

The Advent Review and Sabbath Herald



Vol. 93

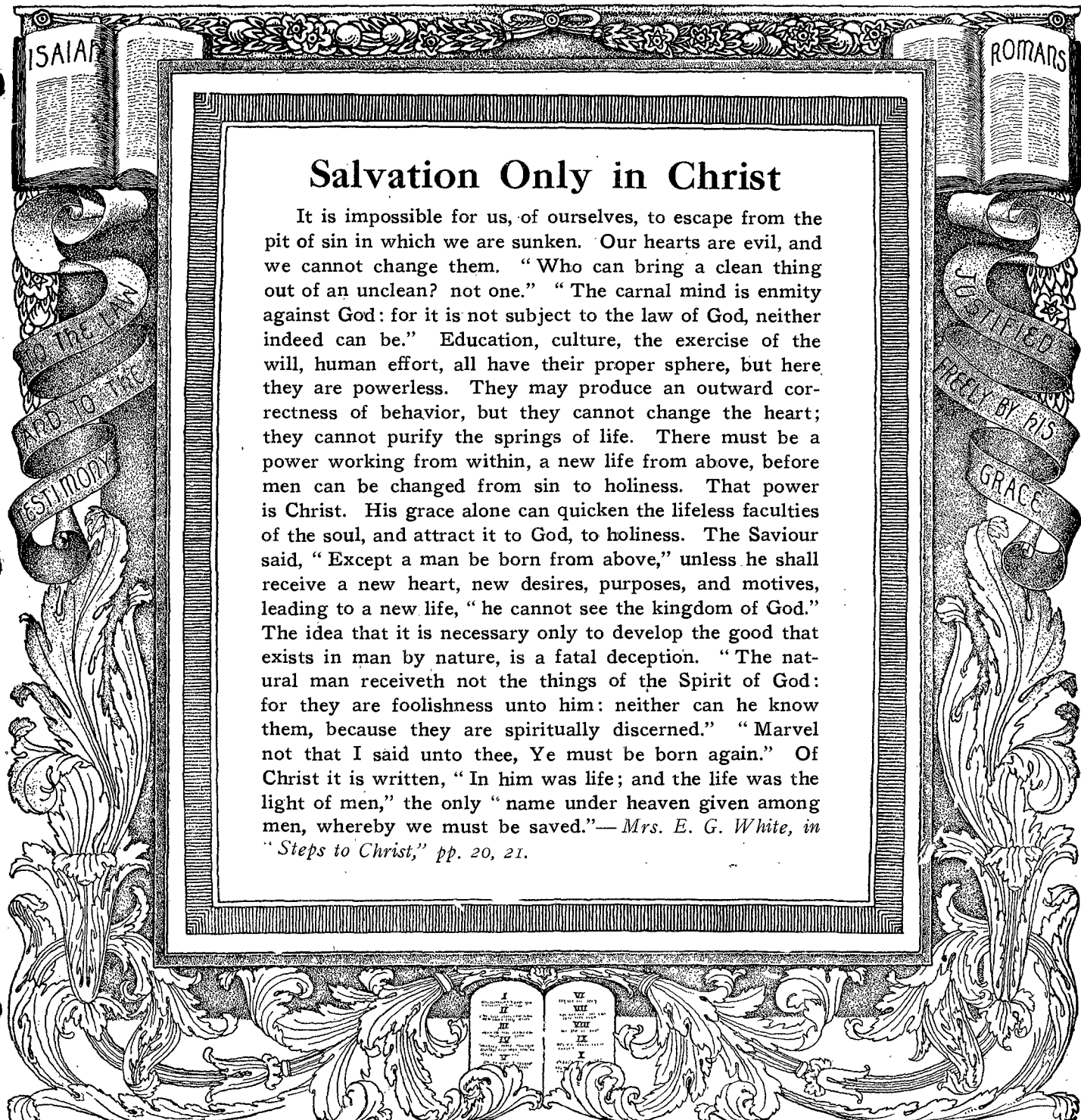
Takoma Park Station, Washington, D. C., Thursday, May 25, 1916

No. 26

THE GOSPEL TO ALL NATIONS

Salvation Only in Christ

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, "Except a man be born from above," unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Marvel not that I said unto thee, Ye must be born again." Of Christ it is written, "In him was life; and the life was the light of men," the only "name under heaven given among men, whereby we must be saved."—Mrs. E. G. White, in "Steps to Christ," pp. 20, 21.



Note and Comment

Conditions After the War

As we have remarked before, the conditions created by the great European conflict have so engrossed the minds of men that many conditions of less importance, and yet of real significance, are passing without notice. During the past few months there has been much unrest among those engaged in industrial pursuits. Strikes in New York, Pittsburgh, Chicago, and other large commercial centers, involving thousands of workers in several industries, have passed with but little notice. These are the more significant, for the reason that business conditions have been comparatively very prosperous in consequence of increased demands from Europe in almost every branch of commercial activity. What the effect will be upon the laboring masses when this wave of prosperity recedes, as in the judgment of many it is bound to do, and particularly what conditions will prevail in the great industrial world of Europe after the present conflict is over, is a question of grave concern.

The words of the apostle James indicate that the last days will be marked with growing unrest, and that the conflict between the rich and the poor will deepen. This prospect is giving grave concern to some in the Old World at the present time. Lord Rosebery of England believes that from the bankrupt condition in which Europe will be left by the war, there will come a great social upheaval. According to the *Washington Post* of May 12, 1916, he says:—

"One thing is absolutely certain: the war will leave all the combatants, whether victorious or otherwise, financially exhausted. It will mean general impoverishment all over Europe, both of the individual and of the state; and that impoverishment must immediately produce new social conditions. That is a grave outlook."

Lord Rosebery also seriously questions whether or not the bringing about of peace conditions will amount to anything more than an armed truce. He says:—

"No one knows whether the condition of affairs after the war will be a real and permanent peace or a constant armed anticipation for war. It depends on the policy of the states of Europe whether they will come to realize the hideous curse inherent in war, to both victors and losers."

On whatever conditions peace may be arranged, we are fully warranted by the Scriptures of truth in saying that peace will be only temporary. It will only serve as an opportunity to the nations of Europe to prepare for a still more mighty struggle, even the battle of the last great day. The prophet Joel (Joel 3:9-16)

clearly outlines the state of affairs that will exist just prior to the coming of the Lord. If the present conflict does not gradually deepen into the last great struggle, it is but the prelude of that which will come.



Crisis in Presbyterianism

It seems strange that there ever should arise in connection with the great Christian church a question as to the belief of its clergymen in the Scriptures of truth. But this is a problem which has seriously affected the presbytery of New York for a long time. More than a year ago the action of this body was seriously called into question on account of its ordaining to the Presbyterian ministry men who disavowed their faith in some of the cardinal doctrines of Scripture. The revival of this agitation has been occasioned by a recent similar action of the same body. Three candidates were admitted as ministers of the church. It is charged that their profession of Christian faith was not in accord with the doctrines of the church. The minority of the presbytery registered an earnest protest. This protest, according to the *New York Times* of April 11, 1916, contained the following charges against the candidates:—

"The candidates, both in written and verbal statements, have refused to affirm faith in the virgin birth, as it is recorded in the Gospels of St. Matthew and St. Luke; they refused, after prolonged questioning, to change their stand. As to Mr. Chaffee, he refused to assert his belief in the resurrection of Lazarus and in the resurrection of the body of Christ. Mr. Douglas has said that the Scriptural writings embody contradictions.

"Both Mr. Douglas and Chaffee, in regard to certain parts of the Old Testament relating to Moses leading the people out of Egypt, have failed to show a proper belief in that part of the Scripture which describes the 'pillar of fire by night and the pillar of cloud by day,' and in the miracle of the bread from heaven."

These protests were formally accepted by the presbytery, and spread on the minutes, but a request to appoint a committee to carry the question into the General Assembly was voted down. This, however, did not appear to settle the matter in the church at large.

The Cincinnati presbytery, by vote of forty-two to twenty-nine, presented an overture petitioning the general presbytery of the church to cut off the presbytery of New York from membership, because of long-continued disloyalty. It is reported that six other presbyteries later joined in this protest, likewise presenting overtures to the General Assembly. Dr. Maitland Alexander, of Pittsburgh, formerly moderator of the Presbyterian General Assembly, says this

regarding this recent crisis in Presbyterianism:—

"The Presbyterian Church has come to the place where she must decide as to whether she will make her own deliverances as to doctrine and practice and what shall be required of her candidates for the ministry, or whether her policy and practice shall be dictated by a small body of men who look from their places of preferment with contempt upon all who do not agree with them, and who, while holding views radically different from the theology of the Presbyterian Church, prefer the loaves and fishes of her communion to the husks of the communion in which their views entitle them to a place."

The General Assembly is now in session. What action will this representative body of the church take? The editor of the *New York Weekly Witness* justly remarks:—

"It is high time that drastic action should be taken, not only by the Presbyterian Church, but by all the denominations that are more or less honeycombed with infidelity. If the church of Christ is to be a spiritual body, built on the teachings of Christ and his apostles, it must separate itself absolutely from those who proclaim and boast of their disbeliefs. The disbelievers will fight to the last gasp, however, to maintain their right to remain in the evangelical churches, because they know full well that if they should set up for themselves by starting churches of their own, these churches would never have any vitality."

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the Saints"

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The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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. 93

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 25, 1916

No. 26

EDITORIALS

PEACE and joy are the fruits of Christian experience. Surely the one who knows that his sins are forgiven, that his name is written in heaven, and that in Christ Jesus he possesses an eternal inheritance, has a right to be happy and joyful. Unlike the peace which the world gives, his peace of mind and joy of heart are not dependent upon favoring material conditions. He is able to rejoice even in sorrow and tribulation, knowing through faith that "all things work together for good to them that love God."

THE joy of the Christian stands apart from levity and foolishness. It does not descend to the level of cheap witticism or unseemly jollity. It stops short of these, even as sobriety and seriousness stop short of moroseness. It holds itself within the bounds of wise propriety. It maintains a dignity free from cold reserve on the one hand, and cheap commonplaceness on the other. Hope and cheerfulness, gentleness and kindness, forgetfulness of self and regard for others' welfare, patience under trial, trust in tribulation, resignation in sorrow,—these are the true expressions of the peace and joy which the Holy Spirit imparts to the believer.

AFTER all, words and actions are the truest indications of the condition of the mind and the state of the soul. One's profession is judged by the fruit which that profession produces in the life. If Christ dwells in the heart, it will be witnessed in the words, for "out of the abundance of the heart the mouth speaketh." By our words we shall be justified, and by our words we shall be condemned. In view of this, how necessary that when we speak we should speak as God's oracle, that when we minister we should do it as of the ability which he giveth. By our deportment our fellows will judge the character of the heavenly government, of which we are ambassadors. Recognizing this relationship, we should seek to deport ourselves as becometh our high calling in order that our fellows may be won to render allegiance to the heavenly King.

WE cannot conceive of our Great Example engaging in foolish jesting and joking. We think of him as brave and courageous in danger, as hopeful and cheerful amid difficulties, as kind and tender in his compassion, as untiring in his ministry of love, affectionate as a friend, considerate of others' weaknesses; but that he was careless in speech or given to levity is utterly unthinkable. "He that saith he abideth in him ought himself also so to walk, even as he walked." Christ's followers should be like him. Indeed, it is their likeness to the divine Pattern which constitutes them the children of the Highest. Says the inspired apostle: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Our citizenship is in heaven. Let us be careful to order our lives in harmony with the spirit and principles of the heavenly country we represent.

Armageddon

The Final Clash of Earthly Empires

THE sure word of prophecy that foretold the rise and fall of ancient empires, and outlined the general course of world history through the ages, describes also the last great struggle of the nations.

The proverb says, "Peace is the dream of the wise, but war is the history of man." And divine prophecy assures us that the history of this present world ends amid scenes of conflict.

Many in our time have come to think that civilization must reach a better way of composing the rivalries of the nations. The prophecy forewarns us otherwise. In fact, the prophetic word points to the talk of peace and safety amid preparations for war, as a distinct sign of the latter days. "In the last days," says Isaiah. "many people shall go and say."—

"They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 2-4.

This is what "many people" were to be saying. But the real conditions in the last days are described as exactly the opposite. The prophet Joel describes the spirit of the world in these times:—

"Proclaim ye this among the Gentiles [the nations]: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

The context shows that the prophet is speaking of the last times, when "the day of the Lord is near." Verse 14.

The Prophecy Fulfilling

This is what we have seen in our time, as never before in the history of man—the product of the plowshare and the pruning hook being turned into instruments of war. About twenty-five years ago the late Marquis of Salisbury, speaking as a man grown gray in the service of state, asked a London audience the question, "What is the great change that marks this time as different from the times when most of us were young men?" The aged statesman answered his own question, saying that it was the arming of the nations, the swift race of increasing naval and military armaments upon which the powers had then recently entered. It is a sign of our times, answering to the prophetic forecast.

Throughout the present generation the thoughtful have watched the preparations of the nations for war with grave forebodings. Queen Alexandra, of Britain, now the queen mother, once said of it:—

"I was educated in the school of a king who was, before all things, just, and I have tried, like him, always to preach love and charity. I have always mistrusted warlike preparations, of which nations seem never to tire. Some day this accumulated material of soldiers and guns will burst into flames in a frightful war that will throw humanity into mourning on earth, and grieve our universal Father in heaven."

As the race of armaments went forward on a scale never before thought of, statesmen and writers began to make use of the word "Armageddon" to describe

the conflict that they saw inevitably preparing. Years ago the London *Contemporary Review* said:—

"Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, all awaiting Armageddon."

In June, 1909, Lord Rosebery, in a speech before a press convention in London, commented gravely upon the significance of the feverish haste with which the nations were arming themselves "as if for some great Armageddon—and that in a time of the profoundest peace."

To quote from a popular American magazine, of the same year,—

"Today all Europe is divided into two armed camps, waiting breathlessly for the morrow with its Armageddon."—*Everybody's*, November, 1909.

Thus, everywhere, observers have seen that the rivalry of interests among the nations was leading to a conflict so overwhelmingly vast that only the Scriptural word "Armageddon," with its appeal to the imagination, seemed properly to describe its proportions.

Every passing year added to the intensity of feeling and the antagonism of interests. In 1911 the London *Nineteenth Century and After* said:—

"Never was national and racial feeling stronger upon earth than it is now. Never was preparation for war so tremendous and so sustained. Never was striking power so swift and so terribly formidable. . . . The shadow of conflict and of displacement greater than any which mankind has known since Attila and his Huns were stayed at Châlons, is visibly impending over the world. Almost can the ear of imagination hear the gathering of the legions for the fiery trial of peoples, a sound vast as the trumpet of the Lord of hosts."—*Quoted in the Literary Digest*, May 6, 1911.

What the ancient prophecy foretold—the preparing of war in the last days, the waking up and arming of the nations—we have seen fulfilling before our eyes in this generation.

