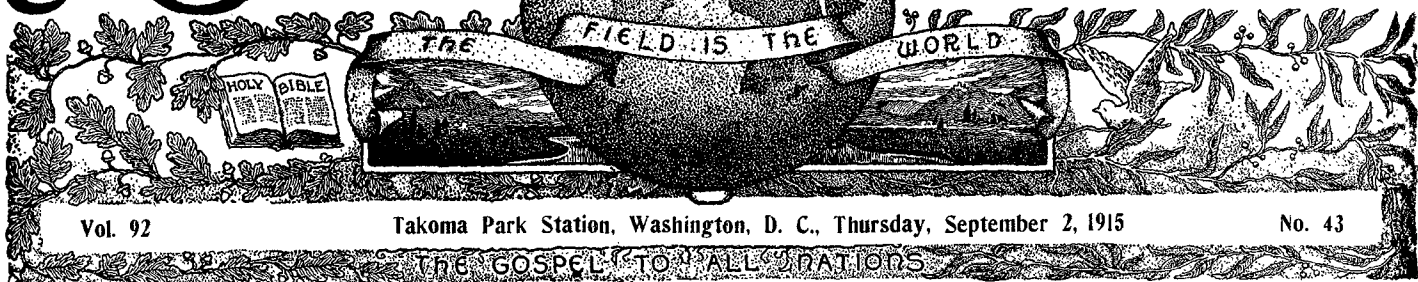


The Advent Review and Sabbath Herald



Abide With Me

Abide with me, for life has just begun,
Not many years have round their cycle run;
Riding the main, hid shoals I cannot see,
But Thou who guidest, oh, abide with me.
Stay by my side, youth would go on its way,
Storms not molesting, nor the rocks that lay
Athwart the pathway of life's troublous sea.
Pilot, who faileth not, abide with me.

Abide with me when life's meridian sun
Beams e'er so kindly on a trophy won —
Won from the sins which crowd on life's wide sea,
Help of my helpless craft, abide with me.
This human bark has been so tempest tossed,
Only for Thee it never would have crossed
Over the angry, foam-lashed, fevered sea;
Wilt Thou the rest of life abide with me.

Abide with me when life's sun westward wanes,
When I shall sleep from sorrow's cares and pains.
Thou who art Master Mariner of the sea,
Be still my helper, and abide with me.
When faints my step, my hoary head is low,
When on the way where threescore winters go,
When in death's valley my aged form shall be,
Help of the ages, oh, abide with me.

— Pearl Brunzen James.

Note and Comment

Spiritual Declension

VIEWING with deep concern the attacks which are being made upon the Christian faith and the elements of disintegration which are gaining influence in his own church, V. W. Wallace in the *Christian Standard* for May 29, makes the following call for a halt:—

Can you not understand that by forsaking the old paths you are driving a wedge through the body of your brethren, and robbing us of the only reason for our existence as a separate religious body? Out of the throes and convulsions of religious strife and dissension, we, as a people, were born, with a peculiar vision in our minds, a peculiar longing in our hearts, a peculiar plea upon our lips,—the plea for the restoration of apostolic Christianity, in the unity of God's people upon the Bible, and the Bible alone. Brethren, what are you seeking for, or what are you trying to do? Has that plea proved insufficient?

In concluding his appeal he draws the following comparison relative to the changes which may occur in the methods and plans of the church and the unchanging character of the gospel which has been committed to the church militant.

The church changes; the church grows. It is not complete and will not be completed until the last sermon is preached and the last tongue has confessed that Jesus is the Christ. The policy of the church changes to meet changing conditions. Its methods change, and are becoming, I trust, more effective. Its organization is being perfected as the years go by. But the message of the church *never* changes. As long as the world stands, its ministry must speak the same things. "Heaven and earth shall pass away, but my word shall not pass away." The "Word," together with its great Author, is the same yesterday, today, and forever. Let all men be liars, and God be true. Let us take heed to ourselves, for he is coming to take "vengeance on them that know not God, and that *obey not the gospel of our Lord Jesus Christ*;" for, said Jesus, "The word that I have spoken, the same shall judge him in the last day."

A recent number of the *Congregationalist* publishes these views regarding religious work in the State universities of the United States:—

"In the majority of State institutions the chapel service has been declining in influence as a religious force during the last few years. Sixteen have no chapel, and fourteen have one chapel assembly each week. The timidity of the average faculty in dealing with religious questions in public is largely due to uncertainty as to what is the prevailing sentiment of the State.

Little or no advance has been made in the instruction given by the State in Biblical subjects. Of fifty-one State universities examined, twenty-five offer no such courses. Four have departments for teaching the Biblical languages and literature, but in none of them are there as many as one hundred enrolled in the

classes. The remaining twenty-two offer courses in some Biblical subject taught in another department.

"A Mad World"

THE *Washington Post* of recent date contains an editorial under the above heading, which, after showing the futility of any efforts at mediation between the warring nations at the present time, makes the following striking comments on present world conditions:—

For the moment it is worse than useless to talk of causes and origins, of righteousness or blameworthiness. Each is convinced that it is right and that all the opposing groups are wrong. Which in no wise militates against the conception of a mad world, seeing that the insane individual is always assured that he is the one sane person in a universe of madmen.

That the conditions will become worse before they become better is scarcely a prophecy. The spectacle of the smaller nations straining the leash, anxious to precipitate themselves into the all but universal European turmoil, tells its own story. Not one but that sees its "day" ahead and stands more than willing and ready to pay the price.

If the ravages of the plague could be stopped by sentimental fiat, widespread epidemics would soon be checked. Wise doctors know that these must run their course, although their own good offices are ever present and operative. So must it be with the St. Vitus's dance of the nations.

"An American Prophetess"

UNDER the above heading the *New York Independent* of August 23 has an editorial of considerable length concerning the work of Mrs. E. G. White. Though the article contains a number of inaccuracies, it has a spirit of fairness. We quote the major portion:—

It is the distinction of our days that the American church has enjoyed the teachings of two prophetesses. The first century of our colonial history gave us Ann Hutchinson. In old times prophets were stoned, and Massachusetts banished her first prophetess to Rhode Island, and from thence she wandered to the Dutch colony on the Hudson and was killed by the Indians near Hell Gate. Our two later prophetesses, Mrs. Eddy, founder of the Christian Science Church, and Mrs. Ellen G. White, leader and teacher of the Seventh-day Adventists, lived and died in comfort and honor, surrounded by their admiring followers. Many of Mrs. Eddy's disciples believed she would never die, and Mrs. White hoped to be one of those who would be taken up alive to meet the Lord in the air. But the Lord delayed his coming, and she entered into rest, just as others do, at the age of eighty-eight, and her burial took place a few days ago at the Adventist headquarters at Battle Creek, Mich. Her husband, Elder James White, shared with her the honor of founding the Seventh-day Adventist Church, but she was its one prophetess. . . .

Of course, these teachings [of the founders of the denomination] were

based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853, in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.

Thus even a great worldly journal recognizes the tremendous influence which the spirit of prophecy has had in leading and molding and unifying the work of this denomination.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

EDITOR - FRANCIS McLELLAN WILCOX
ASSOCIATE EDITORS
CHARLES M. SNOW - WILLIAM A. SPICER
CONTRIBUTING EDITORS
A. G. DANIELLS L. R. CONRADI
J. H. EVANS W. T. KNOX
R. C. PORTER G. B. THOMPSON

ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT to ANY INDIVIDUAL.

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

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

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

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

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

The Advent REVIEW AND HERALD And Sabbath

"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, SEPTEMBER 2, 1915

No. 43

EDITORIALS

Trials and Their Uses

ONE has said that he who has never known trial has never really come to know God. We believe that this is true. Trials have their uses in the development of Christian character. As by sunshine and shadow, storm and quiet, vegetable growth is developed, strengthened, and solidified, so it is in the spiritual world. The stalwart oak becomes strong and mighty through resistance of the blast. Its anchor roots strike the more deeply into the earth. Its cell structure becomes strong and stable. Trial makes the Christian strong, teaches him his own weakness, and drives him to the source of all strength for succor and help. It eliminates from his character the dross of sin, and develops in its stead the graces of the Spirit.

The apostle Paul declares, "We glory in tribulations also: knowing that tribulation worketh patience." And the apostle Peter, in speaking of the temptations which come to the believers, says: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

In his beautiful discourse to the disciples, just preceding his betrayal, the Lord likens Christian believers to the branches of the vine. Just the same as the husbandman finds it necessary to prune the branches, sometimes cutting them back and relieving them of superfluous growth in order that they may bear fruit, so the heavenly Husbandman finds it necessary to prune and purge the branches of the spiritual vine. He declares, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Upon this scripture the servant of the Lord, in the REVIEW AND HERALD for Nov. 2, 1897, makes the following helpful comment:—

Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The hus-

bandmen clip off the surplus tendrils of the vines, thus making them more fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness.

Have we suffered disappointment in life, loss of property, bereavement through death? Have we wondered why it was that God permitted these things to come into our life? Have we thought him cold and unsympathetic to our pleading prayers for deliverance? Have we been asked to drink the bitter cup to its very dregs, and has its bitterness driven the sweetness out of our lives and the peace out of our hearts and left us broken and bitter in spirit? Oh, if we could but realize that these trials are the pruning knives, and see that, although the pruning process seems so painful at the time, submission on our part will bring blessed results, and that we shall glorify God through eternity for what the ministry of suffering wrought for us. We quote again from the pen of Sister White:—

The heavenly Husbandman, in order to promote the fruitfulness of the branches, comes with the pruning knife of *disappointment, loss, or bereavement*, and cuts away the hindering growth. . . .

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterwards it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more closely to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange.—*Review and Herald*, April 10, 1894.

The purpose of trial is expressed by a striking figure in the writings of the prophet Malachi. He likens the pruning process to a furnace. Of the work which God will do for his children he declares:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." The old-time refiner of gold and silver sat over the furnace watching the work of the fire upon the molten metal. When the dross was so purged away that he could behold in the liquid before him a perfect reflection of his own image, he knew that the work was complete. By this figure God represents the purifying process which he seeks to carry on in our lives. When he can look into our characters and see there a reflection of his own divine image, "then," as stated by the prophet, "shall the offering of Judah and Jerusalem be pleasant unto the Lord." God knows that his grace has not been received in vain. Let us not rebel against the One who in infinite wisdom is seeking to do for us this pruning, purging, and purifying work.

This is the primary use of trial, but it has a secondary use in Christian experience. It is by the trial, and by the comfort which we obtain in trial; that we are enabled to become the ministers of God's grace to those who are in need. For this fitting and service the apostle Paul blessed God in these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4. How difficult it is to minister comfort to others which we ourselves have never shared; to enter into the feelings perchance of one who has lost a dear friend or a near relative, when we have never known the touch of such sorrow in our own lives. It is by personal suffering that we are brought into touch with the suffering of our fellows. Through such experiences we come to realize that our sorrow is not the only sorrow, but that there is a brotherhood of sorrow and suffering among our fellows.

Many seek selfish relief from the trials which God permits. They seek to run from them, to avoid them, to turn them upon others. This is not in God's order.

He has promised us a way of escape from trial and temptation. He says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

When we look at life as God's great training school, the wear and grind and the stress and storm of life's experiences as the process by which we are fitted to become partakers of the heavenly reward, the bitter drafts of life will become sweetened; we shall learn to rejoice in tribulation, knowing that tribulation worketh patience. We shall learn how to rejoice in the Lord always in possession of that peace which passeth all understanding. Seeing the wisdom of God's way, remembering constantly his infinite love for his children, we shall rejoice in the ministry of trial and suffering which the divine purpose imposes upon us.

F. M. W.

Christian Unionism

God designs that there shall be no wall of separation between him and his children. Something does come between now. God says that our sins have separated between us and him, and it is they that have hid his face from us. But he has made ample preparation for the complete removal of that hindering veil, so that we may be entirely at one with him again.

The union that God proposes to make between us and himself is the closest possible. It is fittingly set forth in the illustration of the vine and the branches. "I in them, and thou in me," was the prayer of Jesus for his disciples. That union with the Father made Jesus all-powerful for good; and Christ's prayer fulfilled in his disciples will make them also a resistless power in the work of God.

In union there is strength. In the right kind of union there is increased power for good; in the wrong kind of union there is increased power for mischief. It is worth while to know whether we are *working with* the one or being *worked by* the other. The ideal union is the one in which the Leader is working for the good of all, and every member is working for the good of *all men*, and consequently for the glory of that Leader. That is the perfect union — One working for all, and all working for that One, and for all others. That union is not of human origin. It is Christianity. That is the union which Jesus Christ came into the world to institute among men for their eternal good and for the glory of God.

In the true Christian union there is

an eternal principle which the mind of the worldly man cannot comprehend. He clings to, and works for, self and its interests; gains his ends by himself if he can, or else by confederacies with others against those who oppose; but in true Christian union there must be the surrender of self and selfishness. In such a move the worldly man *sees* only ruin; but in it the Christian *finds* eternal gain, everlasting riches.

The union which Christ taught is comprehended in the one word, love. Humanity had severed the cord that should have held it to the heart of the universe, and infinite love came down to join again the broken band. God was holding it forth to a world turning its back upon him, and he holds it forth still. There is infinite harmony in that union. Christ declares: "I and my Father are one;" and again: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "All mine are thine, and thine are mine; and I am glorified in them." In that union with God through Christ, there is no bitterness, no oppression, no envy, no malice toward any.

In the illustration which our Saviour uses, the vine and the branches, we learn this lesson: Separated from him, the life channel is sundered, the branch withers, the fruit decays, and the keeper of the vineyard finds nothing but food for the flames where there might have been glorious fruit. In that illustration is the story of the gospel work and its results. There are the two classes: one in union with God, bearing fruit to his glory; one cut off from that union, withering into itself and perishing.

The union of man's designing is for a fragment of time, and the birthright of eternity is sold for its "mess of pottage." It struggles for self, fights for self, exalts self to be its god, and lies down finally in the ashes of its idol to wake no more forever. How insignificant, how worthless, how transient, are the fruits of such unions! In the working out, class is arrayed against class, company against company, hatred against avarice, man against man — to force the coffers of other men; and when it is worked out, all that might have been is lost, and the full coffers of eternity are bolted and barred against them. It is not worth it.

How much better — infinitely better — is that union which Christ is instituting among men! Running all through it are the golden threads of love; and hatred, and strife, and accusation have no place. Selfishness is sacrificed; but in its place we have all working for the good of each, and the hearts and interests of all twined and intertwined and woven into one harmonious web of love and peace, stretching out in undimmed and unending beauty as long as the universe holds

and God lives. Works of love and mercy here, and all the blessings and riches of eternal life when Christ shall come — that is the union for which the Christian will work and plead. That is Christian unionism.

C. M. S.

Signs of the Approaching End

Part 6. General World Conditions and Movements

(Concluded)

3. Signs in the Industrial World

THE industrial question today adds its contribution to the "distress of nations, with perplexity." Through the word of prophecy, the Lord long ago foretold these conditions, with a warning to the careless rich, and a warning to the laborer and the poor not to be drawn into strife and contention for the things of this world while the Judge is at the door. The prophecy, it will be seen, refers specifically to latter-day conditions: —

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:1-9.

There is no need to argue that the issues with which the prophecy deals are issues that now press upon the world with ever-increasing perplexity. We quote but two statements by men not engaged in agitation, but calmly and thoughtfully setting down the signs of the times.

The late Lord Avebury (Sir John Lubbock) wrote a few years ago in the *Review of Internationalism*: —

The religion of Europe is not Christianity, but the worship of the god of war. . . . Unless something is done, the condition of the poor in Europe will grow worse and worse. It is no use shutting our eyes. Revolution may not come soon, not probably in our time, but come it will, and as sure as fate there will be an explosion such as the world has never seen.

Of the rapid growth of discontent and its propaganda of protest, Mr. Frederick

Townsend Martin, of New York, wrote:—

Fifty years ago there was scarcely a voice of protest; indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications; but today the protest is circulated not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million.

This propaganda of protest has its daily papers that are distinctive and published for that purpose, and that purpose only. It has its magazines and tens of thousands of weekly papers. Only a fool sneers at such a volume of publicity as that. . . .

The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's E string snaps, and then the Vesuvius of the under-world will belch forth its lava of death and destruction.—*Hearst's Magazine, September, 1913.*

Thus hearts grow faint "for looking after those things which are coming on the earth." But while increasing "distress of nations, with perplexity" abounds, the Lord sends the steadying, assuring message that soon Christ will come to end the reign of sin and strife. He would have his children keep the gospel light glowing and wait patiently for him.

4. The Great Missionary Movement

This is in itself a joyful sign of the approaching end. It is a bright signal of hope in a suffering world. The Saviour's prophecy of the signs of his second coming places this work of world evangelization as the culminating sign. He said:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Before the end, the light of the gospel was to shine into every dark corner of the earth. True to the sure word of prophecy, when the latter days began, the time of the end, there sprang up the great movement of modern missions which has been one of the leading characteristics of the last century. Here are a few facts showing the missionary developments of the century:—

In 1800 the foreign missionary societies numbered seven. In 1900 they numbered over 500.

