong to do the

day's task, and to which to return secure in the thought that while we live it will be *always there*? Few indeed are such homes with this people—why should we fix our hearts upon them? Is it not well to go about our tasks cheerfully, happy in the knowledge that permanency will be one of the abiding joys of heaven?

## HOME

Mrs. I. H. Evans

*I long for Home — beyond the sunset clouds  
That swim in light;  
Here, darkness like a pall my spirit shrouds  
In evil night.*

*Friends well beloved prove false, my trust seems vain;  
The road is long.  
When shall my feet the hills of heaven gain,  
My lips learn song?*

*I long for Home — beyond the reach of ill,  
Or sorrow's tear,  
Beyond the dread that haunts the night hours chill  
For those most dear.*

*Oh, weak my love to cherish them and save  
In cruel days,  
And powerless my feeble hand to guide  
Through life's dark maze.*

*To be at Home! No sin, no doubt, no fears  
In that glad day!*

*No aching hearts, no pain, no death, no tears  
To wipe away!*

*But joys unending in those mansions fair,  
Love, peace, and rest!*

*Who would not be at Home, its peace to share,  
With all the blest?*

Heaven at last! And very soon now! Shall we not go forward rejoicing in that hope, and living as becomes those honored with such high citizenship, that we "may be found of Him in peace, without spot, and blameless"?

### HOW SHALL THE CHILDREN LEARN TO READ?

A PLEA FOR OLD-FASHIONED METHODS

THERE is no royal road to reading. New, newer, newest,—all methods lead only into the quagmire of confusion. No specialized method equals in simplicity and honesty, sound results and direct purpose, that old, old way, now gone out of fashion.

Yet in our eagerness for novelty, our longing for unexplored seas, our dread of the taunt of being old-fashioned, we flippantly discard the old effective way for new-fashioned experiments.

Books are not the first essential in teaching children to read. As reading is nothing but the rendering of symbolized language, it should be started with the baby in the cradle, and should continue daily through the home kindergarten. While the

mind is in the making, weave together the warp of daily experience and daily training and the woof of golden literature.

But how teach literature to a child before it can read?—In the natural way, through the living voice, just as you teach your child its prayers. Sing to it; tell stories over and over; repeat aloud the poetry it likes.

Nothing so impresses a child's mind and is so lastingly retained as poetry. It has been the means by which the unschooled have come to know something of learning. It awakens and develops in the mind the sense of number, of measure, of order, and of proportion. The child now has a longing to be taught.

The love of stories is fortunately a peculiarly human instinct, and reading presents itself to the young mind as the means of finding more and new stories in books. Naturally the child

wishes to read stories for himself. Will he hate books? Not he. Thus, in this day no child could be prevented from learning to read.

The *will to do* overcomes obstacles. At eight or nine years of age, the naturally trained child will have

taught himself how to read, provided some one answers his questions:

What is the name and sound of this letter?

What word do these letters make?

What does that word mean?

THERE must be harmony between the mind of the child and the literature upon which it is expected to thrive. This means that he must have the right books at the right time. It does not mean "making things easy" for him, nor "bringing things down to the level of his understanding." What a misleading phrase! when the truth is that the child's mind soars and soars, and that to clip its wings one must stand on tiptoe.

The so-called up-to-date progressive primers and graded readers furnish twaddle. A little girl confided recently to her teacher that her father had looked into her reading book and found this funny story: "Can Fanny fan Dan? Fanny can fan Dan." He tried to amuse the family by reciting it at the table until her mother stopped him, but after a while she softened and permitted him to say it once a month. But still, almost every day he would look at his little girl with a twinkle in his eye and say: "My! how I wish my month was up so I could say: 'Can Fanny fan Dan? Fanny can fan Dan.'"

Mark well that to teach a child how to read that with which he is already familiar through spoken language, the following are the essentials: The desire to read.

Knowledge of the shape of the letters, capital and small, printed and written, and of the sounds they represent.

Learning to spell from dictation, by analyzing and combining sounds and representing them by the right letters.

After providing these elemental tools of knowledge-getting, then give the learner the book that he likes, and answer his questions.

Therefore, oral instruction should precede writing and book lessons. Speech precedes in time and in importance the written word. The ear should be cultivated before the eye is taxed. A child may profitably memorize many lines of poetry repeatedly read or recited to him, before the age of six.

Learning the alphabet is no greater mental feat than learning to name objects correctly.

THERE remains spelling. Between the ages of five and eight, a child should learn to spell about one thousand words,—two a week the first year; six a week the second year; twelve a week the third year. Thereby he realizes and learns most of the letter-sounds and will need less and less instruction in reading. The teaching of these calls for a period of daily regular drill.

"But," objects the devotee of the new-fashioned methods, "the names

of the letters and the spelling of words are utterly meaningless to a young child."

Everything is meaningless to children, young and old, until they learn something about it. Few of us know as much as we think we know, or as little as our neighbors think we know. A small boy at our house remarked in all seriousness concerning a bumptious neighbor, "Wouldn't it be fine if Alexander Robinson knew as much as he thinks he knows?"

Enumerating the letters of a word, considered by itself, does not mean anything. Spell t-h-o-u-g-h-t. Doing

school, pupils are permitted to spell for the teacher each morning a new word they learned at home. They joyfully prepare for it. A girl only five years old complained the other morning that her sister "wouldn't give me a word."

"No wonder," exclaimed the indignant older sister, another pupil; "she woke me up in the middle of the night, and asked me how to spell a cup of milk."

Another child fared better that morning. She went to her father at daybreak, and asked him how to spell chocolate. Being told, she kept repeating it while she dressed, retained it carefully in mind until schooltime, and then triumphantly spelled it to the class.

Mothers, teach your children according to this simple plan, and you will keep them longer under your control. You may give their education a direction that will turn possible failure into assured success. Any mother able to read, write, and tell stories, can teach her own children and so save them from the unavoidable risks to be taken in the primary school. She is not justified in shirking this heavy responsibility by pretending that she hasn't "education enough to be a teacher."

Even if the mother does not trust herself to train her children in the use of correct English, she can easily obtain good and suitable books from which to read and by which to teach.

Do children learn to read quickly by this old-fashioned plan?—They learn soundly and thoroughly. In the long run they save years of time and precious human energy, vitality, and mind power. With a highly specialized method, where jingle takes the place of sense, showy results are now and then attained at first, by a specially gifted teacher. Then year after year the disappointment grows until it becomes utter despair. Instead of gaining in the power of application, pupils submerge more and more in hopeless inertia.

Why not, then, revive the old-fashioned plan? Many masters of the English language had this kind of homespun training. Samuel Johnson, to whom we owe the classical "Dictionary of the English Language," Thomas Carlyle, Macaulay, Benjamin Franklin, George Washington, Abraham Lincoln, and many other great men are a few examples.

The plan is equally adaptable to the child of rare docility, and to the hardheaded little rascal who feels that the school interferes with his getting an education. As to the many excuses offered for the unfortunate derelicts, we have never heard it said of one: "He was handicapped because his mother taught him reading by an old-fashioned method."

Why hesitate to undertake what has been done successfully by thousands of busy mothers who thus taught their children, and yet attended faithfully

## CONSERVE FOODS!

BEGIN NOW

PREVENT food waste by being ready to can, preserve, dry, pickle, salt, or store surplus fruits and vegetables. See that everything needed is at hand and ready to use.

As tin cans may be scarce —

1. Can for home use in glass or stone-ware containers.
2. Reserve tight-sealing containers for canning. Put up jams, jellies, preserves, and fruit juices in glasses or bottles sealed with cork boiled in paraffin or paper and paraffin.
3. Concentrate products, especially soup mixtures, so that each container will hold as much canned food and as little water as possible.
4. Dry such vegetables as sweet corn, string beans, summer carrots, beet tops, spinach, okra, etc. Pickle or brine suitable vegetables, such as string beans, cucumbers, dandelions, or corn, in crocks.
5. Make your fields or home gardens produce navy or other dried beans, peanuts, soy beans, and such vegetables as cabbage, potatoes, and root crops that can be stored in pit or cellar.

*Don't have an empty container in your neighborhood next fall.*

Apply to the local extension agent or to the State agricultural college for information on home canning, drying, brining, and storing of fruits and vegetables, or write for free Farmers' Bulletins on these subjects to the

UNITED STATES DEPARTMENT OF AGRICULTURE

Washington - - - D. C.

so does not produce a thought. Yet society demands that we learn to spell. Spelling should be based on both memory and reason. It is not learned by reading. It should be taught to children at the very outset.

A child loves to spell. After having learned a few words, the child will begin to learn other words without assistance, without being spoon fed. Encourage him a little, and he will hunt up new, hard, strange words to spell for you. In a certain little

to their domestic duties? The bugaboo of not being a professional teacher did not deter them from telling stories, answering questions, teaching spelling, or singing songs without an approved method.

It is fortunate that the pedulum is already swinging from elaborate complexity to plain simplicity. The old, old way is rapidly becoming the new way. The pupils of public and private schools that recognize this and put it into practice, are evidently deriving great benefit therefrom.—*Ella Frances Lynch.*

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## POTATO CORN BREAD

MAUDE S. WILCOX

### Ingredients

2 tablespoonfuls fat.  
1 tablespoonful sugar.  
1 egg, well beaten.  
1 cup milk.  
1 cup mashed potatoes.  
1 cup cornmeal.  
4 teaspoonfuls baking powder.  
1 teaspoonful salt.

### Method

Mix in the order given, and bake forty minutes in a hot oven. I get good results with 1½ teaspoonfuls baking powder.

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## A GOOD DRY-CLEANING FORMULA

THE following formula for dry cleaning is reprinted from the *Scientific American* for Nov. 20, 1915. Our attention is called to it by Brother Max Hill, who says: "This is the best formula I have ever used. It rarely fails to do the work effectively. Some of the school children have sold it to earn missionary money."

"Make a stock solution of eight ounces of strong ammonia, one-half ounce chloroform, and one-half ounce ether. Cork tightly, and keep away from the face.

"Dissolve one bar of P. & G. naphtha soap in three gallons of hot water, with one-half teaspoonful each of baking soda, salt, and alum, and three tablespoonfuls of the ammonia-chloroform-ether mixture.

"To clean Oriental rugs or other rugs to their original brightness, make a lather and dip a scrub brush in it, shaking out superfluous water. Go over the rug with this brush; the lather dries out almost immediately. No harm whatever is done to the best Oriental rug.

"To sponge spots from clothing, even delicate silk, and upholstery, dip a soft sponge in the lather, wring as dry as possible, and sponge off the spot. To wash sweaters, blankets, or other flannels, let the mixture become nearly cold, soak the garments in it half an hour or less, squeeze dry, rinse in clear water, squeeze dry again, and hang up.

"The various ingredients used not only remove grease and dirt, but set and brighten colors."



## WHY COME SOUTH

"THERE is a time . . . for every purpose and for every work." Eccl. 3:17. So the wise man says, and so history proves. The danger is that we may fail to recognize our opportunities until they pass beyond our reach.

War conditions are opening ways for unusual activity on the part of our people. Some experiences of the Madison (Tenn.) school and sanitarium family which illustrate this, may interest you.

There was a time when the Lord demonstrated a meatless diet to the world by spreading a table for thousands in the wilderness. Today a meatless menu is the problem in thousands of homes, and who better than we can offer a solution? One of the striking features of our life is the meatless diet. It is a continual source of education to every sanitarium guest. It is a dietetic principle which many recognize.

Another indication of the desire for help in the matter of diet is the patronage given our vegetarian cafeteria in Nashville. Four young women, formerly members of the school family, volunteered to start a cafeteria on a self-supporting basis. It was not long before that little company of workers was feeding 150 people a day. Every city of the South should be serving vegetarian meals and should be selling health foods.

The Madison school recently purchased the only health food factory operating in the South. A new commodious, sanitary, building is in process of erection on the school grounds. This industry in the manufacture of health foods is now added to the training course for self-supporting workers of the South. The school farm will produce much of the raw material for the food factory, such as grains, legumes, fruits, and vegetables. For some time the institution has been raising grain and grinding its own flour. It is encouraging the use of whole-wheat flour, soy beans, nuts, and other meat substitutes.

