

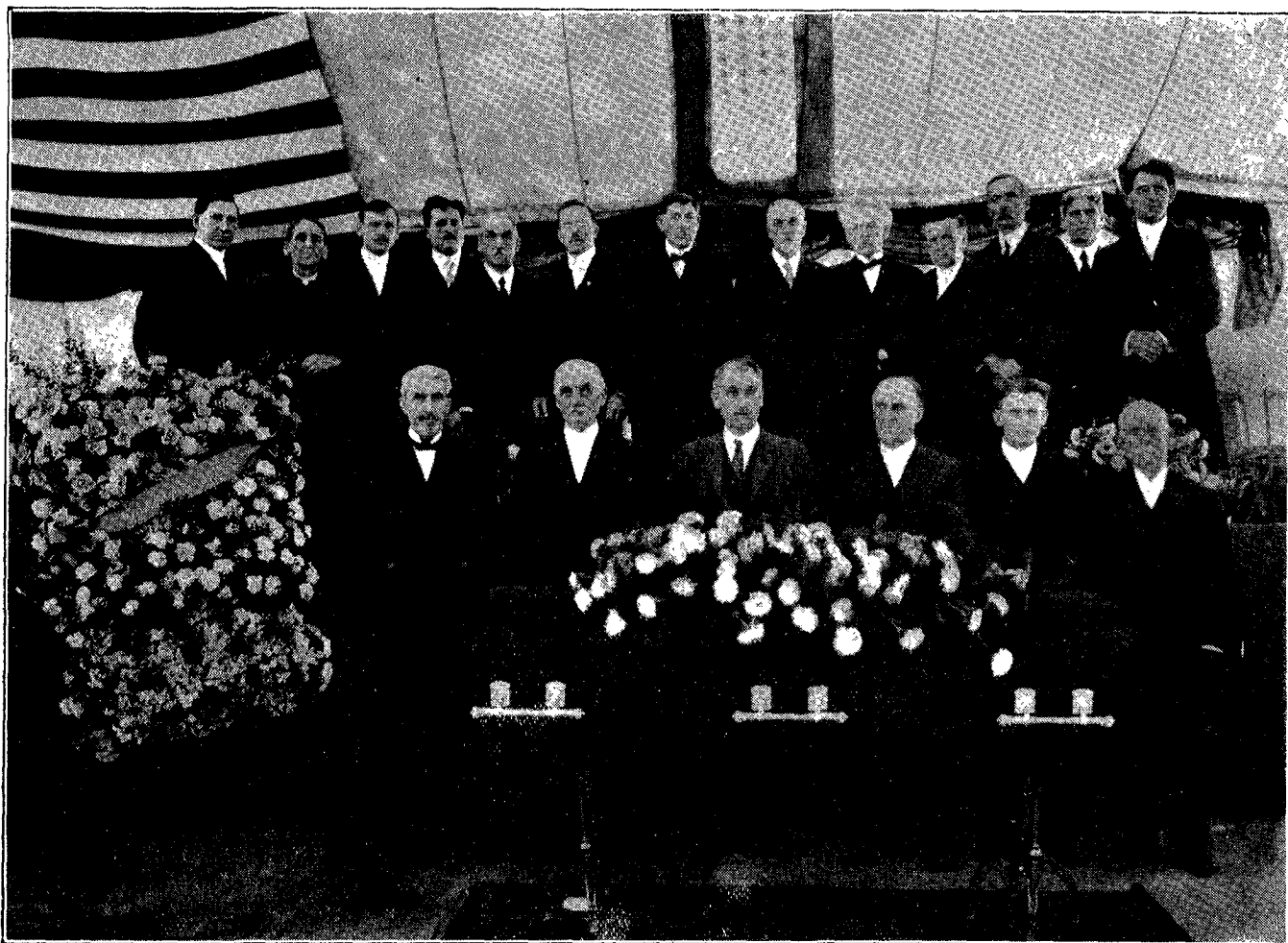
The Advent REVIEW And Sabbath HERALD

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

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No. 35



FUNERAL SERVICES FOR ELDER G. I. BUTLER, HELD ON THE CAMP-GROUND AT OAKLAND, CALIFORNIA
 Officiating Ministers in the Desk, and Pallbearers Standing by the Casket

The Lesson of Affliction

It is not always easy for us to read and understand the lesson intended for us in affliction. Sometimes the shadows are very deep, and for long periods our soul seems to be enshrouded in some dark cloud. We pray, but feel that our prayers are not heard, and we are tempted to believe that our friends do not really care for us, and, worst of all, the suggestion comes that the Lord has forgotten us too, and does not really care for us in our deep affliction.

Lonely hours come. Death perhaps has crossed the threshold of the home and laid a cold, remorseless hand upon some member of our family. We have followed the black-visaged hearse as

it has borne to the cemetery a loved one locked in the fixed embrace of death. We have returned, gathered up the keepsakes and things he used and loved, and laid them away. We have wept in brokenness of heart, and been tempted perhaps to think that God is unjust to allow such sorrow to come into the life. We have tried to comfort others in trouble, with the familiar text: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. But sitting amid the encircling gloom of our own bereavement, with many of the hopes and prospects of life shattered, we have

found it difficult to take this wonderful scripture to our own heart, and make it a part of our experience. In our peculiar experience we do not see *how* it can possibly be true. But we need to remember that no matter how dark or threatening a cloud may be, the sun is shining on the other side, and sooner or later the obstruction will vanish and we shall see once more the clear rays of sunlight.

Doubtless, one reason why the Lord allows these trials to come upon us is found in the words of the apostle:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be

able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5.

There is comfort for the Christian in the darkest and most forbidding experiences in life. The Lord "comforteth us in *all* our tribulation." The promises of the Word oftentimes shine the clearer in contrast with the dark background. And if we but believe his Word, he will send rays of light and comfort into the soul.

Then, too, it is in the furnace of affliction that we are taught how to comfort and help others. There are broken hearts everywhere. All about us are those whose lives have been blighted by some sore and trying experience. We sometimes make a sorry job of it trying to administer help and comfort to one in some dark bereavement if we have never passed through a similar experience. But the text says we are comforted in our affliction that we ourselves may be able to comfort others in need of comfort, by the comfort wherewith we ourselves are comforted of God. And what greater attainment is there in life than to be able, from personal experience, to administer words of hope and comfort to the discouraged and sorrowful all about us? That we may be able to do this is doubtless the reason why the Master permits us to pass through the valley of affliction.

"In Barrie's 'Margaret Ogilvy,' is a chapter with the suggestive title, 'How my mother got her soft face.' She got it through suffering. Her boy was hurt. News had come that he was near death, far away from home, and the mother set out to go to him, hoping to reach him in time to minister to him and comfort him. Her ticket was bought, she had bidden the other children good-by at the station. Then the father came out of the little telegraph office and said huskily, 'He's gone,' and they all went home again up the little brae. The mother never recovered from the shock. She was another woman ever after; however, a better woman, gentler. Barrie says, 'That is how my mother got her soft face and her pathetic ways and her large charity, and why other mothers run to her when they have lost a child.' There are many other mothers who have got soft faces in the same way. They have had troubles very hard to bear, but their lives have been made more beautiful by the hardness. That is part of what Christ is to us—he leads us through pain and loss, but our faces grow softer."—*"The Beauty of Self-Control," pp. 184, 185.*

It is comforting to know that we have One at the right hand of the Father who is touched with the feeling of our infirmities. He has been with us through all the vicissitudes of life, even down unto death. At the grave of Lazarus he wept, not because of the scene before him, but because his eye took in the future,

and he beheld all the weeping Marthas and Marys till time shall close.

"It was not only because of the scene before him that Christ wept. The weight of the grief of ages was upon him. He saw the terrible effects of the transgression of God's law. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy upon his soul, and the fountain of his tears was broken up as he longed to relieve all their distress."—*"The Desire of Ages," p. 534.*

There has been a funeral in the family of God. God witnessed the death of his only Son, and the great

heart of Infinite Love knows from experience how to pity and to save. Though unseen, his hand is behind the scene, and working for us "a far more exceeding and eternal weight of glory," which through unending ages will be revealed to us. Sometime in eternity, down by the river of life, the Saviour will seat himself beside us and explain to us all the dark providences through which he led us in order to perfect our character and save us. Till then, though the shadows may be dark and the way rough, let us trust our loving Guide and Counselor, and from the perennial fountain of his Word draw comfort and balm for our sorrows.

G. B. T.

The Hour of Temptation

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

The servant of the Lord, in an article published in the REVIEW of July 9, 1908, declares with reference to this scripture:

"In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict."

This is indeed an hour of temptation to the child of God. Temptation and trial and test in myriads of forms present themselves, and many are failing in their experience to stand the test. The enemy of souls does not care how he draws away one of Christ's followers, provided only that he accomplishes his purpose. He makes his attacks upon the weak places in the character.

It has been stated so many times that the expression has come to be a hackneyed one, that we are living in a new world. And this is true not alone in a political sense, but in every phase of human experience. Old-time barriers are being broken down. License is taking the place of liberty. A new spirit of so-called freedom is taking possession of mankind. Old-time standards of conduct and propriety are being abandoned. Thousands are doing today what they would not have thought of doing several years ago. There is changing emphasis in the lives of many. They are facing things from a new viewpoint. They are changing their ideals in life. If it were a better viewpoint, if they were forming higher ideals, then the change would be indeed desirable; but such is not the case.

The love of money, which the apostle denominates the root of all evil, is controlling thousands of lives. While this great conflict is bowing a great multitude of men and women into the very dust of sorrow, there are multitudes of others who are getting rich on the spoils of war and through the conditions which war has created. And as this spirit of gaining wealth grows on them, they are forgetting God and allowing themselves to be moved by sordid and selfish considerations which a few years ago they would have spurned to use.

This is the spirit possessing the great world around us. To what extent is it taking possession of Seventh-day Adventists? We know there are some who profess faith in the speedy coming of the Lord who are being af-

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fectured by these and kindred influences. We know of young men and women who a few years ago were intent upon making the most of themselves for God, upon fitting themselves through a training in our schools for a place of usefulness in connection with this movement, who have lost their bearings and are now drifting with the tide. They have changed their ideals. A new spirit is possessing them. They feel that they have an enlarged vision. In reality they are blinded by the god of this world, and are only following after a will-o'-the-wisp, a false hope, which must turn to ashes in the end.

Some are being severely tested over the question of securing a livelihood. The high cost of living has led them to feel that they must seek more remunerative employment than work in connection with this movement affords. In this matter there will come a test to scores of our brethren and sisters. The pioneers in this movement knew what it was to reject most flattering propositions from the world in order to place themselves in a position where they could obey the truth. Many others who have not gone through this experience will be tested on this point in days to come.

Others are able to find richly remunerative employment in the world at the present time and still keep the Sabbath. To this class also there will come great temptation. Some have written asking for counsel as to whether they should accept positions of this character. We have not dared give specific advice. We could only state principles, and then leave it for each one to determine in prayer to God the course he should take. We would, however, point out the danger of being swallowed up with the spirit of the world, and of losing out of the heart the freshness of the advent hope.

The love of money will prove the root of evil in the hearts of Seventh-day Adventists as surely as it has proved the root of evil with thousands who are not looking for the coming of the Lord. Money will prove a curse or a blessing,—a curse if hoarded or used selfishly, a blessing if dispensed for others' good.

We might as well settle it at the very outset that we cannot gain this present world and the world to come at the same time. We cannot go to heaven on flowery beds of ease. If we enter the eternal kingdom at last, it will be through much tribulation, through trial, through sacrifice, through the placing of ourselves and our all upon the altar of God for service.

This is a grave hour of danger to the believers in the advent hope. We wish this word could be sounded in

every church and in the ears of every believer. Some of our people today stand at the parting of the ways, at the crossroads in their experience. The next few months, possibly the next few days, will prove whether they will stand the test, whether they will resolutely turn their faces, as did Abraham of old, away from the rich, well-watered plains of Sodom, or whether, like Lot, they will seek the wealth and ease which worldly inducements can offer.

We need in this waiting time to keep the word of Christ's patience. We need to be true to the great truths he has committed to us. We stand in this world as the almoners of his grace, as messengers to give to our fellow men the news of his soon coming. Let no worldly appeal, no voice of self-interest, no selfish considerations, deter us from the choice we have made. In this hour of trial and test, may Heaven keep us safely.

F. M. W.

Recognizing His Opportunities

HEAVEN has committed to us the gospel message to give to our fellow men. Wherever the providence of God may place us, whether in civil life or under military discipline, we should recognize our opportunities to work for the Master. God has permitted circumstances so to shape themselves that some of our young men have been called to the service of their country. He saw that in camp life and on the field they would be brought into touch with other young men to whom they might prove a savor of life, and we are glad that they recognize the opportunities which are coming to them in these ways. One of our young brethren, writing from a large training camp to Brother J. W. Mace, of the Review and Herald office, speaks of the opportunities which are afforded him to represent in his life and experience the character of Christ. He says:

"You will notice that I have been changed to another company, yet this is not permanent, for we may be transferred somewhere else at any time. That is army life. Tonight I have to explain my position all over again to my new officers (about Sabbath and bearing arms). These changes bring the principles of our faith to the attention of many officers and men. In my last company several boys came to me and said: 'We never saw a fellow like you before. The first time we saw you, your face,

words, and bearing impressed and convinced us that you were above the ordinary fellows.' It surprised me a little to have a comrade come and tell me that, but I am glad that I can live for the Master, even if I should do so in silence."

"I never urge religion upon any of the boys. Sometimes when there are several of us together I ask a question, and then we all express an opinion. Many have never given any thought to some of the fundamentals we talk about. A life conscientiously lived will preach more effectively than anything else I know of. The boys come to me and ask why I do this and why I do that, and then I can tell them the reason.

"I believe God moved wisely when he permitted us to be placed in these camps. In this way the light will be brought to many who never heard of it before. And then, too, it sifts out those who haven't the true stuff in them. I know it isn't a pleasant place to be, but I think gospel work will be carried on henceforth under difficult and unpleasant circumstances. I am glad that I have been permitted to be numbered with God's people, and my aim is to live for him so that I may reflect his image perfectly."

We are glad that this young man's life and bearing have been such that his companions recognize that he has something which they do not possess. May God grant that every young man called to the service of his country may find and appreciate opportunities to represent in his life and experience the character of the Lord Jesus, standing true to the right in every test.

Repulse Evil Thoughts

SOME are troubled in their Christian experience because of evil thoughts and feelings suggested to them by the enemy of their souls. They wonder as these thoughts come into their minds if this constitutes them sinners in God's sight. To those who are troubled in this way the following statement from the servant of the Lord will bring comfort:

"There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence."—*Review and Herald, March 27, 1888.*

It is only as such feelings are cher-

ished that they contaminate. If they are repulsed as hateful, the soul is not contaminated with guilt. In meeting temptation, let us say with Joseph: "How can I do this great wickedness, and sin against God?"

The place to meet temptation is at the point of attack. Many fail to do this. They yield to the tempter's power, and then return to the Lord in humiliation and confession. When we are face to face with the tempter is the time to cry out to God for deliverance, and the God who hears and answers the prayers of his children will not withhold his help in the hour of the soul's great need.

The Ancient Hebrew System of Education—No. 1

M. E. CADY

J. WELTON, D. Litt., M. A., Professor of Education in the University of Leeds, in his book, "What Do We Mean by Education?" opens the first chapter with the following quotation from Aristotle:

"What education is and how the young should be educated, are questions that require discussion. At present there is a difference of opinion as to the subjects which should be taught; for men are by no means in accord as to what the young should learn, whether they aim at virtue or at getting the best out of life. Neither is it clear whether education is more concerned with intellect or with character. And the question is brought no nearer solution by reference to the actual practice of contemporary education; no one knows whether the young should exercise themselves in those studies which are useful in life, or in those which tend towards virtue, or in those of essentially theoretical interest. All these opinions have found supporters. Furthermore, there is no agreement as to the means of cultivating virtue; for different people, starting from different conceptions of the virtue which all respect, naturally differ as to how the practice of it should be cultivated."—*Aristotle: "Politics," V (VIII), 2.*

Professor Welton, commenting on this opinion of the Greek educator, says:

"So wrote Aristotle more than two thousand years ago, and in our own day his remarks are as truly descriptive of current opinion as they were in his own. Now, as then, there is no general agreement as to what is meant by education, for there is no agreement as to its aim. Learning for its own sake, acquisition of knowledge and skill likely to be useful in life, training in morality, development of individuality; each has its own advocates. Nor are the advocates tolerant of each other's views. A liberal education is often opposed to a utilitarian training, a primary reference to the needs of adult life is contrasted with the immediate requirements of child nature, and though the upholders of each may grant the importance of moral goodness, none of them seems prepared to make this the determining factor in the educative process."

The educational chaos, uncertainty, and unrest of our age are clearly delineated by Professor Welton in the following language:

"We live in an age of great educational unrest. For many years enthusiasts have preached 'education' as a cure for all social ills, and vast sums have been expended on schools. Yet the result is a very general dissatisfaction, and the voice of the doubter becomes more insistent as the demands on his purse increase. Parents are often apathetic, sometimes hostile. Employers of all grades complain that young people come to them from the schools badly trained, wanting in initiative and adaptability, and in power of serious concentration. Social reformers confess that there is little sign of a general elevation of the national character, even when they do not lament its decadence. Everywhere it is frankly questioned whether the country is getting an adequate return for the money it expends on the schools. Yet

never have teachers, as a body, been more intelligent, more enthusiastic, more devoted."

