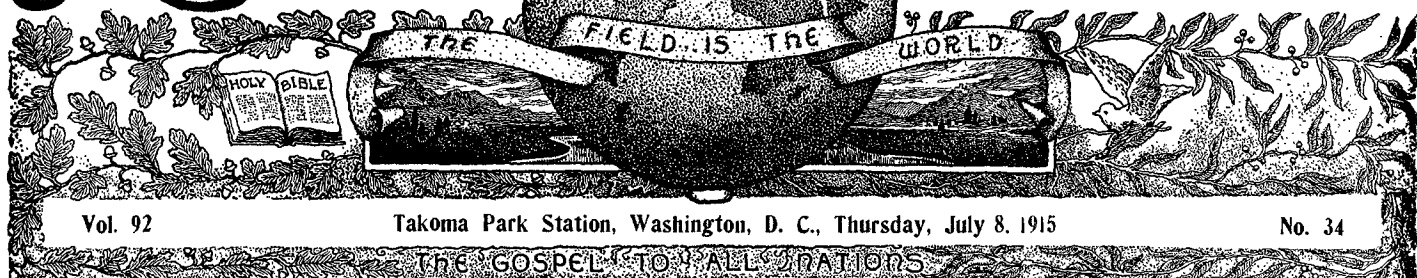


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, July 8, 1915

No. 34

THE GOSPEL TO ALL NATIONS

His Loving-Kindness

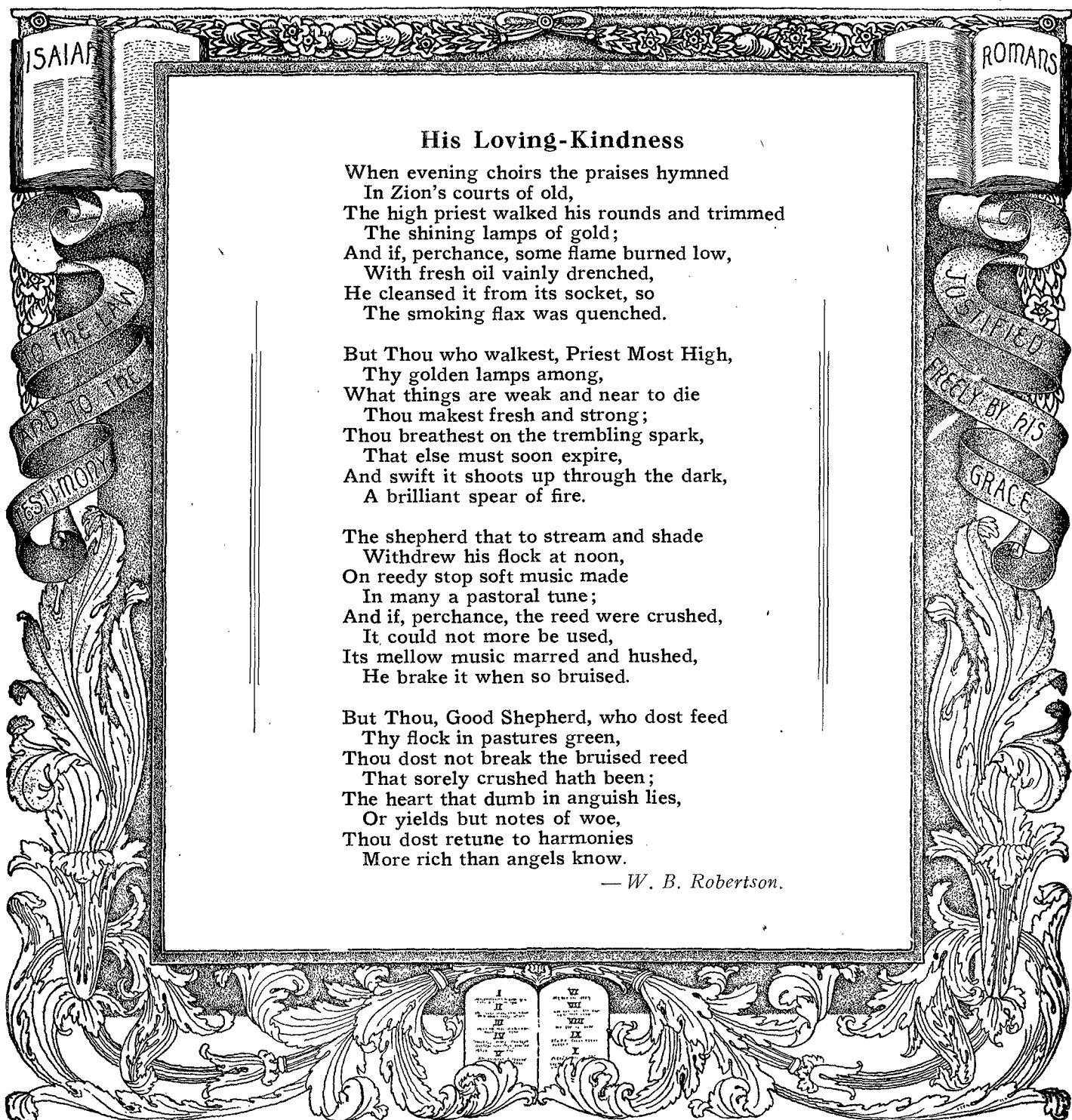
When evening choirs the praises hymned
In Zion's courts of old,
The high priest walked his rounds and trimmed
The shining lamps of gold;
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But Thou who walkest, Priest Most High,
Thy golden lamps among,
What things are weak and near to die
Thou makest fresh and strong;
Thou breathest on the trembling spark,
That else must soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire.

The shepherd that to stream and shade
Withdrew his flock at noon,
On reedy stop soft music made
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used,
Its mellow music marred and hushed,
He brake it when so bruised.

But Thou, Good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost retune to harmonies
More rich than angels know.

— W. B. Robertson.



For the Finishing of the Work

Our Churches and Literature for the Millions

Possible Results

SINCE the Present Truth Series was begun, we have often thought of the possibilities in connection with the circulation of this series—of what it would mean in the finishing of the work if every believer in this message would become so thoroughly imbued with the spirit of the message that he would go to work in a systematic way with this series.

If only a few copies were used every week by each member in America, say five copies, representing a cost of only two and one-half cents, in one month's time 1,472,100 copies would be circulated, and reach, according to the estimation of five persons reading each copy, 7,360,500 people. In one year, at this very conservative estimate, 17,665,200 copies would go out, and reach 88,326,000 people—and this by our membership in the homeland only. If it were possible for our people in all lands to join us in even this very limited amount of missionary work, 29,905,200 copies would go out and reach 149,526,000 people in one year.

But all will agree that for a people who are looking for the coming of the Lord, and who know the time is short for the finishing of the work intrusted to them, our estimate of the amount of work in the circulation of this message-filled series is far too low; that it should be at least doubled, which would mean reaching 299,052,000 people every year, and giving them one completed phase of the full message, which would be likely to create a desire for further investigation.

The Plans Demanded

For more than twenty years our people have been admonished through the spirit of prophecy to provide simple plans by which the churches can become the strong factors the Lord intended them to be in giving the last message to the world. It was in attempting to comply with the instruction given in the Testimonies that the Present Truth Series developed, and the plans made for its circulation seem to meet the requirements of the following counsel:—

"The very simplest modes of work should be devised and set in operation among the churches. If members will cooperate with such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts." "God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart to those in darkness the light which God graciously bestows upon them, they will be confirmed in the faith. A working church is a living church. The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."

Simple Plans for Circulation

The three plans for circulation already given through the REVIEW embody systematic personal delivery from house to house, personal delivery at hall and tent meetings, and delivery by workers in advertising tent meetings. The fourth plan provides for work by correspondence. Those who cannot get out with the papers may procure a select list of names to which, with but little expense, they can mail the papers regularly as they are published, and occasionally write letters to interested readers. Those who live in places where our conference tract societies are located can take the papers, when ready to mail, to the

Miscellaneous Missionary Work

In addition to the advantages of systematic missionary work by personal delivery, the different issues of the series will be effective in *miscellaneous* missionary work. It having the advantage of being mailed at pound rates, any issue upon any special subject may be selected and ordered sent by the tract society or publishers at pound rates. Different issues of the series may be, therefore, successfully and economically used in miscellaneous missionary work by mail.

Testimonials

Though the Present Truth Series is only one-half year old, it now has a subscription list of over 60,000, and a total general circulation of 1,075,000 copies. This speaks more emphatically of its approval than can be expressed in words. This result comes from an interest in the field, represented in part by the following statements:—

"I think the Present Truth Series is an excellent little paper, and I shall be pleased to do all in my power to have our tent companies use it. It certainly presents the truth in a clear-cut manner, and I believe will be instrumental in winning souls to the truth."—*F. H. Robbins, President West Pennsylvania Conference.*

"In my tent effort this summer, I have planned to use all the Present Truth Series issued. I only regret that the whole series is not finished, so that we could use all this summer. To my mind, the Present Truth Series is the best thing out for reaching the masses with this message. The articles are excellent and up-to-date, and the illustrations are fine; besides, the papers are so cheap that it is within our means now to give to the people the message in printed form. We trust that you will not stop with the subjects as outlined in the leaflet. I believe it will mean that many will have the knowledge of this message and accept the truth who otherwise would not, because of limited means."—*Chas. F. Ulrich, a minister in Pennsylvania.*

"I am heartily in accord with the idea of our tent companies' using the Present Truth Series, and I shall bring this matter to their attention. Some are already using it. We hope that a large number can be used in this way. I think there is nothing better for the price."—*E. Harris, secretary Kansas Tract Society.*

"I am thoroughly convinced that the Present Truth Series will become a very effective factor in our city work. We have just ordered three thousand for our work here in Boston, and expect that this will be only a drop as compared with the shower that is to follow. We are planning here to find the best means of reaching the people in a house-to-house canvass of the city. Quite a large number of brethren and sisters have volunteered to devote time to this work, and we hope to be able to keep them employed as much of the time as possible, and also to add to the number from time to time."—*Allen Moon, President Massachusetts Conference.*

"Inclosed find one dollar, for which please send me two hundred copies of your Extra No. 5, The Signs of the Times. I congratulate you. It is an extraordinary concentration of information. I may send for two hundred more later."—*R. M. Barton, lay member.*

E. R. PALMER.

CHEAP LITERATURE

For the Finishing of the Work

Special "Review" Extras

- * The War Extra, or the Coming Conflict. "What Do These Things Mean?"
- * The Eastern Question Extra, or God's Message for Today. Approaching Armageddon.

The Present Truth Series

- Extra No.
- 1 * The Bible the Word of God.
- 2 * The Origin of Sin and the Plan of Salvation.
- 3 * The Great Image of Daniel 2.
- 4 * The Second Coming of Christ.
- 5 * The Signs of the Times.
- 6 * The Millennium.
- 7 * The Home of the Saved.
- 8 The Four Great Beasts of Daniel 7 and the Work of Antichrist.
- 9 A Great Prophetic Period—the 2300 Days.
- 10 The Sanctuary.
- 11 The Judgment and the Judgment-Hour Message.
- 12 The Law and the Gospel.
- 13 The Bible Sabbath.
- 14 The Change of the Sabbath.
- 15 Conversion, or the Way to Christ.
- 16 The United States in Prophecy.
- 17 Christian Liberty.
- 18 The Seal of God and the Mark of the Beast.
- 19 The Threefold Message of Revelation 14.
- 20 Life Only in Christ.
- 21 Spiritualism.
- 22 Spiritual Gifts.
- 23 Health and Temperance.
- 24 Support of the Gospel Ministry.
- 25 Synopsis of Present Truth.

The prices of all the above Extras, post-paid are as follows:—

15 copies	.....	\$ .10
25 "	.....	.15
50 "	.....	.30
100 "	.....	.50
1000 "	.....	4.00

Order from your tract society

Note.—Those numbers preceded by a star (*) are already published. Others will be published in their order at the rate of one copy each month.

tract society office, and have them sent out at pound rates—one cent a pound. Where this cannot be done, and any do not care to assume the task of preparing the papers for the mails, or cannot afford the extra prepaid postage, arrangements may be made with the tract societies or publishers to mail the papers for them at the rate of eighty-five cents a hundred, per issue. Or, if the addresses are permanent, and the orders cover the entire series, the papers will be mailed direct by the publishers, upon the order of the tract society, for one cent a copy, per issue, provided the entire term is paid for when the order is made. At this price a list of ten copies of the series of twenty-five numbers (250 papers in all) would be wrapped, mailed, and postage paid for only \$2.50, whereas the same amount of matter in tract form purchased and mailed to single addresses, would cost three cents a copy,—two cents for the tract and one cent for the postage,—or \$7.50 for the 250 tracts mailed in single wrappers.

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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 8, 1915

No. 34

GENERAL ARTICLES

I Am the Vine

MRS. MARY WILLIAMS

THOU art the vine,—the strong and sturdy vine,
Whose loving tendrils round my heart entwine;
Warmed by Thy genial, elevating ray,
I rise to higher altitudes each day.

Thou art the vine. What would my efforts be,
Without the strength that emanates from thee,
This heart to rule—satanic hosts control,
Surmount each obstacle, and reach the goal?

Thou art the vine. Sheltered and fed by thee,
From early bloom to ripe maturity;
So shall this life devoted to thy praise,
Reflect thy image through the passing days.

Thou art the vine. In thee would I abide;
So shall the Father's name be glorified,
This heart's fair fruitage ever freely flow,
In loving ministration here below.

Thou art the vine, and I the tender branch;
Thus having constant growth and sure advance,
I hope, some day, some glorious, blissful day,
Rich, ripened fruit before thy feet to lay.

Manasseh and Josiah

MRS. E. G. WHITE

THE kingdom of Judah, prosperous throughout the times of Hezekiah, was once more brought low during the long years of Manasseh's wicked reign, when paganism was revived, and many of the people were led into idolatry. "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." 2 Chron. 33:9. The glorious light of former generations was followed by the darkness of superstition and error. Gross evils sprang up and flourished,—tyranny, oppression, hatred of all that is good. Justice was perverted; violence prevailed.

Yet those evil times were not without witnesses for God and the right. The trying experiences through which Judah had safely passed during Hezekiah's reign, had developed in the hearts of many a sturdiness of character that now served as a bulwark against the prevailing iniquity. Their testimony in behalf of truth and righteousness aroused the anger of Manasseh and his associates in authority, who endeavored to establish themselves in evil doing by silencing every voice of disapproval. "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings 21:16.

One of the first to fall was Isaiah, who for over half a century had stood before Judah as the appointed messenger of Jehovah. "Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38.

Some of those who suffered persecution during Manasseh's reign, were commissioned to bear special messages of reproof and of judgment. The king of Judah, the prophets declared, "hath done wickedly above all . . . which were before him." Because of this wickedness, his kingdom was nearing a crisis; soon the inhabitants of the land were to be carried captive to Babylon, there to become "a prey and a spoil to all their enemies." 2 Kings 21:11, 14. But the Lord would not utterly forsake those who in a strange land should acknowledge him as their Ruler; they might suffer great tribulation, yet he would bring deliverance to them in his appointed time and way. Those who should learn to put their trust wholly in him, would find a sure refuge.

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh, and to his people; but the messages were scorned; backsliding Judah would not heed. As

an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who "bound him with fetters, and carried him to Babylon," their temporary capital. This affliction brought the king to his senses. "He besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chron. 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.

Among those whose life experience had been shaped beyond recall by the fatal apostasy of Manasseh, was his own son, who came to the throne at the age of twenty-two. Of King Amon it is written: "He walked in all the way that his father walked in, and served the idols that his father served, and worshiped them: and he forsook the Lord God of his fathers" (2 Kings 21:21, 22); he "humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more." The wicked king was not permitted to reign long. In the midst of his daring impiety, only two years from the time he ascended the throne, he was slain in the palace by his own servants; and "the people of the land made Josiah his son king in his stead." 2 Chron. 33:23, 25.

With the accession of Josiah to the throne, where he was to rule for thirty-one years, those who had maintained the purity of their faith began to hope that the downward course of the kingdom was checked; for the new king, though only eight years old, feared God, and from the very beginning "he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." 2 Kings 22:2. Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had descended. He "turned not aside to the right hand or to the left." As one who was to occupy a posi-

tion of trust, he resolved to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honor.

At the time Josiah began to rule, and for many years before, the true-hearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view, the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only a feeble remnant remained in the land of Judah, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from his avowed purpose of bringing deliverance to those who should put their trust in him? In the face of the long-continued persecution of the righteous and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days?

These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slack, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Hab. 1:2-4.

God answered the cry of his loyal children. Through his chosen mouthpiece he revealed his determination to bring chastisement upon the nation that had turned from him to serve the gods of the heathen. Within the lifetime of some who were even then making inquiry regarding the future, he would miraculously shape the affairs of the ruling nations of earth, and bring the Babylonians into the ascendancy. These Chaldeans, "terrible and dreadful" (Hab. 1:7), were to fall suddenly upon the land of Judah as a divinely appointed scourge. The princes of Judah and the fairest of the people were to be carried captive to Babylon; the Judean cities and villages and the cultivated fields were to be laid waste; nothing was to be spared.

Confident that in this terrible judgment the purpose of God for his people would in some way be fulfilled, Habakkuk bowed in submission to the revealed will of Jehovah. "Art thou not from everlasting, O Lord my God, mine Holy One?" he exclaimed. And then, his faith reaching out beyond the forbidding prospect of the immediate future and laying fast hold on the precious

promises that reveal God's love for his trusting children, the prophet added, "We shall not die." Hab. 1:12. With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God.

This was not Habakkuk's only experience in the exercise of strong faith. On one occasion, when meditating concerning the future, he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." Graciously the Lord answered him: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but *the just shall live by his faith.*" Hab. 2:1-4.