In 1800 the income of seven societies amounted to about \$50,000. In 1900 the income was over \$15,000,000.

In 1800 the number of native communicants enrolled in Protestant mission churches was 7,000. In 1900 there were 1,500,000 native communicants.

In 1800 the adherents of Protestant churches in heathen lands were estimated at 15,000. In 1900 they numbered 3,500,000.

In 1800 only one fifth of the human family had the Bible in languages they could read. In 1900 nine tenths of the people of the world had the Word of God in languages and dialects known to them.

Since 1900 the missionary movement has remarkably increased in extent and activity. It is estimated that now there are about 22,000 foreign missionaries in the fields, with many thousands of trained native evangelists and helpers. The prophecy is fulfilling before our eyes. It is not the conversion of the world that Christ's words foretold, but the evangelization of the world; and when all the world has heard the gospel of the kingdom, "then shall the end come."

Another prophecy—that of Rev. 14: 6-14—shows that the closing phase of this world-wide missionary movement was to be the proclamation of the special gospel message of preparation for the coming of the Lord, calling all men to worship God and keep his commandments, and warning all against following the traditions of men that make void the Word of God. With the coming of this generation, there has come just such a message—in the rise and progress of the advent movement—the burden of the message being expressed in the very language of the prophecy. And the movement is spreading rapidly "to every nation, and kindred, and tongue, and people." Thus in vision the prophet on Patmos heard the message given; and when its warning cry had reached all men, he saw Christ coming in the clouds of heaven to reap the harvest of the earth.

"Even at the Doors"

Of the beginning of the special signs of the last days, Christ said:—

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

But of the time when the signs should all be seen fulfilled or in process of fulfilling, the Saviour said:—

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35.

In this generation we see these things. All about us the signs have appeared. We know, then, by the word that shall not pass away, that the generation at last has come that is to see the Saviour coming in power and great glory. "Of that day and hour knoweth no man," but we are to know that it is near, "even at the doors"—the day for which the saints of God have hoped through all the ages.

"Swift on the wings of time it flies;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

"Ye wheels of nature, speed your course!

Ye mortal powers, decay!
Haste! till the last glad morning rise
That brings eternal day."

W. A. S.

The Spirit in the Wheels

THE prophet Ezekiel was given a vision of a wonderful divine mechanism. There were wheels within wheels, all moving in perfect order. Every description of the operation of this wonderful living machine concludes with the statement, "For the spirit of the living creature was in the wheels." This was the motive power. This must be the motive power of all organizations if they would prove effective in Christian service. We may have perfectly organized conferences and churches and auxiliary organizations. These organizations may meet and discuss plans and pass resolutions, but all this will prove to be fruitless effort if the spirit of the living creature is not found within the wheels to operate and control.

Speaking of the need of the Spirit of God in organization, the *Christian Standard* of August 14 makes the following truthful and pertinent observation:—

The power of the Spirit is retained by the continuation of prayer and study of the Bible. Life produces organization, but organization cannot produce life. The church can organize and harness up auxiliaries, but they never can take the place of the Holy Spirit. Any auxiliary in the church that is the result of life will be a success as long as you have life to keep them alive; and all forms without life are nothing but brakes on the church, and we would be better off without them. Strive to keep the unity of the Spirit in the bond of peace, and then the promise will be yours.

Let us heed this lesson, and recognize at all times the source of our power in the work of God. When we meet together to devise methods of work and to lay plans for its prosecution; when we meet in the business sessions of our conferences, and in all the board and committee meetings of our institutions, how necessary that we seek for the wisdom and power that come only through the work of the Holy Spirit! Sometimes, we hope not often, we have known committee meetings to be held without prayer. Let us make God our partner in all of our planning. Let us seek him for wisdom. Better to spend more time in prayer and less time in the discussion of resolutions. Our great need today is more prayer, more of the Holy Spirit's power in our personal work, and in our denominational activities. Then will we see more fruit of our labor.

F. M. W.

GENERAL ARTICLES

The Burden Bearer

WORTHIE HARRIS HOLDEN

BEARER of the grief of ages,
Weighing heartaches and their woe,
Read we in prophetic pages
How thou didst our sorrows know:

Homeless, though the Lord of heaven;
All forsaken by thy friends;
Bearing stripes for our sins given,
And the scars thy vision lends.

Son of God and still our Brother,
Through earth's strife thy calm sus-
tain;
For thy solace that no other
Giveth, wreathes with smiles our pain.

That thy might imbue each life deed,
Help us roll away the stone,
Resurrect from direst soul need
Lives that will thy power make known.

Seven Great Triumphs—No. 1

H. A. ST. JOHN

1. A Triumphant Life

SEVEN, the perfect number, how often we meet with it in the Scriptures. It is in that Holy Word that we learn about seven great successive triumphs. Each of these is for mortal, human beings on probation, and in each of these man is wholly dependent upon divine aid; but this is fully and freely proffered to all men. God has freely and surely given unto us all things that pertain unto life and godliness. Abundant grace and strength are made easily accessible to all. If man fails to gain these seven wonderful triumphs, he alone is to blame.

The first is a triumphant, holy life. In his great love and mercy God has made ample provision, through Christ, for its beginning, its progress, and final success. Jesus himself took upon him our mortal, dying nature, and encountered all the obstacles and enemies of man. He saw the race unto the end, having more and severer conflicts than any man ever had, and finished a perfect, beautiful, and triumphant life. He was tempted in all points like as we are, only with an intenser bitterness. In every conflict he was victorious. Yet he tells us that of himself he could do nothing. His Father, the holy angels, and the Holy Spirit were his constant helpers, and thus he overcame. We do well to ever remember that we have the same divine helpers. We, too, may be obedient unto death. And as Jesus overcame, so we may overcome, and have a triumphant probationary life.

When Jesus was tempted, he ever found the way of escape; when he was reviled, he reviled not again; when he suffered, he threatened not. In this way, in all things he was victorious, leaving

us a perfect example of how we may walk in his footsteps; and in this way, like Jesus, we may finish the work he has given us to do, and end our mortal lives triumphantly.

Dear reader, gird on the whole armor of God. Set your face as a flint Zionward. Fight the good fight of faith, in Christ, until your course is finished. Then the righteous Judge will account you worthy of the first great triumph, a *triumphant life*; and the other six are sure to follow.

Sanitarium, Cal.

This Is the Time of the Latter Rain; Have You Prepared the Way?

I. A. CRANE

THE perils of the last days are upon us. The nations are angry, and the wrath of God will soon be poured out. The great Ruler of the universe is withdrawing his Spirit from the guilty inhabitants of earth who reject his message of mercy. They will be allowed to reap the fearful reward of wrongdoing. War, famine, and pestilence increase on every hand. But terrible as these already seem to be, the student of God's Word knows well that this is only the beginning of what must come. For "destruction upon destruction is cried."

Urged on by demons, the armies of the maddened nations will overrun and spoil the whole land. Men will suffer in blood and agony, while women and children perish, homeless, famine-stricken, and in despair. Little do the inhabitants of earth realize now the fearful doom awaiting them.

Can there be a Seventh-day Adventist whose heart is not filled with longing to see the last message go with the promised power, that God may bring to an end this awful struggle? In these days of war and trouble does not your soul long for the coming of the Prince of Peace?

Yet how powerless are the people of God to do so great a work in so short a time! We stagger at the magnitude of the work which must be done. Shall we not all heartily repent of having allowed the years of peace to go by with so little accomplished? Now the whole world cries out in its last agony of despair for God's last message to them. Shall they hear it? Its proclamation depends upon the church. Never, never, can we clear ourselves if we neglect to do our part now. My brethren, if you are not moved to action now in this hour of the world's distress, nothing can atone for your sinful neglect. The church as well as the world is on trial,—the

church to give the message, and the world to receive it. It is a life-and-death question with all. The crying need of the world is the loud cry of the message. No tame proclamation will meet the need of the hour. Nothing short of the loud cry will be heard above the din of war and the confusion of Babylon.

Why has not the message gone with the power which was foretold and which the times demand? Are the people of God asleep? "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." How shameful it is to find strife and contention in our church at such a time as this! What a pity that whole churches should be stirred over paltry affairs of which the immediate parties themselves should be ashamed!

Nothing can save the church and help the church to save the lost, but the latter rain, the refreshing from the presence of the Lord. Years ago we were told that the Spirit awaited our demand and reception. Later it was said, "Already many are receiving the Holy Spirit, and the way will no longer be blocked by listless indifference." Can it be that I have blocked the way for the outpouring of the latter rain, and thus have hindered the progress of the work? Are we all guilty? The very thought of such sinful neglect ought to lead every one of us to most humble heart searching. This is evidently what is meant by Joel's word, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." The whole church is called to fasting and mourning.

The Holy Spirit is promised to all who ask. Luke 11:9-13. But you may say, "I have asked time and again, but do not receive." Have you felt under condemnation for sin? Has there come into your heart a longing to live a better life? If so, the Spirit *did* come, but you did not receive him. Remember, dear reader, that the Spirit *comes* to all who ask, but he *abides* only with those who prepare him room. He *fills* only those who give him full possession. When he condemned you for some sin, did you put away the thing that grieved him? When he created in you a soul hunger for righteousness, did you seek that gift that you might be fitly adorned for such a holy Guest? "Oh," you say, "I am so sinful I never can overcome my faults! I have tried so often, only to fail." But wait! You surely do not expect the Holy Spirit to abide in a place given up to sin and uncleanness, do you? And you surely know that your eternal destiny depends on your being cleansed. Then you *must* gain the victory over your sins. All depends on this. Can you afford to fail? Listen! The whole gospel story is bound up in the words, "He shall save his people from their sins."

If you are not saved, it must be one of three things that has hindered it: He is not able to save you, or he is not willing, or you are not willing. Which

of the three is it? Is not Christ, to whom is given all power in heaven and in earth, who cleansed the leper and saved the demoniac, able to save you from your sins? He is abundantly able. Think of his mighty works. Let your faith grasp his almighty power. Do you think he is not willing to save you? Remember the price he paid to redeem the lost. Think of the scoffs and jeers, the agony and death, he endured for you. Do you think now he will refuse what he was willing to purchase at so great a cost? Though your sins be as scarlet, he will yet receive you and wash you white as snow. Then verily he is both able and willing. All now depends on your submission to him. Do you want to be saved enough to sacrifice everything? If so, wait not a moment. Sever yourself from everything that hinders. Place and keep yourself fully under his control. He has promised, and he will save you fully from your sins. This prepares you for the fullness of the Spirit. The world needs to hear the story which you will then be able to tell. The loud cry of the message will be given by those who have in this way obtained the victory. When this living testimony is revived and borne to the world, without doubt the gospel work will be finished.

Waurika, Okla.

Legality of the Ten Commandments

H. M. KELLEY

LAW, technically speaking, is a rule of civil conduct prescribed by legislative authority, but is a word illimitable, in both its popular and its technical sense. In a constitutional form of government all rules and enactments promulgated by legislative authority emanate from the supreme charter or constitution. They may be laws, but are not *the* fundamental law. They are authoritative, but not absolutely authoritative. They are superficial, not supreme. They possess only delegated or limited authority, and are subject to the constitution. The constitution is, therefore, *the supreme law*, and possesses the only absolute authority.

The righteousness and breadth of the law depend upon the wisdom and disposition of the legislators. The universal weakness of the human race and the unrighteousness of individuals give rise to the liability of unrighteous laws, and it is expedient at times to repeal them. In a constitutional form of government this is permissible, due to the fact that legislators possess only delegated authority; while in an absolute monarchy, the decision of the king or emperor is final, and from that there is no appeal.

The proper purpose of law is easily understood. The only basis of any law is the general good of the community which is to be governed by it. The Supreme Court of the United States has expressed its opinion on this point: "All laws, all political institutions, are dispositions for the future, and their proposed object is to afford a steady and permanent security to the interests of society."

(Rector, etc., of Christ Church vs. Philadelphia County, 24 Howard, 302.) An edict purporting to be law, but working "injury of the persons and property of its subjects, is not law." (Hurtado vs. California, 110 U. S., 536.)

Bearing these thoughts in mind, let us turn our attention to the law of God.

The Ten Commandments

The decalogue is the most comprehensive code ever written. It holds first place in the collection of legal documents, and is absolutely universal. It took material form when ancient Babylonia was yielding to Egypt its place as the great law-developing nation; but it is evident, for various reasons, that the ten commandments are not the outgrowth of Babylonian jurisprudence. It is true there is a striking similarity between the law of Moses and the code of Hammurabi, but there are strong reasons for believing that Babylonia would never have been the great law-developing nation that it was had it not been for the principles of the ten commandments, which, no doubt, had been committed to the people of God from the beginning.

It was a very remarkable occasion when the divine code was delivered to the children of Israel. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law." Deut. 33:2. "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

It will be observed that this royal document came not from any earthly potentate, but from the King of kings. "Ten thousand saints," or angels, were present when it was delivered to the Israelites, but for all people. So important was the divine law, that not even the angel Gabriel was permitted to write or even deliver it to God's representative on earth. It is not strange that this law is so comprehensive and explicit in revealing the divine will to men. It is the revelation of the infinite mind, the supreme source of legislative authority.

This divine document is *law* in the broadest sense of the term. It is supremely authoritative, being the divine charter of God's kingdom on earth. The Author of this distinct code was and is infinitely wise and just; and because it is the mind of God toward us materialized, the document is infinitely comprehensive and just. God is God because he is infinite: and any deviation from infinity would reduce him to the level of the finite, and rob him of the Godhead. This is infinitely impossible.

The ten commandments, being the direct representation of the infinite mind, are necessarily infinite, infinitely comprehensive. Then, because they are infinitely comprehensive, it is absurd to say they are limited in power, authority, or

to any dispensation. To do so would place them on an equality with the laws of men, which would be an insult to the Majesty of heaven. It would virtually be changing "the glory of the incorruptible God into an image made like to corruptible man."

The law of God, being infinitely comprehensive, is also universal. "Let them be confounded and troubled forever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the most high over all the earth." Ps. 83:17, 18. His jurisdiction extends to the ends of the universe, and he rules over all kingdoms of men. All nations owe allegiance to the government of heaven and are subject to the requirements of God's law, but are not authorized to legislate in favor of or against it. The governments of earth are limited in this respect the same as the State legislatures are limited by the federal Constitution. The laws of men become obsolete, and it is expedient at times to change them; but the law of God is applicable in all ages and under all conditions.

Men are prone to treat the decalogue with a great deal of disrespect. When a rule of law is settled, the courts are not at liberty to disregard it, even though they consider it inconvenient or unjust. The remedy in such a case is to be found in the legislative department; but men seem to feel at liberty to disregard the claims of the ten commandments, and set them aside with impunity. If they consider them inconvenient or unjust, they should refer them back to the legislative department—to God and the "ten thousand saints" who handed them down.

There is one other way by which the no-law advocates can seek to evade the law of God, according to a ruling of the Supreme Court of the United States. In *Hurtado vs. California* (110 U. S., 536) it is said that "arbitrary power, enforcing its edicts to the injury of the persons and property of its subjects, is *not law*, whether manifested as the decree of a personal monarch or of an impersonal multitude." Those who desire, are at liberty to seek to evade the obligations of the ten commandments on this ground. But it is incumbent upon them to prove, first, that God is arbitrary; and, second, that he enforces his law to the injury of his people and their property. Where is the man that will so speak against God?

Statutory Documents

Having shown that the ten commandments are authoritative, it seems advisable to study their relation to certain statutory documents. Some Bible students seem to be unable to observe the difference between the ten commandments and the legal writings of Moses. It is not incorrect to speak of the statutory documents of Moses as the Mosaic law, for statutes are laws in a certain limited sense; but it is decidedly incorrect to speak of these statutes as the distinct law of God. They grew out of certain conditions existing under the the-

ocracy immediately after the children of Israel had left Egypt, and were distinctly characteristic of their forms of worship. Their faith in the living God was so nearly destroyed by their association with the idolaters of Egypt, that they were unable to look away from the material things of earth for the fulfillment of spiritual promises; and to overcome this difficulty, they were authorized to use various symbolical representations in their worship.

To regulate the various ceremonies in this theocratical system of worship, it was necessary to give definite legislative instruction. The Pentateuch abounds with statutes written by Moses for this very purpose. These statutes were inspired, and were the Lord's expressed will toward the children of Israel for that particular time and because of local conditions peculiar to themselves, as I have shown. These statutory documents were recognized as the law of Moses, but they came to be spoken of as the law of God, which was not incorrect; but they were not the fundamental law.

These laws were in no sense universal, but were designed to meet local conditions. When these conditions changed, when type met antitype, the statutes relating to the ceremonies pertaining thereto became obsolete; but the student makes a fatal mistake when he confuses these writings with the ten commandments, which were in no sense typical or figurative. Since no change of the law is anywhere intimated, but strong statements to the effect that the law can never change were frequently used by the Saviour, we must conclude that all arguments to the contrary are vain, and that "all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

Greenfield, Ind.

Bible Holiness

M. C. GUILD

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1: 15, 16.

