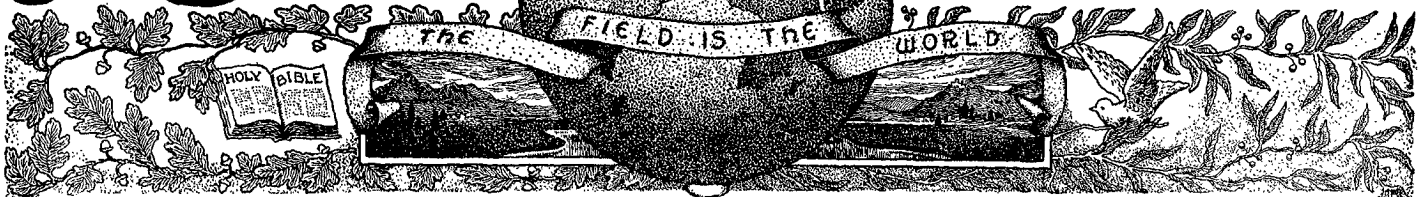


# The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, October 11, 1917

No. 41

THE GOSPEL TO ALL NATIONS

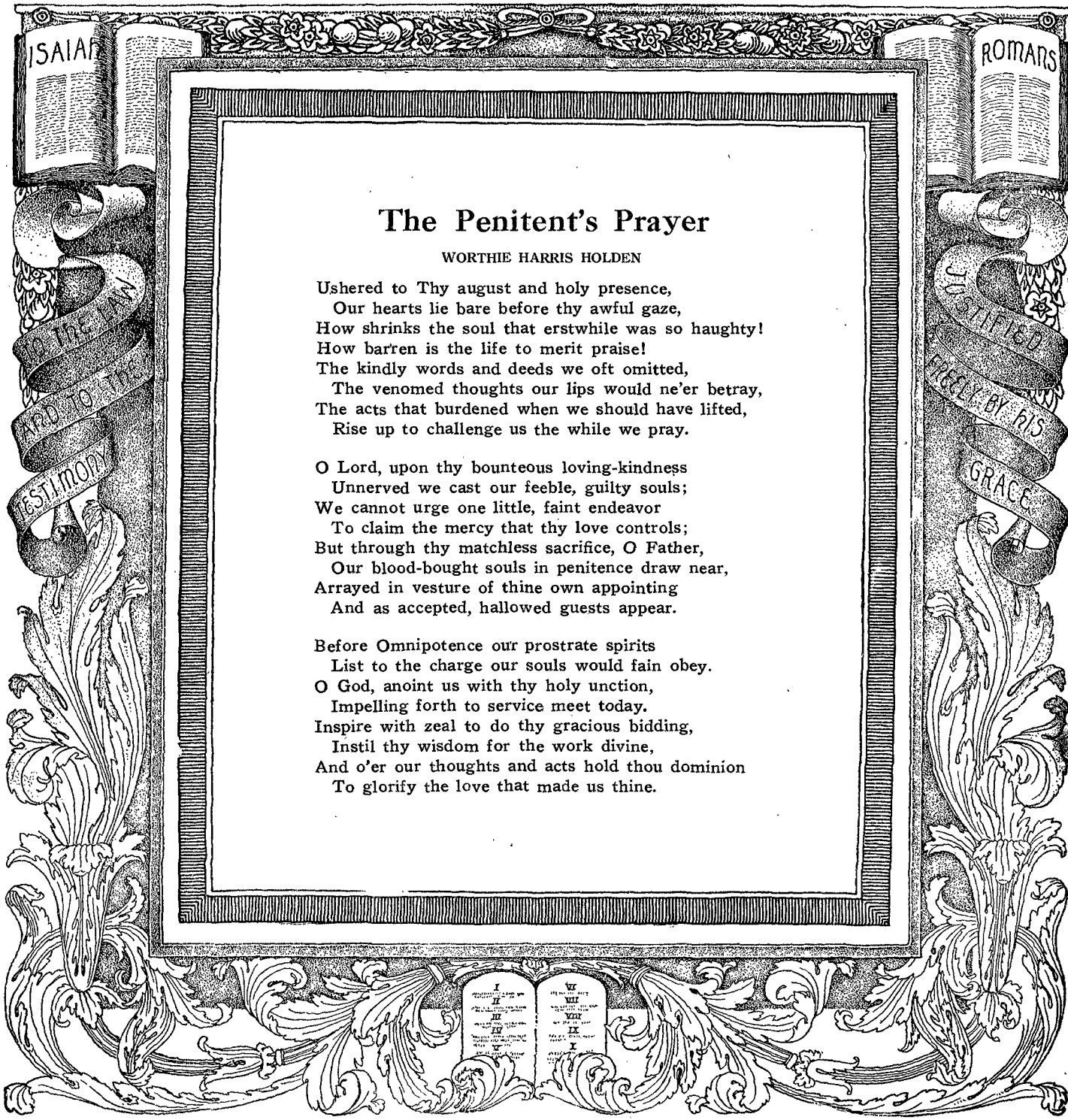
## The Penitent's Prayer

WORTHIE HARRIS HOLDEN

Ushered to Thy august and holy presence,  
Our hearts lie bare before thy awful gaze,  
How shrinks the soul that erstwhile was so haughty!  
How barren is the life to merit praise!  
The kindly words and deeds we oft omitted,  
The venomed thoughts our lips would ne'er betray,  
The acts that burdened when we should have lifted,  
Rise up to challenge us the while we pray.

O Lord, upon thy bounteous loving-kindness  
Unnerved we cast our feeble, guilty souls;  
We cannot urge one little, faint endeavor  
To claim the mercy that thy love controls;  
But through thy matchless sacrifice, O Father,  
Our blood-bought souls in penitence draw near,  
Arrayed in vesture of thine own appointing  
And as accepted, hallowed guests appear.

Before Omnipotence our prostrate spirits  
List to the charge our souls would fain obey.  
O God, anoint us with thy holy unction,  
Impelling forth to service meet today.  
Inspire with zeal to do thy gracious bidding,  
Instil thy wisdom for the work divine,  
And o'er our thoughts and acts hold thou dominion  
To glorify the love that made us thine.



## THE WESTERN OREGON CAMP-MEETING

My camp-meeting tour during the past summer has been a very enjoyable one to me. From the time I landed at San Francisco, the first of June, until I reached Washington, the first of September, I attended sixteen camp-meetings. Twelve of these were held west of the Rocky Mountains.

For the first time since my return to this country from Australia, seventeen years ago, I attended camp-meetings in the North Pacific Union Conference. The arrangements were made for this by Elder C. W. Flaiz, the president of the Union, when I was leaving for the Far East last fall.

I counted it a great privilege to attend the western Oregon camp-meeting, held in the city of Portland. I was surprised and greatly encouraged to find so large a camp. It was truly inspiring to see the great pavilion filled all day and packed to overflowing each evening. The attendance of our people must have been close to fifteen hundred. I remember well when we began our work in that part of the field. At that time we had no believers in those parts. The names of the rivers and towns sounded strange to us in the East. But a great change has taken place.

I was glad to find a people who appear to be of strong and forceful character. Many are successful professional and business men. Many are substantial farmers. They are vigorous, active believers, who are able and willing supporters of the cause.

The regular annual session of the conference was held in connection with the camp-meeting. The reports showed encouraging progress in all branches of the conference. Besides being wholly free from debt, the conference and the tract society each had a good surplus of funds. Resolutions were adopted for a vigorous effort throughout the conference the coming year.

Elder H. W. Cottrell, who has held the presidency for a number of years, was reelected to this position. It was a great pleasure to be associated, even for a short time, with Brother and Sister Cottrell again. We labored very closely and pleasantly together for several years after the 1901 General Conference. We stood together through the great crisis that followed that conference. Such experiences as we passed through at that time create bonds of brotherhood not easily severed. I was glad to find these faithful workers in such good health, and of excellent courage in the Lord.

The Western Oregon Conference is growing in numbers, and is one of the strong units in the North Pacific Union. It is able to render efficient service to the cause in that part of the field. May its growth, prosperity, and usefulness continue until our work closes. A. G. DANIELLS.

## COMPILED RULINGS

### ISSUED BY PROVOST MARSHAL GENERAL ON QUESTIONS CONCERNING THE SELECTIVE-SERVICE LAW

THE *Official Bulletin* of Saturday, September 8, contains the following compilation of rulings by the Provost Marshal General on questions affecting those who are subject to draft. It would seem advisable that those who are subject to the draft preserve this copy of rules affecting them.

#### "Requests of Selected Men with Special Qualifications for Special Assignments or to Choose a Branch of the Service"

"Men are not drafted for any special branch of the service or for any special work. All must report to a mobilization camp with the contingent of their local board. When they arrive at camp a careful inquiry will be made into their special qualifications, and in so far as it is compatible with the public interest, each man will be assigned to that duty or to that branch of the military service where he can render the greatest benefit.

#### "Selected Men Not to be Transferred to the Navy"

"The selective-service law does not authorize a draft for the Navy. Therefore selective men may not be transferred from the Army to the Navy.

#### "Requests for Delay in Reporting to Mobilization Camps in Order to Close Up Business or Adjust Private Affairs"

"From the day of the drawing every registrant knew the approximate order of his liability for military service. Even though he had a claim for exemption or discharge pending, prudence should have dictated a shaping of his affairs with the purpose of closing them up quickly. The interests of the nation will not permit any delay in the furnishing of the several increments of the quota from each local board.

"Tentatively, however, the dates on which the increments are to go from home are: 5 per cent of the net quota September 5, 40 per cent September 19, 40 per cent October 3, 15 per cent as soon after October 3 as practicable. As long as local boards insure that no man is sent to military duty whose order of liability is so late that he will not be within the quota, such boards are not absolutely controlled by the order of liability in sending men to military duty. While, ordinarily, men should be sent to the colors in the exact order of their liability to be called for physical examination, there is room for the adjustment of very great hardship, and local boards have authority, in cases of such hardship, to defer the call of an individual until a later increment if, by so doing, they will not impose great hardship on others, and if the applicant for this favor is himself without fault or negligence.

"Local boards must furnish the precise number of men called for by the adjutant general of the State on the day named by

such adjutant general, and they have no authority whatever to defer the call of an individual if such deferment will reduce or delay the increment to be so furnished.

#### "Acceptances on Physical Examination by Local Boards of Men Who Have Previously Been Rejected on Physical Examination by Military Authorities"

"Some men who have been rejected as physically unfit by military authorities on examination for commissions, officers' training camps, and otherwise, have been accepted by local boards as physically qualified for military service. The selected man usually feels that his case has been prejudiced by this result. It is to be remembered that no man's physical condition remains constant from month to month or even from day to day. Local boards cannot be controlled by the result of prior physical examinations, and no exception in the operation of the selective-service law can be made in such circumstances. It is to be remembered, however, that a man may be commissioned or assigned to a training camp from his status as a drafted man, and also that before he is finally accepted for duty in the National Army he will again be examined by the military authorities.

#### "Credits for Registrants Who Enlist Voluntarily"

"Local boards have received credit on their gross quotas for men who have enlisted voluntarily prior to July 1. They will receive credit on their gross quotas under any subsequent call for men who enlist or have enlisted voluntarily since June 30.

"No credit can be given on net quotas for voluntary enlistment at any time.

"No man who has been called by a local board is eligible for enlistment in any branch of the military service. In case such men do enlist, the department under which they have enlisted will be requested to discharge them and direct them to report to their local boards. If they are not so discharged or do not so report, no credit can be given on the net quota, but credit will be given on the gross quota under the next call.

"Local boards can receive credit on their net quotas only for men inducted into the military service of the Army through the medium of the draft, and who are actually accepted for service by the military authorities.

#### "Disposition of Men Who Have Failed to Report to Local Boards upon Call, but Who Report to the Adjutant General When Called by Him as Provided in Section 3, Form 25"

"In some cases persons reported by local and district boards on Form 146-A as having failed to report for physical examination, will report to the adjutant general of the State when called as prescribed in section 3, Form 25. In such cases the adjutant general should direct such persons to report at once to their local boards. The local board should order such persons to mobilization camps as provided in mobilization regulations, entering their names on Form 164-A and treating them in all respects as though they had been certified to the local board from the district board on Form 164.

"The dereliction of such persons in failing to report for physical examination should be investigated by the local board, and the result of the investigation should be reported to the commanding officer of the mobilization camp to which they are sent.

(Concluded on page 5)

# The Advent Review And Sabbath Herald

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 11, 1917

No. 41

## EDITORIAL

### FAITH IN GOD'S POWER

It is one thing to believe in the theological doctrine of divine omnipotence, but quite a different matter to lay hold of God's promises to the accomplishment of seeming impossibilities in one's own personal experience. It is so much easier to give a mental assent to the truth of the Bible records of the wonderful things that God did for men in the olden time than to believe that in our individual case God will fulfil his promises, even doing *for us* things that are, from a human standpoint, impossible.

Without doubt Zacharias believed that God had given Abraham a son in his old age, even under circumstances that, from the human viewpoint, seemed to make the birth of Isaac an impossibility. It may well have been this very belief that led Zacharias to pray to God for a son. Yet fear overpowered him when the angel appeared to him and said:

"Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Luke 1: 13.

And he did not believe that God had heard his prayer and was about to grant him his petition in spite of all hindrances.

What a striking contrast to Zacharias's attitude is that of Mary when the same angel came to her and announced what God was about to do through her. She did not doubt the angel's statement of what God had done for her cousin Elisabeth, a thing which had occurred before in the case of Sarah. But her faith went farther; she believed the word of the angel when he said, "With God nothing shall be impossible." Though the fulfilment of the angel's statement to Mary involved an unheard-of violation of natural laws, and might mean even the loss of the love of the man to whom she was betrothed, and, further, the loss of that which every true woman esteems above even life itself, her reputation as a chaste and pure woman; yet there was no dis-

belief and no hesitancy on Mary's part. In the words of Scripture she said:

"Behold the handmaid of the Lord; be it unto me according to thy word." Luke 1: 38.

In this she showed herself worthy of the great charge which God had intrusted to her. O for a simple faith like hers, which places no limit to the power of God, and which confidently expects in our individual experience the fulfilment of God's promises!

L. L. C.

### THOUGHTS ON THE TWENTY-THIRD PSALM — NO. 2

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." Verse 2.

This verse breathes the spirit of rest. It expresses confidence. Sheep do not lie down when being chased by dogs. Here the flock are all at rest, trusting in the kind shepherd who cares for the sheep. If peril is at hand, he will interpose and save the sheep. He even gives his life for the sheep.

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 28.

He is no hireling coward, who flees when danger is seen. His flock is his all, and he will save them from the power of the enemy at any cost. Believing this, we can rest beside still waters. And if the waters seem troubled, as they oftentimes do, he can make the sea a calm, as he did the foam-capped Galilee. This is our heavenly Shepherd!

"We may notice the form of the words: 'He maketh me to lie down in green pastures.' Sometimes we are unwilling to rest. The world draws on our hearts, and we would go on in its ambitions without resting at God's feet. Even some Christian people are so busy with their work or with their pleasure, that they do not get time to pray, or even to sit down for a quiet half hour with the Bible. They do not realize, in thus depriving themselves of the privilege of communion with God, that they are starving their souls, laboring only for the meat that perisheth. Then sometimes God makes them to lie down to rest awhile, that they may be renewed in spirit. Loving them too

much to encourage their worldly absorption, he compels them to go aside to get the quiet that they so much need. It may be in a sickroom. It is not pleasant, not agreeable, and sometimes they chafe and repine. But they would better accept the Shepherd's guidance, even when it leads them into the darkened chamber of pain, for there they will find green pastures. We always may be sure of this. Whenever the Good Shepherd makes us lie down, there is blessing for us; and if we submit and trust, we shall be enriched in our spiritual life, and prepared for better service afterward."

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Verse 3.

The blessed Shepherd here sets himself forth as the One who restores, or heals, the souls of men. And best of all, he heals "*my* soul." He is the One who "binds up the broken-hearted." Is your heart torn by some awful sorrow, some sad bereavement? Do not despair. The Healer is by your side as a restorer.

"Nature is full of great restorative processes. Directly a rent is made in her hillsides, she begins to festoon it with grasses, ferns, and creepers. When a wound is caused in our flesh, and the red blood breaks through the broken rampart, as it passes, it begins to build up the breach, so that presently soundness takes the place of the lacerated aperture. Even when a rent is caused in our families by the death of some dear invalid, whose presence had given a new thoughtfulness to all the inmates, and whose death makes a breach almost irreparable to the survivors, then time with its healing influences begins to repair the yawning void.

"So, spiritually, the blessed Spirit of God is ever brooding over human hearts to do his choice and beloved work of reparation and restoration. When the sheep is missing from the flock, he goes after the truant until he finds it, and restores it to its place among the rest. When one piece is missing from the completed circle of his crown, one jewel from his breastplate, he rests not till it is replaced. When one child is away in a far country, his own joy is at an end till he is back."

The work of the shepherd is to restore. If a sheep is hurt or torn by some blast of the forest or injured by some accident, the shepherd tends the wounds until they are healed. In our folly we often wander away from the Shepherd, and are torn and wounded by the briars and pitfalls of sin. We drift away from God almost unconsciously, and sometimes

allow the busy cares of life to choke the word, and as a result our soul becomes sick and famishing. So our soul needs to be restored and given new life. All this the Good Shepherd promises to do for us.

Then he leads us "in the paths of righteousness. Blessed leading! Notice that he *leads*. The ancient shepherd did not *drive* the sheep. He went before and *led* them in the right paths. The path of righteousness may not at all times be smooth or free from difficulties, but it leads somewhere, even to the gate of Paradise. We often chafe and fret under the guidance of the Shepherd, and refuse to walk in the path marked out for us. But if we ever eat the good of the land, we must be willing and obedient. We must commit our ways unto him, and trust him to guide us aright.