Satanic Agencies at Work

In prophecies of the gathering of the nations for the last great struggle, Inspiration draws aside the veil, and allows us to see the agencies that have been stirring up the world for the war. As the prophet John was shown in vision the scenes of the last days, he saw the invisible powers of Satan, "the spirits of devils," going forth—

"unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

Earnest-minded statesmen have lamented their helplessness to combat the forces and influences pressing the world on toward conflict. In one of his last

speeches, as premier of Great Britain, the late Marquis of Salisbury was defending yet further calls for army and navy appropriations. He said:—

"For years public opinion was in favor of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. We are in the presence of forces far larger than we can wield."

What those forces were, the aged statesman did not recognize. But the prophecy tells us. The prophet was shown the evil spirits from Satan going forth everywhere as the end nears, to stir up the whole world to the last great conflict. Sir Edward Grey, British foreign secretary, described these agencies very accurately. Speaking in the House of Commons, Nov. 27, 1911, he said:—

"It is really as if in the atmosphere of the world there were some mischievous influence at work, which troubles and excites every part of it."

It is all coming to pass exactly as the sure word of prophecy foretold.

The conviction that great and decisive events are at hand has taken possession of many hearts in all the world. When the European war broke out in 1914, on a scale unprecedented in human history, it was no wonder that the question sprang to many lips, "Is it Armageddon?"

The question was not lightly asked. The committee of the Church Missionary Society (Church of England), one of the greatest missionary organizations in the world, sent a message to its missionaries in all lands at the outbreak of the war. In this message was a call to prepare for the coming of the Lord:—

"It may be that these events will quickly usher in the return of Christ to gather his saints together from the four quarters of the earth. . . . Many see in the events preceding and accompanying this terrible cataclysm of war the signs of our Lord's near return. If so, blessed will that servant be whom his Lord when he cometh shall find giving 'their food in due season' to those fellow servants who have been put in his charge."—*Church Missionary Review*, November, 1914.

Timely as this call was, it was evident from the prophetic scriptures that the great European war could not be the Armageddon of the Apocalypse. The prelude to that final clash of nations is an event yet in the future—the downfall of a nation whose part in the closing scenes is clearly described in the prophecy of the coming Armageddon.

W. A. S.

(To be concluded)



"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Immortality Through Christ

ONE of the most striking misinterpretations of the teaching of the Scriptures is the prevalent view concerning the natural immortality of man. Many think that when man was created he was given an immortal soul. But the Scripture record is, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. A careful reading of this text shows that when the Lord breathed the breath of life into the man which he had made from the dust of the ground, man became a living soul, not that he received an immortal soul, as this scripture is sometimes misread.

The doctrine of the immortality of the soul has become so prevalent that many suppose that the words "immortal" and "immortality" occur frequently in the Bible; but this is not the case. "Immortal" occurs only once, and "immortality" five times.

In 1 Tim. 1: 17, we read:—

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

Here the adjective "immortal" is not applied to man, but to God; and 1 Tim. 6: 16 plainly says that God only has immortality. We quote:—

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."

On the other hand, man is spoken of as mortal, as in Job 4: 17: "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Still, though he is mortal, through the gospel the hope of immortality is brought to him. We are told, in 2 Tim. 1: 10, that our Saviour "hath abolished death, and hath brought life and immortality to light through the gospel."

It is therefore right for Christians to cherish the hope of receiving immortality, and to seek for it earnestly. To them is given the promise of Rom. 2: 5-7:—

"God . . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

The Scriptures are very plain as to when this gift will be given to the faithful. We read in 1 Cor. 15: 51-54:—

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying

that is written, Death is swallowed up in victory."

Death is here spoken of as a sleep. This word is frequently used in the Scripture as a synonym of death. Job said, in speaking of death, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. The Lord, when telling Moses that he must die, said, "Behold, thou shalt sleep with thy fathers." Deut. 31: 16. Christ himself, in speaking of the death of Lazarus, told the disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11: 11.

The idea of death as a sleep is not a gloomy doctrine, but a beautiful truth. When we become tired with the work of the day, the quiet of the night, when we may lie down to peaceful rest, is not a thing to be dreaded: As consciousness slips from us, we have no fear but that God will awaken us in the morning:—

"He wakeneth [me] morning by morning, he wakeneth mine ear to hear as the learned." Isa. 50: 4.

When sleep is sound, to the sleeper there is no consciousness of the passing of time, and he seems to awake immediately after falling asleep. Thus will it be to those who sleep the sleep of death. What a blessed thought for the Christian, that as consciousness ebbs away in what would be an eternal sleep, he may lie down in hope, knowing that his Saviour has already met and vanquished death, and that in Christ is assured an awakening at the dawn of the bright and eternal day.

L. L. C.

Adversity

THERE is no text used oftener to comfort those in affliction than Rom. 8: 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The text is true under all circumstances of life, yet it is easier to admonish others who are passing through the fire of affliction to receive it as a comforting promise than to take comfort from it ourselves when the biting winds of adversity are blowing, and we are groping in darkness, feeling that the foundation beneath our feet is slipping away.

But it is when the fondest hopes of life are being blasted, when every cherished plan is being thrown to the winds, that we need to believe in God. Adversity will come, but it is often used as a purifier. Wintry snows destroy vermin, so adversity may destroy certain forms of besetting sins. The chastening which seems so grievous now, may later bear the peaceable fruits of righteousness.

Think of Joseph. Surely he, riding under a hot sun as he was being taken to Egypt, must have concluded that every

plan and high ambition he had formed was blighted. He was but a boy, unaccustomed to being away from home. How he must have wept as he sat on the camel, riding into slavery in a strange land.

But it is when adversity has dried up the fountains of comfort and hope, that the great springs of God's salvation flow the fullest and freshest. It is said that the springs at the base of the Alpine mountains are fullest and freshest when the sun has dried and parched the surrounding country. The heat that burns the plains, melts the snow and mountain glaciers, and increases the volume of the streams.

So God turned the adversity of this slave boy into a wonderful blessing. In the midst of temptation and sin he remained true to God. The things that seemed to be against him, were for him. Joseph from the dungeon of adversity became the greatest man in Egypt. He became a statesman of note, greater in reality than the Pharaoh who sat on the throne.

Adversity, if endured, brings out the best there is in us. It sometimes develops heroes. The giant oak growing on the summit of some lonely, barren moor, apparently starved on the naked rocks, and beaten upon by the winds and tempests, takes deeper root than a tree in a protected location. It sends its roots down into every crack and crevice, and is thus enabled to stand the strain occasioned by the greatest tempest and the chilling blasts of winter.

In the stress of adverse battle, men have sometimes refused to yield. They have nailed the colors to the masthead, and defied the opposing enemy. So in life's rugged battles, when the wind of adversity whistles about us, amid the thunder's roar and the lightning's glare, we are to develop faith, and, like David, encourage ourselves in the Lord. See 1 Sam. 30: 6. Though weak, we must be strong. Though hungry, thirsty, and naked, and with no certain abiding place, we must still hope in God. Like those who were stoned, mocked, scourged, and imprisoned, who wandered in sheepskins and goatskins, tempted, destitute, afflicted, and tormented, we must cling by faith to the arm of Jehovah. We can be assured that though the road may be rough, it cannot be long. Though some den or cave of earth be our shelter, we know that for those who trust in God there is a home untarnished by sin, which the storm-tossed pilgrim will soon enter.

G. B. T.

"LET not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."

Lutheran Faith in the Second Coming of Christ

IN the *Lutheran* of May 4, 1916, a correspondent inquires what the Lutheran Church teaches regarding the second coming of Christ. In response to this inquiry the *Lutheran* says:—

"The Lutheran Church teaches that Jesus Christ the God-man will return from heaven, literally and personally, visibly and publicly, unexpected to most men, and gloriously 'terrible to the wicked and greatly longed for by the pious.' As to the time of his return, the Holy Scriptures are silent, and all speculations and calculations are not only vain but sadly disappointing and misleading. Yet, the Lord has prophesied certain signs which are to precede and indicate his near approach. To the seeing eye these signs are appearing now more than ever before, and this is another strong reason why the second coming of our Lord should be presented to our people in due and proper proportion with other articles of our Christian faith and hope."



The Tithe

IT is interesting to find the tithe being discussed more and more in religious papers. Almost all Christians are willing to agree that this system of finance is one of the most successful for the forwarding of religious work. Some go farther and recognize that the plan is a divine one, and that it is the Christian's duty as well as privilege to return the tenth to God. There are some persons, however, who feel that a poor man may be exempt from the observance of the tithe because its payment requires more sacrifice of him than of the rich man.

But when we turn to the business world, we find that no such feeling of injustice arises when the same rent per acre is asked from the poor man as from the rich man. One man may be well-to-do, with money in the bank, and plenty of this world's goods, while another may have but little, with a sick wife and a large family of little children not old enough to help. This latter man would not think of suggesting his obligations as a reason for asking the farm owner to reduce the rent per acre. He would consider it discreditable to himself to expect to pay less than the rent which others pay for property of the same value.

How much better it would be if in all our church work we were to deal on the basis which is usual in business. One tenth is the Lord's share in the business partnership; the nine tenths is our share, and in God's plan will accord with the service that we have done. Let us be careful of the expenditure even of this nine tenths, in order that, besides procuring for ourselves the necessities of life, we may have something left which we can return to God in freewill offerings.

L. L. C.



GENERAL ARTICLES

The Day-Star

H. A. ST. JOHN

HAS the Day-star, spoken of in 2 Peter 1: 19, arisen in your heart? If not, make haste to take heed to the sure word of prophecy. I will give you the sure word of prophecy, spoken nearly two thousand years ago, which you must receive, believe, and obey, in order to have this blessed experience. Here it is: Rev. 3: 14-22. Open your Bible and read it.

If you heed this by a zealous repentance of lukewarmness, and thus open the door of your heart, Jesus will come in, and sup with you, and you with him. That will be the Day-star arising in your heart, for Jesus is the day-star, the bright and morning star. And if he comes in and abides with you, without question the Day-star will shine in your heart, and in your word life, thought life, deed life—in your *whole life*.

In this way only can you fill your place and act your part in the closing work of God in the earth. Thus will the whole earth be lightened with the everlasting gospel shining through the remnant church.

Sanitarium, Cal.

Saul and Moses

C. H. BLISS

WE read in 1 Sam. 10: 9 that God gave Saul another heart, and verse 6 tells how this was brought about: "The spirit of the Lord will come upon thee, and thou shalt . . . be turned into another man." Nothing but the Spirit of the Lord could do this. While under its direct influence, the prophet said to Saul, "Do as occasion serve thee; for God is with thee." We are safe if we follow the directions of the Holy Spirit, for we have been told, "He will guide you into all truth."

But there is another law in our members opposed to the leadings of the Spirit; and if we permit it to rule our lives, the Spirit of God cannot abide in the heart. When Saul allowed pride, envy, and jealousy to come into his life, an evil spirit assumed control, and he soon became an exceedingly wicked man. Contrast his experience with that of Moses.

When the seventy elders were selected and given authority, two of their number began to prophesy in the camp. Moses, when asked to forbid them, answered, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" No envy or jealousy had place in his heart.

Saul sought to kill David rather than share with him the honors of the kingdom: Moses rejoiced that others were

honored with him. The difference was not in the men, but in the spirit which controlled them. One life showed the result of the control of Satan; the other showed the fruit of the Spirit, which is "love, joy, . . . meekness."

Peoria, Ill.

The Mystery of the Kingdom of God

ALLEN MOON

"A MYSTERY is not the unknown or unknowable, but that which is known only to the initiated." Jesus said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Many things are mysterious merely because they are covered, but when the covering is removed, they are plain and comprehensible to the natural mind. Some mysterious questions require special mental training in order fully to know and understand their depth of meaning.

The mysteries of the kingdom of God are above and beyond the sphere of the finite mind. They are of another realm than that to which the finite mind belongs, and all things pertaining to that realm are unsolvable parables to the finite mind. Jesus is the Son of the Infinite, having power over mind, being the author of mind. He has power to say to all who are initiated into the kingdom, even while they are in the flesh, "Unto you it is given to know the mysteries of the kingdom of God." And not only so, but men in the flesh may become channels through which the mystery is revealed, as it is written, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2: 7, 8.

Since the world began, these things have been hidden from the worldly-wise, but they have been revealed unto babes—those so regarded by the princes of worldly fame. When these "babes" have been initiated into the realm of infinity and have minds transformed, or made conformable thereto, they are able so to "speak the wisdom of God in a mystery" as to make it a revelation, an unfolding of the mystery, as the apostle has said: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom. 16: 25. It has been kept secret from those without, since the world began, but to those who are inside, the gospel of Jesus Christ has opened up to

the mind a revelation of a new realm, a new kingdom, which was to the natural man unknown, and could not be understood.

One must himself first be initiated into the realm of mystery, and must be made acquainted with the hidden secret, before he can reveal it to others. One who was famous as a preacher, evidently entertained this view of the gift of preaching. In writing to Gentile Christians he said, "If ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3: 2-5.

In the dispensation of the grace of God, there was given to Paul a revelation of the mystery of the kingdom of God, and through this revelation he was made a preacher; as he said again, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Verses 7, 9.

Even the learned and mighty Paul of Tarsus could not make men know what he himself did not know. And he could not know sufficiently well to enable him to be a minister of the secrets hid with God from the creation, except by revelation direct from God. The individual must first become partaker of the deep things of God, and then he is able to portray the glories of the kingdom of God with such power as to make men know the reality.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1: 9, 10. God's purpose for the children of men evidently constitutes a part, at least, of the mystery of the kingdom of God. At the present time this world seems cut off and separated from all the creation of God, but he has purposed in himself to gather once more all things in Christ, both which are in heaven and which are in earth. Furthermore, it is revealed that, through the making manifest of Christ the Son of God, "life and immortality" are brought "to light through the gospel: whereunto," says Paul, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 1 Tim. 1: 10, 11.

No finite mind could ever penetrate the mind of divinity and bring to light the hidden treasures, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

him." 1 Cor. 2:9. While it is true that the carnal heart of man has had no conception of God's purpose for those who are his, yet he has means by which to reveal his mind, and to make the renewed mind of man to know the things so revealed. Paul continues by saying, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Even so the things of God knoweth no man, but the Spirit of God." Verses 10, 11.

Paul was a subject of the kingdom of God, having been initiated through the Spirit of God into the hidden meaning of the plans and purposes of that realm, so that he could truly say, "We speak the wisdom of God in a mystery."

Cambridge, Mass.

Never Heard of Dinah

F. D. STARR

"DID Jacob have any daughters?" was the question raised by a student in a Bible class recitation. She knew very well, of course, about Jacob's twelve sons, but did not know he had any daughter. She had never heard of Dinah.

The story is briefly told in Genesis 34: "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Poor Dinah! The remainder of the chapter tells the consequence of Dinah's friendship with the ungodly. Not only did the daughters of the land receive her attention, but the sons of the land; the young Shechem in particular became much interested in her, and enamored with her attractiveness. So there followed a seduction, a proposed marriage, and a wholesale slaughter — all occasioned by this unfortunate act of this careless daughter of Israel in mingling with worldly society.

Her course has since been often followed, and when such a fair damsel is seen imitating the foolish virgin of patriarchal times, the suggestion comes to the mind of the observer, Surely she has never heard of Dinah, else how could she venture to take the fatal, downward path that Dinah took?