HOLINESS is an attribute of God denoting wholeness and perfection; and in heaven above it is considered of so much importance that angels emphasize it as they stand in his presence, crying, "Holy, holy, holy, is the Lord of hosts." Isa. 6: 3.

Our Heavenly Father desires that we shall be "partakers of his holiness." Heb. 12: 10. The exhortation of the apostle Peter is definite and clear that Christians should live holy lives. And nothing short of true holiness will enable men and women to stand before that pure and holy Being who dwells in the high and holy place in heaven above.

The servant of God, in seeking to impress this great truth upon God's remnant people, said, "Let all remember that God is holy, and that none but holy beings can ever dwell in his presence." — *Early Writings.*

The teaching of the Bible concerning holiness has been obscured and neglected because of the ignominy and reproach cast upon it by certain persons who make a great profession of holiness, yet who refuse obedience to God's law, and reject with scorn some of the plainest truths of the Bible.

It is certainly important that every child of God should understand what it is that makes us holy, and how this desirable and necessary condition can be attained. So emphatic was Paul concerning this matter that he was led to declare that without holiness "no man can see the Lord."

The Presence of Divinity Makes Holy

As Moses stood before the burning bush in the wilderness, he heard a voice which called to him and said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3: 5. The presence manifested at the burning bush was none other than the Lord Jesus Christ. Acts 7: 37, 38. It was, therefore, the presence of Christ that made that ground holy.

When Joshua stood before the Captain of the host of the Lord, as the children of Israel were about to possess the land of Canaan, "the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5: 15. The captain of the Lord's host is Christ, for he is the leader of the armies of heaven. Rev. 19: 11-14. It was his presence that made the ground on which Joshua trod "holy ground." The presence of Christ between the cherubim in the sanctuary made the second apartment the "most holy place." At whatever place, or in whatever object, Christ deigns to dwell, that place or object thereby becomes holy.

The Holy Scriptures

That which exalts the Bible high above all other books in the world is the fact that Christ is found in the sacred page. This stamps it as a holy book and marks it as divine. He is hidden in the Old Testament, where he can be found by those who seek; and he is revealed in the New Testament in all his matchless splendor.

"Sweet book! in thee my eyes discern
The image of my absent Lord;
From thy instructive page I learn
The joys his presence will afford."

This holy book should be handled with reverence, and studied with diligence and great care. As we feed upon the Word, we shall become more and more like Christ, and his holy life will be seen in us.

God's Law Is Holy

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12. Of Christ it was written, "Thy law is within my heart." Ps. 40: 8. "Out of it [the heart] are the issues of life." Prov. 4: 23. This holy law, then, is the character of Christ in written form. His life on earth was a living example of what the law requires.

He could truthfully say, "I have kept my Father's commandments." John 15: 10.

"In his life the law appears,
Drawn out in living characters."

The man who lives a holy life will be in harmony with this holy and righteous law, and will gladly conform to its requirements. No one can justly claim true Bible holiness while knowingly violating one of the precepts of God's law.

The Sabbath Is Holy

God calls the Sabbath, "My holy day." Isa. 58: 13. We are commanded to "remember the Sabbath day, to keep it holy." The sweet repose and sacred, holy calm found in the Sabbath by those who observe it, can only be accounted for by the fact that the presence of Christ is in the seventh day above all the other days of the week.

In ancient times the showbread was brought into the sanctuary fresh and new every Sabbath day. Lev. 24: 7, 8. It was a symbol of Christ, that "living bread which came down from heaven." John 6: 51. And now, as in the days of old, the special presence of Christ is renewed to his humble children upon the Sabbath. They find in the Sabbath that which can be found in no other day, for his presence makes it holy.

Of the servants of God it was said, "They shall teach my people the difference between the holy and profane." Eze. 44: 23.

God is greatly dishonored when men teach that there is no difference between the Sabbath and the other days of the week. He says, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 26.

The Tithe Is Holy

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30. We belong to our Saviour both by creation and by redemption. He preserves our lives day by day. We honor our Redeemer when we bring our tithe as an acknowledgment of his sovereignty over us. The tithe belongs to God, and is used for the support of those who are engaged in the ministry of bringing souls to Christ. It is, therefore, holy. Nothing brings greater leanness of soul than robbing God of this holy money and using it for selfish purposes. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20: 25.

We Are to Be Holy:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. He in whom Christ abides will keep his body pure, a fit temple for the indwelling Saviour.

Of all that God created upon the earth, man is the masterpiece. Says the psalmist, "I will praise thee; for I am fearfully and wonderfully made." Ps. 139:14.

As Christians we are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. It is now generally conceded that strong drink shortens life. It rouses the animal propensities in man, inflames the passions, debases the moral nature, produces criminals, and increases the number of paupers, idiots, and insane. It is contrary to all that is holy and pure. The use of tobacco does not comport with a holy life. Its effect on the body is that of a poison. Nearly all who use it acknowledge that it is a filthy habit. The children of God who seek holiness should put away not only liquor and tobacco, but also tea, coffee, and every harmful stimulant and narcotic. Those forms of amusement that tend to impurity of thought and action will be avoided. The body and mind should be kept in the best possible condition for the abiding presence of Christ.

Christ Enthroned Within

It is a wonderful thing that Christ, the Holy One of God, should deign to dwell in the human heart. But so it is; for he says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. As the Father and the Son occupy the throne above (Rev. 3:21), so they will jointly dwell with him who is obedient to God's commandments. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. To all who yield and allow him admittance, he will come in and dwell.

My brother, my sister, his life lived in you will be the same holy life as when he lived a man among men; for he is the same yesterday, today, and forever. You can then say with Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Those who truly enjoy the presence of Christ in their daily lives are never heard boasting of their own holy or perfect or sinless condition. Their praise will continually be of *him*. Seeing his perfection, they will find nothing in themselves of which to boast.

The Church to Be Holy

God designs that his entire church shall answer his description of it: "A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. The dross of sin is to be destroyed by the fires of the judgment day. Only that which is holy and pure will endure. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

The characters of those who perfect holiness in the fear of God will finally be sealed for all eternity. No more will Satan be allowed to cause defilement and sin, for the last decree will be, "He that is holy, let him be holy still." Rev. 22:11.

Saginaw, Mich.



Test of Discipleship

D. H. KRESS, M. D.

"WE have forsaken all, and followed thee." The very first step in discipleship is the forsaking of all that we possess, whether we have little or much. Jesus said, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple." There are those in the Christian church who have not taken this first step. Many are attempting to drag their fish nets full of fish after them. Perhaps they ease their consciences by the payment of a tithe, by making offerings to missions and sustaining the temple service. All this is good as far as it goes, but it does not go far enough. This alone will not do. The true Christian mariner does not launch out into the deep with his eye on the vanishing shore line.

"Whosoever . . . forsaketh not all that he hath," cannot take even the first step in discipleship. The very first step is to renounce ownership and accept a stewardship. Peter and James and John had taken this first step. Peter could say, "We have forsaken all, and followed thee." This is the *beginning*, not the end, of the Christian life. It is the entrance requirement into the school of Christ. It is useless to talk about the development of a Christlike character without having passed the entrance examination into the school of Christ. The reason why so few church members make advancement in the Christian life is because they have never really entered Christ's school. They have been unwilling either to count the cost or, having counted the cost, are unwilling to pay the price.



God Works in a Mysterious Way

THE *Pittsburgh Gazette* tells a story which began during the Civil War, and was not completed until a short time ago, when the sequel appeared on board a steamer bound for Europe.

It was Sunday evening, and the passengers had met in the cabin to sing hymns. One gentleman, hearing a very rich and beautiful voice behind him, and having his memory stirred by it, turned round suddenly, and asked the singer if he had been in the Civil War.

"Yes," was the answer. "I was a Confederate soldier."

"Were you at — on a certain night?"

"Yes, and a curious thing happened that night. The hymn recalls it to my mind. I was posted near the edge of a wood, on sentry duty. It was dark and cold, and about midnight, when everything was still. I found myself home-

sick, tired, and afraid. To comfort myself I began to sing this hymn:—

"All my trust on Thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing."

"It brought me into a better frame of mind. Peace came down upon me, and all the rest of that long night I felt no more fear."

"Now," said the other man, "listen to my story. I was a Union soldier, and I was in the woods that night with a party of scouts. I saw you. My men had their rifles focused upon you. They were waiting for the word to fire. But when you sang—

'Cover my defenseless head
With the shadow of thy wing,'

I said, 'Boys, lower your rifles! We'll go home.'"



Asleep in Jesus

MRS. D. W. MYERS

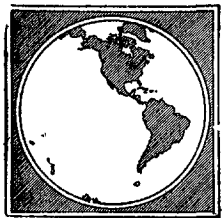
OUR dearly beloved Sister White is gone to her rest. Our hearts have been grieved beyond measure. Sorrowfully we have laid her in her resting place. A little mound, a tombstone, a few lonely flowers are all that mark the place of the sleeping one. But, thank God, that mound will not always be the prison house of our loved one. Some glad day God will call her forth to receive her reward. She will come forth clothed with immortality. Though silent, she still speaks to us. The books which are a part of her life's work are still with us, as a token of her faithfulness to God. O, may we also live and die as did our dear sister—trusting in Jesus and faithful to the last.

The Blessed Hope of the Resurrection

If it were not for the hope of the resurrection, what wretched mortals we should be! And if our hope were not based upon the Word of God, how vain our hope!

"For if the dead rise not, . . . your faith is vain." 1 Cor. 15:16, 17. But the Scriptures also say, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. "God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6:14. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus." 2 Cor. 4:14. Jesus said of himself, "I am the way, the truth, and the life." John 14:6. "I am the resurrection, and the life." John 11:25. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

What wonderful, precious promises! "And this is the promise that he hath promised us, even eternal life." 1 John 2:25. As we read these promises, our hearts are filled with joy, faith, and hope,—with joy because we believe that some day we shall meet our loved ones again; with faith, because we believe that God can fulfill his promises; with hope, because we have the assurance that God cannot lie. Heb. 6:18.



THE WORLD-WIDE FIELD



To the Discouraged Worker

JOSEF W. HALL

You have given your service freely,
faithfully you have worked,
And in the Master's service no man can
say you have shirked.
But give of your lives more freely, ask
nothing in return;
The life that sets fire to others is the
life that itself doth burn.

It is sympathy more than power; 'tis
authority less than love;
It is how much you give of living, of
the life that's inspired above.
Though your healed were a mighty army,
though you preached with the voice
of God,
You might miss the men you are seeking
down on the common sod.
Men are awed by a mighty tumult, but
awe is a mingled strain,
Which repulses while it attracts men,
like the rush of a hurricane.

Freely the Master blessed you; freely ye
have received.

When you give your life as freely,—not
the thought, but the blood and the
deed,—

The despair that tugs at your heart-
strings, and the failures, shall come
to their end,

And the loving part of each selfish heart
shall blossom beneath your hand.

He gave you a message to preach, and,
more, he gave you a life to live;

But this is your dower and your min-
istry's power,

'He sent you forth to give.'

Takoma Park, D. C.

Victories in Spain

FRANK S. BOND

I CAME to Baeza April 1, and have held
a meeting each evening with the believ-
ers and other interested persons. The
attendance is increasing. Some who had
never attended Protestant meetings be-
fore were out last evening, and were very
favorably impressed.

The meetings are held at the home of
a believer. Victories are being won.
Just this morning, six pictures of the
saints and the Virgin were removed from
the walls of the room where the meet-
ings are held, and three large Bible texts
now adorn the walls. The ten command-
ments also occupy a prominent place on
one of the walls.

When the law of the true God is given
its rightful place in the lives of men
and women, and in the home, all false
gods are cast down. Yesterday, a woman
who began to keep the Sabbath when my
brother Walter was laboring here, just
before his death, took down her crucifix
from the wall, and gave away her rosary.

She has decided to walk, by God's grace,
in all the light of the precious truth.

Two young men have declared that,
come what may, they will keep the Sab-
bath. These are meeting strong oppo-
sition in their homes, and may be disin-
herited by their parents. Other persons
are interested in the truth and think of
obeying it.

I am rooming in the home of a Cath-
olic family. On the walls of my room are
a crucifix, four pictures of the Virgin, a
guardian angel, and a sacred heart. On
the wall above the table in the dining
room are pictures of San Antonio, San
Jose with the child Jesus, San Francisco,
and Santa Eulalia. The mistress of the
house, and a neighbor woman who lives
below, have tried to convince me that
I should confess to some priest of Baeza,
and partake of the "sacred form." I
am endeavoring to convince them of the
importance of confessing their sins to
Jesus, and turning away from all saint
and priest worship.

Usually at meal time the mistress of
the house listens reverently as I invoke
God's blessing upon the food. Pray,
dear readers, that the Spirit of the Lord
may impress these hearts with the impor-
tance of turning to the living Saviour.

The city of Baeza is situated on the
top and at the edge of a high mountain.
Almost the whole of the mountain and
the surrounding hills and valleys are
under cultivation. At the foot of the
mountain, about a league from the city,
flows the beautiful river Guadalquivir.
This has been an unusually wet winter in
Spain, and excellent crops are antici-
pated.

One seldom sees more picturesque
scenery than we have here at this season
of the year. Yesterday, Sabbath, was a
beautiful, sunshiny day. In the fore-
noon we wended our way down the
mountain side about two kilometers to
a beautiful spring of crystal water, and
there we held our little Sabbath school;
and in the afternoon two dear souls fol-
lowed their Lord in baptism.

In the evening, when we returned
to the city, we found that the news of
the baptism had been quite widely cir-
culated. The mistress of the house came
to my room and informed me that the
owner of the house told her that if I
remained there that night, the police
would come the following morning and
put her furniture into the street. I
persuaded her to interview the owner
and see if I could not remain until the
following day. This permission was
granted, but *after that I must get out.*

On Sunday morning the brother who
was baptized entered a store, with the
thought of interesting the proprietor in

our missionary paper, but the proprietor
ordered him to leave, stating that the
women had threatened that they would
not come there any more to buy, should
our brother enter the store. But I am
glad to say that in spite of the persecu-
tion, several other persons at Baeza plan
on being baptized soon.

While in Andalucia, I visited the in-
teresting city of Seville. It was here
that many Christians, in Inquisition
times, rather than renounce their faith in
God's Word, were called upon to lay
down their lives. Here are still to be
seen, in the Alcazar,—a building of
Moorish construction, used today as the
king's palace,—dungeons where many
martyrs were tortured. Seville is a city
of 155,000 inhabitants. Oh, how great is
our need of additional workers in Spain!
We have two sisters in Seville. They
moved there from Cartagena, and are
endeavoring to hold up the light of God's
truth in their new home.

Pray that more laborers may soon be
found for this great field. Only one or-
dained minister for nineteen million in-
habitants!

Caracas, Venezuela

S. A. OBERG

SINCE our last report, we have moved.
The Lord heard our prayers, and gave
us just what we needed, with reduced
rent. We had been paying thirty-six
dollars a month, while here the rent is
only twenty-eight.

The agent from whom we secured the
house is the same one from whom we
rented the other one. When we visited
him with regard to renting our present
place, he said there would be no objec-
tion to Protestants, and he sent a clerk
to the owner, to ask if he would have
any objection to renting the house to
Protestants. However, knowing the dif-
ference that exists between simply ren-
ting to Protestants, and renting a house
for holding Protestant services or car-
rying on a propaganda, I thought I would
better see the owner myself. I found
that he had no objection to any renter
who would pay the rent. The same
agent told us a year ago that there would
be no objection to our holding services
in the house, but evidently he did not
know that the brother of the owner of
that house was a priest, and that as long
as we continued propaganda on the
premises the owner could not be par-
doned, nor his family receive divine at-
tention. I quote the following from a
tract recently put out here:—

"What sin do Catholics who favor
Protestantism, commit?"

"The Catholics who take part in the
services of Protestants, or through curi-
osity listen to their discourses, or rent
to them houses for their services, or in
any other way favor them in their prop-
aganda, commit the gravest sin, and in-
cur excommunication."

You can see by this what it means to
these blinded souls to be cursed by hav-
ing their house turned into a house of
worship. I cannot feel to condemn the

poor people, but the priests will surely come to a day of reckoning.

It is really necessary that we should have a mission property here if aggressive work is to be done, not only because of the rent (now the mission and I must bear it alone, since Brother Greenidge goes into the book work out of the city), but because there will never be any peace for us as long as the property in which we live and carry on our work is not our own.

The church begins to realize that we are here to stay, and is instituting a campaign against us. Brother Charles, one of our canvassers, on returning from the interior, told me that one man whom he canvassed told him that he had been warned not to take that book because it was Protestant, and was a propaganda. However, Brother Charles insisted on his looking it over carefully, to see if it was tainted with Protestantism, and not finding any diseases that were Protestant,—it was a health book,—the man took it.

There are two small lots which can be secured at a very reasonable figure that I feel we ought to have, and I am praying that the Lord will open the way for us to secure them.



Port of Spain, Trinidad

M. B. BUTTERFIELD

OUR boat cast anchor, Nov. 18, 1914, in the harbor of Port of Spain. We had enjoyed a most delightful voyage, but were pleased to come in sight of land once more. Elder N. H. Pool met us, and saw to getting our baggage through the customs. How glad we were to see the faces of Brother Pool's and Brother F. C. Hutchinson's families, whom we knew in the States. Every other face was strange, and for once we felt the truth of the old song, "I am a stranger here, within a foreign land."