Educational Authority

Is there no release from this state of confusion and unrest in the educational world? Is there no voice of truth and authority that can command the waves to be still? Is there no source of enlightenment and authority in matters of educational import? Not long since a modern writer on education gave expression to thoughts that revealed the causes that have developed our present educational dilemma, and also indicated the only solution of the intricate problem of how to train our children to serve their God and humanity.

"It is because Christ's words are disregarded, because the Word of God is given a second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth. The teachers of the present day can use only the ability of previous teachers; and yet with all the weighty importance that may be attached to the words of the greatest human authors, there is a conscious inability to trace back to the first great principle, the Source of unerring wisdom. There is a painful uncertainty, a constant searching, a reaching for assurance that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound. . . .

"In acquiring earthly knowledge, men have thought to gain a treasure; and they have laid the Bible aside, ignorant that it contains a treasure worth everything else. A failure to study and obey God's Word has brought confusion into the world."—*"Counsels to Teachers," pp. 439, 440.*

The Bible is here plainly pointed out as authority in educational theory and practice. It is surprising how little the Bible is referred to by educational theorists. It does not seem to be regarded as an authority, and when reference is made to it, it is for the purpose of using some apt expression or illustration which will give point to some principle developed independently of the Bible. The writer last quoted believes that the Bible is to be recognized as authority on the question of education, and that when this is done, there will be no uncertainty as to what true education is, both in theory and practice.

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of

service in this world, and for the higher joy of wider service in the world to come."—*"Education," p. 13.*

The place of the Bible in education is indicated by the following quotation:

"The Word of God should stand as the highest educating book in our world. . . . It should be placed in the hands of the children and youth as the great lesson book, that they may know him whom to know aright is life eternal."—*"Counsels to Teachers," p. 427.*

"As an educating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to enoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity."—*Id., pp. 428, 429.*

"The education gained from a study of God's Word will enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through a vital connection with God."—*Id., p. 13.*

"As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation."—*"Education," p. 124.*

It is interesting to note what some of the great men of our nation have had to say regarding the Bible as an educator, so the testimonies of a few of them are here given:

"So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."—*John Quincy Adams.*

"There is no solid basis for civilization but in the Word of God."—*Daniel Webster.*

"In regard to the Great Book, I have only to say that it is the best gift which God has given to men."—*Abraham Lincoln.*

"The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become, and the higher will be our destiny as a nation."—*William McKinley.*

"I expect to find the solution of problems before me as President in the proportion that I am faithful in the study of the Word of God."—*Woodrow Wilson.*

The Bible.—Authority in Education

Is the Bible authority in education as well as in religion? Does it make

any claims to give instruction and guidance in matters of educational theory and practice? Let us give careful attention while it speaks for itself:

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. 2: 6.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding [knowledge]." Prov. 4: 7.

"As for these four children, God gave them knowledge and skill in all learning and wisdom. . . . And in all matters of wisdom and

understanding [knowledge], that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1: 17-20.

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

"The world by wisdom knew not God." "The wisdom of this world is foolishness with God." 1 Cor. 1: 21; 3: 19.

Berkeley, Cal.

offering his sacrifice for sins upon earth once for all, passed from the world within the veil of the heavens, there to fulfil his mediatorial mission in the presence of God. (See Heb. 6: 19, 20; also chapters 8 and 9.)

The disciples to whom he showed himself alive after his resurrection, were permitted to witness his ascension, and after the outpouring of the Holy Spirit on the day of Pentecost, were able to follow him by faith within the veil and to understand the nature of his heavenly ministry. Acts 1: 3.

A fuller revelation, however, was needed to illuminate the pathway of the people of God. The visions which were afterward given to John, and which he was told to write in a book, are in the original Greek manuscript entitled "*Apokalypsis Iesou Christou*"—the Apocalypse of Jesus Christ, and is translated in our version, "The Revelation of Jesus Christ," because an apocalypse is—

"any *unveiling* or showing forth of things secret or hidden; . . . disclosure, manifestation, revelation. The Apocalypse unveils the future, as if to the very gaze of the seer." — *Standard Dictionary*.

As the title shows, it is not only an unveiling of the future, but of *the future as it is in Jesus*. (See Rev. 1: 1, and chapter 5.)

"God's 'revelation' of himself is a drawing back of the veil which conceals him from men."—*Trench, "On the Study of Words."*

The Scroll Unrolled

As to various translations of the title "Apocalypse," we prefer "Unveiling" to "Revelation," because the scenes of this book from the beginning relate to the work of Christ after he entered within the veil, and are indeed concerned only with the accomplishment of that work.

The outlines of the tabernacle constructed by Moses, and the temple afterward built by Solomon, were a "shadow," or "patterns of things in the heavenly." Heb. 8: 5; 9: 23. When the priest entered upon his work within the veil of that tabernacle, nothing further could be known of him until the veil was drawn aside, except by the sound of the bells upon his garments.

Any revelation, therefore, from Christ after he passed within the veil must be regarded as an "unveiling" either of himself or heavenly things connected with the plan of the ages of which he is the center.

An analysis of the book will, we think, reveal this.

In the introductory chapter Christ unveils himself to his church as "the first-born of the dead:" "the Living One," who was dead, but is alive forevermore, and holds "the keys of death and of hades." He appears to us glorified and exalted as the Son of God, the "Alpha and Omega, the beginning and the ending;" one with the Father almighty as "ruler of the

The Book of Revelation

LEE S. WHEELER

THE book of Revelation is little read by church people, because it is regarded as a book of mysteries which no one understands. Yet in the preface of the book Jesus inscribed a special promise to all who would read it:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 3.

He does not say, "Blessed is he that understandeth." The promise is to all who "read" and "hear." Seven times in the second and third chapters the divine call is made:

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Even if the great prophetic outlines of the book are not clearly understood at first, the reader is sure of finding here the "hidden manna," "living waters," "tree of life," and "palms of victory." He is taken to the summits of vision from which John saw the holy city, the heavenly Jerusalem, the Paradise of God. He has spread out before him a panorama of redemption, and at times catches some of the triumphant strains from the songs of the overcomers. Unconsciously he is transported from Eden lost to Eden restored, and feels himself illuminated, inspired, and strengthened. That is a blessing any one can get from the book of revelation as from no other book of the Bible.

A writer in the *Sunday School Times* compares the wonderful views of spiritual truth one gets from reading this book with what met his gaze after ascending one of the great mountains of British Columbia:

"The climb cost us hard work and fatigue, but from the viewpoint thus gained we were able to look upon some of the grandest works of God. Over at our right stood the 'Three Sisters,' snow-capped and majestic. Off at the left the great Lizard Range. Away beyond the Lizard Range we could see mountain peak after mountain peak, each one exceeding the other in grandeur."

After this beautiful illustration, he introduces his subject with the unqualified statement:

"The book of Revelation is the highest mountain peak of all the sixty-six books of the Bible."

The Alpha and the Omega

We may receive a saving knowledge of Jesus from the four Gospels,—a knowledge of his deity, his incarnation, his teachings, sufferings, sacrifice upon the cross, and the many infallible proofs of his resurrection and ascension to heaven. We may also obtain a knowledge of the events which followed,—the outpouring of the Holy Spirit, the labors of the apostles, and the establishment of the Christian church,—from the Acts of the Apostles and from the epistles. Yet the knowledge of what Christ came to do for us would be very imperfect if it ended there, without the added light of the book of Revelation, which was written about A. D. 96, by the aged apostle John, while in banishment upon the lonely isle of Patmos in the Aegean Sea.

In the visions of heaven and the hereafter which were there given to the beloved disciple, Christ lifted the veil from the future, disclosing the dispensational aspects of his work beyond the cross, in the foreshadowed priesthood; the appointed judgment and the promised kingdom.

Dr. Horne, in his introduction to the book of the Revelation, says:

"The New Testament dispensation would have been incomplete without this prophetic book; for it has been the uniform plan of the divine proceedings to give a more distinct view of interesting future events as the time of their accomplishment approached." — *Ed. 1854.*

The purpose of the Revelation—"to show unto his servants things which must shortly come to pass"—leads us to regard it as given in fulfillment of the promise made by Jesus to his disciples while he was yet with them, perhaps in the upper room at Jerusalem:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come." John 16: 12, 13.

The Apocalypse Defined

As the priest in the temple service, after offering the sacrifice for sin in the court, passed within the veil to perform his mediatorial service in behalf of the people, by the light of the seven candlesticks, so Jesus, after

kings of the earth," and high priest over the church universal. Revelation 1.

This is the background of all the scenes which follow, in which Christ is made the central figure among the seven churches, administering the Spirit, strengthening, reproofing, rewarding, punishing. Chapters 2-5.

Christ is then unveiled to us in conflict with world powers, overruling and defeating, while preserving his church and leading it up out of great tribulation to triumphant victory. 6-19.

The glory of his second coming is unveiled to us, when those who pierced him behold him and all the holy angels with him; when the righteous dead are raised and with the living saints are translated to heaven, and all the tribes of mankind, rejectors

of his grace, wail because of him. 19-20.

He is unveiled to us in the glory of the millennium, when Satan has been bound, the reign of sin ended, and the saints reign with him for a thousand years. 20.

He is then unveiled to us seated upon a great white throne, the supreme Judge, when the earth and the sea give up the dead that remain in them; when the books are opened, and the general judgment takes place. 20.

And finally he is unveiled to us in his coronation and kingdom eternal, in the new heaven and the new earth, as he is to reign in subjection to the Father on the throne of God and the Lamb, in the New Jerusalem, which comes down from God out of heaven, "that God may be all and in all." 21, 22.

difference between them and the publicans and harlots whom they despised, for all hearts are fashioned alike.

The human heart is deceitful above all things and desperately wicked. John the Baptist made no distinction between Jew and Gentile. To all the message came, "Repent ye." This found no response in the hearts of those who felt they were reasonably good, and did not belong among ordinary sinners. They wanted deliverance from the disturbing elements without. Jesus came to bring deliverance from the disturbing elements within. He came to save from sin. The last message of mercy to God's people is:

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3: 19.

And again:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3: 19-21.

Before the time of refreshing from the presence of the Lord, a message is to go to his people calling for repentance. The acceptance of this message brings the refreshing.

The same egotism which resulted in the rejection of John the Baptist and the Messiah, menaces the people of God today. They are missionaries and pay tithes of all they possess. They keep the Sabbath. They are careful in their eating, etc. By comparing themselves with the people about them they too can say, "I thank thee, that I am not as other men are." The danger is, we shall be unwilling to acknowledge we are sinners, and shall place our hope of salvation in these outward observances.

"They say by their actions, We have the truth, we are 'rich and increased with goods, and have need of nothing;' while the True Witness declares, 'Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'

"With what fidelity do these words portray the present condition of the church: 'Knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Messages of warning, dictated by the Holy Spirit, are borne by the servants of God, defects of character are presented before the erring; but they say, 'That does not represent my case. I do not accept the message you bring. I am doing the best I can. I believe the truth.'"—*Testimonies for the Church*, Vol. V, p. 101.

"The steady progress of our work, and our increased facilities" are something to rejoice over, and yet even these may prove a curse instead of a blessing, if they create a feeling of self-satisfaction in being connected with such a movement. These, the servant of the Lord states:

"are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the

Repent Ye

D. H. KRESS

FOR years the prayers of the Jewish people had ascended for the coming of the Deliverer of whom Moses had said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Deliverer "came unto his own, and his own received him not."

They understood many of the prophecies concerning Christ's first advent. When the elders were called together and Herod inquired of them where Christ should be born, immediately they replied, "In Bethlehem of Judea: for thus it is written." They also knew that one would come in the Spirit and power of Elijah, to turn the hearts of the fathers to their children, and the hearts of the children to the parents, and prepare the way for the expected Deliverer. When Jesus came, they said, This cannot be the Messiah, for Elias must first come. Jesus said:

"Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Matt. 17: 12.

Why did they reject their Deliverer? They were looking for a Messiah that would bring deliverance from the Romans. The burden of the Messiah was to deliver them from sin. John the Baptist came saying,

"Repent ye: for the kingdom of heaven is at hand." Matt. 3: 2.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, . . . confessing their sins." Verses 5, 6. The Pharisees also came to his baptism, thankful that they were not as other men. They were self-righteous. To them John addressed the rebuke:

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father." Verses 7-9.

They were unwilling to be classed with ordinary sinners, and thus rejected the counsel of God against themselves, not being baptized of John. In the sight of God the publicans and harlots were nearer the kingdom than were they. Jesus afterward said, "The publicans and the harlots go into the kingdom of God before you."

The Pharisees rejected the message of John because it called for repentance. But upon its acceptance depended the acceptance of the message of the Messiah when he came.

John was cast into prison, and was afterward beheaded.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4: 17.

Having rejected the message of John which called for repentance, they were prepared to reject the message of their promised Messiah calling for repentance. They virtually rejected this Messiah by rejecting John.

The Jews were God's delegated people. They had advantages over the Gentiles in that "unto them were committed the oracles of God." They rested "in the law" and made their "boast of God." They knew God's will and approved "the things that are more excellent, being instructed out of the law." They were a missionary people, for they compassed land and sea to make proselytes. They were confident that they were guides of the blind and a light unto them which were in darkness. Rom. 2: 17-20; Matt. 23: 15, 16. They outwardly appeared righteous unto men. They could truthfully say, "I thank thee, that I am not as other men are," for they paid tithes of all they possessed. They observed the Sabbath day in the strictest manner. They fasted twice in the week. The trouble was they relied upon these outward observances for salvation. At heart there was no

love of God in the soul. Busy activity in the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart." "As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seem content to take only the first steps in conversion. They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show." —*Id.*, Vol. IV, p. 535.

The message of the faithful and true Witness is to pave the way for the second coming of Christ, as the message of John the Baptist paved the way for the first advent.

"The True Missionary"

Vol. I, No. 1, 1874

S. E. JACKSON

REMINISCENCES are suggested by this title, and it is of a reminiscence that this article will speak.

It was on the fifteenth of September of that memorable year—1874—that Elder J. N. Andrews, the first Seventh-day Adventist missionary, embarked from Boston, Mass., for a foreign field.

What a contrast between the first missionary party, consisting of a widowed father and an orphan son and daughter, and the recent party, consisting of fifty-four missionaries, which sailed out through the Golden Gate into the vast expanse of the Pacific Ocean, bound for the Orient beyond.

In the *True Missionary*, January, 1874, we read:

"I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations. Is it because God has excused us, as a people, from having any burden or special work to do for those of other tongues that there are no missionaries today in foreign countries? Why is this negligence and delay? . . . Many are praying for light and knowledge. They are not satisfied. God will answer their prayers through us, as a people, if we are not at such a distance from him that we cannot hear his voice, and so selfish that we do not wish to be disturbed in our ease and agreeable associations."

Under the heading, "September 15, 1874," we read in Vol. I, No. 10, p. 75, of the *True Missionary*:

"This is a significant day in the historic annals of the Seventh-day Adventists. It was signalized by no flourish of trumpets or martial parade, ushered in with no loud acclamations, and passed away without any public demonstrations. It witnessed what is to a casual observer only a spectacle of daily occurrence—only a ship freighted with its wealth of merchandise and human life, to set out on its voyage across the ocean.

"John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. . . . His diet, *purely vegetable*, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed."

His message was one of reform. So is our message today.

"The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things." —*Id.*, Vol. III, pp. 61, 62.

And the message is still the same, "Repent ye."

"There were parting salutations and good-by blessings. But to some there was more. How much more, who can tell? Among the throng, towering above the rest, stood a noble harvester going forth into the white fields of the Master, from home and friends, from familiar scenes, to labor in the cause he had served long and faithfully in this Western world, away to far-off Switzerland. This was our dear Brother J. N. Andrews, accompanied by his son and daughter, and gathered about him to bid a last fond adieu were his friends. Well did Sister White express it when she said, 'He is going as a missionary for God, a pilgrim and a stranger in a strange land.' Heavy indeed must have been the burden of his soul for the cause of Christ, alike in the land he was leaving and that other land to which he is journeying. Yet he was calm and full of noble courage in God, confident of his inspiring support, and completely submissive to his will. He felt that whosoever his feet might stray, into whatever clime he might journey, beneath whatever skies he might linger on sea or by land, he could not drift beyond God's love and care, who is a Father to all his children.

"Our dear brother felt revived and strengthened spiritually and physically, as the hour of his departure drew near when he was to take the outstretched hands and look into familiar faces so dear to him, perhaps for the last time on the shores of time. His farewell words were as confident and hopeful as ever. But why linger? The hour had come, the noble vessel plumed itself for its ocean flight, the signal was given, and hurrying feet bespoke the parting moments. Calm and collected, with tenderest words of comfort and condolence, he blessed the friends he left behind. Who can paint that parting scene?

"To the Boston church the day will be a calendar day not to be forgotten. Many were the heartfelt prayers for Brother Andrews's safe passage across the Atlantic to Him who hears the thoughts even when no word is spoken. And so he and his dear children went. We repeat, God bless him and his dear ones wherever he may direct their footsteps.—[Signed] M. Wood, Boston, Mass."

ONE DAY AT A TIME

God gives us just one day at a time. He undertakes to supply strength for that one day. Uneasy forethought beyond it is both unreasoning and unbelieving; it is like worrying over the sun's rising tomorrow when it goes down today; it goes out of sight, it is true, but that does not mean that it will not come up once more. The past proves that one is justified in the confident expectation of its rising. The past experience of God's caring for his children as each day has come and gone is sufficient warrant for the utmost confidence as to his care of us tomorrow.