"To see the daughters of the land!" The next thing is to imitate the daughters of the land. If the daughters of the land wear finger rings, bracelets, corsets, low-necked and sleeveless dresses, then the daughters of Israel who have never heard of Dinah, or who are determined to follow fashion no matter what the consequence may be, will of course imitate the conduct so abhorrent to the Lord. Poor souls that never heard or heeded the history of Dinah!

Why should not that story, written for our admonition, find its place along with the story of Joseph, of Samson, or of David? Why should not serious attention be given to what the Lord says about the daughters of Zion who are imitating the daughters of the land in their worldly attire? See Isaiah 3.

The following from "Patriarchs and Prophets," page 204, will be read with interest and profit:—

"The tarry of Jacob and his sons at Shechem ended in violence and bloodshed. The one daughter of the household had been brought to shame and sorrow, two brothers were involved in the guilt of murder, a whole city had been given to ruin and slaughter, in retaliation for the lawless deed of one rash youth. The beginning that led to results so terrible was the act of Jacob's daughter, who 'went out to see the daughters of the land,' thus venturing into association with the ungodly. He who seeks pleasure among those that fear not God, is placing himself on Satan's ground, and inviting his temptations.

"The treacherous cruelty of Simeon and Levi was not unprovoked; yet in their course toward the Shechemites they committed a grievous sin. They had carefully concealed from Jacob their intentions, and the tidings of their revenge filled him with horror. Heart-sick at the deceit and violence of his sons, he only said, 'Ye have troubled me to make me to stink among the inhabitants of the land. . . . I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.' But the grief and abhorrence with which he regarded their bloody deed is shown by the words in which, nearly fifty years later, he referred to it, as he lay upon his deathbed in Egypt: 'Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united. . . . Cursed be their anger, for it was fierce; and their wrath, for it was cruel.'"

Terrible results indeed of seeking pleasure among those that fear not God!
Spokane, Wash.

"Prepare to Meet Thy God"

E. H. M. SELL, M. D.

ONLY a few years ago those in attendance at The Hague Peace Congress declared in almost the identical words of the prophet Isaiah, "Nation shall not lift up sword against nation, neither shall they learn war any more." But scarcely was the ink dry on this proclamation, when the fulfilment of God's word through the prophet Joel began, and the greatest, most terrible war of history began. Even though nation after nation has become involved in the struggle, peace advocates still sanguinely predict that the close of this war will usher in the millennium. They urge this in the face of the prophecy of a world war leading up to the battle of Armageddon and the second coming of Christ.

At the present moment, however, by the national Congress, from the lecture platform, and even from the pulpits of the Christian church, we are exhorted to preparedness against invasion by a foreign foe. How much more this means to Seventh-day Adventists than to the world at large! We are called to enlist under the banner of the King of kings; invited to serve in the army of Prince

Immanuel in the struggle now going on against the archenemy of mankind. From this service there is no discharge so long as time shall last. Eternity alone will bring release. This service is constant, for our enemy neither slumbers nor sleeps. Coming in the garb of an angel of light, he will if possible deceive "the very elect."

We have reached a time of crisis not only in the political world, but in the religious world as well. People generally have lost faith in the Bible as the inspired word of God; they do not read it, and so are not prepared to meet the temptations of the enemy. Religious shepherds are lulling their flocks to sleep with the refrain, "The Lord delayeth his coming." Seventh-day Adventists have a special work to do in the world today. We must preach "preparedness" for the second coming of the Lord and Saviour Jesus Christ.

Our message to the world is, "Prepare to meet thy God." All who would enter the kingdom of peace, and partake of the marriage supper of the Lamb, must be ready and waiting, for "at such an hour as ye think not," "the Bridegroom cometh." Then only will war cease, for sin and sinners will have been destroyed; then only will the millennium be ushered in, and "nation shall not lift up sword against nation, neither shall they learn war any more." May we all be prepared for a place in that coming kingdom.

New York City.

Seventh-Day Adventist Camp Meetings

GEO. I. BUTLER

THE season of year when these meetings can be held with comfort is rapidly approaching. As the writer has attended hundreds of these gatherings, and has taken a prominent part in many of them, it may not be deemed improper for him to express some thoughts concerning them.

These meetings have been very important in the progress of this cause in the past, and it is reasonable to expect they will be still more important in the future. In the early growth of this work, a great need was felt for large gatherings of our people for consultation, for instruction, for seeking God, and for promoting unity and oneness of purpose in carrying on the great work that God has committed to his people. The lack of such opportunities was deeply felt. We had no great buildings in which to hold meetings, and no prospect of soon having any. We could not expect assistance from other denominations, for our work was unpopular.

Our people believed that all gatherings for the worship of God should be orderly, reverential, and solemn, with everything savoring of fanaticism discarded. In short, if we were to have camp meetings, we should have them with as good order as meetings in a church. The question with our leading brethren was whether or not this could be done.

Our first camp meeting was held in Wright, Mich. It was a matter of great importance, and our people were deeply interested in its success. Of course everything was crude in comparison with our camp meetings at the present time. We had no family tents, so we had to learn how to make them. The campers were made as comfortable as possible. The attendance was quite good. Our leading brethren were present to supervise, and the order was as good as at meetings conducted in a church. Best of all, the Lord was there by his Spirit, and those attending were greatly blessed. The meeting was a great success. The report was rapidly spread, and to the best of the writer's memory quite a number of other camp meetings were held in other States the same year.

From that time, camp meetings have been held by our people all over the great fields where the numbers of our people are sufficient and the cause is so far advanced as to justify such an effort. We have never known in our history any Seventh-day Adventist camp meeting which was a disgrace to our name. All have been blessed occasions, which God has honored by his presence. The purpose served by our camp meetings has been similar to that of the great feasts celebrated by ancient Israel. God required Israel of old to attend these gatherings, which were considered very important. The people came hundreds of miles, in many instances on foot, to attend these feasts. In the Saviour's time, when the Jews were scattered among the nations, many thousands gathered at Jerusalem on these occasions.

The spiritual life of our people is largely influenced by our camp meetings. At these gatherings all important interests in the cause of God are considered and advanced. Through indifference in attending these meetings, some of our people are suffering great loss spiritually, and are in danger of getting worldly-minded and careless. A large number of souls will be lost because of this great mistake. The camp meetings are a very prominent means of grace, to keep us as a people spiritually alive. They cost considerable money, to be sure, but what is the loss of a little money in comparison with jeopardizing the salvation of our souls?

We are coming rapidly to the time when our people will be terribly tested. The time of trouble such as never was since there was a nation is just upon us. Such a war as is now raging has never before been seen in our world. My dear brethren and sisters, we must be spiritually awake or be lost. There is no escaping this conclusion. There will be a terrible shaking before this shaking time ends.

Many among us are liable to be shaken out and lost, lost forever. Shall we not use this blessed means of grace provided at much cost, preparatory to the terrible scenes before us? How can we escape if we neglect the means of grace designed to warn and arouse us? May the Lord impress this thought on all our hearts.

Bowling Green, Fla.

The Exceeding Greatness of His Power to Us, Who Believe

DANIEL NETTLETON

"The light of the world shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

"The wealth of this world seems poorer and poorer,
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

"My waiting on Jesus seems dearer and dearer,
As longer and longer I lean on his breast;
Without him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

"My joy in my Saviour is growing and growing,
And stronger and stronger I trust in his word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20, 21. This is a part of Paul's inspired prayer for the church of God. And is not God able and willing to give to his people all for which his Holy Spirit inspired Paul to pray; yea, exceeding abundantly above all Paul or we ever thought or asked?

When the things for which Paul prayed are received, they will make those by whom they are received "signs and wonders . . . in Israel." The angel said to Daniel, "The people that do know their God shall be strong, and do exploits." In these days of the voice of the seventh angel when the mystery of God (the gospel) is being finished, in these days when there shall be delay no longer, God is waiting to do something out of the ordinary for his people. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him," or "set steadfastly to seek him." 2 Chron. 16:9.

Let us note some of the things in Paul's petition. His prayer began with verse 14 of Ephesians 3, and we observe as we read it carefully that the principal thing for which he prays is that we may be strengthened with might by the Holy Spirit in the inner man; that Christ may dwell in our hearts by faith; that, being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth, length, depth, and height, and to know, the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Oh, what a people we should be if we were all filled with the fulness of God! The earth would soon be lightened with his glory.

Moses was so filled with the fulness of God that when he came from the presence of the Lord, he had to veil his face; he partook of the glory of God by association with him, and he reflected this glory on the people. God's people are to have a similar experience in the time of the loud cry. "Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. . . . God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation." "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message."—*Early Writings*, pp. 278, 279.

God not only enlightens our understanding so that we may know his will, but he wishes us also to know what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe. The working of his mighty power is the same as that which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places.

In Col. 1:9-11, the apostle Paul also speaks of this power to usward: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Oh, why should we talk of serving God in "our weak way," when we may be strengthened with all might, and that according to his glorious power? Why should we be faint-hearted and tremble with fear when all power in heaven and earth are his, and he has promised to be with us even to the end of the world?

But for what purpose does he grant this power? — That we may be victorious in our lives over sin, and may give to others the glorious gospel, which is the power of God unto salvation. We cannot retain this power unless we transmit it to others. One has truly said, "It is not the power we generate, but the power we transmit that counts. Power generated and not transmitted is a dead loss." "In order to keep some things, we must give them away." The manna hoarded spoils; the dewdrops give themselves to refresh the grass and flowers, and are turned into diamonds and pearls in the clear beams of the morning sunlight. The Dead Sea is dead because it is always receiving but never gives. Give, and it shall be given unto thee, is

the rule of the gospel. Jesus was anointed with the Holy Ghost and with power, and when thus anointed, he went about doing good.

Christ commanded his disciples to go into all the world and preach the gospel to every creature, to make disciples of all nations. He promised that they should receive power, after the Holy Ghost came upon them, and they should be witnesses of him, both in Judea and Jerusalem, and unto the uttermost parts of the world; and as they continued with one accord in prayer and supplication, the promised blessing came. That day of Pentecost was the dawning light for a sin-darkened world. In a few short years, under the ministry of the Holy Spirit, the whole world heard the gospel, and thousands were turned from darkness to light, and from the power of Satan unto God.

But there came a falling away, and the church exchanged the power of God for the power of man. "How is the gold become dim! How is the most fine gold changed! . . . If the church had always retained her peculiar holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty, and a terror to her enemies."—*Early Writings*, p. 227.

God is just as willing and able to do a work in our time as he was to work for his church in the days of the apostles. "By the grace of Christ the apostles were made what they were. . . . Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? . . . As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. . . . Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people today. All that the apostles did, every church member today is to do. . . . A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today."—*Testimonies for the Church*, Vol. VII, pp. 32, 33.

Shall we keep him waiting? Oh, no, for it is written, "There shall be delay no longer." Now listen to these encouraging words: "Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference." "Thy people shall be willing in the day of thy power." Oh, let us be willing. "Receive ye the Holy Ghost."

My dear brethren, as I read these words, there comes into my soul a stronger desire, yea, an intense longing, for the gift of the Holy Spirit, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "God was manifest in him that he might be manifest in them."

Port Townsend, Wash.

"He Leadeth Me"

E. K. SLADE

THE words of the poet describe an experience that it is the privilege of every child of God to enjoy:—

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

The Lord was in the pillar of cloud by day and the pillar of fire by night to lead his chosen people from their enemies and their bondage into their own land of freedom and plenty. All that he was to them in their troubles and triumphs he has promised to be to every one in his battle with temptation and sin and in his journey to the Land of Promise. "The Lord shall guide thee continually," is a promise most precious in these days of distress, deception, and darkness. "I will guide thee with mine eye;" "he will teach us of his ways;" "the way of the righteous is made plain;" "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go;" and "I am the way," are blessed assurances to the wayfaring man, which should give courage and hope and peaceful confidence in such a time as this.

The Lord cannot lead a man who will not be led. If a man chooses to be led by the flesh, his end is certain death, and the only way of escape from such a doom is for him to choose to be obedient to the leading of God's Spirit. Our impressions or desires are not safe guides. For us to fancy that God is leading when we go in ways contrary to the laws of nature or the teaching of his Word is an error. Our salvation depends upon our being led away from our natural desires and tendencies. "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. He leads by love, but many times it may be by the love that "rebukes" and "chastens." He who weighs "the path of the just" will allow experiences to come to his children of a nature to help them to turn away from serving self to choose the "good way, and walk therein."

Adversity and affliction are permitted to come to us oftentimes when we have turned our face to sin and our back to God. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21. Many times by his providences, he rescues his wayward children who are prone

to turn away from him. It may be, when the way seems hardest and our grief or disappointment or affliction seems the most defeating, that our heavenly Father is most tenderly watching over us to make of such experiences a means of causing us to choose his way and enter into blessings and victories to which we could be led in no other way.

This is illustrated by the experience of a young, loving, unconverted father and mother, who lost their only child, the idol of their hearts. Sorrow and gloom filled their once happy home. Though surrounded by good friends and many comforts, they were wholly disconsolate. So they finally decided to travel, hoping thus to find relief from their continual sorrow for their darling child. But relief did not come, and in vain did they try to forget. Finally they went to the hills of Scotland, and one day while wandering in the fields, they saw a shepherd trying to lead his flock across a stream to a better pasture; but in vain did he try. Finally he picked up one of the little lambs, and carried it across the water and placed it by itself in the new pasture. Soon the little one set up a most appealing call for its mother. This was more than the mother sheep could endure, and she marched straight across the stream to her little one. Then the rest of the flock followed her example.

After witnessing with deep interest this touching scene, the husband said to his wife, "Is it possible that we have come all the way to Europe to see this shepherd lead his flock, in order to learn the lesson which the great Shepherd has for us? He took our little lamb away from us in order that he may lead us into his fold. Had we not better start at once to follow as he leads?"

"Where'er the path may lead,
God gives to thee no helpless, broken reed;
But his own hand sufficient for thy need.
So where he leads thee, thou canst safely go;
And in the blest hereafter thou shalt know
Why in his wisdom he hath led thee so."

Mount Vernon, Ohio.

Rendering to God His Own — No. 3

W. S. CHAPMAN

IT is vital that man shall yield obedience to the law of tithing, and for this reason Satan has sought to impress upon his evil angels the necessity of so influencing commandment keepers as to weaken their faith in the promises of God, and to develop the natural tendency to selfishness common to fallen man. He is represented by the servant of the Lord as thus instructing his angels:—

"Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and

idolize it. . . . Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. . . . Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back."—*Early Writings*, pp. 266, 267.

"As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan, in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares. . . . Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people."—*Id.*, pp. 268, 269.

When the enemy shall come in like a flood, the promise is that the Lord will raise up a standard against him. So, to counteract the effort of Satan to develop selfishness, God presents the principles embodied in the parable of the talents, these to be worked out in the life, thus developing a character that cannot be molded along evil lines. In the parable of the talents man is presented as a steward, a coworker, with God:—

"The idea of stewardship should have a practical bearing upon all the people of God. The parable of the talents, rightly understood, will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful coworkers with Christ in the salvation of sinners."—*Testimonies for the Church*, Vol. III, p. 387.