Everything is so different from the homeland that we seemed to have dropped into another world. Near here is the famous asphalt pitch lake, and this city takes pride in its beautifully paved streets, serving for cab and foot passengers alike, as you find few sidewalks. The streets are not so wide as at home, and each house is fenced in by a hedge or high fence. Most of the yards are graveled, instead of having a green lawn, and are laid out in flower beds. Nature has provided lovely locations for homes in the valleys and on the hills, and, surrounded by palms, lime, orange, banana, and mango trees, native flowers, and roses, it is a veritable garden of Eden. There are many beautiful homes, belonging to English, Scotch, Germans, and a few Americans.

But alongside all this wealth is found extreme poverty. Families of from three to seven live in one room, many of them hungry so much of the time that hunger becomes second nature.

We have a nice church here, and they gave us a hearty welcome. In January we began a series of meetings, continuing seven weeks. During this time the

members distributed 20,000 bills for advertising. We never worked where the members took hold more willingly than here. The average attendance was from three hundred and fifty to four hundred. Cards were passed in the congregation for those to sign who desired reading matter, and three hundred and fifty names were handed in. This was too much for the workers alone to do, and the members responded readily to the work of putting literature into the homes. In this way we came in touch with many nice persons. The last week of the effort Elder S. A. Oberg, of Venezuela, rendered valuable help.

Nearly all the expense of the meetings was met by the collections. Though many of the people are poor, we find them ever ready to sacrifice for the cause



CHURCH IN PORT OF SPAIN, TRINIDAD, WEST INDIES

of God. These meetings resulted in two baptismal classes, and seventy-three precious souls have been buried with their Lord in baptism and united with the church. This is Catholic soil, and many of these new believers are meeting severe persecution, some from their own families and some from pretended friends. To be stamped a Seventh-day Adventist in this country means very little sympathy from the people, and few chances of obtaining work. But in spite of persecution, they who accept this truth are happy, and they thank God from the depths of their hearts for it.

We have a nice company of young people here who are good home missionaries. Oftentimes we think they would be a beautiful example to our young people in the homeland who are not improving their opportunities.

We hope that as your prayers ascend to the throne of God you will remember the work and workers in Trinidad, that when the harvest is gathered we may all be found among the redeemed and join with them in singing the song of Moses and the Lamb.



Among the Karens, Burma

G. A. HAMILTON

You will be glad to know that we have secured our mission land. The money is paid, and the deed signed, so we can go ahead and build up our station. We

are buying material for the house now. If you find Moulmein on the map of Burma, and measure up the Salween River, you will find our station seventy-five miles up in the jungles, and fifteen or twenty miles from the border of Siam. There are big mountains all around us, and we are right on the bank of the mighty Salween River, facing east to the Siamese frontier. I am convinced that the Lord guided us to our land. The situation is very beautiful, and very suitable to our needs.

Our work is very strenuous these days. We are busy also getting out our first literature for the Karens. I had the privilege of baptizing two Karens recently. It was our first baptism among these people. Brother Votaw had baptized two others before in the same

place. We have organized our first Sabbath school among the Karens, and our first month's offering was about three dollars.

We are well, and full of faith and courage. Remember the Karens when you pray.



Barotseland Mission, South Africa

S. M. KONIGMACHER

THIS, the eleventh of May, is a lovely, cool morning. I think the cold weather has begun. It will be better for us, but we become so accustomed to the heat that we feel the least cold very keenly.

We have nothing but courage and progress to report from this part of the field. Yesterday the sixty-third student came in, and we were glad to see some of the local boys also coming back to school.

I examined a large class that had finished one book and were anxious to enter the next book higher. We require the boys to finish the vernacular before they are permitted to begin English, which these boys are to begin next week. It is really encouraging to see how contentedly they will work while getting the vernacular, for many of them come from far in order to get the English. But they have confidence in their teachers, and know that when they finish the re-

quired work they will be permitted to go into the English classes.

I am sure it would be encouraging to our brethren and sisters if they could step into the evening school and see how busily the boys are reading to prepare for the next day. One boy who is working for wages by the month comes to the night school. All the books in the vernacular are on Bible subjects, so while the boys are practically memorizing their books they are getting a good foundation of the truth.

In the regular school session they have the lessons explained to them, and we teach them new songs of praise, so that by the time the school term closes and they go back to their villages, they are able to do a little toward expelling the darkness. When a boy has finished a vernacular book it is given to him for his own, and he in turn will probably give it to a brother or sister, and help him or her to read at home.

I have given the medical work a great deal of attention, and this helps to encourage the boys. For a time there was much sickness, and the boys wanted to leave; but when they saw that no one died, but all got well, they took courage and all remained.

On my visit to Fufwa, I went into some of the near-by villages. In one I found a man who had been hurt three years ago and was in a dying condition. A native had asked him for some cattle and he refused. The native then played a practical joke on him and broke his leg. The poor man had no one to help him, and he did not, or could not, send for medicine. His wife left him, and he simply suffered on while his leg literally rotted away. I dressed it, putting on some boracic acid powder, and tying it up in a clean cloth, instead of in leaves as he had done, and then we had prayer. I asked the poor man if he did not want to enter the kingdom of heaven, and he said, "Eha." You can easily guess what that means.

The other day while working in the back yard we saw a lot of natives passing through the compound, and I asked the boys what they were carrying. At first we thought it was game tied on a pole, but afterwards learned it was a native man who had been bitten by a snake the night before, and whom they were taking to his village, probably to die. I sent a boy to tell them to bring him to me. They had a string tied about the ankle, and the foot was badly swollen. A native policeman lanced it for me, and sucked out a lot of the poison. I then rubbed medicine into the wound, and hope it will save his life.

The white workers are all well. We have kept exceptionally well, even though this has been one of the worst years for fever.

Last Sabbath I spoke to the boys on the subject of baptism, and after the service quite a number followed me and said they wanted to be baptized. So the gospel is finding a place in some of their hearts. The Lord is truly good and greatly to be praised.



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.

Hands He Can Use

My hands were filled with many things,
Which I did precious hold
As any treasure of a king,
Silver, or gems, or gold.
The Master came, and touched my hands
(The scars were in his own);
And at his feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of
toil,
Defaced with dust of earth,
And I my work did oft times soil,
And render little worth.
The Master came and touched my hands
(And crimson were his own);
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own;
And calm and still to do his will,
They grew, the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied
strength,
But not in power divine,
And bold to take up tasks at length
That were not his, but mine.
The Master came and touched my hands,
And mighty were his own;
But mine, since then, have powerless
been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

—Edith G. Cherry.

How to Conduct a Mothers' Meeting

MRS. MARY H. MOORE

WHEN an interest has been aroused among the mothers, and an association formed, the question which naturally arises is how to conduct these meetings to make them profitable and interesting.

In some places it has been found advisable not to adopt a formal organiza-

tion, but to have the work carried on by one or two persons in leading positions, who choose speakers and arrange programs as they think best. Ordinarily, however, it is better to have a simple organization, the officers of which can act as a committee to arrange for the meetings.

If the meetings are held at the homes of the members, of course the hostess is responsible for all arrangements to receive those who attend. But it is often well for her to call to her assistance some other member.

When the meeting is held in the church or vestry, some one should see that the room is open and ready, and act as usher, providing seats, distributing books, and making things comfortable generally.

When the mothers bring small children, it is a very good thing to have a caretaker appointed, one who can take the little ones out, or to one side, and amuse them, so the mothers can give their undivided attention to the proceedings of the meetings. When it can be done safely, it is well for the mothers to leave small children at home; for the hour of relaxation from care is often a great benefit in itself.

But the children should be brought to the meeting rather than have the mother stay at home. There is, in every company, some one with a little kindergarten training or knack at interesting children, who can take care of them for an hour, and make the time so spent instructive, and happy too.

As to the general order of the meeting, no cut-and-dried rule can be given, since, to be useful, any suggestion must be adapted to the special circumstances. However, a sample program may be of use as a guide. This is an actual program, taken from the notebook of the president of a very successful mothers' association.

The meeting was opened with a selection from "Christ in Song," followed by prayer. After the reading of the minutes of the preceding meeting, the members present responded to the roll call with a verse of Scripture. Unfinished business, such as reports of committees, was the next item. This was followed by new business. The topic for the day was then presented in original papers read by three mothers on the subject of "Money Allowances for Children." A general discussion fol-

lowed, in which many took part. Actual experiences were related, and various opinions, agreeing or disagreeing, were expressed. Some special music followed, and the meeting was closed with prayer.

To vary such a program there could be a Bible reading or study from the Testimonies on a subject previously announced, to take the place of the roll call. In place of original papers, good selections can be read, followed by a discussion. Recitations and instrumental and vocal music offer a pleasing variety. For these, talent outside of the regular attendants can be called on if necessary. In almost every company there are young people who are willing to use their gifts to entertain others.

Sometimes it is well to make the meeting wholly devotional, and spend the time of the regular program in prayer and testimonies, speaking of personal experiences and difficulties.

An occasional lecture from one qualified to speak on health and temperance, home hygiene and sanitation, and similar topics, will be found very profitable, and will often awaken an interest that will result in improvement in the homes.

Sometimes where the need is felt, a course of cooking lessons can be arranged for; and lectures on buying food, preparing wholesome dishes, and well-balanced bills of fare always fill an important place in the work of a mothers' association.

In short, anything that will give instruction in mothercraft, the management of a household or the maintenance of a home, is proper, and may profitably form part of a mothers' meeting.

When the meetings can be held weekly, it is a good plan to take up some book on some of these subjects, and read it aloud and discuss it at the meetings. *Christian Education* has in each issue something good that might form the basis of an hour's study. "Ministry of Healing," "Education," and "Counsels to Parents and Teachers" are books well adapted to such study. Let prayer and the study of the Scriptures and spirit of prophecy be the underlying elements of the meetings, and any mothers' meeting will be successful.

Every member should be willing to take some part, and add her share for the benefit of the whole. Do not sit back and say, "I cannot," or you will never know what you can do, and that same spirit will lead you into failure and despair in your home work. Say, "I'll try; I'll do the best I can, with help from above," and your handful of meal will be multiplied by the grace of God, until not only your own household but your neighbor as well will be fed.

Chicago, Ill.



Home Making

MRS. D. W. REAVIS

ACCORDING to Webster, the word home means "the house in which one lives; residence; place or country in which one dwells." In other words, the house in which one dwells is called his "home."

This is true in part; but simply dwelling in any house, however grand the building and its furnishings, cannot make it fulfill the requirements of an ideal home. No one will admit that any building alone could possibly meet the design of our Creator in establishing the true Christian home.

We all have heard the expression, "He has a beautiful home, but there is no happiness in it," and have contrasted it in our minds with the phrase concerning "love in a cottage," which strongly implies that wealth alone will not make a desirable home. The millionaire, with his spacious mansion and retinue of trained servants, may appear to be in a position greatly to be desired, and in some cases he undoubtedly is. But any and every home may have just as much enjoyment and about as many servants to conduct its affairs, if its makers really desire them.

First, let every home secure a first-class economical cook, then a chambermaid possessing tact, a laundress of good judgment, a governess with a big bump of patience, a dressmaker with a cheery disposition, a gardener inclined to system and order, and a janitor willing to bear all the blame if the fire goes out. Does this appear to be an extravagant suggestion? It all depends on the kind of servants introduced into the home. If you call the servants needed in every home by their right names, it will cost only the salary of two to keep a well-regulated home. Your servants should be Bear and Forbear, Patience, Prudence, Observation, Tact, System, Judgment, and Cheerfulness. With the influence of such helpers, the housewife is far more independent than the one burdened with persons, instead of these good characteristics vested in husband and wife, which are bound to bring the desired results in the making of a home.

Have we not, in a way, despised the things which nearly all of us can do, and which, after all, are the important things? God would not create a world, and people it with beings, only a few of whom could do the "important" things. The daily work of the world is always *the important thing*. The worker is *the important person*. We have outgrown the old-time idea that no woman should ever work outside the home, as well as the notion that the kitchen is narrowing, and that all women should be "liberated" from its "drudgery." We have learned a great deal about drudgery — learned that much we have called by that name is only such when we do it in a drudging way. Housework is being elevated to its proper place in the world. Domestic science is prominent among the branches in our college courses for women. Our newer and far better conception of education today teaches us that there is something noble for each and every woman to do, something practical and elevating, something eclipsing and far better than indefinite dreams.

There is much that might be said on the art of practical housekeeping. The more study we give to this subject, the

less irksome housekeeping will appear. It has been truly said that the reason so many women become nervous wrecks is that they lack a proper adjustment to their work for each day. The desire to attain an immaculate condition in the home every day consumes all the hours of the allotted time for work, and there is no reserve for improving the intellectual powers, for much-needed recreation, and for rest. This authority on home making suggests the plan of performing first the most essential things to be done, and leaving minor duties for a more convenient time.

The mother is the vital part, the heart, of the home. To her is given a most noble and uplifting responsibility, yet many mothers labor with mistaken ideas of their supposed love and affection for their children. They carry *all* the responsibilities of the home, in order that the "little dears" may be shielded from burdens, because "they will have enough to endure when older grown, in homes of their own." Such children are to be pitied more than the orphan left to the care of a practical adopted mother. We certainly would have no sympathy with, nor affection for, the son who says, "What is home without a mother?" yet remains in the hammock reading, while his mother near by is chopping wood.

From the writings of Charles Wagner, in "The Simple Life," I quote a few lines setting forth his ideas of the home: —

"One need not journey far to discover the ravages made in modern society by the spirit of worldliness; and if we have so little foundation, so little equilibrium, so little calm good sense, one of the chief reasons lies in the undermining of the home: —

"The squalor and misery of the home is not enough to explain the current which carries each man away from his own. Why does the peasant desert, for the inn, the house that his father and his grandfather found so comfortable? It has remained the same. There is the same fire in the same chimney. Whence comes it that it lights only an incomplete circle, when in olden times young and old sat shoulder to shoulder? Something has changed in the minds of men. Yielding to dangerous impulses, they have broken with simplicity. We must learn again to live the home life, to value our domestic traditions. To do this, there is need of neither numbers nor a rich establishment. To create a home, you must have the *spirit* of home. . . .

"Poor moderns! always moving or remodeling. Let us light again the flame put out on our hearths; make sanctuaries for ourselves; warm nests where the children may grow into men; where love may find privacy, old age repose, prayer an altar, and the fatherland a cult."

Yes, many, many men have in these days changed from the days of their grandfathers in the matter of home loving, and in too many instances the cause of the change can be traced to the new, dissatisfied, extravagant home maker.

Only four letters are needed to spell the short word H-O-M-E, but its true meaning is as broad as the earth. Its letters stand for four great principles which underlie its strong foundation: H-appiness, O-ccupation, M-ethod, E-le-vation. Elevation is the result of Method; Method is developed in Occupation; Occupation produces Happiness. Therefore, in home making, elevation is to be the aim in all the details of home life. Method operated *upon* and *within* the income of the head of the house, will give to the home maker an occupation that will not only prevent discontent, poor health, and insanity, but will broaden her sympathies, develop her mind and heart, and impart the happiness the Creator designed for every home.

Takoma Park, D. C.

Front Porch Visits — No. 2

MARTHA E. WARNER

"WHAT has Harold been doing now?" I asked Mrs. Bowen, as she sank wearily into one of my porch chairs.

"Scratching the children," she answered, "and digging his nails into them. If you ever had any experience in that line, do tell me."

"Yes," I answered, "I have. Melvin was a nervous child, and had not been taught self-control when he came into our family. If anything did not suit, some one would get scratched. When he scratched so hard the blood came, I felt that drastic measures must be taken.

"Calling all the children except Melvin to me, I told them what I had decided to do, provided they would agree to help by not noticing Melvin, and never referring to it afterwards. Then, sending them out to play, I called Melvin and had a serious talk with him. I told him he reminded me of a cat, and a wild one at that, because a tame kitty never scratched unless in self-defense. Therefore for the rest of the day I should treat him as a cat, and being wild, I should tie him to the leg of the set tubs, until he was ready to be a manly boy again.

"So I tied him up, and gave him some spools to play with. When noon came, 'pussy' had his dinner on a plate on the floor. Sometime in the afternoon I noticed that the defiant look had left his face. As I passed him, I stroked his head, saying, 'I really think the naughty old cat is going away, and I shall have my own boy back again.' Then I left him alone. A little later I heard a faint 'Mamma.' When I went into the kitchen, the tears were streaming down his face. I put my arms around him and let him cry. When he could speak, he said, 'Mamma, your boy has come back to stay. I will try so hard to control myself, but, mamma, pray for me.'"

For a moment all was quiet. Then Mrs. Bowen said, "My children never talk like that. I never pray *with* them. I — well — I must go home. I want to be by myself and think it all over."

Clintonville, Conn.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Good Tidings!