(To be concluded)

The Divine Law in Music

J. S. WASHBURN

By a glorious vision of angels, with a song ineffably sweet, and the night air quiver with the grandest chorus earth ever heard, was heralded the tender, sweet story of the lowly birth of the Lord of heaven in the humble stable at Bethlehem. The Scripture says that there was "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Amid all the jarring discords of sin and strife and hate, in a world where man wages war against his Maker, we may still hear the soothing, rhythmic melody, the perfect, heavenly harmony of God's own music. Yes, we may not only hear, but we may join in the anthem, "Glory to God in the highest, and on earth peace, good will toward men."

Since sin came into Eden and brought all our woe, we have lost the keynote, lost the divine purity of voice; but all, without money and without price, may come to the Master Musician of the universe, learning of him the divine harmony. All sin is discord; I almost said, All discord is sin. We may be sure there are no discords in heaven. God himself establishes the keynote. He is the author of every lovely sound. He is the fountain of melody, the center, the soul, of harmony.

Perfect Mathematical Order

Sound is caused by the vibrations of matter in the air. If a body is unequal, imperfect, the vibrations are irregular. The result is noise. If the vibrations are equal and perfectly regular, the result is a musical tone. The more rapid the vibrations the higher the tone; and conversely, the slower the vibrations the lower the pitch of the tone.

In the upper C, the note in the third space of the treble clef, there are in standard pitch 528 vibrations a second. In what is called by Sir William Herschel the natural pitch, which was

adopted at Stuttgart, Germany, in 1830, and is the accepted Continental pitch, there are 512 vibrations in a second. In the C an octave lower there are just half the number of vibrations, 256; in the C an octave below, the ordinary bass C, 128; in the very low bass C, 64; in the octave below that, 32; in the octave still lower, 16. In tones below that the vibrations are so slow that the human ear fails to recognize the tone as music. In the C an octave above the standard C, whose vibrations are given as 512, there are 1,024 vibrations in a second; this is the very high soprano C. An octave higher we have 2,048 vibrations; another octave, 4,096; another, 8,192; and still another, 16,384; above this our ears cannot distinguish tone; the vibrations are too rapid.

But there is a great difference in ears in this matter; some are able to distinguish tones of a much higher pitch, the shrill sounds produced by insects being plainly audible to them, while the ears of other men will detect no sound at all. Observe the simple, mathematical law, that double the vibrations produces an octave. Surely a divine hand is here, — the hand of Him who has arranged all things in perfect mathematical order. In all the intermediate tones also there is perfect, absolute law, and any departure from it will produce discord. There is a divine hand in music; no work of chance in this holy art.

I have noted that the human ear is able to perceive about eleven octaves of sounds; but when God restores man to perfection, we shall hear sweetest music now wholly inaudible to human ears, for all of man's powers are limited now. A few years ago if any one had said that it is possible to see through a wooden box to count the coins in it, to see through the flesh of the hand and count the bones and detect the presence of any foreign body, men would have said, "Impossible!" But now God has permitted the veil to be drawn aside, and the wonderful X rays have made all this very simple. X stands here, as in algebra, for the unknown quantity, the unknown power. This unknown power is the "unknown God" of Athens, the Author of light and of sound. Some day we may hear the loveliest, richest harmony where now no sound is audible.

Relation of Color and Sound

Color as well as sound is simply the result of vibrations of different velocity. But while in sound the ear perceives about eleven octaves, the eye perceives only about an octave and one third in colors. The spectrum is an instrument which resolves a white ray of light into all the colors of the rainbow, and it has been clearly demonstrated that the colors differ in direct proportion to the velocity of their vibrations, just as in music. An instrument has been prepared which produces a different note as the different-colored rays of light fall upon it. The tenor C, 264 vibrations, being taken as the center, the colors are as follows: G below C is red; G sharp, another tint of red; A, still another tint of red; A

sharp, orange red; B, orange; C, yellow; C sharp, green; D, greenish blue; D sharp, cyanogen blue; E, indigo blue; F, violet; F sharp, violet; G, ultra-violet; G sharp, another tint of ultra-violet; A, another tint of ultra-violet; A sharp, still another tint of ultra-violet. Thus does the glorious beauty of the rainbow sing aloud an anthem of sweetest melody and loveliest harmony to him who by his own musical voice called all color into being. When our ears are open, we may hear the rainbow's chorus. Every lovely flower, the glorious blue heavens, and all the various colored stars in heaven, may actually sing to us. O, the glorious chorus in which we may all join when is fulfilled this blessed word: "And every creature ["every created being," R. V.] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The Word the Cause of All Things

All things that exist came because of the voice of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. God said, "Let there be light: and there was light." Hear his word: "Be still, and know that I am God." Hear the still, small voice. Listen to the very tone that brought you into being. If you will but hear his voice, if you will but respond to the touch of the Master Musician, you may be in harmony with him again.

The Keynote

When a quartet was singing in a room where there was a piano standing unused, a full, strong chord was sung and the piano suddenly answered as if struck by an invisible hand; the very same chord sounded and resounded on the piano. This was a revelation to me; we were singing in exactly the piano pitch. We struck the exact chord, and the dumb instrument joyously responded; there was sympathy. Again, a note was sung in a hall which was the exact tone of the hall; the very walls trembled with joyous recognition of unity and harmony. The inanimate structure seemed to respond instantly, yet almost with reverence. The effect was startling. Again, the same day, the same powerful, resonant bass note caused the empty hall to sound a reverent yet triumphant "Amen."

If this be true of instruments of music and structures erected by man, how much more so of every creature of God. How happy is he who has heard God's voice, and who has been willing to respond, "Here am I." How blessed to be in true harmony with the Author of music, that he may strike through us the chord that shall be the very one that will reach the heart of the sinner, and to know the unutterable joy of a part in the heavenly choir forevermore! O the power for good or evil in this blessed gift of music!

Let it be consecrated, with every power of our being, to the divine Author of "every good and perfect gift."
Philadelphia, Pa.



A Call to Greater Consecration (Concluded)

T. W. THIRLWELL

If our people would only lay hold on the promises of God, and earnestly seek for a deeper work of grace in their hearts, with one voice pleading for the outpouring of the Holy Spirit, a wonderful change would take place among us. We think that we are now experiencing much of the Spirit, but we have not yet begun to receive this power. O that we could be aroused to realize this, and to pray more earnestly for this baptism of power! The church is not receiving the power of the Almighty that will attend the proclamation of this message, that will swell it into the loud cry, and close earth's history. If ever God's people needed an awakening, it is now. We are not half awake to the time in which we are living, and to the issues right before us. If ever there was a time when God's people needed to give attention to their own message, it is now. Too many have come to the place where the message has lost its effect upon themselves. Many are asleep with the message sounding in their ears, and the most fearful feature of it all is that they do not realize their true condition. It seems almost impossible to get them to see the precarious place they are standing in. If ever a thorough work of reform was needed by Seventh-day Adventists, it is now.

The spirit of prophecy has given a strong call for a complete reform. "The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife."—"Testimonies for the Church," Vol. VIII, page 251. While it is true that there has been a work of reform going on among us, yet it has only just begun. It has not penetrated deep enough yet. It has not done as thorough and complete a work as it should. If ever the words of the apostle Paul should be given a certain sound, given with a tone of alarm, it is now. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13:11-14. If ever the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," should be given with clearness and power, it is

now, and right among the people who are professing to be looking for the soon return of their Lord, and the setting up of his kingdom. This message should sound throughout our ranks until every soul is quickened, and this work of reform is complete. God's people are asleep to their own spiritual needs.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be enlightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, page 126.

This reform movement has not yet reached this stage. It has not come to the place where as one great wave it sweeps over God's people. When will this reform reach its full height?—When God's people turn to him with the whole heart. The Lord is sounding a definite call: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

The place where the greatest impetus and power will be given this reform movement is in the pulpit. The ministers must lead forth in this work. When this work of reform definitely takes hold upon the ministers, and their lips are touched with the live coal from off the altar, there will be a return to the straight testimony of the Lord; but first their lives must be purified from all sin, and then they will give a living message, which will burn its way into the hearts of the people with convicting power. What we need is the preaching of the straight testimony. This was what brought such heart searching in 1844, when men were expecting the Lord's soon return. Not until the church is thoroughly purified can we expect the complete outpouring to come upon it. "Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many hearers will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a mes-

sage of life and death to bear. The ministers are asleep; the lay members are asleep; and the world is perishing in sin."—*Id.*, Vol. VIII, pages 36, 37.

The question may be asked, Where shall this work of seeking to arouse God's people to see their true condition begin? No doubt every mind will turn to the camp meeting season for the opportunity of the ministry to accomplish this work. But have the ministers nothing to do to prepare themselves for this solemn and urgent work that must be done?—Yes, most emphatically.

"I saw what these yearly gatherings might be, and what they should be,—meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ, who taketh away the sins of the world. . . . There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God."—*Vol. V*, pages 166, 167.

There is also a great work of preparation to be done upon the part of the members who are expecting to attend these camp meetings. It is not sufficient to prepare for the outward appearance; there should be a thorough heart preparation. In the early days of the message, weeks before the time of the camp meeting the people earnestly searched their hearts to see if any sin was lurking there; and when found, there was agonizing and pleading with God until it was put away. But this spirit has been absent to a great extent of late. There seems to be more or less confusion in getting ready; and the most needful preparation is almost if not entirely neglected, or is entered upon in a half-hearted way. It seems strange that time can scarcely be taken for heart searching. We dwell upon what a nice time we shall have, how we shall see old acquaintances; and to a great extent we forget the very purpose of the meetings. While it is pleasant to meet the brethren and sisters, yet this should be a secondary matter. It is because of these things that a great many do not come prepared spiritually to enter into the meetings. Then, again, many come in an indifferent, careless way; they come for a good time. It is through these things that the Spirit of God is held back. "I have been shown that some of our camp meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the in-

ward adorning, which is in the sight of God of great price. . . . While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all faultfindings. . . . The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. . . . Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. . . .

"Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. . . . O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. . . . The same work of humiliation and heart searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. I have been shown that for want of this preparation these yearly meetings have accomplished but little."—*Id.*, Vol. V, pages 162-165.

Let these words of instruction sink deep into every heart, and let them be carried out in every detail; and when the people gather upon the camp ground, they will feel that they are coming in the way the Lord would have them, and

that they will receive the blessing of the latter rain in a more marked manner. We should have such meetings as have never been seen among us, and the Lord would come and rain righteousness upon his people. Now is the time to prepare for the coming camp meetings, and let it be a complete and thorough work.

Clarksburg, W. Va.

Mind Cure—No. 4

Suggestion and Hypnotism

GEO. D. BALLOU

ANY statement, expression, or assurance designed to restore favorable mental conditions is properly classed as suggestion. Recently suggestion has been put forth as a distinctly modern discovery. It is coupled with occultism and hypnotism, and the effort constantly seems to be to clothe the subject with mystery.

The truth is that suggestion is as old as the world. Satan used it when he told the woman she would be like God if only she would take the forbidden fruit. This was an entirely illegitimate use of suggestion, for it was based on two falsehoods: "Ye shall not surely die" and "Ye shall be as God."

When man lost his confidence, and doubt and fear prevailed, the Creator spoke words of hope and cheer to lighten the gloom that settled over his soul. God has ever since been using suggestion in the gospel as a cure for man's mental ills. Every promise of good things to come is suggestion pure and simple. The Bible, in short, is the encyclopedia of suggestion. Every human effort at suggestive therapeutics is an imitation, a modification, or a perversion of the Creator's suggestions. Any legitimate assurance will help permanently to restore confidence, hope, courage, and joyful expectation. Other assurance based on false promises may temporarily restore the normal mental conditions, but nothing lasting will result unless the foundations are sound and permanent.

Adverse suggestions are those statements which put evil notions into human minds. Object lessons in crime, such as the modern fiction, the modern theater, and the motion pictures present, are full of adverse suggestion to the mind that has strong evil tendencies. There is more evil suggestion than good today in the sayings and doings of men. This makes it all the more important that we emphasize the gospel of Jesus Christ in life as well as in word.

Perhaps one of the greatest of all frauds worked on mankind is hypnotism in its various phases. This is a procedure in which by far the principal part of the transaction is the yielding of one mind to the suggestions of another. It is by no means at first a forceful conquest of one mind over another. The mind of the subject must be willing. The thing accomplished is through the yielding of one will to another. It may be carried to that degree that the bodily functions may be nearly suspended and the subject

lie in a state of comatose rigidity for many hours. Many of the advocates of and apologists for hypnotism claim that it is all purely the application of natural law. There are phenomena outside the scope of natural law in connection with this phase of hypnotism. When a human body suspended only at the neck and feet is made to sustain a thousand-pound weight on the abdomen, there is a manifestation of phenomena that cannot be accounted for on any known natural principles.

When God the Creator asks man to give his heart and will to him, and the man submits and gives up his will to God, that man's self-control is greatly multiplied, and his responsibility immeasurably increased. If he continues in this state of yielding, he is able eventually to bring "every thought into captivity to the obedience of Christ." 2 Cor. 10:5. Thus yielding to the divine strengthens self-control and increases responsibility.

When a man yields to the hypnotic suggestion, instantly his self-control and responsibility are gone, and his mind and body become the sport of another will. This form of control surely does not belong to the same class as the other. Those who desire to be self-controlled with the aid of the divine mind, will not tamper with this hypnotic procedure, even though they do sometimes after a long process see some men cured of their old habits of thought and action by hypnotic treatment.

In our times the enemy of God and men is working to make men fail to see and appreciate the Creator, and the relationship he is trying to reestablish with them.

Say Something Good

Pick out the folks you like the least, and watch them for a while:
They never waste a kindly word, they never waste a smile,
They criticize their fellow man at every chance they get,
They never found a human just to suit their fancy yet.

From them I guess you'd learn some things, if they were pointed out,—
Some things that every one of us should know a lot about.
When some one "knocks" a brother, pass around the loving cup—
Say something good about him, and talk his virtues up.

It's safe to say that every man God made holds trace of good
That he would fain exhibit to his fellows if he could;
The kindly deeds in many a soul are hibernating there,
Awaiting the encouragement of other souls that dare

To show the best that's in them; and a universal move
Would start the whole world running in a hopeful, helpful groove.
Say something sweet to paralyze the "knocker" on the spot—
Speak kindly of his victim if you know the man or not.

—Selected.



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EDITORIALS



Out of Sorcery Into Light

THE new Zulu Mission station at Spion Kop is only in process of construction. Elder and Sister F. B. Armitage are still living in their mud-walled house. But a proper dwelling is now going up, and soon buildings for boarding school work will be under way, it is hoped.

Meanwhile several Zulu evangelists have been developed, and by the combined labors of all, about thirty persons have been baptized among the Zulus.

On the Sabbath that I spent at Spion Kop, one Zulu woman bore a joyful testimony.

"I am free to follow the Lord!" she said, her heart full of thanks to God for her deliverance.

"Who is she?" I asked Elder Armitage.

"She has been a *sungu-mi*, or sorceress," he said. "Her husband used her gift for financial gain. If people lost anything, they would come to this woman and give her money to go through some sort of incantations, and tell them where the lost articles might be found."

She came to the Sabbath meetings, and the truth caught her heart. Though her husband objected, she continued to attend.

"Recently," said Brother Armitage, "she came to the decision that she would no longer practice her art. This angered the husband, who saw the source of his gain going.

"If you do not do as I tell you," he said to her, "I will get another wife who will do it."

"Very well," she replied; "I can no longer follow this way. I must follow the true God."

And this Sabbath day of our general meeting the woman was present, rejoicing in a great deliverance.

"My husband has taken another wife," she said, "and has turned me free. So I am coming to meetings every Sabbath."

"What about support for her and her child?" I asked.

"O, there will be no trouble about

that," I was told; "it is rather the woman who supports her husband. She will cultivate a plot of ground, and easily make a living for herself and child."

So among these poor natives of the Zulu kraals, victories are being won, and the gospel of Christ is translating souls from Satan's kingdom of darkness into the kingdom of Christ.

W. A. S.

Spion Kop, Zulu Mission.

An Assured Success

THIS work of God, committed to a weak people, is certain of success. In spite of the inefficiency of the agents and the opposition of enemies, God is demonstrating his ability to push the proclamation of his truth into every corner of this world. Among this people as a people and among individuals we see the constant fulfillment of this scripture: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Nations have stood in the way of this message to hinder its progress among the people; but in some way God has worked upon the hearts of men and opened ways that seemed effectually closed, so that his truth has gone forward more freely than before. He has used the very oppressions of the nations to his own praise and the spread of his own message of mercy, when exiles have raised up churches in the place of their exile, and when jailers have been compelled to acknowledge that God was working in behalf of those whom they had imprisoned. The place of exile thus becomes, not a place of inactivity, but a new nucleus of operation, a new center of light. "We can do nothing against the truth, but for the truth." God is abundantly able to make even the wrath of man to praise him, and such as would not be to his praise he can restrain.

That weapon is not considered a prosperous weapon which operates in favor of the cause *against* which it is formed.

And such are all the weapons devised and formed against the progress of the third angel's message. Says the Word: "No weapon that is formed against thee shall prosper." It cannot carry out the intent of its deviser. God will turn its edge against its own cause.

He who brought a world out of nothing, light out of darkness, hope out of despair, and life out of death, knows how to bring out of the mine of this dark world most precious jewels for the crown of his glory in the kingdom of light.

Such is the God whom we serve; and his message is a manifesto of victory as well as a command to action. The people already gathered out of the various nations of earth to rejoice now in the light of this gospel of the kingdom, is an earnest of the completed work when we shall see the representatives of every nation under heaven in the kingdom of God as a result of the proclamation of this message to every nation, kindred, tongue, and people.