The close association of school and sanitarium arouses, on the part of many sanitarium patients, a deep interest in the educational problems demonstrated by the school. Not long ago two very well-known educators and their wives were guests at the sanitarium. While regaining their own health, they were studying educational problems with us. The result was that members of the Madison faculty were invited to present two subjects at the spring council of Southern Mountain Workers held at Knoxville last April. One of these was on crop production, the other on Madison's study plan, and its bearing on student and institutional self-support. The question of student self-support as demonstrated here makes a very strong appeal to men and women who are wrestling with this problem in other institutions. Hence the request that Madison's method of co-ordinating class and manual work be presented to this company of teachers.

Principles of crop production and family feeding also make a strong appeal. One of the workers from the Knoxville meeting later came to Madison, asking for assistance in the coming Rural Life Conference directed by Dr. Warren H. Wilson, of the Presbyterian Board of Home Missions. As a re-

sult, lectures on dietetics and health principles were presented at the conference, and the delegates were served meatless meals by representatives from Madison.

Madison's great difficulty is to supply workers qualified to fill such calls. This is the time of our opportunity. We know that, scattered through the denomination, there are men and women who, if not already qualified, could be easily qualified to help carry these burdens.

One of the rural schools near Fountain Head, Tenn., recently held a health and food conference. People living ten miles away attended the meeting. They discussed the use of tea, coffee, tobacco, and pork. An open-air meal was served to demonstrate the health foods. Those people showed their willingness to discuss the problems of food production and food preparation. They are looking for better ways of living. Speakers presented such subjects as garden crops, fruit raising, the cooking and preservation of fruits and vegetables, soy beans as a farm crop, their food value and how they should be prepared.

The same topics are discussed week by week by Madison and her neighbors in the "Bend."

The war is taking young men of draft age. It is going to demand the services of some of our women. This pioneer work must be carried forward by older men.

"Shall not the number of missionaries to the South be multiplied? Shall we not hear of many volunteers who are ready to enter this field?"—*Testimonies for the Church,* Vol. VII, p. 230.

Men and women with health and ambition can find a place of usefulness in the South. On every hand there are indications of this fact. If we want a part in the spread of the message, it is time to make a start. If God wants you in the Southern field, now is the time to make some inquiry concerning the place you can best fit into and the preparation you need. The field is ripe, and the laborers are few. M. BESSIE DEGRAW.

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## WAS IT PROFITABLE?

THINKING that the following experience might be an encouragement to our brethren, we offer it as evidence in answer to the above question.

The writer took the lessons relative to newspaper reporting prepared and given by Brethren Burgan and Haynes at College View, Nebr., a few years ago, and since that time has felt it a duty to put in practice the excellent instruction given.

At Huron, S. Dak., we were obliged to write most of our articles during the service, and then push them through a space in the door of the office that night before going to our room, that they might not be crowded out in the early make-up of the material for the daily. And we were repaid by seeing the articles appear, generally on the front page. The dear Lord gave us souls in that place, too.

In our tent effort in Billings, Mont., in 1917, we made a special effort to report our lectures to the city paper. We were busy—yes, very busy. The writer had a Bible study to give for those taking up Bible work, and a lecture to prepare, the lawn to mow,

garden to hoe, and errands for provisions; however, we endeavored to get an article before the public every day.

One family that read the articles started out in their car to find the tent. Driving uptown, they asked some friends about the meeting.

"Don't go down to hear that man, he is crazy," they answered.

"He must be all right, then; we'll go down and hear him," was the rejoinder.

This family went to the mountains for an outing. We moved our tent while they were gone; but they read our articles, and looked up the tent again, and today are keeping the Sabbath and working for others.

The father, who is a mason and carpenter, was elected to take charge of building our church, and was largely responsible for our gathering \$1,700 for its construction. A daughter is secretary of the Sabbath school and organist, and is giving Bible studies. Another daughter, who is married, has taken a firm stand and is a teacher in the Sabbath school. Her husband believes the truth, and has been instrumental in leading a mother and her three children to keep the Sabbath, by talking the truths of this message to his friends in the furniture store where he is head clerk. This young man is planning to prepare for the ministry. Another daughter believes the truth, and we have hopes for her.

People read our articles many miles from Billings, and down in Wyoming. While we were soliciting business and professional men, a number admitted that they had read about us in the papers.

Does it pay to report our lectures? Do not the above results speak for themselves? Reader, it does pay. Let us be faithful and give the public a chance to read the last message to this world. C. F. COLE.



**THE FOREIGN MISSION BAND AT PACIFIC UNION COLLEGE**

WITHIN a month after the opening of school at Pacific Union College the Foreign Mission Band of the Missionary Volunteer Society was organized, and has continued throughout the school year with a very good interest and attendance.

The work has been very well organized this year, and can be taken up without a break at the beginning of next year. During the months of December and January the executive committee of the band, assisted by Elder C. E. Knight, returned missionary from South America, spent considerable time in drawing up a constitution for the band. Since that time the work has progressed very smoothly.

Those interested in the different countries were organized into four divisions,—one each for Africa, India, China, and Spanish America,—to study conditions in the countries named. Following a suggestion of the Missionary Volunteer Department, those who have definitely decided to offer themselves for foreign mission service within a year or so were organized into a band called the Declared Volunteers' Band. Under the efficient leadership of Professor Irwin, this band has been studying mission problems.

Under the present organization there are a general band, four division bands, and the Declared Volunteers' Band. The Declared Volunteers' Band meets every two weeks on Sabbath afternoon. This meeting is followed by a meeting of the general band. On alternate Sabbath afternoons the division bands meet.

We have been especially favored this year with visits from returned missionaries. Among them were: Elder E. H. Gates, from

the South Seas; Elder and Mrs. C. E. Knight from South America; Elder O. Montgomery and Brother F. A. Stahl, also from South America; Elder C. H. Watson, president of the Australasian Union Conference; Elder W. W. Fletcher, of India; Elder B. L. Anderson, from China; and Mrs. J. S. James from India. These all spoke to the Foreign Mission Band concerning the fields from which they had come, and stimulated our interest in missions.

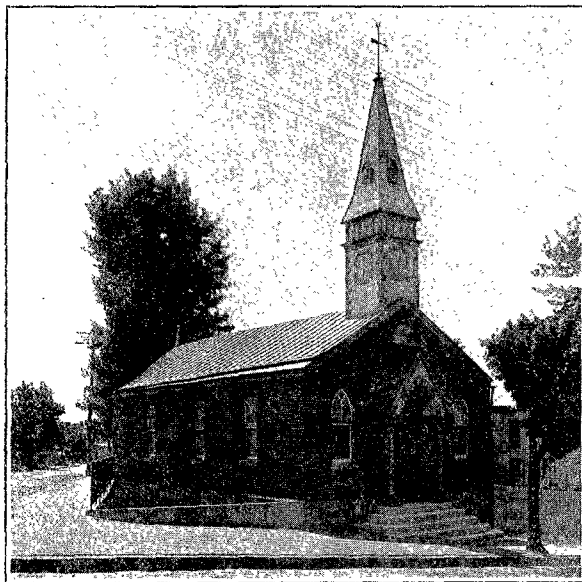
The Lord has wonderfully blessed us in our work this year, and many strong, earnest young people have consecrated their lives to the work of God in the far corners of the earth. ELLEN NICHOLS, Sec.



**REDEDICATION OF THE READING CHURCH**

UNDER the leadership of Elder C. S. Baum, the Reading church, situated at the corner of Hampden and Windsor Streets, Reading, Pa., has been reconstructed, and on Sabbath, May 25, at 2 P. M., was rededicated.

The building was originally owned by the Episcopal church. Our people purchased it



READING (PA.) CHURCH

many years ago, but nothing much in the way of changes had been made. For a time it was thought best to put up an entirely new building. But finally, after counsel with the president of the conference, Elder D. A. Parsons, it was decided to go forward and fully repair and reconstruct this Sabbath memorial.

The brethren came to the rescue and worked with a will. Not only was the building reconstructed by putting in new-style windows, new inside walls, new seats, a new organ, etc., but there were also added a new brick sidewalk, new cement steps, a new cement wall and iron fence, and a pretty lawn. Everything was done in a workmanlike manner and reflected much credit. Some of this reconstruction work was done by our brethren after their regular full day's labor had been performed.

Provision was also made for a neat church schoolroom, with all conveniences. It is needless for me to say that the church felt a great degree of satisfaction in this completed work.

Plans were laid for a three days' meeting, beginning on Friday morning. It was the privilege of the writer to be present and speak Friday evening, as well as to preach the dedicatory sermon on Sabbath. There remained an indebtedness of about \$800,

but this was all provided for before Elder Parsons offered the dedicatory prayer. A number of our people from near-by churches assembled to participate in the special exercises, and the signal blessing of God was manifest. The entire congregation of loyal members joined in reconsecrating themselves to God for the finishing of the work.

Brother Parquet was ordained as local elder, and takes up his responsibilities with good courage. There are better days in store for the Reading church. They have a big field right at home, and by God's grace they purpose to give the light to their friends and neighbors, and thus contribute their part toward hastening the message to all the world. F. W. PAAP.



**SOMETHING TO THINK ABOUT**

"I HAVE just received the *Watchman* for June, and am so pleased with some of the articles that I just could not refrain from writing you for help and advice. I am quite sure it will sell easily. I am the mother of two little girls, and live on a farm, with all kinds of work to do, but am anxious to help spread the third angel's message. There are not many Sabbath keepers here. I am willing to spend all the time I can selling literature."

The above shows how the Lord is moving upon hearts to place our magazines in the hands of friends and neighbors. Preaching can never take the place of the work that consecrated church members can do. Did you ever consider Paul's relation to the gospel? He says: "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach

the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." 1 Cor. 9: 16-18.

It is quite evident that if Paul failed to give the gospel to others, he considered he had abused his power in the gospel, and that his religion was a mere pretense. Have Seventh-day Adventists a definite message for the world today, or is church membership a passport into the kingdom? There is a great work to be done. Every faithful follower of Jesus Christ can have a part in it. Selling our magazines is easy and fascinating work, and productive of wonderful results. No experience is necessary to dispose of five or ten copies a week. Any tract society can furnish you with full information and suggestive canvasses. Even the children can have a part in the work, and thus utilize their time in profitable Christian service. Try selling a few copies of the *Watchman*, *Signs*, *Life and Health*, or *Liberty*, and see how readily the people welcome you into their homes.

C. E. HOOPER.



I AM come that they might have life, and that they might have it more abundantly. —*Jesus Christ.*

## Missionary Volunteer Department

M. B. KERN  
MATILDA BRICKSON  
ELLA IDEN  
MRS. I. H. EVANS  
MEADE MACGUIRE

Secretary  
Assistant Secretaries  
Office Secretaries  
Field Secretary

### OUR WORK AND OUR NEED \* TO SPIRITUALIZE AND MOBILIZE OUR YOUTH

It does seem that there is no more important topic than this one,—to spiritualize and mobilize our young people. If there is any topic that is of real, vital importance to us as workers for the young people, and to the fathers and mothers, and to the other workers, many of whom have been long in the service and must turn their burdens over to the young people, it is this topic. I think if as Seventh-day Adventists we are to strengthen our stakes and lengthen our cords, it is not to those who are in the foreign fields that we are to look, but it is to our own boys and girls; and we must as a Missionary Volunteer Department relate ourselves more sympathetically to this problem of spiritualizing our young people.

Now the question is: Why should we spiritualize our young people? To obtain an answer all we have to do is to look about us. Only about fifty per cent of them are in our schools, and many of those, both in our schools and out, have not a Christian experience. And do we realize that today we have ten thousand young people, as nearly as we can estimate, reared in Seventh-day Adventist homes, who are going the ways of the world? Can we realize in how many homes fathers and mothers are praying that God will speak to their boys and girls? You talk with our fathers and mothers in the homes, and they will tell you immediately that their great burden is not for Africa, for India, or for China, but for their own boys and girls.

If we realize that Satan is making special attacks upon us older persons, what is the case with our boys and girls? They have not the judgment and experience that we have, and because of this they quickly become discouraged.