J. DU TOIT

ALL the world is astir with good tidings,

Like to nature atiptoe with spring;
'Tis discerned in the wind's gentle sighing,

In the melodies flower bells ring.
'Tis proclaimed by the roar of the ocean,
In its ebbing and flowing refrain.
List! "He is coming, is coming, is coming,
Christ Jesus is coming again!"

It is heard in the call of the trumpet,
Mustering armies to follow its train;
In the heart-breaking groan of the nations,

As they wail out their anguish and pain.

"He is coming!" so thunders the cannon,

Booming loudly o'er mountain and plain;

"He is coming!" the earth whispers sadly,

As she bends 'neath her burden of slain.

"He is coming!" shout watchmen of Zion,

Peal it forth with a stormy refrain,
Till the world is ablaze with the glory

Of his coming — his coming again —
Till from beyond Ethio'p's rivers

South Africa her offerings will bring,
Fair jewels, her sons and her daughters,

To welcome the oncoming King!
Muisenberg, Cape Peninsula, South Africa.

The Greater Boston Tent Effort

THE Greater Boston tent meetings have been signally blessed by the presence of the Holy Spirit on different occasions. The meetings opened Sunday evening, June 27, in the Massachusetts Conference camp meeting pavilion, and the attendance has been good when the weather was such that the people could attend the meetings. Bad weather, I understand, has been quite universal, and therefore every tent company has experienced the same difficulties.

These meetings are unique in one particular. It is understood by many of our people that for a long time the spirit of prophecy has instructed us to combine more closely the evangelical and medical lines of work. Very definite instruction has been given the managers of the New England Sanitarium to join with the Massachusetts Conference in working the city of Boston from the sanitarium. In harmony with plain counsel given by the Spirit of the Lord, the managers of the sanitarium released the members of their junior class of nurses for a period of four months, to help as much as they were able, while obtaining a training in combining the evangelical and medical lines of work. It will be understood, of course, that these inexperienced and un-

trained nurses in this new line of work could not do so efficient work as experienced Bible workers. Their experience, however, this season will admirably fit them for more effective work another season.

The Massachusetts Conference has furnished these workers with room and board for the services they are rendering. Their work has been chiefly that of visiting the homes of the people, distributing literature, and caring for the sick and suffering. They are being instructed by Mrs. Ella Merrell, an experienced Bible worker, who also acts as the matron of the workers' home.

It may be of interest to the readers to know how the Lord has prepared the hearts of the people to receive the truth for these times. The members of one family who have taken their stand for the truth were impressed with the Sabbath of the fourth commandment years ago in England. It was like this: The wife's father told his daughter that he believed the seventh day of the week was the Bible Sabbath. This expression, although made by her father many years ago, has lingered with her, and when she heard the Sabbath question presented she was in a state of mind favorable to its reception. Her husband had been a sailor, and he was impressed with the Sabbath truth by one of his fellow sailors who desired to get relief from his duties as a sailor on the Sabbath. This produced a profound impression on his mind, and he also was ready to take his stand for the Sabbath as he heard it explained.

Another interesting experience is that of four sisters who reside in one of the suburbs of Boston. They are all married and have homes of their own. They live so far from the tent that it is difficult for them to attend the meetings, so our workers have been visiting them each Wednesday. Their eagerness to hear and receive the truth reminds one of the household of Cornelius, for they are "gladly" receiving the word of God, and they have already taken their stand to obey all of the commandments.

The wife of a prominent physician said that before we came she had been praying for light on the book of Revelation. She now realizes that the message we have brought to her is in response to her longing desire for light.

Another case is that of a woman who attended our meetings a few weeks ago for the first time. We found her to be a devout lover of the Bible and a great searcher for the jewels of truth. Although she has only attended two services and had some private studies, yet as a result she has begun to keep the Sabbath.

A colored minister and his wife have embraced the Sabbath truth. He has met with our colored church in Boston the past two Sabbaths.

A lady who has been a patient at the New England Sanitarium and who first heard the truth there, has taken a noble

stand to obey God in every particular.

As we find these dear souls waiting as it were for the message, we can see a signal fulfillment of the words of the spirit of prophecy which has said that many people in the large cities are "waiting" for some one to bring them the truth.

From twenty to twenty-five precious souls have already decided to obey God in all particulars, although at this writing we have not presented the seal of God and the mark of the beast. Our Sabbath services are largely attended, and the Spirit of God is present in power.

The Drs. Kress have assisted a portion of the time during this effort, and their services have been greatly appreciated.

Elder A. V. Cotton has had charge of the business part of the effort, and has assisted in singing and conducting the stereopticon. K. C. RUSSELL.

A Valued Laborer at Rest

THE death of Brother A. J. S. Bourdeau removes from our ranks one of our most efficient, talented, and consecrated workers. The details of the sad accident which caused his death were given in our issue of July 29, and need not be repeated here. We feel it due our readers, however, that further mention be made of Brother Bourdeau and his work, in view of the prominent positions he held in this denomination and the friends he made through his advocacy of the principles of truth, righteousness, and liberty, that meant so much to him.

Brother Bourdeau was born in Burke, Vt., April 29, 1875. He spent seven years in France and Switzerland, acquiring there a mastery of the French language. In 1896 he was graduated from Battle Creek College with the degree of Bachelor of Arts, and received the degree of Master of Arts from the same college in 1904 for research work in history. From 1896 to 1902 Brother Bourdeau occupied the double position of assistant editor and circulation manager of the REVIEW AND HERALD. In the latter year he was called to the position of secretary and manager of the California Bible House, at Oakland, Cal., occupying this position from 1902 to 1909. In California he was also closely identified with the religious liberty work, holding for some time the position of religious liberty secretary of the California Conference.

In the year 1909 Brother Bourdeau was called to Washington, D. C., to connect with the work here. The work of missionary secretary of the General Conference and of manager of the magazine department of the Review and Herald Publishing Association, occupied his time from 1909 to 1915, which was, without doubt, the most active and strenuous period of his life. During this time he was endeavoring in every way possible to increase the circulation of our magazines, and while engaged in this work was thrown into close personal touch with men of prominence and ability, such as Lieut.-Gen. Nelson A. Miles, Rear-Admiral G. W. Baird, Rev. R. H. McKim, and others. Through these associations the truth in some form has come before many in high places.

In May of the present year Brother Bourdeau was called to the chair of English and Literature in South Lancaster Academy, and was making preparations

for removal to that place when the stroke came that ended his labors.

Brother Bourdeau was not one who measured his duty by a specified number of hours' work a day. He worked far beyond what was required, and was never so happy as when forwarding the circulation of our message-filled literature. He was an enthusiastic and interesting speaker, and has addressed many audiences not of our faith in advocacy of the principles of liberty of worship, freedom of the press, and kindred topics.

In 1898 Brother Bourdeau was married to Miss Alice A. Maynard, of Vermont. Three children were born to them, the



AUGUSTIN J. S. BOURDEAU

eldest of whom, Marguerite, was seriously injured by the same bolt of lightning that caused her father's death.

Brother Bourdeau's father, Elder D. T. Bourdeau, was one of the earliest pioneers in this work, and brought many souls to an acceptance of the truth. He was a true and ardent supporter of the cause to the time of his death, and what was true of the father is true also of the son. Brother Bourdeau was a loyal and brave soldier of the cross of Christ, adventurous and aggressive in the cause he loved, a sincere Christian, a patient sufferer under trial, a kind and loving husband and father. His faith and trust in God and in the ultimate triumph of his cause remained unshaken to the moment of his sudden and unexpected death on July 19, 1915. It may be said truly of him that they who knew him most intimately were most sensible of his purity of purpose, and thought most highly of him. We who knew him best realize the great loss the cause has sustained in his death. We feel sure of this, however, that with him all is well.

C. M. SNOW.

Testimonials on Press Work

CONFERENCE presidents throughout the North American field are cooperating with the Press Bureau in a most encouraging way toward giving the message through the secular press, and encouraging their workers to use this agency in connection with their public meetings. Quite a number of highly interesting testimonials have recently been received from conference presidents and other laborers telling how they feel toward the

newspaper work. It is truly gratifying to receive these expressions, as they indicate that the Lord has wonderfully blessed in this particular feature of the Advent movement. Some of these expressions follow.

C. F. McVagh, president of the West Michigan Conference: "We have five tents in the field in the West Michigan Conference, and so far as I can learn they are all making an effort to get good reports in the papers and are succeeding in a measure. I believe we are getting some results from the newspaper work."

A. C. Gilbert, president of the Saskatchewan Conference: "We have been doing something along this line, and have had fair success. I believe it is a very essential line of gospel work, and should receive greater attention by our workers and lay brethren and sisters who are qualified for this kind of service for the Lord."

T. G. Bunch, president of the Southern Oregon Conference: "I am interested in this work and anxious to get the message before the public by this means, and will do all I can to cooperate with the Press Bureau."

N. P. Neilsen, president of the Central California Conference: "While we have succeeded in getting many and favorable articles into the different papers in our conference, I feel sure that there is still much for us to learn, and that we may do much more than we have yet done in this respect."

J. Adams Stevens, president of the Northwestern California Conference: "You will be glad to know that we are endeavoring to make the most of the opportunities offered to us to present the message through the public press. As a rule our workers are quite successful in getting articles into print."

R. W. Parmele, president of the Louisiana Conference: "We are awake to the advantages of newspaper publicity, and do not fail to use the columns of the press whenever possible."

G. W. Wells, president of the Minnesota Conference: "I will be glad to encourage the tent companies in any way possible, to utilize the public press. This is being done to some degree in our conference, and we will cooperate with the Press Bureau in this important matter."

P. A. Hanson, president of the Wisconsin Conference: "I know that great good can be done by the press."

F. W. Stray, president of the Southern New England Conference: "This is the day of our opportunity, and we shall continue to write for the papers. We started our tent effort in New Haven on July 18, and had a number of articles printed in several dailies, taking advertising contracts with three papers; and in the one local Sunday paper, we had our article as a feature which was advertised on the first page of Friday's and Saturday's editions, free to us, with a full quotation of Luke 21: 25, 26."

This particular article spoken of by Elder Stray was more than half a page in length, and had the following headline stretching across the width of the paper: "European War Omen of End of the World, Say Seventh-Day Adventists in Tent Here." These are the kind of articles that attract more than ordinary attention, and our workers should visit their home editors with the purpose of having display accounts published in the Sunday editions on the most striking

phases of the glorious advent message. These display reports are becoming more frequent among our workers, but much more could be done if personal visits were made to the newspaper offices, and our doctrines brought to the attention of the editors.

A worker in Virginia is meeting with success after having had reports refused several times by the editor of the papers in his home city. He says concerning the refusal: "I concluded to persevere. I prayed, and so the Lord opened the way for me to come into close touch with a leading Baptist minister, who is the editor of the papers here, and he has already published several of my articles. First the minister reads my articles, then he passes them to his son and daughter to print. I am glad that God can send the truth to this minister's heart. Jesus will use fishers of men, and show us how to catch men."

A brother in West Virginia says he has succeeded in getting several articles on the truth published, and also stated that his neighbors reminded him of having seen them in print. Then he says: "They [the neighbors] seemed to think the arguments expressed are all right, and seemed anxious for more light."

In a letter received the latter part of July from Elder A. S. Booth, who has been laboring in Ogden, Utah, he said that the newspapers in that Mormon stronghold have been doing quite well toward advancing the message. Up to that time more than fifty articles had been published, averaging over nine inches each in length. Elder Booth said that the editor of one of the Mormon papers told him frankly that no more of his reports would be published. "I made the best of the matter, and after having a good talk with him about the work, he consented to let me continue to send in contributions. In a few days he was doing better than the non-Mormon paper."

E. R. Allen, secretary of the Home Missionary Department of the Kansas Conference, says: "The little that has been done has demonstrated that there are great possibilities in the newspaper work in giving the message. Many thousands have read a portion of the sermons who did not attend the meetings. These reports are helping the meetings."

One of our lay brethren in Chicago writes: "I have been writing articles on present truth for our local paper for nearly one year. This paper has a circulation of 7,500, with many interested readers on this particular subject. About two months ago I received from the president of our conference a series of articles for the papers, which has simplified matters very much. It has helped out wonderfully. You would be surprised to see the interest manifested. The editor and his wife and their father and mother are so much interested that they are seriously contemplating keeping the true Sabbath."

W. L. BURGAN.

Progress of the Publishing Work in the South

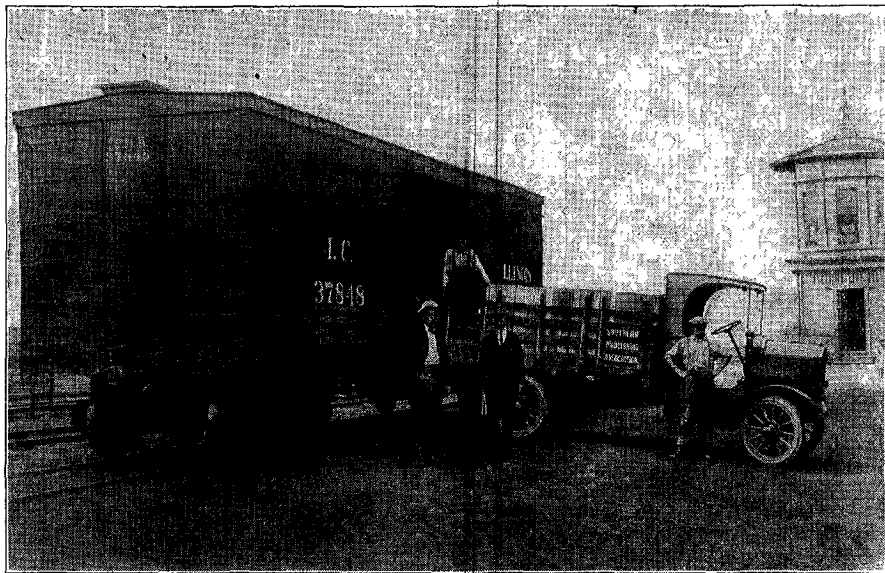
THE publishing work in the territory of the Southern Publishing Association is onward, notwithstanding the heavy depression in the cotton market caused by the war. When this depression was first felt, it affected our work to a considerable extent, but since then our workers

have been adapting themselves to the situation, and the Lord has blessed their efforts accordingly.

Last year the home office of the Southern Publishing Association shipped two carloads of books from its factory in Nashville, Tenn., to its Western Branch at Fort Worth, Tex., for distribution throughout the Southwestern Union Conference. However, on account of the poor deliveries last fall caused by the tremendous drop in cotton, quite a large number of these books were carried over. Therefore, it is expected that only one car will be called for this year, of which the accompanying illustration is a photograph. This was taken at Nashville,

been coming in for this book in a most encouraging manner. In fact, before the first form was ready for the press, we had orders for more than 10,000 copies, and before the first edition of 25,000 was completed, it was found necessary to order a second edition of the same number.

In size, prices, and discounts, "The Vatican and the War" is similar to "The World's Crisis." However, the matter it contains is entirely different, and offers our people an exceptional opportunity for giving the warning against the beast and his image in a way that will appeal to the better classes. The book is all the more timely and valu-



A CARLOAD OF BOOKS

Shipped by the Southern Publishing Association, Nashville, Tenn., to its Western Branch, at Fort Worth, Tex.

August 6, and shows the car as it was being loaded. It also shows the publishing house truck, upon which at the time there were three tons of books.

In the car there were 105 cases, or boxes, containing 7,422 volumes, and weighing 30,000 pounds, with a value of something over \$25,000. Perhaps, however, the most encouraging feature of this large shipment is that practically the entire carload consisted of large books, which is evidence that the sale of our health- and message-filled books is not so dependent upon good crops, high prices, and favorable financial conditions as upon the consecration and devotion of the individual colporteur.

During the past year the circulation of the *Watchman* has greatly increased. The June issue of last year had a circulation of only 20,000, while the sales of the June number this year were 50,000. The sales for July were 57,289, and the August number has had a sale to date of approximately 70,000, of which 15,000 have gone to the Atlantic Union Conference. During this time the regular mailing list has increased from 6,000 to over 14,000.

The readers of the *REVIEW* will doubtless be interested also in a new book which has just been issued by the Southern Publishing Association, entitled "The Vatican and the War." To many, and particularly to those who have been reading his articles in the *Watchman*, the only recommendation necessary is to state that the author is Dr. Percy T. Magan. It is gratifying to us as publishers to report that the orders have

able in view of the universal interest in the war. Some of the tract societies are ordering as many as 2,000 copies at one time, and we look for the book to have a very large sale. It is so written as to appeal to Catholics as well as to Protestants, and as a result it is hoped that it may be the means of bringing the message to a large number whom it might otherwise be difficult to reach.

The outlook before our work was never brighter. A great work is being accomplished with our literature in the South as well as in other places. The workers in this field are of good courage, and determined to press onward in giving the message until the Master says, "It is enough."

SOUTHERN PUBLISHING ASSOCIATION,
R. L. PIERCE, Manager.

Missouri Camp Meeting

THE Missouri State camp meeting was held at Columbia in a beautiful grove at the northern end of the city, August 5-15. Many were heard saying as they left, "Well, this is the best camp meeting we ever attended." The Lord came very near and poured out his Spirit upon the congregation, not only upon both Sabbath day services, but also during the weekly services at stated times. Upon several occasions the whole camp was divided into sections, and each went apart by itself to seek the Lord for the forgiveness of sin and the baptism of the Spirit for service.