One servant, in the parable, confessed that he had hid the talent intrusted to him, and his counterpart is seen all through the ranks of Sabbath keepers today. "This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging him with unfairness in requiring improvement upon the talents intrusted to him. This very complaint and murmuring is made by a large class of wealthy men professing to believe the truth. Like the unfaithful servant, they are afraid that the increase of the talent that God has lent them will be called for to advance the spread of truth; therefore they tie it up by investing it in earthly treasures and burying it in the world, thus making it so fast that they have nothing or next to nothing to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When, at the demand of their Lord, they bring the amount given them, they come with un-

grateful excuses for not having put the means lent them by God out to the exchangers, by investing it in his cause to carry on his work. He who embezzles his Lord's goods not only loses the talent lent him of God, but loses eternal life."—*Id.*, pp. 386, 387.

"Christians forget that they are servants of the Master; that they themselves, their time, and all that they have, belong to him. Many are tempted, and the majority are overcome, by the delusive inducements which Satan presents to invest their money where it will yield them the greatest profit in dollars and cents. There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of his cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means. Many have fastened their money in property which they must sell before they can invest it in the cause of God, and thus put it to a practical use. They make this an excuse for doing but little in their Redeemer's cause. They have as effectually buried their money in the earth as had the man in the parable. They rob God of the tenth, which he claims as his own, and in robbing him they rob themselves of the heavenly treasure."—*Id.*, p. 398.

To such professed Christians the servant of the Lord speaks in decisive tones: "I have been shown that many of our people are robbing the Lord in tithes and in offerings, and as the result his work is greatly hindered. The curse of God will rest upon those who are living upon God's bounties and yet close their hearts and do nothing or next to nothing to advance his cause." "The only means which God has ordained to advance his cause is to bless men with property. . . . Well, says one, the calls keep coming to give to the cause. I am weary of giving. Are you? Then let me ask, Are you weary of receiving from God's beneficent hand? Not until he ceases to bless you, will you cease to be under bonds to return to him the portion he claims. He blesses you that it may be in your power to bless others. When you are weary of receiving, then you may say, I am weary of so many calls to give. God reserves to himself a portion of all that we receive. When this is returned to him, the remaining portion is blessed; but when it is withheld, the whole is sooner or later cursed."—*Id.*, Vol. V, pp. 151, 150.

"Never was there a more important time in the history of our work than the present. The message of the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his."—*Id.*, Vol. IX, p. 53.

"Wherever there is life, there is increase and growth; in God's kingdom there is a constant interchange,—taking in, and giving out; receiving, and returning to the Lord his own. God works

with every true believer, and the light and blessings received are given out again in the work which the believer does. Thus the capacity for receiving is increased. As one imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessings, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If the truth does not flow forth from him to others, he loses his capacity to receive." "The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above."—*Id.*, Vol. VI, pp. 448, 391.

The Faith of a Child

MRS. C. H. BLISS

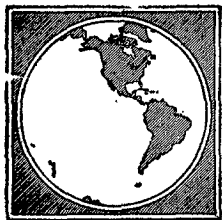
ONE evening not long ago a woman noticed a bright light shining through the window, and stepping to the door, discovered that a neighbor's barn was on fire. She quickly called her husband, who aroused another neighbor, and they went to see what could be done to help.

Soon after, the two small daughters of Mr. Jones came over to stay with Mrs. Smith until their father should return home. As they stood watching the fire, Mildred exclaimed, "Why, I believe that is Mr. Stevens's barn on fire!" This proved to be true, and when Mr. Smith returned, they learned that several cows had been lost.

By that time it was quite dark, and Zella said, "I'm afraid to go home alone." "O," said Mildred, taking her by the hand, "come on, sister. God is looking down." This thought seemed to remove all fear of danger; and though much excited by the fire, they went quietly down the road, trusting confidently in God, who constantly cares for even the smallest of his children.

Peoria, Ill.

"THE world is full of weak, starving, feeble, sentimental morality. The firm, strong issues, such as the Word of God weaves into the soul-life of man, are sadly wanting. And why?—Simply because the religion of our fathers is ignored. And the great mass of people live upon the veriest trash, newspaper gossip, infidel lectures, telegrams announcing horrible murders, glowing descriptions of nameless sins raked up out of the filth of human depravity, blood-and-thunder novels, scandals, outrages, riots, fires, floods, calamities, husks, vanities, vexation of spirit. These are the staple mental diet from which a sound, fearless, unflinching character is expected to grow. Vain expectation! No stream can rise higher than its fountain; that which a man soweth shall he also reap. If we sow to the flesh, we must expect to reap corruption. And what a mighty harvest this country is reaping!"



THE WORLD-WIDE FIELD



A Year's Progress in the Philippines

J. E. FULTON

Just a year has passed since the writer, in company with Pastors Daniells, Porter, and Salisbury, visited the Philippines, where, together with the local workers, we considered plans for the work in this interesting field. It was at that time that a printing office and equipment, and also a training school, were seen to be essential to the continued success of the work in these islands. In councils held since that visit it was decided to go forward with these projects. And now, after a year has passed, it has been the writer's privilege to make another brief visit and see the progress which has been made.

A plot of about five acres in a good location near Manila has been purchased, and the building for the printing office is now practically finished and already occupied. This building is seventy-five feet long and forty-three feet wide at the front end, where the business offices are to be, and thirty-three feet wide on the main factory building. The building has good-sized windows and skylights, thus affording plenty of ventilation and light. A neat cottage for the one in charge of the printing office has been completed, and is occupied by Brother Roy Wallace and family, from Australia.

The training school so greatly needed will be erected soon near the publishing office. It is intended that some of the students will work in the printing office. The care of these new enterprises has thrown additional burdens on our workers. They are to be commended, we think, in that the buildings reflect credit on our work.

Other Marks of Progress

In 1915 there were 237 baptized members in the Philippines; Pastor Finster expects that the first quarter of 1916 will add about 130 more. The greater number of these will be the result of the effort now being carried on at San Pablo, fifty miles from Manila, where our native evangelist Bibiano Panis is being greatly blessed in his work. Pastor Finster reports that from a thousand to twelve hundred are frequently in attendance at the meetings.

The book sales, chiefly in the vernacular and printed at the mission press, have amounted to \$12,300. Some of our Filipino brethren are having excellent success in selling the books, and wherever they go interests are springing up. Brother Robert Caldwell, our veteran colporteur here in the Far East, is back from his furlough which he took with his family in Australia, and is again having excellent success.

Needs of the Work

With a work so promising and doors opening in all parts of the group, more help is urgently needed. No more encouraging results can be obtained in any other part of the field. Does it not seem criminal to leave large islands with millions of inhabitants groping toward the light and no one to lead them on the way? How urgent the situation! Will not the liberality of God's people be stimulated to give for the cause of missions when such grand results are in sight?

A Visit to the Peninsula

C. V. ACHENBACH

PATANLLYI [in the Lake Titicaca Indian Mission] is the place where we opened the work among the Indians a few months ago. Every Sabbath one of our native workers holds meetings among them. Last Sabbath it was announced that those who desired medical help should come to the church on Thursday, and the mission doctors would be there to give them medicine, advice, and any other help needful.

Brother J. M. Howell and I started early Thursday morning for the peninsula, having with us medicines, and instruments for operations and for pulling teeth. We arrived at the place at ten o'clock; soon the people began to come from all directions. Some were complaining of bad eyes, pain in the stomach, bad teeth, headache, malaria, bad colds, etc. We had thirty patients.

After we got through with them, we were invited to dine with the chief. The dinner consisted of two cups of hot milk and scrambled eggs with red pepper. Dinner over, we called all the people together, and held a short religious service. I spoke to them about the importance of the Word of God, its power, and the changes it is able to work in the human heart. All listened very attentively to the words spoken. At the close of the service we shook hands with them, after which we mounted our horses and returned home, realizing that the day had been well spent.

With the Work and Workers in Burma

J. S. JAMES

ON January 18 I left Lucknow en route for Burma, to attend the first of a series of local meetings planned last year by Prof. H. R. Salisbury before his departure for the council in America. The local fields had been looking forward to these meetings for some time, but Professor Salisbury's untimely death made it impossible to carry out the plans as orig-

inally made, and others had to be arranged. At a meeting of the India Union Committee called shortly after the news of the accident had been received, it was decided to proceed with the meetings as before planned, but on different dates for each field.

After spending two days counseling with the Bengal committee and workers in Calcutta, I took steamer for Rangoon, where I arrived January 24, after a very pleasant voyage of three days. The meeting began the evening of the twenty-sixth, with all but two or three of the workers present, those remaining away being detained by urgent work.

As we were to be together but a short time and considerable business had to be transacted, our daily program was necessarily quite crowded. The forenoon was devoted to devotional services and committee work, the afternoon to committee work and a Burmese service, and in the evening a sermon was delivered.

The meeting closed January 30. That same night I started, in company with Pastor G. A. Hamilton, to visit his mission station on the Salwin River, about sixty miles north of Moulmein. After one night on the train, a steam launch took us up the river to within twelve miles of the mission station. This last distance had to be covered in a Burmese boat, poled along the bank by four men. We reached Brother Hamilton's house the next afternoon at one o'clock. Here I received a cordial welcome from Sisters Hamilton and Gibbs, who had to remain at home because of work they could not leave.

I was greatly impressed with the way the work is opening at this station. Here is a mission growing right out of the wildest, roughest jungle on the banks of a mighty river. The station is situated at the lower edge of the Karen country, where its people, in leaving their homes to trade with the world and in returning, must pass it. The mission house, which is now under construction, has a commanding view of the Salwin River for miles north and south, and far over into the western border of Siam.

Brother and Sister Hamilton are working hard under great difficulties to reclaim from its jungle fastness the land belonging to the mission. Miss Gibbs is laying strong hold on the hearts of the people of the community by her efficient and unselfish labors in behalf of the sick and suffering. She will soon be ready to leave her improvised outdoor dispensary for a neat, well-planned little building where she can do her work under less trying conditions. She needs very much the assistance of a Karen girl to act as a helper in the dispensary, and to go with her in answering the many calls out in the jungle. A small, inexpensive building where she can care for patients who come to her from long distances would greatly add to the effectiveness of the work she has undertaken. The people all about are calling for a school. I hope the time will soon come when a company of Karen boys and girls will be under instruction for future workers.

May God greatly bless this new Karen station with a large ingathering of souls. These workers are all alone amid the wildest surroundings, but they are not lonely. They are far separated from their own civilization, yet they do not pine away. They live without many of the comforts and conveniences of modern life, yet they are happy and contented, and they love the people among whom they labor, and the people love them.

From Pastor Hamilton's station I went north to Mandalay, where Brother and Sister R. A. Beckner are, and spent Sabbath, February 5, with them and the company of believers they have gathered in that large and important city. In the afternoon it was my privilege to baptize two Burmese and one Tamil in the Irrawaddy, Burma's largest river. The time is not far away when we shall have a good church established in this ancient capital of "the land of the pagodas."

From Mandalay I went to Kalaw, where a bungalow is to be built for the use of our European workers in Burma during their sojourn among the hills each year. A beautiful location has been selected here, and the building is planned. This inviting retreat in the wilds of nature, 4,000 feet above sea level, where our workers in this country can resort during the extreme hot weather, will be a great boon, and will many times repay for itself in the saving of life and strength.

Meiktila was the place of my last visit in Burma, where I spent two days with Brother and Sister D. C. Ludington. They are in charge of the Meiktila Technical School at that place, which is attended by about fifty Burmese boys, some of our faith and some coming from heathen homes. Brother and Sister Ludington are doing their utmost to bring the work of this school up to the highest standard, and their efforts are being rewarded by a growing enrolment, the love and respect of both pupils and teachers, and the confidence of the public.

Brother and Sister F. A. Wyman are in charge of the treatment-rooms in Rangoon. This institution, being a new departure in that city, and having to make a reputation in the face of considerable prejudice and opposition, has not done so well financially as was hoped, but we believe better days are in store for it in the near future.

◆ ◆ ◆ "I Am Afraid"

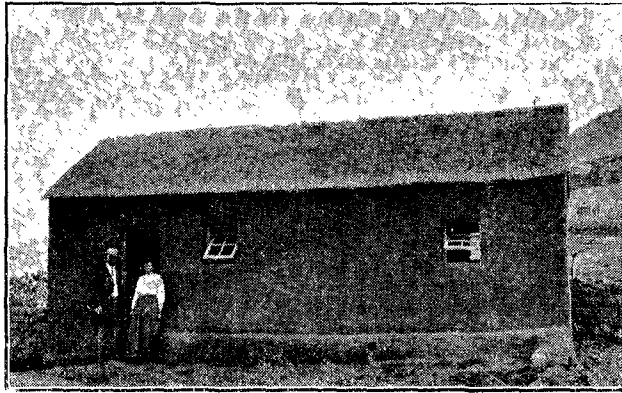
W. B. WHITE

It was over in Basutoland, South Africa. The writer had been speaking in the little sod church at the Kolo Mission. The room was full of native Basutos, who had gathered in from the near-by villages, and the Spirit of God was present to convict hearts.

At the close of the preaching service, we had a testimony meeting, and a goodly number of native believers spoke of their faith in God and in his truth for this time. At length there arose an old chief

named Jacob, and standing up straight, he said, very deliberately, "I am afraid." Then he went on to say that a few years ago he was greatly troubled with rheumatism, so much so that he could scarcely use his legs, and he was a great sufferer. He called the native doctors, and took their abundant medicines, but found no relief. Finally, in his extremity, he asked the great God in heaven to help him and relieve him of his suffering, promising that if his request was granted, he would serve God and do right.

"Well," said the chief, "God heard my prayer, and in a little time the rheumatism left me, and I was well. But I failed to keep my promise, and soon forgot God. A few years later I got into trouble again, this time with a hard pain in the chest, and coughing, so I could not



THE SOD CHURCH AT KOLO, BASUTOLAND, SOUTH AFRICA

sleep nights. I called the doctors, but they could not help me. I was ashamed to ask anything again of the great God, but finally I did, promising him again that if he would hear me and send relief, I would lead a better life. A second time God relieved me of my trouble, but I sinned again right in the face of God, and did not do as I had promised him. I have gone on in sin, have not given up *jolla* [native beer], but have drunk it very much. I am afraid." And the words came straight from the old chief's heart.

I was urging the people to surrender to Christ and forsake sin, but this old black man was face to face with a difficulty that has troubled many others. He feared to make another trial. He wanted to serve God, he knew it was the right thing to do; but he knew that he was weak, and he feared to make another trial lest he would fall again, and this he did not want to do. We tried to point the old chief to the Source of strength, to the power that would keep him from falling, and we trust he may yet lay hold of it with all his heart.

But how many there are in more favored lands who are saying the same thing. They have made many mistakes in the past, have made many promises to God that they have not fulfilled, and now, when urged to yield all to Jesus and serve him, they say, as did old Chief Jacob, "I am afraid." They fear they have not strength to stand, and in this hesitating attitude they sometimes remain for years. But there is power in

God to keep the soul that is committed fully to him, and notwithstanding the many failures of the past we must press on to final victory.

South Africa.