C. M. S.

The Old and the New Covenant Relationship

WE think of the old covenant relationship as pertaining to the agreement made at Sinai between God and Israel. In a historical sense this is true, but in its broader scope and application the old covenant has existed in some degree in the experience of every child of God from the days of Adam down to the present time. It represents the strivings of the members of the human family to make themselves better; to work out by human effort and ingenuity the plans and purposes of God. Abraham and Sarah passed through this experience in seeking to make Ishmael the son of promise. To Isaac and Rebekah the word was given that the elder of their two sons should serve the younger. Rebekah sought to fulfill this word of the Lord by inducing Jacob to practice deception upon his father in order to secure the birthright blessing. Moses was governed by this principle, as he sought in the killing of the Egyptian to effect the deliverance of his brethren from Egypt. The disciples in their experience were not strangers to the working of this power. They sought by human plans and methods to bring about the fulfillment of their understanding of the prophetic word with respect to the Messiah.

But these men of God came to recognize the weakness and futility of human effort. They saw that there was no salvation in the arm of flesh; that man could never become his own savior, but that he must take hold of some power outside of himself, even the power of the Lord Jesus Christ. Gaining this experience, Abraham became the "friend of God," the "father of the faithful;"

Jacob earned the title of "Israel," showing that he had learned to prevail with God and with his fellows; Moses, though "learned in all the wisdom of the Egyptians, and . . . mighty in words and in deeds," came to realize that he himself was without power or wisdom in God's sight, and that deliverance to Israel must come from on high rather than through his wisdom or strength or skill. He became the meekest of men, and the only man of whom it is recorded that he talked with God "face to face." And the disciples of the Lord, including the confident, boastful, and impetuous Peter, became so emptied of self that they could experience the infilling of the Holy Spirit poured upon them on the day of Pentecost.

Many professed Christians today are still in the bonds of the old covenant relationship. They have not yet come to realize fully that "all have sinned, and come short of the glory of God;" that "there is none righteous, no, not one." They feel that in some way salvation is a reward of merit, and not the free gift of God through Christ Jesus. Like Israel of old, they depend upon their own promises and resolutions to enable them to do right; and because failures come in their experience, as they inevitably will so long as they seek in their own strength to do the will of God, many are thrown into utter despair. Such need to realize that it is their blessed privilege to take hold of the "better covenant, which was established upon better promises." That better covenant is the new covenant in Christ Jesus, and the better promises are the promises of Christ to take the believer and work in him his own divine will and purpose. The Lord promises his children that he will put his laws into their minds and write them in their hearts. He will not only forgive their iniquity, but he will take away the love of sin. He will not only forgive the sins that are past, but he will impart power to keep them from sinning in the future.

The fruit of this blessed union will manifest itself in good works in the lives of the believers. But these good works will be performed not as a means of securing this new covenant relationship, but as its fruit.

Dear reader, under which covenant are you endeavoring to secure salvation today? Are you hoping to earn a home in the kingdom of God by the keeping of God's commands, by the observance of the Sabbath, by the payment of tithe, or by the performance of any other good work? Salvation will never come to you as a result of Christian service. Your only hope for salvation is through faith in the sacrifice and merits of the Lord Jesus Christ. We are justified by Christ's shed blood, and we are saved by

his life. Realizing that you are lost and undone, that in you there exists no good thing, that by no effort on your part can you make yourself righteous or acceptable in the sight of God, you must cast yourself at the foot of the cross and cry: "Unclean, unclean." "God be merciful to me a sinner." And then as you look up into the face of Jesus Christ and accept his sacrifice in your behalf, opening your heart to the infilling of his Spirit, he will work in and through you that which is well pleasing in his sight. By beholding, you will be changed from glory to glory, becoming "his workmanship, created in Christ Jesus unto good works." Then love will prompt service, and service will be rendered, not as a means in securing righteousness, but as the fruits of the indwelling Spirit.

F. M. W.

The Way and the Requirement

THE continued existence of any intelligent being has been made dependent upon the choice of righteousness. That choice makes possible the bestowal of the gift of everlasting life. Freedom from sin is God's greatest blessing. The opposite must bring the fruitage of sin — everlasting death. If there is guile in the spirit, the tongue will make it known, and help to root it deeper and stimulate its growth. Therefore we have this divine admonition: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. In harmony with this is the following: "Keep thy tongue from evil, and thy lips from speaking guile. . . . The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:13-16.

Similarly does Inspiration exhort us through Peter: "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter 2:1. And, further, we have the example of our Saviour, whose steps we are commanded to follow: "Hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22.

Thus by both precept and example we are shown the way and the requirement. Every human heart is a battle field whereon truth and error, loyalty and disloyalty, sincerity and guile, righteousness and iniquity, life and death, meet in mortal struggle. In every such struggle Heaven is intensely interested. The eyes of the Lord "run to and fro in the earth." For what purpose if not to observe the progress of that contest in individual hearts?

Let us not forget the prerequisites of being numbered among God's jewels. They are the guileless mouth, the guileless heart, the choice of righteousness, the appropriation of Christ's sacrifice and work in our behalf. The fountain must be pure if the stream is to be pure. The choice of righteousness must spring from a heart that loves righteousness. The guileless mouth can be possessed only by him who has a guileless heart. The life of the accepted child of God will be a continued testimony to the goodness and the righteousness of God, a wellspring of hope, and a savor of life unto life.

C. M. S.

Signs of the Approaching End

Part 4. "The Dark Day" of 1780

WE recall that in the vision of latter-day signs given to the prophet John, he saw the "great earthquake" followed by a sign in the heavens:—

"And the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6: 12.

Of this event our Saviour spoke, in giving the signs of his second coming which were to begin to appear following the cutting short of the days of persecution. We repeat his words:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24: 29.

The Prophecy Fulfilled

True to the order of the prophecy, following the great earthquake of 1755, in Europe, there came, in America, the second sign of the approaching end, the wonderful darkening of the sun, known in history as "The Dark Day," of May 19, 1780.

This sign appeared at the time indicated in the prophecy, "immediately after the tribulation of those days." The sun was darkened, and the moon did not give her light. Whatever explanation men may have to offer as to the cause of the phenomenon, the fact remains that when the time of the prophecy came, the sign appeared.

The story of that remarkable day has been often told in poetry and prose, few, perhaps, seeing in it the sign that it was, though many at the time felt that it was a token of the approach of the last days.

The poet Whittier commemorated it in the poem of "Abraham Davenport":—

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the
spring,
Over the fresh earth and the heaven of
noon,
A horror of great darkness."

"Birds ceased to sing, and all the barn-
yard fowls
Roosted; the cattle at the pasture bars

Lowed, and looked homeward; bats on
leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears
grew sharp
To hear the doom blast of the trumpet
shatter
The black sky."

The words of the poet are substantiated by the plain prose of the dictionary maker. In the department explanatory of "Noted Names," Webster's Unabridged Dictionary (edition 1883) says:—

The dark day, May 19, 1780 — so called on account of a remarkable darkness on that day extending over all New England. . . . The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known.

Cause Unknown

Further than this last statement no one has been able to go in assigning a cause. At the time, some explained it as due to smoke from forest fires, others to the exceptional rise of vapors and atmospheric dust in the warm spring following the melting of unusually heavy winter snows. But no forest fires before or since ever produced such a phenomenon, and no melting snows or vapors before or since ever had such an effect over a vast area, a region, too, which has never known obscuration of the sun by such fogs as sometimes darken the sky over the limited area of London's smoking chimneys.

The facts are fully covered by the dictionary's statement: "The true cause of this remarkable phenomenon is not known."

What we do know is that the Saviour's prophecy declared, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." And when the time for it came, the sign appeared.

Contemporary Records

Though the comparatively small-sized newspapers of the day were crowded with news of the progress of the Revolutionary War, then raging, no little space was given to reports and discussions of the remarkable darkening of the sun.

A correspondent of the *Boston Gazette and Country Journal* (of May 29, 1780) reported observations made at Ipswich Hamlet (Mass.), "by several gentlemen of liberal education":—

About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons with good eyes. About twelve o'clock the windows being still open, a candle cast a shade so well defined on the wall as that profiles were taken with as much

ease as they could have been at night.

About one o'clock a glint of light which had continued to this time in the east, shut in, and the darkness was greater than had been for any time before. . . . We dined about two, the windows all open, and two candles burning on the table.

In the time of greatest darkness some of the fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do *only* in the dark. Frogs peeped. In short, there was the appearance of mid-night at noonday.

About three o'clock the light in the west increased, the motion of the clouds became more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the aurora borealis. . . . About half past four, our company, which had passed an unexpected night very cheerfully together, broke up.

Of the evening following, this writer (then at Salem) wrote:—

Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fulfilled but the day before.

The *Boston Independent Chronicle* (of June 8) quoted from Thomas's *Massachusetts Spy*:—

During the whole time a sickly, melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays. This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when "the sun shall be darkened, and the moon shall not give her light."

W. A. S.

(To be concluded)

Manchuria—Our Newest Mission Field in the Far East

THE readers of the REVIEW have been glad, I am sure, to learn of our advance into the Manchurian Mission field. Brother Bernhard Petersen and wife and Brother O. J. Grundset and wife reached Mukden, the capital of Manchuria, in October, 1914. They are the only American missionaries who have settled in Manchuria. The first missionaries to this country were the Roman Catholics, who began work here in 1838. The Presbyterians came in 1869, the Scotch Presbyterians in 1872, and the Danish Mission in 1895. The three Protestant societies have united their interests and endeavors, so they are practically one, and are known as the Presbyterian Society. The Seventh-day Adventist Mis-

sionary Society is the first North American society to enter the field.

Brother and Sister Petersen and Brother and Sister Grundset are young people. After spending a year in Shanghai in language study, they came to Mukden to enter upon their first real work in a foreign mission field. We found them in good health and of the best of courage. They had secured a good compound for temporary occupation, but they should not be left in this place long. It is not at all suitable for their work. On account of the water holes and deep mud in the streets around their compound the vehicle that took us from the station to their place had to stop three or four blocks from the house, leaving us to pick our way the best we could through the mud. We saw delivery carts sunk up to the axles in the mud holes in different streets around the compound. This makes it difficult for people to attend their meetings even in the daylight, and almost impossible to do so at night. But this is the best, if not about the only, habitable compound they could secure in the city.

From the top of the city wall may be seen, six miles away, the great tomb of the first Manchu emperor, who conquered China, transferred his seat of government to Peking, and was brought back to Mukden for burial. Our experience in attempting to visit this tomb gives one a fair idea of the character of the Manchu government. Hundreds of thousands of dollars, if not millions, were spent on the tomb of this poor mortal, but nothing was spent on the road from the city to the tomb. In making the journey, each carriage got bogged, three or four traces and one shaft were broken, and finally we had to be extricated on the back of a horse. This is the state of many of the streets three hundred years old in the city, and of all the roads in the country. Poor China has been cursed by rulers who have exacted heavy tribute and spent it on gaudy palaces, luxurious living, and tremendously expensive tombs, instead of improving the country and thereby giving the people employment and other valuable advantages. These poor, oppressed people need the blessings of the gospel, and many appreciate them when they find them.

An interest has already been awakened in our message in this new field. Between twenty and thirty men and women are attending the meetings regularly. Some of these have asked for baptism. We had the privilege of meeting these people, and felt greatly encouraged by the deep interest they manifested in our message and by the warm welcome they gave us. Among those who have begun to keep the Sabbath is a very nice family of good education and standing among

the people. We believe this family will be a great help to our workers.

Somehow reports of the arrival of our missionaries in Mukden, and of the message we preach, have gone to distant parts of Manchuria, and the way is opening to give the message in different places. From near Harbin word has come to the brethren, expressing a desire to hear the message, and telling them that a place stands ready in which to conduct public meetings whenever they can go there. They are meeting with encouragement in the circulation of our literature. The new believers have begun to sell our Chinese magazine and other literature. When we were there, they had sold 11,000 copies of the magazine, 1,000 calendars, 3,000 tracts, and a number of books. It is remarkable how fast our work moves in these days in this part of the world. Everything bears evidence that the Spirit of God is doing a marvelous work in the hearts of the people, preparing them to receive the last message of warning and invitation to a perishing world. No doubt this work will move faster and faster, until people will be moved to take their stand as they did on the day of Pentecost. How important it is that the people of God who know the truth should move with the work as its speed increases.

Changes are taking place in Manchuria which cause us to believe that now is the time for us to work in that field. For centuries it has been a dependency of China. It was in Manchuria that the Manchu dynasty arose which ruled China from 1644 to the revolution of 1912, when it was overthrown. Since the Russo-Japanese War, Japan has been extending her control over Manchuria, until now it is a foregone conclusion that she is there to stay, and that Korea's recent history will be Manchuria's history also. When this takes place, Protestant missionaries may expect to meet the same influences and government regulations they are facing in Japan and Korea.

If we had pushed on into Manchuria at the same time we entered Korea, we should no doubt have made good progress, and might now have had in Manchuria a work similar to that in Korea. Now that we are starting late, we should hasten our work as fast as possible. Manchuria is a great agricultural country. The soil is very fertile. Farmers plan to gather two and three crops a year from the same ground. The population is said to be between sixteen and twenty millions. Mukden, the largest city in the dependency, has a population of three hundred thousand. The people live in villages and cultivate the soil. If we can establish good churches among these farmers, they will be able to give

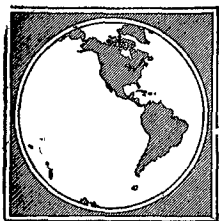
financial help to the work of the message.

As we have entered Manchuria to stay and grow, we should lose no time in providing homes for our missionaries, and a place for carrying on evangelistic meetings to advantage. While in Mukden, we examined various locations the brethren had looked up to show us. We found a block of ground for the homes that pleased us very much. It is on one of the main roads running from the heart of the city out to the large new railway station. The road is macadamized, and if present plans carry, it will have a good street car line. This seemed to us an ideal location for a compound. Then in the heart of the city within the inner wall we found an excellent place for a chapel and dispensary. Thousands of people pass the door every day in the year. Owing to uncertainty caused by signs of war, both these places were offered to us at very low prices. Brethren Porter and Fulton and I were agreed that they should be purchased at once. The bargains are made, and money to bind them will be paid in a few days.

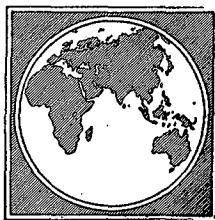
Thus we are forced along. We all felt that we must enter Manchuria. That was self-evident. The first step was to select Brethren Petersen and Grundset for the field. These young people, just in the prime of life, accepted the call. They came to China, and got command of the language in a short time. Then they pushed on to this remote spot. They are working earnestly and intelligently. Already they have some good fruit. A large work is to be done. They are here for life if necessary. But they must have suitable homes in which to live, and a place to carry on public meetings to advantage. These last items were involved in the first step taken to enter that field. Surely our people will provide the funds. A. G. DANIELLS.



DR. WILBUR F. CRAFTS, in an article in the *Religious Telescope* of June 16, declares that it is a case of "near treason" when a public official who has taken the oath of office fails to enforce the law. Dr. Crafts has in mind particularly those who fail to enforce such religious regulations as the Sunday laws. It is pertinent in this connection to ask if it may not also be "near treason" to take oath to support the Constitution of the United States, which guarantees the separation of church and state and then deliberately seek the enactment of laws which would nullify that Constitutional guaranty? If the former is "near treason" through neglect, may not the latter be "near treason" and by direct intent?



THE WORLD-WIDE FIELD



An Itinerating Trip Through Basutoland

E. C. SILSBEE

A SHORT time ago Brother J. R. Campbell and I made a very interesting trip on horseback through the interior of Basutoland. Much might be written descriptive of the country through which we passed, and of our experiences. Perhaps the readers of the REVIEW will be interested in some of these.

Along the western border of Basutoland there are a few passable wagon roads, but farther on there are only bridle paths or footpaths, so we make the entire trip in the saddle and on foot. The first two days we follow the wagon road down to Mohale's Hoek, and from there we strike across the mountains to Chief Kori's villages. Our object is the location of new mission sites, and to see what can be done toward filling the great need of the hundreds of thousands in Basutoland who have never heard the third angel's message.

From Mohale's Hoek our course lies eastward, over the mountains. Starting early in the morning, we follow the trail right up over the steep, rugged pass of Ruleleathunya, or "shooting wind." When the wind blows here, the dust particles and sand feel very much as if they had a small charge of gunpowder behind them; hence the name.

As we climb up and up, near the summit we are treated to a grand panoramic view of the country behind us, lying thousands of feet below, literally strewn with villages, the people of which are in total ignorance of the gospel as it is in Christ Jesus. Such scenes as this make a man cry out under the burden as he sees a whole valley thickly populated with people who are dying for the very life-giving gospel he has, and he unable to do anything for them, his hands being bound as with iron bands because of the lack of men and means. Uttering the yearning prayer to God to "send forth laborers," we pass on.

It has been an exceptionally wet season, and the mountains and valleys everywhere are in their best summer attire, a beautiful garb of green. Mountain streams are numerous all along the way, and we are crossing them every few yards. Farther over among the high mountains the villages are fewer and smaller, occasionally there being only one hut to a "village." Sometimes we stop to inquire the way, and at once we are asked, "Who are you?" "Where are you from?" and, "Where are you going?" etc., according to the Basuto custom with all strangers. As we mention the fact that we are *baruti* (mis-

sionaries) and from the Sabbath church, the people look at us in amazement, and we hear many expressions of surprise. They begin asking us questions, which we are more than glad to answer; but we can tell them only a few words and hasten on, hoping for a future opportunity to bring to them the fullness of the gospel truth.