Life does not lie in the future. It is today. Duty is not to be read in the future tense. It is always in the present. Its present provides for the future when the latter comes. "Whosoever thy hand findeth to do, do it with thy might." Neither the calendar nor the clock has anything to do with it. Present duty should be so attended to that tomorrow morning there will be a clean record with which to begin. Now is the accepted time in every sense. It is the time that God accepts and that is best as well for us. "Now" worked up to its limits is all that even God requires of us. But he does ask that much. He could ask no less.

God's promise attaches to this "one day at a time." "As thy days, so shall thy strength be." It is merciful in him both to demand and to reveal no more. Were he to ask more we would be burdened. Were he to reveal more we would live as if doomed. Who would like to know all that is to happen to him in the next twelve months? If its complete round were revealed and he saw peace and comfort and prosperity in it, he would lie down and dream. His hands would be apt to be idle.

It is happy for us that God expects of us only one day at a time, one day's work, one day's duty. Were all the year's demands bundled together and shown us at a glance, we would be sure to think we could never compass them. But as the year goes around we may catch each day the strength needed for that day, and with the burden or the work of the next the new supply will come.—*The Northwestern Christian Advocate*.

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful we must be obedient and submissive. Any disobedience is the singing of a false note, and yields discord.—*J. R. Miller*.

FAILURE is often that early morning hour of darkness which precedes the day of success.—*Hodges*.



BIBLE STUDIES

The Sanctuary and Its Services—No. 4

A. T. ROBINSON

The Priesthood

By a most solemn and impressive ceremony, as given in the eighth and ninth chapters of Leviticus, Aaron and his sons were consecrated to the priesthood. Everything connected with the priests and the priestly service was typical of Christ, our great High Priest. In this article and for the purpose of this study, we will take note particularly of the high priest, in his robes of beauty, as shadowing forth the true High Priest.

Aaron had not in himself the means of shadowing forth the beauty and excellence of Christ's priesthood. Therefore the requisite glory and beauty had to be put upon him, so far as this could be done with material things.

"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.

These garments were made of the most costly material obtainable, and everything belonging to them was significant of the manifold excellencies and glories of the Blessed One who is the one and only all-sufficient mediator between God and sinfu' man. They constitute so many mirrors, into which the devout worshiper may look and see Jesus, in the various aspects of his beauty and spiritual excellencies. There were five articles of Aaron's dress, to which we will give special study at this time—the "miter," the "ephod," the breastplate," the "girdle," and the blue "robe."

"These are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a miter, and a girdle." Verse 4.

The Miter

"Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Verses 36-38.

"That Aaron may bear the iniquity of the holy things." This seems like a strange statement; there is so much of self and sin even in our holiest things, that, as one has said, "our very tears need washing, and our very repentance toward God needs to be

repented of." Thank God, as shadowed forth in the holy miter always worn on Aaron's brow, there is a Spotless One at the right hand of God, and through his holiness the iniquity of our holy things is put away, and we are accepted in him and are saved.

The Ephod

Adorned with the ephod, to which the breastplate and girdle were fastened, Aaron could draw near and worship in the holy of holies. It was made of the same material as the veil, namely, blue and purple and fine linen, representing the righteousness of Christ.

"He made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." Ex. 39: 2, 3.

Who can fail to see shadowed forth in these threads of gold among the other less costly or durable materials, divinity interwoven with humanity?

"They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses. And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses." Verses 4-7.

Aaron carried the names of his people upon his shoulders. He presented them thus before the Lord, and when the Lord looked down upon Aaron, he saw the names of his people indelibly engraven in white stones. The shoulder is the place of strength.

"Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Deut. 33: 12.

The omnipotent strength of Israel's God and Saviour was shadowed forth in the stones of the ephod borne upon Aaron's shoulders.

The Breastplate

"Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place [holy of holies], for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the

judgment of the children of Israel upon his heart before the Lord continually." Ex. 28: 29, 30.

The breastplate was the most costly, beautiful, and glorious of all the garments worn by the high priest. It was enriched with four rows of precious stones, all set in gold, and firmly fixed in their proper places on the breastplate, each stone having engraved upon it the name of one of the tribes of Israel. It was fastened to the front of the ephod above the girdle, and worn upon the heart of the high priest. As the heart is the place of affection, and the shoulder the place of strength, Aaron had to carry the names of his people on his heart, expressive of his love for them, and on his shoulder, to show his strength and willingness to serve them and carry their burdens for them.

Oh, how sweet is the spiritual meaning of all this! Our adorable High Priest carries the name of every one of his children on his heart and in his hands. He sends us this loving and assuring message:

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49: 16.

His omnipotent strength and his infinite love are ours. It is as unflinching and as unchanging as the mountains and hills—yea, more so, for he says:

"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54: 10.

The Blue Robe and the Girdle

"Thou shalt make the robe of the ephod all of blue. And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place [holy of holies] before the Lord, and when he cometh out, that he die not." Ex. 28: 31-35.

Arrayed in these beautiful, costly, and divinely appointed garments, Aaron, as high priest, symbolized what Jesus Christ, as our great High Priest, is in reality. Aaron ministered about the tabernacle, as a type of him who is the true minister, and the ever-living Saviour, ministering in "the true tabernacle, which the Lord pitched, and not man."

God's endless love! What will it be
When earthly shadows flee away,
For all eternity's bright day
The unfolding of that love to see!

—Maltbie Davenport Babcock.

STUDIES IN THE TESTIMONIES

The Church—The House of God

TYLER E. BOWEN

1. From the worship of the sanctuary what may we learn? Of what are Christians in constant danger?

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away. Nevertheless, God himself gave the order of his service, exalting it high above everything of a temporal nature."—*Testimonies for the Church*, Vol. V, p. 491.

2. To the humble, believing soul what is the house of God on earth?

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies for the Church*, Vol. V, p. 491.

3. What sanctifies any spot or place of worship?

"At the burning bush, when Moses, not recognizing God's presence, turned aside to behold the wonderful sight, the command was given:

"Draw not nigh thither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . And Moses hid his face; for he was afraid to look upon God."

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—*Testimonies for the Church*, Vol. VIII, p. 284.

4. On entering the place of worship what should one do? What should be laid aside during attendance at church service? What should characterize the worshippers?

"When the worshippers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of

worship, either before or after the service. Ardent, active piety should characterize the worshippers."—*Testimonies for the Church*, Vol. V, p. 492.

5. During moments of waiting for service to begin what attitude should be maintained? What is silence said to be at this time?

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the Word of God, that it may have due weight, and suitably impress the heart."—*Testimonies for the Church*, Vol. V, p. 492.

6. How should one listen as God's Word is opened? What danger attends inattention in church?

"When the word is spoken, you should remember, brethren, that you are listening to the voice of God through his delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart, and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground, and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares."—*Testimonies for the Church*, Vol. V, p. 493.

7. At the close of the service what attitude should still be maintained? How should worshippers pass out?

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that his eye is

resting upon them, and they must act as in his visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places."—*Testimonies for the Church*, Vol. V, p. 494.

8. What is said about debts resting upon houses of worship?

"Whenever it is possible, let our church buildings be dedicated to God free of debt."—*Testimonies for the Church*, Vol. VI, p. 101.

"The lazy way which some churches have of incurring debts and keeping in debt, was presented before me. In some cases a continual debt is upon the house of God. There is continual interest to be paid. These things should not and need not be. If there is that wisdom and tact and zeal manifested for the Master which God requires, there will be a change in these things. The debts will be lifted. God calls for offerings from those who can give, and even the poorer members can do their little. Self-denial will enable all to do something. Both old and young, parents and children, are to show their faith by their works. Let the necessity of each acting a part be most strenuously impressed upon the members of the church. Let every one do his best. When there is a will to do, God will open the way. He does not design that his cause shall be trammelled with debt."—*Testimonies for the Church*, Vol. VI, p. 102.

9. What instruction is given regarding the dress of those who appear in the house of God to worship?

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshippers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to his glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church."—*Testimonies for the Church*, Vol. V, p. 499.

"I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into his presence to worship him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?"—*Testimonies for the Church*, Vol. V, p. 498.

10. What responsibility rests upon ministers on raising up new companions of believers?

"When a church has been raised up and left uninstructed on these points [behavior in the house of God], the minister has neglected his duty, and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and his holiness."—*Testimonies for the Church, Vol. V, p. 500.*

11. As we contemplate the greatness of our God, his excellency and power, what should this ever enkindle within us as we worship before him?

"As we learn more and more of what God is, and of what we ourselves are in his sight, we shall fear and tremble before him. Let men of today take warning from the fate of those who in ancient times presumed to make free with that which God had declared sacred. When the Israelites ventured to open the ark on its return from the land of the Philistines, their irreverent daring was signally punished."

"The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."—*Ministry of Healing, pp. 435, 436, 438.*



LOVE'S UNSELFISHNESS

THERE is a pleasure in selfishness which only the selfish know anything about; but it is the pleasure of the dog that snatches its bone and lies down in a corner to gnaw. To do something for another, to know that you have succeeded in making at least one person happy, is better than to grasp and hoard and use one's talents on one's self. It is love, in its centrifugal influences, that makes the world smile and gives to care a more buoyant step. Grief dries its tears at the touch of sympathy. The thunder, the earthquake, and the fire are superseded by the still, small voice.

"Die when I may," said the great-hearted Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow." And it was that spirit that made Abraham Lincoln great. "Of all earthly music," said Henry Ward Beecher, "that which reaches farthest into heaven is the beating of a loving heart."—*Selected.*



"METHODS are many,
Principles are few.
Methods may vary,
Principles never do.

Forever preserve the principle, however much you may vary the method."

IN MISSION LANDS

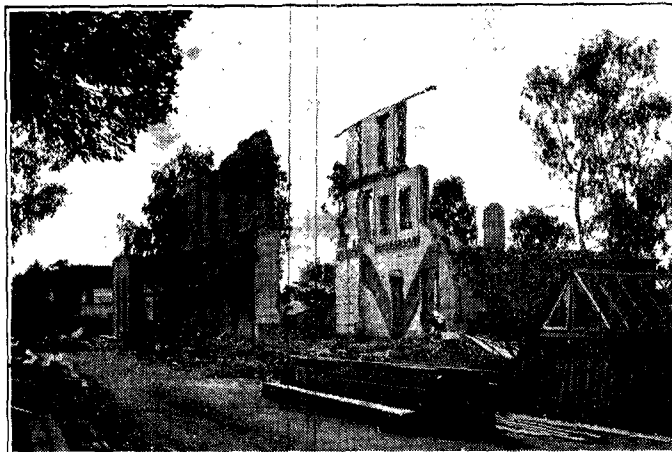
Progress in South Africa

W. B. WHITE

THE work is progressing in this union conference, and we have many evidences of God's love and care. As the months and years go by, we can see that the work in this field is strengthening in every department, and for this we thank God and take courage.

Our church membership in the conference and mission fields has now reached 1,893. Our white membership is a little more than 1,000, the native membership being a little less.

The tithe from our conferences in 1915 was \$21,381; in 1916 it had risen to \$25,847, and in 1917 to \$26,738.



REMOVING OF KENILWORTH COLLEGE BUILDING

The tithe from our mission stations in 1915 was \$2,394; the following year it stood at \$3,323, and in 1917 it reached the sum of \$4,608. Our union conference tithe three years ago was \$4,510; in 1916, \$6,831; and in 1917, \$7,362. Offerings to foreign missions in 1915 were \$4,953; in 1916, \$6,462; and in 1917, \$5,970.

Three years ago we delivered books to the value of \$5,542. The following year, 1916, the book sales amounted to \$16,860; and in 1917, to \$22,806. Our book and paper sales together for the past three years are as follows: 1915, \$7,410; 1916, \$17,527; and for 1917, \$23,249. From these figures, both financial and statistical, some idea can be obtained of how the work is progressing in these departments. In our three local conferences our work is steadily extending and increasing in strength.

This is true also in our mission fields. During the first quarter of 1918 twenty-eight Europeans received the truth and were baptized and united with the church. We have no report from the mission fields in this

respect, as baptisms there are generally administered at the close of the school in November or December.

It has recently been decided by the union conference to remove our school from Kenilworth, a suburb of Cape Town, to a rural location in Natal. A site has been selected, and building operations are in progress. The union conference is now raising \$15,000 to erect necessary buildings. The old dormitory at Kenilworth is being taken down, and the secondhand material is selling rapidly. We have recently reduced the mortgage on the school property at Kenilworth nearly \$5,000 — to \$2,500. We hope to begin school on the farm in February, 1919.

For some time we have felt the need of more room at our Cape Sanitarium (Plumstead). During the last two years many patients have been turned away because we could not accommodate them. As the institution was clear of debt, we

felt that it was safe to venture a small addition, providing sixteen additional rooms. This is now in process of construction, and will greatly increase the earning power of the institution, and provide greater facilities for the treatment of the sick and afflicted.

Two new mission stations have recently been established in the union, — one among the Red Kafirs of South-eastern Africa, and the other on the Kongo border, where we now have a school of more than seventy-five students. We hope to begin school at Bethel, our Red Kafir station, next year. Buildings on this station are now being erected, as well as at the Kongo Border Mission. Calls are coming to us from far over the Kongo country, to come and establish a station in that region. Two of our brethren are about to take a journey into the country to look over the field and see what the prospects are for doing so. Here is a great region containing 15,000,000 people, which is wholly untouched by the truth, and we feel that we must soon make a beginning in that vast region.

Our missionary paper, the *South African Sentinel* (*De Watcher* in Dutch) has a monthly circulation of 9,000. We have a subscription list of about 6,000, the rest are circulated through clubs.

New church buildings have recently been erected in the cities of Durban and Johannesburg, and another is in process of construction in Bloemfontein, the capital of the Orange Free State; and still another at Salt River, a suburb of Cape Town. The church at Salt River is being erected by our colored brethren.

"These from the Land of Sinim"

M. G. CONGER

"BEHOLD," says the prophet Isaiah, "these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." The kind of Christian character spoken of in this age-long prophecy is portrayed in one of the faithful, God-fearing evangelists of northern China. His home is at Djang Deh Fu, Honan, where he manages a preaching chapel; it forms his headquarters for several smaller stations to which he makes regular visits. This young evangelist is the same one REVIEW readers have heard of before, whose father tied his hands and feet, and used heated irons to brand his back, and scraped off the tender skin of his son's mouth with his long Chinese finger nails; this for no other reason than that he would not relinquish his new-found hope in Jesus Christ. We saw the father, who listened with interest to the gospel of Matthew 11:28-30 and Revelation 22:17, as I preached one Sabbath morning. Thank God, he had already decided to leave his idols and serve the living God, whom his son loves so much and serves so faithfully.

From his own experience this evangelist knows how to trust God and how to commune with his Maker. His wife, a godly woman, is patient and kind, and like a Western mother cares for her husband, children, and guests in a Christlike manner becoming to her profession. The faces of their little boy and girl indicate how the gospel has found its way into the springs of their life, and it is demonstrated in their daily doings. When I began to tell them the story of the New Jerusalem, with its streets of gold, and Jesus as King, and his happy subjects, the little boy quickly spoke up, saying, "We know all about it." He then told us of his conception of heaven—no severe heat or penetrating cold, there would be enough to eat and enough to wear, all would be peaceful and contented. These few words tell a story of the difficulties that exist among the people of China. It is cold in winter time in northern China, and the penetrating gales as they sweep over the vast

The health and courage of our workers are good, and unity and harmony prevail in our work. Some of us would have been very glad to attend the recent General Conference, but all things considered, it was clearly not the thing to do. We believe, however, that God richly graced this assembly with his presence, and that plans were laid which will hasten the work forward to its final triumph. Pray, brethren, for the work in the Dark Continent, that God may give power to his messengers to speedily finish the work he has committed to them.

Honan plains catch up the sand, causing terrible sand storms and making the climate, at times, almost unbearable. Extra heavy cotton padded garments are worn by those who can afford them.

In these conditions we can better understand the sacrifice of Evangelist Fan Deh Djun, who had no gloves in this freezing weather and no overcoat, even when on his way farther north to the city of Peking. I asked him why he did not wear more clothes, and whether or not he had an overcoat. He evaded the question, but after several inquiries he replied: "You know the union is in great need of funds. I had fifteen dollars saved during the summer with which I intended to buy winter clothing, but hearing of the great need I contributed it to the church, and therefore had no money to buy clothing." My heart was touched by his real sacrifice, one that he could not forget during each day of the long, cold winter. As I reflected there came to me a sense of what God is doing in the lives of some of China's sons and daughters. Here, said I, is true sincerity and faithful devotion to the cause of God. What would we not do if all followed the example of this Seventh-day Adventist in inland China? Truly, this is a sample of those whom the prophet saw in vision when he said, "These from the land of Sinim."

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A GRACIOUS PROVIDENCE

S. M. KONIGMACHER

ON account of the rains being very near, it was of the utmost importance to make all possible speed in getting a cover over our heads here at this new station in northwest Rhodesia, on the Kongo border. The only site available for a house was in the bush, and we began to get the poles and the rope bark and laths, which are small trees split in two. The boys worked well, and at last the house was finished; that is, the rough part. Then grass was placed on the roof, and we moved in.