◆ ◆ ◆ A Ruler's Visit

FROM the Shan States of Burma, one of our medical missionaries, Dr. Ollie Törnblad, sends this experience:—

"About ten days ago a ruler, whom I had met and whose daughter I had attended, was passing our place. He stopped and spent the night with us. His family wanted to come too, but as he had five wives and nineteen children, with the children's children the entire family consisted of sixty-three persons; so he told them they were too many for all to come. He and two of his attendants came. Not

being accustomed to entertaining royalty, I do not know that I did it right. These rulers are subject to Great Britain, but they have great power in their own states.

"I was talking to him about the eternal God, when he asked me, 'If the Christian's God is all-powerful and knows all things, why are these Christian nations that worship this same God, fighting and killing one another?'

"This old man, though he cannot speak English, and lives far from any center of communication, knew the location of the European countries, with their populations. He was also well acquainted with the location and population of the largest cities in the United States. His tribe, with others here in Burma, greatly need help that they may learn of God's true character."

◆ ◆ ◆ Mission Note

A MISSIONARY pictures mission life on one of the large African mission farms in these words: "You may picture us as plodding along, spending commonplace days, with neither missionary romance nor missionary hardship in them. And this is a very common kind of day in the life of every missionary. For these commonplace tasks have to be done, and we have this for comfort, that the lives of the greatest heroes are mostly made up of them. Then we must walk down on the level ourselves, and not weary, if we are to teach our native Christians how to do it. They learn all too easily, sometimes, to preach and to pray, but they often fail in the everyday life. It is just through the trivial round, the common task, that we may teach them how Christianity must sanctify their lives at every point,—by keeping our own tempers, by entering with loving sympathy into all their troubles and joys, by seeing them not only from the pulpit and the school platform, but on the common ground of their daily life and ours."



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.

To Mothers

MRS. KATIE M. POGUE

DEAR mothers, so burdened and weary,
Does your load seem too heavy to bear?
Do life's duties and cares seem too irksome?
O, take all to Jesus in prayer!

Do you thoughtlessly yield to impatience,
And a frown black and threatening wear,
Speaking words that are biting and cruel?
O, take all to Jesus in prayer!

Do you know that the work God gives mothers,
Though so lightly regarded on earth,
Is accounted of value in heaven,
Where all is appraised at true worth?

Then let us be faithful, dear mothers,
That at last, when we all gather home,
We may say, "Behold here, dear Jesus,
Our little ones; not one is gone.

"Thou didst lend them to us for a season,
To brighten our earth-dreary days;
Lo, now we are bringing them, Master,
To join in thy worship and praise."

For the King

EDITH JACQUES

IT was Monday evening, but along the village street little groups of people could be seen making their way toward the tiny chapel. There was to be a special service tonight, and the people were eager to hear the great preacher who was paying them a visit.

Standing at one of the cottage doors was a young woman with a baby in her arms, and several other little ones playing around her. She had a rosy, pleasant face; but this evening, as she watched the people go by, it wore a look of weariness and discontent.

"Good evening, Mrs. Risden," said a cheery voice. "How are you this long time, and the dear bairns?"

The speaker was a little old woman, whose wrinkled face wore a sunny smile.

"We are all well, thank you," was the reply, "except the baby, who is just as cross as he can be. I've scarcely had him out of my arms all day. Dear me, what a trouble children are! Here you and the rest of the folks are off to meeting, while I have to stay at home. I never seem to get a minute for enjoyment nowadays.

"There's my next-door neighbor, who has six children; off she goes in the evening, and leaves them all to play in the street till she comes back. But there! I suppose we are not all the same. I never could do that."

"And quite right, too, my dear," said the old woman. "Ye be a good little mother, I know. Let me come in and mind the baby for ye a bit. Yes, I was going to the meeting, but that does not matter. Ye see, my hearing is not so good as it was, so perhaps it will be just as well to leave my place for some one who can hear better; not but what I believe in going to church whether one can hear or not, for 'tis to worship God we should go."

The younger woman, glad to rest her aching arms, handed over the baby, and the two entered the cottage together.

"Now, my dear," said the old woman, "you just put the children to bed while I get baby to sleep, then methinks, if ye don't mind, I'll be telling ye a little experience of my own which happened years ago. It has just come to my mind, all of a sudden like."

The baby, made comfortable in the experienced arms of the good old dame, was soon sleeping peacefully, while his mother, in the short space of half an hour or so, had put the other children to bed, replenished the fire, and made the room nice and tidy. This done, she drew her chair to the fire, and turning to her old friend, said with a smile, "Now for the story you are going to tell me."

"It isn't much of a story, my lass, but just a message the dear Lord sent to me years ago. It may help you now as it helped me then.

"It was when I was about your age, my dear, and my three lads were just such as your own bonny bairns. Oh, what boys they were! so full of mischief, always tearing their clothes and getting into some scrape or other.

"Just about that time my little Jessie was a baby; such a delicate, fretful little thing she was. I can tell ye, my hands were full. Many a time did I go to bed almost too tired to sleep.

"Joe had a good job as gardener up at the castle. I could have afforded to have some one in to help me, but bless ye! I never could get a girl to do things as I liked them done. Truth to tell, I was a lot too particular, and thought that my way of doing things was the only right way.

"Well do I remember how, many a day, I spent hours polishing the furniture, and cleaning the many useless ornaments in which I took such a foolish pride. When it was time for the chil-

dren to go to bed, I was too tired to care about hearing them say their prayers."

A flush of shame dyed the listener's cheek, for had she not that very evening put her own little ones to bed without a word of prayer?

Seeming not to notice this, however, the old woman went on. "And so, my dear, in those busy days I grew very careless about the important things of life. So absorbed was I in looking after the children, and giving them their daily bread, that I forgot all about their spiritual food,—forgot that the Saviour had said, 'Feed my lambs.'

"Joe would often say to me that it was a pity we could not have family worship as we used to do. I always answered him that I had no time to spare now, and that it was such a bother to keep baby quiet the while.

"In a very simple way I was led to see my error. It happened like this:—

"The weather was very hot, and the heat always did make me irritable. The children were unusually trying, and baby was cutting a tooth. To make things worse, Joe was working extra long hours up at the castle.

"The king was expected to pay a visit to the neighborhood, and was to be the guest of Joe's master. What a turning of things upside down there was, to be sure! Joe was not the only one who was doing extra work, but I doubt if there was another who took such a pride in it.

"My Joe did love his plants and flowers. No matter how hot the weather, or how tired it made him, he did his work cheerfully. As he told me, he was determined that the king should see those flower beds and gardens looking just as nice as it was possible for them to look.

"Well, I remember he came home one evening, after a long day's work, with a smile on his face, and whistling as he came up the garden path.

"It had been an extra trying day for me, and I wasn't in the best of tempers. I took him to task for staying so long, and even told him that he was more interested in those roses and things than he was in his wife and children.

"Poor Joe! how quietly he took it all! He never did get cross, as I did. He just looked at me reproachfully, and said, 'I am sorry, my lass, but I thought you would not mind my working a bit extra just now. It is only for a little while; 'tis for the king.'

"I never could tell how it was, but those three words just haunted me. Even when I went to bed, the clock on the mantelpiece seemed to be ticking out, 'for the king, for the king.'

"I could not sleep; and as I lay thinking in the stillness of the night, my conscience awoke.

"I thought of my husband toiling cheerfully to make his work fit for the eye of an earthly king, while I, whose work was for the King of kings, grumbled when the work was hard. Little children had been given into my care to train and prepare for his presence, and I was sadly neglecting my

God-given task. I, who called myself a Christian, had never even tried to lead them to the Saviour. I had spent—aye, wasted—many precious hours in work that would avail nothing, while that which was for eternity lay untouched.

"That night I claimed the Lord's forgiveness, and promised to do better. From that time on, I tried to do my duty, and do it cheerfully.

"The path of duty may be blessed, but it is not always pleasant. Many a time when discouraged, I just had to say to myself, 'Now, Mary, no grumbling; your work is important,—right royal work,—a contract for the King.' It is wonderful how the thought helped me.

"Now that the years have gone by, and the bairns have all left me, I wonder how I could ever have thought them so troublesome.

"Yes! they have all gone now. Two of them I shall see no more till the coming of the King. My daughters are both Christian women, and my Jim—wilful, wayward Jim, who the neighbors used to say would be sure to come to a bad end—is now a worker for the Lord, and a joy to my poor old heart.

"Take an old woman's advice, my dear. Whatever must go undone, don't neglect to bring the children up in the fear of the Lord. Always keep in mind the importance of the work intrusted to you. When the little ones are trying, and the work is hard, 'cast thy burden upon the Lord, and he shall sustain thee.'"

Long after her visitor had gone, the young mother sat thinking of her words; and in her heart that night was born the resolution that in future she would do her work cheerfully and faithfully "for the King."

England.

Do We Mend, or Do We Embroider?

MARTHA E. WARNER

"Yes, I had a delightful time at my daughter's," said a member of the Thimble Club one afternoon. "I mended forty pairs of stockings during my visit, and I am sure there were as many more left to darn. The children are so nearly of a size that the stockings get dreadfully mixed. I wish I knew of some plan to suggest to her that would help keep them in order."

"Pin them together with a safety pin before they are washed," said one. Another suggested marking the stockings with a different color for each child; and a third proposed white "French knots," one for the oldest child, two for the next younger, and so on. Lest the conversation become too practical, the hostess skilfully turned it to other topics, and stockings were forgotten for the time.

Since that day I have often thought of that mother with eighty pairs of stockings to mend, and wondered if darning has gone out of fashion. Some time ago business called me to a certain home on a rainy day. In the living-room I found the lady of the house facing an armchair piled high with an assortment of stockings. With a wry smile, she explained

that as the weather was unfavorable for callers, she thought of mending a few stockings. In another home where I was calling, a child pulled the cushion out of a Morris chair, and exposed to view many pairs of stockings waiting to be mended—or perhaps, thus tucked out of sight, to be forgotten.

I had just about made up my mind that only old-fashioned persons did any darning, when I was called to see a lady who was ill. She was really only a girl, and had never known a mother's care. The family of four lived in two rooms, but the tiny home was neat and clean, and on the table lay a stocking slipped over a glass for want of a darning, and the neatly mended hole told its own story. Of course this family was poor. Their income was less than ten dollars a week. Yet, on the other hand, she was rich in that she had been taught to mend, and was willing to practice this economy. Mending saves many a hard-earned dollar, and that little woman saved fifty dollars during the winter. A little here and a little there soon count up. Christ says, "Gather up the fragments that remain, that nothing be lost;" and if we would learn to save the wasted "littles" for him and his work, we should often have dollars to give where now we have only dimes.

Clintonville, Conn.

An Astonishing Boy

Six mothers were asked at a meeting one day
To describe the best boy in their block.
The description when given was surely enough
To give all their hearers a shock.

One spoke of the bonny blue eyes that he had;
Black, hazel, and brown, others said.
Some thought he was short; others vowed he
was tall;
He had yellow hair, chestnut, and red.

One praised up his dimple; one said he had
none;
Another saw one in his chin.
One said he was fat, while another declared
That never a boy was so thin.

These ladies were truthful; not one of them all
Had ever been known to deceive,
But that such a chameleon boy could exist
Their hearers declined to believe.

"Pray tell us whose is this astonishing boy;
His name and his station define."
Then six mothers rose to their feet to reply,
And six voices answered, "He's mine!"
—Selected.

Do You Know That

LIGHT promotes cleanliness?
Moderation in all things prolongs life?
The careless spitter is a public danger?
The air-tight dwelling leads to the grave?

A clean mouth is essential to good health?

Milk that is not Pasteurized frequently spreads disease?

Walking is the best exercise—and the cheapest?

Bullets kill thousands, but flies tens of thousands?

Bad teeth and bad tonsils may be the cause of rheumatism?

A little cough is frequently the warning signal of tuberculosis?

Physical training in childhood is the foundation of adult health?

Sweeping and Dusting

THE following recommendations on this familiar part of the day's work in every home have been printed and distributed by the New York City Department of Health:—

"In sweeping a room raise as little dust as possible, because dust, when breathed in, irritates the nose and throat and often sets up catarrh. Some of the dust breathed reaches the lungs, making portions of them black and useless.

"If the dust breathed contains the germs of tuberculosis or consumption,—tubercle bacilli,—which come from persons who have pulmonary tuberculosis spitting on the floors, the risk is run of getting the disease. If the sick person uses proper spit cups, and is careful to hold a handkerchief over the mouth when coughing or sneezing, so as not to scatter spittle about in the air, the risk to others who live in the same rooms is inconsiderable.

"Before sweeping bare floors, sprinkle moist sawdust on the floor. When the room is carpeted, wet a newspaper, tear it into small scraps, and scatter these over the carpet. In sweeping, brush these scraps of paper along with the broom, and they will catch most of the dust, and hold it fast, just as the sawdust does on bare floors. Do not have either the paper or the sawdust dripping wet, only moist.

"In dusting a room, do not use a feather duster or dry cloths. These do not remove the dust from the room, but only brush it into the air.

"Do all dusting with slightly moistened cloths, and rinse them out in water when finished.

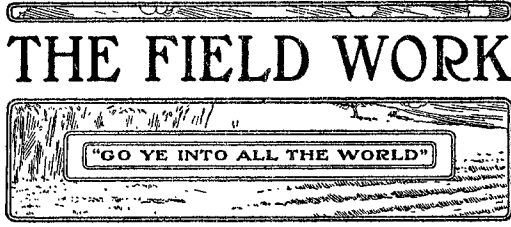
"In rooms with bare floors (in houses, stores, shops, schoolrooms, etc.), all dust can be easily removed after it has settled, by using a mop, which has been wrung out so as to be only moist, not dripping wet."

Birth Registration

HAS the birth of your baby been properly registered? This is a matter in which all parents should take an interest; and if it has not been done, it should be attended to without delay. "It may sometime be of the greatest importance to your child that there be in existence an accurate legal record of his birth,—date, place, and parentage. Such a record serves to establish his age beyond question, and through this his right to the legal period of schooling and freedom from labor. It may also serve to establish his right to a disputed inheritance, and to establish for him various property or other legal rights which may be in dispute. There are numerous instances where the lack of this sort of record has been the cause of serious losses of inheritance and of educational and other rights.

"It is, in most States, required by law that the doctor, midwife, or other attendant at birth shall report the birth to the registrar of births; but as this duty is not infrequently neglected, parents should investigate to see whether it has been done properly in the case of their children."

MRS. J. H. E.



Pittsburgh Pitt Theater Meetings

THE interest has deepened among the people since the beginning of the meetings in the Pitt Theater. Many were stirred by the first two lectures on the war, which were delivered by Elder A. G. Daniells. The first meeting was held March 12, during the union conference session, and a lecture has been given every Sunday night, except one, since that time.

Owing to Elder Daniells's many duties, he could speak only on March 12 and 19. The lecture committee, seeing the situation, and realizing that there was an unusual interest, extended a very pressing call to Prof. B. G. Wilkinson to do the speaking on Sunday nights. Brother Wilkinson at first declined to accept our invitation, as his union conference work is very heavy, and he feared that he would not have time. But finally he consented, and has been giving very stirring lectures.