G. B. T.

### GOD THEIR DEFENSE IN SAVAGE WILDS

THE early colonial Quaker carried his principles into the savage Indian wilds, as well as into civilized communities. And just where it would naturally be considered impossible to follow the principles, he surely demonstrated, as a matter of a hundred years of history, that God honored his simple faith.

In a book called, "An Account of the Conduct of Friends Toward the Indian Tribes" (London, 1844), the following testimony was quoted from one of the Quaker settlers in West Jersey, along the upper Delaware, who wrote in 1678:

"A providential hand was very visible and remarkable in many instances that might be mentioned; and the Indians were even rendered our benefactors and protectors. Without any carnal weapons we entered the land and inhabited therein, as safe as if there had been thousands of garrisons; for the Most High preserved us from harm, both from man and beast."

In recounting experiences in remote parts of New England, which he visited in 1704, Thomas Chalkley, a Quaker missionary, said in his "Journal:—

"About this time the Indians were very barbarous in the destruction of the English inhabitants, scalping some, and knocking out the brains of others (men, women, and children), by which the country was greatly alarmed both night and day; but the great Lord of all was pleased wonderfully to preserve our Friends, especially those who kept faithfully to their peaceable principles."

Again, reporting visits to a disturbed community, the traveler wrote:

"A neighbor of the aforesaid people told me that, as he was at work in his field, the Indians saw and called to him, and he went to them. They told him that they had no quarrel with the Quakers, for they were a quiet, peaceable people, and hurt nobody, and that therefore none should hurt them.

Those Indians began about this time to shoot people down as they rode along the road, and to knock them on their heads in their beds, and very barbarously murdered many; but we traveled the country, and had large meetings, and the good presence of God was with us abundantly; and we had great inward joy in the Holy Ghost in our outward jeopardy and travels. The people generally rode and went to their worship armed; but Friends went to their meetings without either sword or gun, having their trust and confidence in God."

This confidence in God was their safety. In his "Quaker Anecdotes," Pike tells of an incident in Saratoga County, New York. Indians on the war path surrounded a Friends' meetinghouse, creeping to the doors and windows, watching the solemn-faced worshipers, and leaving them unmolested. The report says:

"Before their departure, however, Robert Nisbet, who could speak and understand the French language, had a conversation with their leader in French. He told Robert that they surrounded the house, intending to destroy all who were in it; 'but,' said he, 'when we saw you sitting with your door open, and without weapons of defense, we had no disposition to hurt you—we would have fought for you.' This party had human scalps with them."

Surely God laid a restraining hand upon these wild men in response to the faith of these trusting children of his. Speaking of the perilous times that broke over the frontiers when the systematic Indian raids began, Sharpless says of the Indian:

"Even then he seems to have understood that the Quaker was his friend and shielded him in his frontier raids. It is said that only three members of the sect were killed by the Indians in the Pennsylvania troubles, and they had so far abandoned their ordinary trustful attitude as to carry guns in defense."—"A Quaker Experiment in Government," p. 171.

To make the record strictly accurate, it should be said that but two of these three carried weapons. The third, a woman, took refuge with an armed party in a fort, and being seen leaving the fort, was killed.

In all the story of missions, the missionary has faced savage men with no fleshly weapon, ready to give the life, if need be, as a testimony to the love of Christ, who gave his life for men. These early Friends considered themselves every one a missionary of Christ to all men; and this history of a hundred years and more of life in the border wilds is a testimony to the fact that God was their defense as they put their trust in him.

W. A. S.

MEN are never so likely to settle a question rightly as when they discuss it freely.—*Macaulay*.

THE greatest of faults, I should say, is to be conscious of none.—*Thomas Carlyle*.

### THE SPIRIT OF THE THIRD ANGEL'S MESSAGE

THE third angel's message is a missionary message, a missionary proclamation to every nation, kindred, tongue, and people. It knows no state or national boundaries, no conference lines. Its very life depends upon the free and untrammelled exercise of this missionary propaganda. Indeed, this is the spirit of the whole gospel scheme.

The Master ordained his disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." After his resurrection this command was reiterated. He declared, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The idea of a self-centered gospel, of a localized gospel, is inimical to the whole gospel scheme and spirit, and that is just as true of the gospel message for this day. We have been made debtors to all men. We have been commissioned to give to every nation the message of the soon coming of the Lord, of the hour of his judgment, of the necessary preparation in order to meet him in peace. And more and more as we near the grand consummation, this movement must take on world-wide proportions.

We rejoice in the growth of the missionary idea which has actuated Seventh-day Adventists. Their early conceptions of the work have grown and enlarged with the years. There was a time in the early days of this movement when we believed that it would not be necessary to extend active operations outside of the United States, because here we have representatives of every nation, some of whom would receive the truth and carry it home to their fellow countrymen, and in this way the message would be given to all the world. We had not conceived the idea then that there must be great institutions erected throughout the world, that conferences would be organized, and that there would be carried forward an active, organized propaganda.

But while the world-wide character of the message began to grow upon our comprehension, it took a long time for us to recognize that other sections of the world-wide field had equal claims upon us with the localities in which we live. We were jealous over conference boundaries. We felt that it would be suicidal to send some of our best workers abroad and to send liberal donations to far-off fields, that it would weaken the home base, and that the work in the homeland would disintegrate.

Some still reason this way. Such do not fully appreciate the character



of the message committed to us. The very strength of this movement is in its active propaganda to all the world. The circumscribing of its energies and of its efforts must mean a lessening of its power.

Our course will be marked by advancement, by shifting our outposts farther and farther out in the great regions beyond. This is the reason that God's opening providences are continually advancing before us. No sooner have we satisfied the calls for today than as many more come to us tomorrow. By these calls heaven is endeavoring to enlarge our vision, to broaden our conceptions of the character of the work committed to us. If we in the homeland cease to respond to these calls, if we begin to look within instead of without, if we become self-centered in our interests, in our endeavors, if we feel that for the sake of economy or for the sake of self-preservation we must strengthen the home base to the neglect of the widening era of outposts, we shall lose the very spirit of the message which we are trying to give. That message points ever onward. It bids us lift up our eyes and look upon the fields beyond that are white for the harvest.

Even as the United States in carrying on an overseas war is sacrificing the accumulation of years for the support of the conflict, and is preparing to make greater and greater sacrifices as the conflict deepens, so it must be in the work committed to this denomination. There can be no cessation of effort. There can be no slackening of our hand. Our war is an overseas conflict. Our war is a conflict of conquest. In our aggression, in our world-wide endeavors, will be our strength and our power. If this movement is not in heart and soul a world-wide missionary movement, it is not the movement the third angel's message calls for. If this denomination fails to meet the call of God in laying all upon the altar, and in sending this message to earth's remotest bounds, then God must set us aside, as he did the Israelites of old when they became selfish and self-centered, and raise up others to carry the message of Christ's coming to the ends of the earth. But this we know will never become necessary. We know that as God's people have responded in the past, so will they respond today, tomorrow, and every day until the work is finished.

Let us arise and build. With strong hands and brave hearts, let us carry forward the work committed to us, for the Lord is our Captain and Leader, and he has promised to go with us "even unto the end of the world."

F. M. W.

## COMPILED RULINGS

(Concluded from page 2)

### "Registrants Called by a Local Board Who Have Enlisted or Who Have Joined Service Abroad"

"All persons called for physical examination who fail to report are to be reported by local boards on Form 146-A. See Form 25. In case the local board has any information of the whereabouts of such persons, it should inclose a statement of such information.

"In some cases such persons have already enlisted in the military or naval service of the United States; in some cases they have enlisted in hospital or ambulance units abroad; in some cases they have enlisted in the armies of an allied power. In all such cases they are in default, but the final disposition of their cases will be decided by the War Department after the cases with all attending circumstances have been reported to the Adjutant General of the Army as provided in section 4 of Form 25. Such persons are automatically inducted into the military service of the United States, as provided in section 3 of Form 25, and if they are located and accepted into actual military service of the United States, the local board to which they pertain will receive credit for them by a means soon to be announced. But until they are so accepted, and until such means are announced, local boards should disregard them as a credit item. The general rule, from which there is and will be no departure, is that a local board receives credit on its net quota only for those men credited to them on Form 164-A from a mobilization camp. A second general and invariable rule is that local boards cannot be credited on their net quotas for voluntary enlistments, because all voluntary enlistments have been, or will be, credited on their gross quotas.

### "Local and District Boards May Reopen Cases"

"When a board is convinced that it is in error in refusing exemption or discharge, it may in its own discretion reopen a case and extend the time for proof up to the time the registrant is called for military duty. . . .

### "District Boards May Not Reopen Physical Examination Unless Result is Appealed"

"District boards may request local boards to reopen a case, or they may request the appeal agent to appeal a case in the name of the Provost Marshal General at any time, but they may not reopen a physical examination or any other question within the original jurisdiction of a local board on their own motion in the absence of an appeal.

"In case district boards feel that physical examinations have not been properly conducted, or that the final decision by the local board in other matters should be re-examined, they should request the appeal agent to appeal the case, or they may apply to the governor to request of the Provost Marshal General a review of the physical examination, as provided on page 7 of Form 11.

### "Enlistment of Persons after Exemption or Discharge"

"Persons may not be 'exempted to permit them to enlist,' nor, under the President's regulations, may a person who has once been called by a local board thereafter enlist, even after he has been exempted or discharged from draft. This regulation may be modified by the President after all quotas are filled, but for the present exempted or discharged registrants may not enlist voluntarily. It is further to be remarked that an application of an exempted or discharged man to enlist would be ground upon which a local board might inquire whether his certificate of exemption or discharge ought not to be revoked.

### "Appeals to President Not to be Sent Direct by Individuals"

"Some appeals have been made from decisions of both local and district boards direct to the President. There is no authority for this. There is no appeal to the President from the decision of a local board, and appeals to the President from the decision of a district board must be filed with the district board as prescribed in section 47 of the regulations and may not be sent direct to the President. To so send them will merely result in their return for compliance with the prescribed procedure. . . .

### "Erroneous Statement of Marine Recruiting Service Regarding Enlistment of Drafted Men"

"The Marine Corps recruiting service has published a statement to the effect that registrants called by a local board may enlist in the Marine Corps, with the written consent of the local board. This statement is in error. After being called by a local board, no registrant is eligible for voluntary enlistment in any branch of the government service. This erroneous instruction will be recalled by the authorities of the Marine Corps. . . .

### "Selected Men Found to be Employed in Some Auxiliary War Work"

"Cases have come to the attention of this office where a man called to military duty is found to be engaged in service in connection with the Army in the Young Men's Christian Association or in other similar service. Requests have been made to discharge or exempt such men or to assign them to this duty. There is no authority for this procedure, and such men, when selected, must report to their local boards for military duty."

The *Official Bulletin*, under date of September 12, published the following:

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

"Please communicate to all local and district boards and give the widest possible newspaper publicity to the following:

"First. By the regulations of the President governing appeals from the action of district boards the claim of appeal must be filed with the district board and cannot be received if sent direct to the President, the Provost Marshal General, members of Congress, or to any other place than to the district board itself.

"Second. Papers, evidence, and affidavits not considered by the district board cannot be considered on appeal from the district board.

### "Basis for Appeals to President"

"Third. The only cases in which there is an appeal to the President are cases in which a claim for discharge on the ground of engagement in agriculture or industry has been made in the district board. There is no appeal to the President from the action of the local board in dependency or other cases whose determination is within the jurisdiction of the local board.

"Fourth. All attempts to appeal cases other than those involving the decision of the district board on agricultural or industrial exemptions from whatever source received; all affidavits, letters, arguments, evidence, papers, or other matter not considered by the district board; all appeals made to the President direct or sent to any other official or person in Washington, will have to be returned to the sender."

I. H. EVANS.



## THE SERMON



### THE FIGHT OF FAITH \*

TEXT: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

I feel that it is very fitting after the good experiences we have had in our work throughout this Division, to meet in such a gathering as this. We have often assembled here, and sometimes have had so much business to look after—committee work and various things—that our time for spiritual work was limited. As I thought it all over, it seemed to me very fitting that at this time we should come together to seek the Lord and study his Word, compare experiences, and try to reach a higher Christian plane.

Personally, I have greatly enjoyed the opportunities I have had of visiting different places the past season. The brethren asked me to attend some camp-meetings in the West, and I think I had as good a time as I ever had in my life. Though we had struggles, trials, and temptations, bad weather and other hindrances, yet we had victory everywhere.

When I was leaving Kansas City for the Nebraska camp-meeting, it was very, very cold, had been cold and rainy for days, and the outlook seemed utterly discouraging from the human viewpoint; but just as I was leaving home, mother, who is seventy-five years old, asked me to read a chapter and have a season of prayer with her; and I turned to the chapter of our text. I had never noticed just what it says, and how the points are associated. It had never occurred to me in just the light I saw it that morning.

This chapter contains the last words of Paul to Timothy—the last he ever wrote. Paul had wrought mightily for God, and had preached the gospel from Jerusalem and round about unto Illyricum and back again; and one would think that when he came right up to the closing scenes of his life, and the curtain was about to be rung down on his life and ministry, he would have been surrounded by a great company of his faithful comrades, cheering and encouraging him in his last moments. This is about the stage and setting we would fix up for a man like Paul.

Some one has said that Paul was a great many thousand leagues ahead

of any other man in the New Testament in his personal consecration and activity for the Lord Jesus Christ. And when he came up to the close of his great career for God, he said these words to Timothy: "This know also, that in the last days perilous times shall come." Then in the fourth chapter, we see him triumphant by faith. He says:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

He has fought a good fight, he has finished his course, and is in his cell, waiting to be put to death. We should like to see him surrounded by his faithful friends, with all the encouragement possible in a crisis like this. But as we read through the chapter, we notice that some of the most serious things he ever spoke are in these last few words.

"Only Luke is with me." There had been times when he had had a large company with him, but at the evening of his life he says, "Only Luke is with me." He says, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee." I am cold, and it is disagreeable here where I am; bring my overcoat, I need it. And he says further, "Alexander the coppersmith did me much evil; the Lord reward him according to his works. . . . At my first answer no man stood with me." All men had forsaken him. "Trophimus have I left at Miletum sick." Paul had worked miracles, he had raised the dead, healed the sick, and there was nothing the Lord had not done through him; but now he has had to leave his fellow laborer behind sick. Under an experience like that, his great life goes out, and the curtain is rung down on his wonderful work for God.

It has occurred to me, my friends, that you and I are coming into times of serious trouble, and I believe that no man will escape trials. I am not at all certain that the devil will not follow us right up, as he did Paul, to the very borderland, and test us to the very last. In our last moments may come the supreme test of our lives, if our experience is like that of many men as recorded in the Scriptures.

I think this scripture in First Peter is applicable to our time. I have read it often of late. The whole message for the hour is in it. Notice how it reads:

"The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity [love, R. V.] among yourselves." 1 Peter 4: 7, 8.

There could scarcely be crowded into a few words of Scripture a more definite message for us than we find in these verses. I do not know of anything that will bring to us a greater blessing than to be sober and serious, to put away all frivolity and sin, and to watch unto prayer; and above all things, to have fervent love among ourselves; to be very, very generous in these times, magnanimous with one another, and try to see in one another the finished product.

Somehow the Lord Jesus could do that. As he looked at Zaccheus up there in the tree, a publican and a sinner, the Lord saw in him a child of God, and he said, "Son of Abraham, come down." Zaccheus was not very much of a son of Abraham then, in the business in which he was engaged; but the Lord saw him as he was to become later; he saw the finished work in the man, and out of the great generosity of his heart he went and dined with him. And the people accused Jesus of eating and drinking with sinners.

We have come to the time when we must be very generous and magnanimous and loving toward one another; and in view of the perils before us, we must press together and seek greater blessing. God is calling us to the earnest consecration of our lives to him.

In Luke 21: 26-28, we read:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Now, when troubles are coming upon the earth, when there is great perplexity and confusion, when nations are being shaken and men's hearts are failing for fear,—when these things begin to come to pass, then look up, for your redemption draweth nigh. We are to look to God, and we are to lift up our voices in prayer.

Matthew says:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows." Matt. 24: 7, 8.

Right in this connection, Christ says:

"Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verses 42-44.

It is a peculiar thing, friends, but it is a fact, that all through the Scriptures it is clearly indicated that this world will come into a great and un-

\* Sermon by Elder R. D. Quinn, delivered at Takoma Park, D. C., Sept. 14, 1917. Reported by Miss Lillian Kirchner.

precedented time of trouble; and it is just as clearly indicated that in connection with the time of trouble, the church of God is not fully awake: oftentimes she is spoken of as being asleep, of feeling rich and increased with goods. It is a strange thing, a peculiar thing, that in the last development of the church, the last remnant, there is nothing spoken of it in a commendatory way. The fact that we are about to enter the time of trouble, and that God urges us in all these scriptures to be watchful and prayerful, ought to awaken us, awaken us mightily, and arouse us to seek the Lord.

In Revelation 16:14, 16, we read:

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon."

There is a verse in between these two verses, which reads like this:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

So in almost every instance where God speaks of the time of trouble, the end of all things, he makes an urgent appeal to the church of God to seek him, to be awake, to consecrate their lives to him.

In Joel we find the same admonition:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God."