It was too dark in the house, and one morning we began to cut down some of the trees to let in a little light. My head boy said that a big tree near the house was rotten and would have to come down, for often such trees are blown down by the storms. Two boys began to cut it, and were instructed where to chop so it would fall away from the house. I looked away for a few moments, and one of the boys began cutting in the wrong place, and the tree fell squarely on the house. We had a rope on it, but could not pull it over, for it was fourteen inches in diameter and about fifty feet high.

Five boys were working inside the house just where the tree fell. Mrs. Konigmacher and our little boy were near, but had been told to move just as the tree was about to fall. I noticed the mistake, but it was too late, and the guide rope, with three of us pulling on it, was as nothing against such great weight.

We believe an angel of God must have put his hand under the tree or braced the house, for the only damage done was where the tree struck,—the poles were moved half an inch. We were so thankful the house stood, and that no one was hurt.

Kashitu, Kongo Border.

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HUGUENOT MISSIONS IN SOUTH AFRICA

WHEN the Huguenot missionaries first reached Basutoland they found some 35,000 people, pressed on all sides by hostile tribes, and hardly eking out a miserable existence. After seventy-five years the country has become a great garden. The population has risen to 400,000. Basutoland is the granary of South Africa, but it was the missionaries who first planted wheat, maize, sorghum, millet. They first brought plows and wagons to the country. As far back as 1874 the Basutos exported \$1,000,000 worth of corn and black millet. On the extensive mountain pastures these black people now have about 90,000 horses and 400,000 cattle. In 1900 the whole exports of the land totaled nearly \$2,000,000. In the nursery schools the blacks have been taught to plant and train fruit trees.—*Missionary Review of the World.*

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WHILE his glory and prestige have long since waned, the North American Indian is still capable of exercising considerable influence in the affairs of the world. It is surprising to learn that 28,000 from the various tribes are in Government service. Eighty-five per cent of these are volunteers. Some of them occupy quite high positions as officers. They have paid into the Red Cross and Y. M. C. A. more than \$10,000,000.



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.

SAFE AT HOME

MRS. J. C. BROWER

BEYOND all the gloom and the shadow,
Where darkness no terrors can bring,
Lies a country of infinite beauty,
Where Jesus, the Saviour, is King.
O, my heart is so full, as I write it,
Of a joy that's a foretaste of heaven!
To think, through the merits of Jesus,
I may enter, all pure and forgiven.

My poor human hand is unable
To write of the bliss of that day;
My poor finite tongue can but feebly
Its pleasure and raptures portray;
But the Spirit of God beareth witness
With mine, of the joys that are there;
And when he appeareth in glory,
Its bliss with the saints I may share.

I can but be glad at the prospect
Of a permanent home up above;
Of abiding with Jesus and angels
In that country whose laws are all love.
Safe forever from sickness and sorrow,
And the terror of death's dread alarms,
The beloved I've lost and lamented,
Shall, by angels, be borne to my arms.

We shall walk in the light and the glory
Of the garden of Eden again,
And the dwelling of Jesus, our Saviour,
Shall forevermore be among men.
By the side of life's beautiful river,
Adown the glad ages to come,
Nevermore to be pilgrims and strangers,
We shall dwell in the shelter of home.

Practical Home Education

FREDERICK GRIGGS

AN education for service—loving, cheerful service—is the ideal of all Christian parents for their children. "Not to be ministered unto, but to minister" is Christ's great purpose for his followers and their children, and he lays a far greater weight of responsibility upon parents to see that this ideal is realized in themselves and their children than is generally appreciated. Indeed, loving service is the true end of life. True education is that which aims directly at this end. The development of a love for work, work which benefits others, is the purpose of all correct educational effort. Now the common daily duties of every home are the most natural and best means of creating and developing this love for service, for ministry to others. It is begotten in the children by example, precept, and requirement. The spirit of helpfulness shown by father and mother in the particular work of each other is not only a source of mutual enjoyment to each other, but a fundamental means of teaching the children the lessons of service. The means of teaching by precept this great lesson of service, are abundant and not far to seek. Nothing in nature lives to itself. Each form of existence and life ministers to the existence and life of some other forms. The dew distils but to give life to vegetation, which, falling to the earth and mingling with the crumbling rock, forms a soil in which grow the fruits for man and beast. Shall not the child also learn the lessons of giving and serving?

In the matter of the requirements of service, the parent is more often at fault than the child. It takes time and patience to teach the child those habits of work which make work a pleasure. It often requires less effort to do the work than to have the child do it, and as a consequence the child acquires a love of indolence rather than of industry. Simple duties regularly, thoroughly, and accurately performed tend to beget a love, not only for such regular duties, but for the many helpful errands of every home.

One great failure in the educational work for the children of our schools is the lack of sympathetic and coordinative effort between the home and the school, each leaving to the other lines of work in which they should co-operate. If love of unselfish service for others as revealed in the home first of all and then in all the associations of life, is the real end of education,—and it is,—then the home and the school should co-operate in this work. The school may well give credit for the regular and accurate performance of the simple duties of the home. This gives to education its true and practical meaning.

No process of education in itself alone can ever "restore the image of God in the soul." A work of grace must always be wrought by the Holy Spirit. But this work of grace must be in company with practical life, and when in the home and in the school all that is done is done "heartily, as to the Lord," then the end of education is reached.

TEACHING POLITENESS AT HOME

ANY one who has learned a foreign language knows that it is by infinite repetition that a new phrase is so embedded in the memory as to occur instinctively under the proper circumstances. Learning it by heart is not enough. It must be used, and used over and over again in the appropriate circumstances, before it becomes automatic. All my foreign friends confirm my own experience that the most painful part of speaking a language imperfectly is the depressing certainty that one's lack of fluency is constantly making one seem discourteous and appear at a disadvantage.

Thus it is not enough that a little boy, several times a day, shall overhear his mother using good-humored and urbane turns of expression to her adult callers, or even to his father and other members of the family, if he is lucky enough to have a family who habitually speak to each other like civilized beings. The phrases which are stamped on his mind are those which are addressed to *him*. Ought he not to hear over and over again a rich variety of the quaint, mannerly phrases which should make our lives (though they may be no more morally estimable) so much more gracious than that of many others.

Why Shouldn't He?

Why should not the little child, when he wishes to ask a favor of an adult, find rising readily to his lips such simple, familiar expressions as, "Would it bother you too much to do so-and-so for me?" or, "Excuse me, may I trouble you to do so-and-so?" or, "Won't you please do so-and-so?" or, in circumstances slightly different, "Would you mind my doing so-and-so?" or, "Wouldn't it be nice if we did so-and-so?" or, "Would you like to do so-and-so?"

These are not stilted, affected circumlocutions, but the common, everyday expressions of friendly conversation. To teach the little child to use them instinctively and naturally should be as much taken for granted as to teach him to keep his face clean. Neither action can lay claim to any lofty, ethical value beyond that of a comely, becoming, suitable garb, which has, so all of us can testify, an influence on life out of all proportion to its apparent importance. It is simply part of the natural birthright of childhood, and not at all a "dancing-school" training school for home life, or a return to eighteenth-century stiffness and formality.

There is no need for a little child to rehearse set salutations for strangers, since there should be in his quiet baby life but few occasions for using these. But the simple phrases which enable him to move easily and naturally, without appearing at a disadvantage, in the ordinary circumstances of his ordinary life, are as commonplace and essential as comfortable, well-fitting clothes, which enable him

to move easily and naturally about a room. The difficulty, of course, lies in the fact that no amount of money can buy for a child an outfit of this language of civilized intercourse. Nothing but incessant intercourse with civilized beings can rescue him from linguistic Zululand.

What the Children Need

Nor do the little ones need only a more adequate vocabulary of courtesies, a command of those words which are in daily family intercourse what cushions and springs are in travel,—“shock absorbers” the automobile furnishes fitly dub them. They need quite as acutely a richer, more flexible, and more copious general vocabulary; and although their school training is supposed to give them this, there is no point in which the system of public instruction more lamentably and notoriously breaks down.

Nor is this altogether to be wondered at. In undertaking to give the child a command of language, the school really undertakes an enterprise for which it is not fitted. Language can be acquired only by living with and in it. The child's arithmetic reflects his teacher. His speech reflects his mother. The school, in the nature of things, does not have the child long enough, and cannot give to conversation a large enough proportion even of the short time it does have him. As a matter of fact, he is not allowed to talk much at school, and since it is only by incessant and copious use of words that a command of them can be acquired, he must learn at home, or not at all, whatever fluency and accuracy and comeliness of speech he is ever to attain.

What is more, nobody would profit more than his mother by his capacity adequately to express himself. For she can competently deal with him only if she understands him. Fully to understand children would mean in most cases a solution of all the difficulties of their training; and one enormous help toward understanding them is the power on their part accurately to express themselves. Many times we punish or blame them, or at the least form an unjust estimate of their character, from a speech or act, which, if they were able to explain themselves, we should see from quite a different angle.

Talk with Your Children

For the ordinary mother, with no training in the teaching of English, with no time to learn new methods, who must just do the best she can with the resources at her command, there is perhaps no better expedient to adopt than to talk with the child. Indeed, this is perhaps the best expedient of all for any one. If, without taking special thought, the mother is already doing this, she is not an ordinary mother, but an extraordinarily intelligent one, who can give all the rest of us pointers on her profession;

for most of us, if we stop to consider the way in which the days and weeks really pass in our homes, will find that we almost never take the time to talk with the children.

We talk at them enough, in all conscience, but we are apt, if there are no commands or suggestions to be made, to leave them to themselves and to wash our conversational hands of them. We all, almost without exception, not only do not talk with the children, but we have an almost irresistible impulse to cut them short when they try to talk with us. The phrases with which we evade conversation with them are worn threadbare with much use. “Don't interrupt me, dear.” “No, mother can't talk to you now.” “Don't you see I'm busy and can't listen now?” “Run into the kitchen, and tell Bridget about it.” “Oh, do stop that incessant chatter.”

Or if we do not go so far as this, we adopt the other evasion of the absent ear, the wandering eye, the meaningless comments thrown in at random, “Is that so?” “Well!” “Did you?” and very often, to end up with, the confession extorted by a point-blank question, “Why, dear, to tell the truth, I haven't been paying very much attention to what you were saying. What was it all about?” If a mother lives who has not gone through this process a hundred times, I should like to meet her.

The Impulse to Talk

But we must all confess that this is not the best way to encourage the careful and accurate use of language. The child's long, rambling talks are not especially interesting or pointed; but his impulse to talk, even if incoherently, is the best, the only tool we have to use in the improvement of his speech. If we start with this impulse, and use it wisely, we can go far. Those who have not tried really to converse reasonably and sensibly with a child about topics which naturally interest him, can have no idea of how eager he is to express himself, how he welcomes interest in his remarks, and expands to fluency under systematic attention.

Because he cares about what he is saying, he tries hard to say it so that he will be understood and heeded, and he seizes willingly on suggestions which seem to help him. The breathless and excited narration of the events of a game of hide and seek, or of baseball, or merely of an afternoon spent in “playing house” can be made, if the mother is tactful in her questionings and promptings, an exercise in coherence, in sequence, in vividness and accuracy of phrase, the value of which no teacher of English could hope to equal. And to hear and to share in good table talk is perhaps a greater aid in learning a language than can be obtained in any other way.

One of the hard things we unprofessional educators must learn about

education is that we cannot help a child, no matter how passionately we may love him. We can only help him to help himself; and for that battle, which is to last all his life, we can put no better weapon in his hand than an instinctive command of a serviceable, adequate, and agreeable language. For, as the anthropological expert insists, this question of words is not a question of “mere words,” but of the essential elements of civilization, clothed and influenced by words.—*Dorothy Canfield Fisher, in “Mother and Children.”*



CLEANING FLUID

HENRY TIBBETTS

7 ounces tetrachloride of carbon.
3 ounces benzine.

Mix. This makes a nonexplosive cleaning fluid, which will take out all spots, and will not harm the finest fabric.



RUST REMOVER

HENRY TIBBETTS

Mix 4 ounces of binoxalate of potash with 1 ounce cream of tartar. Wet the rust spot, sprinkle a little of the powder over it, let stand a moment or two, and wash out.



WHY WE LOSE INTEREST

No one is very long interested in anything to which he is not giving himself in costly fulness. Yet many a man wonders why he has so little interest in Christian service, or in his Bible, or in prayer. In comment on the sadly changed life of one who had formerly been an active and effective Christian worker, an acquaintance said, “He lost interest and turned away.” It is important to notice that that statement is quite untrue because of the order in which it states the facts. “He turned away, and lost interest,” is the fact in any such case. We do not turn away from the Lord's work after and because we have lost interest in it, but we lose interest in it after and because we have turned away from him and his work. No one who is doing God's will to the uttermost ever loses interest in God's service, or in God's Word, or in talking with God, while he lets God hold him to obedience. Disobedience, turning away,—then his interest goes out, as surely as night settles down over the earth when it turns away from the sun. When we find ourselves losing our keen interest in the things that we know ought to have our interest, let us face the real cause squarely: we have stopped paying the price. Interest is a return on an investment; we cannot withdraw our investment and expect the interest to continue. The only cure is to reinvest.—*Sunday School Times.*



“HOME is the father's kingdom, the children's paradise, the mother's world.”



THE WORLD-WIDE FIELD

See also
Aug. 18, 1918, p. 12

GEORGE IDE BUTLER A SKETCH OF HIS LIFE

GEORGE IDE BUTLER was born in Waterbury, Vt., Nov. 12, 1834, and died at Healdsburg, Cal., July 25, 1918, at the age of nearly eighty-four years. He came of a stalwart race. His father was Ezra Pitt Butler, by trade a starch manufacturer, religiously a strong Baptist, and deacon in the church.

His grandfather, Ezra Butler, was a man of great force of character. A Baptist preacher by profession, he held many high offices of public trust, extending over a period of fifty-three years. He was governor of Vermont from 1826-28, and accomplished great reforms in the suppression of lotteries and in the improvement of the State educational system. From such stock came Elder George I. Butler.

In 1843 Ezra Pitt Butler and his wife, the father and mother, joined the Adventists, then few in number and without organization, because they believed the faith of that people to be truth. Sarah Grove Butler, the mother, became a Sabbath keeper in 1848, in which year they were visited by Elder Joseph Bates, who hung up his chart and preached the doctrine held by Seventh-day Adventists. Three years later Mrs. Butler's husband joined her in the observance of the Sabbath, and their home became a rallying place for the Adventist people.

Here the boy George heard the discussion of the truth as far back as 1843, when he was but eight years old. He remembered, too, that twice they were visited by William Miller.

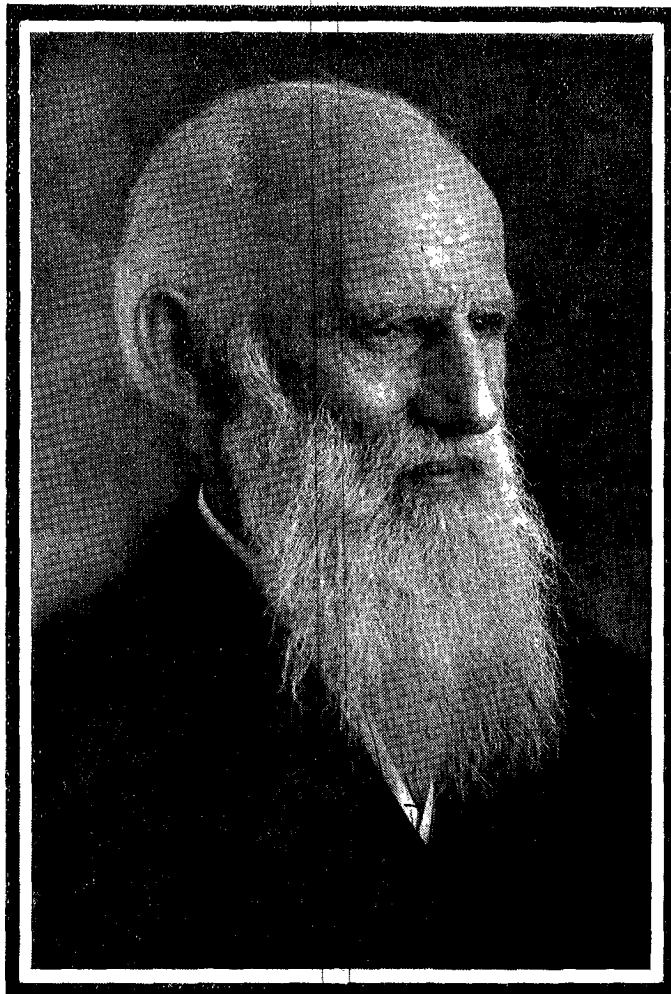
He received his education in the public schools of Waterbury and at the academies of Johnson and St. Albans.

In 1853 the Butler family moved to Waukon, Iowa; but George, then nineteen years of age, joined a government surveying party that was laying out several counties near Superior, Wisconsin. After a winter's experience of surveying in this wild and unsettled country, he took up a claim of land, ten miles west of Minneapolis, Minn., but later sold it. In 1855 he visited his sister, Mrs. Ransom Lockwood, in Round Grove, Ill., and renewed his acquaintance with the family with which he afterward became connected in marriage.

From boyhood until his twenty-second year he was a skeptic, leaning strongly toward infidelity. He had read the Bible through two or three times. He believed it contained many good things, but thought it was full of contradictions, and could not be understood. But he determined to lead an upright, honest life. He would not swear, play cards, use tobacco, nor drink.