Our path is very rugged and steep; sometimes we climb nearly straight up, sometimes we slide and scramble nearly straight down, and sometimes we creep in and out, around the nearly perpendicular sides of a mountain; but even so we make fairly good time, for we each have a good Basuto pony which is well accustomed to this very sort of work, and these ponies climb with comparative ease up or down or around places which are difficult for us afoot. As we ascend to an altitude of nearly two miles, we find ourselves above many of the smaller mountains. Finally we cross the last of the three ranges which intercept our path, and almost literally drop down into the beautiful Qoaseng Valley, with its many villages and gardens, where Chief Kori is ruler. On descending the mountain, we find ourselves in a steep and narrow cañon, which soon widens into a beautiful, well-populated, and fertile valley,—a splendid place for a mission, but accessible only by a steep path at each end of the valley. Lower down, the valley opens into the Ketane River Valley, and still farther down, the Ketane River flows into the Orange River.

The Qoaseng is a delightful little valley, with the greater part of the tillable land well covered with native gardens, while the villages are strewn along the rougher parts at the base of the mountains. The outlet of this valley is well cut up with the deep, precipitous gorges of the Ketane River, which sweep in grand curves from side to side of the valley, occasionally coming right up to the base of the mountains, thus excluding any thought of entrance or exit except by a very steep and tortuous footpath, reminding us not a little of the descriptions of the natural fortresses of the Piedmont valleys.

As usual, the same old question arises, Can we have a mission in this well-favored place? and if so, where are the men and means? Sometimes we wonder if our good brethren and sisters get so accustomed to hearing these pleas for help that they give them only a passing thought. God forbid that it shall ever be so. We should rather by far keep back our requests, doing the best we can until the Lord moves upon the hearts of some to "come over and help us," than that the pleas should fall upon dull ears and unresponsive hearts.

Coming around down to the southward, where we catch occasional glimpses of the Orange River, we cross a few foothill ridges and come to the edge of another little valley. This valley is formed by the sudden widening out of the Orange River cañon to about five miles; this continues for about ten miles farther down, where the valley closes in again to a cañon wide enough only for the river to pass through, thus forming a basin-like valley, with the Orange River (one of the largest in South Africa) flowing through it. This valley is also well populated, and from here there is a road out to civilization. Three denominations have missions in this basin, from which they project outschools farther up into the more inaccessible parts of the mountains. And there are also four traders' stores here, all of which seem to be doing a thriving business. We cross the river in a trader's boat, swimming our horses ahead of us, and then stop at the trader's store over the Sabbath.

We come then to the southernmost district of Basutoland, and Sunday morning we proceed to the chief police camp, where we are suspected as rebel spies and ordered before the magistrate. Boer rebels have been active in the adjoining province (Orange Free State) during the past few months; and the government, having arrested the leaders, is constantly on the alert for spies and more trouble makers. We succeed however, in convincing the magistrate that we are on a mission of peace, and he releases us with a caution.

(To be concluded)

Russia

J. T. BOETTCHER

DURING the year 1914 we were able to add to our churches through baptism 954 members. This is fairly good, taking everything into consideration. Two of our fields are directly in the war zone, and some of the workers and members have had to flee to other parts of the country. We have to help not only the workers and their families, but also the poor people who have lost all their belongings. There are many of our people who would be glad to earn their bread if they could get work. These have to be cared for. We long for the trouble to stop.

The work in the cities can be carried on fairly well, but the people in country places are left largely to themselves. One of our aged ministers was badly injured by a mob. Another was threatened by a mob of ten men; they wanted to bind him and carry him off, but the police delivered him out of their hands. We have not many pleasant things to report, and yet we are not discouraged, because we know our Father knows best.

I conducted meetings in Riga during the winter. We were not molested in the least. During 1914 we baptized just one hundred persons in Riga. This present quarter (the first of 1915) we have on the list twenty-five or thirty candidates. Before we baptize any one, he

goes through a special course of instruction. In this instruction all points of the truth are taken up in detail, and the candidate is questioned as to whether he understands them or not. God blesses

ceding, no way has opened, either by steamer or by sailing vessel.

We call to mind the experience of the pioneer, John Williams, here at Rarotonga in the early days of missionary endeavor in the Cook Islands. Briefly the story is as follows: Being at Rarotonga, with no vessel at his command, and desiring to visit islands to the westward for the purpose of planting the gospel seed among the heathen inhabitants, with practically no tools or conveniences whatever, he cut green timber out of the forests of Rarotonga, hewed it by native labor, and in the remarkably short space of fifteen weeks had a sailing vessel built and equipped—not a toy, but a vessel sixty feet in length and of eighteen feet beam. Had we set to work three months ago with as much confidence in our ability as had this pioneer missionary, we might have had a ship of our own nearly ready to launch by this time.

Owing to adverse winds and cyclonic conditions that yearly prevail in these islands during February and March, no sailing vessels have been running since last December. And owing partly to there being no cargoes at this time of year, and partly to war conditions (we are affected by the war away out here in the southeastern Pacific), no steamers have been running to Aitutaki. We have a little company of believers there, from whom we have had no opportunity of receiving reports since I left last December. We can only trust them in God's hands. We hope, however, that before this appears in print the Lord will have provided a way by which we shall have reached Aitutaki.

The inability to travel at will from island to island is a hindrance to the giving of the message in this group. Again, we are sometimes at liberty to go to an island for a short time, but do not dare to go, not being sure of a way by which to return in time for other appointments. For the same reasons we find it difficult to get our workers and people together for yearly meetings, such as you enjoy in the homeland in institutes and camp meetings.

Though we have mentioned these hindrances to our work, yet we have many blessings of which we are not unmindful. Where the trials are greatest, "He giveth more grace." Never have we felt like complaining over our lot; instead, we have great cause to rejoice in the sheaves the dear Lord has enabled us to gather in the few years of our labors in the Cook Islands.

And now, as we shall soon go forth to the labors of another year in the out-

lying islands, will you not remember our field in your prayers, that God will bless our efforts for him?

The Sabbath Test in Singapore

K. M. ADAMS

THE great obstacle in this field to the acceptance of the message is the Sabbath question. The native people are beginning to awake to the necessity of an education as a means of worldly advancement, and are preparing themselves and their children so that they can secure positions with the government and get good salaries. A government place means a pleasant job, and a rise in the social scale also.

When the Sabbath truth is presented to them, they are quick to see that it is true, and quick to acknowledge it. But then the possibility comes home to them with startling force, "If I keep the Sabbath, I must resign my position." One can almost see the gladness at finding the truth die out of their faces as this realization confronts them. It means a loss of money, position, advancement. What will they do? What can they do? The decision is hard for them to make; it is only recently that they have had this work, nor can they resort to manual labor, for the coolie gets only from a fifth to a tenth of what a man in a government office receives.

But in this matter, as in all other things, the Lord has helped. Not one in our field who has decided to resign rather



SOME OF THE BELIEVERS IN COOK ISLANDS, AT ENTRANCE TO THEIR NEW CONCRETE CHURCH BUILDING

this kind of work. It does my heart good to see dear souls take hold on a living Christ by the hand of faith.

I have just learned that a soldier has found Christ and the truth through a soldier who has fallen on the battle field. They studied the Sabbath school lessons together, and this man became interested in the truth and is now a believer. He was badly wounded, and is now in a hospital in Moscow.

I wish I were a poet, so I could translate a little poem for you which a young brother wrote from his prison in Petrograd. The last stanza runs like this:—

"All the little which I suffer
Is not worth to be recalled,
For the joys which God doth offer
Here as witness to be called.
Naught is fairer and more glorious
Than of self made wholly free.
Only live and trust in Jesus,
Serve him, and by faith I see."

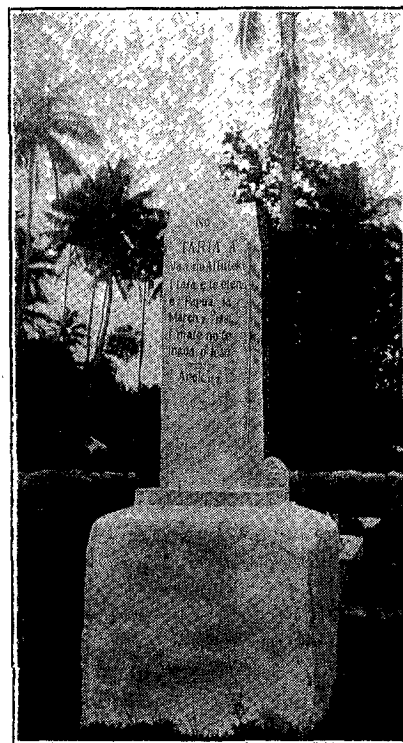
To me it is full of expression, knowing all the circumstances of the brother. He believes that God will work good out of it all. May God keep him and spare his health.

We thank you all for the interest you take in us here. We appreciate being so kindly remembered.

The Cook Islands

GEO. L. STERLING

As missionaries in the island fields we are denied many of the everyday conveniences which you enjoy in the homeland. Did you ever stop to consider what blessings the railroad and street car are to you every day that you live? We do not have these conveniences here in the islands. Most of the Cook Islands are small, and do not admit of such things. But we often wish we had such helps at hand when we pass from island to island. We have been waiting here on Rarotonga for nearly three months to get a passage to the island of Aitutaki, only one hundred and twenty miles away; but during all that time, and for six weeks pre-



Monument erected in Rarotonga to the memory of native teachers who were massacred in pioneering with the gospel in New Guinea, with James Chalmers.

than work on the Sabbath, has lost his position. They have all been given the Sabbath off. We feel that the Lord has worked mightily in this matter, and all the glory is his.

Straits Settlements.

A Missionary Tour in the Far East—No. 1

The Philippines

J. E. FULTON

To describe a world so distant and so strange, and to convey any just conception to the minds of our brethren in the homelands, of the work to be done among a population so vast, with religions and superstitions so forbidding as obtain in the Far East, is most difficult indeed. Yet the story must be told the best we can. Here more than half the world's population have not yet heard of Christ—a great ocean of need and responsibility. Who that has had his heart touched with the love of Christ, will not, like his Master, be moved with compassion for the multitudes? Some way the church of God must take on a deeper burden for the unwarned millions of these Far Eastern lands.

By invitation, the writer accompanied Elder Daniells on his tour through the Philippines, Japan, Korea, and China. The opportunity was great, the associations most pleasant, and now comes the responsibility of assisting in some small way to set before our brethren in the home fields the missionary problems we as a people must face in this vast Eastern field.

There is a population in the Philippines of eight million people, speaking several different dialects. Our work was opened up in this archipelago by the Australasian Union before the Philippines were taken over by the General Conference or by the Asiatic Division. It was the writer's privilege six years ago to join Elder Finster here in counsel when he was beginning his work. It is now a matter of great rejoicing that God has so richly blessed the efforts put forth. Years of earnest toil and seed sowing have brought forth their results. Perhaps in no island field in the world can a more interesting and inspiring work be found. Companies and churches of believers in the message have been raised up until we now have nearly four hundred church members, and two hundred others who are being instructed. One of the most encouraging features of the work is that so many of the converts have become active workers for the Lord, for it can be said that the native brethren in the Philippines are a missionary church. Some bright young men have given themselves to the work of the ministry, and God has blessed their efforts in raising up some good churches. A large number of young people have taken up the canvassing work, with excellent results in setting the truth before many people, and in making the work more than self-supporting.

The outlook is bright and most assuring. Many are inquiring about the message. The Filipino people are intelligent, and make good workers. The change of government, breaking the shackles by which for centuries the people there were bound, and the rift made in the Catholic Church by which two or three million souls were organized into an In-

dependent Catholic Church and given the Bible, have no doubt been factors in making the Philippines a more favorable field than in former years.

And then, undoubtedly, the thrill of new life felt throughout Korea and China has reached the natives of these islands as well. But with the kindling of this new life among the Filipinos, so favorable to missionary effort, there has come a spirit of independence which is attended with dangers both to the nation and to the church. Laying aside the obligations of the government to this people, the responsibilities of the church are plain. With a people so aggressive in spirit and at the same time so intelligent and promising, we must establish at once a good training school for workers.

These young people should be trained for evangelistic work at our mission, but our missionaries are already too full of work. We cannot expect them to give the time and attention required. Therefore one of the most crying needs of the Philippines is a good training school for native workers. At a young people's meeting held in Manila, sixty-three young people were present, many of whom desire to receive an education for the work. Under a good government, in a time of peace and quiet in these Eastern lands, with an intelligent and appreciative people, *now* is the time to act promptly. We cannot tell how soon the way may be made difficult. Certainly it cannot be always so favorable as now.

So let us now remember this field in prayer, study its needs, and give liberally to establish the institutions so imperative to the success and solidity of the work.

Reference has been made to the success achieved in selling our literature. Numerous tracts, a monthly magazine, and some subscription books in one or more of the native languages, have been published and are being widely circulated.

At present our publishing work is being carried on in this hot climate in a small building, formerly a stable, and upon a little job press, run in shifts from 4 or 5 A. M. till 10 P. M. Yet books are printed under these adverse circumstances, and bound by our workers under the mission building in the open basement, where, added to many other difficulties, they must also battle against dampness and dust. But with all their heroic efforts to make books, they cannot supply them fast enough. I feel sure that every Seventh-day Adventist who reads these lines will say, "Give our workers in the Philippines a fair chance. Build them a printing office and give them proper equipment."

We wish many of our people could see the bright native Seventh-day Adventists, and hear them rejoice in what the truth has done and is doing for them. How it does draw upon one's heart to see their needs, and sense the altogether inadequate facilities provided to give the help needed. Brethren, we must not allow our missionaries there to toil so short-handed. What if our large, populous conferences in the homelands had

such meager facilities and so few laborers? Why should these hopeful fields be left unhelped? Has not the time come when more equality should be shown? The Philippines have a population of eight millions. Manila, the capital, is a city of about three hundred thousand people. The door of opportunity is swung wide open. Shall we not enter while we may?

Ominous clouds in the Far East will break some day, and peace will be no more. Shall we wait while souls who now would listen perish? The call is urgent. Who will help?

Itinerating in China

FRED LEE

You may like to know how we visit the twenty-two outstations of Honan, which are scattered three hundred miles to the north of us, one hundred miles to the west, and one hundred and fifty to the southeast. Only a portion of the trip can be made by train. Yet the people must know the truth, and brethren must be visited; so we must go, no matter what the weather or what or how inconvenient the mode of travel.

We have a variety of ways of traveling. I shall mention the various stages in a hundred-mile trip. I first took a chair cart, then I went twenty-five miles by rowboat. My next stage was taken on muleback. (The mules are just high enough so that the rider's feet do not touch the ground.) Later I took a wheelbarrow. This means that I walked most of the time, as it seems to be the habit of the wheelbarrow man to get tired very quickly, and tell how hard he is working for so little money; so of course one takes pity on him.

I might say that the weather changed about as often as the vehicles, the latter part of the journey being made in a hailstorm. Because of this I was obliged to stop at a very small and dirty Chinese inn overnight, when only three miles from my destination, though it would not be dark for three hours.

We travel generally by cart. There are no springs on the cart, the wagon box resting on the axle. These carts are made for Chinese roads, and the best of springs could not stand the jarring and bumping. However, a man's constitution must stand what the springs cannot. A Chinese, whose constitution is very elastic, does not notice it, and can sleep very soundly while traveling. But to one whose nerves are tense it becomes very tiresome. When one has taken the jars and knocks for two or three days in succession, together with the prospect of being tipped over at any moment into the mud, he hardly feels physically fit to do the work he came to do. However, this is the way we must carry the gospel in China, and we are happy to have the privilege.

We make way for the man who boldly pushes past us.—Bovee.



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

Assisted by Miss Lora E. Clement

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.

Miss Susan and Phoebe

A Story for Mothers and Aunts and Others

WITH four grimy, incriminating lumps of sugar in her outstretched hand, gaunt Miss Susan stood and frowned sternly at Phoebe; Miss Susan's niece sewed swiftly in the corner by the window.

"I'll never do it again!" whimpered Phoebe.

"Not in my house," replied Miss Susan, grimly. "I can put up with a good deal, but I'll never harbor a thief. Go to bed now, and tomorrow I'll go to Ellenden and see the matron about taking you back to the orphan asylum."

With a cry, Phoebe ran to Clarissa, who dropped her work and opened her arms to receive her.

"O, don't send me back!" sobbed Phoebe, from the shelter of Clarissa's embrace. "I'll be awfully good. I won't ever touch another thing. I'll pay you for the sugar. I've got a nickel. Please don't send me back."

"You can't pay for stolen goods," answered Miss Susan, shortly. "Go to bed now."

Without a word, Clarissa let the child go; and Phoebe, sobbing loudly, left the room. Her progress through the hall and up the stairs was marked by the wails that floated back. Clarissa shut her lips tight and sewed harder. Miss Susan sat down by the lamp with her workbasket.

"Clarissa, tell that child to keep quiet!" she commanded.

Clarissa followed Phoebe upstairs, and presently all was quiet above. With flushed cheeks, Clarissa came back to her chair.

"Couldn't you forgive her this once, Aunt Susan? Won't you try her just once more?" she begged. "She feels so bad."

"Anything but a thief and a liar," said Miss Susan sternly. "That can't be forgiven."

"But she's such a little thing,—such a lonely little thing,—only eleven. She's never had a real place in the world, and no one has really loved her."

"Loved her!" said Miss Susan, with a sniff. "You're as sentimental as if you were fifteen instead of twenty-five. If people want to be loved, let 'em act so as to deserve it."

"But we've got to help her be good."

"Once a thief, always a thief. If stealing and lying are in that girl's blood, you'll never get 'em out, and I don't

propose to waste my time trying to."

Clarissa rose and folded her work. "You can love people into almost anything," she murmured. "If you'll try her once more, Aunt Susan, I'll watch out for her. I don't believe she'll do it again. This is the first time. Just think of her temptation!"

"Temptation is to be resisted," answered Miss Susan, firmly. "Right is right, and wrong is wrong. We can't excuse sin. You might as well save your breath, for even if you talk all night you won't make me believe anything else. I am going to Ellenden tomorrow to see the matron about taking Phoebe back, and I'm going by boat in order to get an early start, for I've some trading to do. I won't get back till the boat at night. I wanted to see Squire Perkins tomorrow to find out what he's going to do about Jabez Brown, but that will have to wait."