About three hundred and fifty of our

people were in constant attendance, and over four thousand dollars was subscribed in cash and pledges for foreign missions, about half of this amount consisting of pledges subject to the sale of property. The Missouri Conference stands at the head of all the conferences in the Central Union in paid-up offerings to missions to date. Since the North and South Missouri Conferences were united ten months ago, the tithe has increased over two thousand dollars for the ten months of the current year over the total tithe of the entire previous year. It is estimated that the total gain in tithe for this year will be over five thousand dollars.

The past ten months also have witnessed a larger ingathering of souls than any previous year. The workers reported over two hundred new Sabbath keepers for this period of time, twelve of whom were baptized at the camp meeting. A large amount of literature was sold to our people for missionary work during the camp meeting. Practically every family subscribed for the REVIEW.

A very good outside interest from the city was developed during the evening services. On the first Sunday night there were about fifteen hundred present, and on the last Sunday night about two thousand. About four hundred were in daily attendance at each evening service. A very successful temperance rally was conducted by our people on the last Sunday afternoon. The ex-mayor of the city, the leading Methodist minister, a prominent W. C. T. U. reader, and one of our own workers took part in the program. Dr. P. T. Magan also delivered a lecture on "The Vatican and the War," to the Knights of Luther, at a public mass meeting of about five hundred on the courthouse steps in the heart of the city. It was highly appreciated by those present.

The workers present from outside the local conference were: Elders R. A. Underwood, J. W. Christian, and W. W. Ruble and J. H. McEachern from the Central Union. During the first half of the meeting Dr. Paulson, from the Hinsdale Sanitarium, rendered valuable assistance. His talks were much appreciated. Dr. Magan and I attended the latter half of the meetings.

The president, Elder J. S. Rouse, was unanimously reelected for another year, as were practically all the rest of the former conference officers. Everybody seemed happy and of good courage, and went home revived spiritually, and determined to witness for God and his saving truth.

C. S. LONGACRE.

Three Days' Harvest Ingathering

RECENTLY Brother A. C. Park and I devoted three days to soliciting in the vicinity of Viola, Ill., in the interest of our foreign missionary work. Having nearly one hundred papers left over from last year's campaign, we concluded to distribute these, before the papers for this year came out.

During the three days' work we made about 120 calls and succeeded in getting 93 contributions which amounted to \$51.75. The money was cheerfully given by members of various denominations and persons of no church connection. The effort demonstrated the fact that persons not of our denomination are ready to join with us in raising money

to meet the expense of giving the third angel's message to the world. We also proved that we can get money at other than the regular appointed time.

I believe our people should use one million papers during our next campaign. The papers are doing much good and the money gathered will help while the missionary visits will be a great blessing to those who work and also to those who are judiciously visited.

WM. COVERT.

Concerning the Work of Sister White

ON receiving the REVIEW containing the sad news of the death of our beloved Sister White, my mind reverted to the long ago, when I was but a child, and some meetings were held in the summer of 1853 for the believers in Jackson County, Mich.

My mother had but recently begun to keep the Sabbath. The work in Michigan was comparatively new, and most of the Michigan ministers were present. Our people had heard considerable about a sister in the East to whom the Lord was making wonderful revelations through visions, and were very much divided on the question, some being bitterly opposed to anything of the kind, others thinking more favorably of the idea.

On this occasion Sister White was taken off in open vision, and was shown some things relating to the work in Michigan. On coming out of this vision she related the wrong course that some were taking, which was marring the Lord's work. Things were shown her that the people knew were true, and they knew that Brother and Sister White had no way of knowing about them only as the Lord presented them to her in this vision.

Among other things, she was shown that some of the ministers were using tobacco, and they were reproved for so doing. These meetings brought things to a crisis, and some were thoroughly convinced that the visions were from the Lord, and took their stand as firm believers of this wonderful gift in the remnant church. Others rejected the light and soon began to oppose the work.

To our acceptance of the gift and work of the spirit of prophecy we owe our present system of organization. There is no question but that enough has been given and written out to take this people through if it is studied and lived out.

It has been my lot to watch the result of not heeding the counsel given through this gift in the remnant church. Some say that the Sabbath and other parts of the message are all right. They declare how firmly they will hold to all but the writings of Sister White, but they soon give up every point of the message. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

GEO. O. STATES.

Annual Meetings in Sweden

SWEDEN, with its five and one-half million inhabitants, has nine hundred and twenty-five members belonging to our denomination. Of these, six hundred and eighty-six belong to the Swedish Conference (central Sweden), one hundred and eighty-one to the South Swedish Mission, and fifty-eight to the North

Swedish Mission. This year, as last, we had two yearly meetings in Sweden, one in the Swedish Conference and one in south Sweden.

The Swedish Conference

held its annual meeting in the city of Orebro, June 16-20. This meeting was the largest and best of its kind ever held in that conference. It was held in a nice spacious hall in the center of the town, and was well attended by outsiders. Of ministers from abroad who preached the word may be mentioned Elders E. Rosenwold, of north Sweden; O. Nelson and J. A. Settergren, of south Sweden; and A. G. Christiansen, of Denmark.

The report rendered by the president, Elder L. Muderspach, showed an encouraging advancement during the last year both as regards the evangelical work and the financial phase of conference business. Several of the conference laborers have been having fair success in their efforts to lead souls into the truth, and the outlook in this respect is considerably better than it has been of late years.

Some two hundred and twenty-five of our people attended, and the Lord blessed us greatly. The good spirit prevailing throughout the meeting testified to the fact that our brethren and sisters in Sweden are awake to the solemnity of the times, and see the necessity of being wholly on the Lord's side; and it is also an evidence that the work in the Swedish Conference will be making more rapid advancement. Elder Muderspach was again elected president of the conference.

The South Swedish Mission

had its yearly meeting in the city of Hesselholm, June 24-27. This meeting was well attended, about one hundred and twenty of our people being present. Brethren L. Muderspach, E. Rosenwold, and A. G. Christiansen were in attendance to speak the word. The Spirit of God gave power to the messages spoken. The same gentle spirit that characterized all our annual meeting made itself manifest here. The interest our people of this mission are showing is a source of joy and encouragement.

The South Swedish Mission is under the direct auspices of the Scandinavian Union Conference. If the brethren and sisters here continue as they have started, however, the time may not be very far off when south Sweden will be organized into a conference. The tithe has more than doubled since the mission was organized three years ago. Elder O. Nelson was reelected superintendent.

J. C. RAFT.

Copenhagen, Denmark.

Field Notes

ELDER J. C. STEVENS reports that as the result of meetings held recently at Syracuse, N. Y., fifteen have accepted present truth, and others are deeply interested.

IN April the first German church and Sabbath school were organized in the Australasian field. Thirteen adults and three children joined this school, and there were seven charter members of the church.

Medical Missionary Department

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

Efficiency in Our Sanitarium Work*

EFFICIENCY is defined as "power that accomplishes a desired or designed work. The state of possessing adequate skill or knowledge for the performance of a duty or calling."

The sanitarium work was established by this denomination for a very definitely desired and designed work. Efficiency in accomplishing this work is the state of possessing adequate skill or knowledge for the performance of this calling. And as it was distinctly in the line of God's providence that sanitariums were established and for a specific purpose, they can be fully efficient only as they accomplish God's design and purpose. This purpose has been said to be the reaching of all classes in general, and, in a special sense, "the higher classes," with the principles of truth.

Involved in an efficient sanitarium work is,—

First, its board.

Second, its buildings and equipment.

Third, its staff.

Fourth, its results.

To deal with these more specifically—first, the board: It would seem apparent and self-evident that the board of control of an efficient sanitarium, as of any other institution, must of necessity be composed largely of men actually engaged in the work and responsible for its conduct and success, or at least of men having a working knowledge of the developmental needs of such an institution. "Where the burden of labor rests, there should largely rest the burden of control."

Buildings and equipment: If a sanitarium is efficient financially and otherwise, as it is expected to be, the buildings, and especially the equipment, must be adequate and reasonably modern and efficient. The rapid progress of the world makes demands upon us that cannot be satisfied with inadequate and shabby buildings, furniture, and equipment. As to rooms and furniture, aside from a little increased original investment, it costs no more to maintain and care for well-furnished, higher-priced rooms than it does for cheaper ones. With all that is necessary to be done for patients in our sanitariums, and the necessarily great expense in doing it, the price charged for the cheaper rooms barely covers the actual outlay, and if an institution is made up practically altogether of this grade of accommodations, there can be no hope of financial gain. The financial difference between a forty dollar and a twenty dollar a week room is a gain of twenty dollars. And not only so, but very few patients who are looking for a chance to pay forty or fifty dollars a week will come into the institution and be satisfied with anything else. Many, even in quite ordinary circumstances, now look for private telephone service,

stationary hot and cold water basins, and, many of them, private baths in connection with their rooms. Most of our sanitariums in California are woefully lacking in proper rooming facilities for patients; and efficiency in our sanitarium work suggests radical changes in this particular.

Our institutions are primarily hydro-pathic, and certainly the bath and treatment rooms of our sanitariums ought to be modernly equipped for efficient service. However, as a matter of fact, the deficiencies of most of our sanitariums are painfully, if not, in some cases, disgracefully, apparent in this department.

While it is true our institutions are not primarily for the purpose of making money, it is only reasonable to expect them to pay and keep free from debt if properly and efficiently equipped. And while it takes more than buildings and equipment to make an efficient sanitarium work, it still takes buildings and equipment.

The staff: To do efficient work the staff must be composed of experts in every department—spiritual, medical, surgical, nursing, domestic, culinary, business, and executive. For lack of time, confining ourselves to the efficiency of the medical and surgical staff, we would intimate that it should be large enough to make possible the careful examination and study of patients' individual cases; ready and sufficient accessibility of physicians to the patients; the periodic trip away from the institution for research and postgraduate work; the careful preparation of lectures for delivering in the institution and various communities; and some means of more directly forming the connecting link between the institution and the homes of the people. The aim of the minister, canvasser, colporteur, and teacher is the homes of the people; and it should be none the less so with the physician. There is no class of workers to whom homes are so widely open and accessible as to the physician, and perhaps there is no one more capable of rightly influencing homes than the Christian physician. Access to the homes of the people by the sanitarium staff means a very marked increase in the patronage of an institution, and thus an increase in its scope and field of usefulness and efficiency.

The staff efficiency is greatly increased, also, by a proper division of the work and specialization. The field of medicine is altogether too extensive to be covered by one man or by a group of men, unless it is made departmental. Institutions not of sufficient size to justify the formation of a staff of specialists devoting their entire time to the institutional work could, with great advantage, arrange for definite visiting hours for this purpose. This feature is becoming more and more recognized as a necessary factor in the most successful clinical work, and ought not longer to be ignored in our efforts to render efficient sanitarium service.

Our medical and surgical service has not been and is not now nearly so efficient as it should be. Patients coming to an institution conducted on Christian principles and under divine guidance, both by right and reason expect superior and expert service. Divine help, unremitting effort, and study are essential to make this possible. Daniel and his companions were found ten times more skillful and efficient than their classmates. The angel could consistently

come to Daniel and say, "I have come to give thee skill and understanding," because Daniel had contributed his part, by sacrifice, study, and hard work. Inspiration is essential, so also is hard work, in developing efficiency.

Results: And what is the measure of efficiency in our sanitarium work? May it not be that that which we look upon as successful and efficient is but very feebly so in the light of God's standard of attainment and efficiency? Certainly, merely financially successful institutions may be the least efficient in God's sight. In our shortsightedness, we sometimes congratulate ourselves as having been very successful when we have patched up a number of wealthy and influential individuals, and been well paid for it, but perhaps at the same time, have given but scant attention, or entirely overlooked, some who to the human eye looked less promising and attractive. Is it not a bit inconsistent for us to pray God to send us patients, and then when he sends them to accept those who are well able to pay and who will be a financial asset to the institution, and at the same time turn away from treatment or surgical operation some, none the less sent of God, but too poor in this world's goods to count for more than an expense to the institution? True, this may involve being imposed upon if we open the door to all who knock, but we must leave the answering of our prayers in this respect to God, trusting him to send us those who ought to come, and to restrain from coming those who cannot be helped and who would unduly impose upon the institution if they came. Christ, the great Medical Evangelist, must have been terribly imposed upon, often receiving scant thanks for his ministrations, yet every appeal brought from him his helpful and efficient response. Probably very few soul-winning enterprises are financially successful.

The financial phase of the annual report of an institution is not an index of its real efficiency. An institution may show financial gain and be estimated by man as efficient and successful, but, in God's sight, be barren of results that will count in eternity. Another institution may show a financial balance apparently on the wrong side of the ledger because of a large amount of real charitable philanthropic and educational work, but with results as enduring as eternity.

God's estimate of efficiency in sanitarium work is based upon results in turning men from darkness to light, from the power of Satan to God, receiving forgiveness of their sins and a place among those who are sanctified. We shall attain efficiency in our sanitarium work as we more and more fully realize, appreciate, and personally experience the power and efficiency of God's grace in our own hearts, and become ever increasingly efficient in soul service and successful as soul winners.

Live for Something

"LIVE for something, have a purpose.
And that purpose keep in view;
Drifting like a helmless vessel,
Thou canst ne'er to life be true;
Half the wrecks that strew life's
ocean,
If some star had been their guide,
Might have now been safely riding.
But they drifted with the tide."

* A paper read by George Thomason, M. D., at the Loma Linda (Cal.) Medical Convention.

Home Missionary Department

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

The Home Missionary Work in the Southeastern Union Conference

IN response to an invitation from Elder Montgomery I left Washington, D. C., for Atlanta, Ga., July 8. Plans had been laid to hold two conventions, one July 9-11 in the Atlanta No. 1 church (white), and the other July 16-18 in the No. 2 (colored) church.

The first meeting was on Friday evening, when Elder Willess presented to the congregation the real meaning of this home missionary movement, both to our own people and to the world. Sabbath morning and afternoon were devoted to considering the proper methods and value of organization for work, and the different lines of work church members can use in their soul-winning work. The thought was brought out that as God so loved the world that he gave his only Son, and Christ so loved the world that he gave his life, so those who really love the Lord will give themselves in service to win sinners to Christ. All successful home missionary work grows out of this love of the members for the Father and the Saviour.

The question box was an interesting feature, and was well filled with questions which showed a real interest and desire to do successful work. The last hour on both Sabbath and Sunday afternoons was devoted to answering questions.

Sunday morning and afternoon subjects relating to organization and methods of work were still further considered. It was made clear to all that by careful organization, dividing the members into bands, dividing the territory into districts, and districts into small lots, more definite work could be done than by undirected individual efforts.

The instruction during Sabbath and on Sunday morning and afternoon was given by the Southeastern Union Conference home missionary secretary, Brother W. H. Hayes, and the writer. On Sunday evening Elder Montgomery closed this convention with an address on the events which show that the end is rapidly approaching and that therefore the need of haste in our work is great.

Though this ended the convention as planned, the interest manifested by the members was so strong that on Monday, Tuesday, and Wednesday evenings meetings were conducted by Brother Hayes on home missionary topics.

Monday morning, in the union conference office, a few zealous home missionaries gathered: Elder Montgomery, Brethren W. H. Hayes, L. D. Randall, D. W. Dillen, J. K. MacMillan, and Elder Williams, pastor of the colored church; also Miss Anna Knight, the union conference home missionary secretary for the colored people. This company and I spent Monday, Tuesday, Wednesday, and part of Thursday in a close and careful study of the duties of home missionary secretaries, union, local, and church; and of the

principles of organization, need of loyalty to conference committees, to departments of work, and to one another; and of other topics connected with this great home missionary movement. I believe the time was well spent, and personally I enjoyed the interchange of thought, experience, and plans.

On Sabbath and Sunday following we carried out the same program at the colored church, Brother Hayes and I being the instructors. Again the questions came in thick and fast, and considerable time was devoted to answering them.

The Sunday evening meeting was taken by Brother Hayes, as Elder Montgomery had left for the Cumberland camp meeting. Both these Atlanta churches are full of live home missionaries, and they expressed their determination to do more, and more thorough work, in the future, so as to bear their share in the finishing of the work.

From there Brother Hayes and I went to the Cumberland camp meeting. It was held in Cleveland, Tenn., a town of some 8,000 inhabitants, taking in surrounding districts within easy reach. There were about two hundred persons camped on the grounds.

Tuesday and Wednesday mornings and Thursday and Friday afternoons an hour was given to the home missionary work, when different methods of work were explained and practical demonstrations were given in how to meet people and introduce literature. Volunteers were called for to go out and give away and sell literature and invite people to the meetings. Every afternoon saw some eager companies, each with a leader, set off for an hour and a half's work. The children caught the spirit and went also and helped. At the close of the meeting, it was said that every home had received some literature and an invitation to the meeting.

Each night the pavilion was packed with interested listeners; seats were placed all around outside and filled, and still more people were sitting in automobiles, buggies, wagons, and other conveyances. We feel sure that the invitations given by the personal workers helped to bring about this result, and I believe that souls will be gathered in to build up the church in this place.