That is the message, "Turn ye." The program of God in Joel is, Turn, weep, mourn, fast, rend, and cry to God. "Then will the Lord be jealous for his land, and pity his people." The prophet says:

"Be glad and rejoice: for the Lord will do great things. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

That is to the people of God. Then he says:

"It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

I cannot put any less interpretation upon that scripture than that we shall have a very much more extensive vision of the greatness of God's work, and of service for him, than we have ever had in the past. I think it would not be proper for any man to say that many people are going to be prophets, and prophesy in that sense of the word; but I say that the least interpretation I can put upon it is that we shall have a much fuller and broader vision, and that

our young men will become teachers, with their vision brightened. I think it is perfectly safe to put that kind of interpretation upon this scripture. My friends, that will carry us along with a mighty momentum of the Holy Ghost, and the finishing of this work will come as a result of it.

"We are standing upon the threshold of great and solemn events. . . . Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. . . . Only a moment of time, as it were, yet remains. . . . As yet, the four winds are held until the servants of God shall be sealed in their foreheads."—"Testimonies for the Church," Vol. VI, p. 14.

My brethren, we have come into those days. This very night, Sept. 14, 1917, this very hour, this prophecy is fulfilled.

"The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left."—*Id.*, p. 22.

We find it increasingly difficult, as the days go by, for our men to travel. Brother White, over in South Africa, told me in a letter I received a short time ago, that he had been working in that dark land a long time, and would love to come back and see his own country again, and attend the coming General Conference, but in view of the perils of the seas, and of the great demand for men in that dark land, he feels that he ought to stay there. He said, "I believe I would rather stay here with these black men, and do what I can for them in these closing days, than to risk the perils of the high seas, and the great odds that are against us."

"Everything will be placed to obstruct the way of the Lord's messengers. . . . We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. . . . The powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep."—*Id.*

In "Testimonies for the Church," Vol. I, page 268, we read:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place."

Is not this word being fulfilled before our eyes? War, famine, and pestilence are abroad. Confusion and great perplexity are everywhere. God's servant has said something else that is just as true as that prediction, and it is that when these events begin to come to pass, and surround God's people, they will press together, and put aside their little difficulties. That is about all we have—very small difficulties. Our troubles are not so large as they look to be. When we come to the final test, in the light of

God's Spirit the little things that are now separating us will look very small. When we stand around the casket or the open grave of some dear fellow traveler to the kingdom of God, if there have been any differences, they fade away. It will be that way in the future, when we are face to face with the last great crisis. We ought to see to it that we put away the little differences, everything that separates us from one another, and unite in earnest and mighty intercession. I read further:

"Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."

We want to gain the victory over sin. By the grace of God we must come together, and if there is anything in the way, let us see to it that it is put out of the way, and let us be of one heart and one soul; and no power on earth can break us down.

You remember when the Lord Jesus was in the country of the Gadarenes, across the sea, and cast out the devils, they wanted to go into the swine. There was a legion of them, and they all went into the swine; and then the swine ran down the hill, every one of them, straight into the sea. They did not go in every direction; the devils go together; they keep pace with one another, and they go in the same direction; they are united in whatever they are after. The only way successfully to meet a united foe is to be ourselves united.

God's remnant church must be a united people, one in heart and soul, knowing nothing against themselves, renewing their hearts, in fellowship one with another, and putting away all the little differences that would separate them.

I do not believe this is the time to preach great sermons; it is not a time for oratory. We ought to look the situation fairly in the face, and realize that the time has come for a great reformation. A great change must come to the people of God. Just a final word here in this little book, "Early Writings," page 85:

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

Are we not in this time of trouble? Do you know that in this terrible war that has fallen upon this world, more men have perished on the battle field, to say nothing about the men who are maimed, and blind, and left armless and legless, and helpless for life,—more men have perished by the gun than the entire population of North Dakota, South Dakota, Nebraska, Kansas, Colorado, Wyoming, Utah, Nevada, Arkansas, and New Mexico? We are in it, and I do not see how we are going to get out of it unless the Lord takes over this old world.

"At the commencement of the time of trouble, we were filled with the Holy Ghost

as we went forth and proclaimed the Sabbath more fully."

Those who go forth proclaiming the message more fully are men and women who have had an experience, and have gained the victory; men and women in whose lives there is no known sin. They know nothing against themselves; God may see sins, but as far as they are concerned, they have surrendered, and have taken their stand for righteousness and victory; and they have a consciousness that they are right with the Lord. When we gain that experience, the Lord will send us forth filled with the Holy Ghost, and in all places we shall work for God and do things for him. I do not believe any of us will go very far until we have that experience. I do not expect to go very far myself along this way to God without this experience of which I am speaking. I am not making any other plan, and I have no other program, than that of which I am speaking to you. I have tested it as far as I possibly can, and I will not try to preach anything in theory, only those things that I am willing to have worked out in my own life.

Why should we not band together in crying to God? What we need to do more than anything else is to make mighty intercession to God; and when we pray, God will begin to do things. Christ met Paul on the way to Damascus and converted him, and then sent Ananias to see him. After that Paul was filled with the Holy Ghost. We read that the disciples came together, and put away all differences, and the Holy Ghost came as a result of prayer. It is our business to ask. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

THE commonest blessings are most commonly forgotten in our praise. Who thinks of praising God for home until he has been without a place to lay his head? Food, too, we accept as a matter of course, though thousands of soldiers have declared that when once they should return home they would forever be grateful for good food and home comforts. Health, sunshine, light, beauty, liberty,—these really great blessings should be oftener remembered in our thanksgiving.

You need God in the very things that seem to separate you from him. You must seek him in the places where the misery of life seems to be that he is not. You must question the stoniest path for streams of water.—*Phillips Brooks.*

WE want the graces to develop in a night; but God develops them through a whole lifetime, until he says, "It is enough, cover the work."—*C. C. Bitting.*



## GENERAL ARTICLES



### THE LAW NOT ABOLISHED AT THE CROSS

I. A. CRANE

SOME persons confidently affirm that when Christ died on the cross, the law of ten commandments was abolished. There are several serious objections to this doctrine. And if the moral law was nailed to the cross, we need to know when a new law was enacted, and how it reads.

We recently heard a man who advocates the abolition of the law, tell his congregation that the new law was instituted at Pentecost, and that there was no law during the preceding fifty-three days. If this were true, how could God condemn those priests for what they did during this time? They were guilty of bribery, perjury, fraud, and deceit. See Matt. 27:63; 28:11-15. Where no law is, sin cannot be imputed. Rom. 4:15; 5:13. Does any one think that these modern lawyers will arise in the judgment and be able to quash the proceedings against those who pierced Christ, and throw the case out of court?

But this theory leads to still greater inconsistencies. No law was given at Pentecost. See Acts 2.

The same speaker told us that Christ lived under the old covenant, and therefore his example in keeping the seventh day must not be followed by Christians under the new covenant. Of course, if all scriptures given before the cross, or relating to events that took place before that time, were abolished, then his later statement, that the books of Matthew, Mark, Luke, and John belong to the old covenant and were done away, is true. If this were a fact, it would rob us of all the example and teaching of Christ. To one whose whole desire is to get rid of the law, this view seems to present no serious objection; besides, it does get rid of some troublesome texts, such as Luke 4:16; 23:56.

Thank God, all before the cross was not abolished. The covenant made with Abraham "was confirmed before of God in Christ." Gal. 3:17.

No law given to Israel could conflict with this covenant made with Abraham and his seed. Herein is the hope of all the redeemed. God keeps his covenant. Men may fail, but God remains faithful. So we, even today, if we believe in Christ, become Abraham's seed and heirs of that promise which will never fail. Verse 29. Bless the Lord, his covenant did not cease at the cross, and never will cease.

It is easy to see that the sacrificial system, which shadowed forth the

great sacrifice of the Lamb of God, did meet a fulfilment in the death of Christ. The perfection required in each symbol, the manner of offering, the death and blood of the innocent victim, all pointed to him.

There is nothing in the ten commandments which is the shadow of anything to come, but the sacrificial law had a "shadow of good things to come. . . . But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1-4. The law relating to the first-born and first fruits, taught the worshippers about heaven's First-born, the first and choicest gift of the Father. To prefigure him, man was to bring an offering which would impress him with the great outlay of heaven's treasure freely given for his redemption. God gave what he loved most, his own Son. His gift was his most valued treasure. In this gift also was the highest type of perfection. Every believer in this great gospel truth was to show his faith by offerings calculated to lead him to appreciate the offering of Christ.

The sacrificial system began just after the fall. From Abel's time, the child of God showed his faith by sacrifices and offerings. See Gen. 4:4; 8:20; 22:13; 31:54. More complete instruction was given to the children of Israel in connection with the service of the sanctuary at Sinai. These offerings brought to their minds, as baptism and the Lord's Supper bring to ours, the remembrance of sin, which can be forgiven only through faith in Christ. See Heb. 10:1-4. Had man never transgressed the moral law (1 John 3:4; Rom. 7:7), there would have been no lost sinner to save, no need of a bleeding, dying Saviour; and consequently no sacrificial law to prefigure his death.

Obedience to all the ten commandments would have saved a world from being lost, and rendered unnecessary the suffering and death of the Son of God.

We do not make void the law through faith in Christ. "God forbid: yea, we establish the law." Rom. 3:31.

Christ did not come to abolish that which points out what sin is, but to pay the penalty for our transgression. "He shall save his people from their sins." Matt. 1:21. He takes away the sin, not the law. He delivers us, so "that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4. His saints "keep the commandments of God, and the faith of Jesus." Rev. 14:12. By sin, man forfeited



his right to the tree of life, but being restored to obedience, he will again have right to this gift of God. Rev. 22: 14.

## LIFE

ALLEN MOON

WHAT is life? whence its source? These are questions to which neither scientist nor philosopher has ever furnished an answer that is satisfactory even to himself. Philosophers have given to the world theories as to the origin of life. Scientists have sought by various means, chemical and otherwise, to produce life. Frequently some enterprising newspaper announces that Dr. Somebody is about to astonish the world by his wonderful discovery of the life principle, which will reveal the origin of life. None of these men, however, have ever given to the world any valuable additions even to the vegetable kingdom, the simplest form of life; nor have they performed the greater task of reconstructing the animal kingdom, to say nothing of the higher form—spiritual life. The task is too great for the finite mind, and it is safe to say that it will never be accomplished unaided by the infinite.

Man as man may acquaint himself with the *manifestations* of life in some of its forms, may even penetrate to the hidden intricacies of life, yet fail to discover its source. The trouble with these would-be discoverers is that they have chosen a wrong basis for their research.

So far as is known to this world, life is manifested in three distinct forms,—vegetable, animal, and spiritual. The two former we may speak of as natural, as they are apparent to the natural senses. The vegetable form comprises everything from the towering monarch redwood to the tiny moss upon the ancient wall,—everything which receives from the earth, directly or indirectly, nourishment which results in growth without volition.

The animal form includes every creature having life and capable of voluntary motion and action, from the mighty mastodon to the infinitesimal specimen of protoplasm. Animal life is dependent upon vegetable life for subsistence. Here we are confronted by mysteries too deep for human solution; as, for instance, the vegetable grows out of and subsists upon the earth, which is itself without life. And yet the vegetable takes up certain earthy elements and transforms them into things of life and beauty, as well as of utility. The ox partakes of the vegetable today, and tomorrow that very substance, or nourishment, has been converted into ox; all of which, from the human viewpoint, is as great a problem as is the origin of life.

To every believer in divine revelation the mystery is solved, for there we learn that God is life. He who

finds the source of life, finds God. Jesus, the Son of God who came to earth, declared, "I and my Father are one" (John 10:30); "he that hath seen me hath seen the Father" (John 14:9); and, "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). The Son of God said, "I am the resurrection, and the life" (John 11:25); "I am the way, the truth, and the life" (John 14:6). The Son, who was a representative of the Godhead, declares that he is life, and in this statement he includes the Father, for we have seen from his own words that he and his Father are one. Therefore God is life, and the only source of life, whether it be vegetable, animal, or spiritual.

Jesus' declaration that he is life suggests a clear distinction between the self-existent and the created, or between the God-life and the manifestations of life. Man can as successfully undertake to discover the place from which water comes by looking into the ocean, as he can find the source of life by studying the manifestations of life.

Man in his natural state does not have spiritual life; but Jesus, in the following words, taught that he may be a partaker of that life, even while he is in the natural state: "The bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33. Those who heard these words could not comprehend their meaning, for his words were to be spiritually discerned, and they had not yet received the renewed mind. Then Jesus said unto them: "I am the bread of life. . . . But I said unto you, That ye also have seen me, and believed not." "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth on me *hath* everlasting life." Verses 35, 36, 40, 47.

Jesus would make plain and simple the process of transformation from the natural to the spiritual,—one must *believe* only, and it is done. Using the figure of eating, Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." Verse 51.

Jesus also refers to the transformation that must come to the one who would enter the spirit realm by a new birth. He said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

There is, then, a way and means provided by which man may become a partaker of the spiritual life that came down from heaven. Man must attain to that life directly through the Son of God. "This is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

As to how man may eat of that

which came from heaven, he who spake as never man spake, says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the *words* that I speak unto you, they are spirit, and they are life." John 6:63. His disciples began to appreciate the value of the words of the Son of God even before he was taken from them. When Jesus asked if they would go away from him as some had done, Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." Verse 68. He who is the life can speak words of life on which man may feed by faith and be a partaker of the spirit of life. In this way man is transformed into the image of him who is the life.

The life that came from heaven, which was spiritual life, is eternal. He that has this life in him has that which will abide eternally. Jesus, in speaking of the children of God as sheep, said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28. Those who drink in the word of life are made familiar with the Father of life, for it was for this cause that the Son of God was revealed, as he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

Man does not obtain eternal life by any physical means. "The flesh profiteth nothing;" "it is the Spirit that quickeneth." "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Verse 10. That is to say, the spirit of him in whom Christ dwells is life because of communion with life in Christ. So then it is true that the children of God are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

FAR away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—*Louisa May Alcott*.

A LOVING heart is the beginning of all knowledge.—*Thomas Carlyle*.

THE only way to have a friend is to be one.—*Emerson*.

## THE SABBATH STORY SIMPLY TOLD

## NUMBER THREE

J. O. CORLISS

WHEN the Saviour said that no jot or tittle of the law should pass from it until all things were fulfilled, he evidently referred to the code of ten commandments. This conclusion is justified by the fact that he at once began to show that the precepts forbidding murder and adultery could be violated by an action of the mind, even though the veritable open crime were not committed. A strong angry feeling which might lead to murder, was therefore to be regarded as a violation of the law forbidding the ultimate act of violence. To look on a woman with lustful passion was to be held as the heart defilement of adultery. Matt. 5:21, 22, 27, 28.

## The Law Made More Exacting

Christ made the law more searching than it was ever before thought to be, by showing that it applies to the secret workings of the mind. In this way was fulfilled the prophetic promise that he would magnify the law; that is, make it great, and give it majesty and beauty which it had not before possessed in human eyes. Isa. 42:21. No precept was to be exempt from this rule, not even one then supposed to be less exacting than another; for the Saviour at once proceeded to add that whoever should break one of these "least" commandments, and so teach others to do, would be counted among the least of earth by those in the realms above. On the other hand, those who would do and teach them should have a record of greatness in the kingdom of heaven. Matt. 5:19.

## Which Are "Least" Commandments?

To apply this expression to the Jewish ceremonies would be to fasten these upon Christ's followers for all time; for it must be admitted that the Saviour was at that period setting forth a standard for generations to come. What the declaration really did have in view was an antidote for the Jewish conception of the law's requirements. They believed and taught that some of the law's precepts were of more importance than others, which is not so strange, since many professed Christians of today hold the same view. Desiring to test the Saviour's judgment in the matter, one of their lawyers was put forward to ask him which was the "great" commandment of the law. The answer was promptly given that the first great commandment was to love God with the entire being, and the second was like the first, requiring him to love his neighbor as himself. The Lord then added the significant statement that on these two "great" commandments is suspended the entire law. Matt. 22:36-40.

It is therefore clear that each of the ten commandments was thus reckoned as the "least," because all ten were dependent for their moral soundness on the two "great" command-

ments of supreme love to God and equal love to fellow men. These ten "least" ones, therefore, "hang" upon the two "great" ones for support, and must ever continue to do so.

## The Saviour's Regard for His Own Teaching

Returning to the Saviour's statement that any one breaking one of these least commandments, and so teaching others to do the same, would be without favor in the courts of heaven, we see that it must certainly apply to the Saviour as well as to others, since his earthly course of living was to be that which believers in him were to follow. John 8:12. His example, then, is worthy of careful study; for as he did, so ought all others to do. 1 John 2:6.

The Lord Jesus came into the world, not to do his own will, but the will of the Father who sent him. John 5:30. It is therefore certain that whatever the Father did, the Saviour did likewise. Verse 19. As Jehovah made himself Lord of the Sabbath day, by resting upon it before setting it apart for man's use, by which to offer him united periodical worship, so the "Son of man," who was God in the flesh (1 Tim. 3:16), early announced that he also was Lord of the Sabbath. Mark 2:28.

This statement was in view of the fact that all things had been delivered to him by his Father (Matt. 11:27), and he therefore assumed the responsibility of power which had been thought to belong alone to the Father. Matt. 28:18. As God had rested on the Sabbath in the beginning, in like manner the Saviour, with his recently chosen companions, went to Galilee and there taught on the Sabbath days. Mark 6:1, 2. Indeed, this was his custom, especially at Nazareth, where he had been reared. Luke 4:16. There, as an example to his accompanying disciples, he preached from those prophecies which revealed his advent of mercy to a dying world.