"I suppose he'll lock him up," said Clarissa in a dull voice. Arguing with Aunt Susan or the squire was useless. "You want breakfast at five?"

"Yes. The boat leaves at six. You needn't get much. I'm never hungry when I'm starting on a journey."

Miss Susan was up before four the next morning. Breakfast was ready at five, but Miss Susan merely nibbled a little toast. Clarissa waited on her silently. Phoebe did not come downstairs.

"Lock that child in the garret and keep her there all day," was Miss Susan's parting injunction as she started for the wharf.

The "Emma Carleton" started daily from one end of the lake, and, with various stops, consumed half the day in running to the other end; then it turned round, and ran home. Miss Susan was to get off at Pottstown, where she could take the train to Ellenden. There was a more direct route to Ellenden by train, but the trip by boat cost less, and that appealed to Miss Susan's thrifty soul.

It promised to be a hot day, but on the deck of the "Emma Carleton" the breeze over the water and the blue sky overhead made one feel only the freshness of the early morning. Miss Susan enjoyed it in her grim fashion, although daybreak to her spoke usually not so much of poetry as of the exhilaration of a duty to be done—a wash out of the way, or an extra room cleaned before breakfast. Although it was a moral house cleaning that she had risen early to accomplish this time, it had the usual soothing effect upon her. She had no

tolerance for sin or a sinner—even in the shape of a trembling little child who had been starved of all the delights of childhood.

For two hours Miss Susan sat on deck, bolt upright on her stool. At eight o'clock she took her best gloves from her shopping bag, and put them on in place of her second-best, which she had been wearing on the boat. Her best gloves were new and stiff; and she hung her bag on a convenient hook while she put them on.

"There!" she said to herself as she fastened the last button, "I never told Clarissa to keep that child on bread and water today. With that shortcake for dinner, and green peas and new potatoes, likely she'll pamper her to death! And me not there to look after her!"

It was a discouraging thought; and while she pondered it, the boat made the Pottstown wharf. It was behind schedule time, and as there were only two passengers to set ashore, it made short work of its landing. Within three minutes the "Emma Carleton" was steaming down the lake again.

Miss Susan and her fellow passenger—an Italian with a huge basket of bananas—walked up the hot street to the station. Pottstown was a manufacturing town, ugly and dirty, with no excuse for existence except its factories, its wharf, and its railway station.

"How they did hustle us off that boat!" thought Miss Susan as she entered the station. "I like to be prompt, but I'm no hand to hurry. Let's see! The train doesn't go for half an hour. I think I'll buy a glass of cold milk. I'm real hungry already."

She made a movement toward her shopping bag and stopped short—petrified. There was no shopping bag! Unless some one had stolen it, it was hanging on that convenient hook on the "Emma Carleton," bound on a trip to the far end of the lake.

"How ever did I come to do it!" groaned Miss Susan. "I knew when I put it there that I had no business to. And then, thinking of this thing and that, and landing so suddenly—I just came off and left it. Think of my doing a thing like that! Why, I never lost even a shoe button in my whole life!"

Stupefied, she sat down on one of the hard station benches. The times were rare in Miss Susan's well-ordered life when she had blamed herself.

After she had sat for some moments, full of self-reproach, it dawned on her that she could not buy the milk. She must wait until she reached Ellenden. Then to her dismay came the thought that she could not reach Ellenden. She had no money to buy a ticket, and she knew not a soul in Pottstown. She would have to go home. Then with a sudden sinking of her heart, she realized that she could not even go home, at least not until seven o'clock in the evening, when the "Emma Carleton" would return. Whether or not Captain Sanders found her bag, he would remember that she had bought a return ticket in the morning.

As she sat, dazed, on the hard bench, passengers hurried by, bought tickets for Ellenden, mounted into the waiting train, and finally rolled off out of the station. Vainly Miss Susan tried to find some way out of her difficulty. She had always ruled circumstances, but now they ruled her inexorably.

It was such a foolish predicament for a well-to-do, perfectly ordered spinster to find herself in — to be marooned, penniless, for twelve hours on a hot day in a sordid little town where there was not one friend to whom she could turn! Already she was hungry and thirsty and hot and tired. What would she be before the day was over!

After the bustle of the departing train the station dropped back into silence. The big clock monotonously ticked away the slow minutes. She walked restlessly to the door and looked out, but there was nothing to be seen through the heat dancing above the pavement except her fellow passenger on the "Emma Carleton;" he had transferred his bananas to a pushcart, and was moving slowly down the street. She went back to her bench and sat down, for it was cooler in the dim station. Into her mind came a vision of Phoebe, shut all day in the attic. She wondered whether it would be very hot there. She was parched with thirst herself, but she had always made it an iron rule not to drink from a common fountain. She thought of the well at home, and the cool dripping of the bucket as it came up. Clarissa would certainly see to it that Phoebe had a drink.

What time was it? — Not yet ten. On the tips of her best gloves Miss Susan told off the hours until seven at night, — nine hours before the boat would rescue her from misery.

She no longer worried over her loss nor blamed herself for her carelessness. She thought only of the long hours ahead, — hours of heat and thirst and hunger. Never had she imagined that a person could be as hungry as she was at that minute.

At twelve o'clock a train arrived from Ellenden. Miss Susan eagerly scanned the faces of the descending passengers. Might there not be one among them whom she knew? But they passed through the room indifferently, with only a careless glance at the erect, indomitable figure on the bench.

The heat was almost unendurable. She untied her bonnet strings and took off her best gloves. She almost wished she had not told Clarissa to keep Phoebe in the attic; it would be a stifling place to spend a long, hot day. Clarissa would be setting out dinner about this time. Miss Susan winced as she thought of the delicious shortcake, the new potatoes and green peas, and of the white cloth and the cool dining room. Without doubt, Clarissa would have Phoebe down to eat dinner with her. Clarissa always had been foolish about children.

Then suddenly she felt no longer strong and self-reliant, but only helpless and lonely. She longed to put her head down on Clarissa's shoulder and cry.

When Clarissa had said that Phoebe was lonely, with no place in the world, did it mean that the child felt always as Miss Susan felt now? For the first time in her busy, capable life, Miss Susan questioned whether there were perhaps more in life than early washes, and notable housekeeping, and the punishing of sinners. Were there also lonely, ignorant, bewildered souls that must be discovered and saved by the gentleness of Clarissas?

Unable to sit still, Miss Susan went out into the street. Courageously she tramped miles through the glare and grime, but nowhere was anything refreshing. She would have given ten dollars, had it been in her power, for one slice of her own bread.

As she turned the last corner back to the station, she came suddenly upon the Italian's pushcart laden with large yellow bananas. The Italian was nowhere in sight.

Miss Susan stood and looked. Outwardly she saw the dirty street and the pushcart. Inwardly she saw a child before the sugar basin, — a child with outstretched hand and startled eyes. Could it be possible that Phoebe had wanted the sugar as she wanted those bananas? Miss Susan turned and fled.

Almost running, she went back to her hard seat on the bench. "Temptation was to be resisted." She had not forgotten Mr. Perkins's sermon. But in her mind she still saw a picture of those tempting bananas. At two o'clock she felt that she never could stand it. She wondered whether the man had come back. Almost without knowing what she did, she left her seat and went out into the street again. The pushcart still stood against the wall; its owner was not in sight. She walked by the cart to the end of the block, turned, and came back. Near the edge of the cart two bananas lay detached from the others. With a sweep of her hand, Miss Susan seized them as she passed, and hid them in her folded arms.

The ticket agent was gone from his booth. She was quite alone in the station. Greedily she devoured the two bananas, and took a long drink from the fountain. Then she carried the banana skins down to the wharf and threw them into the water. She had expected them to sink; but they floated, and seemed to point accusing fingers at her as she fled back to the station.

She had quieted her physical pangs only to waken those of the spirit. She had been tempted and had not resisted; she was a sinner. At any moment she might lift her eyes to see a policeman advancing to lead her away to jail. A glimpse of herself in a mirror startled her; in her eyes was the hunted look she herself had brought to Phoebe's. She remembered the child's instinctive rush to Clarissa — from punishment to sympathy and love.

Through five hours of torture Miss Susan sat, dropping her eyes when people came and went at train times, shrinking when the ticket agent addressed a good-natured remark to her, and cower-

ing when a policeman strolled through the station. Before her eyes danced always the accusing banana peels. There was no comfort anywhere — except in Clarissa. Life seemed one long line; at one end stood the policeman; at the other, Clarissa.

Seven o'clock came finally, after long, lonely hours, and the boat came, too. The policeman was on the wharf, and Miss Susan's world turned black. He did not accost her, however, and she walked across the gangplank with eyes straight ahead, in order to avoid seeing the convicting banana skins. The Italian crossed before her, with his goods again in his basket. He stood the basket against the rail and went below. Captain Sanders had her bag, and restored it to her with the genial wish that its loss had not caused her any inconvenience. Miss Susan shook her head; she could not speak. When the captain left her, she glanced furtively round. No one seemed to be noticing her. She took a quarter from her purse, and dropped it into the Italian's basket.

"You can't pay for stolen goods," she murmured, and turned almost into the arms of Squire Perkins. For the first time in her life she shrank from him.

He beamed joyfully. "Why, Miss Susan, what a pleasant surprise! Have you been to Ellenden?"

"Yes," answered Miss Susan, instinctively flying to cover.

"I wish I'd met you. It's funny I didn't, for I was in and out of all the shops. I want your advice. Can we sit down here?"

Miss Susan sat down dumbly. She had lied; she had lied and stolen. How could she advise Squire Perkins?

"It is Jabez Brown," the squire said, stretching out his long, thin legs. "He's been drinking again, as you know. Miss Clarissa begged him off last time, but clemency has had no effect. The fellow needs punishment."

Miss Susan had always been Mr. Perkins's unflagging lieutenant in seeing that sinners were properly punished. The two together had been a strong guard against Clarissa's gentle pleas for mercy. The squire looked at Miss Susan hopefully, and waited for her reply.

"It's been some months since he drank, hasn't it?" she asked.

"Four. But he's fallen again. For the sake of reputable society we must make an example of him."

Miss Susan did not answer. She was thinking that she stood side by side with Jabez Brown, and with the poor miserable little sinner whom she had convicted and sentenced so harshly last night.

"It is only punishment that will touch him," said Mr. Perkins.

"It is only love that will save him," said Miss Susan, looking straight before her. "It is love he needs, not punishment."

"Judicious love —" began Mr. Perkins, but Miss Susan interrupted him.

"Any kind of love!" she said, obstinately. "Any kind of love is better than any kind of punishment."

Mr. Perkins stared at Miss Susan,

and then elaborately changed the subject. On the few occasions when he had differed from her, he had not enjoyed the argument. He could ascribe her present strange attitude only to the sun on the hot streets of Ellenden.

Miss Susan heard few of his platitudes. Perfectly erect, she sat on her stool, reconstructing a universe. At seven in the morning it had been dominated by Miss Susan, vicegerent of strict justice. At seven in the evening it was swayed by Clarissa, from whose eyes there shone the broad love that heals human hearts.

When Miss Susan reached home, supper was set forth; she sat down to it hungrily without even removing her bonnet. She did not speak until the warmed-over peas and potatoes had disappeared. Then she asked in her usual short way, "Where's Phoebe?"

"She's in bed," Clarissa answered.

"Was it hot in the attic today?"

Clarissa turned defiantly. "Aunt Susan, I didn't put her there. It was her last day in the country, and I had to let her spend it outdoors."

"I'll go up and see her," said Miss Susan.

"O," cried the girl, "don't make her feel any worse tonight! She's been crying ever since she went to bed."

Without a word Miss Susan went into the hall with her candle, and mounted the stairs to Phoebe's room, where she set the candle down on the table. Clarissa trailed after her.

For an instant Miss Susan stood looking at the child, while Clarissa held her breath.

"Would you rather stay here, Phoebe, or go back to the asylum?" Miss Susan asked, looking fixedly at the child.

"O," cried Phoebe, "I'd rather stay here! Miss Clarissa's here."

Miss Susan laughed shortly. "Yes, Miss Clarissa's here. If she thinks she can keep us both in order, I guess the house will cover the three of us."

Clarissa, with her eyes shining, flung her arms round her aunt and kissed her. Then she turned and gathered into her arms the hot, moist, tear-stained Phoebe.

Miss Susan, half wonderingly, touched the cheek that Clarissa had kissed. She had almost forgotten how a kiss felt. For a moment she feared that she, too, might sit down on the bed and mingle her tears with the others.

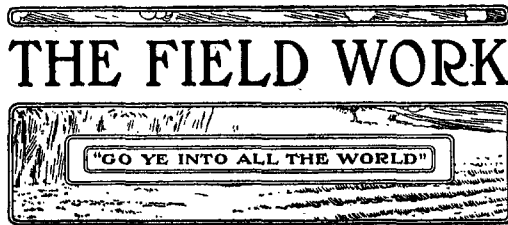
"I'm going to be so good!" cried Phoebe.

Miss Susan looked at her gravely. "We mustn't steal," she said. "It is a sin."

"I won't! I won't!" the child declared.

Miss Susan went to the door, and then turned and came back into the room. "Phoebe," she said, "when you want sugar, you show Miss Clarissa what you take. I don't want you to overeat."

To the amazement of both, Miss Susan suddenly bent her straight back and kissed first the big girl and then the little one; then, picking up her candle, she went out of the room and left them together.—*Selected.*



Foreign Missions Day in Pacific Union College

SABBATH, May 15, was Foreign Missions Day at Pacific Union College. During the winter there was a large and enthusiastic mission band of 120 members, but so much work crowded into the spring term that it became difficult to keep up the interest. The committee decided to have a Sabbath consecrated to that one purpose.

For some time careful study was given to conditions prevailing in the Orient, particularly in India; and a program was prepared by various members of the band, trying to give a faithful representation of these conditions. This work was thoroughly enjoyed by all who gave it study, and the careful preparation was shown by the most excellent program rendered.

The day opened with a sermon on foreign missions. The Lord gave freedom, and every heart was touched as the great need of the regions beyond was pressed home by the Spirit on the hearts of those present.

At 5 P. M. we were privileged to hear the report of Elder Prieger, of Haiti, who had a marvelous story to tell concerning the way the Lord led them in that dark field. No better report could be presented to our young people; for it showed that although we have to face the powers of darkness in a very real way in the heathen lands, yet we have the mighty power of God with us for deliverance.

At 8 P. M. the mission band delivered its program, assisted by Elder and Mrs. and Miss Munson, from the sanitarium. In order that the young people might get a glimpse of the work as it is, Scripture reading, prayer, and songs were given in both Marathi and Malay, those taking part being dressed in native costume, and actual demonstrations were given of the way things are done in the Orient. Five young ladies, appropriately dressed, represented the early marriages, the purdah girls, and the child widows. By dealing with the question in this concrete way, an impression was made on those present that would have been impossible in any other way. Many hearts were touched, and only eternity will reveal the fruits of the meeting. This came just at the time when many of the young people were standing at the parting of the ways, and the feet of some were turned toward the kingdom of God.

I greatly enjoyed my work with the mission band during the winter. On Foreign Missions Day we presented our Volunteer pledge: "I purpose, if God will, to be a foreign missionary." This pledge was left in the chapel during the last week, and 117 signed it voluntarily. This was a great encouragement to me, and I am sure that many of these young people will, when their preparation is completed, find their place in the finishing of the work.

I was much pleased to note the willing-

ness with which the members contributed to the support of the band. We insisted on the twenty-five-cent membership fee recommended by the General Conference. About thirty-three dollars was collected. The band helped maintain the foreign mission band idea of contributing liberally to the expenses of the interband secretary; met the expenses of Foreign Missions Day, thus setting in motion a strong current toward the needy mission fields; gave two splendid books to the college library—"Pennel of the Afghan Frontier" and Richter's "History of Missions in India,"—and also bequeathed the framed pictures of four of the leading missionaries of the world, to the next year's band; and printed a substantial wall card, having on the front side appropriate Scripture texts, and notable sayings of some of the leading missionaries, with a record of the year's work on the back. The membership fees and one collection furnished the necessary funds.

To those having charge of the mission bands in our various schools I desire to commend this idea of having a Foreign Missions Day toward the end of the school year. It is both profitable and interesting, and may become a great feature in helping some to decide definitely to choose as their life work the saving of those perishing in the regions beyond.

GEO. F. ENOCH.

Report of the Southern Oregon Camp Meeting

THE annual conference and camp meeting of the Southern Oregon Conference were held in Grants Pass, May 20-30. The meeting was preceded by a six weeks' effort held in this city by Elder T. G. Bunch, president of the conference, and Elder T. L. Thuemler. This effort was held in a prominent hall on one of the principal streets of the city, and the attendance was good from the beginning. The first evening the large tent was well filled, even though the weather conditions were unfavorable.

As the meeting progressed, the interest and attendance increased, until the large pavilion was more than full at times. It was apparent to all the workers present, as the time drew near to close the camp meeting, that meetings should be continued. So the whole working force of the conference was retained to follow up the work. We are now visiting the people in their homes, holding Bible readings with them, and conducting services every evening, with good attendance. The business men of the city took a very kindly interest in our meetings, and did everything possible to make our stay pleasant. In fact, the members of the Commercial Club furnished ten automobiles one afternoon, and took the workers and most of the delegates out for a ride in the surrounding country.

Besides the regular workers of the conference, Elder C. W. Flaiz, president of the union conference, was present.

Elder F. S. Bunch, Bible teacher in Walla Walla College, rendered good service for both old and young. Prof. N. W. Lawrence, educational secretary of the union, gave special attention to the young people's work.

