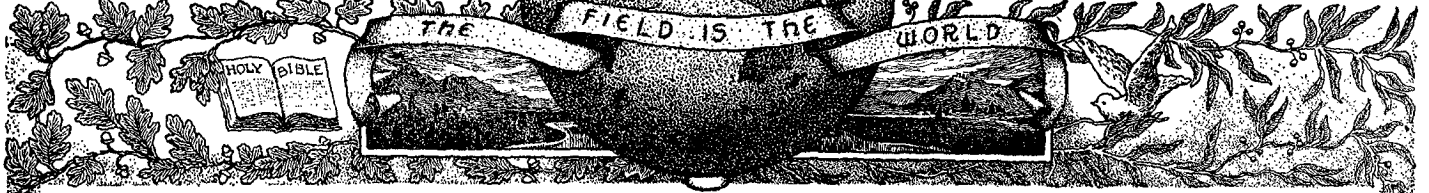


The Advent Review and Sabbath Herald



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No. 33

THE GOSPEL TO ALL NATIONS

A Definite Gospel Message

THE Lord has committed to his church in various ages of the past a definite message to give to the world. Such a message was intrusted to Noah, to Jonah, to John the Baptist, to Martin Luther. He has committed to Seventh-day Adventists a definite, specific message to give to their fellow men. That message is comprehended in the words of the three angels brought to view in the fourteenth chapter of Revelation.

God designs that in these days of self-glorification, of man-made systems of salvation, of the exaltation of genius and human culture and civilization, the minds of men shall be called to the worship of the true God, the only source of eternal salvation. The possession of Christ's righteousness is set forth as the only means of salvation. His law is revealed as the test of character, as the standard of judgment. The warning is sounded against apostate Christianity, and the coming of Christ is proclaimed as the hope of Israel's deliverance. This is the message for this hour. Its proclamation has been intrusted to this denomination. In the purpose and providence of God we must give it to the world. It must be given fearlessly, uncompromisingly, faithfully.

We cannot tone this message down to meet the standards of the times; we cannot compromise its sacred principles by joining affinity with Ahab; we cannot refrain from giving it through fear of the Tobiahs and Sanballats of the modern world. But while it is proclaimed fearlessly, it is to be proclaimed in love. We may speak very plainly to men and women about that which cuts across their preconceived opinions if we only do it in gentleness. It was in this way that Christ lived and labored. In at-

tacking error he usually spoke in parables. His positive preaching of the principles of righteousness and his positive Christian life were the great means by which he sought to show the contrast between truth and error. His direct attacks upon the wickedness of his day were made in such a spirit of meekness and humility and heavenly power that the spirit of active opposition was held in abeyance.

But while it is not for us to compromise the truth of God, it is for us to adapt it to the world's changing conditions. We need to be wise as serpents and harmless as doves. We need to seek out suitable words, fitted to the times in which we live and to the circumstances under which we are laboring. As never before our ministers need to exercise tact as they enter new fields. Their work should be free from all personal attacks upon differing co-religionists. They should recognize that they are dealing with principles and not with men. Every word prompted by passion, by prejudice, by selfish interest, will come back to plague the one who speaks it. Let us speak and act as those facing eternity, as we will wish we had done when our lives come in review before the heavenly tribunal. As God reveals to us his word and commits to us his message, let us speak that word faithfully, loyally, lovingly. "He that hath my word, let him speak my word faithfully."

F. M. W.

HOW TO KEEP FROM BACKSLIDING

"How can I keep from backsliding?" is the question asked by many earnest, devout Christians. They attend camp-meetings, and are moved by the Holy Spirit to a new and deeper consecration. But when they return home and meet again the daily

perplexities of life, and the strong, subtle temptations of the enemy, they lose the blessing they obtained at the meeting, and at the end of the year seem to be as barren of the Lord's blessing as in the past. We do not believe it is necessary to backslide and lose any ground gained in the battle with the power of darkness. To backslide is to retreat, to turn around and flee before the enemy. The Lord, in preparing the Christian armor, did not arrange any covering for the back. His plan is that we continually face the enemy, and that each day we gain new victories and place the flag of Prince Immanuel on some new heights won for God in our own experience. If we backslide, the fault is surely not with the Lord, but with us.

Let us notice some of the causes which contribute to this apostasy in our personal experience. Here is a statement that throws light on the question:

"Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks."—*"The Great Controversy,"* p. 519.

Those who "neglect prayer" and the "searching of the Scriptures" will be overcome. In these words we have the secret of backsliding. The reason we lose the blessing given us of God is in no way mysterious. The blessing is not a thing to be bottled up and carried around with us. It is like rays of light from the sun. We must keep the heart open continually, that the light may continue to come into the life. To maintain spiritual strength we must eat the Word. Through the Word God talks to us; through prayer we talk to the Lord. Have you backslidden and lost the blessing of the Lord out of the heart? Have you neglected the study of God's Word? Have you neglected secret prayer? If so, here is the reason.

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THE SEVENTH-DAY ADVENTISTS

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

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The cares of the world and the de-
ceitfulness of riches choke the word,
and wean us from prayer.

Much of the impatience which we
find in our daily experience comes
from overwork. We toil beyond our
strength, early and late, and take no
time to study the Scriptures or to
pray. If we would stop the ceaseless
grind of everyday life long enough to
commune with God through his Word
and prayer several times each day, we
would find victory coming into the
life, we would be strengthened unto
all patience, and our souls would grow
as we daily feed upon the Word.

The lengthening shadows tell us
that the end is rapidly approaching.
Believing this, we should daily draw
strength from the Lord, and be
kept from falling, though tried and
tempted. Jehovah is able and willing
to keep us. He will sustain us if we
will only avail ourselves of the means
of grace within our reach.

G. B. T.

WHOLE-HEARTEDNESS

WE all want to succeed; but success
is not a mere matter of chance; it
arises from the possession of definite
elements of character. One of the
most important of these success fac-
tors is whole-heartedness.

All great characters have been men
of one purpose, men who have thrown
themselves whole-heartedly into their
work. Demosthenes, though he suf-
fered from an impediment of speech,
determined to be an orator. Filling
his mouth with pebbles, he went to
the seashore and declaimed his ora-

tions against the roar of the sea. As
a result of determined, whole-hearted
effort, he who had been ridiculed at
first by his fellow countrymen, became
the greatest orator of his time. Jul-
ius Cæsar entered whole-heartedly
into his campaigns in Gaul, and
shared with his soldiers their hard-
ships. This it was that made him a
successful general.

Columbus made the westward pas-
sage to India his all-consuming pas-
sion. His earnestness finally won
support for what seemed to his con-
temporaries a foolhardy adventure,
and he became the discoverer of Amer-
ica. Bernard Palissy, seeing a beau-
tiful white enameled cup, determined
to spend his life in discovering the
secret of its manufacture. For six-
teen years he labored, and was re-
duced to the bitterest poverty. He
even used his furniture to feed the
fires of his furnaces before he achieved
success. Coming to modern time, the
name of Thomas Edison suggests it-
self. This wizard of electricity gives
himself so fully to the task in hand
that he often works on, forgetful of
both food and sleep.

The pages of Holy Scripture are
filled with exhortations to whole-
heartedness. We are urged to do
with our might what our hands find
to do. We are told that a double-
minded man is unstable in all his
ways. The great apostle to the Gen-
tiles says of himself, "This one thing
I do." Jesus Christ himself urges
us to have the eye single.

Bible characters illustrating the
principle of whole-heartedness are
very abundant; we can name but a
few. The record of Enoch's life is
but meager. We are told, however,
that he "walked with God." Enoch
may have done other things; they are
not recorded; but he evidently made
personal religion first. Is there any
connection between this and the rest
of his life's record, the record of his
translation? Noah made the build-
ing of the ark his main concern, and
he and his family were saved when
the flood came. Moses decided to turn
his back on Egypt's most alluring
hopes, and made the deliverance of
Israel his life work. Though he went
about this in the wrong way at first,
what a mighty work God wrought
through him when he had learned the
lesson of waiting for divine guidance!

Our Lord Jesus Christ himself was
so fully devoted to the work for fal-
len humanity that his relatives and
friends thought him at times quite
beside himself.

Whole-heartedness is needed in our
work, in our friendships, and in every
other relationship of life. No one
wants a half-hearted friend, but

friendship such as that of David and
Jonathan is one of life's sweetest pos-
sessions. Let us be whole-hearted in
our love for our fellows, in our love
for God and our consecration to his
work, and our lives will prove indeed
truly successful.

L. L. C.

LET US BE CAREFUL

WE have come into times when we
need to be careful. The world is on
fire. The nations are angry. Men
and women in every walk and avenue
of life are nervous and excited. Great
conflicts are being waged not alone
in the political world between oppos-
ing nations, but in the religious, so-
cial, industrial, and economic worlds
as well. We have great battles to
wage against sin in our own personal
experience. This is truly a world of
strife and commotion. We need to
give careful heed to all that we do
and say.

We cannot afford to speak thought-
lessly or to act impulsively in any of
life's relationships. A single word
may set in operation influences which
may lead to most serious consequences.
An unwise act may precipitate a crisis.
Let each resolve, in the words of the
psalmist, "I will take heed to my
ways, that I sin not with my tongue."
We cannot, of course, agree with
everything we meet in this world of
adverse opinions. We are traveling
every day over a sea of cross-currents.
But we can seek to steer our bark
wisely and as far as possible not come
into collision with those who cross
our paths. We can keep our mouths
as with a bridle.

We need to keep our hearts free
from racial animosity, and religious
and personal prejudice. We shall find
even in our own church those who
differ with us on many subjects. It
is a triumph of divine grace to be
able to differ with another and yet
love him, to talk over calmly and dis-
passionately questions of variance,
maintaining the while our sweetness of
Christian spirit. But this is possible
in Christ. We should seek to mini-
mize differences, and to emphasize
common points of faith and opinion.

This excited, distraught, sorrow-
burdened world needs today as never
before strong, generous, loving hearts,
hearts stabilized by trust in God's
keeping, overruling power, hearts
made gentle and generous by the in-
dwelling love of the Master. All
around us are men and women cry-
ing out after God, longing for peace
and rest, and yet not knowing the
divine Source from which these bless-
ings may alone be obtained. What a
field for missionary labor! Only as
we maintain a living connection with

Heaven can we enter this field of effective service. Only as we keep our hearts free from envy and malice and strife can we become true coworkers with him.

Never did this world present such opportunities as today. The call is for men and women of courage and consecration, of sense and sanity; quiet, sober-thinking, prudent men and women, who are moved by love and not caprice, by principle not policy. Such workers for God will find in the world around them a field equal to their highest and holiest ambitions and endeavors. F. M. W.

COST OF THE GREAT WAR IN BLOOD AND TREASURE

THE August number of *Current History* brings together some interesting facts regarding the casualties which have occurred in the progress of the World War during the last four years. It is authority for the statement that approximately 8,000,000 men have been killed and 13,000,000 wounded or taken prisoner. These totals are made up of the following details. In these figures the losses of Great Britain and the United States are compiled from official reports. The other figures are made up from the best available sources, but it is believed that the actual figures will exceed rather than fall below the estimates given:

	Dead	Wounded, Captured, or Missing	Total Casualties
United States	4,487	6,752	11,239
Great Britain	434,774	979,154	1,413,928
France	1,375,069	1,600,279	2,975,348
Russia	2,762,064	2,466,572	5,228,636
Italy	160,356	329,644	490,000
Belgium	63,250	182,898	246,148
Serbia	76,484	261,170	337,654
Rumania	100,000	250,000	350,000
Totals	4,976,484	6,076,469	11,052,953
Germany	1,812,500	4,569,920	6,382,320
Austria-H'ary	964,368	1,779,317	2,743,685
Turkey	182,644	370,452	553,096
Bulgaria	11,324	19,128	30,452
Totals	2,970,836	6,738,717	9,709,553
Grand totals	7,946,320	12,816,186	20,762,506

It is claimed that from eighty to eighty-five per cent of the wounded in the armies of the contending nations are enabled again to take part in the conflict.

The Financial Expenditure

After forty-seven months of war the public debts of the nations engaged in the conflict reach the colossal sum of \$129,500,000,000. Of this amount \$85,600,000,000 represents the increase in the debts of the Entente, and \$43,800,000,000 the increase in the public indebtedness of the Central Powers. The public in-

debtedness of Russia increased between Jan. 1, 1914, and Sept. 1, 1917, more than \$20,000,000,000. To the present date it is claimed that the debt of Great Britain has been increased to more than \$30,000,000,000, that of France to more than \$25,000,000,000, that of Italy to \$7,000,000,000, and the debt of the United States to more than \$15,000,000,000. In the same time Germany's public debt has been increased to \$30,000,000,000, and that of Austria-Hungary to more than \$18,000,000,000.

The payment of these public debts will entail a fearful burden upon some of the nations involved. It will mean long years of burdensome taxation. If these fabulous sums had been spent in public improvement, in reducing arid wastes of earth to conditions of fertility, in the building of public roads, for the spread of the gospel of Christ, or for the amelioration of the sickness and suffering and hunger and disaster experienced by the world's unfortunate millions, how much good might have been accomplished.

THE CHURCH CALLED TO ACTION

FOR more than seventy years we as a people have been proclaiming to the world that the coming of Christ is at the door. We have announced the heaven-born message that very soon the inhabitants of this world will be arraigned before the awful bar of eternal justice—the judgment seat of God. We have preached that only “a little longer will the voice of mercy be heard; [only] a little longer will be given the gracious invitation, ‘If any man thirst, let him come unto me, and drink.’”

“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” The power that has everywhere attended the message came not from beneath but from above. This message, like that of John the Baptist, is founded upon the Word of God, and its proclamation is in fulfilment of prophecy.

“Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched by holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.”—“*Gospel Workers*,” p. 307.

Speaking of the generation that would witness the fulfilment of the signs of the return of Christ and the beginning of the great advent movement, the Saviour says: “This generation shall not pass, till all these things be fulfilled. Heaven and earth

shall pass away, but my words shall not pass away.” Matt. 24: 34, 35.

“In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects his church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as his chosen ones, favored above all other people on the face of the earth; and he is counting on them to show forth the praises of him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people.”—“*The Story of Prophets and Kings*,” p. 716.

“The Lord of heaven and earth expects his church to arouse to action as never before.” How significant these words at this time! While we have made a beginning in the work of carrying the good news of salvation to the dark heathen lands, and God has graciously recognized our efforts by pouring upon the messengers of light in those lands his Spirit in copious showers, still some 800,000,000 souls sit in midnight darkness, never having had the opportunity to hear the message of God's wonderful love. Many of these now in darkness could be reached by the last message of mercy had we the means to send forth quickly to all lands and all people the heralds of salvation. This must be done, for God has spoken the word, and his word cannot fail.

The Harvest Ingathering work has become a very potent factor in the gathering of funds for our mission work. Each year its possibilities are opening up before us more and more fully; not alone as a medium for the gathering of funds to hasten forward this work that must be done, but also as a means of acquainting the people generally with the work God is doing in the earth. Many are in this way having their attention called to this truth for the first time. Having been induced to contribute to its advancement, their interest is awakened, and some are brought to the full light of the message as a direct result.

Shall we not now heed this call to arouse to action as never before? Shall we not take hold of the work of solicitation, making use of the Harvest Ingathering number of the *Watchman*, which is in every way worthy of the widest circulation?

Soon the opportunities for such labor will have passed. Then, if we have been faithful, we shall “hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake.”

E. E. ANDROSS,
Vice-President General Conference.



BIBLE STUDIES

THE SANCTUARY AND ITS SERVICES—NO. 2

A. T. ROBINSON

"LET them make me a sanctuary; that I may dwell among them." Ex. 25: 8.

When, in the fulfilment of God's "eternal purpose," all things, including this earth, shall be made new, then, as it is written, the tabernacle of God shall be with men, "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." The everlasting purpose of God to make his home with and in man was the chief reason for our creation, and shall be the reward of him of whom it is written: "He shall see of the travail of his soul, and shall be satisfied."

When the Lord said, "Let them make me a sanctuary; that I may dwell among them," he called Moses up into the mount and gave him a pattern by which he was to build the sanctuary and everything connected with it. Nothing was left to Moses' imagination, devising, or interference. Everything that was necessary was revealed, appointed, supplied, and included. We cannot think for a moment that Moses saw in heaven, boards, bars, hangings, pillars, badgers' skins, goats' skins, or any of those material things of which the sanctuary was to be built. Rather, the Lord showed him a pattern, a working plan, by which to make something which would represent as nearly as any earthly object lesson could represent, the service that is now being performed in heaven in behalf of fallen humanity. As the psalmist exclaims: "Thy way, O God, is in the sanctuary," and as Jesus Christ is the one and only true way to God, we may expect to find Christ and his righteousness revealed in every part of the sanctuary arrangement and in all of its services.

The Court

The first thing that meets the eye on approaching this dwelling place of the Most High, is the court, its four hundred fifty feet of curtain wall of fine twined linen, representing the righteousness of Christ; supported by sixty upright pillars, indicating the uprightness and strength of character of him who "was in all points tempted like as we are, yet without sin." The hooks by which this curtain was suspended, also the silver ornaments on the top of the pillars, were made from silver obtained from the people as their redemption money, constant reminders of "the redemption that is in Christ Jesus." The beautiful hanging to the gate, made of fine linen and inwrought with blue and purple and scarlet, inviting the penitent Jew to

enter, represented him who said, "I am the door: by me if any man enter in, he shall be saved."

The Altar of Burnt Offering

The first thing seen inside the gate was the altar of burnt offering, to which the sinner came leading his sin offering, which must be without spot or blemish, soul-stirring reminder of him who "through the eternal Spirit offered himself without spot to God." Between the altar of burnt offering and the door of the tabernacle stood the laver, kept filled with water from the "smitten rock," in which the priests were daily to wash their feet and their hands. As the blood from the smitten animal, which was a type of Christ, cleansed from all sin, so the water from the smitten rock, also a type of Christ, cleansed from all defilement.