In truth, the Saviour, as God's Word and mouthpiece, could not do otherwise than keep the Sabbath and maintain his lordship over it. To abandon that day established by his own Father would have been to divorce himself from his Father's custom and instruction. Besides, the prophecies from which he taught pointed out that as heaven's representative on earth, he was to be like that ancient Israelite leader, Moses, and that God's words alone would be in his mouth. Because of this, earth's nations were to hearken to him as unto Jehovah. Deut. 18:15-18; also Acts 3:22, 23. But on the Sabbath requirement God's word was always the same: "Ye shall keep my Sabbaths, and reverence my sanctuary," and, "The seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the Lord." Lev. 19:30; 23:3. The last act of Moses was to rehearse this very commandment before the house of Israel. Deut. 5:12. So then, to

be like ancient Israel's leader, the Leader of modern Israel must do as did the early model.

## Christ's Admonition to His Apostles

Nothing ever recorded of the Saviour's sayings or doings indicates that he had the faintest idea of a change in the day of worship. On the other hand, he faithfully kept sacred the seventh day as an example to his followers, and finally left a warning counsel regarding it for their future guidance. It is also remarkable that this admonition is recorded as among his last urgent appeals to the sense of loyalty of the disciples.

This last word of counsel indicates the deep solicitude the Saviour felt for both the physical and the spiritual maintenance of his beloved followers, after his departure from them. So in accordance with his customary method, he unfolded to them the dread import of a prophecy which was soon to affect their every interest, and pointed out their duty in view of its early fulfilment. The "abomination of desolation" spoken of by Daniel the prophet, would soon stand, he said, in the "holy place;" that is, within the sacred precinct of Jerusalem. Such an event would bring great tribulation, and it was to come so suddenly as to forbid the gathering up of any earthly possessions before fleeing from the face of the enemy. "But," said the Saviour, "pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20.

In view of the exigency of the anticipated movement, the charge must have been a startling one. Moreover, as the injunction was communicated just prior to the Saviour's crucifixion, probably not later than A. D. 31, and as the descent of the desolating power upon Jerusalem was delayed until A. D. 70, the responsibility thrown upon the disciples was both grave and heavy. The time which elapsed between the giving of the admonition and the fulfilment of the accompanying prophecy, was at last thirty-nine years. But during all this time the order from heaven's Anointed was for them to pray that they might be preserved from two things: First, the pitiless personal suffering of a winter's flight, and second, the necessity of fleeing on the Sabbath. Nothing, then, can be more certain than that when earnestly praying for nearly forty years to be kept from being compelled to flee on the Sabbath, the disciples must have kept constantly in mind the recurrence of the day, and their obligation to teach its binding force.

Glendale, Cal.

◆ ◆ ◆

"NOTHING 'happens' to a Christian; everything, literally everything that enters his life, is sent by the all-wise and all-loving Father, and is designed for the perfection of character and the enlargement of capability."

# IN MISSION LANDS

## A YOUNG MAN CLAIMED FOR GOD

A. N. ANDERSON

LAST year an aged lady who was interested in our missionary paper, *Owari No Fukuin* (Gospel of the Last Days), introduced our evangelist to her son, a young man of high ambitions, engaged in the commissary department of the army. He listened indifferently to the story of the despised *Yaso* Christianity, and went away to school in Tokio, apparently not in the least affected by the Christian teacher's exhortations.

Amid the new experiences and temptations that he found in the great metropolis, the conviction of his own weakness and of the fact that the world cannot satisfy the heart, began to grow. Soon illness forced him to return home, and again he met the Christian teacher who had talked to him about *Yaso*. Now he was glad to listen, and he became a regular and earnest student of the Bible, and an observer of the Morning Watch devotion. He decided to be a Christian. To him the despised *Yaso* has become *Jesu* (Jesus), his dearest Friend and Saviour. Now he is working for others, and is happy to enjoy the privilege of bearing the yoke of service in his youth.

Hiroshima, Japan.

## BRITISH GUIANA

I. G. KNIGHT

THERE are many things that could be said about the climatic conditions, the customs and habits of the people, that no doubt would be of interest, but the one thing which interests us most, and we think the readers of the REVIEW too, is the winning of souls to Christ and his truth.

We have now been home almost a month from our good conference held at Port of Spain, Trinidad. We have been kept busy visiting interested ones and the sick, also with Sabbath and Sunday night meetings. The latter have attracted some who have not attended our meetings before.

I wish to mention one of the newcomers. A catechist of the Church of England obtained one of our books, "Heralds of the Morning." When he had finished reading it, another fell into his hands, "Past, Present, and Future." He then read still another book, and decided to keep the Sabbath. He began to look for the Seventh-day Adventist church. One day a sister going to church met him and showed him the way. He has been attending four meetings each week.

He is very enthusiastic over his new-found faith, and is now studying the essentials of the message, preparatory to baptism.

Last Sunday night he brought an American to the meeting to hear concerning the prophetic vision of Daniel 7. (There are very few Americans in this colony.) The man said he would come again the next Sunday night to hear about the United States in prophecy. He said he had not been inside of a church for fourteen years.

We have now been in Georgetown almost a year, and have baptized sixty-three in all, and have had fifty-nine accessions. We have twenty-one brethren in the lepers' asylum, where I recently baptized seven. We also have a few in the baptismal class, who will go forward soon. Remember us when you pray.

Georgetown.

## OUR WORK IN SPAIN

FRANK S. BOND

I AM thankful to be able to report progress in this field in the midst of perilous times. Spain seems to be at the very verge of a serious revolution. In fact, it has already broken out in some of the large cities. We believe, however, that this condition will be of short duration. There still remains a great work to be accomplished in this country.

Our present force of workers, which consists of two ordained ministers, five Bible workers, one nurse, and about twelve colporteurs, seems inadequate for the great task before us. Yet we know that the extension of God's cause does not depend upon human strength. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Human instruments are employed, but soul-winning power comes from above. It is divine. This thought buoys us up. Even though the number of our workers may be small, if we have a living connection with Heaven, great things must be accomplished through our efforts.

In the month of May I had the privilege of baptizing three believers in Barcelona. One of these, Brother Federico Climent, has very satisfactorily helped us in our translating the past two years. Brother L. E. Borle, the director of the publishing work in Spain, was largely instrumental in bringing Brother Climent to a knowledge of the truth. Every faithful believer may have the joy of seeing others accept the Saviour

through his efforts. The other two I baptized in Barcelona are a young German sister and a Catalonian sister. The German sister is planning on attending our school at Gland, Switzerland, to prepare herself for greater usefulness in the Master's vineyard.

In June I had the privilege of baptizing four sisters at Castellon de la Plana. At this place the work has gone slowly, but I think a good foundation has been laid. We have met with strong opposition here. One of our halls was stoned and the balcony door broken through one evening while I was speaking. The assurance that "the angel of the Lord encampeth round about them that fear him, and delivereth them," is very precious on such occasions.

Our annual conference was held at Barcelona, July 5-10. We had hoped to have the help of Elders L. P. Tietche and Guy Dail, but circumstances prevented their coming. We are thankful for the help of Elder and Mrs. W. E. Hancock, who have lately joined the little band of workers in Spain. They were of much help in our conference. Brother H. A. Robinson and his fellow canvassers were all present, with but one exception. Our Bible workers were all there. The Spirit of God came very near to guide in our various deliberations, and to bless in proclaiming the word of life.

Our treasurer's report showed an encouraging increase of tithes and Sabbath school offerings. Two men who are not keeping the Sabbath have paid several thousand *pesetas* of tithe. The past year has been a prosperous one for most of our colporteurs.

At all places where our evangelical workers are laboring, a number of persons are at present deeply interested in the truth. We ask the prayers of all God's children for the progress of his work in Spain.

Castellon de la Plana, Spain.

## DEDICATION OF MALABON CHURCH

L. V. FINSTER

MALABON is a suburb of Manila, and is a large fishing town. In 1910 a few meetings were held in this place, and a small church was raised up. By the faithful missionary work of this little company, an interest was created in a *barrio* called Tanza. Some meetings were held there, and several were added to the company of believers. This last year a tent was pitched in Malabon, in charge of three native workers. They had a very large attendance, and seventy-one persons were baptized as a result of the tent effort and the faithful labor of the church members.

Many Catholics offered us contributions if we would build a church. Within two months a neat little nipa chapel was completed. Sunday, July 8, was the day set for its dedication,

The people began to gather at an early hour, and at nine o'clock the church was crowded. An orchestra had been engaged for the day, and with appropriate singing and the dedicatory sermon this house was set apart for the service of God.

A good interest still remains to hear the word of God, and we believe that many others will soon be added to this company. After the service was over, a dinner was prepared in one of the near-by houses for those who desired refreshments. This proved to be a very happy occasion. The brethren then separated to their homes with thankful hearts to God for the truth that they had received, and with a determination that their lives should be more fully dedicated to the service of God.

### AMID EARTHQUAKE SCENES IN SALVADOR

THE newspapers report that the volcanic disturbances attending the earthquake of June 7 in Salvador continued until recently. In July we printed a brief account of the earthquake, from the pen of Brother J. L. Brown, director of the Salvador Mission. After his return to the town of Santa Ana, from his visit to the desolated capital, Brother Brown wrote again of the scenes, and of some providences amid the disaster. We quote his account as follows:

"Five cities were laid waste in about three minutes. It has been reported that the damage done amounted to about \$100,000,000 gold. Not many people were killed. In the capital more than eighty per cent of the buildings came to the ground, and the rest were badly damaged by the earthquake.

"At about seven o'clock in the evening the first hard quake came in the capital; the same one was felt severely here at the same moment, but no damage was done either here or in the capital. A city called Armenia, however, was shaken to the ground at the first quake. At ten o'clock, San Salvador, Quezaltepeque, Mexicanos, and Santa Tecla came to the ground by a terrible quake that lifted the houses off their foundations and then swung them to and fro until they came down. Only a few of the best concrete, wooden, and galvanized tin buildings did not fall. Even some of these were wrecked.

"As we came to Santa Ana with the idea of holding a series of meetings and then returning to the capital, we left our furniture, most of our clothes, etc., in storage in Brother U. M. Cooke's house. We brought with us some light furniture and other things needed to do our work. All the walls of Brother Cooke's house fell except the one on the street and the four walls of the room in which we had packed our stuff. Brother Cooke's quarters were completely ruined. He was left out in the street.

But of course, as he was there, he could save his things from the heavy rains that followed and from the thieves. Had our room fallen, all our goods would have been either ruined or stolen, as Brother Cooke had no place to keep anything more than his own little bachelor's outfit, while he slept out in the street for more than a week. As our room let water through the ceiling, some of our things were wet when I arrived in the capital. Otherwise, nothing was injured, and we have our things still stored in the same room, waiting for the through service of the train. As you know, miles of track were ruined, and in some places lava covered the rails more than twelve feet deep.

"On my visit to the capital I found all our believers safe and of good courage. However, they were scattered and living out in the open or in ruined houses. They had had no meetings since the earthquake; so I got them all together, and we had a good time on Sabbath. They all expressed a strong determination to remain faithful to the end. Some who had been a bit rebellious about church affairs made a confession before the church, and God's Spirit worked upon the hearts of all present.

"As there are no houses to rent in the capital for meetings or to live in, church services are held in a small room offered us by one of our converts. His room did not fall; only the plaster was knocked off. The deacon of the Salvador church remains there to take care of the church. He is a good man, and a good speaker. We feel sure that the church in the capital will hold together while we are obliged to remain here in Santa Ana.

"Since coming to Santa Ana we have added four members to our church, and several families are preparing for baptism."

### THE INTERCESSORY MISSIONARY

ERNEST LLOYD

SOME time ago there occurred a wonderful work of grace in connection with one of the mission stations in central China, "where both the number and spiritual character of the converts had been far greater than at other stations where the consecration of the missionaries had been just as great as at the more fruitful place."

This rich harvest of souls remained something of a mystery until one of the missionaries from China on a visit to the homeland discovered the secret. At the close of one of his addresses a brother came forward to make his acquaintance. In the conversation that followed, the missionary was surprised at the accurate knowledge the brother possessed concerning the mission station in central China.

"But how is it," the missionary asked, "that you are so conversant with the conditions of that work?" "Oh," he replied, "the worker there and I are old school-mates; for years we have regularly cor-

responded; he has sent me names of inquirers and converts, and these I have daily taken to God in prayer."

At last the secret is found,—a praying man at home, praying definitely, praying daily, for specific cases among the heathen! That is the real intercessory missionary. How different the record of missionary service would be throughout the world if each missionary on the field had such an intercessory missionary at home to hold up his hands!

"Oh, dark is the land where the evil one reigns,  
And strong is his citadel there!  
Oh, deep are the dungeons and heavy the chains  
That his long-enthralled prisoners wear!  
What can brace up the arm and confirm the weak knee,  
The strong one to meet and o'ercome,  
Like the message of cheer wafted over the sea,  
'There's somebody praying at home!'

"There are times when the enemy seems to prevail,  
And faintness creeps over the heart,  
When courage and confidence quaver and quail,  
At the glance of his fiery dart.  
There are times when, exhausted, we can but stand still,  
When the sword arm hangs nerveless and numb;  
Oh, then to the soul comes a whisper so chill,  
'Are they weary of praying at home?'

"O brothers, ye toil in the twilight, perchance.  
Remember, we wrestle in night.  
Cry unto the Lord, would ye have us advance,  
And claim for us heavenly might.  
Then back to the arm will its vigor be given,  
And lips that in anguish were dumb  
Shall shout, as the foe from his stronghold is driven,  
'Tis because they are praying at home!'

"Then away to the mountain top! Lift up your hands!  
Let the strong breath of prayer never cease!  
Only thus, as ye follow the Captain's commands,  
His kingdom shall grow and increase.  
If ye, while we fight, 'strive together by prayer,'  
The hour of victory will come,  
When we in the vanguard our gladness will share  
With those who are praying at home."

MEN vitally active are living sunshine, having the roots of their souls set in sunshine, as the roots of a tree are in the earth.—*Fors Clavigera*.

THE greatest blessing Heaven can bestow on mortal man is to let him find full satisfaction in his daily work.—*Carla Wenckebach*.

WHATEVER makes men good Christians, makes them good citizens.—*Daniel Webster*.





Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

#### THE YOUTHFUL STUDENT

I SAW a boy, a little boy  
But ten (or scarcely more),  
Come staggering home beneath a weight  
Of textbooks that he bore.  
In school from nine to three he toiled;  
From seven to nine, with tears,  
He fagged at "home work" sleepily—  
This boy of tender years.

"What do you learn, O little boy?"

He answered dolefully:

"Why, history, word analysis,  
Advanced geography;  
Physiology and language,  
And art and music—well,  
And physics and arithmetic—  
Of course we read and spell."

"When do you play, O little boy,  
Of years and textbooks ten?"

"'Bout half an hour, because I've got  
To do my 'home work' then."  
His head was large, his face was pale;  
I wondered how the nation  
(Whose hope he was) could ever use  
This slave of education!

—Ella M. Sexton.

#### ROOM TO GROW IN

For some years I was connected with a very large, fine, modern school in New York City, which drew its clientele from the most enlightened and highly educated class of the community. The parents of the children in the school were not millionaires; but they had, as a rule, plenty of money to arrange their lives and their children's lives as they saw fit. They were not educational experts, but they were all intelligent, cultivated persons, who took the most earnest and conscientious interest in their children's welfare. Their children had the best food and nothing but the best, and their accomplishments were as carefully looked out for as their diet. Besides the excellent school program, they had music lessons, they learned to draw, they had pretty, professional, lady story-tellers recite to them. Never were there children, I used to think, so favored by every improving circumstance.

One day I had occasion to ask a boy in the fifth grade, a nice little fellow of ten, to set a time when he could make an expedition with me into the woods to gather wild flowers. It seemed this was a new experience for him; greatly delighted at the prospect, he began to plan for the trip. He could not go that afternoon after

school, he told me, because it was the day when he was taken to the natural history museum to look at the specimens, and after that he had his French conversation, and then it would be dinner time. The next day was no better; for he was to have a riding lesson and to be taken to the Metropolitan Museum to look at the pictures, and the day after that was his regular German walk-and-talk, and his semiweekly lesson on the violin.

To make a long story short, and to cut through a lengthy cross-examination to the conclusion very surprising to me, we discovered that he had no free time in the afternoon in view for at least a month. This was as far into the future as time allowed us to investigate. I tried the morning with no better result. Yes, he had an hour before starting to school, but that was always taken up by his daily stint of practicing on the violin. There wasn't any other time for that, and mother never allowed anything to interfere with it. Once you began to break in on it, she said, there was no stopping.

The little boy seemed to find all this quite natural ("The days are pretty short, you know," he said, soberly; "a person doesn't have time for much"); but as I looked at his diminutive stature, and remembered the golden leisure of my own childhood's after-school hours, I said impulsively: "Bobby, dear, when do you ever play?" Bobby's face brightened into rapture. "At recess time!" he cried, ardently. Recess time, I hasten to explain, is ten minutes twice a day.

#### Everything — Except

I was so startled by this revelation that I began a series of investigations into the lives of a number of the other intensively educated children in that school. I found the same conditions prevailing in them all. Down to the smallest and up to the biggest they were given everything that could conduce to their development, except time to develop. With little attention given to their powers of digestion, their little beaks were held open while one mature bird after another stuffed down their throats an endless succession of succulent worms. Some moral, mental, or esthetic pabulum was being fed them every waking moment, with no intervening time to

exercise and digest what was digestible and throw off what was unsuitable, and consequently with no clear idea on the part of the guardians as to whether they were being effectively strengthened by it or not. I was not surprised to learn that in the summer they were often sent to country localities, where, under the watchful eye of expert "play leaders," they "learned how to play."

One mother, noting my interest in the phenomenon, said to me proudly: "I have the satisfaction of knowing that every moment of Eleanor's life from her babyhood on has been *profitably* employed. We have a splendid *Fraulein* for her, who teaches her the irregular verbs in German while she is having her hair brushed, and her father gives her exercises in mental arithmetic while we are at breakfast."