Since we have begun gathering statistics, some conferences are finding from twenty-five to fifty per cent more young people than they thought they had, and we learn that many of these young people are out of the ark of safety. Then we see a large number who are making a profession, and yet, when it comes to saving a soul, they will tell you they never brought a soul to the Saviour; and if you ask them about answers to prayer, they will tell you they hardly know how to pray; and if in a meeting you ask them to pray, they will tell you they never prayed out loud in their lives. These are some of the reasons why it appears necessary to spiritualize our young people.

It is not sufficient that they have merely a theory of the truth. They must know in their own lives the power of God to save from sin. They must know how to get down by the side of one who is unsaved and point him to the Saviour.

Then there are our parents, who have been in this truth, some twenty years, some forty, some sixty. They say, "Why, forty years

ago we expected the Lord to come, and he has not come yet." Ask them about their boys and girls, and they will tell you that there was a time when these young persons loved this truth, but that now they are out in the world. Do these parents want to see the Lord come when they know that their boys and girls are not saved? They do not want to pray, "Lord Jesus, come quickly," when their boys and girls are out of the ark of safety.

And then again, when we hear the call coming from foreign fields, and we have not the young people to send, once more we see the need for spiritualizing and mobilizing our young people.

How shall this be done? It appeals to me that the greatest thing we need as Missionary Volunteer secretaries is to have a living connection with heaven ourselves. We must be spiritualized. I think we should have written upon our hearts the names of these boys and girls in our conferences. I believe, dear friends, that if we are going to spiritualize them, we must have more than theory, and that we must help the boys and girls to get hold of the Saviour; and then pray with the fathers and mothers, and instruct the young people to pray. I think we should acquaint the conference workers with our Missionary Volunteer plans, and in this way secure the co-operation and hearty support of the workers in our conferences. And then as to our schools, I think we ought to make them real Bethels today.

I think we should not be satisfied merely with the educational features of our Missionary Volunteer work. I have been in conferences where our secretaries have been content with the success of the Reading Courses, Standard of Attainment, etc. But though these are important, they are not all. These are only a means to the end. I think we ought to spiritualize our work more. Our reading should be to save, our socials to save, and all the efforts should be made with the idea of spiritualizing our young people. I think we ought to have in our societies real personal workers' bands. Every member ought to plead and agonize with God that he will give him souls for his hire. I believe that if we as secretaries work more for this spiritual side, we shall see more accomplished. C. L. BENSON.

#### SPIRITUAL POWER AND GOOD PLANS

It has occurred to me that if all we needed was power to inspire the young people to raise money, we would face a very simple problem. If all we needed was power to inspire them to secure an education, the problem would still be simple, for there are many people in the world who can get hold of a young person and inspire him to get an education, to raise money, etc. But it is a different kind of power that we need.

There are some people who seem to think that all we need to do is to get our young people into our schools, but we know that many in our schools are unconverted. We need a different kind of power than that needed to inspire ambition to secure some worldly position or name.

There is one thing which I think adds considerably to the lack of spirituality among our young people, and which I shall mention simply as an illustration of what we must guard against. I have visited institutional centers and large churches through which a continual stream of workers pass. There are secretaries, missionaries, general workers, etc., and it is a common thing for them to drop in on Friday night and preach a sermon, and make a call for all to stand who love the Lord. We have come to the place now where everybody

will stand on a general call. The worker will go away on the next day, and will say: "There is a grand spirit in that church. I made a call, and all responded." He will go on unconscious of the fact that half who responded were really unconverted.

I have been in places where such meetings have been held, and have sat down day after day and talked with the young people, prayed with them, and studied with them. In one such talk I remember I said to a young woman:

"Do you pray?"

She said, "No."

"Not at all?" I asked.

She shook her head.

"When did you stop praying?"

"Well, I don't remember," was her reply.

"But, really, is it so long ago as that?" I said.

She answered, "I suppose I have prayed four or five times in the last ten years."

I asked another, "Do you pray?"

She said, "Yes, sir."

"How often do you pray?"

"I generally pray once a day," she replied.

"In the morning or at night?"

"At night."

I have had that answer many times—praying once a day, and at night.

Now we have such conditions all over the field,—very generally at least. There is a lack of prayer, a lack of Bible study, and more or less worldliness. There is a peculiar condition of discouragement coming over our young people; and what is possibly more startling, is that there is becoming apparent an insensibility to spiritual things that I have never seen in my experience before. I cannot account for it in any other way than that gradually the Spirit of God is being withdrawn from the earth. When an effort is made to waken the young people, they seem paralyzed, insensible.

Now, I do not mean to speak in a discouraging way, but I want simply to mention the conditions, to help us realize that we need power. Many times I have felt as helpless in the presence of a lost soul as a physician in the presence of a corpse. I have cried, "Is there not power to awaken those who seem to be dead?" I am glad for the Testimony that tells us to hold on to people even though they seem as dead as if they were in their graves.

I think one reason why this condition is apparent among our young people is because there is too much of it among ourselves,—because we ourselves have been satisfied to go on with altogether too meager spiritual advancement. We never can get away from the statement, "Like priest like people;" and if we as a body of workers go about with this power of God just flowing out of our lives, it will invariably bring help to the people that we minister to.

Now there is too much theory among us and not enough experience. We can all get up and tell very earnestly and enthusiastically what people ought to be, and how we ought to have victory over our sins, and how we ought to work for God; and then perhaps they look in vain in our lives for the real experience we talk to them about. We can never get anywhere that way. We must earnestly strive to be what we ask the young people to become. We must lay hold on the almighty arm before we can put others in touch with it.

How many times God calls to our hearts, and all the response he gets is, "The line is busy." We are engaged in minor things. I have thought so much of late of how the Pentecostal blessing came in response to prayer and preparation, and it probably will not come in any other way to any of us.

\* Stenographic report of talks given in a Missionary Volunteer departmental meeting at the recent General Conference, and the general discussion that followed.



If it is our determination to go home and work with Pentecostal power, we must give time to prayer and preparation. If we say by our acts or our words, "I haven't time," that is self-exaltation. It is simply saying, "I can get along without God." Brethren and sisters, I feel today that I cannot get along without God, I cannot do alone the work that God has called me to do; but I can take time to pray and wrestle before the throne of grace, and I purpose to do it.

I think it is right for us to have enthusiasm in the promulgation of our educational features, but we must make first things first. As workers we say, "Well, this has to be done, and that has to be done. I have to keep up my records, etc.," and all the time we are saying it we know the thing that really *must* be done is being left undone. These minor things are crowding out the only thing that will make the live connection between us and the great Dynamo. We need the power that Jonah had. He had power to bring the people of a city as large as San Francisco to their knees in forty-eight hours. Let us not go on saying that this must be done, and that must be done, and leave out those things that will put us in touch with the power that we need for efficient service.

Now in regard to plans: While we must have power from on high, I would say that the power of God works along the lines of system and order. God works through good plans. It is our duty to seek God that we may lay plans that will appeal to people. We have many devices that are excellent, but it seems to me that we may expect God to reveal to us plans that will get hold of people in a stronger way. I read in a recent magazine of a battalion that wanted to bring the membership up to full strength. They dismissed the men and told them to go out and visit their acquaintances, brothers, and chums, and get recruits. At the end of the time, they returned and brought in the recruits, and the battalion was full.

Now it seems to me that this is the kind of plans we need,—plans that have as their very center the salvation of souls. Such plans we must bring to our young people, and such plans we need to adopt ourselves. I am impressed with the need of plans that will help us in the study of the Word of God. We are doing a wonderful work in getting them to read the Bible through; but that is not enough. I think before these meetings close we shall have plans presented that will enlist the hearty co-operation of the young people in a more thorough study of the Bible.

And then we must have plans to teach our young people to pray,—pray continually and effectively. I have had at least three persons come to me today about young people who had sought the Lord in the last few weeks, speaking of the wonderful change that had come into their lives.

God will give us plans that will reach and grip the hearts of our young people, but we must have our hearts on fire, and get hold of God, and put away the nonessentials until we get hold of the power of the living God. MEADE MACGUIRE.

#### GENERAL DISCUSSION OF OUR WORK AND OUR NEED

We are proud of our achievements in getting so many hundreds and thousands of young people to take our Reading Courses, and to read the Bible through, and to take the Standard of Attainment; and yet we feel that we have only begun, as it were, in these lines. I feel that there is a tendency for our young people to go through our programs, to develop their educational features,

get perhaps some helpful social life out of their contact with one another, but without the deep movings of the Spirit of God; and it seems to me that the Lord will not be satisfied until this great army of young people are individual soul-winners, for that is what he has called them to be.

He says, through the Spirit of prophecy, "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?" and, "Will not young people who really love Jesus give themselves as workers" to save souls from ruin? When we think of that work, and think of the lethargy of our spiritual life, it is a call to prayer. It seems to me that the conditions in the world today, the conditions in the church, and the conditions among our own people, compose the most insistent call for consecration that has ever come to our people, and it seems that as Missionary Volunteer workers, we ought to consecrate ourselves anew today. I know you have felt just as I have; you have felt that you were just as helpless to lift a soul out of darkness as to go out and lift the mountains we see around here. And so we are, of ourselves; but the Bible tells about a power that will remove mountains. I want this power to lift our young people and to help them. M. E. KERN.

This theme appeals to me greatly. I am reminded of a statement by Dr. Mott which I read in the *Sunday School Times*. He said the first time he went around the world and saw the great need of men, he stumped the country for men, and the churches gave him the men, and he thought he had gained a victory. The next time he went around the world he asked for money, and the churches gave him the money. Several years later he went around the world again, and then the churches said, "Well, Doctor, what do you need now? We have given you men, and we have given you money." He replied, "I am not going to ask for a man, and I am not going to ask for a dollar, but I am going to ask you all to plead that God will give us men filled with the Holy Ghost." He continued, "That is what the Y. M. C. A.'s need the world over."

That is what we need. It is not so much that we need more men, not so much that we need more money; our need is men filled with the Holy Spirit. I am conscious we need the Spirit at home, we need it abroad, and the floodgates are open if we will only receive. I am sure of that, and to emphasize this phase of Christian work is to emphasize the phase that will bring success to all our work, I am sure. E. W. FARNSWORTH.

I am interested in this subject of reaching our young people, and I am reminded of a text of Scripture that helps me: John 1: 11, 12. When we have found Christ we shall be able to go out and help others. When we are born of the Spirit and not of the flesh, we can sit down by their side and help them. I feel the need of that, not only in our work for our young people, but for our old people,—that the eyes of our understanding may be enlightened, that we may be able to understand the greatness of his power. That is what we are talking about—the power of God. I need my eyes enlightened, that I may be able to comprehend the need of those for whom I work, and lead them to Christ—to the higher life. A. O. BURRILL.

I have long felt that we are not doing the work that we should do. We must reach the hearts of our young people. They may come out all right on their goals, but if they do not get Christ into their hearts to lead them

to a higher life, we have fallen far short. In fact, we have lost all. It is my earnest desire to learn of that power, that I may be able to reach the hearts of our young people. MRS. MINA MANN.

My heart is in this work. I have been praying most earnestly that this Conference might mark a new era in my own personal experience. I know that if there is one thing above another I need in my own life it is power, and that I must have a victorious, Christian life every day. How can I help others and point out the way to others until I have gone over the way myself? I have been thinking of an experience at one of our camp-meetings. I received a letter while there. It was from a mother. As I read this letter I could almost hear the heartbeats of that mother. There were tear stains on the pages. She told me of her wayward girl. She said, "Brother Russell, write to her and ask her to come to the camp-meeting." I wrote and invited the girl, and the next train brought her. I greeted her cordially, and asked if we might have a little talk together. She said, "Yes," rather flippantly, I thought. I tried to talk with her, but got no response; I prayed for her, but she would not even kneel; and she left that camp-meeting in the same condition that she came. And brethren, if my heart ever longed to help a soul, it was then. All my attempts to help that girl were as futile as they would be to move that mountain. What is the matter? Why is it that the church of God is so shorn of power? I believe that we shall gain power just to the extent that we seek God for it. It is my determination to seek more earnestly than I ever have in the past. C. A. RUSSELL.