The Tabernacle

While the inside of the tabernacle must have been altogether gorgeous and beautiful, its outside appearance, with its outer covering of badgers' skins, must have presented the opposite of anything beautiful in appearance. But, again, how strikingly suggestive of Him whom the tabernacle and its service was to represent—him, who was the chiefest among ten thousand, and the one altogether lovely, yet of whom men could say, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him," so they despised and rejected him. As the rough outside covering of badgers' skins was just as necessary in the arrangement of the sanctuary as was the beautiful and glorious inner covering, so the humility of Christ, as the world's redeemer, was just as essential to our salvation as was his exaltation in glory.

The various coverings of the sanctuary were so many object lessons to teach the sinner how to come to God, through Christ. The covering of rams' skins dyed red was probably made of the skins of rams that had been offered in the burnt-offering sacrifice, a symbol of Christ our burnt offering. The goats' hair covering hung down over the front end of the tabernacle. It completely covered the golden hooks and the beautiful chapters of gold which adorned the five pillars of the door. These could not be seen from without, but were in full view after entering the tabernacle.

Having passed through the outer coverings, representing the way to Christ, we now come to that most beautiful innermost covering, which sets forth the transcendent beauty, the inexpressible loveliness, the unmeasured and infinite excellence, of our precious Saviour. None but the priests could behold that beauty, so

none but those who belong to the "royal priesthood" can see the beauty and loveliness of Christ; to all others he appears as having "no form nor comeliness." Millions see only badgers' skins when they look upon Christ. In the outer coverings we see represented the work of Christ, but in this beautiful inner covering we behold, in type, the very person of Christ in all the perfection of his character.

The Gate, Door, and Veil

The one and only way into the court was by the gate; the one and only way into the holy place was by the door; and the one and only way into the holiest of all was by the veil, which separated the holy place from the most holy. That the gate, door, and veil represent Jesus Christ, which is the divinely appointed and only way to God, no one who believes in the gospel of Christ can deny. Many are trying to get to heaven by the door of legal righteousness. But God has provided another door, a new and living way into the holiest of all. This new way he has consecrated for us through the veil—that is to say, his flesh. When Christ died on the cross, that veil, which for many centuries had been an object lesson of the only true way to God, was rent in twain from top to bottom, and a new and living way was made manifest. The true way is now open to the altar, where justification can be obtained; to the laver, where purity can be had; to the holy place, where light and food are to be enjoyed; and to the throne, where mercy is freely dispensed, and where abundance of grace may be obtained.

Every morning and evening the priest filled the golden censer with coals and put incense thereon, so that the odor of the incense filled the tabernacle day and night. The incense was made of four different spices, the sweetness of which was not known until submitted to fire. The incense went through the veil and filled the most holy place, where God promised to meet with the people; this represented the prayers of God's people ascending before him with the incense. The enduring and delightful odor of the incense offered on the golden altar, was a fit emblem of the abiding sweetness and fragrance of the offering made for us on Calvary, and of the Saviour's intercession for us.

Every Sabbath morning twelve fresh loaves of bread, made of fine flour and unleavened, were placed upon the table of showbread. These were to replace twelve loaves which had remained there since the preceding Sabbath, and which were to be eaten by the priests in the holy place. The table was never to be unsupplied with this bread, which represented "the Living Bread which came down from heaven." John 6: 51. None but priests could feed upon that bread, so none but those of the "royal priesthood" can feed on Christ. No one can be healthy and strong physically who

does not partake of an abundance of good food; and no Christian can be strong and healthy, spiritually, who does not daily feed on Christ.

There was no window in the tabernacle. All natural light was excluded from the room in which the priests ministered. They had light when in the holy place. They lived and walked in the light, when darkness brooded over the land outside; but it was not the light of the sun, which shines on the evil and on the good alike. Their light came from the seven-branched lamp stand, and it shone night and day, in winter and summer, upon those within. The candlestick faced the table of showbread, which enabled the priests to find their bread. That light represented the Holy Spirit, which sheds light upon the Word of God, enabling us to find Christ in the Word, so that we may feed on him. The ark, being the very center of the whole sanctuary service, will be left for consideration in our next study.

THE MINISTRATION IN THE EARTHLY SANCTUARY

A BIBLE READING

G. B. THOMPSON

1. WHAT was the real purpose of the ministration in the earthly sanctuary?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:9.

2. Unto what did the priests serve?

"Unto the example and shadow of heavenly things." Heb. 8:5.

It requires a real substance to cast a shadow. It is by a careful study of the shadow that we learn about the substance.

3. What kind of offerings were made in the earthly sanctuary?

"It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

The following creatures were acceptable for sacrifices:

- The bullock. Lev. 4:3, 4.
- The sheep or goat. Lev. 1:10.
- The turtledove or pigeon. Lev. 5:7.

The round of service in the sanctuary was ordained of God. It had to do with sin. It was an object lesson setting forth the fundamental truth of the gospel,—the forgiveness of the sinner, and his salvation from the consequences of his guilt.

4. When a man sinned, what was he to do?

"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the

goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering." Lev. 4:27-29.

5. What was done with the blood of the offering?

"The priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Verse 30.

6. Of what was this blood a type?

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12.

It was not possible for the blood of animals to take away sin, but through these offerings the people expressed their faith in the efficacy of the blood of the Saviour, toward whom the entire round of service through types and shadows tended to direct their attention.

"The daily ministration embraced the regular morning and evening burnt offering (Ex. 29:38-43), the burning of sweet incense on the golden altar of incense every morning when the high priest dressed the lamps, and every evening when he lighted them (Exodus 30), the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons, and feasts (Numbers 28 and 29), besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

"This latter was the larger and more important part of the service. It consisted of several impressive and solemn steps, chief among which were the following: When a person had sinned, he procured for himself such a victim as the law prescribed, which was to be put to death in his stead. This victim he brought to the priest, to the door of the tabernacle. He then laid his hand upon the head of the victim, and confessed over him his sin, through which act his sin was considered as transferred to the victim. With his own hands he then took the life of his offering, a most striking confession that through his sin he was worthy of death; and the priest took of the blood, and dipping his finger therein, sprinkled it seven times before the Lord, before the veil of the sanctuary, as near as he could approach to the ark till the great day of atonement. Thus was the sin transferred, first to the victim, and then through its blood to the sanctuary itself, and the transgressor went free.

"In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and the solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law. There was thus a continual transfer of sins from the people to the sanctuary through the year. What became of these sins?"—"The Sanctuary," pp. 127, 128, edition of 1887.

In connection with the study of the services in the earthly sanctuary, we suggest that the chapter in "Patriarchs and Prophets" entitled "The Tabernacle and Its Services" be carefully read and studied, as it throws

great light on the meaning of this remarkable service carried forward in the wilderness.

7. With what was the high priest clothed?

"Thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office." Ex. 28:2, 3.

The vestments of the high priests are carefully described. They consisted of:

- The coat. Ex. 28:39.
- "The robe of the ephod." Verses 31-35.
- The ephod. Verses 6-12.
- The breastplate, containing the Urim and Thummim. Verses 15-30.
- A miter, or turban. Verses 36, 37.
- Linen breeches. Verses 42, 43.

All these "holy garments" were to be "for glory and for beauty." They "were of costly material and beautiful workmanship," befitting the exalted station of the high priest. Through the Urim and Thummim—

"the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."—"Patriarchs and Prophets," p. 351.

8. What solemn service concluded this yearly round of service?

"This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:29, 30.

9. Why was this day of atonement necessary?

"He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Verse 16.

10. How were the sins which had in type been brought into the sanctuary disposed of?

"He shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." Verses 5-8.

11. What was done with the blood of the Lord's goat?

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat." Verse 15.

12. What was done with the scapegoat?

"When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verses 20, 21.

It seems monstrous to claim, as some do, that Christ was the scapegoat. While many names and figures are used in the Bible to set forth the office and work of our adorable Redeemer, no such application as this is ever used. The margin of verse 8 gives *Azazel* as the Hebrew word, and the word has been understood by most all Hebraists and learned Christian scholars to refer to Satan. It seems most fitting indeed that those sins which by faith of the repentant had been transferred into the heavenly sanctuary should finally be laid upon the head of the great instigator of sin, and by him borne to destruction in the wilderness. The supreme fitness of this will be the more clearly seen in our next study.

"KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

"A CALM looking up into God's face with an unquestioning faith in him under every sort of circumstance—this is trust. It is the native air of friendship. Doubt chills the air below normal. Anxiety overheats the air. Trust is risking something that is very precious. Trust is the lifeblood of faith."

LOSE no time; be always employed in something useful; cut off all unnecessary actions.—*Benjamin Franklin*.

GENERAL ARTICLES



I SHALL BE GLAD

ARTHUR W. SPALDING

I SHOULD be glad if the Lord should come,
O aye,

I should be glad!

Do you think I would grieve me overmuch
If the cities should crumble before his touch,
If the hills should rock with a weight of woes,
And the dear earth writhe in travail throes?

Nay, nay;

I tell you, Nay;

I should be glad!

I would be glad, if I had no part,

Glad, glad!

If my Lord by his coming should pierce my heart,

And wipe me out from his book of life,

Yet I would be glad.

I would offer myself on the mount of the Lord,

I would yield my limbs to the binding cord,
I would welcome the thrust of Moriah's

knife,

And still be glad.

Do you know why?

Because I have heard the bitter cry
Of a world that can no longer live.

And I could give

My joy of eternity just to know

That forever more there could be no woe.

I think it would be,

If it had to be,

Worth life itself to have that thought,

A glory to die with that thing wrought

Into the mold of eternity.

And I shall be glad; for my Lord will come.

O aye,

I know he will come!

He has reckoned the years, he has finished
their sum;

And the day between is a slender day

Till the sorrow of God be wiped away

In the blazing glory of human joy.

I shall be glad,

I shall be glad

In the sight of a rapture without alloy;

I shall be glad

When my Lord shall come!

THE LOCUSTS JOHN THE BAPTIST ATE

M. E. CADY

FROM the days of Clemens Alexandrinus down to the present, the diet of John the Baptist has been a matter of controversy by many Christian writers. Some have stoutly maintained that the locusts he ate were an insect similar to the grasshopper; while others have just as strongly argued that the "locusts" belonged to the vegetable kingdom, and were the fruit of a pod-bearing tree which grew in the wilderness of Judea.

The controversy seems to have arisen largely from the differences of opinion as to what kind of diet was appropriate for a man divinely commissioned to herald the first coming of the Messiah, and to give a message

to prepare the people for his coming. Some contend that it would have been entirely out of keeping with his great mission to eat insects similar to beetles and bugs; but those advocating the insect diet claim that the eating of locusts was permitted by divine law, being listed among the clean animals as permissible food. History is also cited, showing that not only in John's day, but all down through the centuries and at the present time, locusts are eaten by the peasants of Palestine and the surrounding countries. Some of the scholars participating in this controversy claim that the Greek rendering of "locusts" will not permit any other meaning than that of an insect similar to a grasshopper, and they severely criticize those who "tamper with the holy sacred Word of God" in their endeavor to wring from this Greek word *ἀκρίδες*, or any of its allied forms, the vegetable meaning.

Olaf Celsius, a noted scholar and professor in the University of Upsala, Sweden, holding successively the chair of Greek, Oriental languages, and botany, published in 1745 his voluminous work, "*Hierobotanicon*" (sacred botany), containing a description of all the plants mentioned in the Bible. In his work Celsius discusses the "locusts" eaten by John the Baptist, and quotes the conclusions of several Bible scholars, and finally gives his own conclusion. These conclusions on both sides of the question, with those of modern Bible scholars and lexicographers, are given below, that the reader may know the present status of the controversy:

Animal "Locusts"

Clemens Alexandrinus:

"Matthew the apostle ate seeds, the tips of leaves and vegetables, but no flesh. John, however, exceeding this moderation, ate locusts and wild honey."—*Paedag. Liber II*, c. 1; quoted in "*Hierobotanicon*," Vol. II, p. 77.

Isaac Casaubon:

"The austerity observed in John lies not in that he lived on locusts; for he shared this peculiarity with others who lived simply; but rather in this, that he ate only locusts and wild honey."—*Exercit. XIII ad Ann. Baronii*, p. 220; quoted in "*Hierobotanicon*," Vol. II, p. 97.

Erasmus:

"In the desert he preferred to live upon common and easily secured food, partly because the desert voluntarily supplied this food, and partly that, according to the prophecy of Isaiah and the testimony of Christ, he should represent Elijah. Furthermore, why should those who take offense at the common character of the food not also be offended by his cloak of camel's hair and leathern girdle? As if forsooth, it would have been more fitting that the forerunner of a Christ, poor and destined to the cross,

should gorge himself with cakes and dainties; that he should drink mead and aromatic wine rather than water; that in the place of camel's hair he should be clothed in garments of byssus and unmixed silk, and that in the place of the strap he should be girt with a belt set with ornaments of gold."

"Since the desert actually produces many shrubs and vegetables it would have been a sort of affectation to eat but a single herb."—*Erasmus' Notes on Matthew*, pp. 20, 21; quoted in *Hierobotanicon*, Vol. II, pp. 78, 75.

Olaf Celsius:

"It is not to be doubted that the ἀκρίδες (acrides) of John were locusts. The fact is sure, being supported by the usages of very many peoples, both ancient and modern. And a circumstance which looks clearly in this direction,—the Hebrew scholars themselves admit that the Jews included locusts among foods as being allowed by the divine law. Therefore the intelligent interpreters have not shrunk from translating ἀκρίδες (acrides) 'locusts' in the writing of the evangelists, Matthew and Mark."

"Among the older writers, Clemens Alexandrinus, Theophylactus, Prudentius, etc., approves this translation, and all the newer interpreters so far as I know, if one excludes Baronius and a very few others."—*Hierobotanicon*, Vol. II, pp. 76, 77.

Samuel Bochart:

"That John ate locusts is neither strange nor unheard of; but the odd thing about him was that in the desert he ate only locusts and wild honey,—and that too as they came to hand, and not collected from other quarters; so that the Jews realized that he had an unusual mission, and were more attentive to his word."—*Hierozoicon*, P. II, p. 492; quoted in *Hierobotanicon*, Vol. II, p. 77.

Doctor William Smith:

"Locusts were used as food (Lev. 11: 21, 22; Matt. 3: 4; Mark 1: 6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed or fried in butter. From ignorance of this fact, some persons have erroneously asserted that the locusts which formed part of the food of the Baptist were not the insect of that name, but the long sweet pods of the locust tree, 'St. John's bread,' as the monks of Palestine call it."—*A Dictionary of the Bible*, Wm. Smith, LL. D., art. "Locust," p. 355, Fleming H. Revell Company.

Vegetable "Locusts"

Isidore Pelusiotas:

"The locusts which John lived upon were not of the animal kingdom, as some ignorantly think,—a kind of beetle (Heaven forbid!); but the tops of herbs and twigs."—*Liber I, Epist. I, 132*; quoted in *Hierobotanicon*, Vol. II, p. 76.

Nicolaus Perrotus:

"It is a thing terribly impious, if John the Baptist is said to have eaten such crude (insect) food."—Quoted from Celsius's *Hierobotanicon*, p. 76.

Dr. Cheyne:

"The New Testament references to locusts ἀκρίδες occur in Matt. 3: 4, Mark 1: 6, Rev. 9: 3-11. The Matthew-Mark passage states that locusts formed the chief food of John the Baptist; it is pointed out, how-

ever, elsewhere that there may be here an early misunderstanding."—*Encyclopedia Biblica*, edited by Dr. Cheyne, art. "Locusts."

"It is a probable view that another reference to carob pods occurs in Matthew 3: 4 (John the Baptist's 'locusts'). It is true, the handbooks tell us 'the Greek word for locusts (ἀκρίδες) shows the insect to be meant; not the ceratonia pods' (Sir Joseph Hooker, in Queen's Printers' Aids 39 [1801]); and Bochart's references for the eating of locusts have been copied again and again. The fact that dried locusts were and still are eaten is not denied (Cp. Lev. 11: 22). Common sense, however, tells us that locusts would not have been preferred by the Baptist as his habitual food to nourishment supplied by the soil. Humility would not pass over the ordinary food of the poorest class, viz., carob pods. It was an old Jewish saying that 'Israel needs תרנגול' [carob pods] to do repentance' (Wayyikra R 35), and the Baptist was κατεσχέ the preacher of repentance. Matthew III is thoroughly Semitic in phraseology; the Greek translator or adapter may easily have made mistakes. תרנגול (harubah) was probably mistaken for תרנגול (Haghabha) or תרנגול (hargola) by one who remembered the Tg. of Lev. 11: 22.

"Thompson's remark (L. B. 665), 'The name of St. John's Bread has been given to the gelatinous pods of this tree by pious pilgrims, anxious to rescue the Baptist from the imputation of feeding on locusts,' only shows that the realism of the pilgrims may now and then be worth more than the learning of the doctors."—*Encyclopedia Biblica*, art. "Husks."

"As regards his mode of life, Johanan was an ascetic, but not such a one as the hermit Banus, of whom Josephus tells us, nor a preacher of Essenism (as Gratz supposes). His object was not to make ascetics, but to prepare as many as possible for the Messianic judgment, in which only a 'remnant' would escape. His own asceticism was a consequence of his life in the desert; he was not primarily an ascetic but a prophet after the manner of Elijah. Hence, 'locusts' (or rather carob beans) and wild honey were his food, and a cloak of 'camel's hair' with a broad leather waistcloth was his dress."—*Encyclopedia Biblica*, art. "John the Baptist."