#### Time to Play

Now, it may seem that this sort of intensive, organized instruction is so far out of the common run of ordinary American life that most of us plain, middle-class people need no warning against it; but it may be well to examine our hearts to see if we are not as a class weakening somewhat in the old American tradition that if the children have gone to school and done what small "chores" are set them, they are entitled to whatever remains of the day? Does not the increasing complexity of our own lives insensibly color our children's lives? Whether or not we actually do put a constricting pressure upon the children to use even the chinks and fragments of their time to acquire the accomplishments which seem to us profitable, do we not feel that perhaps we ought to? Are we not obsessed as parents, as well as in other relations of life, with the modern necessity to be "competent," to be "efficient" according to the latest fashions of those virtues?

Our children do still escape from us into play times of blessed spontaneity, but is this not frequently because we have not the money to live up to a mistaken ideal? If we are very "plain" people indeed, we are apt to look rather wistfully from the well-groomed, princelike child, playing prettily with a French attendant, to our own undistinguished children, who escape from school yelling like Indians, and spend every minute of the rest of the day playing and playing and playing with each other, exhibiting an energy almost alarming to witness.

The best educators of all the centuries may tell us that the hours spent on the playground are frequently the most profitable of the child's schooling; the fact remains that the child at play looks to us like an idling child. Many of our most precious recollections, which will endure and gild our old age, may be of the regal leisure and untrammelled freedom of our own vacations and

out-of-school hours when we faced life like joyous conquerors, and in exploring the world discovered ourselves; but we hesitate to give our children the same heritage of freedom and space in which the simpler conditions of our own childhood allowed us to throw our limbs about and to discover their strength.

Information is good, accomplishments are good, but it is well known that there can be too much of a good thing, and that enough is not only as good as a feast, but far better. A surprising number of accomplishments (though, of course, not all) and an immense amount of information, to acquire which are expended long hours and days out of a child's life, can be acquired, if they are needed in maturity, by a few vigorous applications of the adult mind. If they are not needed, the time spent on them might have been better employed. . . . The amount of time and youthful strength wasted in the usual "music lessons," and the pitifully small amount of musical knowledge thus acquired, is notorious. It is more than possible that that time would have been better employed in playing with all the childish might and main some game requiring forethought, decision, and agility, qualities not to be secured in a hurry, by any effort of the mature intellect, but only by endless practice, the free exercise of them, and the long habit of using them.

We ought to rejoice that our generally moderate means, the detested high cost of living, and the free-and-easy tradition of most American communities all combine to keep our children as yet nearer the ideal of the wisest educators than our own unenlightened choice would dare to have them, and we ought to try to see to it that their lives continue to be conducted with fortifying simplicity. We ought to clear our minds of the fallacy that if only the improving pellets are so well greased with pleasing details that they slip down almost unperceived by the swallowing child, he can therefore assimilate all we can get down him. We ought to stand guard over him, protecting him from the tendency of the times to a deadly multiplicity of impression, by seeing to it that he has time between vivid impressions to absorb them and make them part of his growth.—*Dorothy Canfield Fisher, in "Mothers and Children."*

#### YOUR BOY'S ROOM IN THE DORMITORY

MRS. T. L. THOMPSON

MOTHERS can do much to make the life of their boys successful and happy while in college or academy, by instructing them in the care of their clothes and room. Dormitory discipline may be excellent, the drill received in the daily routine of school life may be just what is needed; yet

living in an untidy room or wearing clothes fastened with safety pins, will cause a lack of self-respect and self-confidence in your son.

Boys ought to know how to make their own beds. Mothers should show them how before they leave home for boarding school. Tell them to secure the bottom sheet well at the head, and fold the top sheet under the foot of the mattress. Arrange blankets and spread in the same way, then place pillows in position. The boys may have slept all their lives in beds made up in this way, but failed to notice the details.

School calendars usually suggest bringing three sheets and three pillow cases. With two students in a room, they will be well supplied for the year if each brings this supply. Tell your son to change the sheets and pillow slips on Friday when he cleans his room for Sabbath, and put the soiled ones in the laundry bag. But what if one boy has no bedding, as is often the case? Then remove the bottom sheet, turn the top sheet over and place it on the bed first, and use the remaining clean sheet for the top.

Blankets of wool or heavy cotton are preferable to comfortables, as they can be washed more easily, and with better results.

A student ought to have at least two each of dresser and washstand scarfs. Laundry is not usually returned for five or six days; but if both boys have their own, they are prepared for accidents, which often happen.

Scarfs of dark-colored linen are excellent. In spite of good advice, caps, baseballs, skates, etc., often find a place on the dresser; hence the advisability of dark trimming.

Rugs and curtains do much to make a room look cozy and homelike. If you do not know how many windows need to be curtained, or their size, your son can give you the necessary information, and you can send what is needed by parcel post.

If you do not wish your son to use his shirt or pillow case for a dust cloth, or to leave the dusting altogether undone, you should include one or two cloths for that purpose. Mark them as dust cloths, and also put his name on them, so they will be returned from the laundry when washed.

Your school calendar will tell you how and where to mark all clothing, and it should be done at home. School laundries want the clothes marked distinctly, with indelible ink.

It is genuine kindness that prompts the mother or big sister to keep the boys' clothes pressed; but when he leaves home with barely enough money to get through school, he cannot hire this work done. Not only should he be taught how to press his own clothes, but he should also know that it should be done *often*. Show him how to press his neckties. They

are a very conspicuous part of a young man's dress.

What about his socks? Few boys can take care of their own. Would you consider it too much trouble to mend his socks if he should mail you three or four pairs every few weeks? It would cost but a few cents, and would be a real help to him.

Include in your boy's school outfit a box containing needles, several numbers of black and white thread, large hooks and eyes, and buttons for underclothes, trousers, coats, and shirts. He will need them.

How tidy he keeps his room will not depend upon any special instruction you give him as he leaves home, but on the instruction you have been giving him since you first taught him to hang up his cap and coat.

When a boy enters a dormitory, his life is more radically changed than is that of a girl when she enters her school home. She undoubtedly has been taking care of her own room and doing her simple mending. To a boy this is new, as a daily routine. Thankful should be the boy whose mother has given him this helpful training before he leaves home.

*Berrien Springs, Mich.*

#### A CURE FOR WHINING

MARTHA E. WARNER

"OH, dear," said Mrs. Perry to her friend, who had dropped in for a chat one afternoon, "James is such a cry-baby! It is whine, whine, all the time, and it annoys mother. For that matter, it annoys me sometimes till I am about distracted."

"Why not have a frank talk with James sometime when he is feeling pleasant?" suggested her friend. "Tell him how annoying it is to hear him cry and whine so much, and how disagreeable it makes him to every one in his presence. Tell him you realize that he has a perfect right to cry if he wants to, as long as he does not disturb others; so in the future, when he begins to whine or cry, he is to go to his room, and cry as long as he pleases. When he is through, he may come back to the family. Then, at the very first whimper, send him to his room, and keep it up, no matter if it is twenty times during the day, and every day for two weeks, if necessary."

A month later Mrs. Perry met her friend. "Oh," she said, "I must tell you what a different boy James is! He is happy from morning until night. I followed your suggestion faithfully for a week, when I began to notice a decided change in James. Once in a while he will begin to cry, and start for the stairs; but before he is halfway up, the storm is over, and down he comes. I did not realize that all it needed was a little firmness on my part, and I want to thank you for your suggestion."

*Clintonville, Conn.*



# THE WORLD-WIDE FIELD

## EARLY AUTUMN

MRS. H. I. MORSE-PARNUM

SIGNALS of nature are swaying  
In tops of the maple trees;  
Aflame, the branches are saying  
Wonderful things to the breeze.

They tell that summer is reigning  
At height of her regal state,  
And the days of blight and waning  
With the sterner autumn wait.

They hint that summer's completeness  
Must pass, as passes the day;  
That verdure, beauty, and sweetness  
Pass under the rod of decay.

Russet is tinging the birches,  
And amber the ironwood tree,  
Maroon the ivy that reaches  
And drops from the old belfry.

The orchards of pear and apple  
Their color and wealth unfold  
As slyly the artists dapple  
With scarlet and bronze and gold.

The pink and green of the clover  
Spread out to the cedar hedge,  
Where graceful trees bend over  
To dip in the water's edge.

Ever the story is swelling—  
Story of bloom and decay;  
Signals around us are telling,  
All things are passing away!

Thrice welcome the myriad sources  
That waft to the one who waits,  
With certain prophetic voices,  
A glimpse through the pearly gates!  
*Battle Creek, Mich.*

## WINNIPEG, MANITOBA

WINNIPEG is opening its doors to the third angel's message in a marked way this year. Twenty persons have been baptized, and thirty-eight have begun to obey the commandments. We never had better results for the efforts put forth than here, and the Lord has added his blessing in getting the literature into the homes, both by means of the canvasser and through the activity of the local church members. It is our studied plan to get as large an army of our people as possible to scatter our papers and small books, and to invite people to our lectures.

Not long ago some one published in the newspapers that the Lord would come on a certain day, which caused no little commotion in the city. We took advantage of this by all of us going out with the little book, "The Return of Jesus," and in one day more than one hundred copies were sold. These little books are working wonders in enlightening the masses with regard to coming events, and the people are very glad to get them.

In our central hall, we have large crowds every Sunday night, and my last three lectures on the rise, present development, and future of the Roman Catholic power were especially well received. The offerings have been very liberal on the part of the people, thus helping to carry on the work. The tithe in our local church will this year be more than double what it was last year. This is very encouraging, inasmuch as we are train-

ing new Bible workers for service. We hope that the city work will soon be self-supporting. We are doing what we can to get an orchestra, and already some success is being attained. This is one way in which the young people of any church can be of real assistance. We are about to purchase an automobile for the work in the city, which we believe will enable us to increase the number of calls among the people. Pray for our work in this needy city, the Chicago of Canada.

C. A. HANSEN AND WORKERS.

## LEWISTON (MAINE) CAMP-MEETING

It is a pleasure for the writer to send to the columns of the REVIEW AND HERALD a report of the Maine camp-meeting held at Lewiston, a thriving and pretty little city.

Elder H. W. Carr stated that this was the largest camp-meeting ever held in Maine. The believers in Maine evidently have a proper appreciation of the annual camp-meeting, for nearly all were present. The camp was very accessible, and conveniently arranged. The weather was a little unfavorable, as it rained hard several days, but there was maintained a buoyant Christian spirit, and nobody complained. Everything was done to help the situation. The writer did not reach the ground till the meeting was nearly half over. Elder R. D. Quinn and the department secretaries of the Union were in attendance at the first part only.

Under the leadership of Elder Carr and his associate workers, the believers in Maine are surely planning to labor and win souls to Christ as never before. There is no uncertainty about this. The last morning of the camp-meeting, before breakfast, they ordered nearly twenty-three thousand copies of "The World War." This is ammunition for the battle. In this as well as in some other things Maine stands in the lead in the North American Division.

The Spirit of the Lord was present with convicting and converting power, and there was manifest an earnest spirit, which deepened till the close. Nearly thirty went forward in the ordinance of baptism. Backsliders were restored and sinners converted.

More than \$2,000 in cash and pledges was given for foreign missions, and the needs of the home field were also provided for. The book tent was virtually cleaned out of literature. Many sets of the Testimonies were purchased. Altogether, this was one of the best camp-meetings the writer has ever attended.

Considerable time was devoted to the great question of how to give the message to our friends and neighbors. The studies were practical, and much emphasis was placed upon the workers' preparation. No one can hope to be permanently successful until he has learned the secret as taught in Ps. 51: 6-13; 1 Cor. 9: 19-27. Brother Mace rendered valuable help. The work for the young people also was carried on in a strong way.

All returned to their homes to work for souls as never before. The work in Maine is advancing.

F. W. PAAP.

## IMPROVING THE OPPORTUNITY

God times the events of this world. Fortunate the man who can meet the appointments of Jehovah. When the clock strikes the hour, the man of opportunity is at his post. This is illustrated by a story familiar to every Bible reader.

A man of influence in one of the great kingdoms on earth was returning from an international convention held at the capital of another kingdom. He had listened to soul-stirring talks at this great meeting, and as he returned to the court of his own empire, his heart was pondering the truth of some of the things to which he had listened. Events had been predicted that seemed to involve the future of his own land, prophecies had been read, future events had been pointed out. Could these things be true? Here was a government official seeking truth.

A stranger joined the company. He was a quiet, retiring man, but evidently well informed. Conversation was begun concerning the book the man of the kingdom held in his hand and concerning the meaning of the passages he was reading. It soon appeared that the stranger held the key by which to interpret the text. Here was Philip's opportunity to lead this man of the world to the Saviour. And he did so.

That this man of God happened to meet the Ethiopian at just the time when his mind was ready to hear the message; that Philip and the Ethiopian happened beside a stream when the Ethiopian was ready for baptism,—these are evidences of divine leading. In the words of the Spirit of prophecy, "This Ethiopian represents a large class who need to be taught by such missionaries as Philip,—men who will hear the voice of God, and go where he sends them."—"The Acts of the Apostles," p. 109.

Philip was a product of that higher training we call Christian education. He was on the spot when the hour struck for that man of influence to receive the gospel. He was there because he was watching the hour hand on that clock, and because he was not afraid to step out by faith when the Spirit said, Go forward.

Philip's experience should be ours. There are men holding positions of importance who are earnestly looking for the truth. They may not come to our tents nor to our churches; they may not read our literature, but they are waiting for the truth as verily as was the Ethiopian from the court of Queen Candace.

Who among us will be ready by education and by faith to take the road to Gaza when there is apparently no reason for traveling that highway? Should we mingle with men of the world? Is there not danger if I join the caravan of the Ethiopian that I shall be carried to Ethiopia?

It may seem that way to some, but it was the Spirit that started Philip on the Gaza road, although it was not until afterward that he realized the significance of that trip. Philip would have lost one of the greatest opportunities of his life had he hesitated to accompany the Ethiopian on his way.

There are mighty issues before the world today. Men in high positions are wanting to know the truth. They are asking the meaning of things going on in the world; they are pushing out in reforms, sometimes pushing faster than the professed people of God are willing to travel. Shall we go with them, or shall we hesitate until God has to raise others to teach what we might now have the privilege of teaching?

Take, for illustration, the present agitation of the food question. Men everywhere

are urged to eat less meat. Adventists everywhere ought to be known as a class of people who eat no meat. To them the world should say, "Show us how to prepare a meatless menu." Are they doing this? Hundreds, thousands, are the opportunities for this very experience in the United States today. The hour has struck for this truth to go to the wide world, to every nation, kindred, tribe, and people. Are we the Philip with the message?

America has the burden of feeding the world. Bigger, better crops is a national problem. The matter of self-maintenance is one of the greatest questions before the world's national assemblies. Long ago to us as a people was given the message to settle on small tracts of land, to farm according to the methods taught in the Old and New Testaments, with the promise that the waste places of the earth would blossom like the rose. Rose gardens attract attention. As men of the world came to Isaac of old and said that his crops proved to them that the God of heaven was his aid, so today it is our privilege so to work with the Creator that our crops will be eloquent for the Lord.

When the time came for the United States to enter war, Uncle Sam immediately recognized two armies, the army in the trenches and the army in the furrow, each equally necessary in this tremendous struggle.

But how were we to know that the time would come when the man who was on a farm would be called a national defender? We could only know this as Philip knew where to find the Ethiopian. To know the times and seasons is a result of Christian education.

Let me give you a few words from the chairman of the Tennessee State Council of National Defense through Food Preparedness. His words indicate the mental attitude of other men of influence toward the work being done at Madison and in some of our smaller rural schools. Professor Morgan says:

"As to my opinion of how your people might give greater assistance in the period of war, I beg to state that I know of no better suggestion than that you continue the work you have been doing. I know of no better activity in peace or war than the self-sacrificing, practical methods of education you have been practicing and teaching. What you have been doing at Madison and elsewhere in this State is practically the lines now being recommended in this war crisis.

"It seems important, however, that this work be directly affiliated with the work of food supply and conservation of the Councils of Defense in the States in which your people are living. In Tennessee this has been done. Your people are working with the community councils where they have been organized, and having already been trained and educated along lines of practical conservation and efficiency, those of your denomination find the outlines of the councils of defense a natural course to follow.

"Practical education and effort will succeed best in this crisis, and it already is apparent that they will be important legacies of this war to every nation.

"The practical touch of affairs for every one has always been your message, and in our present war condition, when all are asked to give themselves in the most efficient manner, I believe your policy of helpful service is going to be appreciated."

Here is suggested a basis for coöperation. Here is public recognition of an educational system which, in the words of Dr. Claxton, imparts "culture through knowledge and practice of the farm, the shop, the office, and above all, the home."

"The education needed is one that touches upon the whole range of life, that aims at the formation of good habits and sound principles, that considers the details of each day; that enjoins in respect to diet, regularity, proper selection, and good cooking; in respect to habits, suitable clothing, exercise, cleanliness of person and quarters, and ventilation, also industry and thrift; and in respect to all things, intelligent practice and self-restraint."

Now is our opportunity of a lifetime.

E. A. SUTHERLAND.

### ONTARIO CAMP-MEETING

THE annual camp-meeting of the Ontario Conference was held in a central park in the great city of Toronto. There was a good attendance of our people. The camp was neatly arranged, and being in a park, many conveniences were provided that are not always found on a camp-ground, and at little or no expense to the conference. Elder H. M. J. Richards, the president of the conference, was in charge, and he and his associate workers did what they could to make the meeting a success. Elder and Mrs. S. N. Haskell carried a regular line of Bible studies throughout the meeting. Besides the local workers, there were present part or all of the time, Elder K. C. Russell, Elder and Mrs. Haskell, Elders S. E. Wight and A. V. Olson, Brethren R. Hook, Jr., and J. W. Davis, and the writer.