In spite of the big strike in the mills, and the thirty-one hundred street car men who came out on a strike, last Sunday night, April 30, we had an attendance of about thirteen hundred, who were deeply interested. Many lingered in the building at the close of the service, and asked questions concerning the things which had been presented in the lectures. On the same day in this building there had been a debate on preparedness and an announcement was made that a lecture on that subject would be given that evening in a near-by theater. There was also a large mass meeting held by railroad men about two squares from the Pitt Theater at the same time as our meeting. These meetings of course drew some from our evening service. We thanked God that amid the great unrest of humanity and the clash between capital and labor, a large audience, calm and composed, was listening to a lecture on the second coming of Christ.

As our workers go among the people, they have many interesting experiences. One man gave up the use of tobacco, and kept his first Sabbath, April 29. I heard him say, "Well, Dr. Wilkinson, your lecture last Sunday night settled the question and did the work for me. I am convinced that your teachings are right, and I have quit using tobacco, and am keeping my first Sabbath today." This is a clean-cut, intelligent, and well-to-do business man, and he will be a real help when fully established in the truth. Brother Wilkinson and I spent one night in his home since he began to keep the Sabbath, and we were entertained most royally.

Our Bible workers have been bringing their readers to the meetings, besides holding studies with them in their homes. Since the meetings began, nineteen have taken their stand for the Sabbath, and are now keeping it. Although some of these were studying the truth before the meetings in the Pitt Theater began, yet these lectures helped very much in getting them to make their decision. We

have about twenty-five hundred names of persons who want reading matter.

Elders D. A. Parsons, J. P. Gaede, W. F. Schwartz, Dr. D. H. Kress, Prof. B. G. Wilkinson, and five Bible workers, two colporteurs, some members of the churches, and the writer have been visiting the people, and have had many good talks and Bible studies with them.

We rented a large auditorium in the heart of the city. Last Sabbath we had two hundred and fifty persons present, forty of them not of our faith. Some of them had never been to a Sabbath service before, but they had been attending the Sunday night meetings in the theater.

After Sabbath school and preaching service in this auditorium, Prof. C. L. Stone, who was here for two or three days, and Sister Minnie Dauphinee held a young people's meeting in the Century Building, which is about two squares away. There was a good attendance also at this meeting. The Lord came very near in all the services of the day.

We realize that it will take much prayer and visiting to bring these interested ones into the truth. We need the prayers of God's people, and our hearts have been made glad to hear that our brethren and sisters in various parts of the United States have been praying for the work in Pittsburgh. It is very helpful to us to know this, and we beg them to continue praying until Pittsburgh has heard the message. F. H. ROBBINS.

Experiences in Mexico

[This report was written just before the receipt of the telegram from the Mission Board advising our missionaries to come out of Mexico for a short time because of international complication and possible danger to the lives of the missionaries.]

THE Bible work is onward in Mexico City. Since ceasing Red Cross work, my readings have kept increasing, until now I have sixteen studies each week. While visiting in connection with the Red Cross work, I came in contact with various families, and with three of them I am now studying the Bible. One Catholic family, when I began studying with them, manifested much interest as I explained the way I gave the studies. I asked if they had any objection to having prayer before the beginning of the study. The father said, "No, should you like me to bring an image?"

One of our church members is a teacher in the public schools. When she was telling her children about how the pagans worship idols, one of the pupils stood up and said, "Then we are idolaters." Two girls with whom I am studying waited five years, longing to have Bible studies. It is now two years since I began studying with them, and it does me good to see how they have grown in the knowledge of the truth, although they are not yet members of the church. The first change which I no-

ticed was that the lamp ceased to be lighted before the images, and finally disappeared altogether, although the images still hung on the wall. One day I pointed to them, saying that I was sad to see them there, and one of the girls said, "Ought we not to burn them?" I told her that was the best thing to do with them. The next week the walls were all free from the relics of paganism.

The work is onward in Mexico.

E. VIRGINIA MARTIN.

Work Among the Colored of the South

It was my privilege to attend the biennial meetings in the three Southern union conferences this spring. We were much pleased with the progress of the colored work as shown by the reports in these meetings. There has been a substantial increase in all lines. In the Southern Union the membership in 1913 was 649; in 1915 it was 939. The number of churches in the same period increased from 23 to 31; church buildings from 12 to 18. The tithe in 1913 was \$7,449.47; in 1915, \$8,073.66. Tithes and offerings increased during the same time more than \$3,000. Offerings per capita averaged \$14. About the same increase was shown in the reports of the South-eastern Union Mission. In the South-western Union, the work of the colored people was reorganized, and we feel confident that the future will show more rapid advancement in the spread of the message in that great territory. Reports, however, show encouraging progress in this field.

Prof. C. J. Boyd, principal of the Oakwood Manual Training School, presented a very interesting and encouraging report of his school for the biennial period. He said that more than one hundred and fifty students have been in attendance each year. Their mission department is conducted for the children of the community not of our faith. More than sixty are enrolled. This department is under the direction of the normal teacher. Prospective teachers are engaged to do the work, thus affording splendid normal advantages. The new dormitory, which is now completed, is a very valuable asset to the plant. The building is three stories high, modernly equipped, and will accommodate about sixty students. It was erected and furnished at a cost of about \$8,000. The most of the material was sawed by our own mill out of trees felled from our place. In this way, the building was erected quite economically. The new six-inch well, just drilled, will furnish an adequate supply of water. Such a well has been a long-felt need, especially during the dry spells. Professor Boyd also spoke of the new steam laundry, equipped with modern machinery that was purchased for about \$300, the first value of which was \$1,200; and of the tent factory, which is doing a splendid work. Many of the students are becoming quite proficient in tent making, especially those who are contemplating entering the ministry.

Altogether, the reports presented in these meetings were of an encouraging nature, and we believe the future will bring rapid strides in the spreading of present truth among the colored people. The work in this department is well organized, and the workers are of good courage and loyal to the message.

C. B. STEPHENSON.

The South is Ready for Rural Schools

For years we have been told that the time has come for the third angel's message to be carried to every nation, kindred, tongue, and people. A great work has already begun, but we are now down at the very close of this world's history, when this work calls for a great laymen's movement. Thousands of families will be moved upon by the Spirit of God to settle in the waste places of the earth. Farmers, financiers, builders, and those skilled in the various arts and crafts, filled with the love of God, will go to neglected fields to improve the land, to establish industries, and to prepare humble homes for themselves, at the same time giving the truth to their neighbors. "This is the work we are called to do. Even the desert places of the earth, where the outlook appears to be forbidding, may become as the garden of God."

As the people of God allow his Spirit to take more complete possession of them, there will be a breaking away from those things that have bound them, such as homes, friends, and pleasant church relations. There will be less desire to seek those things that please only the physical and the intellectual man. Plans, homes, friends, means, worldly opportunities,—all will be laid upon the altar, in order that the individual may enter those fields that will yield the largest harvest of souls.

Some of our people have had a foretaste of this experience in their endeavor to develop the rural school work of the South. Families have left the comforts of life in their Northern homes, where they enjoyed splendid church privileges and other advantages. They have gone out into regions where the truth was not known. They have planted little schools, missionary centers; they have lived the truth before their neighbors. They have carried out the principles of reform for which we as a people stand. And while many of these people had little practical experience in working for souls before they came South, they are making a deep impression here.

In a meeting attended by presidents of normal schools, colleges, and universities, State superintendents of public instruction, and other leading educational men from nearly every State in the Union, which was held last year, a well-known educator talked about what he had seen in the rural schools of the South conducted by Seventh-day Adventists. He told those present that if they wanted to come in touch with the genuine teaching spirit and with the sacrifice that is essential to the success of the rural schools, they should visit some of our schools. Such favorable mention of the work of these obscure teachers is one of God's ways of bringing divine principles before the world. The result is not due to the great wisdom and intellectual power of these workers. It comes by recognizing a great principle, and then losing self in the attempt to develop a work that God says the world needs. The rural school should be the entering wedge into hundreds and thousands of communities to prepare people for advanced light.

To show you that the workers in these rural schools have made some impression for the truth, note the following words, written by Dr. Claxton, United States Commissioner of Education, as an intro-

duction to "Men of the Mountains," a book which describes Madison and the rural school work:—

"The smaller schools maintained by the Seventh-day Adventists, described in the latter part of this book, are not so well known by the outside world. Indeed, they are hardly known by the people who live a few miles away. Yet a careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected.

"I can never forget the summer day of 1913 when, in company with Dr. Sutherland and Dr. Magan, of the school and rural sanitarium at Madison, Tenn., I first visited some of these schools and learned how thoroughly they had adapted themselves to the conditions and needs of the people. I am sure they are worthy of the most careful study of all who are interested in adapting schools of whatever kind to the needs of the people of all this mountain section and of all the Southern mountain countries, and that they contain valuable lessons for the improvement of rural schools in all parts of the United States."

These words should encourage hundreds of Seventh-day Adventists now practically idle in the market place to enter this long-neglected field. A hundred mature men and women should be ready to begin this kind of work next fall. The Southern conferences are ready to cooperate with those who are prepared. If the Spirit of the Lord calls you to take up this work, do not delay, but at once plan for a preparation. The summer term at Madison gives a special, brief preparation for rural school work in the South. E. A. SUTHERLAND.

Words of Encouragement to the Colporteurs

It seems strange that some colporteurs have fine success while others can hardly earn a living by their work. Those failing are apt to place the blame on the territory or unfavorable conditions, but I have come to think that territory has but little to do with it. This opinion has been formed from the actual experience of having succeeded in territory where even those of our faith said that one could not succeed, as money was too scarce. While waiting for the train one day, I took \$52 worth of orders. A friend remarked that though the orders were taken, the books were not yet delivered. A few of the books were desired right away, and were sent by parcel post, and all the others were delivered at the appointed time, not one order being lost. One of the gentlemen ordering the book said that years ago he had prophesied that the day would come when some one would write a book on the prophecies, and that his prophecy had now been fulfilled.

At this time many are choosing their field for the summer. The one thing that the colporteur needs is the presence of God with him in the work, and the territory will be all right; and if he fails, let him consider that it is the man and not the field that is to blame, and seek

God earnestly for help, and he will find the wilderness a fruitful place.

A word or two about the work here in Virginia. April 22 marked the close of the year that Brother T. D. Gibson has been laboring in this field, and during that year he worked 202 days, or 1,408 hours, and took orders amounting to \$1,926 for "Bible Readings." He will have placed nearly \$700 worth of books in Staunton if the coming deliveries prove as good as those of the past. When he has finished the county, I believe he will have placed nearly \$2,500 worth of books in it.

While waiting for the train at another station, I took four orders, amounting to \$16, and received \$4 cash and my dinner without asking for either. Surely the Lord is good to his people.

W. H. GEORGE.

Government Ordinance Regarding Propagation of Religion in Korea

IN September of last year an ordinance was issued by the Korean government requiring all religious propagandists to report to the government before the end of the year. They had to give a history of their lives, and send a copy of their credentials or license showing their connection with their respective churches. Then all places of worship had to be reported in detail, giving time of establishment, how supported, name of one in charge, etc. These reports had to be signed by the superintendent of the mission, and he also had to send to the government an outline of teaching, statement of methods of labor, and form of organization.

The ordinance required new workers to first obtain a permit by reporting to the government as directed above; also new places of worship must first obtain a permit to hold meetings.

At first some concern was felt by religious workers lest their liberty was thus endangered. However, the experience of the past six months has done much to relieve our minds along this line; for instead of hindering the work of preaching the gospel, we find it an advantage in some ways.

One such instance has just been brought to my notice. In the past our colporteurs in going from place to place, have sometimes had a little difficulty in establishing their identity, and thus making themselves secure against police molestation. The police are very active here in looking after people who go about from place to place with no apparent occupation. We have just received a letter from a colporteur who, with four other colporteurs, went to a city of about 3,500 houses. A policeman called on them, and they showed their permits granting them the right to sell literature and preach the doctrines of this denomination. After this the police spoke highly of their work, and that is a great help here. They began a house-to-house canvass of the place, and held public meetings each evening at their boarding place. They report twenty persons attending these meetings, six of whom have already promised to keep the Sabbath. The colporteur writes that we should send an evangelist there at once to carry forward the work they have started.

So far, we cannot say that the new regulations have in any way hindered our

work, but in several instances have proved an aid. We praise God for freedom to preach the gospel in this land, and trust that many souls will be won to Christ. God still rules in the kingdoms of men, and to him be all the praise for victories won. The harvest is great, but the laborers are few. Send more.

C. L. BUTTERFIELD.

Missionary Volunteer Department

M. E. KERN - - - Secretary
 MARILDA BRICKSON - - - Assistant Secretary
 MRS. I. H. EVANS - - - Office Secretary
 MEADE MACGUIRE }
 C. L. BENSON } - - - Field Secretaries
 J. F. SIMON }

My Burden

God laid upon my back a grievous load,
 A heavy cross to bear along the road.
 I staggered on, and lo! one weary day,
 A mighty lion sprang upon the way.
 I prayed to God; and swift at his command
 The cross became a weapon in my hand.
 It slew my raging enemy, and then
 Became a cross upon my back again.

I faltered many a league, until at length,
 Groaning, I fell, and had no further strength.
 "O God," I cried, "I am so weak, and lame!"
 Then straight my cross a winged staff became.
 It swept me on till I regained the loss,
 And leaped upon my back again a cross.

I reached a desert. O'er the burning track
 I persevered, the cross upon my back.
 No shade was there, and in the cruel sun
 I sank at last, and thought my days were done.
 But lo, the Lord works many a blest surprise;
 The cross became a tree before my eyes.

I slept. I woke to feel the strength of ten;
 I found the cross upon my back again.
 And thus through all my days from that to this,
 The cross, my burden, has become my bliss;
 Nor ever shall I lay the burden down,
 For God some day will make the cross a crown.

—L. C. Beckwith.

The Bible Year

Assignment for May 28 to June 8

- May 28: Proverbs 27 to 29.
- May 29: Proverbs 30, 31.
- May 30: Ecclesiastes 1 to 4.
- May 31: Ecclesiastes 5 to 8.
- June 1: Ecclesiastes 9 to 12.
- June 2: 1 Kings 12, 13.
- June 3: 1 Kings 14 to 16.

"I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself, for many years, made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind, which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue."—John Quincy Adams.

The Book of Ecclesiastes

"Ecclesiastes signifies Preacher. It was written by Solomon, most probably at the close of his life and reign, after having been drawn aside by his idolatrous wives, and as expressive of his sincere repentance and return to God. The main object is to show the utter insufficiency of

earthly objects of desire and pursuit to confer real happiness. The inscrutableness of many of the arrangements of divine providence in this life, together with the universality of divine control in the affairs of men, is also set forth; also the numerous and bitter disappointments often experienced in the failure of human purposes and plans. The need of the gospel, rather than the gospel itself, is proclaimed in this book. Note especially the beautiful description of the infirmities of old age in the last chapter."—Anderson.

"This is a book of experiences, the experiences of a man who had tried the ways of the world to find out what pleasure there was in them, and ascertained to his sorrow that, from a worldly point of view, 'all is vanity and vexation of spirit.' This is a potential book. There can be no doubt but that Solomon sincerely repented of his folly. After testing all the gratifications there were in worldly grandeur and riches, and sensual pleasure and mirth, he turns away with utter disappointment; for the world is full of sorrow, not only in the life experience of the poor, but of the rich and pleasure-loving also."—Starr.