The quotations from Bible scholars here given make it very evident that eminent writers are lined up on both sides of this question; but it is quite surprising to find the latest scholarship favoring the vegetable interpretation of locust. Dr. Cheyne, the editor in chief of the *Encyclopedia Biblica*, published in 1902, and at the present time oriel professor of the interpretation of the holy languages in Oxford, is considered an excellent authority in Scriptural interpretation.

Dr. Adam Clarke, in his Commentary, published in 1823, said:

"ἀκρίς (acris) may either signify the insect called locust, which makes still part of the food of the land of Judea; or the top of a plant. Many eminent commentators are of the latter opinion, but the first is most likely."—*Note on Matt. 3: 4*.

All the later Greek lexicons give only the insect meaning to ἀκρίς, but Edward Leigh, M. A., in his "Critica Sacra" (a Greek New Testament lexicon, published in 1646), defines ἀκρίς as follows:

"The Greek word signifieth two things,—first, a locust; second, the top of herbs; so the Aethiopic, or trees. Isidore Theophylactus sheweth 'a certain kind of wilde herb' is meant; and so Enthymius, Hilary, and Lyranus take it rather for a living creature. Vulgate vertit [translates] 'locusts,' and the most learned follow that; so the Syriac and Arabic."

Perhaps the latest expression we have regarding the locusts John the Baptist ate, appears in the 1916 edition of the "Encyclopedia of Ethics and Religion," edited by James Hastings. In part it is as follows:

"The Gospel account of locusts [insects] forming part of the diet of John the Baptist is accepted by most writers. But Cheyne argues in favor of the ancient tradition, that the ἀκρίδες are the beans or pods of the carob tree. This is a definite meaning of the word ἀκρίς and 'locust'; and the latter is even applied to the similar bean of the cassia tree. The resemblance between the insect and the bean is the reason for the identity of the name. The carob beans are the husks referred to as food for swine in the parable of the prodigal son, and they are still sold for food in Syria. In medieval literature these beans are 'St. John's Bread.' In ancient Palestine there was a proverb, 'Israel needs carob beans to do repentance.' They were a type of the food of the poor, and the connection is between poverty and repentance, the Baptist being essentially the prophet of repentance. It is impossible to decide a detail which is itself perhaps legendary. But its typical value is great; and, as such, the carob bean proverb leaves little doubt in identification. Treating the detail as historical fact, we reach the same conclusion in favor of Cheyne's view, for this reason, that while the carob, like all leguminous food, is highly sustaining (the Levantines have always made such food their staple diet), the nutritious value of the insect locust is extremely small and insufficient, with honey, to support life."—*Vol. VIII, art. "Locusts."*

It is evident from what has been presented, that the latest scholarship inclines strongly to the view that John the Baptist ate vegetable locusts. This does not in the least degree subtract from the nobility of John's character, or rob his message of any of its beauty or power, but on the contrary both the messenger and the message are invested with greater dignity and significance. In the light of this interpretation, the words of the prophet Isaiah, and of the angel Gabriel, have a deeper meaning:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3.

"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the Spirit and power of Elias, . . . to make ready a people prepared for the Lord." Luke 1: 15-17.

The late Mrs. Ellen G. White, in "Christian Temperance and Bible Hygiene," published in 1890, takes the position that John the Baptist subsisted on a "purely vegetable diet." She says:

"John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a purely vegetable diet. The simplicity of his dress—a garment woven of camel's hair—was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests. His diet also, of locusts and wild honey, was a rebuke to the gluttony that everywhere prevailed."

The testimony of Christ regarding his forerunner gives still greater emphasis to his character and work:

"Among them that are born of women, there has not risen a greater than John the Baptist."

Was not the work of John the Baptist in preparing the people for the first advent of Christ typical of the great work of reform that will prepare a people for his second advent? This event is very near at hand. Those who meet their Lord in peace must in all their habits of life be so transformed that they can be introduced into the society of heaven. Appetites, passions, and even the very thoughts must be brought into "captivity . . . to the obedience of Christ."

The work of the gospel messenger today is the same as that of the messenger in the wilderness:

"Cast up, cast up the highway; gather out the stones; lift up a standard for the people."

Berkeley, Cal.

"NOT BY MIGHT"

W. A. MEEKER

It is the last hour. The evening shades are falling upon the world. The closing minutes quickly pass, and we are but a handful upon whom has been laid the greatest work ever intrusted to man. It must be done, for the divine command is, "Go!"

How shall we carry this great message "to all the world"? How shall we prepare to fulfil his plainly spoken will? How shall we go?

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.

"God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence who are to act their part in warning the world."—*Testimonies for the Church*, Vol. IX, p. 110.

"Go work today in my vineyard." Let none stand idle today. The Lord will say to no consecrated soul, "There are yet too many for the work." Go! quickly go! Warn him that is near and him that is in the uttermost and darkest corner of the world. Whatsoever your hand finds to do, do it. Listen to that "still small voice." Say, "Here am I, Lord." True, we are weak, sinful, erring mortals, but let us look to him "in whom are hid all the treasures of wisdom and knowledge," Col. 2: 3. "As thy days, so shall thy strength be," if thou trust in God. Believe with Paul:

"I can do all things through Christ which strengtheneth me." Phil. 4: 13.

Pray for soul cleansing; be free from self and sin.

If Christ dwells within us, our lives will win souls to him; many will be influenced for good.

Pray for wisdom to do just what God wants you to do. God will not lead us to waste effort.

"We must seek the Lord earnestly every day, if we would be prepared for the experiences that come to us. Our hearts are to be cleansed from every feeling of superiority, and the living principles of truth are to be planted in the soul. Young and aged and middle-aged should now be practicing the virtues of Christ's character. They should daily be making spiritual development, that they may become vessels unto honor in the Master's service."—*Id.*, p. 278.

With your all consecrated to Jesus, pray that you may yearn for souls and love them as he has loved you.

"This is a time when every man in a responsible position, and every member of the church, should bring every feature of his work into close accord with the teachings of the Word of God. By untiring vigilance, by fervent prayer, by Christlike words and deeds, we are to show the world what God desires his church to be."—*Id.*, p. 185.

"Shall we not strive to use to the very best of our ability the little time that is left to us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above?"—*Id.*, p. 186.

"There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id.*, p. 96.

"SLOW OF HEART TO BELIEVE ALL THAT THE PROPHETS HAVE SPOKEN"

T. E. BOWEN

THAT which the prophets have spoken constitutes the Scriptures. Prophets are but the mouthpiece of God. God's spoken and written words contain life for us. It is by these words that we live. No one can maintain spiritual life without feeding upon spiritual food, the Word of God.

It is because men have failed to understand the Scriptures concerning the Son of God and his work that they have missed their way and are lost

in darkness. Even the disciples of Christ fell into grievous errors because they followed a theory of their own instead of studying God's words to find out what he had said.

We wonder now how it was that Peter, James, and John, and the rest of his intimate disciples could not understand that Jesus must suffer death at the hands of the Jews,—his own nation, whom he came to save,—especially when their Lord plainly told them over and over again that he was going up to Jerusalem, and that he should be spitefully used by the chief priests and Pharisees, be crucified and should rise from the dead on the third day. Because they understood not the Scriptures, they were taken by surprise and thrown into great trial when he was suddenly snatched from them and cruelly nailed to that Roman cross. They supposed that, instead, he would have ascended the throne of David, and subdued the Roman Empire. All the experiences that came to Christ in his mock trial, his scourging, and death, were written out by the prophets beforehand, and these disciples had all this before them in the Old Testament Scriptures. Yet they failed to see it, because of texts referring to his final triumph, when he should establish his kingdom, which they applied to his earthly life.

And it was not until Jesus himself, after his resurrection, pointed out to them in all the Scriptures, from Moses down through the Psalms of David unto the later prophets, the things written out concerning himself and what he was to suffer, that they understood. Then they saw that the very experiences they had thought proved that he was *not* the Messiah, were the very strongest evidence God had placed in their hands to prove that he *was*.

Today Scripture is being fulfilled. Events for which we have been looking many years, are taking place before our very eyes. And this is not all. That which has been written concerning what God is to do for his children, the changed lives he is to effect in them, the new hearts he is to give them, is also taking place. A time comes in the history of the world when a short work is to be done in all the earth in righteousness. And this is now taking place.

The great searchlight of truth—the Word of God—is being turned upon the church of God, as well as upon the world. Some will rebel at the revelations made, and fall away. Others will thank the Lord for his rebukes and chastenings, and go on unto perfection. Through these Christ will quickly finish his work of warning and entreaty in all the world, and the end will come. Let us search the Scriptures, and "believe all that the prophets have spoken," and so be saved from the delusions of Satan down here at the end, that we may join with God's people in the final triumph.

STUDIES IN THE TESTIMONIES

CHRISTIAN STEWARDSHIP

TYLER E. BOWEN

1. WHY has God made those who believe present truth stewards of means?

"He [God] has placed in their hands the money with which to carry forward the great work for the salvation of souls for whom Christ left his home, his riches, his glory, and became poor, that he might, by his own humiliation and sacrifice, bring many sons and daughters of Adam to God. In his providence, the Lord has ordained that the work in his vineyard should be sustained by the means intrusted to the hands of his stewards."—*Testimonies for the Church*, Vol. III, p. 117.

2. To whom belong all our possessions? What responsibility does this place upon the Christian?

"Christ has a right to your service. You have become his servant by grace. You are not to serve your own interest, but the interest of him who has employed you. As a professed Christian, you are under obligations to God. It is not your own property that is intrusted to you for investment. Had it been so, you might have consulted your own pleasure in regard to its use. The capital is the Lord's, and you are responsible for its use or abuse."—*Testimonies for the Church*, Vol. II, pp. 243, 244.

3. In whose stead is a steward supposed to act?

"A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his Lord's goods to his own advantage, he has perverted the trust reposed in him."—*Testimonies for the Church*, Vol. IX, p. 246.

4. Of our intrusted possessions how much should be consecrated to God?

"How much owest thou unto my Lord?" Luke 16: 5. It is impossible to tell. All that we have is from God. He lays his hand upon our possessions, saying, 'I am the rightful owner of the whole universe; these are my goods. Consecrate to me the tithes and offerings. As you bring these specified goods as a token of your loyalty and your submission to my sovereignty, my blessing shall increase your substance, and you will have abundance.'"—*Testimonies for the Church*, Vol. IX, p. 245.

5. Upon what has God made dependent the proclamation of the gospel?

"The Lord has made the proclamation of the gospel dependent upon the labors and the voluntary gifts of all his people. The one who proclaims the message of mercy to fallen men has another work also—to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present

by both precept and example; he should beware that he does not by his own course lessen the force of his teaching."—*Testimonies for the Church*, Vol. IX, p. 246.

6. What obligation rests upon rich and poor alike in the use of the intrusted talent of means? In what danger are the poor as well as the rich? What does God require of all?

"The talents of means, be they five, two, or one, are to be improved. Those who have a large amount of means, are responsible for a large number of talents. But the comparatively poor men are not released from responsibility. Those who have but little of this world are represented as having one talent. Yet they are in just as great danger of having too great love for that little, and of selfishly retaining it from the cause of God, as are the more wealthy. They do not sense their danger. They apply the stirring reproofs addressed in the Word of God to the lovers of this world, to the rich alone, while they themselves may be in even greater danger than the more wealthy. Whether they have much or little, all are required to put their talents out to the exchangers, that when the Master comes he may receive his own with usury."—*Testimonies for the Church*, Vol. II, p. 659.

7. What is recorded in the ledger of heaven against many whose names are enrolled upon the church book?

"When the judgment shall sit, and the books shall be opened, every man will be rewarded according to his works. Many names are enrolled on the church book that have robbery recorded against them in the ledger of heaven. And unless these repent, and work for the Master with disinterested benevolence, they will certainly share in the doom of the unfaithful steward."—*Testimonies for the Church*, Vol. IV, pp. 481, 482.

8. When men fail to recognize God's claim upon them in the return of tithes and offerings, to open their eyes what does he sometimes do?

"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. 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."—*Testimonies for the Church*, Vol. IV, p. 484.

9. What counsel is given by the Lord to those having property, regarding the disposition of it while in health by making a will?

"Christians who believe the present truth should manifest wisdom and foresight. They should not neglect the disposition of their means, expecting a favorable opportunity to adjust their business during a long illness. They should have their business in such a shape that, were they called at any hour to leave it, and should they have no voice in

its arrangement, it might be settled as they would have had it were they alive. Many families have been dishonestly robbed of all their property, and have been subjected to poverty, because the work that might have been well done in an hour had been neglected. Those who make their wills should not spare pains or expense to obtain legal advice, and to have them drawn up in a manner to stand the test."—*Testimonies for the Church*, Vol. III, p. 117.

10. What principle should guide parents in bestowing legacies upon children?

"Parents should exercise the right that God has given them. He intrusted to them the talents he would have them use to his glory. The children were not to become responsible for the talents of the father. While they have sound minds and good judgment, parents should, with prayerful consideration, and with the help of proper counselors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children who are afflicted or are struggling in poverty, and who will make a judicious use of means, they should be considered. But if they have unbelieving children who have abundance of this world, and who are serving the world, they commit a sin against the Master who has made them his stewards, by placing means in their hands merely because they are their children. God's claims are not to be lightly regarded."—*Testimonies for the Church*, Vol. III, p. 121.

11. Should the making of a will be understood to mean that thereafter no further means should be given to the cause of God while the testators live?

"And it should be distinctly understood that because parents have made their will, this will not prevent them from giving means to the cause of God while they live. This they should do. They should have the satisfaction here, and the reward hereafter, of disposing of their surplus means while they live. They should do their part to advance the cause of God. They should use the means lent them by the Master to carry on the work which needs to be done in his vineyard."—*Testimonies for the Church*, Vol. III, p. 121.

12. Instead of himself bringing gold and silver into the world to advance his work, what does God do?

"The Lord does not come to this world with gold and silver to advance his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God his own that makes men poor; it is withholding that tends to poverty."—*Testimonies for the Church*, Vol. VI, pp. 448, 449.

13. Need any fear that their liberality will bring them to want?

"None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity. 'For this thing,' God said, 'the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.' 'Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but

they shall not reign over thee."—"Ministry of Healing," p. 187.

14. Does even faithful stewardship of means and intellectual talents entitle us to the favor of God?

"We are not to feel that we can do or give anything that will entitle us to the favor of God. Says the apostle, 'What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' When David and the people of Israel had gathered together the material they had prepared for the building of the temple, the king, as he committed the treasure to the princes of the congregation, rejoiced and gave thanks to God in words that should ever dwell in the hearts of God's people."—"Testimonies for the Church," Vol. V, p. 735.

"All that men receive of God's bounty still belongs to God. Whatever he has bestowed in the valuable and beautiful things of earth, is placed in our hands to test us,—to sound the depths of our love for him and our appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus."—"Testimonies for the Church," Vol. V, p. 736.

THE HELMSMAN

"I REMEMBER, when sailing one day in a steamer, the captain's son, a bright little fellow of five or six years of age, was on board, and wanted to take the place of the man at the helm. The good-natured steersman, to humor him, put the spoke of the wheel into his little hand, which was hardly able to grasp it. But he was careful at the same time to put his own big hand on the child's tiny fingers and take a firm hold. The boy was in high glee, imagining that he himself was steering the huge steamer. Now, so God deals with you. He puts his almighty hand on your feeble hand when you are ruling your own spirit, and makes his strength perfect in your weakness."

"THERE was a room in every ancient Jewish home for private devotion, and that was what our Lord had in mind when he said, 'Enter into thy closet.' But as stone walls cannot make a prison nor iron bars a cage for the soul, neither are walls or material boundaries of any sort required in constructing the Christian's spot for secret prayer. The busy shop with its whirring machinery, the fast-moving train with its rattle and bang, the battle field with its crash of musketry and boom of cannon, mingled with the cry of wounded and dying, have all been closets of secret prayer. It is not a matter of the individual shutting himself away from the world to pray in secret, but of shutting the world out of the heart and mind."

Nor to grudge, howbeit ye come from prayer without sense of joy; down-casting, sense of guiltiness, and hunger are often best for us.—*Samuel Rutherford*.

IN MISSION LANDS

THE VICTORS

ELIZA ROSE

Out from the camp of Israel
Each tribe sent forth a man
Into the land of Canaan,
Her hills and vales to scan.
And ten brought back the counsel
To the hosts of Israel:
"We cannot take the country;
There mighty giants dwell."
Their names are all forgotten;
They never gained the land;
But Joshua and Caleb
Among God's heroes stand.

When Israel's deliverance
On Gideon was laid,
There were two-and-twenty thousand
Who were fearful and afraid;
And there were but three hundred
Of fearless hearts and stout
To bear the torch and trumpet
And raise the victor's shout.
And the two-and-twenty thousand
Lie in oblivion chill,
But Gideon and his three hundred
Are an inspiration still.

A brilliant host unnumbered
On Dura's plain appeared
Before the golden image.
By Chaldees' king upreared.
The king's command behind them,
The fiery flame before,
They bowed in servile homage;
Could they do less or more?
Great men, rich men, and captains,
None in our hearts is set;
But Daniel's three companions
Are loved and honored yet!

A SOLO DID IT

INEZ H. STEVENS

WE all recognize that special music in connection with our meetings is a wonderful help; but it may very easily degenerate into a mere source of entertainment,—a sort of "bait" to attract the people.

Now surely sacred music should do more than that; its real purpose is to appeal to the heart and thus become a soul-winning agency. Solos, quartets, etc., should be a positive spiritual asset to the services; and if the participants can forget themselves enough to put their whole soul into what they are singing rather than be concerned as to how their appearance and voice are impressing the audience, the music finds its way to the hearts of the hearers.

When the soloist feels that he is preaching the gospel just as verily as the minister in the pulpit, his song will not be in vain. What comes from the heart will go to the heart; whereas lip singing, while it may attract and please the ear, will probably not get any farther.