I have been working for nearly a quarter of a century for our young people in schools. I feel that it is not more light I need, but more grace to live up to the light that I have. I believe that when we begin to walk in the light that we have, earnestly, faithfully, and fully, the power of God will be with us. I think, as far as my observation with young people is concerned, that young people who are particularly cold and indifferent are so because they are confused. Often they hardly know what to do. They hear one worker say one thing, and they hear another worker speak perhaps to the contrary, so they are confused. I have found that in any organization,—in a school, in any other institution,—where the workers are one in spirit, one in purpose, and one in belief, nothing can stand against that institution or keep it from forging ahead and making a success. Therefore I think we need to pray for oneness of vision, so that we can take the instruction in the Word of God and the Spirit of prophecy, and, as leaders, present a united front to our young people. When we work together in this way, I believe we shall have success. I am praying that God will make us one in spirit and purpose.

I suppose there is no one thing that is eating away the spiritual life of our young people more than the pleasures of this world. It is a sign of the times that men should be "lovers of pleasures more than lovers of God." If our young people are spoken to about their frequenting places of amusement, they will say, "Our elder, our Sabbath school superintendent, our deacon, attend, and if they do so, why cannot we?" So again I say, May God help us to see as one, and live up to the light he has given us. It would be better for us to be too extreme and too careful, if that might be, than to go along in a careless way. Let us pray for oneness. M. E. CADY.

## Food Conservation

### FOOD CONSERVATION NOTES

#### The Wheat Situation

SOME wholly false reports have been widely circulated to the effect that there is no longer need for vigorous conservation of wheat. The Food Administration declares that every aspect of the wheat situation, both present and prospective, intensifies the need for the greatest possible limitation in the American consumption of wheat and wheat products. If present restrictions should be in the slightest degree relaxed, it would result in serious want for the people of Europe before the next crop can reach the market.

The normal American consumption of wheat is something over 40,000,000 bushels a month, whereas only about 26,000,000 bushels are available for domestic consumption for the next two months. This means that our most liberal home consumption would be only one third normal. The harvest will not be generally available in flour until the middle of August or early September. Some of the most inconvenient restrictions can no doubt be modified with the arrival of a large harvest.

It is the unanimous view of the Federal Food Administrators that even if the coming harvest does prove abundant, it is imperative that the American people place every grain they can save into storage against possible bad years ahead. The Egyptian famine and governmental foresight to provide against it are cited. It is stated that no illuminating dream is needed to anticipate that so long as the war lasts, with its increasing draft for soldiers and munition workers, the world will steadily produce less food. It is important that we continue the requirement of high milling extraction, the elimination of the nonessential use, and waste of flour and bread, and the continued wise use of wheat substitutes.

#### Penalizing Violators

Violations of the regulations of the Food Administration are still met. Some bakers have not used sufficient substitutes, and some have sold light-weight loaves; some restaurant keepers have served customers more than two ounces of bread; some grocers have sold sugar and flour without regard to regulations; some dealers have overcharged or profited; some commission men have allowed produce to spoil in cars; some macaroni makers have used an excess of flour, and other infractions have occurred. Usually the penalty imposed involves the revocation of license to do business, and sometimes it is the payment of a fine to the Red Cross or some other relief body.

#### Pledging Wheat Saving

Many organizations — religious, fraternal, commercial, civic, and industrial — are pledging hearty support in the wheat-saving campaign. A number of States have taken it up on a larger scale. Many consumers have gone beyond even the most that the Government has asked, in some States whole communities having adopted the idea of total abstinence. Whole sections of the country have "gone wheatless."

#### War Gardens

Although labor is scarce, reports indicate that a larger acreage than ever before is being planted by farmers, who are working from early dawn until late, utilizing to the fullest capacity all their manpower, horsepower, and machinery. This sort of work is not spectacular, nor does it receive a great

deal of public notice, but it is, nevertheless, effective and important in the highest degree in rendering service in a national emergency. People of the cities and towns may expect a great deal from the farmers and gardeners without realizing the difficulties under which the latter are working. If some of the available man power of the cities could be sent to the country, the city expectations might be a little better realized and the farmer would not be so overworked.

To some extent city dwellers are augmenting efforts of the agricultural districts to furnish food by the planting of war gardens. The impetus given this movement last year appears to have been altogether favorable for its continuation this year, and with better prospects because of the experience gained last year. Two war gardens are being planted in West Fifty-seventh Street, New York City, on land that represents probably greater money value than any other war garden in the country. The Grand Rapids and Indiana Railway Company offers the free use of its right of way to any one who desires to plant a war garden. This offer places hundreds of acres of fertile and virgin soil in Michigan at the disposal of citizens. Employees of the road, adjacent landowners and renters, and all others can obtain the right of way for planting crops by obtaining permission from the superintendent.

#### Items

Five hundred pastors of South Dakota churches have expressed a willingness to help the Food Administration by working on farms, and have pledged themselves to assist in agricultural pursuits this summer.

The food administrator for Alaska says that Alaska shipped 40,000 pounds of reindeer meat during the fall of 1917.

Recently, Indiana inaugurated a "Bring-in-the-wheat Week," during which time nearly 2,000,000 bushels of wheat were moved from Indiana granaries to the mills and elevators.

Louisiana has two wheatless days each week, during which no food or commodity of any kind which contains a particle of wheat is served, sold, delivered, marketed, or handled in any way.

Householders are urged to purchase whatever canning supplies they will need sufficiently in advance of the actual canning season to insure delivery. It is expected that a large surplus of perishable foodstuffs will be raised.

Many State and county food administrators report that people are taking readily to the use of cornmeal and corn flour.

The operation of rural truck lines over State highways surrounding some of the populous centers of the East, has made available in a large measure food and dairy products over areas that heretofore have been inaccessible because of lack of transportation facilities.

The food administration in Kansas announced on May 1 that practically all the wheat of that State had left the farms. Elevators had worked overtime to handle the wheat.

The South Carolina Federation of Woman's Clubs unanimously adopted resolutions pledging the club women to buy no more wheat until after another harvest.

In the United States today, 74 per cent of the wheat berry is turned into flour in milling. In England, France, and Italy it ranges from 78 to 82 or 83 per cent.

Ice cream is put in the preferred class of essential foodstuffs, using sugar in order to assure the consumption of surplus milk supplies, and thus encourage dairy interests to maintain production.

L. A. HANSEN.

## Publishing Department

N. Z. TOWN - - - - - Secretary  
W. W. EASTMAN - - - - - Assistant Secretary

### AN INTERESTING SERVICE AT THE VIRGINIA CAMP-MEETING

THE meeting was called to order by the president. The rostrum was filled with earnest colporteurs, mostly young people, who had been out or were going out into the field with our message-filled books. The songs sung were colporteur songs from Brother McEachern's book, "The Colporteurs' Song Sheaf."

Brother F. E. Hankins, the field missionary secretary, rendered a very brief but intensely interesting report of the year's work. The gain, in actual retail value of books delivered in the conference for 1917 over the previous year, was over \$4,000, while for the first three months of 1918 more than \$3,000 gain was shown over the corresponding months of 1917.

The thrilling part of the meeting came when the colporteurs began to relate their experiences. I have attended many meetings of this kind, but do not remember any that so impressed me with the marvelous working of God as this one. Truly it was like listening to the Book of Acts. Had these workers met with difficulties in their work? — Yes, indeed, but God had wrought for them, and theirs were stories of victory and triumph.

The message was first preached in Virginia more than forty years ago, but for some reason little progress had been made until within the recent past. It is said that there are seventy counties in which no Seventh-day Adventists are living, and many, as yet, have not been entered by any of our colporteurs.

It is impossible for me to relate the experiences as told by these workers at this session of the Virginia Conference. The Spirit of the Lord was present, and all hearts were made tender as, one after another, in a simple and unpretentious way, they related what God had done for and through them.

One young man told how he and his companion in labor had found lodging in the home of a man who was friendly until he learned of their religious views, when he became cool and distant. But they remained true to principle, and continued to make their headquarters there, with the result that the man is today a Sabbath keeper, and the light from his life of obedience to the commandments is already beginning to affect his neighbors, and it is expected that an effort by a minister will result in raising up a church.

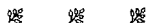
Another read a letter from a lady who had become a Sabbath keeper as the result of reading a book he had sold her last summer. In the letter she tells of the bitter opposition and persecution she had met, yet nine families or parts of families were keeping the Sabbath with her, and regular Sabbath school and meetings were being conducted while waiting for a minister to come and instruct them more fully.

Another brother told how the Lord had marvelously blessed him in various ways. He had only a few months before embraced the truth, and his physical condition at the time was so serious that it was not expected he could live long, but the brethren had prayed for him and God had heard and answered. In one instance, this brother, after

giving one exhibition of his book, "Our Day," received fifteen orders, delivering five of them the next day. At another time, when changing trains at a station, a little girl, a stranger, stepped up to him and handed him a folded note in which was inclosed \$2. The note read as follows: "This is for 'Bible Footlights.' If it is not right, I will make it right when you come again. (Signed) —."

Strange to say, this brother was not working for "Bible Footlights," and had only one copy; but upon leaving home that morning, he had put this copy in his satchel. Who this girl was, where she came from, or how she knew anything about him or that he had this book or was coming on this train, he does not know. Surely some divine hand had guided. Of course he received the money, opened his satchel, and handed the book to the little girl, caught his train, and went on wondering how it had all come about.

W. W. EASTMAN.



**TWENTY-EIGHT MILLION DOLLARS**

It requires some stretch of the imagination to grasp the meaning of twenty-eight million dollars, yet this is the value of Seventh-day Adventist literature scattered over the earth since the beginning of our publishing work, July 16, 1853. Brother H. E. Rogers, statistical secretary for the denomination, presented the following at the recent General Conference:

"On July 16, 1853, at a conference of leaders in the work, held at Rochester, N. Y., the publishing center at that time, a committee on publications,— Joseph Bates, J. E. Frisbie, and G. W. Holt,— recommended that a price be placed on the literature; and thereafter the revision of matter formerly issued and all new publications had a stated price. . . .

"There are now forty publishing houses and branches engaged in the production and circulation of denominational literature, having assets amounting to \$2,167,177.94. There are 740 persons engaged in the production of this literature, and 1,993 in the circulation of the same, a total of 2,733 persons engaged in this phase of denominational work.

"The sale of denominational literature now exceeds two million dollars a year at retail prices. (The prices of books have been based on the cloth bindings, not on the more expensive bindings.) The increase in sales has become very marked in recent years. During the first forty years after this work was organized, the total sales amounted to \$6,650,778; during the past fifteen years, the sales have approximated \$22,181,036, a total of \$28,831,814."

It should be remembered that the larger part of this sale of twenty-eight million dollars' worth of literature has been accomplished, not by the majority of our people, but by the few men and women who were willing to brave the hardships of pioneer colporteur work. They did their work too at a time when a cold, prejudiced world did not recognize Seventh-day Adventists nor appreciate their work. Conditions are different now. Today those who were once our opposers are becoming our friends.

The fulfilment of prophecy on every hand is convincing the world that God has been leading this people. Our literature is now in demand everywhere, and with every church member awakening to the opportunity of the hour, what may we expect during the coming years in the progress of this evangelizing agency?

J. H. MCEACHERN.

**Home Missionary Department**

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

**HOME MISSIONARY DEPARTMENT**

WE can no longer talk in terms of futurity. The present is full of action, and of supreme concern to every one. Every day brings events that are fulfilling prophecy. As workers we are conversant with these facts, therefore the burden rests with us not only to interpret these things to our own membership, but to present this open vision to the world.

We do not have enough conference laborers, and doubtless never will have, to finish the work in this generation. Time and again we are told in the Testimonies that our lay membership is to be the general agency for the finishing of the work of God in the earth. It is upon these consecrated souls that the latter rain will fall. Some are intimating that we are already receiving the first drops of the latter rain.

But how is the church in her present unorganized state going to face the crisis which is fast approaching? Have we not a most remarkable exhibition of the efficiency of organization in the great war that is being fought? Is this truism to be painfully applied to us, that "the children of this world are in their generation wiser than the children of light"? Where are the agencies that, under the vitalizing power of the Holy Spirit, will organize and train the church for service?

This is an appeal to our leaders to give detailed study to the organization and mobilization of our forces for soul-winning. We need to give only a casual study to this subject, as outlined in the Testimonies, to get an enlarged vision of the possibilities bound up in the organism of the church when working, under the direction of the Holy Spirit, to its fullest capacity.