Chapters 12 to 22

of the first book of Kings "relate to the history of the two separate kingdoms of Judah and Israel for about eighty years, from the revolt of the ten tribes to the death of Jehoshaphat. It comprises therefore the histories of the reigns of several kings both of Judah and Israel. Note especially the robbery of the treasures of the temple and royal palace as the punishment for idolatry, also the extraordinary ministry of the prophet Elijah."

"THROUGHOUT the many vicissitudes of life, a sweet temper is found to be a valuable asset and a panacea for most ills. It is a Christian virtue of great worth and merit, and its moral influence is boundless. It is graceful, and sits well on old and young. It is the best of all good company, and adorns the wearer more than rubies and diamonds set in gold. How delightful does it make social converse. Here it looks on the bright side of human nature, and is kind in its judgments of others. It is charitable, gentle, and truthful; it scatters comforting words, which produce others in return; and thus good thoughts are cherished and deeds of kindness done."

"THREE things to govern,—temper, tongue, and conduct.

"Three things to cultivate,—courage, affection, and gentleness.

"Three things to commend,—thrift, industry, and promptness.

"Three things to despise,—cruelty, arrogance, and ingratitude.

"Three things to wish for,—health, friends, and contentment.

"Three things to admire,—dignity, gracefulness, and intellectual power.

"Three things to give,—alms to the needy, comfort to the sad, and appreciation to the worthy."

"THERE shall no evil happen to the just: but the wicked shall be filled with mischief."

Home Missionary Department

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

The Home Missionary Work for Quarter Ending Sept. 30, 1915

THE report of the third quarter's home missionary work shows that the spirit of service is growing among our people. The totals of the different items run into large figures, and it must be evident to all who look at them that such a volume of work must have given a knowledge of this last warning to a large number of people.

One union conference report has failed to reach us, the South American Union. We think it must have been lost in transit, as the reports from that union have come promptly before. This has reduced the foreign totals somewhat, but even so, they are encouraging.

More persons have reported work this quarter than reported last—564 in the North American Division, and 3,493 in the foreign fields. There were 2,107 more letters written in the Division, and 5,272 more outside of it. In the Division 4,344 more missionary visits were made, and in the regions beyond 5,675 more. The Division members gave 3,486 fewer Bible readings, but the foreign members increased theirs by 6,496. In the Division 285 fewer subscriptions were taken, whereas in the other fields there was a gain of 3,640. In papers sold, the Division came out ahead by 16,193 more than the previous quarter, while in the foreign fields 4,115 fewer were sold; but the Division lent and gave 45,056 fewer this quarter, and the foreign fields 3,973 more. The Division gain in books sold was 3,632, and the foreign gain 2,256. In the Division 52 fewer books were lent or given, and in the outside fields 3,512 more. The Division sales of tracts increased by 6,661, while the foreign sales were 22,135 less. In the Division 238,867 fewer tracts were lent and given, but the regions beyond used 171,582 more in this way. The Division gain in hours of Christian help work was 981, and the gain abroad 711. Articles of clothing given in the Division were 2,657 fewer, and outside of it 918 more. In the Division 2,060 fewer meals were given, and 1,202 fewer abroad. In the Division 258 more treatments were given; and 563 more in the foreign fields. The Division obtained 72 more signatures to the temperance pledge, and the foreign fields 341 more. The offerings in the Division were increased by \$580.30, while the foreign offerings had a drop of \$135.36. There were 173 fewer conversions reported in the Division, and 116 more in the foreign fields.

We obtained a report from one European mission field; and Korea, the Inca Union Mission, and Honduras are represented in this report, the two latter for the first time.

We think these figures should encourage our people to press forward. This home missionary work, which is to have an important part in the finishing of the work, is not being left to the members of strong conferences, but it is fast becoming a world-wide movement.

EDITH M. GRAHAM.

Report of Home Missionary Work of the General Conference for Quarter Ending Sept. 30, 1915

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Conversions
ATLANTIC UNION																				
E. New York	874	...	116	46	136	53	4	89	4650	178	50	44	927	163	108	181	1	...	\$ 29.40	3
Gr. New York	1435	99	492	423	2765	511	11	9208	4673	605	238	3881	10416	1021	351	396	279	...	34.71	25
Maine	604	300	300	35	407	81	12	201	6553	65	136	284	7692	219	127	157	...	...	...	...
Massachusetts	1490	152	256	111	788	293	137	10039	7554	155	176	87	1844	401	257	123	35	...	68.44	1
N. New England	630	133	143	45	147	126	36	254	4503	330	152	...	7792	263	193	217	...	...	39.28	...
S. New England	489	98	89	39	207	110	3	1975	2736	674	101	188	3296	168	152	59	21	...	72.10	4
W. New York	895	79	214	68	444	209	19	2107	134853	216	66	2978	6589	209	141	522	20	...	28.45	...
CENTRAL UNION																				
Colorado	2157	...	426	178	1064	341	201	1194	4480	789	336	133	9381	622	211	155	92	15	29.39	11
Kansas	2148	503	614	349	2414	918	244	2952	16570	736	1238	479	7668	1878	410	653	112	17	100.93	23
Missouri	1299	343	331	127	890	265	62	2403	8370	795	521	139	7954	1618	418	102	236	5	103.48	4
Nebraska	2191	45	186	130	151	311	21	105	3316	32	108	12	1140	175	132	125	16	...	48.72	13
W. Colorado	462	66	62	29	198	34	10	247	3693	157	81	27	728	96	98	119	11	...	...	...
Wyoming	553	...	111	126	208	46	28	184	1634	25	204	...	2016	232	41	88	...	...	...	...
COLUMBIA UNION																				
Chesapeake	725	122	99	32	407	152	21	2705	1333	38	183	207	1992	240	56	90	34	...	12.41	3
District of Columbia	1122	92	1867	95	524	406	58	1011	12359	1195	180	62	2372	983½	595	118	373	...	35.93	...
E. Pennsylvania	1200	...	168	67	532	362	143	1920	4490	250	556	326	5513	592	220	352	65	13	48.85	11
New Jersey	995	181	1096	272	3151	304	131	5964	17032	3155	599	1002	16823	1724	749	463	84	...	463.20	...
Ohio	2090	925	250	156	425	187	49	14620	5387	1230	165	37	7246	610	239	155	32	...	44.74	3
Virginia	601	...	43	29	280	142	5	1570	405	193	30	...	571	344	134	121	214	1	5.79	30
W. Pennsylvania	890	178	345	143	639	212	243	651	4333	557	189	60	9381	484	436	319	254	11	284.74	14
West Virginia	252	20	22	8	37	19	31	52	849	57	101	...	231	117½	11	19	...	...	...	...
EASTERN CANADIAN UNION																				
Maritime	291	...	8	1	121	21	1	...	404	188	12	...	190	14	20	23	...	...	...	...
Ontario	523	128	229	98	821	332	30	1896	2697	134	125	143	6359	902	264	262	62	10	39.66	4
Quebec	170	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Newfoundland	60	...	1	1	138	25	...	...	700	95	...	...	149	...	28	...	16	...	...	...
LAKE UNION																				
E. Michigan	1680	150	108	46	399	113	40	594	3213	296	188	154	2014	643	211	201	16	...	177.51	8
Indiana	1665	650	135	40	269	104	25	851	4224	174	57	240	2368	174	32	33	112	...	18.11	5
N. Illinois	1622	237	449	245	2159	393	64	1308	7142	115	206	4627	25361	1375	846	260	127	7	147.19	25
N. Michigan	1000	90	102	161	238	39	109	453	1489	239	112	...	697	490	135	82	19	2	30.11	...
S. Illinois	732	17	110	42	241	62	10	92	3332	33	71	7	692	181	122	104	67	...	22.16	5
W. Michigan	2682	172	255	60	577	203	45	109	3052	113	167	...	1811	274	139	87	15	...	52.44	6
Wisconsin	2600	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NORTHERN UNION																				
Iowa	2524	277	409	247	827	244	245	4765	7907	510	436	107	5436	1393	337	754	39	...	172.92	...
Minnesota	1785	545	876	435	1336	950	240	12700	42934	164	987	12056	112493	970	432	98	13	9	501.53	...
North Dakota	1419	506	236	70	7000	225	35	15900	9000	126	35	...	4236	25	15	275	17	...	225.00	4
South Dakota	1079	136	104	23	253	113	116	484	2661	150	91	...	2368	268	306	235	75	6	3.85	2
NORTH PACIFIC UNION																				
Montana	703	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
S. Idaho	966	71	93	72	141	98	24	83	3781	343	120	63	2146	257	139	49	24	...	33.00	4
S. Oregon	841	105	155	53	401	140	23	296	4003	67	127	8	1810	294	57	203	31	3	20.02	17
Upper Columbia	2365	223	204	63	806	252	36	309	5380	41	244	6	3442	202	203	163	52	5	69.26	11
W. Oregon	2385	128	221	238	741	330	139	3393	7190	131	133	33	6097	890	205	47	52	...	220.44	10
W. Washington	2203	143	207	58	623	191	27	2452	5068	227	254	59	3793	371	230	124	18	10	41.30	5
PACIFIC UNION																				
Arizona	464	12	7	1	25	35	5	...	664	1	33	...	1451	43	2	11	2	...	10.80	12
California	1773	...	236	163	839	194	125	68	7616	16	208	93	6293	253	333	175	49	...	...	...
Can. California	1333	133	135	62	368	223	131	137	5589	127	137	8	2096	127	90	84	29	...	18.51	7
N. California	1721	201	92	29	244	105	17	11	4037	40	110	13	1195	213½	111	95	7	2	52.31	...
S. W. California	1848	324	343	104	1016	344	489	636	6310	521	601	119	10357	333½	223	661	124	10	133.42	19
S. E. California	1328	...	75	22	219	41	...	49	3547	32	31	4	1806	40	123	10	...	...	51.00	...
S. California	2347	122	273	92	670	352	63	402	6661	430	273	651	5609	789½	703	123	27	100	70.52	5
Utah	215	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nevada Mission	174	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SOUTHEASTERN UNION																				
Cumberland	679	115	97	54	533	163	19	603	536	274	101	44	923	315	69	145	55	11	...	20
Florida	374	113	377	214	339	232	29	453	4122	181	143	903	2645	545	190	257	63	...	55.89	...
Georgia	531	137	290	167	2241	393	26	2167	5205	266	453	166	4092	1093	505	530	60	3	102.71	10
North Carolina	679	137	150	34	542	275	25	513	2267	172	90	357	978	431	192	486	130	15	16.53	2
South Carolina	410	99	88	58	333	321	16	93	560	79	85	57	233	593	104	85	23	1	3.00	2
SOUTHERN UNION																				
Alabama	669	240	493	320	2713	331	41	1056	11339	493	190	32	3022	933	269	914	303	22	130.03	10
Kentucky	713	244	256	69	371	514	53	1465	1306	462	203	709	2293	539	136	424	107	6	21.16	17
Louisiana	531	90	149	139	350	153	33	590	1327	205	34	25	573	566	274	154	75	...	7.15	...
Mississippi	370	125	132	72	1575	94	35	335	1049	54	72	9	761	373	104	291	56	7	12.36	...
Tennessee River	309	210	206	95	719	269	64	1059	4437	272	296	...	3707	932	194	123	73	...	140.73	...
SOUTHWESTERN UNION																				
Arkansas	366	152	233	110	433	200	23	203	2934	117	104	20	992	449	171	161	88	1	20.30	3
New Mexico	162	52	46	10	125	24	...	1024	9460	85	34	...	599	337	57	65	...	...	12.00	...
N. Texas	1334	211	360	114	659	234	30	1276	9333	339	216	503	10773							

News and Miscellany

Notes and clippings from the daily and weekly press

— More than \$9,200,000 worth of polished diamonds were imported into this country from Holland last year. This amount exceeds the importations of the previous year by over \$4,000,000.

— There are 24,922,052 Catholics under the protection of the flag of the United States, according to a new official Catholic directory, which says that 16,564,109 Catholics live in the United States proper, 7,285,458 in the Philippines, and 1,072,485 in Alaska, the Canal Zone, Guam, American Samoa, Hawaii, and Porto Rico.

— Dr. Wilfred T. Grenfell, the famous Labrador missionary who has been doing medical service with the British troops at the front in France for three months, is now returning to his accustomed task among the fishermen of the north. Much as his heart has been in his military duty, he feels that he dares not desert his fisher friends during the summer season, when they look so eagerly for his ministering visits in their lonely settlements up and down the coast.

— The centennial of the death of Francis Asbury, known as the "Apostle of American Methodism," has been celebrated by Methodist churches all over the United States during the past few weeks. When Asbury came to America, in 1771, there were in this country only 316 members of the Methodist Church. At his death, March 31, 1816, the church had grown to a membership of 214,235. His spiritual successors in America now number more than 8,000,000.

— An unusual story of automobile supremacy comes from the Catskill Mountains region of New York State, where three bankrupt railroads have been sold. Owing to the influx of automobiles, these properties brought only a fraction of their cost. They were built for about \$560,000, and brought \$44,050 at auction. These mountain lines were operated only during the vacation season, and included the Catskill Mountain Railway and the Catskill and Tannersville line.

— May Day, featured in New York City by a monster parade of union workers, was also marked by the beginning of new labor disorders as well as by the settlement of several strikes in the metropolitan district. Approximately 20,000 men are out on strike in Ohio, and as many more in Pittsburgh and its vicinity. It is said that twenty-three centuries of lost time is the record of New York's strikes and lockouts during the year which ended Sept. 30, 1915, and a money loss of more than \$1,000,000.

— Construction work has begun on the great engineering project for flood prevention in the Miami valley, in Ohio, to prevent a repetition of the disastrous floods of 1913, which caused millions of dollars' worth of damage and claimed several hundred lives. Five mammoth detention basins, large enough to hold back the crest of a flood forty per cent greater than the devastating flood of three years ago, are being erected. The cost of materials will be about \$24,000,000. There will be five large dams at crucial points.

— Government statistics available today show that there are more than 8,000,000 women workers in the United States. There are 263,315 stenographers and typewriters, 14,061 women linotype operators, 2,500,846 domestics, 1,800,980 factory and mill girls, 76,508 trained nurses, 111,117 midwives, 2,000,000 women farm laborers, 100,000 women bakers, 8,219 telegraph operators, 88,262 hello girls. Eighty per cent of our teachers are women, also two thirds of our cotton mill workers, one third of our hat, suit, and overall makers, one fifth of our tailors, one third of our shoemakers. Women have been found working before the flaming doors of blast furnaces in Pennsylvania.

— Because the Panama Canal, when it comes into its own with the close of the European war, will refashion the trade routes of the world and lead an endless procession of vessels through waters hitherto unfrequented, the United States government is preparing to go far afield and establish a lighthouse on Navassa Island, a small, rocky islet of the West Indies, west of Haiti. The light will be unique, says the *Washington Star*, in that it will be the only one maintained by the United States alone on land not a part of its national domain. Congress appropriated \$120,000 for the erection of the Navassa light, which will have a beam of 56,000 candlepower, that can be seen for twenty-seven nautical miles.