It is gratifying to hear occasionally of some definite results in a spiritual

way of such special music; and for the encouragement of those who are continually contributing their time and talent along this line I want to relate an experience told me by Sister Luisa P. Everest, instructor in music here in our Argentina school.

A little more than two years ago Brother G. W. Casebeer was holding a special series of meetings in the city of Buenos Aires, and she, with several other workers in Florida (a suburb of Buenos Aires), went down in the evening to help with the music. In speaking of this she said:

"I used to hurry home from the office and get a bit of supper for my husband; then it was a rush to get the train for the city. We never reached home before eleven o'clock, and often it was twelve. It seemed almost too much, and I was often tempted to ask, 'Is it worth while?' Sometimes I know I did not sing 'with the spirit,' for I was so tired it was an effort even to use my voice. But whenever I sang a solo or took special part I asked God for special help, that my efforts might accomplish good.

"I remember one night in particular, when Brother Casebeer made a special call. Just before he asked the seekers to come forward I arose and sang 'Almost Persuaded.' I could hardly finish the last stanza, I was so affected myself. Many came forward. We had a wonderful meeting. At the close several told me how the song had helped them to surrender all, that night, which encouraged me greatly, for it was the first evidence I had had that my singing was really doing good.

"But I had another experience which is very dear to me, and has made me resolve never to refuse when asked to take part in special music. One never knows what the results may be.

"As I passed through Buenos Aires this summer on my way up to the school, I visited the central church in the city, which was organized as the result of that special series of meetings which I have just mentioned. I enjoyed the Sabbath school very much, and was especially impressed with the superintendent, who was unusually full of energy and enthusiasm. I wondered who he could be.

"At the first opportunity he hastened toward me, and grasping my hand in both of his, said, 'Thank God I have found you at last!' He smiled at my astonishment, and continued: 'You do not know me, of course, but I know you, for it was by a song that you sang that I was brought to God. You remember those special meetings

held here, in the city more than two years ago? Well, I came several evenings with my friends to have some fun and cause disturbance. One night we came with the express purpose of making more trouble than usual. But that night you sang a solo just before the sermon, and the words touched my heart. At its close I left my companions and took a seat near the front so I could listen to the sermon. When it was over I went hurriedly to my room a very sober young man. That night began a wonderful change in me.

"I never missed a meeting after that, and was baptized soon after. I now have my mother and sisters with me in this truth, and all because of that beautiful song you sang. You must have left the city soon afterward, for I never had the opportunity to see you and tell you what you had done for me. I shall never cease to be grateful to you."

He is a draftsman, an intelligent, competent, fine-appearing young man, truly converted to this message, and a real help to the church in Buenos Aires.

Puiggari, Argentina.

PIONEERING AMONG THE KARENS, BURMA

A. H. WILLIAMS

THE three years which have elapsed since we purchased a site for a mission station at Kammamaung, on the Salwin River, in Burma, have been years of steady progress.

One unacquainted with such an undertaking would find it hard to conceive of all the difficulties attend-

conformed, and perhaps you will have some faint idea of what pioneering a mission station involves.

The workers at Kammamaung can now look on a good task well done. They are now comfortably housed in a well-built bungalow, and have a convenient dispensary building where the sick can be attended to. From far and near the patients come, and God has blessed the work of physical healing. In the accompanying pictures are shown the temporary house in which Brother and Sister E. B. Hare lived for about a year, and which will now be used as a school; and also the little motor boat "Berea," which is such a help to the workers on this station.

Perhaps the greatest trial in the early days of the missionary's experience is the period of waiting till the word sown begins to bring forth fruit. Prejudice must be broken down and confidence established in its place; new ideals and new hopes must be implanted in minds in which heathen superstition has hitherto held sway. No wonder that Judson labored several long years before his labors were rewarded by the baptism of his first convert; and Carey almost as long; for the devil has been at work for centuries in these lands, weaving a web of superstition and ignorance that nothing but patient toil and prayer can clear away.

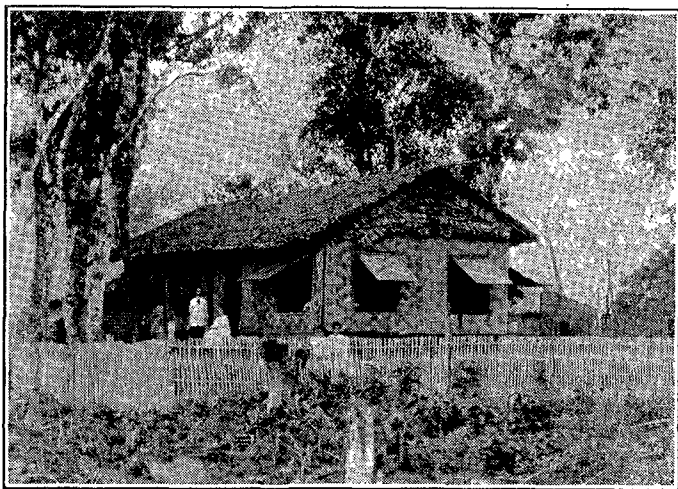
God has blessed the work at Kammamaung; and while visiting the station recently it was our privilege to take part in the baptism of the first convert, a woman who has come out from a heathen home.

As she was buried under the waters of the beautiful river, our hearts went out to God that he would give his servants wisdom and courage and grace to labor on, and that this first soul may prove the earnest of a bountiful harvest. We ask you to unite your prayers with ours that God may be with Brother and Sister Hare at Kammamaung, as also with all our missionaries and their helpers everywhere.

A VISIT TO THE KONGO BORDER MISSION

W. E. STRAW

It has been my privilege to visit our new mission, conducted by Brother and Sister S. M. Konigmacher. This station is 750 miles north of Bulawayo, in Northern Rhodesia, within sight of the Belgian Kongo. It derived its name from its location on

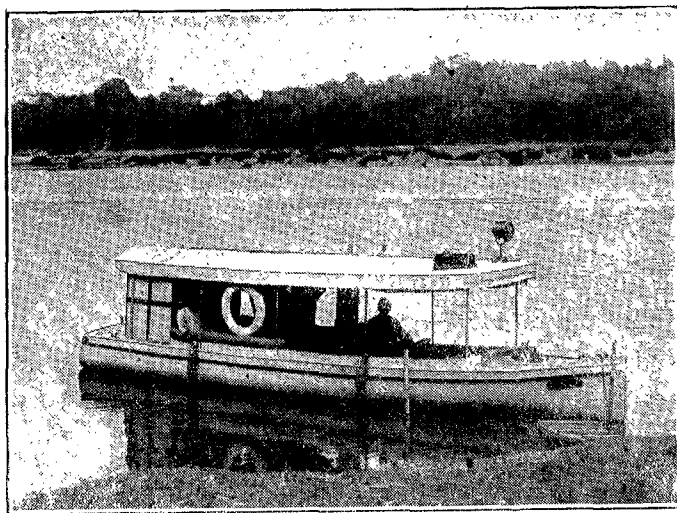


The first house built among the Karens in pioneering with the third angel's message

the border of this great inland province, and is indeed in the wilds of Africa, where heathenism has held full sway for generations. No horses, mules, donkeys, or cattle are in these parts, because of the tsetse fly, and of course no roads, except the native footpaths winding in and out among the trees and kopjes.

For some time Brother Konigmacher had been in these parts looking for a mission site, but there seemed no opening until this location was found six or eight months ago. It is remarkable, the progress that has been made in so short a time. About five months ago Brother and Sister Konigmacher arrived on the ground without even a foot of ground cleared or a hut in which to live, with a few raw natives, who had only hoes and hatchets, and these were the only tools they knew how to use. Now we find the swamp near the river cleared and drained, to get rid of the mosquitoes, and all the brush and grass cleared from the building plot for the same reason. Three or four acres have been broken up and garden and other crops planted, all done with the hoe. A neat log and mud house eighteen by forty-two feet, with thatched roof, has been erected in a grove of large trees, mostly mahogany; and also a schoolhouse eighteen by fifty or sixty feet, and ten or twelve native huts made of the same material as the house.

Equal progress has been made in intellectual and spiritual lines. The school work was started with raw natives from the kraal, none of whom had ever been on a mission before. Conducting school under these condi-



Karen Motor Boat "Berea"

ant on the opening up of a station,—jungle to be cleared; trees to be felled, dragged in by elephant, and sawed by hand; materials to be brought up from the nearest town by sailing boat, requiring several days for the trip; and oh, such endless trouble to secure and retain good workmen! Add to all this a new language to be learned, and entirely new conditions to which one's eating, sleeping, and living must be

tions is different from conducting it on missions where many have been under the influence of Christianity for some time, and where there are loyal Christian natives for helpers. The school has an enrolment of more than one hundred, with an average attendance of perhaps eighty or ninety. When I was there one hundred six boys, girls, men, and women with babies tied on their backs, were present. The chief of a kraal about two miles away and his wife both attend school. Several come from kraals seven and one-half miles away. Don't you think natives desire to learn when they will walk fifteen miles each day to school?

The mission was fortunate in having two or three boys who had met white men and had learned a little about reading in the vernacular. These are used as assistants in teaching beginning classes, and later in the day they themselves are taught by Brother and Sister Konigmacher. The head teacher is an exceptional boy in many ways. He is bright and industrious, and seems to have ability as a teacher. Some time ago, although knowing nothing of Christianity, he became disgusted with the native religion and superstition, and went out and destroyed all the spirit houses in the kraal where he lived. This resulted in his being driven from home and becoming a wanderer like Moses for a time. When he learned that this mission had been started, he came, requesting admittance. Now he and his mother and his wife all attend the mission school.

There is already quite an interest in the surrounding kraals, and a good attendance at the Sabbath services. It is remarkable what a change can take place in the human heart by the power of the Spirit. A few months ago those boys were in heathen darkness. Now we hear them singing our songs of redemption through the blood of Jesus and taking part in divine worship. While on the way to the siding, when we stopped at one of the kraals a woman brought out a basket of green roasted mealies (corn) to the boys with me. They gathered around the basket; but, to my surprise, before they partook of the food they audibly returned thanks. Do you think the mission is doing anything for natives when within five months raw heathen can go out and set such an example? There they sat with their hands over their eyes, offering prayer in the presence of their heathen friends. At the siding that night, after it became too dark to study, the boys began to sing, sitting around their camp-fire there in central Africa,—natives who only a few months ago were in heathen darkness now singing our gospel songs of salvation by grace. Surely the gospel "is the power of God unto salvation to every one that believeth," to the native as well as the European.



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.

BE PATIENT WITH THE CHILDREN

MRS. EMMA C. HILL

'Tis very strange how sometimes we're annoyed

By baby's cry and childish voices clear;
And then at other times our hearts rejoice
To hear those plaintive wails and voices clear.

My nearest neighbor had four children, fair
As flowers that in a sunny garden grow;
But fell disease laid low those pretty heads;
One died and two more seemed about to go.

That spacious house—how sad it was, and still!

Day after day dragged by on lagging feet;
No childish voices rang out sweet and gay,
No baby's lilting laughter, rippling sweet.

But yesterday I heard the baby cry—
O joyous sound to us who'd watched so long!

The music of that fretful, wailing cry
Was sweeter than a prima donna's song.

And more than ever, now, I love to see
The village children at their romping play,
Filling the long hours with their joyous fun,
Nor ever quiet till the close of day.

May He who loves all children give us grace
And patience, too, when trying moments come,

That we may lead these little ones to him
Who gave, to save them, his beloved Son.

WHEN YOUR CHILD IS BEAUTIFUL

MRS. I. H. EVANS

Of course every dearly loved child is beautiful, in one pair of eyes, at least,—eyes which see a grace and charm hidden to the casual beholder. And equally, of course, there is a sense in which all normal children, dark or fair, are beautiful,—their freshness and *naïveté*, their untiring energy and rippling laughter, their rounded bodies, busy hands and feet, shining eyes and hair,—all have their appeal to every heart on whom the shades of this earthly "prison house" have not too tightly closed.

But really beautiful children are not so common as they should be, nor as they would be if sin did not hold so firm a rule over the lives of men and women. Occasionally, however, we see one who is a delight to the eyes and a joy to the heart. What a pity that so often it seems impossible for the grown-ups to withhold the word and look that express their open admiration.

Take Penelope,—dreamy dark eyes, crown of chestnut curls, creamy skin, rosebud mouth, five brief years have been long enough to reveal to her what every one who sees her knows instantly,—that she is a rarely beautiful child.

"I'm beautiful!" she says, with a little flirt to her skirts and a proud lift of her lovely head. And though we are to blame for her saying it, and for the little self-conscious airs that accompany the words, we are so inconsistent as to blame the child, shake our heads, and give the verdict so often and so thoughtlessly pronounced upon children,—"Spoiled!"

"No child ought, for her own sake, to be so lovely as Frances," said one woman to another, looking almost severely at a little girl who sat in the seat ahead of her in the street car. Frances was sitting exactly as she should sit, and as so few children know how to sit,—chest up, head erect, hands at graceful ease. Her shining eyes were the blue of starlit skies, her fair curls shone like gold, there was a radiance about her that is rarely seen.

"Oh, but I do not agree with you!" replied the one to whom the woman spoke; "it is good for the world to have Frances in it—she is a gift to rest its eyes."

The mother who has intrusted to her a child dowered with special beauty has laid upon her at the same time a double responsibility,—to cherish the gift and to see that it is not marred in her hands. I have known parents so favored to tell a child that it was not beautiful; but such a course defeats its purpose. Far better, when your little girl—for boys are not overmuch given to admiring their personal appearance—comes to you, and asks you if she is beautiful, to tell her the truth.

Explain to her that beauty is a gift, and that those who possess it owe a special debt to the world. Illustrate your meaning by two lovely flowers, roses perhaps, one fragrant and the other scentless. Which does she enjoy most, the one that is pretty only to look at, or the one whose beauty is more than petal-deep, the one that is sweet? Which bird does she watch for when spring comes round, the bright-colored blue jay, noisy and

quarrelsome, or the equally gay-colored redbird, whose exquisite carol adds music to the sunlit hours? Tell her the story of Saul and of Absalom, dwelling especially upon the description of their physical perfection, and showing how pride led to their downfall and ruin.

Most children like to learn the little rhymes of childhood, even before they can speak the words plainly. The following verses are old, but they are new to the children, and their lesson will unconsciously fix itself in mind as they repeat the lines:

"Little children, you must seek
Rather to be good than wise;
For the thoughts you do not speak
Shine out in your cheeks and eyes.

"If you think that you can be
Cross or cruel, and look still fair,
Let me tell you how to see
You are quite mistaken there.

"Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

"What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So, my little folks, take care!

"And not only in the glass
Will your secrets come to view:
All beholders, as they pass,
Will perceive and know them, too.

"Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

"Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are."

The old story of the famous artist and the lovely child has a very pertinent lesson. It is given here as retold by Claude McKay in his little book, "Finding Out God's Secrets."

"The Story of Two Faces"

"He was a choir boy, employed in one of the great cathedrals of Europe. One day a man visited the cathedral who noticed his cheery, manly face, and asked the boy to go home with him. Tradition tells us the man's name was Da Vinci. He was a painter, and he wanted the boy to help him finish a picture he was working on. The picture is one the world considers very precious today. It pictures Christ and his disciples eating their Last Supper together, the night that Judas betrayed his Lord.

"The boy went with the painter to his studio. The great picture was finished except that two men in the group had no faces. One was Jesus; the other was Judas.

"What could he do to help finish the picture, the boy was thinking, when Da Vinci asked him to sit on a stool, to sit very still, and to watch him paint. For hours and hours the

artist studied his boyish face, and now and then touched the canvas with his brush. Finally the lad was told that his part was done, and he could return to the cathedral. Before going he took another look at the picture. Only Judas's face was missing now. Jesus' face was perfect.

"Da Vinci watched the boy skip down the steps and toward the cathedral. Then he faced his picture again. He looked troubled. Could he find any one whose face had hidden in it the weakness and wickedness of Judas? He would go and look for such a face. We are told that he searched the wicked parts of the city not only for weeks and months, but for years and years.

"Finally he found the man. He asked the poor besotted fellow to go to his studio. The man went, and Da Vinci took the lines of weakness, wickedness, and selfishness which sin had written on the man's face, and put them into the lines of Judas's face. Then he paid him and told him he could go. The poor fellow staggered over to the great picture, which was now finished, and a look of wonder came over his face as he said to the artist, 'I have seen this picture before.'

"'When?' exclaimed the artist.

"'Years ago, when I was a choir boy.'" He was the young choir boy from the cathedral who had posed for the artist when he painted the face of Christ.

"Your thoughts and desires, good and bad, leave their tracks on your face. You can't hide them. Who is to decide whether you are to have a Judas face or a Christlike face? Jesus said, 'I am with you always.' Since he is with us always, why not let him help us decide what kind of thoughts and desires we will allow to enter our hearts and leave their footprints on our faces?"

By such illustrations as these the mother of the beautiful child may implant in her heart a love for the good and the true and the lovely, and a desire to be among the King's children, who are pure in heart, humble in spirit, gentle, kind, peaceable,— "all beautiful within," and who will therefore be numbered among those who shall live in his presence forevermore.



YOU AND YOUR CHILD

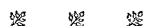
How men and women claim ownership in all the lesser things and repudiate it in that which is of true import! It is you who will assert your ownership of your child. He is your own; oh, very much your own. Let anybody question it and they shall see! He looks like you, and you take a pride in that. He dresses as you would have him dressed; takes on manners that you teach him.

You are proudly accountable for his intelligent ways and his clever-

ness. He believes as you have taught him to believe, and must rely on your judgment as on your authority. Where else in the world is there ownership like this! Indeed, I know of nothing which would seem to raise the pride of men and women so high as this "owning" of their children.