How then will the church be organized and her forces set in operation? It can be done only by giving to the church a new vision of its work. Is not a part of the trouble with the church today found in the failure of her leadership to lead? Do the local officers of the church see the vision of the church at work?

There is a wealth of talent in the local church that is not being trained and is not utilized. Were the church properly instructed in its mission, better leaders could be produced in the church. As we catch the force of these facts, does it not give us a reflective sense of our duty as ministers and executives to bend our energies to the rehabilitation of the church?

E. C. TOWNSEND.



**THE WOMAN WHO LIVED IN OBSCURITY**

ABOUT twenty years ago a family moved to a homestead. In those early days, as the mother of the home scanned the vast stretch of prairie in every direction, only four other homes were visible. But that mother determined that those four homes should see a living demonstration of the message.

The years went on.

As time passed, here and there over the barren prairie sprang up other homes. And just in proportion to the number of new

settlers that came, the mother's vision enlarged.

So it often occurred that the neighbors meeting at the country store, discussed the papers and tracts that had been left at their homes with a friendly word, or the sick babe that had been nursed through a crisis by the unfailing friend, or the family that had not lacked provisions during the mother's illness. And always those neighbor-to-neighbor chats ended with, "Well, at any rate, that woman *lives* what she believes!"

And still the years went on.

The day came when the mother's vision cost her what only a mother's heart can know,—long days of loneliness when the son went far from home to train for service. But with the coming of each letter from her boy at school, the loneliness in her heart gave place to gratitude, such gratitude as only a mother who has dreamed a mother's dreams, can know.

And more than ever, then, the mother gave of her time, of her strength, of her deep Christian experience, to the country side which loved her and "called her blessed."

And the years went on.

Finally there came a day when the conference committee met. From the session there went a summons to the boy—now out of school and eager to be in service—to return to the place of his childhood and search out souls. Coincidence, or providence, which?

The boy went.

Night after night there gathered in the old district schoolhouse the people who wanted to know more of the religion which had for so long been demonstrated to them through a life of friendliness, a life of helpfulness, a life of service. For miles they came, feeling a community's pride in a son who returns after a prolonged absence, and who proves himself deserving of the faith that has been placed in him.

Today the mother does not live at the homestead; but in the midst of the fast-developing Western country, a short distance from that early homestead, there stands a neat church building, in which, each Sabbath, is gathered a happy company, of about seventy strong. And across the road is a newly erected structure, on the door of which is a small metal plate inscribed, "Seventh-day Adventist Standard School." Each stands a silent but convincing monument to a truly lived Christian life, and much farther than those two buildings can be seen, is the message which they represent known and respected.

"A cunningly devised fable"? Ah, no, but rather the true experience of a woman who lived in obscurity, yet who saw opportunities, and appropriated them.

If we will find time to serve, God will find time to bless.

STELLA M. PARKER.



**THE STORY OF LITTLE LILLIAN**

\*SOMETIMES we are tempted to think that unless a minister happens to visit our church over the Sabbath, it is useless, or at least unimportant, to invite any visitors to come to the meeting with us. The following story of little Lillian is an illustration of what may result from a simple invitation to attend Sabbath school extended to even a little child.

About four years ago some member of our Sabbath school invited a little girl to come to the Sabbath school. The invitation

was accepted. It is not definitely known now who extended the invitation, but little Lillian was the girl who accepted it. She came to the Sabbath school, bringing her mother with her the first time, and became very much interested, especially in the *Little Friend* stories. She was invited to come the next Sabbath, which she did, and continued to do so until she learned the truth. Being a remarkably bright girl, she seemed to understand all the principles of the message thoroughly.

After attending the Sabbath school for a time, she told her parents that she was going to keep the Sabbath, for she believed that would please Jesus. She began to talk to her parents about the truth, about God and his law, and the importance of getting ready for the second coming of Christ. At first very little attention was paid to Lillian and her newly found faith, but she became a very active missionary worker, first in her own home and then among her playmates, and after becoming established in the truth, did not hesitate at all to talk to her older friends about the Bible and the special message for this time. She studied her Bible so faithfully that she became very well informed on all points of her faith. She attended the Junior Missionary Volunteer Society of the local church, and took a very active part in carrying out the various programs.

As is quite frequently the case, a little child can reach some people with the message whom it is quite difficult for a minister to reach. The city of — has paid very little attention to the doctrines and beliefs of Seventh-day Adventists, even though a tent effort was conducted there a few years ago, and from time to time different speakers have delivered lectures there, but it seems that nearly every one has become aroused and interested, at least to some extent, as a result of the brief sojourn there of little Lillian. A few weeks ago she was stricken with abscess of the brain, and yielded up her young life at the end of an illness lasting only six days, falling asleep in the blessed hope, and is now sweetly resting on the hillside of the local cemetery to await the call of the Life-giver.

A local newspaper reporter, commenting in the columns of his paper upon her death, among other things said this:

"Little Lillian was ever one of the most loving and lovable of children, and her sudden death is a source of profound grief to those who have been so fortunate as to know her. From a religious standpoint she was an ideal little Christian missionary. Her highest ambition was to do something for the loving Saviour who died for a sin-sick world. Her most cherished dreams were of the longed-for time when her education would be finished and she would take the blessed gospel message to the benighted souls of some portion of the heathen world. During the delirium of her fatal illness she was almost constantly speaking of her work for the Master, even thinking that she was already in the midst of China's millions, gathering precious sheaves for the Lord of the harvest.

"She was a faithful worker in the Junior Missionary Volunteer Society of the Adventist Church in this village, and her earnestness was an inspiration to all. She had no fear of the opposition of the world, for her Scripture passage was Matthew 5:10: 'Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.' In obedience to her Creator's will she yielded up her gentle spirit in full confidence that the glorious resurrection morning would find her in that blessed and redeemed throng who shall follow the Lamb whithersoever he goeth."

Lillian had very neatly pinned the following upon the wall of her home:

"Jesus, I thank thee for the way  
That thou hast led me all the day.  
O Jesus, keep me through the night,  
That I may see the morning light,  
And from my heart all evil take.  
All this I ask for Jesus' sake."

And also the following New Year's resolutions:

"Never hurt another's feelings.  
Evade all evil.  
Work with a will.  
Yield not to temptation.  
Ever speak the truth.  
Always be kind.  
Ready to hear what our parents say."

After Lillian had been laid to rest, her mother found the following poem among her collection, which was spoken by the little girl at the Missionary Voluntary meeting about two weeks before her decease:

"If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
All the good deeds to be done,  
Should scatter smiles and kindly words,  
Strong helpful hands extend,  
And to each others' wails and cries  
Attentive ears should lend;

"If every man and every woman  
Should join these workers small,  
Oh, what a flood of happiness  
Upon our earth would fall!  
How many homes would sunny be  
Which now are filled with care,  
And joyous, smiling faces too  
Would greet us everywhere."

Lillian's mother joined her in Sabbath keeping several months before the little girl's death. Now her father and mother are both planning to be baptized in the very near future, and are very anxious to walk in all the ways of God, so that they may meet the little missionary in the glorious kingdom. Not only are Lillian's immediate relatives deeply interested in the truth, but a few others are keeping the Sabbath, and many others are deeply interested, as a result of the splendid Christian life which she lived and which was brought to such an early end. She is dead, but her works live on, and eternity alone will reveal the far-reaching results of that simple missionary act of inviting even a little child to come to Sabbath school.

I trust that the story of Lillian's faithful life may inspire many to take a deeper interest in those who are not within the fold of truth, be they old or be they young.

S. A. RUSKJER,

Home Miss. Sec. Northern Union Conf.

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#### AT LEAST ONE SOUL

If every member of the church were determined to win at least one soul during 1918, our movement would become "an irresistible dynamo for drawing souls into the kingdom." To accomplish this end, and to find out the best means within our power, we must give the matter study and prayer. It is surprising what expedients will occur to the person who is deeply anxious and firmly resolved upon the accomplishment of some great object. Let the heart be on fire with zeal, and then the means and methods of action will be quickly discovered.

When once the passion for saving souls has possession of the heart, it will supply not only incentives but agencies as well. When we are brought to this determination, "I must be useful; I must find means of

doing good; I must do something to save souls," avenues will present themselves, and opportunities will surely occur. With the Master's spirit—"I must be about my Father's business"—constraining us, we shall go forth with our hearts set upon the most important "business" in all the world—winning souls to Christ.

ERNEST LLOYD.

## Educational Department

W. E. HOWELL  
C. L. BENSON

General Secretary  
Assistant Secretary

## Education Campaign

### SLOGAN

Every S. D. A. Home Personally Visited

### GOAL

Every S. D. A. Boy and Girl in Our Own Schools  
Every Student in Our Schools a Worker

### VISITING EVERY HOME

WHEN it was first proposed to organize an educational campaign that should include as one of its features the personal visiting of every Seventh-day Adventist home, many thought this an impossible task to accomplish. But we had the problem clearly before us of mobilizing for education in our own schools and for service in the home and foreign fields, some fifty per cent of the children and youth within the pale of the church. It was impossible for us to know where to find these young people and find them quickly unless we went to the homes where they live. This fact impressed itself so deeply on the hearts of our educational leaders that there seemed no way to avoid the undertaking of the task upon which we have already entered. No one was seeking a way to escape it, but it looked so large that we were a bit faint-hearted about assuming it.

With the encouragement of our General Conference leaders and the financial support given by our union conferences, together with a growing sense that the way to do things is to do them, we laid our plans on a sufficiently extensive scale to reach every home. Since the work has begun, a spirit of enthusiasm and courage is rapidly spreading. While our secretaries and superintendents are encountering some difficulties in this very busy season of the year, not one of them is ready to admit that the task cannot be accomplished, and definite plans are making most encouraging headway.

The orders for campaign literature to be used in this work have far surpassed all precedent. Not far from 25,000 copies of the campaign issue of *Christian Educator* have been ordered. Our first edition of 10,000 each of our campaign leaflets is already exhausted, and we are printing a second edition. Orders for the home and church posters have reached nearly 10,000, with other supplies ordered in proportion. Conference leaders are rallying splendidly to the support of our educators in carrying on the visiting campaign. In the Lake Union Conference two or three workers in each local conference, in addition to our educators, have been designated to stay by the campaign until it is completed. Other local conferences are using a larger number of

workers for a shorter time. Each conference is left free to work out its own plans. Sabbath, August 10, has been set apart by the General Conference Committee for an Educational Rally Day, and our campaign efforts will head up in this occasion. It is hoped that on this date the joyful news may be reported that every Seventh-day Adventist home on American soil has been personally visited in the interests of our boys and girls, and a copy of the Campaign *Educator* left in every home and in the hands of every isolated believer, our campaign leaflets in the hands of every reader, a poster containing our educational goal on the wall of every Seventh-day Adventist home, and a larger one in every office, publishing house, and other public building. It is the purpose also on this Educational Sabbath to put up in every church a larger poster containing our perpetual educational goal as a fitting climax in the literature part of our campaign. This poster will also be placed in all our schools on some fitting occasion. A census also is being taken of all boys and girls of school age.

Let every believer pray and every worker work for the success of this campaign.