There was manifest on the part of our people an earnest spirit. Nearly all sought and gained a new experience. The preaching was simple, practical, and effective through the mighty agency of the Holy Spirit. When the call was made for means to advance the work at home and extend the message into foreign fields, a liberal spirit was manifest. The cash and pledges totaled about \$4,000. The singing was a pleasing feature at the Toronto meeting. Brother Gray did splendid work as leader. Nearly every family purchased books with which to do home missionary work, and many secured for themselves sets of the Testimonies. Higher ground was reached, and with a spirit of real service, the meeting closed. About twenty went forward in baptism. This was a good camp-meeting. Our people in Ontario are loyal and true. They are determined to be victors. Conditions are such that all can see more clearly than ever before that our only safety is in a fully surrendered life. The work is progressing in Canada, more workers are being secured, and we shall see still larger things accomplished for God.

F. W. PAAP.

### THE WESTERN MONTANA CAMP-MEETING

THE camp-meeting for western Montana was held at Hamilton, in the Bitter Root Valley, August 24 to September 2. Practically all our people in this part of Montana were present. The attendance reached about one hundred and sixty, and there was a good interest on the part of friends from the city.

Enthusiastic support was given to all features of the work. Last year's financial goal for the young people was \$75. They raised \$80. This year the goal is \$180, and a few cents less than \$100 was raised at this one meeting. This year's goal for young people to be added to the church is 25. About 50 have been baptized thus far, fifteen at the Hamilton meeting. In fact, Montana is well up to her goals in everything except reporting members. Our

believers in the State are strong in action, but not much given to reporting. However, they hope to reach their one-hundred mark before the year closes.

One promising feature in the outlook for the young people in Montana is the enthusiastic support being given Mount Ellis Academy and the splendid work being done there. Last year the attendance was about sixty. Each student left the school with a determination to return and to bring some one with him; and they are succeeding. It will be necessary to increase the capacity of the school home in order to take care of those now planning to attend, and the management is preparing for an enrolment of one hundred and fifty. The financial report of the school, given by Prof. A. T. Armstrong, showed a net operating gain of more than \$1,400. Nearly \$1,000 of this was credited to the farm. About \$2,500 was received in donations to the school, and this, with the operating gain, practically wipes out the debt which has haunted the people of Montana so long. Bringing the school to its present prosperous condition in two years after it had reached the place where the conference had voted to close it permanently, is a real achievement on the part of Professor Armstrong and those who have worked with him.

Elder and Mrs. G. F. Watson and their collaborators are working hard in the interests of the home missionary work. Our people in Montana are scattered over a large territory, and much depends upon this work. The literature sales at this meeting amounted to more than \$500.

Following a stirring revival service conducted by Elder Watson on Sabbath morning, twenty-two persons were baptized in the Bitter Root River. In the spirit manifested throughout the meeting, and in results, a number of those present pronounced it the best meeting they had ever attended.

W. C. FLAIZ.

### PULASKI (N. Y.) CAMP-MEETING

THE annual camp-meeting of the Eastern New York Conference, held at Pulaski, was a good one. The writer, in company with Brother J. W. Mace, arrived on Tuesday morning, several days late on account of remaining at the Lewiston (Maine) meeting until its close. We expected to find Elder R. D. Quinn present, but learned that he had been delayed. We were sorry for this, and soon learned that it meant heavier work for those present.

The camp was in a good location. Those having charge of the arrangements had done excellent work. There was a good attendance of our people, and in the evenings quite a number came out from the town.

Consecration was the keynote—clean hands and pure hearts for service. The work was carried forward strongly, and the people responded nobly. There were present, besides the local workers, Elders R. J. Bryant and K. C. Russell, Prof. Frederick Griggs, Brother J. W. Mace, the department secretaries of the Union, and the writer. Every department of the work was considered, and plans were laid for advance moves along all lines. Sabbath was a good day. The consecration service in the forenoon was refreshing. In the afternoon an offering was taken for foreign missions, amounting to nearly three thousand dollars in cash and pledges.

Early Sunday morning all gathered in the big tent, and after a talk on "Another Phase of the Book Work," nearly twenty thousand copies of "The World War" were placed in the hands of our people. Following this and before breakfast, forty-eight



went forward in the solemn ordinance of baptism. This was very impressive, and as the candidates were baptized in a clear, running stream close to the camp, all were enabled to attend.

With a firm determination, with a better qualification, and with purer hearts and lives, the eastern New York believers returned to their homes to show what great things God has done for them. Many testified that this was the best camp-meeting they had ever attended. It was good to be there. The Lord is surely fitting his people to stand in the time of trouble. Elder H. C. Hartwell and his corps of laborers were greatly encouraged. We feel that New York can be counted on.

F. W. PAAP.

## INDIANA, NORTH MICHIGAN, AND SOUTHERN ILLINOIS

WHILE others will doubtless write the detailed report of each of the good camp-meetings in these conferences, I beg space for a few words.

The meeting at Wabash was very largely attended, and the Lord blessed the believers of Indiana. Elder W. A. Westworth and his associates had planned well for the meeting, which presented a busy and varied program. The features of the meeting that stand out prominently were these: Among the many who surrendered to God on the camp ground were a number of husbands for whose conversion wives and friends had long been earnestly praying; the extension of the large local hearing given to missions by unusually strong work through the newspaper press of the city and State by Elder M. C. Guild; the burden taken on their hearts by the conference laborers and the churches, in behalf of more than forty counties in Indiana in which, so far as known, there is not a single representative of this message. The Indiana Conference intends to work these unentered portions of its own territory while still maintaining its interest in the fields beyond.

The report of the home missionary department showed about as much accomplished during the first half of 1917 as during the whole of 1916. The publishing department made practically the same report of colporteur work.

Prof. J. G. Lamson and his faculty were gathering students for the Beechwood Academy, where a splendid work is being done for the Indiana youth. This school is strong for training the young people for home and foreign work.

Particularly pleasing was the report of the Wabash Valley Sanitarium. Late last year Dr. W. C. Duncombe, formerly of South Africa and of Japan, took the superintendency of this institution at La Fayette, Ind. The brethren have great courage regarding the work there. The institution is full to overflowing, and the believers, rallying to its aid, have cut the conference obligations in this respect fully in half, and by the earnest campaign under way, it is planned that by the end of this year the institution will be clear of obligations, save deposits in the way of annuities. All this is a most encouraging showing for Indiana.

The briefest week-day visit to the Cadillac meeting, in North Michigan, afforded plenty of evidence of growth in that conference. Elder E. A. Bristol and his associates had an encouraging report of soul-winning to present. The encampment of believers was much larger than in the conferences of half a dozen years ago.

There is a hardy body of new believers growing into service in North Michigan; and

Cedar Lake Academy, under Prof. R. U. Garrett, is helping to pass them on to Emmanuel Missionary College, well started on the way to service. It was cheering to be told that North Michigan stands ready not only to send its funds into the mission fields, but its measure of workers as well.

The Southern Illinois meeting was held at Pana. The Southern Illinois Conference is not a large one, but it has a large field of operation. The laborers had encouraging reports to give. Elder E. F. Peterson, the president, expressed the conviction that there is no more encouraging field for evangelistic work than Southern Illinois at this time. The believers, old and young, are heart and soul with the conference forces for a strong soul-winning work.

Altogether, the outlook in the great Lake Union Conference, as indexed by the camp-meeting season, is a most encouraging one. At one of the later meetings, Elder L. H. Christian, the Union president, said: "Never before in the Lake Union have we won so many souls to Christ as during the last season. Never before have so many people attended our evangelistic meetings." When I remarked to Brother Christian about the encouraging number of young men coming into the evangelistic work throughout the Union, he replied, "Yes, and Emmanuel Missionary College has been doing good work for us in training laborers." With the believers more awake than ever in these thrilling times, with united consecration to more earnest effort, with the educational work more strongly manned than ever, from the church schools to the college, by the blessing of the Lord the old Lake Union Conference is surely filling its place as never before as a factor in this work. W. A. SPICER.

## "THE GLORY OF THE IMPOSSIBLE"

### A CALL TO PRAYER

OCTOBER 6 was set apart in the Asiatic Division Conference as a day of prayer and fasting, when all would seek the Lord in a special manner. The Asiatic Division Committee selected this date by request of the North China Union Conference, because at that time our special October meeting would convene.

Surely there never was a time in our mission history when we needed God more. The situation that confronts us is most serious. It makes the missionary almost despair, and say in his heart, "Impossible!"

Let us look the situation in north China squarely in the face:

1. *Our Financial Need.*—With the rate between gold and silver at seventy-five and still rising, and budgets made out at fifty, and still four months of the year to pass; and with the accumulated responsibility of the last eight months already a heavy burden, will not the Union and mission officers who are struggling with this problem say that the situation is "impossible"?

2. *Need of Foreign Workers.*—In each of the provinces of Hunan, Hupeh, Kiang-si, and Shantung, we have only one foreign family. In Che-kiang and Kan-su we seemingly have wonderful openings, but we have no one to send to show these souls the way of life. Tibet still waits. If some one would come to relieve Dr. J. N. Andrews in Szechuan, he might go on to that people with the story of the cross. Under these conditions, and with all our other fields undermanned, will not the enemy of our souls whisper, "Impossible"?

3. *Native Workers' Need of Consecration.*—We are deeply impressed with the need of consecration on the part of the native laborer. Truly we have many native labor-

ers, and some of them are men of talent, but how few are filled with the Spirit of God and are real soul-winners! Again the missionary sighs, and says, "Impossible!"

4. *Foreign Workers' Need of Power.*—Although we place this last, it is our greatest need. As we look into our hearts, we are made conscious of the fact that we need to be aroused to seek God for ourselves. We realize that we are weak, faulty, erring mortals. We had imagined that we were rich, and increased with goods, and had need of nothing, but now we realize that we are "wretched, and miserable, and poor, and blind, and naked;" and again we are forced to whisper in the anguish of our souls, "Impossible!"

The above situation is true, every word of it. Therefore this season of prayer must drive us back to God, and we must learn "the glory of the impossible." Let us carefully consider the quotations given below; let it be a message to our hearts to seek the God of the impossible.

Under God, these burning words are responsible for the opening of our work in Szechuan. They came to me through the mail, from a godly sister in London, the very day that the Asiatic Division Committee asked Brother Warren and me to open the work in west China.

Circumstances were such in my home that the enemy was whispering that this course was impossible. These were the words that made possible the "impossible:"

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

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

"And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below could awaken. We love to see the impossible done. And so does God.

"Gazing north, south, east, and west over his world, with the signs of coming spring in one nation after another, two great tracts catch our eye, still frost bound, as it were, in snow and ice. Hitherto, in the main, they have held out against the gleams of his sunshine that have come to them, and it looks as if it must be long before we shall see grass and flowers appear. They are the caste religions of India, and yet more unbroken in its resistance, the power of Islam throughout the world.

"And the watchers there have a fight sometimes, lest the numbness and chill that reign around should creep into their own souls with the hope deferred; and the longer they stay the more keenly they realize the dead weight, impenetrable, immovable, that shuts down like a tombstone the weak little germs of life that lie buried beneath.

"It may be you have, half unconsciously, avoided looking the situation square in the face, lest faith should be weakened. But faith that has to ignore real facts is not real faith."

"Think over steadily the position of one of these imprisoned souls as he comes in contact with God's message. Try to understand the intense prejudice and conservatism, the absolute satisfaction with a creed that fits so well the religious instincts, and leaves him so free to sin. And then, if a stir begins in the rigidity of his mind and the torpor of his conscience, and his will wakes out of the paralysis of fatalism, it is only to stumble up against a fresh barrier. His very heartstrings are involved in the matter. Think what it means for him, with his Eastern imagination and his Eastern timidity, to face the havoc that confession of Christ would involve—the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that has made life dear to him must go, and possibly life itself, if he moves toward the light.

"This is a distant sight of these great snow fields; but it can give no sense of the icy coldness and hardness that pervade them. For that you need contact.

"And then the adversary goes a step farther. Not content with dealing directly with his captives, he rivets their chains by dealing with God's people about them. He works on our unbelief and our faint-heartedness, and breathes a half-uttered word—'Impossible!'

"But oh! he overreaches himself when he gets to that word. He means it to sound like a knell, and instead of that it breaks into a ringing chime of hope; for the things which are impossible with men are possible with God.

"Yes; face it out to the end; cast away every shadow of hope on the human side as a positive hindrance to the divine, heap the difficulties together recklessly and pile on as many more as you can find, you cannot get beyond that blessed climax of impossibility. Let faith swing on him. He is the God of the impossible. . . .

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

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

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

"Look in the Revised Version at the description of Abraham's launching forth. He considered (there is such a beautiful quietness in the word) the whole extent of the hopelessness, and went straight forward as if it did not exist, 'being fully persuaded that what He had promised he was able also to perform.'

"But have we a promise to go on for these people? Has God spoken anything upon which we can reckon for them?

"Do we need more than the following? I think not.

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

"From the ends of the earth—the farthest away and the hardest to win—they shall come with the cry of broken hopes that

nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone among the 'things wherein there is no profit.' And oh, the triumph of the words, 'I will this once cause them to know, I will cause them to know mine hand and my might!' . . .

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

"No matter if for the time it is a hidden process; the sunlight will be storing underground as you pray, and life will be set moving. Nothing is seen of the soldanella under its frozen crust, till the moment comes when the top of the air bell gives way, and the flower is there. We believe that God is beginning already a mighty work below the surface in these seemingly hopeless fields, and that it may be with the same suddenness that it will be manifested; and the miracle of the snow hollows will be wrought afresh by the crowding up of human souls who have won through in the hardest of fights.

"Read once more these sentences:

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

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

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

"Let us give ourselves up to belief for this new thing on the earth. Let us dare to test God's resources on it. Let us ask him to kindle in us and keep aflame that passion for the impossible that shall make us to delight in it with him, till the day when we shall see it transformed into a fact.

"Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"

—*"The Glory of the Impossible," by F. Lillias Cropper.* F. A. ALLUM.

## Religious Liberty Department

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

### VIRGINIA'S STRUGGLE FOR RELIGIOUS LIBERTY

POSSIBLY the reader of these articles imagined when he finished "Religious Liberty in Virginia" that we were done with that commonwealth and ready to explore other colonial and post-colonial fields for choice bits of history lending itself easily to our purpose. But such is not the case. Fidelity to our subject requires that we give in detail, at least some of the steps by which a wide toleration, if not complete religious liberty, was attained in Virginia.

The Act of Toleration in England in 1689 was a long step in advance of anything the world had known before; but toleration is not liberty. "However wide the limits of toleration be drawn," remarks the *Encyclopedia Britannica*, "there will always be those who will be left outside."—*Art. "English History."*

Ten years after the passage of this act, Rev. Francis Mackemie, a Presbyterian minister, was granted a governmental license to preach in Virginia. But while permitted

to preach, Mr. Mackemie was required to subscribe to thirty-five of the thirty-nine articles of the established church, and both the applicant and his followers were obliged to contribute *pro rata* to the support of the established church.

For a time not only the Presbyterians, but the regular Baptists as well, accepted such a "concession." But the Separate Baptists refused to do this, and boldly maintained their right as freemen and as Christians to preach and teach, to profess and to practice, according to their conscientious convictions of religious duty, without being responsible to any man or to any church for their teaching, profession, or practice.

The Separate Baptists maintained the right also, forbidden in Virginia, to speak against what they believed to be the unscriptural practices of the established church. The moral sense of the Baptists was outraged by the lives of many of the ministers of the state-supported church. Dr. Hawks, in his "History of the Protestant Episcopal Church in Virginia," page 65, says of some of these clergymen:

"They could babble in the pulpit, roar in a tavern, extract from their parishioners, and by their dissoluteness rather destroy than feed the flock."

In his book, "Old Parishes and Families of Virginia," Vol. I, page 118, Bishop Meade gives similar testimony, in these words:

"Many of them [the clergy] had been addicted to the race field, the card table, the theater—nay, more, to drunken revel."

Such abuses must necessarily exist under any system of state-supported ministry. That this was the case in Virginia, and that such things became a crying abuse and shameful scandal, is evidenced by the following from Vol. II, page 384, "Henning's Statutes," enacted by the Virginia Assembly in 1776:

"Be it further enacted by this general assembly, and by the authority thereof, that such ministers as shall become notoriously scandalous by drunkenness, swearing, fornication, or other heinous and crying sins, and shall thereof be lawfully convicted, shall, for every such their heinous crime and wickedness," etc.

Against such things the Baptists, Presbyterians, and Quakers felt that they must cry out; and protest they did not only against the "heinous crime and wickedness" of some at least of the ministers of the established church, but against the whole church-and-state system that made positions in the church part and parcel of the political offices of the State to be filled by favoritism and to be retained by "influence," which, sometimes at least, meant simony. This of course brought down upon their heads persecution, which in turn hastened the final triumph of the principles of religious liberty in the Old Dominion.

Indeed, it was Virginia more than any other State in the Union that was the battle ground of religious liberty. True, Providence Plantation, or Rhode Island, contributed its part as did also Maryland and Pennsylvania; but nowhere were the principles so fully developed, so fearlessly defended, or so gloriously vindicated as in Virginia.

Rhode Island never acquired the influence in the family of colonies exercised by Virginia. Never having a union of church and state, that colony never became the battle ground of principles as Virginia did.