Very good; let us have it so! But as time goes on, you own other things in this child of yours that do not make so proud a showing, and are not written in the inventory you have made. You own his temper, his weaknesses, his failures, his instability, his lack of judgment, his selfishness. These are part and parcel of your possessions also. They belong to you.

They are really yours, if you intend to be fair in the matter. They are nontransferable. There is no use pushing them off onto him, and saying they are his. For the seeds of all these things were sown when the child was so entirely in your hands that he could not so much as eat or sleep or play or toil unsubject to your authority.—*Laura Spencer Portor, in the Mother's Magazine.*



TEMPER AND TANTRUMS

MANY normal children, as well as those of the neurotic type, are subject to attacks of so-called "temper," which often distress and baffle their parents. An unwise method of dealing with these exhibitions will produce most disastrous results, and it is now generally recognized that great care should be exercised in their treatment.

To begin with, it is useless to attempt to effect a change in the disposition of any child without first "going to the bottom" of the trouble. Adenoids often indirectly cause irritability; so do neglected teeth, or eyes which need attention; and indigestion and lack of proper nourishment account for many manifestations of what appears to be "ill nature."

One little boy who often threw his work angrily upon the floor, or quarreled with another child at the kindergarten, was a puzzle at first to his teacher, as in other ways he showed plainly that he was not a "naturally ugly" child, as some one had called him. A tactful visit to his home revealed the fact that his breakfast consisted usually of weak coffee and hot rolls, with doughnuts or cookies for variety. The substitution of milk, cocoa, or beaten eggs, with zwieback, or some other digestible and nourishing combination, for the injurious mixture which had "soured" his "temper" as well as his stomach, worked wonders with his disposition.

The teacher also finally induced him to buy an apple or an orange for the recess lunch with his pennies instead of a green lollipop or "six-for-a-penny" cerise-colored "candy buttons." One day after a lunch of candy he was especially naughty, and

had to be seated "all by himself" in "Lonesome Corner," as one part of the room reserved for that purpose had been called.

Next day all the songs, games, and occupations were about apples. The teacher told a story about a sick little boy who went to the country to visit, far away from "candy stores." "And what do you suppose he *did* eat, when he was hungry, between meals?" she asked the children. "Why, a juicy apple every day! At first he missed his lollipop, but by and by, when he grew strong and well, and never had headaches or sick stomach, he made up his mind that when he went home he would keep right on eating apples! He could run so fast without feeling dizzy, and his cheeks were fat and rosy!" The "naughty" boy's interest was aroused, and he finally broke the "candy habit."

Very often children who are cross and petulant, or who display moodiness or the "sulks"—silent forms of "temper"—are in great need of interesting occupation adapted to their age and temperament.

A country boy who lived in an isolated region in which he must spend lonely, unoccupied after-school hours, was the despair of his mother, on account of his surliness. One day she attended an extension course lecture of the State Agricultural College, at which she saw depicted in stereopticon views the "schoolboys' vegetable gardens," which, the instructor stated, had done so much good to the boys themselves as well as to the neglected soil upon which they had been planted. One picture illustrated a rocky, sandy field which a boy had reclaimed and planted with asparagus, selling the crop at a profit.

The mother needed only a hint to enable her to see past mistakes. It was not long before her son was too busy with his own garden and his own hens to waste his energy in "wild antics," for the arbitrary punishment of which he had shown an ugliness which might have made him a "bad character" later. With some of the money which he earned himself he bought a mandolin, and with his work and play as resources he soon formed a habit of control, and did not "land in a reformatory," as neighbors had predicted.

Another mother, by the wrong method of handling the violent temper of her son, brought on a nervous attack which necessitated the attendance of a physician. Always after being kept after school, this boy had rushed into the house like a whirlwind, slamming doors, upsetting the furniture, and exclaiming loudly: "I feel like fighting somebody!" His mother, with best of intentions, immediately locked him in his room, to "fight it out" by himself.

"This will never do," said the doctor. "The form of temper which he displays can never be cured by re-

straint in solitary confinement. Now let us see. Can't you buy him a leather punching bag, thus providing for him a safe manner of venting his surplus energy? Let's try it!"

The boy broke down and cried on his mother's shoulder when she gayly summoned him to "meet his opponent" one day, telling him tenderly: "I know now just how you felt, dear. Forgive my mistake; I meant it all for your good. Just fire away at the punching bag until you feel quite calm again."

Sometimes an immediate "diversion of the mind" will ward off a fit of temper. A girl of eight who had thoughtlessly destroyed her baby sister's paper doll, and who had then slapped her, was sent to the store upon an errand before more trouble, which was imminent, could ensue.

The baby girl was soothed, and a new doll made, with the explanation: "Sister did not mean to tear up your dolly, I know. When she comes back, she will be so sorry, I am sure. We'll run out to meet her, and kiss and make up!"

I once called upon a mother whose boy, I knew, had received from birth ideal conditions for healthful, physical, and mental development. He was an only child, and occasionally exhibited selfishness and outbursts of temper when with his playmates. I admired the way in which his mother handled a manifestation which took place that afternoon.

As we approached the nursery to look in at the boy and his playmate, we heard an outcry, and it was evident as we entered that Richard had just soundly slapped the little friend, who wanted to use Richard's hobbyhorse, and would not "get off" when commanded to do so. The mother quietly led the little visitor downstairs with, "Richard will call you to play with him again when he is ready to share his toys with you." Then she returned to the nursery, paying no attention to her son, who stamped his feet, screamed, and threw himself upon the floor as she carried the hobbyhorse out of the room, and placed it "by itself" in a closet.

Richard was not spanked, nor shaken, nor scolded, nor sent supperless to bed, but both physical and moral treatment were applied. As the fit of anger had affected his nervous system, he was given a very simple supper, and after a proper interval was put to bed unusually early. Just before the early bedtime he was given a warm quieting bath, and by the time his mother kissed him good night with, "I am so sorry you were naughty, Richard," he was in his normal condition. The beloved hobbyhorse and the playmate "stayed away" until he was voluntarily ready to undo his mistake.

Another mother, whose intuition in regard to such matters had not been developed, allowed her daughter to become the tyrant of the nursery before she earnestly sought for the right

method to treat such a disposition. This "Spittfire Lizzie," as her schoolmates called her, would pinch and slap her young sister at the slightest provocation, and stolidly hold out her hand for a whipping with only an impertinent grimace as the result of this punishment.

Her mother happened one day to meet the kindergartner who had once taught the child, and she told her in despair of the child's "strange nature."

"There is nothing 'strange' about it," the teacher assured her; "it is only the result of certain tendencies which I saw when she was little, and treated then as they must be treated now. I simply isolated her, in the 'Lonesome Corner' of the schoolroom, where she could see us at our happy games, but could not join us unless willing to be kind to others.

"You will have to carry out the same idea now—and it is not too late, in her case. Just deprive her of the good times which she cannot share with her sister until she learns to control her temper. You will have a struggle, but you will succeed, if you impress upon her that love prompts your action in every instance.

"Poor Elizabeth! As I passed the primary school the other day, I saw her standing alone in a corner, crying bitterly because the other children would not allow her to join their games. You see, they had instinctively shut her out, as you must do, but from a different standpoint."—*Selected.*

FOR CLEANSING THE HAIR

TRY a lemon rinse when washing your hair. This additional measure of cleanliness has been adopted by many beauty parlors where beautifying and protective measures are thoughtfully regarded. The strained juice of a lemon in the last rinsing water cuts all the grease and clinging dandruff, separates each hair, and leaves it shiny and clean. It does not affect the color, and seems to add body as well as beauty to the hair.—*L. P., in the Mother's Magazine for May.*

THE Duchess of Marlborough, formerly Miss Vanderbilt, has started a movement for the conservation of child life, called "The Children's Jewel Fund." Its motto is, "A Jewel for a Baby." As a foundation for its financing, she gave her wonderful pearl necklace, one of the most noted pieces of jewelry in the world. Other titled and wealthy women have followed her example until the heap of jewels devoted to saving the babies has grown to great size.—*Selected.*

"WHEN ironing children's dresses or waists trimmed with buttons, place the button side down on a folded Turkish towel, and the spaces between the buttons will be ironed as smoothly as the rest of the garment."



THE WORLD-WIDE FIELD

ALBERTA CAMP-MEETING

THIS meeting was held on the academy grounds near Lacombe, Alberta, July 11-21, 1918. It would be difficult indeed to find a more beautiful location for a camp than this. The academy buildings are on the summit of quite an elevation of land, which recedes gently in all directions. This decline terminates in beautiful lakes surrounded by groves of young trees. It was amid these trees on the shore of one of the lakes that the camp was pitched.

About eight hundred people were encamped on the ground, sheltered by 130 tents. Six large pavilions served as meeting places for the different nationalities. As an indication of the many languages spoken in this province of Alberta, we cite the following: A representative of the British Bible Society attended the camp-meeting, and in an address that he gave he said the society found it necessary to carry the Bible in 49 languages to accommodate the people in this province, and that at Winnipeg they carried the Bible in 110 languages. This will give something of an idea of the problem before our people in getting the truth before this multitude.

Besides the local ministers and helpers, most of the union conference laborers were present, and labored earnestly in every phase of the work. Brethren P. E. Brodensen and G. E. Nord were present to assist in the Scandinavian work, Brother J. G. Obländer in the German, Brother A. G. Jakovenko, the assistant editor of our Russian magazine, helped in the Russian. Others came in from different parts of the union and assisted in the meetings. Elder C. F. McVagh, the president of the union, and Elder A. J. Haysmer, now president of the Alberta Conference, carried the heaviest burdens of management and labors of the meetings.

This was the twelfth session of the conference. The conference now meets once in two years. The membership of the conference is about one thousand. The tithe last year was \$47,772.30, an increase of \$17,539.20 over the previous year. The amount raised for foreign missions was \$19,991.01, and for home mission work \$13,628.60, \$7,185.58 of which went to the academy. This made a total of \$81,391.91, or an amount per member of \$82.63. This surely is a wonderful record. Last year the harvest was bountiful, and prices were good. The sale of literature during the meeting amounted to \$2,500.

The Sabbath schools show a healthy growth under Sister M. H. Crothers's general supervision. The membership of the Sabbath schools is 1,575. This is about 575 more than the membership of the churches. When we consider the scattered condition of the people, and the inclemency of the weather, such a record is surely gratifying. Their offerings for missions the past year were \$7,310.98, or an offering of 39 cents per member a week, and a gain of \$2,189.82 over the previous year. All will agree that this is a good showing. The offerings for the two Sabbaths at the meeting amounted to \$860.20. Forty-nine teachers completed the Training Course last year. Perfect Attendance Cards were given to 235 scholars, and

25 of these were recipients of the yellow ribbon, indicating a perfect attendance for the whole year.

The offerings for foreign and home missions and other kindred objects during the camp-meeting were about \$17,000. It was surely an illustration of cheerful giving.

The academy has had a successful year—just closing. The enrolment was 236. Improvements costing about \$15,000 were made in the plant last year. There is a good interest in educational matters. The greatest drawback is a disposition on the part of many to take their children out of the school before the year's work has ended, much thus being lost by the young people.

Every department of the work received earnest attention during the meeting,—the work for the young people, both seniors and juniors, and for the little folks as well. The colporteurs were busy, as usual, \$12,207.73 worth of books being sold during the year.

Elder H. H. Humann, the retiring president, read the report of the labor done the past two years. He has served most efficiently in the past years, but on account of his large family of growing children he feels it best to be at home with them more than he could be if he carried the responsibilities of the presidency of the conference. Therefore he retired, and Elder A. J. Haysmer was unanimously elected to fill that place.

God gave his servants liberty in preaching the word. Sixty-eight persons were baptized during the meeting. We believe the brethren and sisters were encouraged and that they returned to their homes with brighter hopes and firmer faith.

E. W. FARNSWORTH.



THE CALL FROM THE RANK AND FILE

"Give Us a Chance." "Set Us to Work"

IT was my privilege recently to attend a number of our annual camp-meetings and to converse with many of our people. I came home to our school in the South deeply impressed with the idea that our people are longing for activity; they want to get into the fight, the Christian warfare.

It is said that men in the camps prefer to sing patriotic songs rather than to listen to the singing of these songs by others. Why?—Because the spirit of the times is for each one to share in the activity of the hour. It is all right to listen to the songs of others, but there is more inspiration if we join in singing. That desire is a good one; it is the spirit of activity taking the place of passivity.

This same spirit is manifested in our churches. Our people are asking, What can I do? They want to be set to work. They are no longer content with narrow limits and circumscribed activities. Opportunities for work must be multiplied and put within the reach of the multitudes. As the soldiers prefer to stage their own theaters, so our people beg for the privilege of revealing their religious life and enthusiasm. Ministers and other professional missionaries are as essential as the officers in the army, but the brunt of the battle is to be borne by men wearing the uniform of the private. It is the officers' duty to train these

privates and prepare them for efficient work.

In these days it is the popular thing for every one to give his best for the sake of the cause. When the great war began to make personal demands, there was a good deal of mourning. The boys left home folks in tears; they went into camp filled with homesick feelings. But from the camps now comes the word that the spirit has changed. The spirit of sacrifice has taken hold of the hearts of fathers and mothers as well as of sons. Self-interests are swallowed up in the country's interests. This goes far to maintain the morale of the young soldiers. And this is the spirit that above all things should characterize our devotion to the cause of Christ.

I sat in a patriotic meeting recently and heard a loyal woman of wealth talk after having spent several months in close association with the boys in one of our Southern camps. She told how she came to love those boys almost as though they had been her own sons, and she said: "When I went home I said to my farm manager, 'From this time on this farm and all it produces belongs to Uncle Sam. If he needs wheat, it is his; if he wants our mules, send them on. Everything I possess I willingly give to help win this war.'"

That spirit will win the war. Out of this terrible conflict the church must get some lessons. This spirit to volunteer, this quick response to the call of duty, is not alone for the American Expeditionary Forces.

"Where duty calls, I go." That is what the soldier boys are saying. "Where God calls, I go," should be the response from our hearts. Then read the call of the South. It has been sounding for the last forty years. This is a needy section not far from your own home, and it is called by the Spirit of prophecy the training ground for more distant mission fields.

Work in the Southland is comparable to the training given in the Government camps. There is opportunity to dig the trenches, to drill in arms, to practice camouflage, to learn to fly, to ward off gas attacks, all preparatory to the overseas experiences.

The soldier who lacks this home camp drill is not equal to the task abroad. So the Government spends thousands of dollars in these training stations. In order to make the education the most effective, the young men are often taken some distance from home and old associates. They must learn to stand alone. Likewise many of our people are the gainers by coming South. It is not wise to remain always where our actions are scrutinized by our friends, who caution us against overexertion, physical or spiritual. It is well to get into some open field, some hitherto unworked place where every effort will count. That develops muscle which bespeaks spiritual life and activity. This is another reason why the self-supporting work in the Southern field has been urged upon us as a people.

"I would gladly go into that work if I only knew how to make the beginning." That has been the testimony of many earnest believers in the near coming of the Lord. Let them thank the Lord that he has provided a school for the training of workers and made it possible for this school to put this training within the reach of any one who is willing to work for his school expenses.

There is not much time ahead of us. If we are going to have any part in the work, we must begin soon. It is time to adjust home affairs so that you can take the training you need, and then move nearer to the firing line. Men on the front are calling for you, and the call is a hurry call.

If you are a teacher, there is opportunity for you in the industrial mission school work in rural communities of the South.

Are you interested in the manufacture and distribution of health foods? Then the South will give you the work you want. City cafeteria workers are needed all through the South.

We read of the noble work done by Salvation Army women and canteen workers in feeding the soldiers in France. Have you thought that to us is given a great commission to feed the world, and that, today, we have a chance similar to that of Joseph in the Egyptian court? We are being asked to do it, and unfortunately our answer is that we are not prepared. Why not get the preparation?

There lies before me a letter from a company of earnest workers in the mountains of the South, saying, "Send us two teachers." This call comes from outside our ranks. It is known that Madison sends out rural community workers, but we have to write these friends that the calls far exceed the supply.

There are a number of our own schools in rural sections that are fairly pleading for help because they have more than they can do. These community workers are waiting for brethren and sisters to join them in a work of self-sacrifice. Farmers who want to farm for Christ instead of for money; mechanics who, like Carey in India or John Oberlin in France during the French Revolution, will preach the gospel and work with tools for their food and clothes; teachers with whom the love of truth overtops the thought of wage,—these are wanted in this Southern field. And for such there is a place in waiting. E. A. SUTHERLAND.

SOUTH TEXAS CAMP-MEETING

A PRETTY little park in the heart of the city of El Campo, Tex., was secured for this meeting, which was held from July 11-21. The believers, from all parts of the conference, were well represented. Elder E. L. Neff, the conference president, gave the opening address, and helped largely in the early part of the meeting.

There were fully two hundred fifty of our own people in the Sabbath school on the last Sabbath. The people of the city showed a good interest, and we had an audience of fully five hundred at several of the evening services. A strong corp of workers was left to continue the meetings in the large tent for another week.

The writer was in attendance from the first, and remained a couple of days after the camp-meeting to help the workers who remained. It was planned that Brother H. F. Brown and his wife, who have just returned from the mission field of Honduras, should remain in El Campo for a couple of months to follow up the interest. It is believed that quite a number of new believers will be added to the church.

Brother W. L. Adams, the union conference Missionary Volunteer secretary, and Prof. A. W. Peterson, of the Southwestern Junior College, helped the local secretary in the young people's meetings, and looked after the educational interests. Brethren A. F. Harrison and H. R. Gay were also in attendance until nearly the close of the meeting, and they, with the local men, looked after the book work. Thirty-six sets of the Testimonies were sold, forty Missionary Volunteer Reading Course sets, nine thousand of the World's Crisis Series, and various other books, amounting to about \$3,500 worth of book sales made on the campground.