Though the war has badly affected parts of the Southeastern Union Conference, the prospects are bright. Workers and people are united in a determination to win souls and to do their share in the finishing of the work. Such a spirit will surely bring upon it the blessing of God.

E. M. GRAHAM.

News and Miscellany

Notes and clippings from the daily and weekly press

— On July 26 the attendance at the Panama Pacific Exposition passed the 9,000,000 mark.

— Postmaster-General Burleson has issued an order that the use of bicycles in the rural delivery mail service be prohibited after Jan. 1, 1916. His reasons are that such methods of transportation are too limited in their capacity, and do not afford necessary protection for the mails in bad weather.

— Some expert at figures has estimated that the 260,000,000 cubic yards of material handled in building the Panama Canal would make a solid wall nine feet high and six feet thick around the whole earth at the equator.

— The capture of Warsaw by the Germans, officially announced August 5, ended more than a century of Russian domination of the Polish capital, a city of about 800,000 people and sometimes referred to as the Paris of Russia.

— Secretary of the Interior Lane recently called attention to the fact that the United States is paying out \$165,000,000 a year pensions to ex-soldiers and ex-sailors, while our navy is costing us \$147,000,000 a year and our regular army \$125,000,000.

— On August 14 a large portion of the north side of Kingston, Jamaica, was washed away by heavy seas and tidal waves. Hundreds of persons were rendered homeless, and houses and wharves demolished. Banana plantations suffered greatly. Fifteen persons are known to have been killed.

— There are more than 18,000 regularly established public libraries in the United States, containing over 75,000,000 volumes. The increase of 20,000,000 volumes since 1908 indicates the scope of the reading habit of the country. These figures were compiled by the United States Bureau of Education.

— After more than 400 years, Spain has officially declared her doors open to the Jews of all nations. Announcement has just been made to the Jews of the United States by Senor Juan Riano, Spanish ambassador to this country, that they will be welcomed to full citizenship in Spain, with all bars of inequality and disfranchisement removed.

— Vesuvius, Mt. Etna, and Stromboli, three of the world's greatest volcanoes, have suddenly become active, and are belching forth great clouds of steam and smoke. Lava is pouring down the eastern slope of Mt. Etna from two new craters, threatening the destruction of Sicilian villages. The whole population of Naples and of Messina and other Sicilian cities is in a state of terror.

— New York City is working out a plan for providing religious instruction for the children in the public schools. Last year one school in the Bronx, with 1,600 children, dismissed its pupils for eighty minutes three times each week, allowing them to go to the churches of their choice for religious instruction for that period. The same plan will be tried in one school in each of the three boroughs—Brooklyn, Manhattan, and the Bronx—this year.

— By about 15,000 majority the Canadian province of Alberta voted recently that the sale of liquor shall be prohibited throughout that domain after July 1, 1916. According to the direct legislation act of Alberta, the next legislature must put the law on the statute books without substantial alteration. The new act abolishes 320 hotel, club, and wholesale licenses throughout Alberta. Under the law all liquors handled for medicinal, scientific, and sacramental purposes after July 1 will be handled by dispensaries under control of the government.

—The government henceforth will transport all its money and securities by mail, relieving the express companies of \$500,000 annual income.

—During the year ending last June 30 not a passenger out of 180,000,000 carried was killed in a train accident on the entire Pennsylvania Railroad system.

—Three bushels of jewels, purses, and other small pieces of personal property which belonged to victims of the "Eastland" disaster were recovered when the ship, just three weeks after the catastrophe, was restored to even keel, on August 14. The property was found on the upper decks, which were the first available to search. Exploration of the hull will follow. No bodies were found in the hold.

—Plans have been submitted to the Ontario government involving the expenditure of \$10,000,000 on the development of 100,000 additional horsepower, with provision for the eventual generation of 600,000 horsepower, on the Canadian side of Niagara Falls. Whether this will affect the natural beauty of the falls is another question. On the American side so much has been deviated from the cataract that widespread protest has been made against the further harnessing of Niagara.

—Carrying with it almost three acres of hard clay, the immense power plant of the Knickerbocker Cement Company, near Hudson, N. Y., recently was almost swallowed in what is supposed to be a bed of quicksand, killing five men and injuring several others. Just before the change of the laboring shift the workmen felt a rumbling under their feet, then came a cloud of dust. Almost instantly the immense plant disappeared from sight, carrying with it 40,000 tons of trap rock stored for winter use, the weight of which undoubtedly served to cause the disaster. The plant, built four years ago at a cost of \$250,000, was situated on an almost level piece of land one mile from Hudson; it employed nearly 600 men.

SOUTHWESTERN UNION CONFERENCE

New Mexico, ClovisSept. 2-12
South Texas, Corpus Christi (local).....
.....Sept. 16-26

SOUTHERN UNION CONFERENCE

Mississippi, Jackson (white)Sept. 9-15

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp ground in Foxcroft, Maine, at 10 A. M., Tuesday, Aug. 31, 1915, in connection with the Maine Seventh-day Adventist camp meeting. At this meeting, the vacancies occurring on the board of trustees will be filled, and such other business transacted as may properly come before the association.

HOMER W. CARR, *President*;
WILLARD O. HOWE, *Clerk*.

New Mexico Conference Association

NOTICE is hereby given that a meeting of the Seventh-day Adventist Conference Association of New Mexico will be held at 9 A. M., Wednesday, Sept. 8, 1915, on the camp ground at Clovis, N. Mex., to elect officers, and to transact such other business as may come before the association.

R. B. COBERLY, *President*;
W. R. GOSS, *Secretary*.

Kansas Medical Missionary and Benevolent Association

THE Kansas Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Emporia, Kans., Sept. 2-12, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held at 10:30 A. M., September 9. All accredited delegates to the conference are delegates to the association.

W. D. MACLAY, *President*;
R. L. CARSON, *Secretary*.

Kansas Conference Association

THE next annual meeting of the Kansas Seventh-day Adventist Conference Association will be held at Emporia, Kans. The purpose of this meeting will be to elect the board of directors for the coming year, and to transact such business as may be necessary at that time. The first meeting will be held at 10 A. M., Tuesday, Sept. 7, 1915.

W. D. MACLAY, *President*;
E. HARRIS, *Secretary*.

Seventh-Day Adventist Book Society of West Virginia

THE fourth annual meeting of the Seventh-day Adventist Book Society is called to convene at 10 A. M., Sept. 2, 1915, on the camp ground at Weston, W. Va. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the society.

S. F. ROSS, *Vice President*;
J. S. BARROWS, *Secretary*.

Mississippi Conference Association

THE fifth annual session of the Mississippi Conference Association of Seventh-day Adventists will be held in Jackson, Miss., in connection with the State conference and camp meeting. The first meeting will be called at 3 P. M., Friday, Sept. 10. Officers will be elected for the coming year, and such other business transacted as may properly come before the association. All duly accredited delegates to the Mississippi Conference are delegates to this association.

C. S. WIEST, *President*;
BEN C. MARSHALL, *Secretary*.

New York Conference Association

NOTICE is hereby given that the eleventh annual session of the New York Conference Association of Seventh-day Adventists will be held in connection with the Eastern New York conference and camp meeting, at Eastern and Rankin Avenues, Schenectady, Sept. 2-12, 1915. The first meeting will be called at 10 A. M., Monday, September 6. All delegates to the Eastern New York Conference are members of this association. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the meeting.

K. C. RUSSELL, *President*;
HOWARD A. MAY, *Secretary*.

Harvest Ingathering "Signs" in Foreign Languages

PRACTICALLY the entire subject matter of the Harvest Ingathering *Signs* is being translated into the German, Danish, and Swedish languages, and will be printed and sent out from the College View branch of the Pacific Press Publishing Association.

These foreign papers will have the three-color cover and the illustrations the same as the English paper. Orders for the Ingathering paper in these languages should be sent to your tract society.

For Sale

THE following properties have been listed with the Cumberland Conference to be sold, and the proceeds will largely go to missions and to the work in said conference. We believe that all of these four properties are real bargains, and that those desiring to locate near one of our schools and churches will do well to investigate these offers:—

One eight-room house, two acres of good land, plenty of fruit, good barn, good water, and a splendid location. Directly in front of the school building, only three blocks away; about two blocks from the church. This property sold some time ago for \$1,425 to the person who now holds it. We are offering it for \$1,175 cash.

One five-room house, on main street, two blocks from the academy, one block from the church; good concrete sidewalk, good well, and everything in quite good condition. This is one of the best locations in Graysville. This house will sell for \$500.

One five-room house, large lot, about three blocks from the church, good condition, newly papered, good well, twenty fruit trees, etc. Will sell for \$400 if taken at once.

One three-room house and lot about three or four blocks from the church, poor condition; could be repaired with a little outlay. Will sell for \$100.

For further information write W. H. Branson, President Cumberland Conference, Graysville, Tenn.

Publications Wanted

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

Mrs. J. J. Strode, Enid, Okla.

L. A. Robinson, R. F. D. 1, Box 36, Claremont, N. C.

Elder J. S. Green, Life Line Gospel Tent, West Palm Beach, Fla.

Gillia A. Coppock, R. F. D. 10, Box 89, Decatur, Ind. *Signs*, weekly and monthly.

C. M. Cook, R. F. D. 1, Box 49, Harrison, Ark. The tracts "Seal of God," "Mark of the Beast," and "Elihu on the Sabbath."

Mr. C. S. Wilbur, No. 103, Arabia, Nebr. *Health and Temperance*, *Protestant*, *Liberty*, *Signs*, *Instructor*, *Little Friend*, and *Watchman*.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, White River Junction, Vt.Aug. 26 to Sept. 5
Maine, Dover and Foxcroft, Aug. 26 to Sept. 5
Eastern New York, Schenectady...Sept. 2-12

CENTRAL UNION CONFERENCE

Kansas, EmporiaSept. 2-12

COLUMBIA UNION CONFERENCE

West Virginia, Weston....Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

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

Southeastern California, Huntington Beach
.....Aug. 26 to Sept. 5
ArizonaOct. 7-17

SOUTHEASTERN UNION CONFERENCE

Georgia, Union CityAug. 26 to Sept. 5
Florida, St. Petersburg... Sept. 30 to Oct. 10

Address Wanted

MRS. ONA HOYT QUIGLEY, Burrough, Cal., desires to learn the whereabouts of Mrs. Will Tope, who moved from West Union, Iowa, to Texas several years ago.

Change of Address

THE permanent address of Elder C. L. Taylor is Maple Plain, Minn., care Academy.

The address of Elder J. O. Miller is 552 Grove St., Irvington, N. J., in place of 447 South Sixteenth St., Newark, N. J., as formerly.

Requests for Prayer

A SISTER in Indiana writes: "Please pray for my boy, who has become addicted to the use of strong drink."

A brother in Canada asks prayer that his eyesight, which is rapidly failing because of cataracts, may be restored.

Obituaries

GRIGGS.—Harriet A. Griggs was born May 14, 1857, in Michigan, and died Aug. 5, 1915, at the home of her sister, in Quanah, Tex. During years of illness she was always full of cheerfulness. FREDERICK GRIGGS.

LAGREIDE.—Ingeborg Sommers Lagreide, of Pe Ell, Wash., was born in Norway in 1859, and died Aug. 6, 1915, after a short illness. She united with the Pe Ell church sixteen years ago, and was a consistent member, devoted to the work of God. Her husband, seven children, and a large circle of other relatives and friends are left to mourn. F. W. FIELD.

PAIGE.—Sarah Paige was born in Pennsylvania, Oct. 4, 1842; and July 5, 1915, in Evanston, Ill., she was found dead in bed, having fallen asleep while reading the *Lake Union Herald*. Mrs. Paige was a faithful member of the Ravenswood church (Chicago), and for over twenty years was a Christian nurse, a liberal giver, and an ardent lover of present truth. JOHN E. HANSON.

RASMUSSEN.—Christian Rasmussen was born in Denmark, April 17, 1833, and died Aug. 7, 1915. He came to America in 1863, and located in Mount Eden, Cal., where, in 1869, he was united in marriage with Catherine Nielsen. Nine children were born to them, two of whom survive. In 1875, together with his wife, he united with the Seventh-day Adventist Church, and remained a faithful member until called by death. JAMES TAPHOUSE.

GIBSON.—Julia Waterman Gibson was born in the State of Vermont, March 18, 1857, and died in Hopewell, Oregon, July 18, 1915. She was a member of the Seventh-day Adventist Church at Greenwood Prairie, Minn., and fell asleep in the full assurance of a part in the first resurrection. Her husband and an adopted son, one sister, and three brothers mourn their loss. Words of comfort were spoken by Elder H. W. Cottrell. MRS. A. M. GIBSON.

AVERILL.—Mrs. Mary J. Averill was born Oct. 8, 1835, in Aurora, Erie Co., N. Y., and died at the home of her son, in Tampa, Fla., Aug. 7, 1915. For fifty years she was a faithful Christian, having united with the Seventh-day Adventist Church at Wright, Mich., in 1865. She was baptized by Elder Joseph Bates. Sister Averill fell asleep with the full assurance of meeting her Saviour in the glad resurrection morning. Five children are left to mourn. B. M. HEALD.

SMITH.—Margaret Chase Smith died at her home, in Monterey, Mich., April 4, 1915. She was born in Clinton County, New York, Aug. 19, 1828. In 1856 she was converted and baptized, becoming a charter member of the Monterey church. The funeral service was conducted by Elder J. M. Wilbur. * * *

MACMILLAN.—Thomas Macmillan was born at MacIlvenon House, Portrush, County Antrim, Ireland, Jan. 3, 1856, and received a college education at Coleraine, County Londonderry. He was married to Margaret Jane Kerr Jan. 14, 1881. Seven children were born to them, three of whom survive. Mr. Macmillan came to America in 1889, and in 1898 became a member of the Seventh-day Adventist Church. He was loyal and devoted to the truth until the last, and fell asleep in the hope of having a part in the first resurrection. N. V. WILLESS.

FELSHAW.—Sister Amanda Felshaw died at her home, near Tuscola, July 7, 1915, at the advanced age of 83 years. She was a charter member of the Arbela church, from which the funeral service was held. The writer first became acquainted with the deceased more than fifty years ago, when the meetings of the Otsego church were held at her father's home. Although none of her immediate relatives were present at her funeral, the entire church mourned their loss. Our sister was laid to rest beside her parents, to await the coming of the Saviour whom she had served so many years. EUGENE LELAND.

MORRISON.—Florence Jane Grantham was born Oct. 27, 1853, in Kokomo, Ind., and died in Portland, Oregon, July 30, 1915, of heart trouble. She became a Christian and accepted present truth in November, 1873, and was married to Enos M. Morrison, Sept. 17, 1879. One daughter blessed this union, Mrs. C. Floyd Jones, of Mountain View, Cal., who remains to mourn the loss of a loving and good mother. Mrs. Flora A. Covert, the wife of Elder William Covert, of Illinois, is a sister of Mrs. Morrison. Brother and Sister Morrison went to California in 1886, and Sister Morrison entered the school work in Healdsburg College that autumn. The following spring the conference sent them on a camp meeting tour, Brother Morrison in the interest of our colporteur work, and Sister Morrison to take charge of the children's work at each camp meeting. She also prepared the Sabbath school lessons for the children for nine months. Brother and Sister Morrison traveled over thirty-four States of the Union in the interest of these two lines of work. In 1889 Brother and Sister Morrison were sent abroad by the General Conference, Brother Morrison in the interest of our colporteur work, and Sister Morrison in the interest of the children's work. Brother Morrison had charge of our colporteur work in central Europe for two years, having his headquarters in London. They spent six months in New Zealand, one year in Australia, and six months in South Africa, returning to America in May, 1893. Sister Morrison then became a teacher in Healdsburg College, where she remained four years. Later, she acted as matron of the Spokane (Wash.) Sanitarium, until it was destroyed by fire a few years ago. A long life of usefulness, which shed Christian cheer, comfort, and timely counsel everywhere, has ended. But we have the assurance that she is accepted by her lifelong Friend, and only rests awaiting his call. The funeral services were held in Portland, Oregon, Sabbath afternoon, July 31, and were conducted by the writer. The text, "I know that my Redeemer liveth," was chosen by our sister several weeks before she passed away. There was quite a large attendance of friends, though there were no relatives present at the funeral services. Throughout the seven weeks' sickness of our sister, she displayed a splendid Christian faith and patience; and we are sure that when the voice of the Life-giver resounds through the earth, she will awake, and in company with many of like precious faith, be caught up into the clouds, to be forever with our Lord. MILTON H. ST. JOHN.

YULE.—Walter Douglas Yule was born Nov. 21, 1889, and died in Brooklyn, N. Y., Aug. 15, 1915. He was the only child of Mrs. Florence Yule. * * *

WILLARD.—Died in Placerville, Cal., Levina L. Willard, in her sixty-eighth year. She embraced the third angel's message in 1881, and died in the hope of soon meeting her Saviour in the resurrection morning. Funeral services were conducted by the writer. A. J. OSBORNE.