W. E. HOWELL.

## Appointments and Notices

### CAMP-MEETINGS FOR 1918

#### Atlantic Union Conference

Massachusetts, South Lancaster -- June 20-30  
 Eastern New York, Pulaski -- June 27 to July 7  
 Maine ----- Aug. 15-25  
 Western New York ----- Aug. 15-25  
 Northern New England ----- Aug. 22 to Sept. 1

#### Central Union Conference

Colorado, Denver ----- June 20-30  
 Wyoming, Crawford, Nebr. -- June 27 to July 7  
 Kansas, Winfield ----- Aug. 15-25  
 Nebraska ----- Aug. 23-31  
 Missouri ----- Aug. 29 to Sept. 8

#### Columbia Union Conference

Eastern Pennsylvania, Emmanuel Grove, near Allentown ----- June 13-23  
 West Pennsylvania, Homestead ----- June 20-30  
 New Jersey, Trenton ----- June 27 to July 7  
 Ohio ----- Aug. 15-25  
 Chesapeake ----- Sept. 6-16  
 District of Columbia ----- Sept. 13-21

#### Eastern Canadian Union Conference

Maritime, Oxford, Nova Scotia ----- June 13-23  
 Ontario, Toronto ----- June 20-30  
 Quebec, South Stukeley ----- July 4-14  
 Newfoundland ----- Sept. 27 to Oct. 6

#### Lake Union Conference

West Michigan, Allegan ----- June 13-23  
 Northern Illinois, Berwyn ----- June 13-23  
 South Wisconsin, Fond du Lac ----- June 20-30  
 North Wisconsin, Spooner ----- June 20-30  
 Indiana ----- Aug. 15-25  
 Southern Illinois ----- Aug. 22 to Sept. 1  
 North Michigan ----- Aug. 29 to Sept. 9

#### Northern Union Conference

North Dakota, Harvey ----- June 13-23  
 North Dakota, Belfield (local) ----- July 4-10

#### North Pacific Union Conference

Western Washington, Tacoma ----- June 13-23  
 Southern Idaho, Baker, Oreg. ----- June 20-30  
 Montana, Billings ----- June 27 to July 7  
 Southern Idaho, Pocatello ----- Sept. 5-15

#### Pacific Union Conference

Northern California, Stockton ----- June 20-30  
 Northwestern California, St. Helena ----- July 4-14  
 Inter-Mountain, Salt Lake City, Utah ----- July 13-23  
 California ----- July 25 to Aug. 4  
 Southern California, Los Angeles ----- Aug. 1-11  
 Southeastern California, Santa Ana ----- Aug. 15-25  
 Arizona, Phoenix ----- Oct. 31 to Nov. 10

#### Southern Union Conference

Louisiana ----- July 25 to Aug. 4  
 Louisiana (colored) ----- July 25 to Aug. 4  
 Tennessee (colored) ----- Aug. 15-25  
 Kentucky ----- Aug. 29 to Sept. 8  
 Kentucky (colored) ----- Aug. 29 to Sept. 8  
 Tennessee ----- Sept. 5-15  
 Alabama ----- Sept. 12-22  
 Mississippi ----- Sept. 19-29  
 Mississippi (colored) ----- Sept. 19-29

#### Southeastern Union Conference

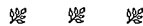
Georgia ----- Aug. 8-18  
 Cumberland ----- Aug. 22 to Sept. 1  
 North Carolina ----- Sept. 5-15  
 South Carolina ----- Sept. 19-29

#### Southwestern Union Conference

South Texas, El Campo ----- July 11-21  
 Arkansas ----- July 18-28  
 Texico ----- Aug. 1-11  
 North Texas ----- Aug. 8-18  
 Oklahoma ----- Aug. 22 to Sept. 1

#### Western Canadian Union Conference

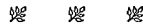
Manitoba, Winnipeg ----- June 20-30  
 Saskatchewan, Moose Jaw ----- July 5-15  
 Alberta ----- July 11-21



### NORTHERN CALIFORNIA CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

The seventh session (first biennial) of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the Northern California Conference camp-meeting, June 20-30, 1918, inclusive, on the camp-ground at Oak Park, Stockton, Cal., for the purpose of electing a board of trustees, and transacting such other business as may properly come before the meeting. All delegates of the Northern California Conference are delegates to this session. The first meeting is called to convene at 10 a. m., Monday, June 24, 1918.

Clarence Santee, President.  
 Verah Mac Pherson, Secretary.



### SASKATCHEWAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the Saskatchewan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference at Moose Jaw, Saskatchewan, July 5-15, 1918. The first meeting will be held Monday, July 8, at 10 a. m. Officers will be elected for the year, and such other business transacted as should properly come before the association.

J. G. Walker, President.  
 U. Wissner, Secretary-Treasurer.



### FARM FOR SALE

Eight miles east of Mason, Mich., containing 146 acres of land, 70 acres of which are under cultivation, and 76 acres of good pasture. There is a good house, a new barn, and an orchard, near the electric interurban line connecting two large cities, Lansing and Jackson. The brother owning this farm desires to sell for \$7,000, \$3,500 of which is to go to missions. Any one interested, write to the East Michigan Conference, Holly, Mich.



### THE OUIJA BOARD AND SPIRITUALISM

Recently one of our Bible workers in Canada wrote us about how he made Present Truth aid him in his work. We quote that part pertaining to the question of Spiritualism:

"I thank the Lord for Present Truth. I cannot answer all the calls I have for Bible study, so I use Present Truth to do the work for me that would have to be left undone were it not for the paper. To illustrate how I use Present Truth, I give you the following experience:

"An answer in the question column of a newspaper on the subject of the ouija board, asked for the name of any one who could furnish further information. I gave my name, and received a long letter from a man relating his experiences with Spiritualism, in which he believed. I sent him No. 20 of Present Truth, 'Life Only in Christ.' A week later I wrote a short letter and sent him No. 21 of Present Truth, on Spiritualism. I received an encouraging reply, in which were the following statements:

"Your papers have interested me very much. I want to know more. I shall subscribe for

Present Truth, and think I would better get me a Bible. I don't think I'd better waste any time with the ouija board. I shall try to make myself worthy of being guided by God's angels, and try to guide myself by the Word of God. I should be glad to meet you.'

"Is not a letter like this, with such results, worth the effort of circulating a few thousand Present Truth? God bless you in your work, and us in faithfully using what he provides."

## OBITUARIES

**Throop.**—Alma Tallmudge was born May 11, 1863. Her first husband was Joseph Waite, and to them were born one son and two daughters. After Mr. Waite's death she was married to George Throop. They accepted present truth through the efforts of the writer last fall, and the deceased remained faithful until called by death at Kansas City, Mo., Jan. 30, 1918. Her husband and three children survive.

R. T. Nash.

**Houghtaling.**—Dora E. Parshall was born in Spring Arbor, Mich., July 2, 1877. At the age of eighteen she was united in marriage to William Houghtaling. When quite young she became a member of the Seventh-day Adventist church, and in 1896, when she came to Battle Creek, Mich., she united with the church at this place. She remained a faithful member until her death, which occurred May 7, 1918. Her husband, one daughter, three brothers, and three sisters mourn.

O. F. Gaylord.

**Jackson.**—Alfred Jackson, aged forty-five years, died May 11, 1918, in Pittsburgh, Pa., as the result of an accident which occurred last November. He accepted the third angel's message several years ago, and remained true to the end of his life. He was an earnest worker and an exemplary Christian, and at the time of his death was local elder of the McDonald company. Funeral services were conducted by the writer, and we laid him to rest to await the coming of the Life-giver.

A. N. Durrant.

**Plumb.**—Edward Myron Plumb died at the home of his grandson in Lake Charles, La., May 2, 1918. He was born at West Turin, N. Y., Sept. 18, 1834. In 1877 he accepted present truth, through the efforts of Elder H. H. Wilcox, and for several seasons assisted in tent efforts in the New York Conference. In 1891 he moved to Louisiana. He was a member of the Lake Charles church at the time of his death. Four children survive. He sleeps in hope of soon meeting the Life-giver.

James A. Morrow.

**Jones.**—Annie Rebecca Kelty was born in Baltimore, Md., Oct. 11, 1847. She was married to John F. Jones on her nineteenth birthday. They embraced present truth in 1875, and were charter members of the Baltimore church. Many workers will remember their hospitable home in Baltimore. Their six children are all members of the Seventh-day Adventist church, and engaged in active work in the Master's vineyard. A son, Elder J. K. Jones, is president of the Massachusetts Conference. After the death of her husband in 1914, she lived with her children, and at the time of her death was living with her daughter, Mrs. U. P. Long, at Boulder, Colo. She died at the Boulder-Colorado Sanitarium, April 7, 1918.

U. P. Long.

**Steen.**—Eris Steen, *nee* Haraldson, was born in Moss, Norway, March 13, 1890, and died in Chicago, Ill., May 10, 1918. It was ten years ago that Sister Steen came to Chicago, and she lived there until her death. In 1912 she was united in marriage to Thorwald W. Steen, son of Elder H. Steen. To this union were born two children. In 1915 Sister Steen was baptized, and with her husband joined the Humboldt Park Scandinavian Seventh-day Adventist church, and of this congregation she continued a worthy member till her decease. One year ago last winter she began to fail in health, and it developed that she had pulmonary consumption. She was given the best of medical attention and care in a sanatorium, and later in her own home, but in spite of all that loving hands could do she gradually grew weaker. All through her illness she was unusually patient and hopeful. No suffering seemed to dim her faith in her Saviour. Besides her husband and two little girls, she leaves a mother, two sisters, and one brother. By these, and by her brethren and sisters in the church, and many friends, she will be deeply missed. She was a faithful wife, a loving and wise mother, a dutiful daughter, and a noble friend. The funeral was conducted by the writer and N. R. Nelson in the Humboldt Park church.

L. H. Christian.

**Douglas.**—Robert Donald Douglas, son of Howard and Maude Douglas, was born Jan. 8, 1915, and died April 25, 1918. The parents and one sister mourn, but they are comforted by "that blessed hope" of a soon-coming Saviour.  
H. F. Saxton.

**Knolty.**—Carolina Knolty, infant daughter of Arthie and Hazel Knolty, of Benicia, Cal., died April 17, 1918, aged twenty-eight days. The sorrowing parents are comforted by the hope of the soon-coming Saviour.  
Andrew Brorsen.

**Lindamood.**—Albert M. Lindamood died April 25, 1918, aged 81 years. His wife, two children, and his parents are left to mourn. During his last illness he gave his heart to God. He was laid to rest in the cemetery at Indianapolis, Ind., awaiting the coming of the Life-giver.  
W. A. Young.

**Leet.**—Sarah Ann Leet was born Oct. 9, 1835, in the State of Pennsylvania. In 1871 she moved with her family to Campbellsville, Ky. Some fourteen years ago she identified herself with this people, and though separated from those of like faith, ever remained faithful. Her death occurred April 5, 1918. One daughter and two sons mourn.  
G. A. Davis.

**Pippy.**—Mrs. Anna F. Pippy was one of the pioneer Seventh-day Adventists in Newfoundland, and gladly accepted the third angel's message when it was preached in St. John's, the city of her birth. She remained a devoted Christian until her death, March 23, 1918. Sister Pippy was also an earnest worker in the W. C. T. U. Her husband, two sons, and one daughter mourn, but in hope.  
R. A. Hubley.

**Vollmer.**—Alfred Merl Vollmer, son of Dr. H. W. and Mrs. Rose Vollmer, was born in Forest Grove, Oreg., June 20, 1913. The family recently moved to Loma Linda, Cal., and soon after they arrived Merl was taken ill. In spite of all that loving hands could do to save his life, he fell asleep on the morning of April 24, 1918. The sorrowing family are comforted by the hope of a resurrection morning soon to dawn.  
W. F. Martin.

**Brooks.**—Rebecca A. Reynolds was born near Minier, Ill., Dec. 17, 1848. Her youth was spent with her parents on the home farm. In 1866 she was married to John P. Brooks, and they made their home in Minier until 1873, when they moved to a farm near Ashland, Nebr. Later they came to Lincoln, Nebr. Three of their five children are left to mourn the loss of a devoted mother. She fell asleep May 17, 1918, in the hope of a part in the first resurrection.  
H. F. Saxton.

**McMahan.**—Rachel Weimer was born in Wabash County, Indiana, Feb. 25, 1860. She was married May 14, 1885, to M. F. McMahan, who, with a stepdaughter, one sister, one half-sister, two half-brothers, and other relatives and friends, mourns her death, which occurred at Anderson, Ind., April 20, 1918. She was an earnest member of the Seventh-day Adventist church, and from 1905 to 1912 served the Indiana Conference first as Sabbath school secretary and then as Missionary Volunteer secretary. Funeral services were conducted by Elder T. F. Hubbard, assisted by Elder B. J. White and the writer.  
W. A. Young.

**Pratt.**—Charles Pratt was born at Ludlow, Vt., March 29, 1850, and died at Keene, N. Y., on his sixty-eighth birthday, as the result of an accident while cutting wood. Brother Pratt embraced present truth under the labors of Elders M. C. Wilcox and E. W. Whitney in the summer of 1880, and remained a firm believer in the third angel's message until his death. He served for years as elder of the little church in Keene. He was of a quiet, retiring disposition, but his consistent, upright life gave him the respect and confidence of all his acquaintances. His wife and one son preceded him in death. Three daughters and one son are left to mourn.  
S. B. Whitney.