The conference reports all showed progress and healthy gains over previous years in spite of the severe drouths that have seriously affected this part of the country. The tithe for the biennial period of 1914-15 amounted to \$15,514; that for the biennial period of 1916-17 amounted to \$25,024; showing a gain of \$9,510. The total for missions in 1917 amounted to \$6,596.81, or 29 cents a week per member, which showed a healthy gain of more than 8 cents a week per member over the previous year. The net tract society gains for the biennial period amounted to \$2,774. During the same period the tract society sold about 31,000 of the Present Truth Series, more than 16,000 of the World's Crisis Series, and more than 42,000 magazines, and through the colporteurs, \$34,502 worth of subscription books. The Sabbath schools made a gain of 94 members and a gain of \$1,749 in offerings.

All the business of the conference was finished by Monday night, and the remainder of the time was devoted to the spiritual interests of the people. A number of important recommendations were passed, and the following officers were unanimously elected for the next biennial period: E. L. Neff, president; C. C. Mattison, treasurer and Sabbath school secretary; R. L. Atcheson, tract society secretary; A. E. Lickey, Missionary Volunteer, educational, and home missionary secretary; C. L. Bainer, field missionary agent. The executive committee is composed of the following: E. L. Neff, C. C. Mattison, C. L. Bainer, J. B. Hampton, W. A. Sweany. The work in the conference seems to be growing; a number of new workers have been added, and we believe God will yet do great things in South Texas.

Elder B. E. Beddoe, field secretary of the Sabbath School Department, was the only General Conference worker in attendance at the meeting besides the union conference president. Elder Beddoe arrived on Tuesday, and gave us good help during the remainder of the meeting.

Elder F. W. Stray, the president of the Kansas Conference, and Elder M. Lukens, the new president of the Southwestern Union Conference, arrived in time to give most valuable instruction and to conduct the closing revivals of the camp-meeting. The last Sabbath was a great day in the camp, and all present dedicated their lives anew for the finishing of the work. Many victories were gained, and some gave their hearts to God for the first time. Sabbath afternoon a consecration service was conducted, in which Elders Stray and Lukens gave the people an opportunity to consecrate their money to the cause of God. As the result of this service \$3,500 in pledges was received, which will all be paid by next December, and the larger portion of this will go to foreign missions. The balance will go to the Southwestern Junior College, at Keene, Tex., the missionary training center for this union.

On the last Sunday, Elder Neff baptized twenty candidates. The Christian Church of El Campo kindly offered their baptism for our use.

Prof. A. W. Peterson and the writer represented the interests of our college, as the president, W. E. Nelson, was sick and could not attend the meeting. The people of South Texas are enthusiastically interested in the college, and are ready to sacrifice to send their children to the school. About thirty former Keene students were at the rally services; eleven of these Keene college men and women are directly connected with the South Texas Conference, besides a num-

ber who are serving as colporteurs. We expect that about thirty-five students from the South Texas Conference will be in attendance at the college next September.

The health work was represented by Thos. J. Leach, M. D., and his wife, Mary G. Leach, M. D., from the Leach Sanitarium, of San Antonio, Tex., and Mrs. Houghton, of Corpus Christi. A health lecture, with practical demonstrations in the methods of giving simple treatments, was given in the large tent. A great many of our people expressed appreciation of these demonstrations and health hints.

The children's meetings were conducted by Miss Enie Martin and Mrs. W. A. Sweany; and judging by the children's exercises on the last Sabbath, they surely were well trained during the week.

Old and young enjoyed the camp-meeting very much, and many said that it was the best camp-meeting they had ever attended. The writer was greatly blessed, and enjoyed all the meetings. He also enjoyed the privilege of addressing the large audience seven evenings besides helping with the other meetings. We shall pray that the camp-meeting at El Campo will be an inspiration throughout the year to come.

B. L. HOUSE.

SOUTH WISCONSIN CAMP-MEETING

THE South Wisconsin conference and camp-meeting just closed, has been another great spiritual refreshing to our people. The meeting was held at Fond du Lac, where we secured the fairground with its several large buildings, which are a great help to a camp-meeting. A splendid impression has been left upon the minds of the people at Fond du Lac, and an invitation has been extended to us to return next year.

The meeting was well attended. Those who had not been present for years were there this year.

The ministers present outside of the union and local workers were: Elders E. E. Andross, O. A. Johnson, J. W. Westphal, Meade MacGuire, and H. H. Dexter. All these workers gave excellent help to our people.

At the conference it was voted to raise the sum of \$19,000 for the educational work; \$9,000 of this amount to go to Emmanuel Missionary College, Berrien Springs; \$8,000 to go toward the improvement of Bethel Academy; \$1,000 to be used for the equipment of our church schools; and \$1,000 to be used in assisting worthy students through school. At the time when this resolution was considered the delegation adopted it by raising immediately the sum of \$1,589.75.

The last Sabbath afternoon opportunity was given for a special offering to missions. This offering amounted to \$4,102.50. The book sales during the conference amounted to \$1,954.53. One very encouraging feature in the sale of books was that eighty sets of the Testimonies were sold. We are glad that our people appreciate more and more these precious volumes.

This was the first conference session since two years ago. The treasurer's report showed a gain in all funds. The tithe for 1916-17 showed a gain of \$8,265.88 over the previous biennial year. For 1914-15 the tithe amounted to \$72,846.04.

There was also a gain in offerings for missions. The biennial year before the division of the State into two conferences the offerings amounted to \$37,282.09. For the same period after the division the offerings

amounted to \$45,702.20, or a gain over the previous two years of \$8,420.11.

The last two years 302 souls were baptized into the faith. During the early spring of this year a special hall effort was conducted in Milwaukee by a corps of workers with Elder J. H. Tindall in charge. On Sunday, June 16, fifty-one souls were baptized, and many more are keeping the Sabbath.

A neat church building is in course of construction at Beloit, and will soon be dedicated. Quite a number of new believers were added to this church by the effort of Brethren A. F. French and Chas. Johnson.

The officers of the conference remain about the same. Some vacancies were filled,—Miss Nora Williman was elected educational secretary; Lawrence Jorgensen, home missionary secretary; and Loren Shepard, field secretary.

The last Sabbath of the meeting Brother Emery Lorentz was ordained to the ministry. Elder O. A. Johnson offered the ordination prayer, Elder E. E. Andross gave the charge, and the writer gave the welcome.

C. S. WIEST.

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LESSONS FROM THE EXPERIENCES OF THE CHILDREN OF ISRAEL

MODERN ISRAEL REPEATING THE HISTORY OF ANCIENT ISRAEL

"WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

"The trials of the children of Israel, and their attitude just before the first coming of Christ, . . . illustrate the position of the people of God in their experience before the second coming of Christ."—*Review and Herald*, Feb. 18, 1890.

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people."—*Testimonies for the Church*, Vol. V, p. 160.

"Their history should be a solemn warning to us. We need never expect that when the Lord has light for his people, Satan will stand calmly by, and make no effort to prevent them from receiving it. . . . Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others."—*Id.*, p. 728.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30: 19, 20.

"This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with his people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory."—*Patriarchs and Prophets*, pp. 467, 468.

"The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those

living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater."—*Testimonies for the Church*, Vol. III, p. 358.

"I saw many traveling in this broad road who had the words written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say, 'There is no distinction between us. We are alike; we dress, and talk, and act alike.'

"Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians, that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved and tried them by bringing them into strait places. After the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried or proved by him. Their language was, 'Would to God we had died by the hand of the Lord in the land of Egypt.' They lusted for the leeks and onions there.

"I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what he had done for them. Said the angel, 'Ye have done worse than they.'—*Id.*, Vol. I, pp. 128, 129.

"How frequently ancient Israel rebelled, and how often they were visited with judgments, and thousands slain, because they would not heed the commands of God who had chosen them! The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of being the chosen people of God. . . . Shall we provoke him as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us? . . . The same injunctions that rested upon ancient Israel, rest upon God's people now, to be separate from the world. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the sixth to the fifteenth verse: 'Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.'—*Id.*, pp. 283, 284.

"The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord."—*Special Testimony on Education*, Nov. 3, 1890.

"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12.

Articles will follow which point out definitely the call, mission, and mistakes of ancient and modern Israel as presented in the Word of God and in the Testimonies. A prayerful and careful study of these principles involved will tend to fortify the remnant people of God and save them from repeating the sins of ancient Israel.

J. W. HIRLINGER.

✽ ✽ ✽

THE MEIKTILA TECHNICAL SCHOOL, BURMA

THE Lord is blessing the seed that has been sown in Burma, and we are beginning to see some fruits of the labor that has been bestowed.

The future of the school here at Meiktila has never looked brighter. There has been a steady growth during the past three years. Each year has had a gain in attendance over the previous one of fifty per cent. This has been a help financially, and has enabled the school to be run without debt. It has also brought a knowledge of the Saviour to many boys, who are gradually giving their hearts to Jesus.

The industries carried on by the school are all self-supporting, and some of the boys are thus given an opportunity to earn their expenses and at the same time become experienced in some trade. At the present time, boot-and-shoe making, carpentry, agriculture, tinsmithing, sewing, and lace making, also rattan furniture making, are taught in the school.

I wish you could all visit us and see the interest the boys take in the Sabbath school and Missionary Volunteer meetings. Sabbath school begins at eight o'clock in the morning, and long before that time you will see boys dressed in their bright-colored *loungees* (skirts) and white *ainges* (jackets) walking about the meeting place waiting for the bell to be rung. They also take a great interest in the offerings, and are quite delighted when they have a few pice to give.

Throughout the hours of the Sabbath, hymns of praise can be heard ascending from the different dormitories where the boys live. At the Missionary Volunteer meetings the same interest is manifested. The boys are all anxious to do what they can. In the three years that this society has been organized I have never seen one person refuse to take part when asked. These meetings are conducted very similarly to those in America.

At the recent general meeting held in Rangoon, the head master in the school and two of the boys were baptized. Since their nineteen have given their hearts to the Lord, and we trust that most of these will be ready for baptism soon.

D. C. LUDINGTON.

✽ ✽ ✽

I AM glad a task to me is given

To labor at day by day,

For it gives me health and strength and hope,

And I learn to cheerfully say:

"Head, you may think; heart, you may feel—
But hand, you must work away."

— *Louisa M. Alcott*.

THANKFUL FOR REPORTS

I wish to express my gratitude for the wonderful blessing which came to me through the reading of the General Conference reports. The reports from different fields encouraged me and strengthened my hope in a soon-coming Saviour. I have grown so hard of hearing that I cannot enjoy the privilege of church services as I did several years ago, and so an opportunity to read the testimonies of my brethren and sisters was doubly appreciated.

Surely we have a wonderful message, and the love of our Father "passeth all understanding." I thank him that I have fellowship with his people, and I can say that his chastening love has caused me to be patient, long-suffering, and submissive to his will. I pray that we may be found faithful at his coming, and to him be all the praise.

MRS. ANNA OSBORN.

DEISEM AND CLEAR CREEK
(N. DAK.) CHURCHES

THESE two churches were recently organized by the writer, the Deisem church, with a membership of thirty-five, on June 2, and the Clear Creek church, with a membership of sixteen, on June 29. New Sabbath keepers compose the membership of both these churches, and they start their work with good prospects for a successful future. May God bless these young churches as they take up work for the Master in an organized way, is my prayer.

R. T. NASH.

Missionary Volunteer
Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretary

DUTY AND PRIVILEGE OF PARENTS

THERE is a story told of a boy in the early days, who accompanied his father with a raft of logs from his backwoods home to the seaport. Some one asked the boy where he was brought up. He said, "I wasn't brought up at all. I just came down the river with dad on a raft."

This humorous remark reminds us of a great fact,—that little attention is given to the intellectual or spiritual development of thousands of children. Their physical wants are supplied, but they drift down the river of life without proper intellectual or spiritual training.

Fathers and mothers who would have their children saved today, must be watchful and vigilant, for our adversary the devil goes about seeking whose children he can devour. Mere hoping and desiring that your children shall be saved will not save them, any more than wishing for a crop of corn will bring the desired result without planting and cultivating.

In this age of reading and great intellectual advantages, parents who would see their children developing their powers of mind and heart should lead them into the study of nature and common things about them, and into the field of good books full of useful information and high ideals. Parents who desire their children to serve God and have a part in the closing message of salvation, should carefully and tactfully lead their children into a joyful appreciation of

the Bible and the special messages sent to us in these days.

Several thousand young people have already been supplied with the Missionary Volunteer Reading Course books at the camp-meetings. In one camp-meeting 169 sets were sold,—526 books in all. But there are thousands of our young people not yet supplied. Will not the parents and church officers take this burden upon their hearts?

The Courses this year are as follows:

Senior	
Makers of South America, by Margarette Daniels	\$.60
"Making Good," by John T. Paris	.60
The Days of June, by Mary Culler White	.50
The Story of Prophets and Kings, by Ellen G. White, plain cloth	1.50
Ordered separately	\$3.20
Club price, postpaid	3.00

Junior	
The White Queen of Okoyong, by W. P. Livingstone	\$1.00
Early Writings, by Ellen G. White	.75
The Land of the Golden Man, by Anita B. Ferris	.50
Outdoors, Indoors, and Up the Chimney, by Charles McIlvaine	.75
Ordered separately	\$3.00
Club price, postpaid	2.65

Primary	
Little Stories for Little People	\$.85

Swedish	
Prophets and Kings (plain), by Ellen G. White	\$1.50
Makers of South America, by Margarette Daniels	.60
Price, for the two books	2.00
Our Mohammedan Sisters (Swedish), by Annie Van Sommer and Dr. Samuel M. Zwemer	
Our Girls and Other Girls (Swedish)	
Price of last two books	1.00

German	
The Truth in Christ (German)	\$.75
Heralds of the Morning (German)	2.50
Makers of South America	.60
The Days of June	.50
Total	\$4.35
Special price for the set, postpaid	3.25

All books should be ordered through the tract societies or publishing houses except the last two books of the Swedish Course, and these should be ordered from the Broadview Swedish Seminary, La Grange, Ill.

M. E. KERN.

Medical Missionary
Department

W. A. RUBLE, M. D.	Secretary
H. W. MILLER, M. D.	Assistant Secretaries
L. A. HANSEN	

THE PHYSICAL FOUNDATION

HUMAN experience apart from the Bible teaches the infinite mercy of the One who has created and is preserving the race. Mankind admits its sinfulness in every age, and its departure from God, but does not always admit its unworthiness of the care it is receiving. If it saw its unworthiness it would recognize at once the infinite mercy,

the magnified love, of the Creator and Preserver. The Book says, in harmony with this, that he left not himself without witness even while he suffered them to walk in their own ways, "in that he did good" in giving them rain from heaven and filling their hearts with food and gladness. Acts 14: 16, 17. Without this manifestation of mercy he could never have drawn humanity with the cords of love.

When Jesus appeared among men he set before them first the kingdom of God,—the restoration of man's last estate,—the most desirable and entertaining prospect that could be presented to the mind of man, and then he began to bestow physical blessings on all with whom he came in touch. This course could not fail to recommend the very character of the kingdom of which he was the full embodiment and representative. He gave humanity first all that which they most wanted—a little taste of what life will be when the curse is wholly removed. He lifted the curse of sickness and death from many, and cleared their vision to grasp the realities of a better world.

He sent his disciples to proclaim the kingdom of God and to heal the sick, and he has never withdrawn that commission.

Is there any reason for changing God's methods when the last messages of mercy are being sounded? Is not the physical foundation as important today as it ever was? All humanity have an instinctive longing, if really sane, to be well and live long. This, brethren, is the leading passion with us. So here we have one thing in common with all our fellow creatures. This is the point of no resistance, where we can come into harmony and tender love with our acquaintances, even as Daniel did with the prince of the eunuchs. When we bless our neighbors with the blessings of the life that now is, and let so much of God's tender love and mercy control us as will enable us to do them good, there will spring up between us a fellowship—a confidence in us concerning the things of this life that will become a basis for inquiry concerning the life to come. There is a wonderful revelation of the power growing out of such relations in John 9. The one born blind was ready to believe anything his healer told him.

If we would not mock God we must do good to all men, especially to them who are of the household of faith. Gal. 6: 7-10.

Sanitariums and hospitals are a means to this end, but the personal touch is needed to make these institutions effective. Sane public health lectures are an important factor, but how necessary for some one to say, Come, whose heart has been stirred to aid those in the dark. Cooking schools may be a means of healing many that are sick and of clearing their mental and spiritual vision so that they can appreciate the spiritual truths of God's Word.

Is it any wonder that the Spirit of God has called attention to these health agencies as an aid to the proclamation of the everlasting gospel? "Testimonies for the Church," Volume IX, is replete with urgent appeals on this subject.

What an opportunity is just now presented, yea, held out before us in our camp-meeting efforts, to reach the masses of the thinking people by spending some of the best hours in the day in teaching the public the great lessons in food and health conservation. There are thousands who might be attracted in this way who could not otherwise be reached. We need the courage of our convictions to step in and fill this important opening.

G. D. BALLOU.

Publishing Department

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

LOVE

MRS. MARY E. BURNELL

When the sorrows of life are about me,
No rift in the clouds can I see,
I look at God's mercy to others,
And know he has mercy for me.

He sent his own Son to redeem me,
He suffered that I might be free,
And now when the tempests assail me
"My grace is sufficient for thee."

'Tis sweet to be hidden in Jesus,
To trust in his mercy alone,
To know that all sharp words are tempered
With peace that the world has not known.

THE SUMMARY

THE foreign periodical work, as well as the American, and the book summary each show a good gain for June over the corresponding month last year. Our book report is the largest monthly report that we have ever published. We are sure that all who read the REVIEW will rejoice with us over such excellent success as this summary shows.