Maryland never went so far in establishing religious liberty as did Virginia, and there it was more a matter of policy and less of principle than in Virginia. England was at that time Episcopal. Lord Baltimore

was a Roman Catholic. His charter permitted him to grant a wide toleration, but not to establish any religion except that of the Church of England. To secure toleration for himself and his coreligionists the lord proprietor and his legislative body, made up largely of Protestants, adopted religious toleration for all Christians. The Catholics could not have done less without leaving themselves unprotected. The Protestants could not have done more without either establishing Episcopacy in Maryland or violating the laws of England by legalizing opposition to Christianity.

The case was much the same in Pennsylvania as in Maryland. Being a Quaker, Penn understood something of the principles of religious liberty, and doubtless did not wish legally to establish his religion, but he could not have done so had he desired. Therefore, the only thing he could do that would give himself and other Quakers religious freedom was to make all sects free. It is probable that Penn would have done this in any event; but the fact that he permitted citizenship in his colony only to those who professed faith in Jesus Christ, and that "separate" Quakers were fined and imprisoned in that colony, shows that he was not greatly in advance of his age in the matter of religious liberty. So that while divers measures of credit are due to other colonies, we must award the highest meed of praise to the brave, large-hearted men of Virginia to whom we are today indebted, under God, for the large degree of religious freedom enjoyed not only in the Old Dominion, but through the length and breadth of our fair land. The several steps by which this was obtained and the part each denomination took in it must be told in another article.

C. P. BOLLMAN.

Food Conservation

CONSERVING THE NATION'S FOOD SUPPLY

A RECENT letter by Mr. Herbert Hoover, the United States Food Administrator, addressed to the churches of this country, voices the sentiments of President Wilson in stating that the reserve food supply is now so seriously depleted as to involve a grave menace to civilization. Safety for the people of this country and for the world is such as to require of every man and woman careful, persistent, conscientious economy of food. Without this either we ourselves or other peoples who look to us for supplies will suffer very seriously.

As the question of food saving is primarily a household matter, the President feels that the women of the land are particularly concerned. Expert advisers agree that it is to the churches that the country must in a large measure look for systematic and efficient contact with the many homes of the land. A call has been made to all the great religious bodies of the country to spread among their members information concerning this service, now so fundamental to the welfare of humanity, and to align their churches in this work. An appeal is made for comprehensive, whole-hearted, sustained cooperation.

We have already told of the conference our representatives had with Mr. Hoover and his associates. Various religious bodies and fraternal orders have held similar conferences during the last two months, all of them pledging their cordial support to the efforts of the Food Administration to conserve the food of the country.

Church \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

FOOD SAVING—WEEKLY REPORT

WASTE NOT THAT OTHERS MAY WANT NOT

I have, for my family, during the week ending Saturday, \_\_\_\_\_

	Actual Number of Meals Reported	Number of Meals I Should Try to Report
A. Had "Wheatless" Meals (with no wheat bread).....		7
B. Had "Meatless" Meals (with neither beef, mutton, nor pork).....		14
C. Had "Wasteless" Meals .....		21

Signature \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

This card should be filled out by the head of the household and handed in at church on Sunday, or stamped and dropped in letter box same date.

Sixteen of these bodies have appointed official representatives to join the staff of the Food Administration in Washington, to maintain a close connection with the churches and orders represented by them. The total number of individuals represented through these organizations is about forty million, or four tenths of the American population. This part of the Food Administration is known as the Division of Cooperating Organizations.

Our own denomination is represented directly in this branch of work by our Division Conference Medical Department, two of its representatives, Dr. G. H. Heald and the writer, having a desk at the Food Administration office. We are endeavoring to keep our people in touch with the Administration work as fully as the development of its plans permits.

Our letters to Union and local conference presidents and others are bringing replies, assuring us of the strongest support. For this we are grateful. So far the indications are that we shall have the fullest cooperation of our people throughout this country.

The special feature of the food-saving campaign is the inauguration of a system of weekly reporting by the members of all the religious bodies as to the number of wheatless, meatless, and wasteless meals had during a certain number of weeks. These reports will not begin until the great pledge-card campaign, now scheduled for the week of October 21 to 27, is completed. From then on until the end of the year these report cards will be sent in from all the churches of the denominations affiliating with the Food Administration. We present on this page a copy of the pledge card.

We feel confident that nearly our entire body can line up to the requirements of this report card with little difficulty. We have been free users of wheat, but we also know how to use other cereals for bread making. For the benefit of the conscientious housewife who wishes to report absolutely correctly, we will say that the term "wheatless" is not intended to prohibit the use of a little flour for thickening or of similar minor uses of wheat in cooking.

It will also be seen from the report card that "meatless" meals in the plans and purposes of the Food Administration include only certain items of flesh foods. Our own people, intelligent as to the fuller benefits of a wholly meatless dietary, will go farther than the requirements of the report card. We recognize that this is also true with reference to the number of meatless meals called for per week, and instead of reporting 14 we shall almost all be able to report 21, for we are supposed to report on

the basis of three meals a day, even if we should be following the two-meal system. If only fourteen "meatless" meals are reported, it will be supposed the other seven meals were served with meat.

The item concerning "wasteless" meals will show up in full count we know, for our people are skilled in making good use of food materials. Not long ago one of the leading men said that there is not another people anywhere that knows how to practice economy as well as do our people. Now more than ever is waste of food wicked.

We are counting on getting very favorable returns from our people in this reporting campaign. The summaries sent in by the different churches are to be tabulated. Deductions will be made on the basis of membership. The total standings will be reported to the President, at the end of the campaign, and no doubt to the public in general. Here, then, is an opportunity for our people to show what our dietetic standards can do when put to the test.

Literature explaining fully the food conservation plans will soon be sent to our ministers, doctors, teachers, church elders, and leaders. Report cards will also be sent, at least for a two-week period. As fast as the government printing house can prepare them, the remainder will follow.

L. A. HANSEN.

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

THE SENIOR BIBLE YEAR ASSIGNMENT	
October 14.	Mark 1-3: John's ministry; baptism of Jesus; miracles.
October 15.	Mark 4-6: Parables and miracles.
October 16.	Mark 7-9: Pharisees reproved; miracles; transfiguration.
October 17.	Mark 10-12: Instruction; entry into Jerusalem; parables.
October 18.	Mark 13, 14: Prophecy; the Passover; Gethsemane.
October 19.	Mark 15, 16: Crucifixion; resurrection.
October 20.	Luke 1, 2: The child Jesus.

MARK: THE MAN AND HIS BOOK

Mark was the son of a certain Mary who lived in Jerusalem. She seems to have been a person of means and influence among the early Christians. Her house was a rallying

point in those dangerous times. Acts 12: 12. Mark went with his cousin Barnabas (Col. 4: 10) and Paul on the first missionary journey, but for some reason turned back at Perga. Acts 12: 25; 13: 13. Paul would not accept Mark on the second missionary journey, and this caused a disagreement between him and Barnabas. Acts 15: 36-40. Paul and Mark were afterward reconciled; for we find him with Paul in his first imprisonment in Rome. Col. 4: 10; Philemon 24. Some time later he was with Peter in Babylon. 1 Peter 5: 13. On his return to Asia Minor he seems to have been with Timothy at Ephesus; for Paul wrote to Timothy during his second imprisonment at Rome to come to him and bring Mark with him. 2 Tim. 4: 11. Ancient writers with one consent make Mark the interpreter of the apostle Peter. His close association with the leaders of the church gave him exceptional opportunities to know the truth about Christ.

The chief object of Mark's Gospel seems to be to present the wondrous and wonder-working life of Jesus Christ, the Son of God, in the most vivid and lifelike way. The words are full of charm and color, the movement of events is energetic and active. Jesus calls men, and they straightway follow him. He enters a synagogue, and begins at once to teach. A demon recognizes his power and proclaims it. Men are amazed at the omnipotence of his command, and his fame immediately spreads through Galilee.

It is very evident that Matthew wrote to the Jews; it is equally plain that Mark had in mind Gentile and Roman readers. He omits the genealogy of Jesus as having no interest for them. Explanations of Hebrew and Aramaic names and customs are given (Boanerges 3: 17; Talitha cumi, 5: 41; Corban 7: 11; see also 7: 2-4); money is reduced to Roman currency (12: 42). Latin words are used in the Greek narrative, and there are but few references to the Old Testament. The Romans would care nothing for the Old Testament or its ideas. They would ask, Who was Christ? What did he do? What were his claims? Mark wrote to answer these questions, and his work shows how thoroughly he understood his subject and his hearers.

The key to the character of the Romans is power, but it is the power of the state and limited to this world; it is force manifesting itself in action and deeds. The Romans were mighty workers, casting up highways across empires, and leaving behind great improvements to last for the ages. In time the state was deified as the greatest manifestation of power, and then the Caesar who ruled over all. Scripture and prophecy, so potent with the Jew, would count but little with the Roman. Reason and philosophy, so dear to the heart of the Greek, would be openly scoffed. But both Jew and Roman believed in the supremacy of law; with the one it was the law of an unseen God, with the other the law of the empire. Both started from the idea of duty, but with the one it was allegiance to the state, with the other to the theocracy. Mark found the level of the Roman, and began his work there to raise him to a higher one. Christ is presented as a mighty worker, whose will is law. He is Master not only of the seen, but of the unseen universe. He has power over the kingdom of disease, death, and nature. He speaks, and the storm is stilled. He has power to lay down his life, and power to take it up again. His kingdom is omnipotent and everlasting. But it is a spiritual and an unseen kingdom as well as a visible and temporal kingdom.—H. T. Sell.

COLPORTEURS' SUMMARY FOR AUGUST, 1917

	Agents	Hours	BOOKS			PERIODICALS	
			Value 1917	Value 1916	No. copies	Value 1917	Value 1916
ATLANTIC							
Maine	10	500	\$ 447.25	\$ 979.58	8035	\$ 803.50	\$ 308.20
N. New England	7	652	850.00	1421.15	941	94.10	111.50
Massachusetts	8	405	276.65	1302.10	8104	810.40	1046.60
S. New England	14	904	1005.15	1162.50	2110	211.00	250.60
New York	19	1932	1922.25	2033.45	2328	232.80	453.00
W. New York	5	361	2100.00	1396.15	4400	440.00	487.00
Gr. New York	18	1103	1906.00	796.25	14775	1477.50	832.50
Totals	81	5857	8507.30	9091.18	40693	4069.30	3489.40
COLUMBIA							
Ohio	20	1176	3459.05	2006.72	8184	818.40	371.80
Virginia	16	1967	3212.48	2299.60	670	67.00	88.00
Chesapeake	5	209	456.75	1276.70	3155	315.50	61.30
W. Pennsylvania	16	1273	2141.58	2963.10	5063	506.30	339.50
E. Pennsylvania	23	1837	3560.44	1235.46	1892	189.20	450.50
Dist. of Columbia	9	497	738.35	1200.05	300	30.00	131.60
W. Virginia	10	1265	8604.45	2667.60	1551	155.10	78.50
New Jersey	....	.....	4937.55	532.90	3165	316.50	339.00
Totals	99	8224	27110.65	14182.13	23980	2398.00	1860.20
LAKE UNION							
Indiana	35	2143	1854.95	1917.95	1829	182.90	42.50
S. Illinois	28	1857	1805.45	1865.45	4440	444.00	70.00
N. Illinois	28	2205	2551.31	2085.47	2210	221.00	173.00
S. Wisconsin	27	2724	3839.00	2655.00	3915	391.50	.....
E. Michigan	14	1125	1584.31	1481.90	1948	194.80	104.20
N. Wisconsin	20	1952	1891.95	1011.30	365	36.50	186.20
N. Michigan	13	734	941.25	839.30	568	56.80	57.50
W. Michigan	22	1506	1399.10	363.80	241	24.10	17.50
Totals	187	14246	15867.32	12220.17	15516	1551.60	650.90
EASTERN CANADIAN *							
Ontario	59	5172	9476.02	2004.93	1632	163.20	377.20
Quebec	8	1583	1021.59	476.25	70	7.00	10.00
Maritime	39	2100	3353.85	50.50	1590	159.00	265.00
Newfoundland	....	.....	.....	.....	.....	.....	50.00
Totals	106	8855	13851.46	2531.68	3292	329.20	702.20
SOUTHERN							
Louisiana	7	955	2378.45	1780.80	668	66.80	41.00
Alabama	18	2090	2818.60	1337.05	1376	137.60	81.50
Kentucky	21	2216	3096.70	812.35	900	90.00	41.00
Mississippi	15	1676	4417.40	1153.40	570	57.00	33.50
Tennessee River	21	2497	5000.05	649.75	3957	395.70	159.50
Totals	82	9434	17711.20	5733.35	7471	747.10	356.50
SOUTHEASTERN							
Cumberland	12	2362	3591.45	1213.75	1785	178.50	115.10
Georgia	12	2307	5580.00	1255.85	3235	323.50	206.20
North Carolina	13	1018	3543.41	2892.01	2875	287.50	288.20
South Carolina	6	876	2659.60	1476.65	620	62.00	23.70
Florida	14	2268	3632.40	1506.90	1762	176.20	78.00
Totals	57	8831	19006.86	8345.16	10277	1027.70	711.20
SOUTHWESTERN							
Arkansas	22	2446	8626.22	2749.10	2078	207.80	75.00
Oklahoma	29	1423	9077.49	3011.98	5114	511.40	86.90
S. Texas	13	1071	1479.00	1370.55	2865	286.50	26.00
N. Texas	30	2039	8964.83	3672.70	1995	199.50	98.20
Texico	7	586	2573.20	1775.25	1446	144.60	61.00
Totals	101	7565	30720.74	12579.58	13498	1349.80	347.10
CENTRAL							
Missouri	10	982	2440.00	1582.45	5940	594.00	213.60
Colorado	10	1018	2173.29	1275.40	2160	216.00	90.00
Nebraska	14	2084	3668.45	2908.30	229	22.90	64.00
Wyoming	7	1033	2253.25	1718.30	306	30.60	26.00
Kansas	15	2097	4396.74	2606.70	1852	185.20	123.30
Totals	56	7214	14931.73	10091.15	10487	1048.70	516.90
PACIFIC:							
Calif.-Nevada	....	.....	.....	1086.95	360	36.00	42.50
Arizona	....	.....	.....	1553.00	720	72.00	20.00
S. California	....	.....	.....	529.75	3050	305.00	302.80
Gen. California	....	.....	.....	808.05	400	40.00	9.40
S. E. California	....	.....	.....	240.00	600	60.00	.....
Inter-Mountain	....	.....	.....	288.60	.....	.....	40.00
N. W. California	....	.....	.....	498.20	.....	.....	.....
California	....	.....	.....	473.45	3141	314.00	262.50
Totals	....	.....	.....	5478.00	8271	827.00	677.20



## NORTH PACIFIC

W. Oregon	7	979	\$ 1277.85	\$ 766.45	3375	\$ 337.50	\$ 75.50
S. Oregon	5	696	530.25	-----	1025	102.50	26.00
S. Idaho	10	1495	3059.55	1588.95	545	54.50	24.50
W. Washington	5	486	621.51	914.60	3190	319.00	189.50
Montana	6	393	638.00	-----	2670	267.00	16.00
Upper Columbia	6	651	1210.50	919.80	1270	127.00	20.00
Totals	39	4700	7337.66	4189.80	12075	1207.50	351.00

## NORTHERN

Iowa	-----	-----	-----	2449.67	6435	643.50	727.00
Minnesota	-----	-----	-----	2572.45	6221	622.10	337.00
North Dakota	-----	-----	-----	5018.80	795	79.50	139.10
South Dakota	-----	-----	-----	1456.65	740	74.00	73.00
Totals	-----	-----	-----	11497.57	14191	1419.10	1276.10

## WESTERN CANADIAN

Alberta	12	2054	3008.44	3283.15	1661	166.10	24.00
Manitoba	3	669	652.65	1970.15	1845	184.50	111.00
British Columbia	4	584	1078.95	318.20	310	31.00	56.30
Saskatchewan	25	3536	6432.30	4807.50	1765	176.50	86.20
Totals	44	6843	11172.34	10379.00	5581	558.10	277.50

Foreign and miscellaneous	-----	-----	-----	-----	13396	1339.60	1023.20
Mailing lists	-----	-----	-----	-----	58983	5898.30	3089.00

## FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	74	4301	8508.95	11114.45	89125	4251.10	643.33
British	23	1877	1272.02	1024.93	84851	2219.70	3094.18
Scandinavian	127	20893	14924.01	14104.41	33368	2568.42	1510.85
Latin	11	1319	1266.32	727.26	8676	278.65	173.84
India	2	233	523.60	669.84	5184	177.24	316.90
Korean *	-----	-----	51.96	22.22	17379	399.12	24.70
Japan	-----	-----	25.22	14.63	3503	175.15	152.21
Philippine	29	1914	1325.00	1057.23	5940	297.00	-----
Hawaiian	5	58	222.25	655.35	-----	-----	45.00
South African	-----	-----	-----	1646.54	-----	-----	68.18
Canary Islands	-----	-----	-----	15.52	-----	-----	.65
Salvador	1	35	60.67	-----	-----	-----	-----
Guatemala	1	89	114.10	108.75	-----	-----	-----
Jamaica	3	296	52.60	-----	5000	150.00	-----
W. Caribbean	6	186	266.00	468.55	-----	722.45	-----
N. Honduras	-----	-----	-----	30.00	-----	-----	8.00
S. Honduras	3	275	617.80	-----	-----	-----	-----
Porto Rican	1	58	132.50	507.10	-----	-----	-----
Austral	24	1751	4805.16	1682.90	-----	25.46	35.92
Brazilian	41	4552	2625.15	2278.56	-----	-----	-----
Cuban	-----	-----	-----	738.25	-----	-----	-----

Foreign totals	351	37837	36793.31	36866.49	253026	11264.29	6073.76
N. A. D. totals	852	81769	163517.26	106318.77	237711	23771.10	15328.40

Grand totals	1203	119606	\$200310.57	\$143185.26	490737	\$35035.39	\$21402.16
--------------	------	--------	-------------	-------------	--------	------------	------------

## COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	103165.69	111660.64	105391.65	119773.18	143185.26	200310.57
September	67551.70	73732.14	74359.96	78364.70	96001.38	-----
October	70219.70	84015.90	60357.25	76102.53	85128.41	-----
November	77424.87	73949.60	57388.95	69660.16	86248.56	-----
December	57291.91	59749.92	57496.17	69145.88	71060.56	-----
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	-----

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1915	1916	1917		1915	1916	1917
January †	170760	177107	104517	July	150880	151297	202270
February	134619	222470	129591	August	152273	153309	237711
March	341059	154019	107703	September	130465	111833	-----
April	183280	98217	201556	October	123027	101997	-----
May	158114	117917	140080	November	98174	97439	-----
June	159635	154701	141169	December	107229	98488	-----
Totals	-----	-----	-----	-----	1909515	1638794	-----

\* For two months.