**Roberts.**—Mrs. Mary Ann Roberts, a native of Martinsburg, W. Va., died April 13, 1918, aged 85 years. Her maiden name was Bashore, and her parents moved to Marion County, Missouri, in 1849, where she was married to Cornell Roberts, a native of Ohio. To them were born six children, two of whom survive, together with three sisters and three brothers. The Roberts family moved to California in 1874 and settled near College City, where the deceased spent the remainder of her life. Sister Roberts was a sincere Christian. In 1900 she embraced the truths of the third angel's message, and fell asleep in hope of a part in the first resurrection.  
Ada L. Taylor.

**Mills.**—George Washington Mills was born in Jacksonville, Ky., Oct. 24, 1842, and died April 20, 1918. He came to California by the ox-train route in 1869, and ten years later was married to Sarah Hatfield. They settled in Healdsburg, and to them were born five children, two of whom died in infancy. In 1868 Elder J. N. Loughborough brought present truth to California, and Brother and Sister Mills accepted the third angel's message and became charter members of the Healdsburg church, and for years took an active part in the work. Their house was always open, and the hospitality was whole-hearted. In 1906 he moved to Hanford, Cal., to be near his children, and later came to Mountain View, where he could be near old friends. A heavy blow fell upon him in 1909, when his oldest son died, and a still heavier one in 1910, when he was called upon to lay away the wife of his youth. His death resulted from a severe attack of la grippe, contracted while attending General Conference. He fell asleep in the hope of soon meeting the Saviour whom he loved and served. Two children mourn.  
M. C. Wilcox.

**Bahler.**—John F. Bahler died in Dallas, Tex., April 1, 1918, aged 72 years. He was born in Switzerland, but came to America when five years of age, and grew to manhood in New York State. When eighteen years old he lost his eyesight, but notwithstanding the handicap of total blindness, he made his way in a creditable manner. At the age of twenty-four he identified himself with this people, and for some years was a licensed minister in the employ of the Texas Conference. Later he drifted away through discouragement and despondency, but several months before his last sickness he came with brokenness of heart and humble confession to the Dallas church and sought reconciliation and restoration. This was freely granted. From that time on his happiness seemed complete. Then came a long illness which showed that he was ripe for the heavenly garner. Two children, a son and a daughter, mourn.  
W. A. McCutchen.

**Gaede.**—Mrs. Elizabeth Gaede, née Duerksen, was born Oct. 24, 1871, in Rudnawie, South Russia. Her family came to this country when she was nine years of age. In 1885 she accepted present truth, and remained a faithful member of the Seventh-day Adventist church until her death, which occurred in College View, Nebr., April 6, 1918. In 1889 she was married to Elder D. P. Gaede, and in 1900 they went to Russia as missionaries. During the fourteen years spent in arduous service abroad, her health failed, and four years ago she, with one child, returned to the States. Later her husband and the other members of her family came. All that loving care and medical skill could do to save her life was done, but of no avail. Her husband, one son, three daughters, three sisters, and four brothers mourn, but with a sorrow brightened by the certainty of a glorious resurrection.  
H. Camden Lacey.

**Walters.**—Dr. Reuben Wilson Walters was born in Geauga County, Ohio, Aug. 22, 1838. When he was a small boy his parents moved to Chagrin Falls, Ohio, and there he resided until his death. He studied medicine, and served in the hospital corps during the Civil War, being mustered out at the close of hostilities. He then continued his medical studies, and was graduated from the Cleveland Medical College in 1867. In December of that year he was married to Miss Sarah Frances White, of Conneaut Lake, Pa., who died in 1892. Two sons were born to them. In 1904 he was married to Mrs. Mary J. Spencer, who, with his two sons, survives. Dr. Walters was kind and sympathetic, always ready to lend a helping hand. He accepted the third angel's message thirty years ago, and remained firm and steadfast until his death, April 19, 1918.  
Mrs. G. A. Barick.

**Munn.**—Frank P. Munn was born in Corinth, Vt., April 25, 1855. In 1879 he was married to Abbie E. Underwood, and to them were born three sons and one daughter. In 1887, one year before his wife's death, he learned of the truths held by Seventh-day Adventists, through reading, and accepted the third angel's message. He was again married, to Etta S. Smith, in 1889. Desiring to give their three children a Christian education, they moved to South Lancaster, Mass., in 1900, and there he operated a grocery business until his death, which occurred in the New England Sanitarium, April 4, 1918. He is survived by his wife and six children.  
P. F. Bicknell.

**James.**—Narcissus E. James, for years a loyal member of the Seventh-day Adventist church of Clyde, Ohio, fell asleep May 5, 1918, aged seventy-seven years. Her devoted grandson cared for her during her declining years.  
D. E. Lindsey.

**Chrispens.**—Jesse Willard, infant son of Fred and Alva Chrispens, was born Jan. 12, 1918, at Hooker, Okla., and died April 27, 1918. The sorrowing parents are comforted by "that blessed hope."  
D. D. Ehrhardt.

**Callahan.**—Mrs. Florence Edith Callahan was born Oct. 5, 1870, at Omro, Wis., and died at her home in Minneapolis, Minn., May 5, 1918. She is survived by her husband, two sisters, and one brother.  
M. B. Van Kirk.

**Warner.**—Mrs. Harriet E. Warner died suddenly, in her seventy-fourth year, at her home in East Long Meadow, Mass. Although not a professing Christian, Mrs. Warner was always engaged in works of charity. Her husband and two children mourn.  
E. B. Daggett.

**Olson.**—Charles W. Olson was born in Sweden, Sept. 19, 1848, and died at Esccondido, Cal., May 4, 1918. He was a pioneer member of the Seventh-day Adventist church, and fell asleep in the hope and joy of his faith. His wife, one son, one daughter, two stepsons and one stepdaughter mourn.  
W. M. Healey.  
(Swedish papers please copy.)

**Nelson.**—Peter Nelson was born in Sweden Jan. 17, 1867, and died suddenly April 29, 1918. He was married in 1904. Three years ago he united with the Seventh-day Adventist church at Fruitvale, East Oakland, Cal., and held the office of deacon in this organization at the time of his death. His wife and five children mourn.  
James Taphouse.

**Stone.**—Newton D. Stone, only son of Mr. and Mrs. Harry D. Stone, of Shinglehouse, Pa., died March 27, 1918, aged 13 years. He was born at Sunny Side, Pa. Newton was a favorite in school, a dutiful, loving son, and a many boy. The parents and one sister are left to mourn, but they are comforted by the assurance that their loved one sleeps in Jesus.  
H. D. Stone.

**Dyberg.**—Alfred V. Dyberg was born in Sweden, May 12, 1838, and died in Alameda, Cal., April 27, 1918. He united with the Seventh-day Adventist church in San Francisco at the time of its organization about forty-six years ago, and remained a faithful member until his death. His daily life showed a personal acquaintance with Jesus, and he sleeps awaiting the call of the Saviour whom he loved and served. He is survived by his wife and daughter.  
James Taphouse.

**Shreve.**—James S. Shreve was born in Ohio County, Kentucky, Nov. 1, 1846. After his marriage he moved to Wayne County, Illinois, in 1869, and there spent the remainder of his life. In 1873 Brother Shreve united with the Seventh-day Adventist church, and remained a faithful member until called by death, March 6, 1918. His wife, five sons, two daughters, two brothers, and three sisters mourn. We believe that our brother sleeps in Jesus, and will have part in the first resurrection.  
C. W. Curtis.

**Reed.**—Watson Reed died at Keene, Tex., May 14, 1918, aged 76 years. He accepted present truth in 1886, in Eastland County, Texas, through the efforts of the writer, and did all that he could to build up the cause in that section of the State. His sacrifices will long be remembered. He was a charter member and deacon of the first church organized in West Texas. His sudden death was a shock to the family and his many friends, but we feel confident that he will have a part in the first resurrection.  
W. A. McCutchen.

**Heselton.**—Bersha F. Collins was born in Ellenburg, N. Y., June 5, 1834, and came with her parents to Michigan in 1849. The family settled in Allegan County, and the year following she was married to Orlando J. Heselton. To them were born ten children. She spent most of her married life at Allegan, Mich., on the old homestead. She was one of the pioneer members of the Seventh-day Adventist church of that place. Sister Heselton fell asleep at the home of her daughter, in Grand Rapids, Mich., aged 83 years. Four children mourn.

**Annes.**—Charles J. Annes was born at Darlington, Ontario, Canada, July 24, 1836. His early life was spent on a farm in Canada. He was married to Mary A. McClintock in 1857, and eight children were born to them, three of whom are living. He served in the 22nd Michigan Infantry during our Civil War, and later practiced medicine for more than forty years. Thirty-five years ago he embraced present truth, and held it sacred until death claimed him at the home of his daughter, Mrs. N. W. Kauble, in Lodi, Cal., with whom he had made his home for the last five years. His wife preceded him in death eight months.  
D. T. Fero.

**McDonald.**—Thomas Schofield McDonald was born in Union Town, Ohio, Feb. 23, 1831. He was married to Miss Susan Good, Dec. 29, 1853, and to them were born twelve children. His wife died in 1896, and later he was united in marriage to Miss Minnie Ward, of Bluffton, Minn., who, with the children, mourns his death, which occurred May 11, 1918, at Hewitt, Minn. S. D. Hartwell.

**Black.**—David Black, Jr., was born at Winnipeg, Manitoba, Canada, March 17, 1901, and was accidentally drowned while out bathing with some friends in the San Joaquin River near Newman, Cal., April 21, 1918. The deceased was baptized at the Reedley camp-meeting in 1912, and was a member of the Winton church at the time of his death. He leaves his father, mother, two sisters, and other relatives to mourn their loss. N. P. Neilsen.

**Calin.**—Mrs. Mary Calin was born in Transylvania, Hungary, Aug. 27, 1887. She came to the United States in 1906, and the year following was married to Zacharie Calin, of Ohio. They moved to Indiana Harbor, Ind., in 1914, and one year later accepted present truth, being baptized March 25, 1916. Sister Calin was a kind mother to her six children, a true wife, and a faithful follower of the blessed Master. She fell asleep in Jesus April 15, 1918. T. M. Krainean.

**Hickok.**—Mrs. Emma E. Hickok, née Moulton, was born at Ellsworth, N. H., Feb. 3, 1857, and died at Miami, Fla., April 3, 1918. For more than forty years she was a consistent member of the Seventh-day Adventist church, and since coming South eight years ago was especially active in spreading abroad a knowledge of present truth. She is survived by her husband and three daughters, but they are comforted by the hope of the resurrection morning soon to come. W. W. Williams.

**Postma.**—Robert Postma was born near Balk on the Zuyder Zee, in Holland, March 2, 1846, and died April 10, 1918, at the home of his daughter in Canada. He came to America in 1854, and grew to manhood in Elkhart County, Indiana. Most of his life was spent in the States of Kansas and Indiana. His wife was Miss Alta Mae Frazier, who died in 1913. Three sons, four daughters, two sisters, and a brother mourn. Brother Postma was a member of the Seventh-day Adventist church for many years, and was true and faithful. \* \* \*

**Bigart.**—Our faithful and beloved sister in Christ, Mrs. Eliza Bigart, of Hawley, Pa., died suddenly at the home of her daughter, in Honesdale, Pa., on April 27, 1918, in the eighty-eighth year of her age. She leaves to mourn two sons and one daughter. S. S. Shrock.

**Morford.**—Mrs. Jane Morford died March 7, 1918, in Esperance, N. Y., and was buried at Oakridge, N. Y. She was ninety-three years of age. Her consistent, devoted Christian life endeared her to the members of the Amsterdam Seventh-day Adventist church, of which she was a faithful member. We feel confident that she sleeps in Jesus. Mrs. L. Walthousen.

**Crippen.**—Herbert J. Crippen was born in New York, Sept. 8, 1870, and died May 18, 1918, as the result of an accident while engaged in his work as a carpenter. He was married in 1904. For eighteen years he was a member of the Seventh-day Adventist church, and faithful in his duties thereto. His wife, two sons, and a stepson and stepdaughter mourn. N. W. Kauble.