In the spring and summer of 1856 he went by boat to Kansas City. While the steamer on which he was a passenger was stopping at Rock Island to load freight, he was walking about the city engrossed in serious reflection, his mind dwelling especially upon a text of Scripture which he had always admired: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be

any virtue, and if there be any praise, think on these things." While meditating upon these words, this question came to him as if spoken by an audible voice: "There are some good things in the Bible, why not believe that part anyway?" He looked up and said, "I'll do it, Lord." And immediately he felt that a change had come over him. He then returned to his cabin, and upon his knees gave his heart to God. After working some months in the vicinity of Kansas City, he returned to Waukon. There he



ELDER GEORGE I. BUTLER

publicly confessed his faith in Christ and was baptized by Elder J. N. Andrews. After his conversion he taught school for two winters near his home. March 10, 1859, at the age of twenty-four, he was united in marriage to Lenthia A. Lockwood, whose love and devotion he reciprocated for forty-two years. After marriage they settled upon a farm near Waukon, Iowa. Here were born their three children — Annie, in 1861, and William Pitt and Hiland George, twins, in 1864. William Pitt is a business man in Chicago, and Hiland George is in Italy, serving in a Red Cross unit. The former was with his father for two weeks in his last illness, but pressing business matters called him home before the end came. Father and son enjoyed daily visits during his stay. The daughter, Annie, died at the age of thirteen, and was buried at Mt. Pleasant, Iowa.

It was at Waukon that Elder Butler gained his first experience as burden bearer in the church. Soon after joining the church he was made deacon, and later was chosen its elder. In his Bible studies he was favored with the association of such men as J. N. Andrews, William Andrews, C. A. Washburn, Mr. Haselton, and C. F. Stevens.

In 1865 there was a great upheaval in the Iowa Conference. Both the president and secretary apostatized, and George I. Butler, the Waukon farmer, was chosen president. Two years later he was ordained to the ministry by Elders James White and D. T. Bourdeau. In 1868 he left Waukon, and made his home in Mt. Pleasant, Iowa. For eight successive years he served the Iowa Conference as president, and to his energy and faithfulness is due in great part the fact that Iowa became one of the strongest of Seventh-day Adventist conferences.

In 1871 he was called to the presidency of the General Conference. In this office he served for eleven years, and is well known throughout the denomination as its second great administrator. Called to serve the larger interests of the church at a time of rapid growth and expansion in all its branches, Elder Butler threw his magnificent energies without reserve into the work of developing to the utmost the efficiency of each department. For many years he spent a large portion of his time in attending the annual conferences and camp-meetings, held from Maine to California, and from Minnesota to Florida. In these meetings he was called upon to present the faith and hope of the advent people to the largest congregations, and also to lead in the councils of the ministers and other workers, regarding their labors at home and in the regions beyond. Occasionally he would snatch

from the meetings or the hours of rest a little time for important correspondence. Throughout the years of his administration, the growing interests of the educational, the publishing, and the medical institutions of the denomination received a large and loving share of his attention.

In 1873 Elders Butler and Haskell were called upon to raise money for the establishment of a training school for Christian workers. They took up the task with energy, and in a short time they had answered the oft-repeated question, "Are Adventists able to build a college?" and had gathered the necessary funds for the erection of the Battle Creek College.

In 1874 Elder Butler made his first visit to California, and at a camp-meeting in Yountville, with the able assistance of Elder J. N. Loughborough, presented to the people

the necessities and advantages of a denominational publishing house on the Pacific Coast. The people responded enthusiastically, and very quickly raised \$22,000, sufficient for the first buildings of the Pacific Press Publishing House.

From 1882 on, he was for many years the president of the Review and Herald Publishing Association. In this capacity, and as associate editor of the Review, he exerted a mighty influence for the building up and extension of the publishing interests of the denomination. During these years, hundreds of colporteurs were trained and sent forth with books on the prophecies, and hundreds of thousands of tracts and pamphlets were distributed gratuitously. It was with delight that he saw a work develop which has continued to grow until more than two and a quarter million dollars' worth of literature is distributed each year.

Eighteen years after he was baptized by Elder J. N. Andrews, in Waukon, Iowa, Elder Butler presided at a General Conference in Battle Creek, Mich., at which Elder Andrews was chosen to go to Europe and open up the publishing work of the denomination in French and other languages of Central Europe. Nine years later Elder Butler was commissioned by the General Conference to visit the European countries that he might study the conditions and needs of the various fields, and develop plans as to how the General Conference could put its work in those fields on a stronger basis. He spent more than a year in England, France, Switzerland, Holland, Germany, and Scandinavia, preaching through interpreters, reporting to our American periodicals, and gathering information which led the General Conference to take action for the establishment of three publishing centers in Western Europe. A large printing house was built in Basle, Switzerland; another in Christiania, Norway; and a printing plant was located in rented buildings in Great Grimsby, England. His counsel and cooperation were greatly appreciated by the laborers in these fields.

After Elder Butler's return from Europe, burdens fell heavily upon his shoulders. He was for a time president of the Michigan Conference, president of the General Conference, president of the Review and Herald Publishing Association, chairman of the Battle Creek College board, and a member of the Battle Creek Sanitarium board. He never spared himself in labor, and could not leave a difficult task unfinished.

The eleven years of his presidency of the General Conference were divided into two periods,—three years, from 1871-74; and eight years, from 1880-88. During the years 1874-80, Elder James White bore the burden, but the strenuous twoscore years of burden bearing had borne heavily upon this first apostle of the message, and he was compelled to lay down the burden, and in August of the following year he fell asleep in Jesus.

Many wondered if a man could be found who could carry successfully the burden laid down by Elder White. But God's resources are not shortened. "He buries his workmen, but he carries on his work."

Elder Butler was not an untried man. There were no backward steps. Some of the things started and accomplished under his administration have already been named. We need not detail others.

Elder Butler lived to see all these various branches and activities greatly multiplied, the message to which he gave his very life girding the earth, and the heart-breaking cries from the regions beyond joining with the impelling power of the message in pulling at heartstrings and opening purses.

If he were alive today, and you should ask him who did it, who was responsible, he would say that it was all of God's grace working through the various divine gifts bestowed upon his people, and to God, and to him alone, was all the glory. One of his greatest burdens was that the spiritual growth of God's people should be commensurate with their material, visible progress.

In 1888 his health failed, and he was unable to attend the General Conference which met the autumn of that year in Minneapolis. The iron constitution of this man of action bent under the constant strain, and he retired to Florida for rest and recuperation. He did not go to a sanitarium, or a seaside resort; instead, he bought a farm and planted an orange orchard near Bowling Green.

The next year his wife, Mrs. Lenitha Butler, was stricken with paralysis, rendering her a helpless invalid. Slowly she recovered her power of speech, and was able to sit up, but during the twelve years that followed she was never able to walk.

And here we see this man of iron struggling with a double burden,—caring for his invalid wife and developing his farm. For a long time he was nurse and cook, as well as farmer; and one summer, when Mrs. Butler was able to endure the experience, he took her with him to Asheville, N. C., secured a tent, conducted a series of meetings, and raised up a strong church. For twelve years he cheerfully and tenderly cared for his helpless wife. November 15, 1901, she fell asleep in Jesus, and was laid to rest in Bowling Green, Fla. Thus the union of forty-two years was broken.

During the last four years of Mrs. Butler's life they had the companionship of his aged sister, Mrs. Aurora B. Lockwood, a noble woman, well known to many of the Review readers. Only nine weeks after the death of Mrs. Butler, Mrs. Lockwood was laid to rest by her side, after a fatal attack of pneumonia. "With her," wrote Elder Butler, "went the last shred of a home on earth for me. I am at this time writing alone in our humble residence, where we have been associated so long."

But soon he was called to leave his old home and resume the activities of former years.

During 1901 the work of the Seventh-day Adventists in the Southern States had been developing rapidly. A union conference had been organized, and a publishing house established in Nashville, Tenn. Responsibilities were increasing, and able leadership was called for. At this juncture the eyes of the people turned to Elder Butler, and at the age of sixty-seven he was called to take the presidency of the Southern Union Conference and of the Southern Publishing Association. These responsibilities he bore for six years, laboring untiringly from North Carolina to Louisiana and from Tennessee to Florida.

During the last eight or ten years Elder Butler has borne no official responsibility, but he has preached, written for our periodicals, and helped with his advice in various councils. His many friends in the South will miss his counsel and instruction.

In 1907 Elder Butler was married the second time, to Mrs. Elizabeth Work Grainger, widow of Prof. W. C. Grainger, who for twelve years was president of Healdsburg College. Professor Grainger became, in 1896, our first missionary to Japan. After three years of successful work there, he died in 1899, and was buried in Tokio. After Mrs. Grainger's return from Japan, she resided in Healdsburg, Cal., for seven years afterward, uniting her life with Elder Butler,

as before stated, in 1907. She has been his help and comfort in his declining years.

Mrs. Butler enjoyed her Florida home, but in September, 1916, she was compelled to seek a cooler climate. Elder Butler felt that he could not go with her, so Sister Butler went alone, visiting relatives in the Northern States. She did not see her husband again till they met in San Francisco last March. During that year and a half Elder Butler's labors told upon him, and his health became greatly impaired. After General Conference they decided not to return to Florida till autumn, but to spend the summer in California for Mrs. Butler's sake. Mr. and Mrs. W. T. Heald gladly invited them to their home, and there, with Elder W. D. Burden and his wife (Mrs. Grainger's daughter), did all that kind hearts and hands could do to minister to these servants of God.

Here during the month of May, Mrs. Butler gained strength rapidly, but not so Elder Butler. For several months before he came West to attend the General Conference in San Francisco, he had been failing in strength. He did not know what the difficulty was, and little suspected its true nature.

His experience at the General Conference session had been a great encouragement to him. He saw that the cause he loved was advancing gloriously in many lands. Here he preached twice and bore a ringing testimony to the surety of the message that was being carried so enthusiastically to every people, nation, and tongue. But the activities of the meeting told upon his strength, and in the weeks that followed he steadily failed in health. The next month he took to his bed, the physician was called, and it was ascertained that his sufferings were caused by a cancerous tumor. He was attended by Dr. W. L. Morse, of Healdsburg, who could offer no permanent relief.

When told of his condition, Elder Butler said he was glad to know the truth, and from that time did all in his power to arrange his business and leave his affairs in good condition. He frequently referred to his death with the utmost calmness. Though extremely weak, his sufferings were much less, and at last none at all. Taking almost no nourishment, his strength continued far beyond the expectation of his physician. He never wearied of visiting with old friends. There was work on books and papers that he desired to finish, but was wholly resigned to the Lord's will.

During the last weeks of his life he was very cheerful, and talked freely of his expected death. Many times, while lying on his bed, he used such expressions as, "O my God, how much I love thee!" showing his confidence and trust. Death had no terrors for the man who had proved his Captain. After a few hours of unconsciousness, he quietly breathed his last at 2:30 P. M., July 25.

A strong, loyal-souled standard bearer has gone from us, but his work lives after him. He was a forceful preacher, a clear, virile writer, and an efficient and able executive. He was a steadfast friend, a strong but generous opponent. Behind the iron will beat a kind and loving heart, repentant under mistakes and sins, tender in sympathy, strong in its love for God and humanity.

Elder Butler ever carried with him a deep sense of human unworthiness and the holiness of God. The words of Cowper's old hymn were often upon his lips:

"God of my life, to thee I call,
Afflicted at thy feet I fall;
When the great waterfloods prevail,
Leave not my trembling heart to fail.

"Friend of the friendless and the faint,
Where shall I lodge my deep complaint?
Where but with thee, whose open door,
Invites the helpless and the poor?"

"Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not the word still fixed remain,
That none shall seek thy face in vain?"

"Poor though I am, despised, forgot,
Yet God, my God, forgets me not;
And he is safe and must succeed—
For whom the Lord vouchsafes to plead."

No true heart could listen to him repeat this old hymn without knowing that the man that uttered it was expressing his deep personal experiences. He had a fine tenor voice and liked to sing, but the songs he loved were those expressing rich relationship with God. He sang the songs of triumph all along the way. And in his later years of weakness and affliction God often gave to his war-worn, wayworn pilgrim "songs in the night." It was a matter of deep sorrow to him when the time came that he could not bow upon his knees before God three times a day.

He fought the good fight, he finished his course, he kept the faith. He had all the tendencies and propensities of other men. He possessed a strong, iron will, not easily bent or broken, but it was surrendered to Christ, his Captain. He proved God in early manhood; proved him in his first heroic battles for God in winning back the surrendered field of Iowa; proved him in bearing the soul-crushing burdens of the General Conference; proved him when friends of years turned against him; proved him through years of worn nerves in caring for a sick and helpless companion; proved him 'ill he fell asleep, knowing that it was well and would be well in the morning when the Master should call him.

If before our gracious Lord should come we are called to lay off life's armor and rest awhile, we can say in the language of the prophet of old, "Let me die the death of the righteous, and let my last end be like his!"

He sleeps in Jesus, and in the morning the divine reveille of his King will call him to eternal life and unwearying service in the homeland. There may we meet him.

Rest, soldier of God, thy warfare is ended.

When called to his service, thou gavest thy life.

Thy heart and thy will with his blest cause was blended

And thy God thou didst prove in peace and in strife.

And thy Captain proved thee in warfare, in sorrow,

In days of hard labor, in long nights of pain;

But he ever was fitting thee for the glad morrow,

For broad, better service, and eternal gain.
Then rest, soldier, rest; thou'rt safe in his keeping.

Thou art his, he is thine, thou shalt never know loss.

In him thou shalt wake and know nevermore weeping,

In the glory of grace, the rich fruits of his cross.

M. C. WILCOX.

W. C. WILFIE.

"THE church must either go and grow, or stay and starve; she must either extend or expire, preach or perish."

CHANCE never helps the men who do not work.—Sophocles.

ROSCOE CELESTER PORTER

AFTER years of faithful and fruitful service, both in the homeland and in the mission field, Elder R. C. Porter has been taken by the hand of death and called to rest from his labors.

Brother Porter was born in Anamosa, Iowa, April 29, 1858, and died Monday, July 29, 1918, his age being sixty years and three months. During his early years Brother Porter was surrounded by wholesome Christian influences. Through the efforts of his parents and the blessings of the Sabbath school, he was converted at the age of thirteen, and in the same year was baptized by Elder G. I. Butler, at Laporte City, Iowa.

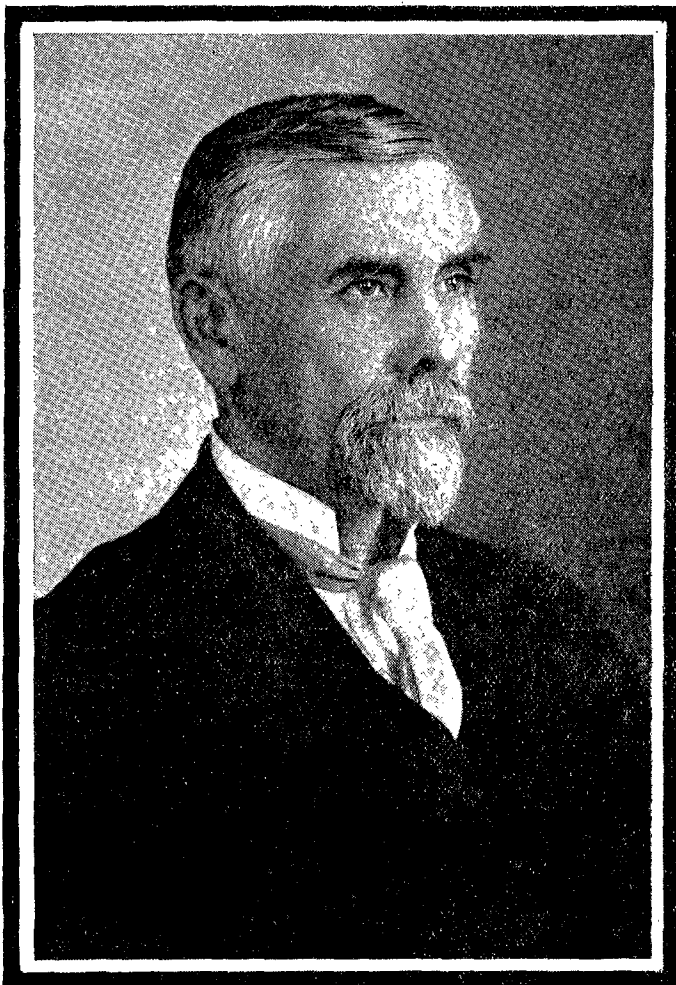
His education was obtained quite largely through attending school during the winter season. During the year 1877 he attended the State Agricultural College at Ames,

and in 1906 president of the Southwestern Union Conference.

This experience in administrative work in the homeland well fitted him to answer the call to South Africa as president of the South African Union Conference, in 1908. The work in Africa at that time required wise and tactful leadership. His associates rallied strongly about him and unitedly pressed the work forward. The work advanced among both the English and the native people, and several new missions were established.

Elder Porter was a man of broad vision, strong faith, and generous sympathies, a diligent student of the Scriptures, presenting the message in a clear and convincing manner. He contributed freely during his ministry to our denominational papers, using his full strength to advance the message both by voice and pen.