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

## OUR COLPORTEURS' SUMMARY

As we pass on this report for August, we are profoundly impressed that God has wrought mightily through the humble instrumentalities that have made this and other similar reports possible. It will be noticed that this is the third month that our total sales have exceeded the two-hundred-thousand-dollar mark, or more than seven

hundred thousand for the three past successive months; and for the eight months of the year now past, more than a million dollars' worth of book sales have been reported by the colporteurs. When we add to this the other classes of literature, such as papers, tracts, trade books, etc., that are not reported in these columns, it becomes apparent at once that the circulation of our

literature has reached large proportions. And the end is not yet; for the proclamation of the message as described by the revelator is to go with the "loud cry" of the "mighty angel sent down from heaven," to every nation and tongue and people.

Surely this "loud cry" has begun in the activity that is now being manifested among God's remnant people. Let us rejoice because of the good hand of our God that is upon us, not resting satisfied with what is being done, but ever reaching forward for greater accomplishments in his name.

W. W. EASTMAN.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.

February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value \$9,188.03.

March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,318 copies, value \$3,974.33.

April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.

May, 1916, 196,084 copies, value \$6,803.98; May, 1917, 185,430 copies, value \$6,607.67.

June, 1916, 349,164 copies, value \$10,731.82; June, 1917, 187,224 copies, value \$5,970.11.

July, 1916, 451,581 copies, value \$12,985.33; July, 1917, 206,715 copies, value \$7,450.15.

August, 1916, 197,383 copies, value \$6,073.76; August, 1917, 253,026 copies, value \$11,264.29.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A new seaport recently built by the government on the east side of the island of Luzon, will shorten the voyage to the Philippines from American ports by three to five days.

—A new automobile tire, asserted to be bullet, nail, and glass proof, is now being subjected to experimentation in Australia. It is made of coir fiber instead of rubber.

—Of the English women who have recently been instructed in carpentry at Byfleet, England, twenty are now said to be in France helping in the erection of huts for the soldiers. French and Belgian women are also engaged in work of this sort.

—Mariners far out at sea will soon be able to see the signal lights displayed in Boston to forecast the weather. Work has been started on the installation of these lights on the 500-foot customhouse tower to replace the system on the federal building which was too low to send its rays beyond the harbor.

—The work of recovering the \$200,000 cargo of copper on the steamship "Pewabic" sunk in Lake Huron fifty-two years ago is progressing satisfactorily, it is reported. Several attempts had been made before to reach the vessel, which lies in 180 feet of water, but only this one ever proved successful; a new invention of a submarine suit aided in overcoming many of the difficulties. Among other relics recovered so far are silk and broadcloth garments, hand-made silk laces, watches and revolvers of ancient make, bracelets, square-toed boots and dainty slippers of fifty years ago, and many weapons, coins, and trinkets of that period. In pursuing his search one of the divers found a number of human skeletons in the hold of the ship.

## OBITUARIES

**Skinner.**—Curtis Edwin Skinner, of Richburg, N. Y., died Aug. 15, 1917, aged 48 years and 22 days. He was elder of the Bolivar church at the time of his death. Early in life he gave his heart to Christ, and gladly accepted the light of present truth when it came to him. With the exception of thirteen years in Ohio, his life was spent wholly in New York. He was a kindly, thoughtful man and a devoted Christian. R. B. Clapp.

**Herrell.**—Abbie Estill was born near Bristol, Pa., March 25, 1892, and fell asleep at Battle Creek, Mich., Aug. 22, 1917. Her marriage to Henry W. Herrell took place at Takoma Park, D. C., where she attended the Foreign Mission Seminary for two years. She was baptized by Elder W. A. Hennig, and held membership in the Memorial Church of Washington, D. C. Her husband, three children, her parents, three sisters, and two brothers are left to mourn. She sleeps in hope. S. B. Horton.

**Chappell.**—J. R. Chappell was born in Otsego County, New York, Sept. 3, 1831. He was graduated from Hamilton College in 1855, and the following year came to Michigan. He was married to Sophronia M. Phelps in 1859, the daughter of one of the pioneers in the 1844 movement. One son was born to them, who died in 1892. In 1880 Brother and Sister Chappell became members of the Seventh-day Adventist church; and in the hope of meeting his Saviour in the resurrection morning, he fell asleep. His wife and other relatives sorrow. W. A. Hennig.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

#### Southeastern Union Conference

Florida, Orlando ----- Oct. 4-14  
Florida, Orlando (colored) ----- Oct. 4-14

### ANNUAL MEETING OF THE MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

The annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1917 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Wednesday, Nov. 14, 1917, at 3 P. M., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.  
George E. Judd, Sec.

### 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. Jenssen, 74 McBride Ave., West Paterson, N. J.

Frederick M. Cock, Mojave, Cal. Temperance literature, Signs, Watchman, and Present Truth Series.

Mrs. R. H. Gilman, 905 E. Third St., Charlotte, N. C. Instructor, Little Friend, Signs, and Review.

E. J. Hammer, 220 W. High St., Lima, Ohio. Signs, Watchman, Instructor, and Little Friend. Continuous supply.

Chas. A. Huntingford, 295 Upper Church St., Queenstown, Georgetown, British Guiana. Especially temperance literature.

D. A. Easton, Marceline, Mo. Continuous supply of all missionary literature, especially Instructors, Little Friends, and kindergarten cards.

A copy of "Sketches from the Life of Paul," by Mrs. E. G. White, is desired by Winfield S. Crown, care Review and Herald, Takoma Park, D. C. State price.

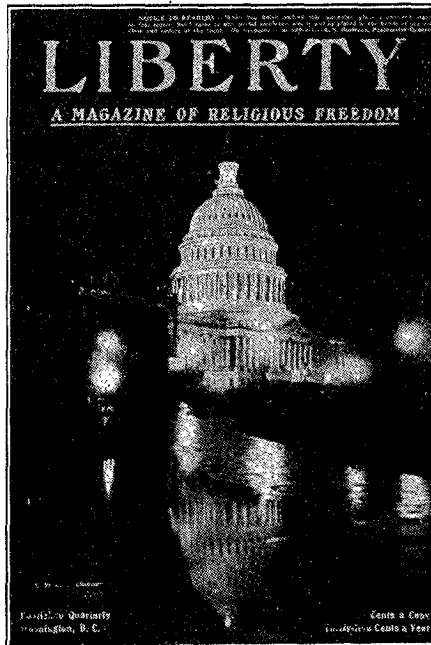
L. M. Witter, Roscommon, Mich., would be glad to receive free of charge two or three of our old hymn books, the kind used forty-five or fifty years ago.

Wanted from our canvassers, names of persons to whom they have sold literature, for use in correspondence band. Also copies of Signs, weekly and monthly, and Watchman. Address F. M. Robinson, care Review and Herald, Takoma Park, D. C.

### FOURTH QUARTER, 1917

READY — JUST NOW

THE question of prohibition is receiving a great deal of attention at this time. This issue of *Liberty* publishes extracts from Senator Sheppard's historic speech delivered in the United States Senate, July



30, 1917, favoring a Constitutional amendment for nation-wide prohibition. It would be well if every citizen of the United States had the opportunity of reading the clear, logical, convincing arguments of this masterly appeal for national prohibition.

Just glance over the contents of this number,—titles given below,—and you will see it is one which ought to be widely read:

Senator Sheppard's Historic Speech.  
Beers and Light Wines as "Temperance" Drinks.  
The Theocratic Theory of Government.  
The Struggle for Liberty.  
A Bad Vow and an Unjust Law.  
A Lesson from the Past.  
The Secular State No Freak Creation.  
A High-Handed Decision.  
Grounds for Prohibition Civil, Not Religious.  
Limits of Religious Liberty.  
A Revival of National Religion.  
Freedom of the Press One Hundred Years Ago.

Servile Labor.  
The Meaning of Religious Freedom.  
Liberties Not Secured by Sunday Laws.  
What Is True Liberty? What Is Toleration?

Editorial Brevities.  
Christ Desires Only Voluntary Service.  
Agents will do well who handle *Liberty*.

Some of the reasons are:  
Attractive cover, which makes a favorable impression the moment it is seen.

Size—just right for handling or for the pocket.

Contains matter of public interest.  
A magazine filled with truth for this time.

Price, 35 cents a year; 10 cents a copy.  
Quantity rates:

5 or more copies, each 5 cents.  
50 or more copies, each, 4 cents.  
500 or more copies, each, 3½ cents.  
1,000 or more copies, each, 3 cents.

This number will be mailed to lists of names and addresses furnished for 5 cents a copy. Send orders through your conference tract society.

### ARE YOU A FRIEND OF CHRISTIAN EDUCATION?

ONE of the most vital interests among us is the education of our children and youth. To the early education can be attributed the sterling qualities in manhood exemplified in such men as Joseph, Moses, and Daniel. These men stood firm and true to Jehovah in places of the greatest evil and the blackest heathenism.

In this movement the education of our youth is of prime importance. During the last score of years, however, much attention and study have been given to the proper education of our children and youth, resulting in saving a much larger percentage of them to the truth.

Published in the interest of our educational work is the magazine *Christian Educator*. Many have a mistaken idea that this journal is intended only for those who are teachers or who are devoting their full interests to our educational work. While the *Educator* is intended primarily for these classes, it is also designed for the parents and church members who are in any way interested in the education of our children, in which, indeed, all the members of our churches should have an active interest.

Through the *Educator* you will learn the standard of each grade and each class of school. You will find suggestions of a practical nature to help you fit up your school in a proper manner and to know the different kinds and amount of equipment needed. If you are not so fortunate as to live where there is a church school, the information given for home instruction will be of great value.

Our denominational school work will never reach the standard it should until all our members become not only interested, but well informed, with reference to the needs and aims of our educational system. One of the best ways to secure this information is to become a regular reader of the *Christian Educator*. This magazine is published ten times a year. The subscription price is \$1 a year. Orders should be sent to your conference tract society.

### "PRESENT TRUTH" LIST

Corrected October 1

In the following list we give the numbers and titles of the published issues of the new Present Truth to date, and the numbers and titles of the old Review Extras not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old Extras are to be supplied.

### "Present Truth" — New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
10. The Papacy.
11. A Great Prophetic Period—the 2300 Days.
12. The Sanctuary.
13. The Judgment and the Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
17. The Threefold Message of Revelation 14.
18. The United States in Prophecy.
19. Health and Temperance.
20. Life Only in Christ.

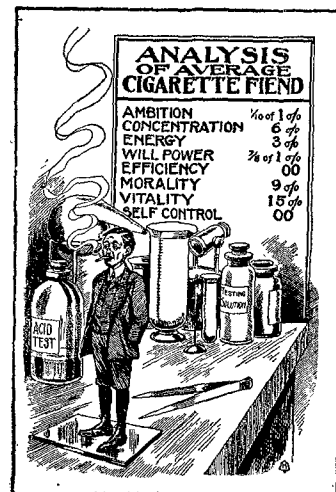
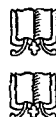
### "Review" Extras

21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.



# WHY?

*The Reason Found  
in the Analysis of  
the Average Ciga-  
rette Fiend.*



## The Instructor Anti-Tobacco Annual's

mission is to redeem cigarette smokers and all other tobacco users by educating them upon the poisonous nature of tobacco in its various forms, and to save millions from acquiring the enslaving, pernicious tobacco habit—to save the manhood of the nation.

Your co-operation is needed in this great reform movement.



## The Instructor Temperance Annual Dethrones Booze!



WASHINGTON, D. C., OCTOBER 11, 1917

EDITOR . . . FRANCIS MCLELLAN WILCOX  
 ASSOCIATE EDITORS  
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS  
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD  
 I. H. EVANS W. W. PRESCOTT

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.

THE message is making its way among the Malay people in south India, where the work began about a year ago. Brother G. G. Lowry, on returning from a trip to that field, reports that he found sixty desiring to be baptized. Twelve, as first fruits, were found ready for the ordinance, and the others were asked to wait until some future time.

UNDER appointment to Java, East Indies, Brother Albert Munson, of California, is booked to sail this week from San Francisco. He goes to his field by way of Australia. Brother Munson is a son of Elder R. W. Munson, one of the pioneers in our work in the East Indies. He is therefore returning to a field whose people and tongue he has known from childhood. We are thankful to report another missionary off to the field.

FROM Egypt, Elder George Keough reports sixteen members won to the truth in a village near Beni Adi, in the Nile Valley, where an evangelistic effort has been conducted. In writing to Secretary Guy Dail, he says: "We are of good courage. We have not made a great increase in membership, but still we have made good progress. Those now with us are more earnest and faithful than ever before." We are glad for this good word in war time from the land of Egypt.

WRITING to Elder D. A. Parsons, the president of the Eastern Pennsylvania Conference, Elder S. S. Shrook, of the Scranton (Pa.) church, says this regarding the recent season of fasting and prayer:

"I have never read an announcement in our church paper that struck me with such force and seemed to signify so much as the announcement for the season of prayer and fasting, September 1 and 2. At once I went to work getting myself and our dear Scranton church ready for these solemnly important days. We enjoyed a truly blessed season, and gained great victories; but our victories are far from complete. The good work has just begun, and we must follow up without any cessation of effort."

This must be the experience of every one who gains the fulness of the blessing which God has to bestow. We are made partakers of the heavenly calling if we hold the beginning of our confidence steadfast unto the end. Let us cherish the blessing which the Lord bestows, and every week seek to add to it in our experience.

## THE INGATHERING FOR MISSIONS

No one need apologize for asking gifts for missions in war time. The great movement of modern missions was born in the stormy years of the Napoleonic wars. Men of the world, statesmen, recognize the fact that the time of international stress and strain is no time to draw back from the work of missions. It was a famous Indian statesman, Sir Bartle Frere, who said of the indirect influence of missions in Asia:

"The teaching of Christianity . . . is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern times."

The united missionary societies of North America, representing all the great Protestant bodies, have issued a call for a special effort just now in missions. We quote but a few sentences:

"We cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church. . . . The Asiatic and African races are undergoing sweeping transformations. . . . Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. . . . We therefore call upon all . . . to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church."

This call refers to the heavy load thrown upon societies in England and North America by the cutting off of support and of missionaries from the continent of Europe. Our own work realizes this pressure. African stations with thousands of students, left without European missionaries, look to us for missionaries and support, which must be provided for as an extra.

"We are going to have a hard time in 1918, the way our fields are calling," our mission treasurer said the other day. And what can the fields do but call? It is the hour of opportunity. These are some of the facts that add special incentive to the placing of the Missions *Watchman* in the hands of the people at this time, while asking a gift for missions.

W. A. S.

## OUR GREAT HARVEST INGATHERING CAMPAIGN

FOR several months very definite preparations have been in progress for a great Harvest Ingathering drive. At this very hour ammunition and all necessary supplies for a general advance are in the hands of regulars in every State in the Union. Now comes the doing of the thing that has been so carefully planned and thoroughly provided for. To do this work in an acceptable manner, to do it in a way that will result in the greatest good, will need full consecration on the part of the individual worker. We have been assigned a larger work, a bigger task, than ever before. It calls for increased faith in God. We must

never lose sight of this fact. We certainly are in the path of duty while engaged in this work, and so have nothing to fear. The benefits accruing from this united effort are so many and so far reaching that we must expect to meet with opposition. But he that is for us is greater than he that is against us.

Sister E. M. Butts writes, under date of September 16:

"I am sending check for \$100 for the Harvest Ingathering; how is that? Although people everywhere are talking hard times, yet the money will come to us if we are faithful. But we must work a little harder and cover more territory. The Red Cross takes much attention just now, and I am helping in that too; am knitting my fifth pair of socks for the soldiers. I am of good courage, for I know the Lord is in this Harvest Ingathering work. There is nothing that can stop it."

This Harvest Ingathering campaign is a call from God to his people. We trust that no one will fail to respond.

Before meeting the people, talk a little while with our great Leader, our invincible General. It will make a world of difference in the outcome. Let every believer in this message, every soul who believes that the end is upon us and desires to do something definite to prepare a lost world for the greatest event in all the ages, buckle on the armor and go forth to the warfare.

F. W. PAAP.

## QUEBEC (CANADA) CONFERENCE IN THE LEAD

We were delighted to get the following telegram from Brother F. E. Duffy, secretary and treasurer of the Quebec Conference:

"Quebec Conference reached 1917 Ingathering quota September 27."

Good for this conference! Which will be the next? If the Quebec Conference can reach its quota under the prevailing conditions in that province, the conferences in the States can certainly reach their quotas.

F. W. PAAP.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the

Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year . . . . . \$2.25 Six Months . . . . . \$1.25  
Two Years . . . . . \$4.00

No extra postage is charged to countries within the Universal Postal Union.

Make all Post Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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