All were pleased to have Elder W. M. Healey, of California, with us. Many remember him as president of the North Pacific Union Conference some years ago, and were glad to greet him again, and to listen to his instruction. Elder Harlow, of China, spent several days with us, and the account of his experiences in that field, with its needs, appealed to all, but especially to our young people. Elder F. W. Paap represented the North American Division, and his instructions, especially those on missionary work, were a great inspiration to our people. These were made very practical by a number from the camp going out into the city to distribute tracts and papers. Two campaigns of this kind were arranged, and every home in the city was visited. The early morning meetings following these campaigns were given over to those who had gone out, and many interesting experiences were related. The aid of Prof. H. E. Giddings, of the Manson Industrial Academy, was appreciated.

The president's report showed a prosperous year. One hundred and fifty new members were added to the church, and two new churches to the conference. One of these is located at Bandon, with forty-two members, and the other has a membership of forty-nine.

Elder Bunch was reelected president, and J. P. Wheeler secretary and treasurer. The members of the executive committee are: T. G. Bunch, J. C. Dutcher, C. J. Cole, C. L. Lingenfelter, and R. W. Airey. Miss Grace Davison was reappointed to the Sabbath school and young people's work, and E. A. Hamilton to the canvassing work. Brother C. L. Lingenfelter was set apart to the gospel ministry, Elder Flaiz giving the instructions and offering the prayer, and Elder Paap giving the charge.

More than fourteen hundred dollars was given in cash and pledges. There were fourteen persons buried with the Lord in baptism on Sunday, just before the close of the meeting, and others expect to be baptized soon.

The conference workers enter upon another year's work with renewed courage and consecration, fully determined to do all in their power to hasten the coming of their Lord.

R. W. AIREY.

Porto Rico

THE readers of the REVIEW will be glad to learn that the vessel we are sailing on is bringing us safely to our desired haven, which we expect to reach about 4 P. M. today, June 16.

Although the trip has not been altogether a smooth one, there has been nothing out of the ordinary to mention. I have endeavored to improve the time by writing, or studying with fellow passengers. Sunday morning opportunity was given me to preach in the social hall. Several missionaries going out under the Presbyterian board were present.

Although indisposed during the present rough weather, mother is standing the trip wonderfully well for one in her seventieth year. Both she and my wife

were able to be on deck most of the time for the first two or three days. The last end of the trip has been so rough that they have preferred to keep their berths.

We are glad to come to this island to labor for its people. Remember us in your prayers.

D. D. FITCH.

North Dakota

MORR.—I have just organized a church in this place, with a charter membership of eighteen. This is a result of the series of meetings conducted last September by the writer, with the assistance of Prof. and Mrs. K. R. Haughey. Every member, we believe, is firmly established in all points of truth held by this people, and is possessed of an earnest purpose to help in the finishing of the work. We hope that this company will be a light in the community; and let us pray that the Lord may keep each one faithful.

R. T. NASH.

The South Texas Local Camp Meeting

THE South Texas local meeting was held in Elgin, a place of about fifteen hundred inhabitants, twenty-five miles east of Austin. The meeting, which began June 10, was preceded by a tent effort by Elders Leland and Hampton.

It is usual to say in writing of a camp meeting, that there was an excellent interest. Such may be truly said of the meeting at Elgin, though the attendance was not so good as we wished. Many stirring sermons were preached by Brethren Watson, Leland, Hampton, and Harrison. The newspapers of the cities of southern Texas published several full reports of the topics discussed.

The meeting will close with many in the valley of decision. However, Brethren Leland and Hampton will remain in Elgin to follow up the interest.

H. H. HAMILTON.

West Pennsylvania Conference

THIS conference was organized in 1903. It has an area of 23,104 square miles, with a population of about three and a half millions. A large proportion of the population is found in the cities and towns.

We are thankful for the progress made in our work during the past year. One hundred and sixteen persons were baptized. Ninety accepted present truth as a result of tent and hall efforts, and there was a net gain in membership of eighty-nine.

We felt it a privilege to raise \$8,219 for missions, and think the reaching of our goal will be a stimulus to more vigorous action. Our past experience encourages us to press on believing that we shall again reach the goal.

The European war has not affected our tithes and offerings. For the first four months of 1915 our tithe shows an increase of \$925 over the first four months of last year. We realize that the anger of the nations and the spirit of war are a signal of the coming crash and the battle of Armageddon, but we are thankful that God's work moves steadily on.

We plan to place six tents in the field this summer, one at each of the follow-

ing places: Pittsburgh, Greensburg, Altoona, Connellsville, Albion, and in the Coudersport district.

We ask divine guidance and a new baptism of the Holy Spirit that we may go forth in the power of Christ, winning souls for him. There can be no genuine progress in religion without an unconditional surrender and consecration to God. The relation which we sustain to Christ stamps his value upon us as workers. May we be as pliable in his hands as the clay is in the hands of the potter. Our courage is good, and our prayer is that we may reach a higher standard this year in God's work than ever before.

F. H. ROBBINS, President.

Southern Idaho Camp Meeting

THE Southern Idaho conference and camp meeting were held at Caldwell, Idaho. The camp meeting was the best attended of any ever held in the conference. There were seventy-five tents pitched, and all were occupied; and quite a number of persons secured rooms in the village.

The evening meetings were well attended by the people of Caldwell. One evening after one phase of the Sabbath question had been presented, a number of the citizens on their way home were overheard to say, "Truly Saturday is the seventh day and the Sabbath; we shall begin to observe it as such." Considerable interest was awakened, and I understand that the conference officers planned to follow it up.

For a small conference there was a large attendance of young people. These were divided into prayer bands, and began to pray and work for the unconverted on the grounds. The older persons could be heard in their family tents, earnestly seeking God for the conversion of husbands or wives or sons and daughters; and many victories were won.

The meetings were seasons of refreshing to the campers, for surely the Spirit of God witnessed to the consecration and liberality that were manifested on the part of the people. Early in the meeting a desire to get nearer to God was shown by nearly all on the grounds. On both Sabbaths revival services were held, and there was a free response. Many surrendered for the first time, and some who had wandered from the Lord returned to seek forgiveness, and found peace for their souls.

On account of other meetings, Elder C. W. Flaiz could not be with us until after the middle of the week. The people's appreciation of his help was manifested in the way they responded to his message. Besides the local workers, Elder F. S. Bunch and Prof. W. E. Nelson, of College Place, Wash., and the writer attended the meeting.

Many books, papers, and tracts were sold. One of the most interesting features of the meeting was the calls on the part of the people for work to be done in their neighborhood. One brother offered to pay the expenses and salary of a laborer to be sent to a section where an interest had been awakened. Others then began to make gifts that another laborer might be added to their force, until \$500 had been given. At another meeting, camp meeting expense was considered, and \$400 was given for that. The need for laboratory equipment at Walla Walla College was presented, and

\$150 was raised for that purpose. Another \$150 was given for the Sabbath school work, and \$10,500 was given and pledged for missions. Of the latter amount, however, \$8,100 was pledged on the sale of property or live stock.

The conference officers were reelected, except two lay brethren of the executive committee. Elder J. J. Nethery, the president, has the confidence and loyal support of both laborers and people in the conference.

During the last conference year there was an increase of 169 members. The goal set for the year 1915 is the increase of the church membership to 1,000, which will require 110 members to be added in the next six months.

J. F. PIPER.

Medical Missionary Department

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

Medical Convention Report Nurses' Training Schools

ONE of the recommendations adopted at our conventions, as already given in our report, favored the action of the fall council of 1914, relative to the limiting of the number of nurses' training schools. The action reads as follows:—

"Recognizing the need of greater efficiency in our nurses' training courses, and believing that the present number of denominational training schools could be reduced to advantage,—

"We recommend, 1. That the boards and faculties of our nurses' training schools give careful study to improving their courses, and that they bring them to the standard of requirement adopted at the 1913 session of the General Conference.

"2. That the number of training schools be reduced, and the remaining schools so improved that there shall be acceptable schools, if desirable, in each of the following union conferences, as may be arranged by their respective committees: Atlantic, one; Columbia, one; Lake, one; Northern, one; Central, two; North Pacific, one; Pacific, two.

"3. That all nurses' training schools be brought to the required standard before Sept. 1, 1916, or make such affiliation with other schools as to give their students a proper training, and failing in this, to discontinue the training of nurses."

The discussion of this question at the conventions was quite full and thorough. There was not a unanimous opinion as to the advisability of reducing the number of training schools. Those conducting schools naturally felt solicitous for them, and, in some instances, were opposed to any action that threatened their existence. Favorable action on the recommendation was taken at two of the conventions, while at the other it was voted to refer the question to the coming fall council of the North American Division Conference.

In addition to what has already been reported, we give the following from the discussions on training school work:—

Dr. J. D. Shively believed that a high standard of training should be adopted

and maintained, and that it would result in self-elimination of such schools as cannot meet the standard.

Dr. H. W. Miller suggested plans of affiliation between institutions that do not operate training schools and those that do operate them. This would necessitate standardization of all schools. In order to unify, it would be necessary to yield a little here or there.

L. A. Hansen suggested that if the financial side of the question was given careful study and due weight, the discontinuance of the training school would be regarded more favorably. Were the matter closely investigated, it would be found that there is a heavy expense involved in carrying on our nurses' educational work. It is estimated that this represents about \$200,000 annually, taking into account board, room, tuition, laundry, books, uniforms, and wages in some instances, besides such other expense as may be incurred by carrying the extra help necessary to a student body. This sum is not met by the parents of students, as is the case in other schools. No money comes to the sanitarium directly to pay the cost. It is met by the labor of the student, and it depends largely upon the efficiency of that labor and the effective management of the institution to make such labor remunerative. That the returns are not ample to cover the outlay has been demonstrated to the satisfaction of several who have given the matter study. Institutions struggling under financial burdens would do well to give careful thought to the financial advantage offered in the recommendation. In some instances it is already being proved that it is cheaper to operate with graduate help than to conduct a training school.

R. A. Underwood thought that if finances were seriously affected in the matter and there was really a gain to be effected, the matter should have careful consideration.

I. H. Evans: "We are likely to do things carelessly. There was a time when the more business we did in our publishing houses, the more money we were losing. There came a time when we investigated the matter, to ascertain where our losses were. We found certain books being sold in large numbers at an actual loss. It was proposed to raise the price on the literature. Serious objections were offered, but it was done, and our publishing houses have since earned money. Was it not well that we investigated the matter and corrected the wrongs?"

"Once we thought the more schools we could establish the better. About three years ago the matter was given consideration, and it was found that our colleges were running at a loss. When we found out what was the trouble and suggested radical changes, there were objections. But our investigations showed that we did not have enough college students to profitably utilize our colleges. It was decided to cut down the number of colleges. Of course there were objections. We found the same conditions regarding our twelve-grade schools, and when it was decided to cut down the number of these, there were objections. There were plenty of votes favorable to cutting down the other man's school. Well, we took suitable action, and the results have shown the wisdom of that action.

"We found that we were losing more

in our sanitarium work than in any other line of work. A finance commission was appointed to investigate, composed of three of our best men for such work, men of large experience. These men have visited our sanitariums, studying carefully their work. They have made definite recommendations, based on their findings as to our losses. They have shown us that training schools are operated at a loss. I was greatly surprised at this, having always supposed that we operated these training schools because they were a financial advantage.

"We find that our sanitariums are doing a lot of work at an actual loss, involving the denomination in heavy liabilities. We should carefully study how to prevent this. We should seek the remedy for this situation, and earnestly apply it. We must not go on as we are going. We should study economy in every possible way, and do all we can to liquidate this great indebtedness.

"If we recognize that our training schools are a loss to us, we should be willing to take such steps in cutting down their number as will help us. We must plan to carry on our work without going in debt. It is not right to operate our work on the debt plan. Nothing we have conducted on the cash basis has ever failed. [The cash policy of operating our foreign mission work was outlined, and lessons drawn from its good results.]

"I believe we can trust the Lord to furnish the money for any enterprise he wants us to undertake. If we wait on him in prayer and faith, he will send us the money, and we shall not have to borrow. We should expect people to give and not lend to the cause of God."

W. T. Knox: "We can agree that we have been mistaken as to the profit in running training schools. We can agree as to the desirability of doing better work in the training schools we do operate. But we must come to the place of definite action, or we shall arrive at nothing better than we now see.

"Our investigations showed us in the case of one of our sanitariums that it was graduating nurses that were not given a training in all branches of nursing. The institution was doing considerable surgical work, and the training was largely surgical. I know of other sanitariums that, by reason of poverty or for other causes, have been turning out nurses that are not properly qualified for their work.

"We should give heed to what has been said concerning the errors of our work. What is aimed at in these recommendations is to remedy actual conditions, and we should be willing to relate ourselves to them in a way that will actually help."

L. A. HANSEN.

An Opening for a Doctor

THE Phoenix Rest Home, of Phoenix, Ariz., has been established three and one-half years. It is the only institution among us devoted especially to the cure of consumptives. Its work has been successful, and it bears a good reputation, both among our own people and among others. Its equipment is modest, but serviceable. Its location is good.

The one in charge has been called to evangelistic work, and offers the business and furnishings, including a good automobile, at a very low price. A doctor

or competent nurses might find this a good opportunity. For particulars, address G. A. Roberts, Scottsdale Stage, Phoenix, Ariz.

We have a few other openings for private practice on our list.

L. A. HANSEN.

Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary
C. L. BENSON Assistant Secretary
MEADE MACGUIRE N. Am. Div. Field Secretary

Camp Meeting Work

THE camp meeting holds great possibilities as a time of spiritual refreshing for our young people, and for reaping the harvest from the year's efforts in their behalf. Several factors have a determining influence upon the results of camp meeting work for the young:—

1. THE SECRETARY'S WORK DURING THE YEAR.—The extent and character of the work done by the secretary during the year may be readily detected at the camp meeting. If it has been superficial, spasmodic, and formal, it takes much more time to awaken a deep spiritual interest and organize the converted young people for prayer and personal work. If it has been spiritual, unselfish, persevering, and systematic, the same characteristics will be evident in the camp meeting work.

2. COOPERATION OF CONFERENCE OFFICERS AND WORKERS.—The greatest measure of success cannot be expected unless the conference president and other officers and workers manifest an active interest in the young people's meetings and work. To have conference officers taking an active part in school meetings, canvassers' meetings, medical and other department meetings, and outwardly ignore the young people's meetings, is certainly unfortunate. Interest or lack of interest on the part of the conference officers may be one of the most important tests of a secretary's real ability and fitness for his position.

3. PREPARATION FOR THE MEETING.—A striking lesson on the importance of little things may be learned on this point. There is always much to be done at camp meeting, and the Missionary Volunteer secretary may be asked to take charge of anything, from the cooking department to the music. As a result, we sometimes find the young people's meeting tent unprepared, no reception tent, no library, register, or other necessary preparations, and, worst of all, no organization. There certainly must be a strange lack of apprehension of the magnitude and importance of the Missionary Volunteer secretary's duties when such arrangements are neglected, or there is a lack of appreciation of his own responsibilities on the part of the secretary himself. If he realizes that no one on the ground is charged with heavier burdens or more sacred responsibilities, he will be quite likely to impress others with the same idea, and be offered help rather than given heavier burdens.

Much depends upon having the meeting tent in good order, made cheerful by simple, tasteful decorations, and ready for the first meeting. The Missionary Volunteer reception tent should also be

ready, with the Reading Course books in a "homemade" bookcase, a table for magazines, display cards or rack for the Missionary Volunteer Leaflets, and some good mottoes.

4. PRAYER AND PERSONAL WORKERS' TENT.—One of the most important though most neglected essentials to success is a tent for prayer and personal work. Why is it that, while we acknowledge the quiet heart-to-heart work to be of greatest importance, we make little or no provision for it. There is something extremely inappropriate and incongruous about sitting down in a big public tent where people are coming and going, talking and laughing, to help some young person who has almost reached the point of despair in his struggle with personal problems and temptations. He may be under great conviction, and weep and pray, while the curious look on and wonder what the trouble is. It is absolutely essential to have some quiet place where prayer and personal work may be conducted with some privacy.

5. ARRANGEMENTS ON THE GROUNDS.—There must be no haphazard work if we are to expect success, but a definite program should be prepared in advance, and adhered to as closely as possible. I have known the person in charge of the services, only five or ten minutes before the meeting was to begin, to call upon some one to conduct it. Perhaps he refused, and another was asked, and still another, until one was found who was eager enough for an opportunity to talk, to assume such a responsibility at a moment's notice. Usually such a person has not secured the power, by prevailing beforehand with God, that would enable him to prevail with the people. How lightly we waste opportunities which eternity will reveal to have been infinitely precious!

6. COOPERATION OF LEADERS.—If the conference and union conference Missionary Volunteer secretaries, and a general worker or some local worker who is appointed to assist are present, all should work together like a well-trained team. Any lack of unity here, because of personal feelings, carelessness, or selfishness, is inexcusable. The work should be planned together at least a day or two in advance, so that each one will have ample time for the special preparation necessary. It may be superfluous to say that such unity of thought and action is the result of much seeking of God together, and yet I have had the experience of pleading in vain day after day for a daily prayer and council meeting of those in charge of the young people's work on the ground. But this is indispensable. Those who presume to neglect it will surely fall short.

7. COOPERATION OF PARENTS.—One of the greatest factors in camp meeting success is the help and prayers of the parents. With many young people success or failure in the Christian life will depend largely on the home life. If a parents' meeting can be held early, in which the needs of the youth and the duties and responsibilities of parents can be set forth in a sympathetic but faithful manner, and an appeal made that all barriers and reserve between parents and children be melted away by prayer and confession and patient, persevering effort, much may be accomplished that could not otherwise be done.

8. CONSTRUCTIVE EVANGELISTIC WORK.—It is generally agreed that two meet-

ings a day should be held. All will agree that the matter presented at these meetings is of great importance. It is therefore surprising to see so much haphazard work here—so little system and forethought. A series of good short talks entirely independent and disconnected as to theme and purpose, and given by different persons called in on short notice, can never bring the best results.