At the General Conference in 1913 Elder Porter was asked to take the presidency of the Asiatic Division Conference. The large responsibilities, entailing long journeys in a tropical climate, often with poor accommodations, drew heavily upon his strength and weakened his resistance. A disease peculiar to the tropics was contracted, which made inroads upon his strength. In 1916, upon returning to America for a few months, physicians and friends expressed fears in regard to his returning to the work in China and other Eastern fields. He felt, however, that he should continue his labors. The great need and the work in hand made such strong appeal that he returned, but only for a short time. Ultimately he relinquished his work and came back to his old home in Missouri, with the strong



ELDER R. C. PORTER

Iowa, and the following year Battle Creek College, Battle Creek, Mich.

In 1879 Elder Porter began work in the Nebraska Conference, with Elder Daniel Nettleton, serving as tent master and preaching as opportunity afforded. At the end of 1879 he returned to Iowa and labored as an evangelist in that State for nine years. The writer remembers well his visits to the old Waukon church, in the northeastern part of Iowa. His ministry was a blessing to both old and young in this and other churches where he labored.

In administrative work Elder Porter served in many different capacities: In 1890, as president of the Minnesota Conference; from 1891 to 1896, as president of the Atlantic Union; and in 1897, as president of the Ohio Conference. Owing to failing health, several years were spent on the farm. In 1901 he took up work again; in 1903 he became president of the Missouri Conference,

hope that rest and change would restore his health. During the months of illness which followed, though growing weaker, his faith held fast to the promises of God until the end came. He fell asleep in the "blessed hope." The funeral was held at Hamilton, Mo., Wednesday afternoon, July 31, Elder W. A. Hennig, of Kansas City, a friend and coworker, conducting the service.

In early manhood Elder Porter was united in marriage to Hattie Eggleston, who through all his labors has stood loyally by his side and rendered efficient support in the many duties and responsibilities which came to him. She still lives to mourn the loss of her beloved companion. Sister Porter sends us the following poem as an expression of her husband's faith and trust as the varied circumstances of life came to him:

"I will not doubt, though all my ships at sea
Come drifting home with broken masts
and sails;

I will believe the hand which never fails,
From seeming evil worketh good to me.
And though I weep because those sails
are tattered,
Still will I cry, while my best hopes lie
shattered,
I trust in thee.

"I will not doubt, though all my prayers
return
Unanswered from the still white realm
above;
I will believe it is an all-wise love
Which has refused these things for which
I yearn;
And though at times I cannot keep from
grieving,
Yet the pure ardor of my fixed believing,
Undimmed shall burn.

"I will not doubt, though sorrows fall like
rain
And troubles swarm like bees about a
hive;
I will believe the heights for which I
strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath
my crosses,
I yet shall see through my severest losses
The greater gain.

"I will not doubt. Well anchored is this
faith,
Like some staunch ship, my soul braves
every gale;
So strong its courage that it will not
quail
To breast the mighty unknown sea of
death,
Oh, may I cry, though body parts with
spirit,
I do not doubt, so listening worlds may
hear it,
With my last breath."

J. L. SHAW.

BROADVIEW THEOLOGICAL SEMINARY

THIS is the new name of our Swedish school near Chicago, only two miles from the International Branch of the Pacific Press Publishing Association, at Brookfield, Ill.

The school year which closed the 25th of May, 1918, was a successful one in every way. The enrolment for the year was eighty-five. The graduates numbered thirteen, seven in the seminary course and six in the academic.

The closing programs gave evidence of deep piety, Christian fervor, and missionary zeal. The numbers given by members of the graduating class on class night evinced a very apparent desire and determination on the part of all to devote their lives to the Lord's work. This was shown by such subjects as, "A Threefold Preparation for a Threefold Message," "From Darkness to Light," "Our Duty to the Sons of Svea" (Sweden), "Take Heed,"—all well-prepared orations rendered in an earnest and impressive manner.

Elder L. H. Christian gave the baccalaureate sermon. He depicted in graphic language the great needs of the world today, with its many sorrowing and suffering homes rent asunder or completely destroyed, by the terrible ravages of war, which has also brought famine and pestilence to many localities. In this condition of grief and bereavement the world needs sympathy, and the workers who enter God's great field of labor should be prepared to administer, not only the theory of present truth, but also the gospel of consolation and saving grace to suffering humanity.

The commencement address, delivered by Prof. Charles L. Taylor, of Berrien Springs, Mich., on the class motto: "No Crown without a Cross," was truly an inspiration to every one present to seek higher attainments in life. The effort, the sacrifice, or the suffering constitute not only the cross, but there is also the crown in the increased experience or blessings which are thus brought to us or made a part of us.

At the close of the baccalaureate an impressive ordination service took place, when our president, Prof. H. O. Olson, was set apart for the ministry. In this Elder Christian gave the charge, Professor Taylor offered the prayer, and Elder J. M. Erikson gave the words of welcome. Elder Adolph Johnson, from Chicago, was also present and took part in this service.

The chapel was crowded to overflowing on all these occasions. We have never listened to commencement programs which seemed any more replete with high missionary ideals than were those on this occasion.

The young men and women who come to our Seminary are of the sturdy kind,—they are used to hardships and hard work,—and they apply themselves diligently to their studies while at the same time they willingly and faithfully engage in any physical labor to earn their way through school. In sacrificing for worthy enterprises they always do their best. When the young ladies want to give a dollar or two either as Thirteenth Sabbath Offering or for some other worthy purpose, and they have not the ready money, they go to La Grange or Brookfield and earn the money by working for some family. Many such opportunities present themselves, as our students have won recognition as faithful, willing, and dependable workers.

It is largely through the sacrifice and earnest co-operation of our student body that several necessary improvements have been added to our school, such as electric lights, a Mason & Hamlin grand piano, a new commodious barn, the work on which was largely done by students, while most of the money for the material was furnished by Brother Bengtson, who is a member of the Seminary family. A sewer system is now being installed. The greater part of the work on this so far has been done by students. The teachers and students together have shouldered the responsibility of raising \$2,000 of a \$25,000 fund which is now being raised to provide an additional building, as we are greatly in need of more class and dormitory rooms.

The spiritual atmosphere of our school is, perhaps, the most important feature. The Friday evening prayer and social meeting is one of which it can truly be said, It is good to be there. The students show a commendable spirit of worship and consecration. In the Harvest Ingathering campaign we passed our \$300 goal. The Sabbath school donations for the school year (nine months) amounted to \$317.37. The tithe income for the same time was \$1,843. Besides this the students have raised for various purposes, the Harvest Ingathering included, approximately \$1,200. The young people's society and the prayer bands have been a great blessing to the school. In other lines the students have done faithful work.

Prof. H. O. Olson is untiring in his efforts for the spiritual as well as the temporal welfare of our school. In this he has the earnest co-operation of a consecrated corps of teachers, all working diligently and faithfully to aid the students in their preparation for the Lord's service. As a result of revival efforts during the week of prayer and of personal work, nine students were recently baptized. All have taken their stand on the Lord's side.

One of our students, Freda Swenson, now Mrs. J. C. Klose, sailed for Korea a few weeks ago, where Mr. Klose will have charge of the book work.

The seminary is located close to the main thoroughfares between the East and the West, and is for this reason often favored with visits from leading speakers and prominent workers in our denomination. This winter we had the privilege of listening to a very inspiring stereopticon lecture by our General Conference president, Elder Daniels, besides other stirring chapel talks and sermons from representatives of foreign fields, as well as of the different departments of our work in this country. These are greatly appreciated by our students and faculty.

Our next school year opens September 18, and our institution will then also offer a college course for those who wish to take advanced work.

As we look back on the last year's work, our hearts are filled with deep gratitude to God for the rich blessings he has showered on our school. We trust the friends of this good institution will remember us in their prayers and with their means, as we are planning to increase our facilities.

A. SWEDBERG.

"THIS TIME OF OPPORTUNITY"

THE servant of the Lord says:

"The message must be given to the thousands of foreigners living in these cities in the home field." "Among these millions [foreigners] are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States."—*Testimonies, Vol. VIII, pp. 34, 35.* "There are among us those [foreigners] who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations."—*Id., Vol. V, p. 391.*

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10: 14, 15.

Let all do their part in teaching these dear people the gospel message, so that their returning feet may be made "beautiful" as they "preach the gospel of peace, and bring glad tidings of good things" to those in the far-away lands. Many say, "I would gladly do so, but I cannot speak their language." Being unable to speak or to understand these foreign tongues is really no hindrance to our giving them the message. God has made ample provision for this work.

Among the abundance of literature which God in his providence has prepared for this very work, are the foreign periodicals and *Signs* magazines in the following languages: Bohemian, French, German, Hungarian, Italian, Polish, Rumanian, Swedish, and Russian, and the *Yiddish Messenger*. These dear people are pleased to have their American friends show interest enough in them to bring them these message-filled magazines. They are perfectly willing to pay for them. Many times they give more than the price asked. These magazines, and other foreign literature, are published by the International Branch of the Pacific Press Publishing Association, Brookfield, Ill., and may be ordered through the conference tract societies.

The best time to do missionary work among this class of people is on Sunday. The men usually receive their pay on Saturday, and they are at home on Sunday. Many are dedicating Saturday evenings and Sundays to this work. Some have already done so, and it would be a splendid plan for all our churches to form "foreign bands" to do systematic work among the foreigners. We read of an "Italian band," and of its godly leader, Cornelius, in Acts 10: 1, 2. Why not have "Italian bands" during the "time of the latter rain" as well as under the "former rain"? The Lord says:

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. . . . Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Matt. 18: 19."—*Testimonies, Vol. VII, pp. 21, 22.*

Transient, hit-or-miss, or spasmodic work is never very successful or fruitful. It is because an army is a body of men organized into companies (or bands), battalions, regiments, brigades, and divisions, under proper officers (leaders), and all are concentrating their interests and work on one objective, that they are able to accomplish the great results they do. If there was no more organization and concentration of effort among the armies of Europe than there is among God's people today, they could not make the great drives nor accomplish the results they do. In organization, training, and work, the children of this world are displaying more wisdom than are the children of light.

The strength of organization is presented by the Lord in Deut. 32: 30. He says that one consecrated soul, armed with the armor of heaven, shall "chase a thousand" unconsecrated souls, regardless of what their armor is, or what their training may have been, and "two [organized and banded together] put ten thousand to flight." One of God's children, standing with him, is a thousand times stronger than any one of the world; while two of the Lord's children united in a band, and working together, are ten thousand times stronger. So, according to God's plan, by organizing into bands of even two, our efficiency is increased tenfold.

Not only does an army organize into companies, drill and train for service, but they drive at certain centers again and again until they are victorious. So God's people should not only organize into bands and work a certain territory once, but they should work it systematically, thoroughly, again and again, until they become acquainted with the people, and souls are fully developed in the truth.

Visit the foreigners in your section regularly every Sunday. Meet them with a smile of cheer. Learn a few sentences in their own language, especially how to greet them and to say good-by. Visit them so regularly and become so well acquainted with them that they will look forward to your coming with glad anticipation. Through personal contact with them, week by week, you will discover many tender, yearning hearts—"jewels" for whom Christ died—who will accept the truth. Many churches have been raised up by faithful lay members working in this way.

The bands should meet together often, and have special seasons of prayer, specializing on the foreigners and the home foreign work.

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love."—*Id., p. 21.*

Many who are working among foreigners say they enjoy it more than they do the work among Americans. Will you not take it up in the fear of God, and trust him for results?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless [without doubt] come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

There need be no doubt as to the results of this work; the sheaves are promised. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear his voice, harden not your hearts." That voice is saying to every soul, "Son, go work today in my vineyard."

J. W. HURLINGER.



THE ARKANSAS CAMP-MEETING

THIS meeting was held in a beautiful grove of oak and hickory trees, known as Brad-dock's Grove, in the suburbs of Little Rock. On the ground was a spacious pavilion, in which all the general meetings were held. About two hundred of our people were in attendance. The deep interest in the message, and the prevailing harmony of spirit, were very noticeable from the first.

For the first half of the meeting there was no ministerial help from outside the conference, except the writer. The educational and young people's work was, however, well taken care of by the efficient labors of Prof. W. L. Adams. It is hardly necessary to say as much for the book department, since all know that where Brother A. F. Harrison leads, heavy blows will be struck in its behalf. Besides, he was ably supported by Brother H. R. Gay, who represented the Southern Publishing house at the meeting. The book sales amounted to more than \$3,000.

Much interest was manifested in the morning meetings, which were devoted to the study of the rise of the message and the directing agency of the Testimonies of the Spirit through Sister White in building up each branch of the work, in order to make the message effective.

The Sabbath school interests were well cared for by Elder B. E. Beddoe and Sister Maggie Taylor. The two Sabbath offerings in its behalf amounted to \$135.27. There was also given in response to the foreign mission call the following amounts: Cash, \$102; absolute pledges, \$2,046; and conditional pledges, depending on property sales, \$1,220; the whole amounting to \$3,368.

The conference work passed off very harmoniously. The officers chosen for the biennial term were: president, Elder J. I. Taylor; and his four associates in executive work, N. R. Hickman, Isaac Baker, M. G. Haynes, Walter Kirkman. Brother C. W. Lee was ordained to the sacred work of the ministry, thus giving the conference four white ordained ministers, besides the one colored minister, Methuselah Jones.

On the whole, the Arkansas meeting was good, and doubtless one to be long remembered by many, especially by the eleven persons baptized near the close of the gather-

ing. The writer was glad to be present, and to renew some old acquaintances and form new associations which will linger long in his memory.

J. O. CORLISS.



LOUISIANA CAMP-MEETING

THE camp-meeting for the white people in the Louisiana Conference was held this year in Drew Park, Lake Charles, La., July 25 to August 4. The park was given to our people free of charge, and it placed us in a very pleasant part of the city. There was a good attendance of our people; some said that it was the largest camp-meeting ever held in the State. It was evident the people had come to receive a blessing, and the Lord did not disappoint them. There was a strong desire among the brethren to gain a new experience, and to go home and live out the truth before their friends and neighbors.

All phases of the work were considered, especial attention being given to the spiritual needs of the people. Several revival services were held, and an hour was devoted nearly every day to the spiritual work. We believe that many of our people gained a new experience with God.

The biennial session of the conference was held, and with few exceptions the same officers were re-elected for two years. The different departments presented encouraging reports. The finances of the conference during the first six months of this year were greater than for the entire year of 1915. The conference and the tract society are free from debt, and the treasury has a good start for aggressive work for this year. By this the hearts of the people were made glad.

The two Sabbaths of the camp were especially good days. On the last Sabbath of the meeting all moved forward for a fresh baptism of power. At the close of this good meeting, a call was made for freewill offerings, and more than \$1,500 was subscribed for missions. More than \$300 was received in Sabbath school offerings on the two Sabbaths, and about \$125 for literature for the soldiers. More than \$2,000 was subscribed for the various enterprises, which is very encouraging, considering there were only about one hundred sixty persons present, including the young people and the children.

Eighteen persons were baptized. A number of the young people gained a new experience, and seven of them have definitely planned to go to the Southern Junior College, at Ooltewah, Tenn., this fall. Brother Thompson, educational secretary for the union, and Sister C. N. Sanders, State educational secretary, did faithful work for the young people.

Each day an hour was given to the study of the Bible and the Testimonies, and twenty-five full sets of the Testimonies were purchased by our people. On Sunday morning fifty-eight hundred copies of the World's Crisis Series were sold. We hope that the blessing of the Lord will attend the handling of this literature.

The colporteur work was represented by V. O. Cole, of the union conference; and the home missionary work by Brother O. R. Staines, union missionary secretary. Elders S. E. Wight, E. R. Allen, and the writer were the other laborers attending the meetings, in addition to the regular conference workers.

The brethren and sisters returned to their homes feeling that the Holy Spirit had been present to bless them. Surely the Lord did have a special care over his people; for on Tuesday, August 6, the day following the breaking up of the camp, a terrible storm hit the city from the Gulf, and laid the larger part of it in ruins. More than one million dollars' worth of property was de-

stroyed, twenty-five lives were lost, and more than sixty persons injured. We have learned of but two of our people who were hurt, and these not seriously. F. C. GILBERT.



THE NORTHERN CALIFORNIA CONFERENCE AND CAMP-MEETING

THE Northern California conference and camp-meeting were held in Oak Park, Stockton, Cal., June 20-30. The park was shady and beautiful. The weather, except for two or three days, was very pleasant. Stockton is a pretty and prosperous city in the San Joaquin Valley.

The attendance was good, both of our own people and from the city. The work has made excellent progress here in the last two years. The tithe has greatly increased, and the Sabbath school offerings have nearly doubled. The different departments of the conference have carried on work in a strong way, and a harvest of souls has been gathered in. In this conference at the present time the ratio of Seventh-day Adventists to the population is one to one hundred thirty-seven. In the State of California during the year 1917 the Seventh-day Adventist Church received more members than any other church.

Elder Clarence Santee was re-elected president of the conference, but some changes were made in the committee and other officers. The departments of the conference have made commendable progress, and with strong leadership there is a bright future ahead. Several new laborers were added to the force of workers.

This was a missionary camp-meeting. Every day, and sometimes twice a day, the needs of the regions beyond were presented to the people. As the meetings progressed the interest of the people deepened, and when the Sabbath came, and a call was made for donations, they responded with cash and pledges, including the Sabbath school donations, to the amount of \$15,000. More than \$4,000 of this, however, was conditional on the sale of property.

A good interest was also manifested in the home missionary work, and thousands of copies of the World's Crisis Series were taken home by the people for distribution. Definite plans were laid to place the message in every home in the conference during this year. In some sections of the field this work has already been begun, and every home has been visited once a month. That begins to look like finishing the work.