MORROW.—Clara B. Morrow died in Hinsdale, Ill., July 6, 1915, in her sixty-fifth year. She was a native of New York, and about four years ago accepted present truth through the efforts of Elder Chas. T. Everson. Mrs. Morrow suffered much during the last year of her life, but fell asleep in the blessed hope, being a faithful member of the Ravenswood church, of Chicago, Ill. JOHN E. HANSON.

INGHAM.—Sarah Butler Ingham was born Oct. 23, 1830, in New York State. At the age of eighteen she was married, and later went to Monterey, Mich., where, over fifty years ago, she embraced present truth and united with the Seventh-day Adventist Church. Twelve years ago she came to Biloxi, Miss., and did all she could to advance the cause of truth in this part of the harvest field. She is survived by four sons and one sister. Pastor Tolle of the Methodist Church conducted the funeral service. E. J. BAYLY.

SHULTZ.—Sophia Pressler was born in Saxony, Germany, Nov. 2, 1836, and with her parents came to America in 1838, settling in Chicago. Jan. 2, 1857, she was married to John Shultz, and they settled in Davenport, Iowa, where four children came to brighten their home. Twenty-nine years ago Mrs. Shultz was left a widow, and for the last eleven months of her life she was an invalid. Just before her death she expressed a hope that she might meet her loved ones in the resurrection morning. J. C. CLEMENS.

COMER.—Died in Calcutta, March 5, 1915, Heber Paul Comer, son of Pastor J. M. Comer. Paul was born in Rangoon, Burma, July 4, 1912, soon after the arrival of Brother and Sister Comer in Burma. He was taken with appendicitis, and an operation was performed, from which he survived but a few days. At the funeral services, conducted by Brother W. S. Mead and the writer, the Spirit of the Lord came near, and one person who had been halting for some time decided to give up all to follow the Saviour. L. J. BURGESS.

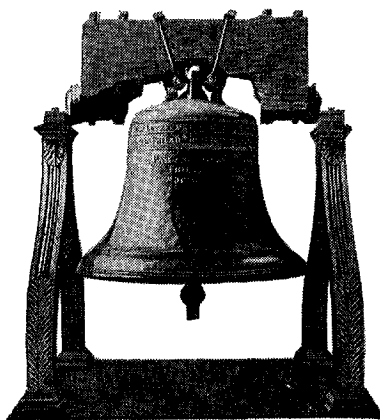
THOMPSON.—Minnie, wife of W. E. Thompson, died at Wilmington, Aug. 14, 1915, aged 35 years, 6 months, and 13 days. She was born in Chester, Ill., and in her seventh year the family moved to Colorado. In 1903 she was married, and went with her husband to Wichita, Kans., where they accepted present truth the year following. She was faithful unto death, a devoted Christian wife and mother. Among those left to mourn are her husband, two children, her father, mother, five brothers, and one sister. W. E. THOMPSON.

JOHNSTON.—William Johnston was born in Canada in 1834, of Scotch-Irish parentage, and died at the home of his oldest son, M. H. Johnston, in Baker's Mountain, N. C., June 30, 1915, in his eighty-second year. He with his family accepted present truth in South Dakota twenty-eight years ago. Later he came South and was one of the pioneer self-supporting teachers, having taught the first year in the school established at Hildebran by Elder D. T. Shireman, in 1898. Until near the close of his long life he continued in active school work, his last term being taught in the school established by his son, Elder J. O. Johnston, at Eufola. His life was one of strong faith and quiet yet active work for the Master, and he fell asleep with perfect trust in him whom he had served for more than sixty years. The funeral service was conducted by Brother A. W. Sanborn, and the remains were laid to rest in the Hildebran cemetery. * * *

LIBERTY WILL BE READY

A MAGAZINE OF RELIGIOUS FREEDOM

For the Fourth Quarter September 1



PUBLISHED QUARTERLY
TEN CENTS A COPY - THIRTY-FIVE CENTS A YEAR
WASHINGTON, D. C.

*Circulate this number everywhere.
5 to 40 copies, 5 cents each; 50 or
more copies, 4 cents each.*

*A wonderful selling number for
agents. Order early. We have
printed a large edition in order to
fill orders without delay.*

Owing to the demand for the third quarter *Liberty*, that issue has been exhausted and *Liberty* for the fourth quarter has been issued ahead of time.

Four Seventh-Day Adventists Arrested

in Oklahoma for Sunday work have been tried and convicted. Observations on this trial by the editor will make the fourth quarter *Liberty* a most important number to circulate.

OTHER IMPORTANT ARTICLES

The Pope, the Powers, and Peace—The Fourteenth International Lord's Day Congress—Congress Shall Make No Law Abridging the Freedom of the Press—Compulsory Prayer, Drink With Care, Personal Liberty—The Origin of the State: Civil Government a Divine Institution—The Testimony of an Eminent Attorney—The Greatest Enemy to the Constitution and the Flag—The Martyrdom of Huss.

The above is only a partial list of the good matter that will appear in the fourth quarter *Liberty*. Not a single unimportant subject, and not one prosy article in the lot.

THE MOST POPULAR NUMBER EVER ISSUED

ORDER THROUGH YOUR TRACT SOCIETY

LIBERTY MAGAZINE, Washington, D. C.



I like *Health and Temperance* very much, and am glad for the added departments. I am sure it will do us all good, and will sell easier than ever. I have enjoyed looking over the recent number, and like it very much. Am anxious to try selling it.
MRS. J. A. LELAND.

THE FASCINATING

Health and Temperance

COVER DESIGN FOR SEPTEMBER

will persuade the most wary customer that the contents of this number are worth ten cents to him.

Our War Pictures Show Realities

The curse of war—the blessings of humanity.

Our School of Health

Enjoys a short lecture by Dr. Geyser of New York City, on "Water as a Tonic; Why Buy Tonics?"

The Home Cooking School

Lunches of two kinds—for the picnic, and for the workshop and school. Substantials and dainties that you will want to try.

For the Mother

The prevention of acute rheumatism, a disease which frequently begins in children, and is usually overlooked by parents. Symptoms and treatment, by Dr. Poynton

EIGHT OTHER DEPARTMENTS of equal interest. Lack of space forbids description. See the magazine itself.

Health and Temperance, Washington, D. C.

Life Sketches of Ellen G. White

The following description of this book has been furnished us by Elder W. C. White:—

The story of the early Christian experience and public labors of Mrs. Ellen G. White was first printed in the year 1860, in a little volume of three hundred pages, entitled "My Christian Experience, Views, and Labors in Connection With the Rise and Progress of the Third Angel's Message."

This narrative of her life and labors to 1860, was amplified by her, and in 1880 was republished as a part of a larger work entitled "Life Sketches of James White and Ellen G. White." This, as well as the earlier autobiography, has long been out of print.

"Life Sketches of Ellen G. White" gives in her own language a brief story of her childhood days, her conversion, and her early Christian life and thrilling experiences in connection with the great second advent movement of 1840-44. Mrs. White tells in a vivid way the sorrows and joys of her youthful ministry in the years that followed the disappointment which came to those in the 1844 movement. She pictures the trials, the struggles, and the successes that attended the labors of a few earnest souls who began at once to raise up the churches that afterwards united to form the Seventh-day Adventist denomination.

The story of her more extended travels and labors in connection with her husband, Elder James White, she briefly relates from the time of their marriage, in 1846, to his death, in 1881.

With chapter 42, on page 255, the relation of her life story is taken up by C. C. Crisler, who, with the assistance of W. C. White and D. E. Robinson, has completed the sketch.

In the closing chapters many interesting incidents regarding travels and labors have been told briefly, that place might be found for the quotation of some of her most inspiring and instructive utterances regarding the development of Christian experience, and the duty laid upon every follower of Christ to be a true disciple of him who gave his life for the salvation of the world.

The following chapter titles give the scope of the book, and will impress any one with the importance and value of this publication:—

- | | |
|--|--|
| I. Childhood. | XXXII. A Solemn Dream. |
| II. Conversion. | XXXIII. Missionary Work. |
| III. Strivings Against Doubt. | XXXIV. Broader Plans. |
| IV. Beginning of Public Labors. | XXXV. Into All the World. |
| V. Separation From the Church. | XXXVI. Circulating the Printed Page. |
| VI. The Disappointment of 1843-44. | XXXVII. Public Labors in 1877. |
| VII. My First Vision. | XXXVIII. Visit to Oregon. |
| VIII. Call to Travel. | XXXIX. From State to State. |
| IX. Answers to Prayer. | XL. A View of the Judgment. |
| X. Labors in New Hampshire. | XLI. The Death of Elder James White. |
| XI. Meeting Fanaticism. | XLII. Fortitude Under Affliction. |
| XII. The Sabbath of the Lord. | XLIII. Restoration of Health. |
| XIII. Marriage and United Labors. | XLIV. Writing and Speaking. |
| XIV. Struggles With Poverty. | XLV. Labors in Central Europe. |
| XV. Labors in Western New York. | XLVI. Labors in Great Britain and Scandinavia. |
| XVI. View of the Sealing. | XLVII. In Confirmation of Confidence. |
| XVII. Encouraging Providences. | XLVIII. Danger of Adopting Worldly Policy in the |
| XVIII. Beginning to Publish. | Work of God. |
| XIX. Visiting the Scattered Flock. | XLIX. Across the Pacific. |
| XX. Publishing Again. | L. The First Australian Camp Meeting. |
| XXI. In Rochester, N. Y. | LI. The Avondale School. |
| XXII. Advancing Under Difficulties. | LII. Through the South to the Conference of |
| XXIII. Removal to Michigan. | 1901. |
| XXIV. Labors in the Middle West—1856-58. | LIII. At the Nation's Capital. |
| XXV. Personal Trials. | LIV. In Southern California. |
| XXVI. Battling Against Disease. | LV. The San Francisco Earthquake. |
| XXVII. Conflicts and Victory. | LVI. At the 1909 General Conference. |
| XXVIII. Among the Churches in New England. | LVII. Closing Labors. |
| XXIX. Reclaiming the Lost. | LVIII. Last Sickness. |
| XXX. Traveling the Narrow Way. | LIX. In Memoriam. |
| XXXI. Burden Bearers. | |

The book is being printed on thin paper, and bound as follows:—

Cloth \$1.00
Limp leather 1.50

ORDER FROM YOUR TRACT SOCIETY



WASHINGTON, D. C., SEPTEMBER 2, 1915

CONTENTS

NOTE AND COMMENT	2
EDITORIALS	
Trials and Their Uses — Christian Unionism — Signs of the Approaching End — The Spirit in the Wheels.....	3-5
GENERAL ARTICLES	
Seven Great Triumphs — No. 1, H. A. St. John	6
This Is the Time of the Latter Rain; Have You Prepared the Way? I. A. Crane	6
Legality of the Ten Commandments, H. M. Kelley	7
Bible Holiness, M. C. Guild	8
Test of Discipleship, D. H. Kress, M. D. ..	9
Asleep in Jesus, Mrs. D. W. Myers.....	9
THE WORLD-WIDE FIELD	10-12
OUR HOMES	12-14
THE FIELD WORK	14-17
MEDICAL MISSIONARY DEPARTMENT.....	18
HOME MISSIONARY DEPARTMENT	19
NEWS AND MISCELLANY	19, 20
MISCELLANEOUS	20, 21

A CABLE message was received from London a few days ago, stating that Brother W. A. Spicer would sail for home on an American boat, August 28.

BROTHER C. STAFFORD and wife, under appointment to India from Australia, to engage in colporteur work, were making farewell visits in Victoria the last of July, preparatory to leaving for their new field.

THE first lot of Harvest Ingathering Signs sent out this year by the Pacific Press went to the church in Portland, Maine, and consisted of one hundred copies. These have already been disposed of by members of that church. The returns showed that an average of over one dollar each was received for the papers. The Portland church is to be congratulated both for its early start in the work and for the success attained. The members of that church have set for themselves the goal of \$1,000 in their Harvest Ingathering work. This splendid example should be a source of courage and inspiration to the denomination.

THE statistical report of the North American Division Conference for the second quarter of the present year is now in print, and presents a very encouraging showing, both in denominational activities and in denominational finances. The report shows an increase of nearly two thousand members during the quarter, the membership for this division now standing at 75,436. Three thousand and twenty-five were baptized during the quarter; there was a gain of 474 in the number of canvassers and colporteurs, and a gain of 546 in the number of laborers. The tithe receipts showed a gain of \$3,804 over the previous quarter, and the contributions to foreign missions (including Sabbath school donations) exceeded those of the previous quarter by \$11,401. The book and periodical sales for the quarter show a gain of \$48,439. The total of book and periodical sales for the quarter

amounted to \$208,463.34, which has been exceeded only twice since these reports have been published quarterly. For this good showing let us thank God, and press on to still greater things.

THE Pacific Press Publishing Association announces that it has already received advance orders for nearly three thousand copies of "Life Sketches of Mrs. E. G. White." The publishing house at College View is translating the book into German, and it is expected that the book will be ready in that language within five or six weeks.

V. D. HAWLEY, with his wife and little boy, left New York, Thursday of last week, for Cuba. Brother Hawley is leaving the business management of the Chamberlain (S. Dak.) Sanitarium to connect with the Cuban Mission as its secretary and treasurer. The large increase in the sale of literature on the island, and other features of the growing work there, made it necessary to select some one to look after the business in the office. We are glad Brother Hawley could respond to this call.

A CORRESPONDENT of the *Christian Herald*, writing from England, declares that the cause of woman suffrage has been immeasurably helped by the war situation, and by the conduct of the suffragists during this time of stress and trial. The writer referred to states that Englishmen of all shades of political belief render practically the same verdict on the subject. Even some who have assisted in the prosecution of Mrs. Pankhurst and her militant followers agree that their demands will be granted.

AUGUST 12 Elder G. W. Caviness wrote to the Mission Board answering a letter written to him February 17. This was his first opportunity to get a letter out of Mexico City which has been cut off from regular postal communication with the United States for four or five months. He says: "All are well. The American Red Cross has opened offices in the city and is distributing help to the poor. It has applications from over thirty thousand families. At present it is distributing soup in six or eight places. Unless the way is kept open and provisions brought in, there will be much suffering in the place."

THE Harvest Ingathering campaign seems to be gathering momentum already, and it looks as if several conferences expect to get started early this year. Word from the Pacific Press states that orders are now coming in rapidly for the papers. From New York City 10,000 copies were ordered by telegram. These were on the way to them one hour later. Up to the twentieth of August, 375,000 papers had been printed. A mail car is at the service of the Press, standing on their siding.

We hope the conference officers are attending to sending in their orders early. Estimate liberally, for the people will have a mind to work. Surely we must go far beyond all former records this year. Everything demands it of us.

DURING the present week there will be held in Chicago a large convention of peace advocates, a number of peace societies taking part in the conference. But the war-mad nations will not heed and will not hear. While peace societies lay plans for universal peace, the warring nations are bending every effort to overwhelm their adversaries, and are utilizing every resource of science to make their projects possible, and nearly every industrial concern that can turn its facilities to the manufacture of the instruments of death is doing so. The cry of "Peace, peace," when "there is no peace," is the paradox of our day.

THE *Western Watchman* of St. Louis, Mo., in its Editorial department in its issue of August 12, quotes approvingly an editorial utterance from the *Church Times* (Catholic) of London, which seeks to place the fundamental blame for the present military upheaval upon Protestantism. We quote: "Protestantism as a definite creed was, to all intents and purposes, dead, but it created a mental condition which remained. . . . When the lust for increased power prompted him [the German] to prepare for conflict, Protestantism put no religious or moral restraint on him. It seems to have done nothing to check wild natural impulses. The creed that has proved such an unmistakable failure is not at all likely to gain any fresh ground either in Germany or elsewhere." The editor of the *Church Times* seems to have been looking in only one direction for fundamental causes of the war when he settled upon Protestantism as the cause, or to have completely forgotten the religious leanings of Catholic Austria, of Russia, and of Italy. We also have anti-Roman England battling against anti-Roman Germany. Moreover, we see pro-Roman Italy fighting against pro-Roman Austria, and Mohammedan Turkey fighting against both Protestants and Catholics, and Romanists and Protestants united in fighting her. Surely the editor of the *Church Times* was near the end of his anti-Protestant arguments when he set forth Protestantism as the cause of the war. If Protestantism is blameworthy for not restraining Germany, who or what is blameworthy for not restraining Austria and Italy? If Protestantism puts no moral or religious restraints upon the warring nations, we may ask, without seeming impertinent, what restraints Romanism put upon men during the past centuries when the Papacy was seeking, by force of arms, to bring the whole world under her dominance. The Pope exercised no restraint upon the king of Bohemia, for instance, when he ordered him to exterminate the Hussites, nor upon the leaders of his own legions when he sent them against the Waldensians and Albigenses; nor upon his servants who, by fire and by sword, eradicated Protestantism from southern France and Spain, and carried devastation and slaughter through the Netherlands. No, we do not find that Catholicism has any greater moral or religious restraint in the matter of military activity than has Protestantism; and it is not Protestantism, nor is it Catholicism nor Mohammedanism, that is directly responsible for this war; but we are living in that day long foretold when the minions of the evil one are stirring up the nations for the last conflict.