The plan which appeals most to me is a definite series of studies for the morning devotional meetings, carefully prepared by two or three persons, and taking up in a brief, practical way the points of character most in need of strengthening by our young people; for example, a study on "Keeping the Body Under," then "Christian Conversation," "The Mastery of the Thoughts," "Having an Aim in Life," the "Habit of Prayer," etc. These topics are well adapted to a healthy, practical revival spirit of repentance, confession, and resolution each morning. I believe if we had the pledge now appearing in the camp meeting leaflet, printed on cards for use on the ground, it would be helpful, and would enable us to secure a much more general cooperation from the young people than we sometimes have.

For the afternoon meetings I think we gain most by emphasizing the main features of our Missionary Volunteer work, taking up the goal item by item, and making the school work prominent. As the importance of reading the Bible through is presented, enrollment blanks should be distributed, and as many as possible induced to sign them. This same method should be followed with the Reading Courses, Standard of Attainment, financial goal, school attendance, etc. In this way we construct for our youth a tangible basis for Christian life and growth. They learn that the Christian experience is not a theory, but is real, positive living.

9. CAMP MEETING ORGANIZATION.—We are told in the Testimonies that "by engaging in work at the camp meeting, all may be learning how to work successfully in their home churches." It should be the plan of the Missionary Volunteer secretary to have the ground districted, leaders appointed, bands organized, and every Christian young person on the ground at work within forty-eight hours after the meeting begins. I do not suppose it takes the enemy as long as that to get organized for business on the ground. A systematic use of the personal workers' cards has been very helpful in many places. So much has been said and written on this phase of the work that it is probably unnecessary to suggest details here. One of the greatest essentials is a daily meeting of each prayer band, and a daily meeting of the leaders, to report work done and discuss special cases, methods, etc.

10. WORK WITH LITERATURE, ETC.—At some camp meetings there are enthusiastic workers who desire to take the young people out into the city to distribute literature, or do Christian Help work, or engage in some other missionary effort. These laborers are usually well qualified to do such work, and may make it a blessing to the young people, though I doubt the advisability of allowing it to interfere with the regular services for the young people, or to be conducted without the most careful supervision. Many innocent and simple young people have been swept off their feet by new

and untried circumstances which surrounded them at camp meeting, and for which the leaders did not realize they were so unprepared.

II. WHO SHALL LEAD THE MEETINGS?

This is one of the most important questions to be considered and settled. There are sometimes workers who come flying in with a breezy talk and amusing stories, which easily captivate the young people—three or four talks in as many days, and they pass on to another field. But those who have a real burden of soul for the young people know well that a condition exists with many which can never be remedied by such meetings. There is a vast difference between having a burden to talk to the young people and having a burden for their souls. Usually one who sees the need of the youth and feels a crushing burden for them is slow to urge himself forward or to criticize those who are carrying the responsibility. As a rule, I believe the camp meeting work should be largely conducted by those who can attend all through the meeting, and who will enter earnestly into the daily program of meetings, prayer, organization, and personal work. Let those in charge arrange for proper representation of the school work and book work, and a meeting at some appropriate time when the conference and union conference president or general worker may meet the young people. But aside from this let an orderly and constructive program be carried out, each day enforcing the lessons of the preceding day, and presenting advanced knowledge and helpful instruction.

The Juniors

There is no more important or fruitful field in all our camp meeting efforts than is furnished by the Juniors. I believe the best results will be obtained by a separate meeting each day with the youth in early adolescence—twelve to sixteen years of age inclusive. At one meeting last year we had seventy-six in this class. Of this number thirty-five were church members, and forty-one were not.

It has seemed to me that in these meetings we should not press spiritual matters, but lead up to them through practical matters familiar to the youth. Since this is the time of life when habits are becoming fixed, some lessons are needed on habits,—good and bad; their physiological basis; overcoming or correcting wrong habits; establishing right habits of eating, drinking, conversation, reading, prayer, etc.

It is also the time for ideals, and earnest lessons on high ideals and aims in life, illustrated from the lives of noble and heroic men and women, are excellent. It is a time of vacillation and instability, and the youth need something helpful on how to become steadfast, reliable, and loyal to their Leader.

The youth are struggling against the manifestation of traits of disposition which they do not understand. Often the parents do not understand or know how to sympathize with them. When it is explained to the young people why they are inclined to insubordination, self-conceit, impatience, vacillation, etc., they are grateful, and often put forth heroic and even pathetic efforts to attain the true ideals.

Active missionary work always appeals to most of the youth, and such efforts are a help to establish them in Christian ex-

Colporteurs' Summary for May, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	6	601	\$ 421.95	\$ 74.05	795	\$ 79.50	\$ 116.50
N. New England ..	....	....	....	449.15	546	54.60	71.60
Massachusetts	5	572	766.45	253.15	6766	676.60	279.10
S. New England ..	....	....	....	366.00	1223	122.30	120.60
E. New York	19	1614	2479.90	702.50	536	53.60	88.60
W. New York	6	465	253.10	165.25	1790	179.00	42.50
Gr. New York	10	1055	788.44	382.40	10437	1043.70	587.80
Totals	46	4307	4709.84	2392.50	22093	2209.30	1306.70
COLUMBIA							
Ohio	20	1859	2021.15	1643.60	2839	283.90	490.40
Chesapeake	7	783	1029.55	1288.95	726	72.60	121.50
Virginia	8	647	663.40	630.60	3590	359.00	102.50
West Virginia	7	745	959.00	497.60	2075	207.50	22.70
E. Pennsylvania	8	637	489.10	814.70	1386	138.60	123.90
W. Pennsylvania	13	1075	965.45	317.37	1685	168.50	170.70
New Jersey	9	825	1023.55	514.40	1391	139.10	259.70
Dist. of Columbia	5	322	564.20	....	1269	126.90	95.30
Totals	77	6893	7715.40	5707.22	14961	1496.10	1386.70
LAKE							
E. Michigan	17	1075	780.15	561.05	1595	159.50	285.40
W. Michigan	6	763	583.25	849.80	728	72.80	146.20
N. Michigan	10	677	528.85	367.85	415	41.50	51.00
Wisconsin	13	912	688.80	460.40	1760	176.00	141.00
S. Illinois	18	2391	2241.60	3207.15	2255	225.50	56.40
N. Illinois	17	963	889.40	574.23	1535	153.50	341.60
Indiana	15	1432	1134.50	1257.40	1149	114.90	185.30
Totals	96	8213	6846.55	7277.88	9437	943.70	1206.90
EASTERN CANADIAN							
Ontario	3	....	2188.35	....	3441	344.10	451.70
Quebec	1	....	55.50	....	150	15.00	89.40
Maritime	..	....	145.00	....	160	16.00	98.50
Newfoundland	..	....	56.75	....	....	....	8.00
Totals	4	....	2445.60	....	3751	375.10	647.60
SOUTHERN							
Louisiana	9	627	562.85	967.00	1105	110.50	87.50
Alabama	18	1306	1454.70	2056.05	660	66.00	90.20
Kentucky	19	2474	2271.78	1653.35	735	73.50	66.00
Mississippi	22	1714	3166.35	4999.05	955	95.50	113.00
Tennessee River	10	782	446.90	1026.65	2975	297.50	186.00
Totals	78	6903	7902.58	10702.10	6430	643.00	522.70
SOUTHEASTERN							
Cumberland	14	1489	1600.00	948.50	475	47.50	173.50
Georgia	14	1596	960.70	1172.95	1625	162.50	130.50
North Carolina	13	1630	2059.98	2297.85	957	95.70	94.50
South Carolina	8	1214	1511.80	1522.15	915	91.50	92.50
Florida	9	1034	1137.55	1309.30	918	91.80	88.30
Totals	58	6963	7270.03	7250.75	4890	489.00	579.30
SOUTHWESTERN							
Arkansas	16	1313	1221.65	2149.50	373	37.30	30.00
Oklahoma	29	1466	2056.65	3774.90	740	74.00	159.20
N. Texas	15	980	1101.75	3581.90	2252	225.20	140.90
S. Texas	14	1151	1215.95	1477.50	1975	197.50	89.00
W. Texas	8	688	415.35	236.40	150	15.00	12.50
New Mexico	5	358	890.65	983.80	35	3.50	22.00
Totals	87	5956	6902.00	12204.00	5525	552.50	453.60
CENTRAL							
Missouri	10	1277	1398.25	1849.60	1472	147.20	135.20
E. Colorado	10	1107	1368.45	923.00	700	70.00	435.50
W. Colorado	2	45	83.75	101.60	95	9.50	36.20
Nebraska	10	601	884.70	1149.20	355	35.50	214.00
Wyoming	3	207	384.50	218.75	197	19.70	27.50
Kansas	12	898	1020.75	782.50	2304	230.40	125.40
Totals	47	4135	5140.40	5024.65	5123	512.30	973.80
NORTHERN							
Iowa	5	692	1033.25	....	3731	373.10	501.30
Minnesota	10	1340	1464.70	898.45	8153	815.30	456.50
North Dakota	5	543	829.45	690.25	630	63.00	30.60
South Dakota	3	349	406.20	584.65	1255	125.50	37.20
Totals	23	2924	3733.60	2173.35	13769	1376.90	1025.60
PACIFIC							
Cen. California	8	324	333.05	300.55	1250	125.00	100.60
Cal.-N. W. Cal.	3	218	181.30	345.10	3650	365.00	298.30
N. Cal.-Nevada ..	....	....	1119.73	2236.80	525	52.50	277.00
S. Cal.-S. E. Cal.	..	....	254.85	688.75	2660	266.00	195.00

UNIONS	Books			Periodicals		
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915
Arizona	..	....	.....	179.50	60	6.00
Utah	4	123	294.50	.....	125	12.50
Totals	15	665	2183.43	3750.70	8270	827.00
NORTH PACIFIC						
W. Washington	..	....	.....	683.90	2105	210.50
Upper Columbia	..	....	.....	670.05	425	42.50
W. Oregon	..	....	.....	.....	810	81.00
S. Oregon	..	....	.....	.....	365	36.50
E. Oregon	..	....	.....	.....	.....	.....
S. Idaho	..	....	.....	276.75	410	41.00
Montana	..	....	.....	.....	1070	107.00
Totals	..	....	.....	1630.70	5185	518.50
WESTERN CANADIAN						
Alberta	1	50	90.50	441.75	520	52.00
Manitoba	4	327	299.70	193.85	575	57.50
British Columbia	1	107	247.65	446.50	792	79.20
Saskatchewan	9	652	1327.40	2744.15	2295	229.50
Totals	15	1136	1965.25	3826.25	4182	418.20
Foreign and miscellaneous	.....	.....	.....	.....	10752	1075.20
Subscription list	.....	.....	.....	.....	43746	4374.60
FOREIGN UNION CONFERENCES AND MISSIONS						
British	82	7933	3971.79	1573.56	437683	4948.75
Australasian	157	12055	19962.96	.....	.....	5395.55
South African	4	492	555.63	1146.28	16582	570.40
India	58	6787	705.89	521.27	.....	.....
Scandinavian	78	8844	4879.91	4243.17	5039	270.78
E. German	49	6601	2430.68	2753.77	9365	2566.56
W. German	57	7501	2540.40	2784.58	84759	2494.41
Danube	20	2880	638.78	1180.23	.....	.....
Cen. European	67	8031	2904.41	3715.86	34747	1171.54
Latin	10	1026	1050.17	1551.47	6065	219.21
Porto Rican	..	....	256.11	588.81	.....	1.15
Cuban	..	....	2254.80	908.80	.....	.....
South American	26	2047	3104.63	1297.95	.....	472.59
Brazilian	48	3491	2302.16	1266.40	.....	.....
Venezuela	3	....	1627.00	.....	.....	.....
Japan	19	3153	76.65	.55	.....	26.85
Canary Islands	2	58	55.74	70.20	.....	4.95
West Siberian	4	....	159.36	.....	.....	.....
Jamaica	17	227	161.60	.....	1500	90.00
Russia	1	....	27.10	1215.62	.....	69.95
W. Russian	11	....	360.69	.....	.....	.....
E. Russian	12	....	1146.55	.....	.....	.....
Philippine Is.	..	....	.....	246.89	.....	.....
Korean	..	....	.....	18.59	.....	154.20
Totals, foreign	735	71942	51173.01	25084.00	595740	18200.94
Totals, N. Am.	546	48095	56814.68	61940.10	158114	15811.40
Grand totals	1281	120037	\$107987.69	\$87024.10	753854	34012.34

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	.....
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	16893.40
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	.....
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	.....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....

Totals, \$849,140.76 \$976,218.80 \$1,017,684.13 \$1,049,943.46 \$1,083,110.29

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.*	121666	177080	152971	170760	July 191937	176772	211040	.....
Feb.	144257	201659	242627	134619	Aug. 183119	153849	171451	.....
Mar.	207529	166499	224757	341059	Sept. 173077	127017	164860	.....
April	189498	152088	162027	183280	Oct. 587830	126557	174182	.....
May	162220	166465	168934	158114	Nov. 108755	100351	142040	.....
June	163120	156550	189897	.....	Dec. 111199	99504	143190	.....

Totals 2344207 1804391 2147976

* For two months, March and April.

perience. Personal evangelism, work with literature, self-denial, and faithfulness in stewardship may all be so presented as to appeal strongly to Juniors. All these lessons may be closed with a few words showing the connection of the subject with spiritual things and with the practical Christian life.

Such a meeting as I have suggested for the Juniors, held once a day on the camp ground, will accomplish much. Visitors, younger or older, should not be encouraged to attend. An atmosphere should be maintained which will encourage the utmost freedom on the part of the young people, and enable the leaders to talk in an intimate, heart-to-heart way so much needed and appreciated at this age. Every effort should be made by the secretary to form friendships with these youth, which, when followed by correspondence and loving interest and prayers, will exert a profound influence to steady them in times of temptation and discouragement.

In concluding, I would add this final observation, that I think we are too formal, too inclined to depend upon sermonizing and to avoid becoming personal friends to every one of the young people. In this we have wandered from our Example. Therefore let us make the soul-winning methods of Jesus a more prayerful, earnest study; and then when success comes, the glory will go to Him to whom it is due.

MEADE MACGUIRE.

Publishing Department

N. Z. TOWN - General Secretary
W. W. EASTMAN - N. Am. Div. Secretary

Colporteur Work on Cebu, Philippine Islands

I HAVE just completed my second trip to Bohol, having been gone two weeks. The first trip occupied three weeks, and I shall have to make two more trips before my work is finished in this province. I have had very good success in taking orders and in delivering. In the province of Cebu I delivered nearly \$1,250 worth of books, but Bohol will fall short of this, as it is not so thickly populated as Cebu; however, I hope to reach \$750. During my best week I received \$250 worth of orders, and I have had other weeks in which I have sold \$150 worth of books. Thanks to the Lord for his blessing.

It certainly seems to me that now is the time to sell books in the Philippines. I hope and pray that the trouble and war which are abroad in the land will not reach us until we have scattered many books containing the message. I cannot preach, but with the Lord's help I can sell books, and the only complaint I have to make is that the days are too short.

I do most of my traveling over sea and land by night. This is more pleasant, and much time is saved. I shall feel so happy when I have covered the five provinces, Cebu, Bohol, Negros Occidental, Negros Oriental, and Leyte, with "Home and Health," "Patriarchs and Prophets," and "Coming King." I hope to do this inside of three years, the Lord willing.

I have a young man in training, and he has sold all the copies of "The Gospel

Primer" in stock, many copies of "Paradise Home," some of "Coming King," some Testaments, and many Gospels and tracts. We are confident that this young man will be very successful. He has had much opposition, as usual, but seems to become stronger in spite of all. What a happy experience it is to save a soul and then help that one to save others! May the Lord bless our humble seed sowing.

I believe the time is near when we shall see the work springing up in every province and island. Already in Bohol I know a young man, a Filipino supervising teacher, who says that he is determined to keep the Sabbath and prepare to meet Jesus, this decision being the result of a few evenings' talk with him and his having bought "The Great Controversy." He has been a Protestant for some time, but is not satisfied. He says that he had been waiting for a religion that agrees with the Bible. I shall watch with interest and prayer the Spirit's working in this young man's heart.

ROBERT E. STEWART.

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

News and Miscellany

Notes and clippings from the daily and weekly press

Plans for a \$2,000,000 army post for the Panama Canal have now been completed, and a site has been selected near the canal town of Corozal. The new post will bring all the isthmian troops from the west side of the canal to the east bank, and thus make the forces much more mobile in case of need. It will be located on the direct trans-isthmian railway line and within a short march from either Miraflores or Pedro Miguel locks and from the terminals at Balboa. The construction of the post is expected to begin some time this month.

The labor situation in the coal mining districts of England has become critical. The men demand an immediate national conference between workers and employers regarding their demand for a straight twenty-per-cent war bonus. The government could not under any circumstances allow even a temporary tie-up of work in the coal-producing sections, as production is barely keeping up with consumption at present, and coal, of course, is essential not only for the army and navy, but also for virtually all the important manufactures of war munitions.

— It is interesting to note that General Gorgas, under whose wise direction the Panama Canal Zone was transformed from a breeding place of deadly fevers into a healthful region, has been asked by the Rockefeller Foundation to go to Serbia and aid in the work of conquering the typhus plague. General Gorgas has consented to undertake the work. He will be supplied with the most complete facilities for stamping out the plague, and will be paid a salary of \$50,000 a year. He is also assured a generous pension for life. This means the giving up of his office of surgeon-general in the army.

— Peril of American settlers in the Yaqui Valley of Sonora State, Mexico, brought orders recently for the dispatch of three cruisers for the west coast of Mexico, and authorization to Admiral Thomas B. Howard to land an expeditionary force if necessary. The flagship "Colorado" sailed first, under orders from Washington, carrying three companies of the Fourth Regiment, United States Marine Corps. The trouble has been caused by the Yaqui Indians, who have declared their independence, and are trying to drive settlers from land which is said to have been taken from the Yaquis under the administration of Porfirio Diaz.