As the brethren return home with the literature and labor for their neighbors and friends, there will be results. Men and women living the Christ-life and having a love for souls in their hearts, can gather in a harvest for the Master. With unity of effort there should be great advancement in this field, and many more won to the message. W. H. ANDERSON.



THE little griefs, the petty wounds,
The stabs of daily care—
"Crackling of thorns beneath the pot,"
As life's fire burns, now cold, now hot—
How hard they are to bear!
But on the fire burns, clear and still.
The cankering sorrow dies,
The small wounds heal, the clouds are rent,
And through this shattered mortal tent
Shine down the eternal skies.

— Dinah Muloch Craik.



"CONTENTMENT often serves as a brake on the wheels of progress."

Publishing Department

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

SINAI

T. E. MORGENSEN

'MID thunder peals and lightning flash,
By clouds of darkness veiled,
Stood in the wilderness the mount,
When God his people hailed,
And bade his servant to draw near
With stony tables twain;
God touched them,— lo, there now appear
The Lord's commandments ten!

The writing was the work of God,
The language used, his own,
Translated, so men understood,
And graven into stone,
To show their perpetuity.
They shall forever stand,
And every jot and tittle be
As written by God's hand.

Tygh Valley, Oreg.



BOOKS OF THE GREATEST CONSEQUENCE AT THE PRESENT TIME

FROM the very beginning of our publishing work, line upon line of instruction has been given us through the Spirit of prophecy to guide us in carrying the work forward. The success that we have attained has always been in proportion to our willingness to follow the counsel given.

Speaking of how it was the beginning of our colporteur work, Elder G. I. Butler wrote in 1916:

"Our publications increased at a rapid rate. Books, pamphlets, and tracts were written on almost every phase of our faith. The great incentive to progress has been the statement of Holy Writ that this message must go to 'every nation, and kindred, and tongue, and people' in the world. How could this be brought about? Some means must be found by which it could be circulated in the broadest manner possible. . . .

"Colporteurs were needed; but how to get people to leave their homes and go forth to circulate the printed page was the great problem; and here was seen the rallying influence of Sister White. The most stirring, forceful, and powerful appeals came forth from the servant of the Lord for our people to engage in this branch of the work. Not only were some to go forth as colporteurs, but the rank and file of our people everywhere were to feel that the circulation of our literature was their solemn duty. Through belief in this prophetic gift, the mass of our people accepted these appeals. And this is why, dear brethren and sisters, our publications are going forth to our fellow men in carloads from our publishing houses, and their circulation is rising into millions of dollars' worth. We have been told that they are to be 'scattered like the leaves of autumn.'"

As this branch of the work grew and developed, instructions also came to us from time to time regarding what books should receive special attention by our colporteurs. In the year 1889 this message was given:

"The light given was that 'Thoughts on Daniel and the Revelation,' 'The Great Controversy,' and 'Patriarchs and Prophets,' would make their way. They contain the very message the people must have, the

special light God had given his people. The angels of God would prepare the way for these books in the hearts of the people."—*"Special Instruction Regarding Royalties,"* p. 7.

In an earnest appeal made in December, 1902, that the canvassing work should be revived, we find the following:

"There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. . . .

"The larger books, 'Patriarchs and Prophets,' 'The Great Controversy,' and 'The Desire of Ages,' should be sold everywhere. These books contain truth for this time,— truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. . . .

"They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation."—*"An Open Letter,"* pp. 2, 3; 1902.

In 1905 this instruction was repeated and emphasized in the following words:

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should, be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'The Great Controversy,' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. . . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today."—*Review and Herald, Feb. 16, 1905.*

The following experience recently received from Brother G. C. Jenks, of South Africa, emphasizes in a special way the importance of this instruction from the Spirit of prophecy, and shows how the angels of God are still preparing the way for these books in the hearts and minds of the people:

A few months ago a fund was started in South Africa known as the Governor General's Fund, to provide sustenance for the wives and children of South African soldiers. In raising the means for this fund, a war market scheme was organized, to which all the patriotic citizens contributed articles to be sold. Among these articles, Brother Jenks writes, were "not less than 50,000 books on almost every known subject. Just how many of these books were books on present truth I am not able to tell, but from evidences I was able to gather there must have been a great number of them. At any rate, the demand was so great that the

attention of those in charge of the stall was especially attracted to it, so that when a write-up of the business of the stall was given, the demand for these standard works of ours had been so great that special attention was called to it in the newspaper article."

Here is the paragraph from the newspaper write-up which tells of the book sales:

"The book section of the war market furnished an excellent opportunity of gauging the literary tastes of the Johannesburg public, and it was interesting to note the choice of those who continually thronged the stall. Fiction was of course the most popular, but in contradistinction, there was a lively demand for theological works, poetry, and technical works. There was also a keen search for books on psychology, but very few were on view. Theology was unexpectedly salable, and volumes such as 'Daniel and the Revelation,' 'Patriarchs and Prophets,' and 'The Great Controversy Between Christ and Satan,' were disposed of almost as soon as they appeared on the shelves."

Is not this the finger of God's providence pointing us to those books of which the Testimonies have especially spoken in the past, urging the importance of their circulation?

In writing to the department secretary, one of our workers in the Far East emphasizes the importance of our giving special attention to the circulation of these books when the war closes, but this experience from South Africa indicates that we should be doing this now.

Books relating to the war and its significance, have their place in pointing out what these things mean, but this grief-stricken, sorrow-burdened world is longing for the solace which is to be found in such books as 'Patriarchs and Prophets,' 'The Great Controversy,' and 'The Desire of Ages.'

In planning for the conventions that are to be held next winter, and for the work during 1919, would it not be well to study carefully how we may give these books the widest possible circulation? Is not this further statement from the Testimonies regarding these books still applicable?

"Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time."—*Special Instruction Regarding Royalties*, p. 11. N. Z. TOWN.



SELLING BOOKS IN HONDURAS

BROTHER J. A. P. GREEN sends the following good word regarding the work which he and Brother Emsley Williams recently did in San Pedro, Spanish Honduras. (San Pedro is to be the future headquarters of the Honduras Mission.)

"Brother Williams and I had a fine time in San Pedro. We saw the governor the first thing, and of course he had to sign for a book, and then the other officials were visited, and they also placed their names in the prospectus. The business men seemed quite anxious to have the book. The sales for the first day's work amounted to one hundred dollars, American currency.

"The thing that surprised me the most was that we sold more books in leather than in the other bindings—nine leather, two half leather, and eight cloth. I thought at first that it would be very hard to sell the leather at thirteen pesos (\$6.50 gold), but that was not the case. Brother Williams now regrets that he did not order more full leather. We thanked the Lord for this success. It was a great encouragement to both of us, and more especially to Brother Williams."

N. Z. TOWN.

Missionary Volunteer Department

M. E. KERN
MATILDA ERICKSON
ELLA IDEN
MRS. I. H. EVANS
MEADE MACGUIRE

Secretary
Assistant Secretaries
Office Secretary
Field Secretary

WAYS OF INTERESTING CHILDREN AND YOUNG PEOPLE IN GOOD READING

WE have two classes of young people to deal with. First, the young people who have consecrated their lives to Christ. It is not difficult to interest them in good reading. It is the other class,—those who have not,—that I wish to talk about today.

Perhaps the experience of a girl whom I knew will be a good illustration of the effect of reading. I had worked with this girl personally, and she had given herself to the Lord. Aside from reading her Bible, she read good books, and was a growing Christian. But after a while she began to lose out, and in talking with her about her experience, I asked her what was causing her discouragement, and among other things she said, "When I began to lose my hold upon God was when I began to read the popular magazines of the day."

Now the question is, How can we interest those who have not given themselves to God, in good reading? I do not believe we ought to say to them, "You should not read this or that book," and then leave them in the dark, but we should hold before them good things—the best things.

We have the Reading Courses; and I believe God has led out in selecting the books in our courses. Agitate, agitate, agitate, is the keynote to success along this line. I believe when we come to the churches and to the societies we should have the Reading Course books with us. We should become especially familiar with at least one chapter in each book, and when visiting the societies or churches, we should give them a synopsis of that chapter. I have tried this plan. I have seen the children's faces brighten up, and after the meeting they have crowded about me to know more about the books.

Then as we go to the homes of the people, we should interest parents in these books. Parents do not always know about the Reading Courses, and we should enlist their co-operation. Wherever we go, we should talk about these books, and continue to talk about them, until they are placed in the homes, and the parents and the children are reading these books together.

In some societies, I believe, we should form reading circles; and in every society there should be an educational secretary. His special duty should be to go personally to the young people and children in that church and interest them. He should canvass the homes of the people, and see that every one is a member of the reading circle, and that when one book has been read the next is taken up. He should keep after the work faithfully, until every child is a member of the Reading Course circle and receives a certificate.

In the Pacific Union Conference,—in two local conferences at least,—we have tried the plan of withholding all Reading Course certificates until a general meeting,—at the camp-meeting or a special meeting at the close of the school year,—when they are

* Stenographic report of a talk given at one of the Missionary Volunteer Department meetings at the late General Conference in San Francisco.

given out. In one church where I was we had quite a pile of them tied with white ribbon. These certificates were then given out, and it was really inspiring to see the young people come up to get them. I have been told since being here that in one place where the people did not take any special interest in the Reading Course, one child, seeing others receive certificates, became interested, and went home and talked the Reading Course until the spirit spread throughout the whole church.

I believe also that we should interest the elders of the churches in this work. I feel sure that this reading will be a great blessing to our young people who are called to go out and help finish the work in this generation. Let us also encourage them to go to their friends and try to inspire them to read these books. Let them tell something they have got from the book, and others will want to read it.

There are great opportunities in our Reading Courses to help our young people to become strong men and women intellectually and spiritually. Many have received a strong conviction that they should go out to the mission fields because of the books they have read. Let us do more to promote these courses among our young people.

MRS. E. H. OSBORNE.

Educational Department

W. E. HOWELL - - - - - Secretary
C. L. BENSON - - - - - Assistant Secretary

ENLIST FOR TEACHING

ALONG with our initial campaign of arousement on Christian education, we have been searching the country for additional teachers of experience and training. We have been hampered by a shortage of teachers in normal times. We look for an increase in attendance and in the number of schools as a result of our campaign. Hence more teachers need to be mustered into the service.

To help supply these we are endeavoring to re-enlist those who have taught in the past but for one reason or another have dropped out of teaching. We are seeking to get into touch with the Seventh-day Adventist teachers in the public schools and attract them into denominational service. We are inviting college graduates to take up elementary teaching,—a service altogether worthy of their steel. We are trying to induce the one hundred fifty or more teachers who annually drop out, to stay by the schools in their need. We are developing in the General Department of Education an "Emergency Teachers' List" to help supply needy sections of the country. It is a genuine pleasure to make these efforts, for it all spells progress.

Looking Ahead

But we are not satisfied thus to temporize and improvise. We are glad to meet every emergency the best we can, but we do not want to be in an emergency all the time, as some are. It is a sign of weakness, and it keeps efficiency at a low ebb.

We are therefore looking ahead in our teaching plans, and want hereby to make an earnest appeal for the enlistment of candidates for teaching. The facts are that we are conducting a normal department in each of our five senior colleges and in part of our junior colleges, but these departments have been carrying a small enrolment and are

hardly turning out a tithe of the trained teachers we need. For various reasons, we have been losing annually about one fourth of our teaching force, amounting to nearly fifty in the large unions, while the normal department for the union has been turning out from five to eight on the average.

This inequality of demand and supply must not continue. A plan has been devised by which one of our stronger academies here and there may do some work in teacher training as soon as it can equip for it. But this is only an emergency measure and a drop in the bucket. The attendance in our regular normal departments must be greatly increased. No college should set its stake for fewer than twenty-five the coming year, and some ought to go to fifty.

Such a stake can be reached if the need is understood and if all who have a heart interest in the matter will help interest and select suitable persons to prepare for teaching. Will every reader of this article consider whether this call for enlistment in teaching appeals to him or not, and consider what he can do to agitate the need and interest others to enlist? W. E. HOWELL.

THE TESTIMONIES CAMPAIGN

FOR nearly two years the Home Missionary Department has been putting forth earnest efforts to carry out the instructions given us through the servant of God:

"The volumes of . . . the Testimonies should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them . . . They should be in the library of every family, and be read again and again." "It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days."—"Testimonies for the Church," Vol. V, pp. 681, 667.

Our efforts have been greatly blessed of God, as the following telegram, signed "Pacific Press Publishing Association," lately received, will indicate:

"Testimony sales this year, 3,370 complete sets, and 788 single volumes, about equally divided between cloth and leather. Sales for last year were a little over two thousand sets."

Our goal for 1918 is five thousand sets. We feel confident that this goal will be reached. F. W. PAAP.

FORGET YOURSELF

FORGET yourself! You will never do anything great unless you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, and how they appear, what others think of them, how they can enhance their own interests. In other words, every thought and every effort seems to be focused upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.—*Success*.

HE that sits nearest the dust sits nearest heaven.—*Andrew Gray*.

Medical Missionary Department

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

MY GUIDE

W. A. WRIGHT

I LOVE to think my All in All
Is near to hear when shadows fall.
When Satan's wrath, like tempest wild,
Sweeps down my path, a trusting child
I know can rest in that dread hour
On Him who gives us conquering power.

I love to think, when night is dark,
When trials toss life's drifting bark,
That he who promises to guide,
Has sailed before this stormy tide;
And not a reef in this vast flood
But he has charted with his blood.

O praise the Lord! when breaking day
Shall drive night's stormy clouds away,
I know my Guide, so proved and true,
Will be my friend and Saviour too.
And then the long, glad hours of day
All praise to him who led the way!

Ione, Wash.

BROUGHT TO THE FRONT

AT the Southern California Conference camp-meeting recently held at Los Angeles, a symposium on the subject of health reform was conducted the first Sunday afternoon of the meeting, August 4, at the three o'clock hour, thus bringing health reform to the front actually, in point of time in the meeting and in the minds of the people. The Spirit of God witnessed to the wisdom of this step, in the sweet spirit that was manifestly present. The large audience was deeply moved, and the interest in the principles and blessings of health reform was greatly deepened. Four persons spoke earnestly on four phases of the subject in a little over one hour's time.

Dr. Newton Evans, president of the College of Medical Evangelists, led out, basing his talk on a text of Scripture. The doctor contended that the principles of health reform were not an appendix to the present truth, but an integral part of it, to bless the people, to purify them, to bring them physical and spiritual health. He also said that the health reform was not a bait that God had given us to use in catching intelligent people, and thus leading them to embrace other truths; but is itself an important, blessed truth, to be wrought into our life experience.

Dr. D. D. Comstock followed with an earnest appeal that definite plans be made to bring the health reform to the front in all meetings conducted by Seventh-day Adventists in tents, halls, and churches.

Another speaker showed how God had brought the principles of healthful living to the front in the first chapter in the Bible, — Gen. 1:29; how John the Baptist and Jesus Christ in their ministry brought it to the front; how Daniel paved the way to become the prophet of God and minister of state by adopting the principles of reform in his daily life; and how God desires that each one of us shall bring the health reform to the front in our daily life. We have the assurance that strength, wisdom,

and good sound judgment will be given to those who, like Daniel, yield to the will of God and conquer appetite and passion. (See "Testimonies," Vol. IX, p. 157.)

Geo. D. Ballou expressed himself as being in harmony with all that had been said, and emphasized the great blessings, in health, clearness of mind, and freedom from pain and sickness, which come to every individual who accepts the blessings of God conferred through the health reform. He also called attention to Satan's recognition of the value of these principles as he tried to unite them with movements leading away from God and Christ and truth to make error acceptable.

At 4:30 the largest audience the writer has ever seen at this hour of the day assembled to listen to Dr. Geo. Thomason, who spoke on the causes and prevention of high blood pressure, premature aging, and kindred topics. His talk abounded with good sound principles so simply stated that all could comprehend—no medical terms were used that were not clearly defined. This counsel was worth many dollars to every hearer who would put it into practice.

We hope that many such services may be enjoyed by the people of God in their assemblies everywhere. G. B. STARR.

Food Conservation

SUGAR AND CHARACTER

"Yes, I have gone without meat very extensively," said a man, when asked if he had denied himself any special kind of food for the sake of keeping the Allies well supplied. But five minutes later he happened to remark: "I always live mostly on vegetables—don't care much for meat."

Although separated in the conversation, these two remarks seem really to go together. Here was a man whose non-consumption of meat had released a certain amount for shipment overseas. Thus he had contributed something to the cause of suffering humanity. But by his own statement there had been no personal sacrifice involved. The food needed for shipment had happened to be something he did not crave.

Doubtless similar instances might be found in the case of persons who eat corn-bread, and prefer it to white bread. They have been useful, exceedingly useful, as food conservators; no one should minimize that fact. But they cannot claim any medals for self-denial.

There is one food which practically every one likes. Whether people have strength to deny themselves or not, it is a real test of will-power and character. That food is sugar.

The fact that sugar in one form or another is a food which ninety-nine persons out of one hundred enjoy, is no vague theory demanding demonstration. Everybody is well aware how fond all children are of sugar, and the taste is one which in later years may be modified, but is seldom outgrown. The capacity to change from eating a certain amount of sugar to eating less indicates definite will-power, or to put it more informally, backbone. In fact, it probably takes more of the out-and-out spirit of self-denial voluntarily to cut down one's sugar than to give up any other food. For sugar, in the popular mind, is associated not chiefly with nourishment, but with the pleasurable side of life, with boxes of candy and cool soda fountains dispensing sweet drinks, and so on.