We have been accustomed in the past to speak of the "poor South," but we are not doing it any more. The grand total for the three Southern unions in this summary amounts to more than \$96,000, or more than forty-two per cent of the entire American report. The Southeastern leads, both in the grand total and in the average hours worked by each colporteur during the month.

The following items, taken from these three Southern reports, are interesting:

	No.	Av.	Av. Sales	Av. Sales
Union	Colporteurs	Hrs.	Per Hr.	Per Mo.
Southeastern	78	163	\$2.85	\$465.62
Southern	81	109½	3.50	354.23
Southw'rn	107	84½	3.18	268.74

These figures show what a telling factor time is in this branch of the work. The average sales per hour are the smallest in the Southeastern Union, but the monthly average of sales is the largest. If the Southern Union had made as high an average as the Southeastern, their grand total would have been more than \$46,000, and on the same basis the Southwestern Union would have been able to report more than \$55,000 for the month. The object in calling attention to these figures is not to criticize any of these excellent reports, but simply to point out what the possibilities are in hours in the colporteur work.

N. Z. TOWN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value, \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

COLPORTEURS' SUMMARY FOR JUNE, 1918

UNION	Agents	Hours	BOOKS		PERIODICALS		
			Value 1918	Value 1917	No. copies	Value 1918	Value 1917
ATLANTIC							
E. New York	10	1091	\$1779.93	\$2343.50	1662	\$249.30	\$131.20
Greater New York	1	66	509.20	1960.81	5243	786.45	356.70
Maine	13	1183	2443.97	1242.50	1925	288.75	121.00
Massachusetts	10	266	915.65	2653.85	5746	861.90	475.90
N. New England	14	953	1674.45	2582.81	445	66.75	225.00
S. New England	17	1278	2059.95	3533.90	5394	809.10	128.40
W. New York	27	1939	3739.70	1185.41	2450	367.50	177.10
Totals	92	6776	13122.85	15322.78	22865	4329.75	1615.30
CENTRAL							
Colorado	44	1299	1881.05	648.25	2120	318.00	54.00
Kansas	92	2791	4012.85	3519.27	1296	194.40	67.50
Missouri	25	577	1075.20	2880.60	2132	319.80	71.00
Nebraska	67	2126	6200.35	7908.70	1477	221.55	60.00
Wyoming	---	---	---	687.80	987	148.05	1.00
Totals	228	6793	13169.45	15644.62	8012	1201.80	253.50
COLUMBIA							
Chesapeake	10	546	1955.65	300.00	3988	598.20	91.10
Dist. of Columbia	5	720	1702.52	1283.55	1546	231.90	63.10
E. Pennsylvania	22	1818	5776.98	4255.34	2133	319.95	177.50
New Jersey	7	355	911.90	75.00	1853	277.95	146.00
Ohio	27	3207	4122.22	4324.75	6117	917.55	491.20
Virginia	23	2161	5601.10	7073.03	1891	283.65	55.00
W. Pennsylvania	23	1870	6630.05	2700.00	2177	326.55	60.00
W. Virginia	21	1789	5371.70	3021.00	1082	162.30	5.50
Totals	138	12466	32072.12	23032.67	20787	3118.05	1089.40
EASTERN CANADIAN							
Maritime	16	1096	1817.30	2979.65	500	75.00	120.00
Ontario	32	2824	5238.75	6847.05	3260	489.00	272.60
Quebec	6	558	514.10	---	100	15.00	1.00
Newfoundland	---	---	---	---	---	---	---
Totals	54	4478	7570.15	9826.70	3860	579.00	393.60
LAKE							
E. Michigan	18	1190	1082.65	1786.95	1159	173.85	130.00
Indiana	27	2836	4614.02	5606.37	1734	260.10	28.50
N. Illinois	20	1737	3002.35	6986.25	8547	1282.05	181.30
N. Michigan	10	1180	1794.55	1873.25	448	67.20	5.00
N. Wisconsin	15	1351	1544.55	2386.05	351	52.65	18.00
S. Illinois	31	3124	5616.10	5231.30	1021	153.15	102.00
S. Wisconsin	28	2556	3263.75	5036.05	2806	420.90	254.90
W. Michigan	25	2134	8561.63	3426.95	2036	305.40	8.20
Totals	174	16108	29479.60	32333.17	18102	2715.30	728.20
NORTHERN							
Iowa	25	4335	9059.90	7621.65	6150	922.50	81.70
Minnesota	32	5145	8257.77	5249.70	3763	564.45	105.50
North Dakota	9	1388	2526.95	3343.50	1315	197.25	23.60
South Dakota	11	1234	1958.50	3971.70	3017	452.55	215.10
Totals	77	12102	21803.12	20186.55	14245	2136.75	425.90
NORTH PACIFIC							
Montana	8	668	1084.31	2325.65	1680	252.00	97.50
S. Idaho	8	859	1079.25	694.00	631	94.65	73.00
S. Oregon	4	421	378.00	834.35	325	48.75	19.50
Upper Columbia	7	498	584.55	697.75	1620	243.00	7.90
W. Oregon	7	1005	1649.05	1479.10	988	148.20	104.30
W. Washington	7	921	933.10	767.25	3312	496.80	105.40
Totals	41	4372	5708.26	6798.10	8556	1283.40	407.60
PACIFIC							
Hawaii	---	---	1457.25	---	---	---	---
Arizona	---	---	---	366.45	846	126.90	5.50
California	3	319	362.35	385.70	5166	774.90	128.00
Central California	8	146	243.65	696.70	1097	164.55	41.00
Inter-Mountain	11	1046	1768.60	467.60	110	16.50	3.50
N. California-Nevada	---	---	---	306.10	2212	331.80	14.00
N. W. California	5	221	624.10	217.35	---	---	22.50
S. California	6	267	510.25	271.90	5114	767.10	185.00
S. E. California	1	34	68.80	303.25	1219	182.85	---
Totals	34	2033	5035.00	3015.05	15764	2364.60	399.50
SOUTHEASTERN							
Cumberland	10	1449	3755.45	2418.80	1464	219.60	403.20
Florida	8	1170	1036.28	---	1030	154.50	526.30
Georgia	21	3002	11038.05	7306.20	3039	455.85	469.70
North Carolina	21	4614	10104.00	5788.30	521	78.15	513.00
South Carolina	18	2491	10385.10	2511.70	2244	336.60	197.60
Totals	78	12726	36318.88	18025.00	8298	1244.70	2169.80

SOUTHERN

Alabama	17	2180	\$ 6385.13	\$ 4000.90	2220	\$ 333.00	\$ 259.10
Kentucky	17	2362	5330.10	3368.35	641	96.15	68.00
Louisiana	10	869	5069.50	3766.20	701	105.15	202.50
Mississippi	23	2552	12543.35	3690.35	209	31.35	54.50
Tennessee River	14	916	1794.58	3699.65	1316	197.40	258.20
Totals	81	8879	31122.66	18525.45	5087	763.05	842.30

SOUTHWESTERN

Arkansas	27	2773	12382.80	11124.95	1197	179.55	37.00
North Texas	29	2402	6656.35	6465.35	1588	238.20	93.80
Oklahoma	30	2511	5371.70	6001.40	4443	666.45	49.90
South Texas	13	898	2723.55	4451.25	1477	221.55	131.20
Texico	8	471	1621.35	2022.40	725	108.75	69.50
Totals	107	9055	28755.75	30065.35	9430	1414.50	381.40

WESTERN CANADIAN

Alberta	2	184	457.70	3246.95	1257	188.55	120.50
British Columbia	1	152	175.50	176.50	825	123.75	15.50
Manitoba	2	150	225.00	277.35	755	113.25	15.50
Saskatchewan	4	298	781.85	3876.76	769	115.35	18.00
Totals	9	784	1640.05	7577.55	3606	540.90	169.50

Foreign and miscellaneous					13495	2024.25	248.40
Mailing lists					68070	10210.50	5052.50

FOREIGN UNION CONFERENCES AND MISSIONS

Australian	75	4972	12374.55	7994.57	54478	1676.46	1598.19
British	43	2270	3610.13	1540.12	82359	1631.90	2150.74
Scandinavian	74	8357	10966.32	12829.57	16013	1399.74	1415.04
Latin	13	1486	1595.26	918.81	19627	386.91	241.78
South African	20	1183	3218.64	1425.96			4.68
Japan			38.18	153.10	5760	288.00	
China (South)	11		96.00		375	106.78	
* Korea	25	2824	227.34		34232	504.95	
* Philippine	47	11449	5640.33	1816.77	12665	1711.85	400.00
Hawaiian	1	138	349.25	422.75			5.00
Guatemala				136.00			
S. Honduras				203.80			
Salvador	2	135	93.89	337.14			
Jamaica				391.91			1.70
W. Caribbean	4	319	828.50	655.60			
S. Caribbean	2	117	463.10				
Cuba	11	588	1591.65	1144.20	230	13.80	
Porto Rico				395.65			67.10
* Inca Union	5	406	427.14		671	32.65	
Austral	35	2319	6161.25	2917.91			85.88
Brazilian	56	6265	2934.54	4277.39	10633	911.39	

Foreign totals 424 42828 \$50616.07 \$ 37561.25 237043 \$8664.43 \$ 5970.11

N. A. totals 1113 96572 225797.89 200352.99 220177 33026.55 14116.90

Grand total 1537 139400 \$276413.96 \$237914.24 457220 \$41690.98 \$20087.01

* For two months.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1916	1917	1918		1916	1917	1918
January †	177107	104517	137723	July	151297	202270	
February	222470	129591	134197	August	153309	237711	
March	154019	107703	330318	September	111833	164438	
April	98217	201556		October	101997	122138	
May	117917	140580	117178	November	97439	136271	
June	154701	141169	220177	December	98488	63219	
Totals					1673894	1751163	

COMPARATIVE BOOK SUMMARY

	1913	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	
April	73520.45	85685.35	78974.96	94066.35	103042.73	241063.34
May	101640.01	87024.10	107987.69	106602.30	136453.74	160112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	199116.62	170546.02	192033.15	265004.04	
August	111660.64	105391.65	119773.18	143185.26	200310.57	
September	73732.14	74359.96	78364.70	96001.38	172855.15	
October	84015.90	60357.25	76102.53	85128.41	113540.61	
November	73949.60	57388.95	69660.16	86248.56	107545.23	
December	59749.92	57496.17	69145.88	71060.56	87121.50	

Totals \$1049943.46 \$1083110.29 \$1088890.64 \$1275890.39 \$1672732.06

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

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Northern New England, Lebanon, N. H.	Aug. 22 to Sept. 1
Maine, Lewiston	Aug. 29 to Sept. 8
Western New York, Convention Hall, Rochester	Aug. 30 to Sept. 8
Southern New England, Methodist campground, Forestville, Conn.	Sept. 5-15

Central Union Conference

Kansas, Winfield	Aug. 15-25
Nebraska, Kearney	Aug. 22 to Sept. 1
Missouri, Warrensburg	Aug. 29 to Sept. 8

Columbia Union Conference

Ohio, Mount Vernon	Aug. 15-25
Chesapeake	Sept. 5-15
District of Columbia	Sept. 18-21

Eastern Canadian Union Conference

Newfoundland	Sept. 27 to Oct. 6
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Lake Union Conference

Indiana, Frankfort	Aug. 8-18
Southern Illinois, Sullivan	Aug. 22 to Sept. 1
North Michigan, Cadillac	Aug. 29 to Sept. 9

Northern Union Conference

Iowa, Chautauqua Park, Des Moines	Aug. 15-25
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North Pacific Union Conference

Southern Idaho, Pocatello	Sept. 5-15
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Pacific Union Conference

Southeastern California, Santa Ana	Aug. 15-25
Arizona, Phenix	Oct. 31 to Nov. 10

Southern Union Conference

Louisiana (colored), Pence, New Orleans	Aug. 8-18
Tennessee River (colored), Nashville	Aug. 15-25
Kentucky, Louisville	Aug. 29 to Sept. 8
Kentucky (colored), Louisville	Aug. 29 to Sept. 8
Tennessee River, Academy Campus, Hazel, Ky.	Sept. 5-15
Alabama, Birmingham	Sept. 12-22
Alabama (colored), Anniston	Sept. 12-22
Mississippi	Sept. 19-29
Mississippi (colored)	Sept. 19-29

Southeastern Union Conference

Cumberland, Fountain City, Tenn.	Aug. 22 to Sept. 1
North and South Carolina, Charlotte, N. C.	Aug. 29 to Sept. 8
Florida, Orlando	Sept. 5-15

Southwestern Union Conference

North Texas, Keene	Aug. 8-18
Oklahoma, Oklahoma City	Aug. 22 to Sept. 1

NORTHERN NEW ENGLAND ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

Notice is hereby given that a meeting of the corporation of the Northern New England Association of Seventh-day Adventists is called to meet at Lebanon, N. H., Aug. 22 to Sept. 1, 1918, at 11 a. m., for the election of officers and the transaction of such other business as may properly come before the corporation.

R. J. Bryant, President.
C. F. Ball, Secretary.

SOUTH CAROLINA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The biennial session of the South Carolina Conference of Seventh-day Adventists will convene at Electric Park, Charlotte, N. C., Aug. 29 to Sept. 8, 1918, for the purpose of electing officers and transacting such other business as may come before the conference. Each church is entitled to one delegate regardless of numbers, and one for each five members. The first session will be held Friday, August 30, at 3 p. m., at which time we hope there will be a full representation of the duly accredited delegates from all the churches in the conference.

E. W. Wolfe, President.
Mrs. C. L. Russell, Secretary.

MOUNT VERNON COLLEGE CORPORATION

Notice is hereby given that the regular annual meeting of the Mount Vernon College Association will take place in connection with the Ohio Conference and camp-meeting, at Mount Vernon, Ohio, August 15-25. First meeting is called for Tuesday morning, August 20, at 10 a. m. All regular business, such as comes before the annual meeting of the constituent members, will be transacted at that time.

F. H. Robbins, President.
N. S. Ashton, Secretary.

WESTERN NEW YORK CONFERENCE

The Western New York Conference of Seventh-day Adventists will hold its eleventh (first biennial) session Aug. 30 to Sept. 8, 1918, inclusive, in Convention Hall, Rochester, N. Y., for the purpose of electing officers and transacting such other business as may properly come before the meeting. Each organized church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the session will be held at 10:30 a. m., Sunday, Sept. 1, 1918.

K. C. Russell, President.
D. A. Bailey, Secretary.

FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

The Florida Sanitarium and Benevolent Association will hold its annual session in connection with the camp-meeting and conference, at Orlando, Fla., Sept. 5-15, 1918. The first meeting of the sanitarium association will be called at 10 a. m., Monday, September 9. At this meeting the usual officers will be elected for the ensuing term, and such other business transacted as should properly come before the meeting.

A. R. Sandborn, President.
L. T. Crisler, Secretary.

THE WESTERN NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The biennial session of the Western New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the eleventh (first biennial) session of the Western New York Conference of Seventh-day Adventists, in Convention Hall, Rochester, N. Y. The first meeting will be called at 11:30 a. m., Monday, Sept. 2, 1918. This meeting is called for the election of officers and for the transaction of such other business as should come before the constituency. All regularly accredited delegates to the conference compose the constituency of the association.

K. C. Russell, President.
J. E. Belknap, Secretary.

SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION OF KENTUCKY

The Seventh-day Adventist Conference Association of Kentucky will hold its first biennial session in connection with the camp-meeting, on the camp-ground at Louisville, Ky., Aug. 29 to Sept. 8, 1918. The first meeting will be called at 10 a. m., Friday, August 30. At this meeting officers will be elected for the coming two years and such other business transacted as may properly come before the association.

R. I. Keate, President.
Burton Castle, Secretary.

KENTUCKY CONFERENCE OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Kentucky Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Louisville, Ky., Aug. 29 to Sept. 8, 1918. The first session will be held Friday, at 11 a. m., Aug. 30. Officers will be elected and such other business transacted as may properly come before the conference. Each church is entitled to one delegate for the organization and an additional delegate for each ten members or fraction thereof.

R. I. Keate, President.
Burton Castle, Secretary.

For Sale: Beautiful home in St. Cloud, Fla.; corner lot, sidewalk all around, six-room house, bath, porches; twelve bearing fruit trees—orange, lime, grapefruit, Satsuma. Price, \$3,500. Part of proceeds to go to missions. Address Elder J. L. Shuler, Room 31, Deaderick Building, Knoxville, Tenn.

GRADUATE NURSES

There are many calls for head nurses in our sanitariums, and for graduate nurses, both men and women, for other lines of work. There is a special call for a man nurse for Porto Rico. The Medical Department is greatly desirous of getting into communication with all graduate nurses who are in any way active in nursing at the present time. Please address the Medical Department, General Conference, Takoma Park, D. C.

NURSES' TRAINING COURSE, NEW ENGLAND SANITARIUM, MELROSE, MASS.

The next class of the New England Sanitarium Nurses' Training Course begins Sept. 15, 1918. Men between the ages of 18 and 40, and women from 20 to 35, who are intelligent and consecrated and in good health, will be accepted. Information and application blanks will be sent upon request. Make application early.

L. Lacey, Superintendent of Nurses.

PUBLICATIONS WANTED

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

S. L. Stafford, R. F. D. No. 3, Statesville, N. C.

LEARN SHORTHAND AND TYPEWRITING

The demand for stenographers and typewriter operators is now greater than ever before in the history of our denominational work. Our young men who are good stenographers have no difficulty in getting noncombatant work when called into the service of their country, and many more young lady stenographers are needed to take the places of the young men who have been drafted and also to fill the new positions which are being created by the development of the work. Many young lady stenographers are being advanced to positions of greater responsibility as the young men are called by the Government.