**Logan.**—Margaret Anderson Logan was born in Washington County, near Nashville, Ill., March 10, 1835, and died at the home of her son in Bluford, Ill., May 4, 1918. In 1876 she became a member of the Seventh-day Adventist church at Bluford. She was the mother of nine children, six of whom survive. She sleeps in hope of a part in the first resurrection. E. F. Peterson.

**Holtman.**—Peter Daniel Holtman was born in Smaland, Sweden, Jan. 21, 1829, and died at his home near Farlington, Kans., May 6, 1918. He was married to Anna Louise Johnson in 1861, and to them were born seven children, all of whom survive. Brother Holtman accepted present truth twelve years ago, and sleeps in hope of a part in the first resurrection. R. B. Stauffer.

**Potter.**—Joseph E. Potter was born in Ontario County, New York, Aug. 9, 1835. The year of his birth the family came to Michigan, and there he grew to manhood, spending practically all his life near Memphis. April 26, 1862, he was married to Miss Mary A. Donaldson. The following year they accepted the third angel's message and united with the Seventh-day Adventist church. Brother Potter had been elder of the church at Memphis for twenty years when called by death May 5, 1918. His wife and two sisters mourn, but they sorrow in hope. Mrs. Alberta Ellis.

**Chambers.**—Simon P. Chambers was born in Canada, and died in Hayward, Cal., Feb. 27, 1918, aged 78 years. He came to the United States fifty years ago, was married, and settled on the Pacific Coast. Over forty years ago he accepted present truth through the efforts of Elder J. N. Loughborough, and became a member of the Laguna Street Seventh-day Adventist church of San Francisco, Cal. He sleeps in "that blessed hope." His wife and four children mourn. Andrew Brorsen.

**Gregory.**—Nancy S. Gregory was born in Washington County, Kentucky, Feb. 11, 1838, and died at the home of her daughter in Elk City, Kans., May 21, 1918. She was married to J. J. Gregory Sept. 15, 1852, and to them were born six children. Thirty-eight years ago Sister Gregory accepted present truth, and remained faithful to the end of her life. Four children are left to mourn. A. S. Bringle.

**White.**—Phoebe White was born in Butler County, Ohio, April 17, 1835, and died May 15, 1918. She was married to S. L. White in November, 1859, and they settled in New Carlisle, Ind. Three children were born to them. Through the efforts of her daughter, Sister White was led to accept the doctrines held by Seventh-day Adventists, and became an earnest worker in the church and Sabbath school. She fell asleep in hope of a part in the first resurrection. M. G. Huffman.

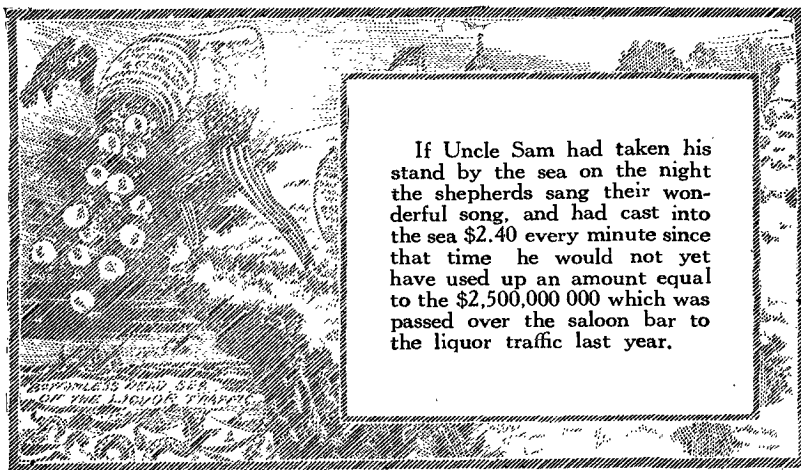
**Braman.**—Henry Otis Braman was born in Ohio, Sept. 23, 1836, and died in Minneapolis, Minn., May 21, 1918. He was married in 1868. The deceased served his country during the Civil War, receiving an honorable discharge for disability. He united with the Seventh-day Adventist church in 1909. Two daughters, two sons, one brother, and one sister mourn. S. D. Hartwell.

**Moore.**—Theodore L. Moore died at Dulzura, Cal., aged 82 years. He was born in the State of New York, but was one of the pioneer Adventists on the Pacific Coast. He was honored and respected by all who knew him. His wife and eleven grown children survive. W. M. Healey.

**Moore.**—Our dear little grandson, Donovan A. Moore, was born June 3, 1908, and died May 13, 1918, at Hollister, Cal. He loved the Sabbath school, and was a good, obedient boy. The parents, one sister, and his grandparents mourn, but in hope. A. D. Benton.

# WORSE THAN WASTED

If every year Uncle Sam should cast into the sea \$2,806,042,530,— enough money to support 3,000,000 families, or to build the Panama Canal and to support the Post Office, the Judicial, and the Executive branches of our government,— he would be less wasteful and more commendable than he is in expending this amount each year for that which brings upon his people only sorrow, degradation, crime, pauperism, and insanity, everywhere recognized as the direct result of the liquor business.



and the Executive branches of our government,— he would be less wasteful and more commendable than he is in expending this amount each year for that which brings upon his people only sorrow, degradation, crime, pauperism, and insanity, everywhere recognized as the direct result of the liquor business.

The welfare of the nations demands that a temperance searchlight be turned full and clear upon

this destructive liquor traffic, and in response to this ever-increasing demand the strong rays of *THE INSTRUCTOR TEMPERANCE ANNUAL* are now flashing through all parts of the nation. He who helps it to shine will this year add his mite in paying the burial expenses of the liquor traffic.

*All orders should be sent through the conference tract societies.*



WASHINGTON, D. C., JUNE 20, 1918

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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.

ELDER E. E. ANDROSS left Washington last week to attend camp-meetings in the Lake Union Conference.

BROTHER and Sister C. E. Moon, who have been on a short furlough from Porto Rico, report themselves improved in health and ready to return to resume their work in that field.

WE have been asked to call special notice to the change of date of the southern Idaho camp-meeting at Baker, Oreg., to June 20 to 30. All planning to attend should make careful note of this date.

ELDER WILLIAM STEELE and his family are spending a few days in Washington, en route to Porto Rico. The boat on which they intended to sail having been sunk, they will remain in the States until travel seems more safe.

WE call the attention of our people to the important fact that it is a violation of the postal laws to deposit in rural mail boxes any matter not sent through the regular channel, with the postage prepaid. Our papers and tracts must not be placed in these boxes by those distributing them.

"WE could use twenty more teachers this year," writes Brother C. V. Achenbach, from Lake Titicaca, South America. Here and there people in groups are awaiting baptism. At Pomato recently fifty-nine were baptized, at Peninsula eleven, and at Llava Pampa ninety-two. At the last-named place "something ought to be done soon. The thousands of Indians there ought to be drawn into the gospel net. I certainly hope the General Conference will soon send a man there to establish a mission."

WRITING from Honolulu, Brother R. W. Smith tells of the progress of the work in Hawaii: "We were glad to welcome Brother and Sister C. R. Webster as additional workers for Hawaii. Brother Macmillan and his family will go to Hilo in a few days to start the work. Brother E. G. Riehl will spend his time in the Bible work until called in the draft. I had the privilege of baptizing ten candidates last Sabbath, and others will soon be ready. We need a good Chinese preacher who can speak the Chinese language well."

RECENT communications from Brother C. C. Crisler, secretary for Eastern Asia, indicate that earnest effort is being made to get out suitable literature adapted to the people in those Eastern lands. It is a source of much encouragement that steady, continuous, and efficient effort is being put forth to furnish literature on various phases of present truth for the multiplied millions in the Orient. As this is prepared and quickly circulated among the people in this hour of expectancy in the East, we may expect rapid developments. Already companies are springing up through no other human agency save the printed page.

### POSTPONEMENT OF THE BIBLE AND HISTORY TEACHERS' COUNCIL

THE Department of Education had planned a council for the Bible and history teachers in our colleges, to be held this summer, for the purpose of studying a large variety of problems bearing upon the strengthening of the work in these two very important departments. It was first decided upon at the Minneapolis council, and was approved at our recent General Conference in San Francisco. Since then, however, conditions have developed which have led the General Conference Committee to the conclusion that it would be better to postpone this council for the present.

The principal reasons for this postponement are the inadvisability of holding councils or conventions the same year as the General Conference; the recently increased cost of railroad transportation; the Government's policy of limiting general travel and the holding of conventions; and the urgent need of our teachers in the field this summer to assist in our extended campaign for the recruiting of students and in filling in the gaps caused by the transfer of workers.

It is needless to say that the necessity for postponing this council is a matter of regret and disappointment to our hard-working teachers, who have had no opportunity of meeting together in such a council for the last five years. There is much constructive work that needs to be done to place the teaching of Bible and history on a still more efficient basis, and especially to adapt it more fully to the actual needs of our workers in the field. There is ground for believing that the privilege of holding this council will come to us a little later. Meanwhile we shall pray and work to the end that this necessary postponement may turn out to the furtherance of the gospel in ways that we may not be able to see fully just now.

W. E. HOWELL.

### A BROADER VISION

SOMETIMES those who have been connected with this message for many years are inclined to get stereotyped, and pessimistic, and narrow in their vision, and fail to see the opening providences of God in the advancement of this message. What is needed is a new awakening, a deeper experience in the things of God, the indwelling of the Holy Spirit, which will enlighten the eyes, that they may see.

This is well illustrated by Campbell Morgan in his account of an old preacher "who had lost the revival fire of his youthful ministry, becoming worldly in his spirit.

They called him 'The Old Stick.' People would say, 'Don't send him here.' One day the superintendent told him that he had no place for him—he must be superannuated. When 'The Old Stick' fully realized that he had lost his power, his place in the ministry, he fell upon his knees and surrendered himself afresh to God. The next time he preached, six persons were converted; the five spread to other charges everywhere he went; the people cried out, 'The Old Stick's ablaze!' Then everybody wanted him, and he gave fifteen more years of effective service in the Master's kingdom."

"Arise, shine; for thy light is come," is the admonition of all who are connected with this closing message. May we all realize the times in which we live. May we keep abreast of the message, and let Christ work in and through us to his glory.

J. W. MACE.

IN a recent letter, Elder E. W. Thomann speaks as follows of the work in Uruguay: "We have just closed a ten days' annual meeting at San Jose, Uruguay. Our people are of good courage, and we have every hope for a successful future. Several very promising young people have lately accepted the truth, and are now engaged in canvassing. This increases our staff of workers materially. While our meeting was not largely attended, yet a good spirit of harmony prevailed. Our meeting place was quite centrally located, and the outside attendance was surprisingly good. Elders Nicolas Hansen and Santiago Mangold will continue the effort there. An earnest missionary spirit is taking hold of our people."

WE have before us the first Seventh-day Adventist hymnal in Ilocano, an important language of the Philippine Islands. The book consists of nineteen worn pages, without cover or notes. The words are written with a typewriter. Speaking further of this, Brother C. C. Crisler says: "Early one Sabbath morning, at Amarao, a *barrio* in the province of Ilocos Sur, Philippine Islands, I was awakened by voices singing an advent hymn, the music of which was familiar, but the words unintelligible. Within a few minutes I was privileged to unite with the company of singers—a group of Ilocano and Tingian Seventh-day Adventist believers who had assembled at break of day for a consecration service. The few precious leaves constituting the Ilocano Seventh-day Adventist hymnal, reminded me of the first hymnal published in English by the Seventh-day Adventist denomination, in 1849. The size of the page is almost the same, and the hymns are largely on the Sabbath, the coming of the Lord, and the glories of the earth made new. And judging from the little I was privileged to see in Amarao, and elsewhere up and down the beautiful valleys of Ilocos Sur, the same spirit that actuated the hearts of the early pioneers in the advent movement is now manifested by our faithful little companies in northern Luzon. May God speed the day when the entire Ilocano-speaking field, including nearly a million and a half judgment-bound souls, shall have heard the message of truth that is to prepare a people from every nation and kindred and tongue for the return of Jesus our Saviour and King."