Yet there must be a curtailment of some of these pleasures which use up sugar if the supply is to hold out. Owing to world-wide ship shortage, this country will have to get along with less sugar than in the past. This may in part be accomplished by using less in the home kitchen, and by regulative measures affecting the quantity procurable by the trade.

But whether we can use less sugar will depend, in the final analysis, upon whether or not, by an effort of will, we can limit our sugar craving and sugar pleasures. That will take sheer backbone. Have we got that backbone — that character?

G. H. HEALD, M. D.

News and Miscellany

Notes and clippings from the daily and weekly press

— All the national parks are now open to both automobiles and motor cycles. For some time these means of conveyance were barred on account of the disturbance they created. Yosemite and the Yellowstone National Parks were the last to be opened to such traffic.

— Five military airplanes were used recently in conveying foodstuffs to workmen employed on a new aviation field some ninety miles distant from San Diego, Cal. Daily flights were made, about three hundred pounds of sugar, coffee, potatoes, and other foodstuffs being carried at each trip.

— The Post Office Department has increased the 50-pound limit of parcel-post packages in the first and second zones to 70 pounds, and extended its scope to comprise also a third zone. For all other zones the limit is raised to include 50 pounds. The change was made to stimulate a greater movement of farm crops toward the cities.

— A "liberty temple," one hundred feet square, containing offices for every branch of war work and an auditorium with a seating capacity of 5,000, was completed by citizens of Hammond, Ind., in less than a day. The work began at seven o'clock in the morning, and at four in the afternoon the last nail was driven. All the material and labor were donated. More than five hundred carpenters were engaged in the work.

— According to the latest fashion books published in Berlin, Germany is now attempting to "standardize" women's dress. Thousands of blouses of a material said to be neither wool nor cotton, have been put on the market, and German women of every class are expected to buy and wear them. The garments cost about \$1.50. The Berlin municipality states that it has "not aimed at style or elegance, but has sought to produce something durable, combining solidity of material with cheapness of price."

— The peanut industry in the Southeast is growing rapidly. The 1917 peanut crop in Georgia was valued at \$1,500,000 more than that of the previous year. Farmers who never raised peanuts before are finding that a crop of goobers pays better than cotton ever did. A Georgia farmer last year realized an average of \$269 per acre from nine acres of peanuts and an average of \$140 per acre from 40 acres planted after oats. Comparatively poor land will produce twice the value in peanuts that it does in cotton, and with less labor.

— Plans for establishing a university at the front, with classrooms at the various Y. M. C. A. huts have been announced by the National War Work Council of the Young Men's Christian Association. American college professors have already been chosen for the faculty; other instructors will be selected from the Y. M. C. A. secretaries now serving abroad. The university will be conducted in conjunction with the lecture and library bureaus already established. Besides teaching ordinary high school subjects, provision will be made for continuing the instruction of university men who left their studies to go to war.

— Henry Ford, the Detroit automobile manufacturer, is now directing his efforts toward fitting the nation better to carry on the war. A \$3,000,000 hospital, one of the most complete in the world, is being erected in Detroit for the care of soldiers who have been wounded overseas. The building will be four stories high and provided with some 1,300 windows, and a floor space of 500,000 square feet. A roof garden will extend over the entire structure. Another Ford building, to be used for the manufacture of submarine chasers, at Kearney, N. J., will be one of the largest plants of its kind in the world.

— To meet the heavy demands on transportation that are expected this year, Director General McAdoo has ordered the purchase of 100,000 more freight and coal cars, at a total cost of about \$300,000,000. A larger proportion of wood than usual will be used in their construction, in order to save steel for shipbuilding. The contracts represent the biggest orders for rolling stock ever let in this country, and the first that have been consummated since the railroads have been under Federal control. It is expected that the cars will be ready in about six months.

— In order to stimulate the production of more powerful engines and more suitable aircraft, the *Daily Mail* (London) announces the revival of its offer of a prize of £10,000 to the first person who flies across the Atlantic from any point in the United States, Canada, or Newfoundland to Great Britain or Ireland, or vice versa, in 72 consecutive hours. The original offer of the *Daily Mail* was made in April, 1913. It was suspended at the outbreak of the war.

— Contributions to the Red Cross were taken by the aid of a vacuum cleaner at a big street meeting in New York recently. The long suction tube was extended from the platform out over the heads of the crowd, while a soldier and a sailor urged the people to put their offerings into the opening at the end of it. Everything, from pennies to bills of a large denomination, was drawn up the tube and deposited in the bag of the vacuum cleaner.

— Announcement has been made that the alien property custodian has taken over \$418,493,581 in alien property. This amount will steadily grow during the coming months. The money will be invested by the United States Government, and returned to the proper owners at the close of the war. These German millions will be invested in Liberty Bonds.

— King Albert and Queen Elizabeth, each in a separate Belgian seaplane piloted by an army aviator, flew across the channel to England recently to attend the silver anniversary of the British king and queen. They were guarded by an escort of three seaplanes. The flight from a point on the Belgian coast was made in about fifty minutes.

— Who first thought of bookkeeping as a business method? One would never guess Korea, and yet it was there that double-entry bookkeeping was invented and put into use. This was in the twelfth century, while it was not until the fifteenth century that a similar system was devised in Venice, then the commercial center of the world.

— A new cap, round, with no brim or peak and matching the uniform in color, has been selected for the use of officers and men of the expeditionary force in France, displacing the army campaign hat which has distinguished American soldiers for so long. It is designed especially for use in the trenches, and will not be used in this country.

— The age of the American flag surprises many, for while the United States is the youngest of the great nations, its flag is the senior of those in use today. It is eight years older than the flag of Spain, seventeen years older than the tricolor of France, twenty-three years older than the British ensign, and preceded the flags of Italy (1848), Japan (1859) and Germany (1871).

— A British paper manufacturer has succeeded in making paper suitable for newspaper printing from sawdust, which is available in considerable quantities as a by-product of the sawmills, now unusually busy producing lumber for war use. It is hoped that the supply of paper, at present greatly reduced because of restrictions on the importation of wood pulp, will be materially increased by utilizing sawdust.

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 camp-
ground, Forestville, Conn. ---- Sept. 5-15

Central Union Conference

Nebraska, Kearney ----- Aug. 22 to Sept. 1
Missouri, Warrensburg ---- Aug. 29 to Sept. 8

Columbia Union Conference

Chesapeake, Baltimore, Md. ----- Sept. 5-15
District of Columbia, Takoma Park, Sept. 13-21

Eastern Canadian Union Conference

Newfoundland ----- Sept. 27 to Oct. 6

Lake Union Conference

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

North Pacific Union Conference

Southern Idaho, Pocatello ----- Sept. 5-15

Pacific Union Conference

Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference

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, Jackson ----- 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

Oklahoma, Oklahoma City -- Aug. 22 to Sept. 1

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.

MAINE CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine conference and camp-meeting, at Lewiston, Maine, Aug. 29 to Sept. 8, 1918, for the purpose of electing trustees and transacting such other business as may properly come before the association. The first meeting will be held at 10:30 a. m., Tuesday, Sept. 3, 1918. All accredited delegates to the Maine Conference are members of the association.

H. W. Carr, President.
W. O. Howe, Clerk.

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.

Mrs. J. W. Jensen, 74 McBride Ave., West Paterson, N. J., desires a continuous supply of denominational periodicals or magazines.

Mrs. Eugene Rowell, Hamilton, Bermuda, requests us to give publicity to the fact that postage to Bermuda is five cents instead of three.

REQUEST FOR PRAYER

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

A young man who is a life prisoner in the Oregon State Penitentiary has been converted since his confinement, and was baptized last June. He asks us to pray with him that he may be granted a parole to attend school at the Southern Oregon Academy the coming school year.

evening she went to prayer meeting with her husband, and bore testimony in part, as follows: "I was born and brought up a Seventh-day Adventist. I know no other doctrine or belief; but until now I never knew the meaning of the time of distress and trouble to which we have looked forward so many years. Now it is here, and is so terrible that I do not want to pass through it. I am tired, and want to rest. I want to go home to my Father's house. I am completely weaned from this world." In a letter written two days before her death she said: "This is surely the time spoken of by the prophets, and I wonder how God can let this awful carnage go on; but I am glad to leave it all with him, and glad, too, that the end is not far away. It must be that soon God himself will wipe away all tears from our eyes, and there will be no more sorrow nor crying." At the close of the prayer meeting she selected and played the closing hymn, "Wonderful Peace." After she and her husband had started for home, they had gone but a short distance when she sank to the sidewalk. Elder Ziegler took her home in a car, but she never spoke again, and in three hours was asleep in Jesus to await his call in the first resurrection. She leaves a home desolate indeed, because of her absence. Her husband mourns, but not without hope. His childlike faith, Christian fortitude, and meek submission make it possible for him to say: "My God, thy will be done."

Mrs. Bertie Hills.

OBITUARIES

Gunter.—George Washington Gunter was born June 9, 1834. He accepted the third angel's message in 1866 through the labors of Elder L. A. Hoopes. He died Aug. 12, 1918. Three daughters and two sons mourn. His was an earnest, consistent Christian life; and those who knew him best feel confident that he will have a part in the first resurrection. The funeral was conducted by the writer, assisted by Elder B. M. Grandy. Jay J. Nethery.

Ivey.—James Burgess Ivey was born at Port Dover, Canada, April 6, 1876, and died as the result of an automobile accident near Chesaning, Mich., Aug. 4, 1918. He became a member of the Seventh-day Adventist church in November, 1895, and remained faithful to the service of his God until called by death. His wife and six children, his parents, three brothers, and two sisters mourn. A. J. Clark.

Ziegler.—Mary Tomlinson Ziegler was born April 3, 1865, at Washington, Iowa, and moved with her parents to Sigourney, Iowa, where they lived until coming to Colorado in 1882. She fell asleep at Delta, Colo., May 1, 1918. She was married to Watson Ziegler Sept. 25, 1888, at Denver, Colo., and they labored many years, devoting all their time to soul-winning, in the Colorado Conference of Seventh-day Adventists, until ill health sent Elder Ziegler to the farm. She was the daughter of Samuel and Lucy Tomlinson, who were among the early pioneers of this message. As the years went by Sister Ziegler came to live only to minister to those who were in distress or need. She had not been real well, but the last day of her life was very active, and she was unusually cheerful. In the

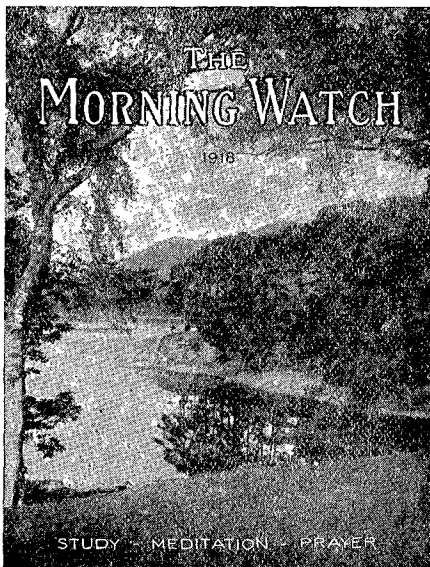
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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

ELDER and Mrs. W. A. Spicer left Washington last week en route for Australia and the Far East. They will spend several months in Australia, attending general meetings, later visiting Japan, China, and Korea. Their work in these various countries will be greatly appreciated.

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In our World-Wide Field Department we present an excellent picture of Elder R. C. Porter, which, with the sketch of his life by Elder J. L. Shaw, will be treasured by the many friends he and Sister Porter have made in their labors in America, Africa, and Asia. May God hasten the day of happy reunion.

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THE article from Elder N. Z. Town in the Publishing Department of this number will be read with interest. We believe, as expressed by him, that some of the books, like "The Great Controversy," "Thoughts on Daniel and the Revelation," and others which have been the means in the hands of God of bringing to many a knowledge of the truth for this time, have a work still to do. Particularly do we feel this regarding the books which have been prepared by Sister White. Heaven laid upon her heart a special burden to prepare publications, not alone for the upbuilding of the church, but for the enlightenment of the general public. These books have already found entrance into thousands of homes, where they have been read and reread with growing interest. They still have a work to do, and we earnestly hope that our brethren and sisters who are selling our publications throughout the field will give to these books the share of attention which they justly deserve.

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BROTHER and Sister André Roth write thus of their experiences, working almost single-handed, on the island of Haiti: "Since our return to the Cape, we have been very busy translating matter for the churches, catching up with our correspondence, and getting ready for the general meeting. We are watching always for Elder R. W. Parmele, and were so in hopes that he would be here for the general meeting; but our courage is beginning to falter, as the meeting is only four days away, and he has not come yet. If it were not that we know God will help us, we should feel almost discouraged. Elder Curdy's sailing at the last minute, and no sign of Brother Parmele's coming, leave us alone, and our people are arriving from all over the island. From Port de Paix to the Cape is two very hard days'

ride, and then it takes nearly another day to get to Pignon. Yet a large proportion of the members are already here, and others are putting forth real efforts to come. One sister nearly eighty years of age is coming. She was baptized while we were in Port de Paix. She comes from the interior, and cannot read or write; but some one read the New Testament to her, and she found some of our people. She was apparently converted, but could not give up the use of tobacco. One night she prayed about the matter, and the next morning the taste was gone."

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WE present on the first page of this number a view of the funeral service of Elder G. I. Butler, held on the camp-ground at Oakland, Cal. The following ministers took part in the pulpit service, as shown in the photograph: From left to right, R. S. Fries, J. W. Bartlett, W. G. Wirth, W. F. Hills, H. W. Pierce, F. M. Burg, E. W. Farnsworth, A. G. Daniells (in charge of service), M. C. Wilcox, Doctor Bryan, E. H. Gates, Meade MacGuire, and J. L. McElhany. The following ministers standing by the side of the casket, from left to right, officiated as pallbearers: H. S. Shaw, Andrew Brorsen, A. G. Steward, A. O. Tait, A. M. Dart, and James Taphouse. After the services in Oakland the remains were taken to Bowling Green, Fla., where a second service, in charge of Elder B. W. Spire, was held. This was attended by the townspeople and old neighbors of Elder Butler. The Methodist pastor of Bowling Green, who assisted in the service, paid high tribute to Elder Butler's character as a man and a Christian. Sister Butler will remain in Bowling Green for the present. She desires us to express to her many friends her appreciation of the loving, sympathetic letters which she has received. To these she will endeavor to reply as soon as time and strength will permit.

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"OUR HOME" DEPARTMENT

In the general church paper which is designed for the upbuilding of the church, the Home Department occupies an important position. Everything that affects the home life affects in some measure the relationship of the members of that home to the church as well as their relationship to God. The instruction in this department should be intensely practical.

We have received many words of appreciation of the instruction which has been given in this department in the months that are past. All have greatly appreciated the earnest efforts put forth by Sister I. H. Evans to make this department meet, as far as possible, the needs of every member of the home. It is to be regretted that Sister Evans's removal to China necessitates her giving up this work. We hope, however, that we shall hear from her frequently as a contributor to the department.

We hope that our brethren and sisters generally will write to the department of their experiences,—experiences in all that pertains to the making of a home, experiences in the disciplining and rearing of their children, in home economics, food preparation, health conservation, etc. If the Lord has blessed you in your efforts to make your

home something like heaven itself, tell others of your success. If you have tried, and failed, tell even of this experience, because the lessons you have learned will help some one else who is traveling over the same road. If you have read some selection that appeals to your heart, something teaching and illustrating practical truth, send that in for publication in the Home Department. All communications designed for the Home Department should be addressed to the editor of the Review.

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TWO GODLY MEN

THE death of Elders Butler and Porter will bring regret and sorrow to many hearts, as they were well known and had many personal friends. As one of these friends, I feel it a privilege to say a few words. I wish I were able to set forth a true estimate of the life services of these men. Devotion to duty was the keynote of their lives to the very last, and to serve their fellow men their one ambition. They were both very dear colaborers of mine, one a little older and the other about a score of years younger.

The important part that Elder Butler played in shaping our cause and giving direction to many of its movements will not soon be forgotten. He was possessed of an unusual personality and great physical endurance, as well as a keen mind and forceful character. He had many characteristics that attracted and held his friends. He was very positive in his make-up, and ever held a clear conception of his duty, remaining true to it as the needle to the pole. Even at the last General Conference, when the sands of life were well-nigh run, he did not fail to admonish us, and nobly and efficiently performed all his duties as he understood them.

Elder Butler was a man who had the courage of his convictions, and lived up to them. In short, he represents qualities that are highest and noblest in manhood. He was a warrior, fighting the battles of the Christian life for nearly fourscore years. His strong body, his active mind, and his great heart were all at the service of his fellows, especially his brethren in the church. He was a leader, and a pioneer in many of our reforms which are marching on to victory in these last days. This gladdened his heart. He was glad to realize that his labor of love had not been in vain. He saw the harvest ripening in the field where he had toiled so faithfully.

Both Elder Butler and Elder Porter were exemplary men. They were men of the purest and most exalted type. In every relation of life they played their part with fidelity. It is true that they did not amass great fortunes; their treasure is laid up in heaven above, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." They leave the legacy of a spotless, untarnished character, and this will live in the hearts of all their brethren. They need no monument. Their works stand in honor of their memory. Thank the Lord we sorrow not without hope. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

J. H. MORRISON.