The ability to write shorthand is of great value to college or university students, teachers, preachers, editors, authors, conference officials, departmental secretaries, and, in fact, to all who have literary work to do; and a knowledge of typewriting is becoming more and more essential for every worker and prospective worker, whether he writes shorthand or not. President Wilson is said to have stated that he would not take ten years of his life for his knowledge of stenography. He writes shorthand and operates a typewriter even yet.

The man who can make two blades of grass grow where only one grew before is called "a plant wizard." Would you like to become "a word wizard" in a few months by learning shorthand and typewriting, and being able to make from two to seven words grow where only one grew before? The Fireside Correspondence School offers excellent courses in both of these subjects. If interested in either or both, write at once to Prof. C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, Washington, D. C.

OBITUARIES

Davenport.—Died at her home in Humboldt, Iowa, July 7, 1918, Elnora Anna Davenport, after an illness of about two weeks. She was born at Lake Park, Iowa, April 20, 1908. The parents, two brothers, and two sisters mourn.

A. R. Ogden.

Olsen.—Died June 30, 1918, Elmer Olsen, of New Hartford, Iowa, aged 30 years, 3 months, and 26 days. His parents, two brothers, two sisters, and many other relatives mourn. He was converted in 1906, and united with the church at Storm Lake, Iowa. From that time until his death he was a devoted Christian and an exemplary young man. He sleeps in Jesus.

A. R. Ogden.

Hathaway.—Newton I. Hathaway, son of Rebecca and Isaac Hathaway, was born at Highmarket, N. Y., Aug. 26, 1843. He died June 30, 1918, aged 74 years, 10 months, and 4 days. His early life, both before and after his marriage, was spent in the vicinity of Highmarket. His later life, with the exception of one year spent at Rome, N. Y., was lived in the vicinity of Constableville, N. Y. December 25, 1869, Mr. Hathaway was married to Miss Nettie A. Higby, of West Turin, N. Y. Five children blessed this union. All of them are living, and with one exception, all were present at the funeral. These, with his devoted companion, a number of more distant relatives, and a large circle of friends, mourn his death. Brother Hathaway became a Christian in early manhood. Shortly after his marriage he and Mrs. Hathaway united with the Methodist Episcopal church. Later they became members of the Seventh-day Adventist church. He was possessed throughout his religious experience with an earnest missionary spirit, his great joy being to place before his friends and neighbors the truth he loved so well. If by some of these he was counted too ardent in the defense and promulgation of what he believed, none doubted his sincerity of heart or his honesty of purpose. He sought to exemplify in his life as a husband, father, and neighbor his faith in Christ Jesus. This faith sustained him in life's trials and comforted him in his last sickness. We feel confident that he rests secure in the Saviour's love.

F. M. Wilcox.

Johnson.—Helen Mickelson Johnson was born in Norway Dec. 29, 1865. She was united in marriage to Andrew Johnson in the year 1897. In the year 1910 she was converted and united with the Seventh-day Adventist church, of which she remained a faithful and devoted member until her death. For the last six years she was an almost constant sufferer, but passed peacefully away July 16, 1918. Her husband survives, and is without relatives in America. He rests his faith on Christ's promise, "I will come again." Happy day! She rests, and her works follow her.

H. W. Cottrell.

Wilson.—Mrs. Celia Wilson was born near Port of Spain, Trinidad, Oct. 5, 1855, and died in Portland, Oreg., March 15, 1918. She united with the Seventh-day Adventist church about twenty-two years ago. For some time she lived in the home of Elder and Mrs. Charles Enoch in the West Indian field, and after the death of Elder Enoch she came with his family to Oregon, where she lived until her death. Our sister lived an exemplary life and was a godly woman. To know her was to know a true Christian. She sleeps in hope of a part in the first resurrection.

Wm. T. Hilgert.

Judkins.—James Franklin Judkins died at Grinnell, Iowa, June 20, 1918, aged 68 years, 5 months, and 4 days. He was born at Danville, Vt. October 9, 1879, he was married to Miss J. Louise Denison, and to them were born three sons, all of whom, with the widowed mother, are left to mourn. Brother Judkins united with the Seventh-day Adventist church of Grinnell, Iowa, in 1882, remaining a member until the close of his life. He sleeps in hope of meeting the Life-giver in the resurrection morning.

A. R. Ogden.

Burkholder.—After several years of intense suffering, mother passed into final rest June 17, 1918, aged 83 years, 3 months, and 25 days. During her illness, many hours were spent in Bible study until deprived of this comfort by the failure of her eyesight. Repeating scripture texts and singing her favorite melodies marked the last few days of her earthly pilgrimage. Funeral services were conducted by Elders F. S. House and H. A. Weaver.

H. H. Burkholder.

Bowen.—Barbara Anna Bowen fell asleep at Hagerstown, Md., July 18, 1918, aged 75 years, 9 months, and 17 days. Sister Bowen embraced the truths of the third angel's message in 1910, and from that time until her death she lived the life of a consistent Christian. Nine children mourn their loss, seven of whom were present at the funeral service, which was held at Smithsburg, Md.

A. S. Kellogg.

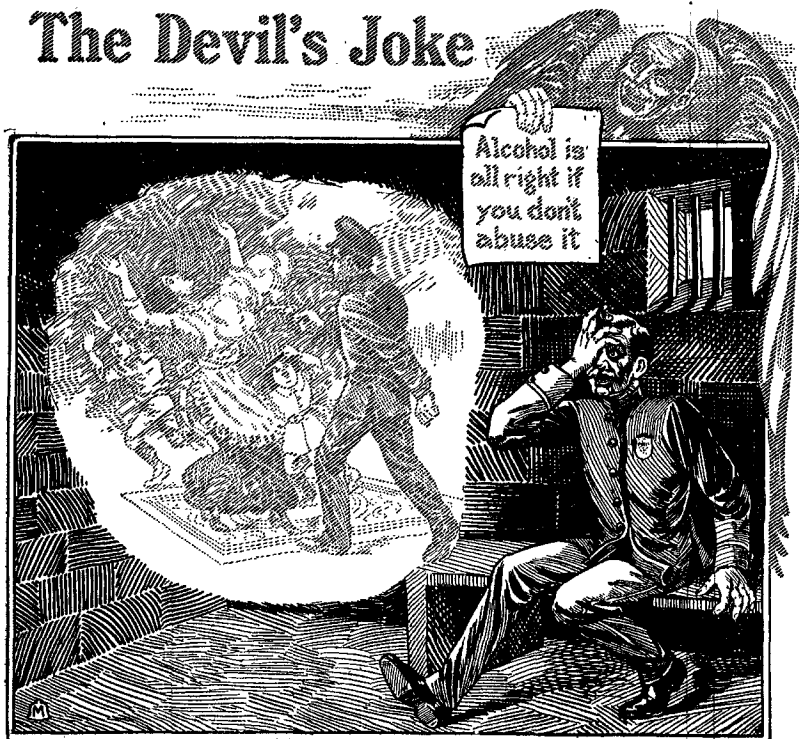
Roach.—Virginia Vaughn Roach was born at Portsmouth, Va., Feb. 28, 1908, and died July 13, 1918, at the home of her parents, near Fort Defiance, Va. Virginia gave her heart to God at an early age, and during her lingering illness she was always patient, and ever speaking of her hope in Jesus.

W. C. Moffet.

Coffman.—Jesse L. Coffman was born Sept. 13, 1896, and died as the result of an accident July 9, 1918. The funeral was conducted at the home of his parents in Hagerstown, Md., and interment took place in the family burying plot at Stanley, Va.

A. S. Kellogg.

The Devil's Joke



The Instructor Temperance Annual

Impresses the fact that "the devil's jokes" mean sorrow and death to humanity. It hangs up the sign, "Alcohol is all right if you don't use it."

No More Alcoholic Jokes

After 1918

if the temperance people in all States put forth their best efforts in the interest of prohibition. In all States holding fall elections, the Instructor Temperance Annual should be placed in the homes of all voters. This can be done through the sale of single copies in accessible places, and in all other places temperance people will subscribe to a general fund for the purchasing of enough of the Temperance Instructors to supply all demands.

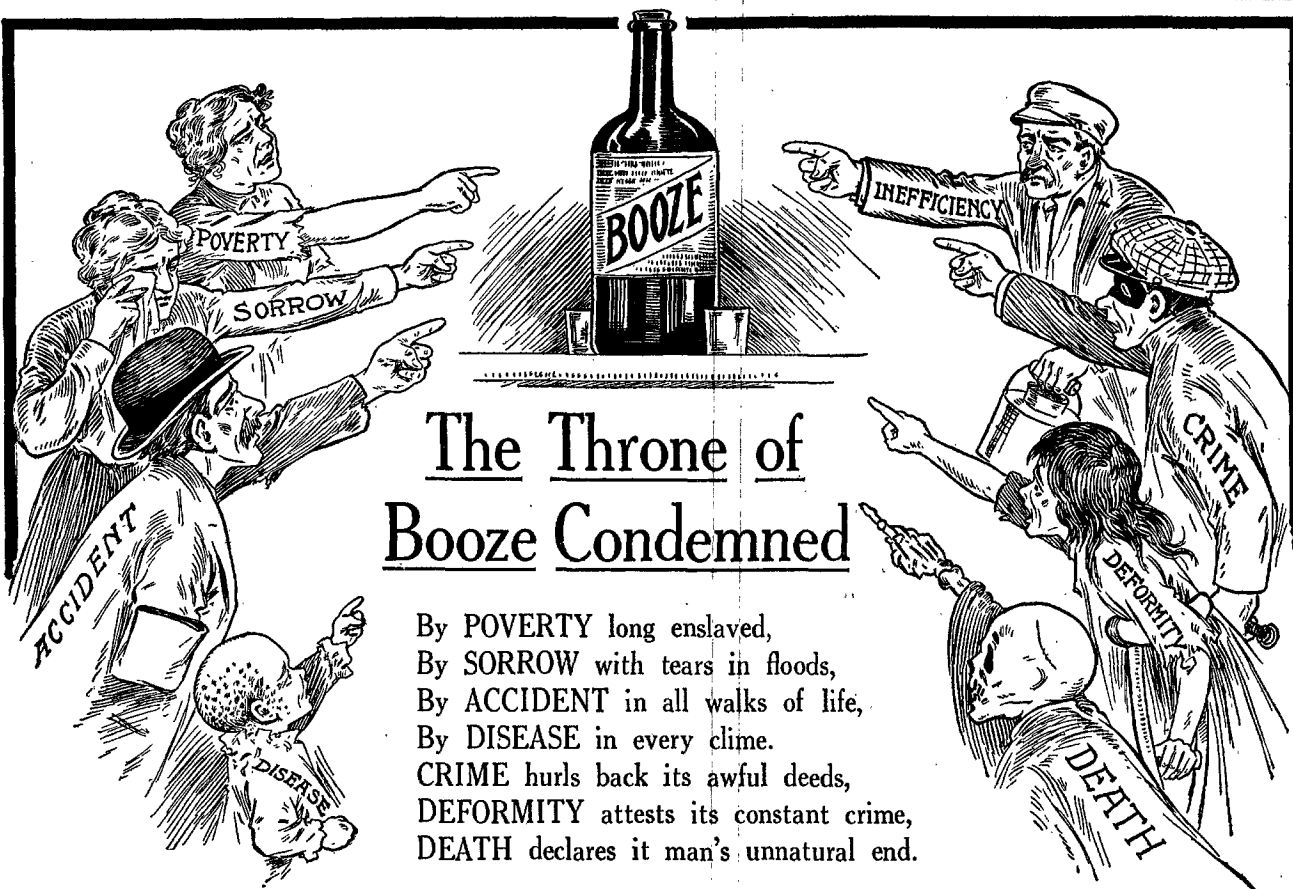
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DEFORTITY attests its constant crime,
DEATH declares it man's unnatural end.

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WASHINGTON, D. C., AUGUST 15, 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 A. G. DANIELLS, who is attending camp-meetings in California, reports a large and encouraging meeting in Oakland.

PROF. W. E. HOWELL is visiting each of our colleges during the summer-school season, giving a few days to each school.

SEVERAL brethren left Washington last week in the interests of the work—E. E. Andross, to attend the Georgia camp-meeting; W. T. Knox, to counsel with brethren in the Central Union Conference; G. B. Thompson and W. W. Eastman, to attend the Indiana camp-meeting.

FUNERAL services for Elder George I. Butler were held at the Seventh-day Adventist camp-meeting, Oakland, Cal., August 2. The remains, accompanied by Sister Butler and Elder W. D. Burden, were then taken to Bowling Green, Fla., for interment. Final funeral services were also held at this place. Next week we will give a sketch of the life and work of Elder Butler, which was prepared for and read at the funeral service in Oakland.

PROGRESSION, NOT RETROGRESSION

THE colporteurs' report for June, published in this number, is worthy of study by every reader. It indicates the manner in which the opening providence of God is going before our brethren and sisters as they circulate our literature throughout the field. It is interesting to note the excellent gains over the corresponding month last year in a number of the unions.

We do not believe, as suggested recently by a faint-hearted brother, that our book sales from this time forward will decline. The report published in this number is an unanswerable argument to the contrary. We believe that there is a great field before us in the distribution of our literature. The thrilling events which are taking place are arousing a spirit of inquiry in the minds of thousands of people. They desire to know the meaning of the things that are coming on the earth, and are not only willing but anxious to purchase books and magazines which offer them a solution of the problem.

Our publications are to be scattered like the leaves of autumn. God will bless today as never before the consecrated, courageous colporteur as he goes to the homes of

the people to enlighten them regarding the coming of the Lord. Let us not slacken our efforts. Let us speak courage to the faint-hearted. There is still a great work to be done in preaching the gospel message. God desires to use us as his minutemen, as those prepared and ready to spring into instant action to meet the issues which the future will develop, and to give to every longing heart a message of peace and salvation in the crises through which we shall pass in the future.

OUTGOING MISSIONARIES

A LETTER from Elder R. W. Parmelee, president of the North Latin American Union Conference, written from New Orleans August 2, says:

"Brother and Sister Carl F. Staben left this morning from New Orleans on the United Fruit Company boat for Puerto Barrios, Guatemala, en route to their field in Salvador, where Brother Staben will take the superintendency of the field.

"Brother H. B. Lundquist and Sister J. A. P. Green sail tomorrow on the 'Atanes,' of the United Fruit Company Line, for Cristobal, where Brother and Sister Green will settle, and Brother and Sister Lundquist will go on to Peru. Brother Lundquist was hindered from going when the others did on account of his passport's not arriving, and this is the next boat.

"Brother Karl J. Snow and I sail tonight for Honduras. We sail on the 'Kimistan,' of the Cuyamel Line, for Puerto Cortes. Brother Snow goes to resume his work in connection with the school in Honduras, and I go to spend several months in Central America with our missions in Honduras, Salvador, and Guatemala."

SERVICE FLAGS

IN the windows of many homes throughout the country may be seen service flags, with a background of white and a border of red, containing stars of blue to represent those called from the home to the service of their country. Similar flags are displayed in churches and factory buildings, representing the number of members from the church, or workers from the factory, who have been called to the colors.

It is a beautiful custom. We believe that the young men who have been called to the service of their country should be held in kindly, loving remembrance, and particularly in the homes from which these young men have gone. Many Seventh-day Adventist boys have been called to the training camps. These boys should be remembered, not alone by their parents and brothers and sisters, but by the church to which they belong. Daily they should be remembered at the throne of grace.

Pray God to keep them pure and noble, to give them strength to stand for him against the evil influences they may have to meet. Pray that they may see in their new field of activity great opportunities for missionary labor, and that they may represent in their lives the character of Christ. Pray that God will make them examples of his grace in conversation, in conduct, and in every relationship of life. Pray that he may make them true and faithful to the duties intrusted to them. Pray that they may be preserved from physical danger; that the angel of God may encamp round about them.

Write them frequent letters, not letters which will make them homesick, but strong, hopeful, courageous words, words of cheer and hope and affection. Express to them your confidence; tell them that you trust them to be true and noble; throw upon them the responsibility of living up to the high ideals which you have helped them form; tell them the news of the home, of the church, of the neighborhood—interesting commonplace details. Keep them in touch with the changes in the community, so that when they return they will not be wholly lost to the transformation. They will appreciate these living touches with home life.

The service flag is a beautiful symbol of remembrance; but may its exhibition not be required to enable us to keep alive in our hearts thoughts of love and prayer for those who have been called to go forth from our midst. Daily in our private devotions, at the family altar, at the church service, let us remember in prayer our young men who have gone from us.

EXTENDING THE DRAFT AGE

SECRETARY OF WAR BAKER has recommended to Congress that the draft ages be extended so as to include all men between the ages of eighteen and forty-five. This change is believed to be necessary in order that the required number of men may be provided for war with the least possible disturbance to the industries of the country. This will make about fifteen million more men available for military service. Out of this large number it is probable that unmarried men and men without dependents will be the first to be called.

The great Civil War of America was largely fought by young men under twenty-five years of age. Senator New, of Indiana, in a recent speech in the Senate, stated that in the army of the North there were 2,159,798 boys under twenty-five years of age. Of this large number 1,151,438 were eighteen and under. There were 618,511 in the army over twenty-two, but only 46,626 over twenty-five.

NORTH AMERICAN NEGRO DEPARTMENT

Annual Collection—September 14

THE time is nearing for taking the annual collection for this department. On account of the pressing needs of the department, in financing the Oakwood Junior College, which is now being enlarged to meet the rapidly growing requirements of our work in the South and throughout the whole country, we feel that we should give you this final reminder, and make a most earnest appeal to all our people and friends throughout North America to give freely to the collection on the day appointed, or some other day that may be more convenient for you.

I feel sure that as the foregoing appeal comes to your attention you will not only give to the collection yourself, but will pray and labor to make it a real success and a great blessing to our people, who, though long neglected, must be warned before the message closes. We shall greatly appreciate a liberal donation.

W. H. GREEN, Secretary.