— Camphor, which has become an extremely valuable article of commerce, has been produced almost wholly in Japan, which has had in previous years a practical monopoly of this trade. Camphor grows readily in warm climates, and several years ago it was suggested that there might be places in this country where it could be profitably cultivated. A short time afterwards groves of camphor trees were set out in Florida. They have been successful beyond expectation. The best-known grove is one at Satsuma, and during the last year no less than 10,000 pounds of camphor was produced from this grove, only a few years old.

— According to the *Tribune*, England has laid down a new battleship which will be by far the most powerful craft afloat. It will mark a change in battleship construction, exceeding that which came when the first dreadnaught was built. It is stated that this great new ship will be 800 feet in length, will carry six fifteen-inch guns, and have the wonderful speed of forty knots. At present the "Queen Elizabeth," now at the Dardanelles, is the most powerful engine of war afloat. She is, however, only 650 feet in length, but carries eight fifteen-inch guns. She is oil driven, as the new ship will be. In the craft now planned, armament is sacrificed for increased speed.

— According to a writer in the *St. Louis Globe-Democrat* there is nothing in the "Arabian Nights" more wonderful than the big liners now constructed for the Atlantic ferry. One 881 feet long, and a maze of ideas for luxurious travel, serves as a preface for an announcement that work has been begun on a vessel 950 feet in length, with 80,000 horsepower. Twenty years ago but two vessels were provided with 30,000 horsepower, and the quickest passage was twenty-five per cent slower than today. The centennial of the first steamship passage across the ocean will not come until 1919. In 1819 the steamer "Savannah," a craft of only 350 tons,

built in New York, crossed from Savannah to Liverpool in twenty-six days, during eighteen of which she used her paddles. A British cruiser off Cape Clear thought she was on fire, and hurried to reach what was expected to be a scene of calamity. The first steam voyage between London and Calcutta, in 1825, occupied 113 days, which was regarded as an extraordinary feat.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, Woodsville, N. H.

.....Aug. 19-29
Maine, Dover and Foxcroft.....Aug. 26 to Sept. 5
Eastern New York, Schenectady.....Sept. 2-12

CENTRAL UNION CONFERENCE

Western Colorado, Grand Junction.....July 22 to Aug. 1
Missouri, Columbia.....Aug. 5-15
Nebraska, Hastings.....Aug. 19-29
Kansas, Emporia.....Sept. 2-12

COLUMBIA UNION CONFERENCE

Virginia, Charlottesville.....Aug. 5-15
Ohio, Mount Vernon.....Aug. 12-22
West Virginia.....Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

West Michigan, Charlotte.....Aug. 12-22
Indiana.....Aug. 19-29
North Michigan, Mount Pleasant.....Aug. 26 to Sept. 5
Northern Illinois, Joliet.....Aug. 26 to Sept. 5
Southern Illinois, Springfield.....Sept. 2-12

PACIFIC UNION CONFERENCE

Northern California, Oakdale.....July 1-11
California, Richmond.....July 15-25
Southern California, Huntington Park.....Aug. 5-15
Utah.....Aug. 17-22
Southeastern California, Huntington Beach.....Aug. 26 to Sept. 5
Arizona.....Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

North Carolina, Wilson (colored).....July 1-10
Cumberland, Cleveland, Tenn.....July 16-25
South Carolina, Spartanburg, July 29 to Aug. 8
North Carolina, High Point.....Aug. 12-22
Georgia, Union City.....Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

North Texas, Sacul (local).....July 8-18
North Texas, Dalworth Park, July 22 to Aug. 1
Arkansas, Pine Bluff (colored).....July 22 to Aug. 1
Arkansas, Hot Springs.....Aug. 5-15
North Texas, Linden (local).....Aug. 12-22
Oklahoma, Oklahoma City.....Aug. 19-29
New Mexico.....Sept. 2-12
South Texas, Corpus Christi (local).....Sept. 16-26

SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky., July 22 to Aug. 2
Mississippi, Jackson (colored).....Aug. 8-18
Kentucky.....Aug. 13-22
Alabama, Birmingham (white).....Aug. 20-29
Alabama, Bessemer (colored).....Sept. 2-12

WESTERN CANADIAN UNION CONFERENCE

Alberta, Lacombe.....July 8-18

Arkansas Conference Association

The Arkansas Conference Association of the Seventh-day Adventists will hold its annual meeting in connection with the camp meeting at Hot Springs, Ark., Aug. 5-15, 1915. The first meeting of the association will be called at ten o'clock, Monday, August 9. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the association.

W. E. BAXTER, President;
C. J. DART, Secretary.

Cumberland Conference Association

THE annual session of the Cumberland Conference Association of Seventh-day Adventists is called to convene at 10 A. M., July 22, 1915, on the camp ground at Cleveland, Tenn. This meeting will be held for the purpose of electing officers and of transacting such other business as may properly come before the meeting. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. Let every church be fully represented.

W. H. BRANSON, *President*;
CLARA RUSSELL, *Secretary*.



Seventh-Day Adventist Association of Western Colorado

THE seventh annual meeting of the Seventh-day Adventist Association of Western Colorado will be held in connection with the annual conference and camp meeting of the Western Colorado Conference, at Grand Junction, Colo., at 9 A. M., Monday, July 26, 1915. This meeting is called for the election of officers, and of the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;
WILBERT WILCOX, *Secretary*.



New England Sanitarium Training School for Nurses

THE New England Sanitarium, at Melrose, Mass., announces that its nurses' training school year begins September 10, and that the school calendar and a beautiful illustrated catalogue of the institution will be mailed to all inquirers.

There will be opportunity for a larger class than usual. The institution is each year exerting a stronger evangelistic influence, and the training school is increasing in efficiency to qualify young people to help carry the advent message in all its fullness to all the world in this generation. Correspondence is solicited.



Nurses' Training Course

THERE will be opportunity for a few more consecrated young people to take the nurses' training at the Loma Linda Sanitarium. School opens August 18. Those who are interested, please correspond with Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.



Requests for Prayer

A SISTER in Oklahoma who is suffering with typhoid fever begs us to join in prayer for her recovery.

The request comes from Kansas that prayer be offered for the restoration of the eyesight of an aged sister.



Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid, for use in missionary work:—

Mrs. Katy Taylor, 8102 Platt Ave., Cleveland, Ohio.

S. L. Stafford, Statesville, N. C. *Signs* and other magazines.

Inez M. Cowles, Trout Creek, Ontario, Canada. Continuous supply.

N. D. Ingram, Northwilkboro, N. C. Especially the *Signs* (weekly and monthly) and tracts.

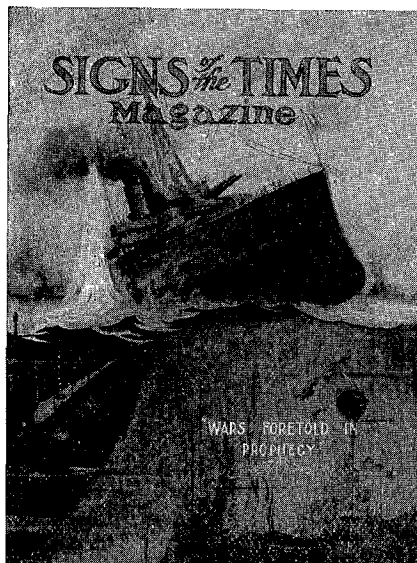
Mrs. N. D. Beck, Hardesty, Okla. Especially *Signs*, *Instructor*, *Little Friend*, *Health* and *Temperance*, and *Liberty*.

Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. A continuous supply of *Signs*, weekly and monthly, and *Watchman*.

What Would You Give?

SUPPOSE Brother A. G. Daniells, W. A. Spicer, E. E. Andross, T. E. Bowen, A. M. Dart, Clarence Santee, or C. L. Taylor, or Dr. Paulson, or any one of the other contributors to the August *Signs Magazine*, published at Mountain View, Cal., were to speak in your town tonight, what would you be willing to give for the privilege of hearing him? It would be a treat at ten cents, wouldn't it?

If it were announced that Elder Daniells, who has just returned from the Orient, would speak on "Providential Agencies for a Quick Work in This Generation," not only would



you plan to attend, but you would invite some of your neighbors, too. There is no question about that.

Well, you may have that privilege, and so may your friends and neighbors. What is more, the others will speak to you also, and, O, such messages as they bear—just what people should know about!

The following titles to articles are in themselves a most eloquent testimonial to the worth of the August *Signs Magazine*:—

Divine Healing; Enlightenment, Our Empty Boast; Breathing War and Strife; Man Destined for Immortality; Christ's Prophecy—Distress of Nations; Definite Delusions of the Devil; Wars Foretold in Prophecy; No Bible Support for Sunday; Spiritualism Foretold in Prophecy; The Clock of the Universe Marking His Unmeasured Ages; Christ's Sabbath Observance; Human Helplessness; Knowledge Shall Increase; Being Honest With Ourselves; Providential Agencies for a Quick Work in This Generation; Avoiding Moral Shipwreck.

Only ten cents for all that!

You can get the magazines at five cents a copy in quantities for selling or giving away, by ordering five to forty copies from your tract society; or four cents a copy if you order fifty or more.

Obituaries

McMULLEN.—Everett E. McMullen was born Jan. 14, 1913, and died June 17, 1915. His parents, two brothers, and one sister mourn their sudden loss.

FRED L. BURDICK.

HILDRETH.—Loretta Dunn Hildreth was born Nov. 26, 1835, at Geneva, N. Y., and died in Battle Creek, Mich., June 21, 1915. She became a Christian early in life. In 1863 she was united in marriage with Daniel Hildreth. Soon after her marriage she embraced the truths of the third angel's message, and was a faithful member of the Seventh-day Adventist Church until her death. Sister Hildreth is survived by three daughters and their families.

G. E. LANGDON.

SHERRICK.—Mary Sherrick, née Stokes, was born in New York, Oct. 22, 1842, and died in Cashton, Wis., June 24, 1915. Many years ago she and her husband accepted present truth and became members of the Seventh-day Adventist Church. She leaves seven children to mourn the loss of a faithful mother.

P. A. HANSON.

PURDY.—Harriet Purdy was born Oct. 22, 1829, and died June 17, 1915. She accepted present truth under the labors of Elder E. J. Hibbard about twenty-five years ago, during a series of meetings held at Raymond, Pa. She was a sincere Christian, and we feel confident that she will have a part in the first resurrection.

FRANK L. MOORE.

HAKES.—Joseph L. Hakes, of Canaan, Conn., died in his seventy-seventh year, at Niagara, N. C., April 29, 1915. When a young man, he accepted present truth under the labors of Elders Hutchinson and Barr. He had confidence in the Lord's just dealings with his children, and longed to be at rest. Four children and other relatives are left to mourn.

* * *

KITSON.—Mary L. Blaisdell was born in Indiana, July 24, 1844. In 1863 she was married to George Kitson. Ten children were born to them. Her death is mourned by her husband and five surviving children. Dec. 5, 1891, Sister Kitson united with the Seventh-day Adventist Church at Marion, Ohio, and remained a faithful member until her death, which occurred June 8, 1915.

E. W. WEBSTER.

WILSON.—Grace Lillian Logan was born near Bluford, Ill., Oct. 5, 1894, and died June 14, 1915, at Sideil, Ill. She was reared in a Seventh-day Adventist home, and at the age of fourteen united with the church. She was married to Oliver P. Wilson Sept. 20, 1913. Her husband, father, stepmother, three brothers, and two sisters are left to mourn. Funeral services were conducted by the writer.

R. J. NETHERY.

TRIPP.—Grace Tripp was born in Hays, Mich., July 25, 1888, and died at her home, in Union, Oregon, May 23, 1915. At the age of nineteen she accepted present truth, at Bozeman, Mont., and was baptized by Elder W. F. Martin. About five years ago she was married to Delos Tripp, and became a member of the Union (Oregon) church. Her husband and two children, also her mother and two brothers, are left to mourn.

E. E. SMITH.

The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., JULY 8, 1915

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ON account of the very unsettled conditions in Mexico, the Mission Board has asked the publishing house in Barcelona, Spain, to publish the Week of Prayer Readings this year for all the Spanish-speaking fields.

BROTHER F. W. SPIES, president of the Brazilian Union Conference, writes that on the evening of June 1, at Maceio, the capital of the state of Alagoas, he organized a company of twenty-five believers into church fellowship.

ELDER F. W. PAAP returned to Washington last week from a five months' tour of the West in the interests of denominational missionary work. He attended a number of camp meetings, and reports encouraging progress in all the conferences where he has labored. The response of the people in the matter of the distribution of literature indicates a growing personal interest in the proclamation of the message, and assures advance moves in all departments of the work.

IN his address to the Asiatic Division Conference, recently held in Shanghai, China, R. C. Porter, the superintendent, says: "The total area of the Asiatic Division is 5,289,898 square miles. The total population is 522,007,677, an average of about one hundred persons to each square mile of territory. Add to these figures Australasia, with an area of 3,087,157 square miles of territory, larger than the United States, and a population of over 6,000,000; and the India mission field, with an area of 1,766,642 square miles, and a population of 315,000,000, and we have in this great Eastern field nearly two thirds of the population of the globe. No other field presents so many and such pressing openings; and no other field yields larger returns for labor bestowed."

BROTHER I. H. ZAKARIAN, who is working with literature among the soldiers in Egypt, reports: "I have again to thank the Lord for his assistance in the distribution of literature. I spent much time and means to get a general pass to work in the soldiers' camps among the different regiments, but failed in this. My sales for May amounted to 124 francs."

FOR some time a boat has been needed in Fiji, with which to carry forward the work of the third angel's message among the various islands of that group. A plan was on foot for the Australasian Sabbath schools to provide money for the building of a suitable vessel. Brother Pretymann, secretary of the Australasian Union Conference, writes: "While making inquiries for an engine for the boat we expected to build, we learned of an auxiliary yawl (thirty feet in length, with a beam of nine feet six inches, and fitted with a ten horsepower Standard engine) which was for sale at one hundred pounds less than the estimated cost of building. On inspecting the boat offered, we found it to be exceptionally well fitted up. Among other advantages it possesses a small dynamo, attached to the engine. This charges a storage battery from which electric light throughout the boat is provided. After careful consideration, it was decided to buy it. On May 13 the launch was hoisted onto the decks of the 'Levuka' and started on its journey to Fiji, where we trust it will be an added means of finishing this fast-closing work. In addition to the large saving in cash outlay, several months of waiting will be saved, and our workers in Fiji will be relieved of the care and responsibility of supervising the building of a boat."

International Lord's Day Congress

ONE of the most significant conventions to be held at the Panama-Pacific Exposition is the Lord's Day Congress, which will begin July 27 and continue until August 1. In this convention the Lord's Day Alliance of the United States unites with the Lord's Day Alliance of Canada in the consideration of methods for the preservation of the Sunday sabbath. Of this convention the President of the United States has been appointed honorary chairman, with Hon. Alton B. Parker as chairman, and Hon. W. J. Bryan, a former Cabinet officer, and Hon. Wm. B. Wilson and Hon. Josephus Daniels, present Cabinet officers, among the chief speakers. Catholicism joins hands with professed Protestantism in this convention. The convention will be opened by Gov. Hiram Johnson of California, with an address of welcome. At the afternoon session on July 28, Rt. Rev. Edward J. Hanna, who was appointed by Pope Pius X as auxiliary bishop of San Francisco, and Mgr. M. J. Lavelle, vicar-general of New York, will have prominent places on the program. This session will be presided over by the governor of Idaho. The evening session on July 30 will be presided over by Gov. Arthur Capper of Kansas. The publicity bureau of the convention states that with the President of the United States acting as honorary chairman, and the Secretary of Navy and of Labor

and former Secretary of State participating in the program, there is lent to the congress the further dignity of a great nation. The Sunday law advocates expect a great impetus to be given the Sunday enforcement campaign as a result of this convention.

THE sixteenth annual convention of the Anti-Saloon League of America, being held at Atlantic City, N. J., July 6-9, marks an important epoch in the history of the temperance movement in America. Noted temperance speakers from all parts of the country are in attendance. One session of this convention will be presided over by Elder C. S. Longacre, the secretary of the Religious Liberty Department of the General Conference. The published program of the convention indicates that the gathering will be an important and very interesting one; and the progress made by the temperance forces during the last few years lends added significance to this great national gathering.

Peace League of the World

THIS is the name of a new organization, designed to be world-wide in its scope, whose purpose is to make war upon war until war shall cease to be. Branches of the new organization are springing up in the larger cities already. The purpose and something of the methods of the Peace League were set forth by the president of the Washington branch of the league in a meeting of that branch held on July 1. He summarized as follows:—

"Affairs of the world should be controlled by a federal system similar to the federal government in our own country, made up of representatives of all the civilized countries of the world who would constitute an international board of arbitration, elected by the people and subject to recall by the people. These representatives should be elected and controlled by the people, because if war is to cease and peace is to reign, there must be rule by the many and not by the few. Rule by people of enlightened intelligence must underlie any system evolved to insure peace. In order that a majority of the civilized people of the world may possess sufficient enlightenment to allow them to take part in this scheme for world peace, pamphlets would be distributed by the governments containing information touching all the proposed changes in the foreign policy of the nation or any other changes that would be likely to lead the country into war. The last sixty years of history in this country proves conclusively that where the people rule, as they have in the United States, tyranny, revolt, and anarchy are as foreign as despotism. The people have a legitimate claim to an interest in world affairs, and they are bound to have it before very long."

The president of the Washington branch predicted that the United States would be the country to take the first step in this direction. Such a development as this, with the people controlling the affairs of the world, and the United States leading out in it, would be a very logical and natural prelude to the fulfillment of certain phases of the prophecy of Revelation 13.