— Another attempt is to be made by Rodman Wanamaker this summer to cross the Atlantic Ocean in an airship. In order to work out his plans, he has formed a corporation, with authority to engage in transatlantic passenger and freight service by means of aeroplanes. It is understood that if the initial attempt meets with success, steps will be taken to inaugurate a regular service. Work on the construction of the new aeroplane will begin immediately at the Curtiss works. It will have three huge wings to support the large boatlike car, from which it will be navigated. Every instrument used in the science of navigation, including wireless telegraphy, will be installed in the machine. The crew will be composed of six men. The first flight is now scheduled for July or August. It is declared that it is feasible to cover the distance in two days.

— One of the most trying tasks incident to trench fighting has been considerably lightened by the appearance in the British trenches of gloves made of a fabric which is said to be impervious to barbed wire points. The fabric is made up into mittens, with the first finger and thumb separate. The fabric is water-proof, and in addition the gloves are insulated for gripping electrically charged wires. The same material is applied to the manufacture of sleeping bags, which, when opened, may be thrown over a barbed wire entanglement to allow a soldier to climb over the sharp points without injury. When made up into vests or tunics, the fabric is strong enough to turn shrapnel splinters, or even a bullet when it has lost part of its momentum. The interlining is antisepticized, so that if a bullet goes through, it takes into the wound enough antiseptic wool to prevent poisoning. The materials used in the manufacture of this remarkable fabric have been sedulously kept secret thus far.

Medical Missionary Department

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

Preparedness

WE are on the verge of the greatest crisis this world has ever known. A mighty work is to be done in a short time. While the nations of earth are preparing to fight on land, in the air, on the water, and under the water, as a denomination we should spare neither pains nor expense in preparing efficient workers in all lines of work. From "Testimonies for the Church," Vol. IX, pp. 169, 170, we quote as follows:—

"If ever the Lord has spoken by me, he speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each." The three lines of work are to stand as a unit, workers in each line as soul-winners for God.

Says the servant of the Lord, "There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing. He may carry the grace of Christ, as a sweet perfume, into all the sick-rooms he enters; he may carry the true healing balm to the sick soul."—*Id.*, Vol. V, p. 448.

The three divisions of the Lord's great army are given as workers "in educational lines, in ministerial lines, and in medical missionary lines." Every teacher, from the head of our colleges to the humblest church-school teacher, is expected to be a soul-winner. A host of unconverted youth enter our schools year by year, and under the influence of godly teachers are led to Christ, and in turn are trained to become soul-winners themselves. Our ministers, in halls and tents, year by year, are bringing thousands from darkness to light. Why should not our medical workers be successful soul-winners?

In our North American Division we have five colleges and twenty-three academies, besides several seminaries, for the education and training of ministers and teachers. At a very conservative estimate each one of these five colleges has cost us nearly \$150,000, while some of them have cost more than that; but who would think of regretting the expense when he looks upon the army of youth who pass from our schools out into the home and foreign fields as soul-winners?

While we have more than thirty advanced schools in America for the training of workers in the "ministerial lines" and in the "educational lines," there are none of these schools that can give the necessary training that will fit one to do efficient work in "medical missionary lines."

For many years, according to the light given by the servant of the Lord, we have understood that our medical missionary workers—physicians and nurses—will be the last workers in the field. When our schools are turned into bar-

racks for soldiers and our sanitariums taken for hospitals for the wounded, and many of our ministers and teachers are forced to choose between active service in the army or imprisonment, then God-fearing physicians and nurses will be left free to carry the truth to thousands as they minister to their physical needs.

Is it not time for Seventh-day Adventists to study preparedness, and make rapid improvement in getting ready for the future? We have more than thirty well-equipped advanced schools for the training of two classes of workers, and only one school, and that with inadequate equipment at present, to train the workers that will in the near future largely have the responsibility of finishing the work.

Advance moves should be made without delay in preparing educational advantages for those wishing to fit themselves to work in medical missionary lines. We cannot leave this class of workers to receive their training in worldly schools, and expect them to come forth efficient soul-winners.

It will cost something fully to equip our Loma Linda medical school and bring it up to the standard outlined by the Spirit of prophecy. We have spent hundreds of thousands of dollars in equipping colleges to train ministers and teachers. Why not equip one medical school to train workers in "medical missionary lines"? We should not delay in doing all in our power to make our medical missionary workers strong soul-winners. Our nation senses the needs of the time, and is spending millions in preparing for the crisis before us. This is being done because, by their human wisdom, men sense the needs of the hour. Surely we who have the light of prophecy shining on our pathway, warning us to prepare for what is before us, should not hesitate.

In one of Sister White's last talks at the General Conference, she said, "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."—*Testimonies for the Church*, Vol. IX, p. 167.

Shall we fulfil this word, and that speedily, by preparing the necessary equipment to give our medical missionaries a training in our own school?

Instruction has been given that "facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear God and who are in harmony with his plans for the treatment of the sick."—*Medical Evangelist Library*, No. 6, p. 29. Much instruction similar to this has come to us during the past seven or eight years, but we have been slow to comprehend it.

The enemy of souls, who has retarded this work for years, will suggest doubts in regard to the government's recognizing our medical schools, etc., but so far, the leading medical men of the country have met us more than halfway.

The same God that opened the Red Sea before his people, after he had told them to "go forward," lives and reigns today. We are bidden "to establish a thoroughly equipped medical school, the graduates from which shall be able to take State board examinations, and become registered, qualified physicians."—*Id.*, p. 30. He will open the way before us if we go forward in his name.

Whenever, in the past, God's people have been ready and willing to go forward, he has always opened the way before them, whether it was through rivers, seas, or mountains.

In view of the great need before us, is it not time, in the name of the Lord, for all who sense the time in which we are living, and believe the instruction given by the Spirit of prophecy to say, as did Nehemiah of old, "The God of heaven, he will prosper us; therefore we his servants will arise and build"? Neh. 2:20.

S. N. HASKELL.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts June 8 to 18
Western New York June 15 to 25
Eastern New York, Oneida. June 22 to July 2
Southern New England Aug. 17 to 27
Northern New England.. Aug. 24 to Sept. 3
Maine Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

Colorado, Denver June 8 to 18
Missouri Aug. 3 to 13
Nebraska Aug. 17 to 27
Kansas, Salina Aug. 24 to Sept. 4
Wyoming Sept. 21 to Oct. 1

COLUMBIA UNION CONFERENCE

Virginia, Richmond May 25 to June 4
Chesapeake June 8 to 18
Eastern Pennsylvania, Lebanon.....
..... June 22 to July 2
New Jersey, Trenton July 27 to Aug. 6
Ohio Aug. 17 to 27
West Pennsylvania, Pittsburgh
..... Aug. 24 to Sept. 3
West Virginia Aug. 26 to Sept. 5

EASTERN CANADIAN UNION CONFERENCE

Ontario, Branford June 19 to 25
Quebec, Lennoxville June 25 to July 2
Maritime, Norton, New Brunswick
..... July 3 to 9
Newfoundland, St. John's July 14 to 18

LAKE UNION CONFERENCE

North Michigan June 8 to 18
Wisconsin, Madison June 8 to 18
Northern Illinois, Joliet..... June 15 to 25
East Michigan June 22 to July 2
Southern Illinois, Martinsville. Aug. 10 to 27
West Michigan Aug. 17 to 27
Indiana Aug. 24 to Sept. 3
North Michigan Aug. 24 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise May 18 to 28
Upper Columbia, Walla Walla, Wash.
..... May 25 to June 4
Western Oregon, Portland June 1 to 11
Montana, Bozeman June 8 to 18
Western Washington, South Tacoma.....
..... Aug. 24 to Sept. 3

NORTHERN UNION CONFERENCE

Iowa, Nevada May 25 to June 5
Minnesota, Anoka June 1 to 11
South Dakota, Watertown June 8 to 18
North Dakota, Jamestown June 15 to 25

PACIFIC UNION CONFERENCE

Central California, Hanford.. May 25 to June 4
California, Oakland June 1 to 10
Northern California, Oak Park, Stockton..
..... June 6 to 18
Southern California, San Fernando
..... June 15 to 25
Northwestern California, Napa.. July 20 to 30
Southeastern California, Santiago
..... Aug. 3 to 13
Inter-Mountain About October 1
Arizona October 12 to 22

SOUTHEASTERN UNION CONFERENCE

Georgia, Fairburn..... May 18 to 28
Cumberland, Charleston, Tenn. June 1 to 11
North Carolina, Statesville June 15 to 25

SOUTHERN UNION CONFERENCE

Louisiana July 20 to 30
Mississippi July 27 to Aug. 4
Tennessee River, Nashville... Aug. 3 to 13
Alabama, Montgomery Aug. 10 to 20
Kentucky, Bowling Green..... Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

North Texas July 13 to 23

Publications Wanted

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

Fred Lytle, Kensett, Ark.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

Mrs. Janetta Knight, Brentwood, Ark. *Little Friend, Instructor, Signs*, and tracts.

Edward S. Quinn, 7 Denwood Ave., Takoma Park, D. C. *Signs* (monthly and weekly), and *Watchman*; also names to use in missionary correspondence band.

Mrs. LeRoy B. Dye, 1208 W. Eighth St., Wilmington, Del. *Signs* (weekly and monthly), *Life and Health, Watchman*, and *Instructor*; also tracts on the second coming of Christ and the Sabbath.

Nashville Agricultural and Normal Institute

THE summer term of the Nashville Agricultural and Normal Institute opens June 21, 1916. The General Conference has recognized the institute as a training school for teachers of the rural schools of the South, and the work of this term is intended primarily to prepare men and women to conduct these schools. Opportunity is offered twenty persons to take this instruction, and at the same time earn their board, their room rent, and their laundry fees. This offer does not include clothing, books, or other incidental expenses.

The summer term will close with the tenth annual convention of rural teachers. Any one desiring to enter the rural school work of the South will do well to take advantage of this term's instruction. One very important way of carrying the truth to the people is by means of the rural school. It breaks down prejudice, and prepares people for advanced truths.

Any one who desires to attend this summer term should correspond with E. A. Sutherland, Madison, Tenn.

Thirty Nurses Wanted at the New England Sanitarium

To meet the needs of the growing work both in and out of the sanitarium, it is desired that the nurses' class to be formed Sept. 15, 1916, shall be the largest in the history of the institution. Catalogues and full information will be sent to all who desire them. Applicants should be twenty years of age, and have the equivalent of ten grades of school work. Applications are in order now. Those entering the fall class are given preference, during the summer working for wages. Address New England Sanitarium, Melrose, Mass.

W. A. RUBLE, M. D., *Secretary of Faculty*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Madison, Wis., in connection with the camp meeting of the Wisconsin Conference, June 8-18, 1916. The first meeting will be held at 11 A. M., Tuesday, June 13. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*.
FRANK HINER, *Secretary*.

Cumberland Conference Association

NOTICE is hereby given that the ninth annual meeting of the Cumberland Conference Association of Seventh-day Adventists (incorporated) will be held in Charleston, Tenn., in connection with the camp meeting, June 1-11, 1916. The first meeting will be held Tuesday, June 6.

R. W. PARMELE, *President*.
C. R. MAGOON, *Secretary*.

The Seventh-Day Adventist Association of Colorado

THE regular annual session of the Seventh-day Adventist Association of Colorado will be held in connection with the camp meeting, in Denver, June 8-18, 1916. The first meeting of the association will be held at 9:15 A. M., Monday, June 12. The regular election of officers, and such other business as may properly come before the association, will be attended to during this session.

A. T. ROBINSON, *President*.
R. T. EMERY, *Secretary*.

Colorado Conference

THE thirty-fourth annual session of the Colorado Conference of Seventh-day Adventists will convene on the camp ground, in Rocky Mountain Lake Park, Denver, Colo., at 9:15 A. M., June 9, 1916. All delegates should be present at this first meeting, so there may be no delay in the work of the conference. During this session of the conference, officers will be chosen for the ensuing year, and such other business transacted as may properly come before the conference.

A. T. ROBINSON, *President*.
R. T. EMERY, *Secretary*.

North Carolina Conference

THE sixteenth annual conference and camp meeting of the North Carolina Conference of Seventh-day Adventists will be held at Statesville, June 15-25, 1916. The purpose of the meeting is to elect officers for the ensuing two years, and to transact such other business as may properly come before the conference session. Let the churches elect delegates, and forward credentials to C. R. Callicott, 234 Summit Ave., Greensboro, N. C. The first meeting of the conference will be held at 9:30 A. M., Friday, June 16.

J. B. LOCKEN, *President*.
C. R. CALLICOTT, *Secretary*.

North Carolina Conference Association

NOTICE is hereby given that the annual meeting of the constituency of the North Carolina Conference Association of Seventh-day Adventists will be held on the camp ground, in Statesville, N. C., Tuesday, June 20, 1916. The first meeting is called for 10 A. M. on the above date, for the election of a board of trustees, and for the transaction of such other business as may properly come before the association.

J. B. LOCKEN, *President*.
C. R. CALLICOTT, *Secretary*.

Montana Conference Association

NOTICE is hereby given that the Montana Conference Association of Seventh-day Adventists, a legal corporation, will hold its regular annual meeting in connection with the Montana Conference, June 8-18, 1916, for the purpose of transacting any business that may be lawfully done by the constituency of said corporation.

The constituency of this corporation is composed of all delegates assembled in the eighteenth annual session of the Montana Conference of Seventh-day Adventists. The first meeting will be held at 10 A. M., Monday, June 12.

U. BENDER, *President*.
T. G. JOHNSON, *Secretary*.

Request for Prayer

A SISTER in Texas desires that we join with her in prayer that a stumblingblock which has distressed her family for years, may be removed.

Obituaries

BRADLEY.—Susan Bradley was born in Ontario sixty-four years ago, and came to Manitoba early in life. She died in Winnipeg, April 12, 1916, following an operation. Our sister accepted the third angel's message over twenty years ago, and remained faithful to the end of her life. E. M. CHAPMAN.

COGGESHALL.—Olivia L. Coggeshall was born in Battle Creek, Mich., Nov. 28, 1872, and died in Chicago, Ill., April 24, 1916. She was baptized at the age of fourteen, and served the Review and Herald as compositor and later as proofreader. Her father, step-mother, and one brother mourn.

GEO. E. LANGDON.

SCOTT.—John Wesley Scott was born in the State of Indiana, March 1, 1854, and died in Los Angeles, Cal., March 17, 1916. In early life he was married to Miss Anna J. Limford. Two sons and two daughters were born to them, all of whom live to mourn their loss. Four brothers and one sister also survive. Brother Scott embraced present truth in the spring of 1915. He was faithful to the end, and rests in hope. F. I. RICHARDSON.

MILLER.—Minnie A. Eggegan was born in Detroit, Mich., July 20, 1862. In 1886 she was united in marriage with David F. Miller. Of their eleven children, two sons and three daughters are now living. Twenty-four years ago she accepted the third angel's message, and became a charter member of the church in Wildwood, Mich., remaining a loyal, devout Seventh-day Adventist until her death, which occurred April 26, 1916.

J. J. IRWIN.

FRANK.—Died in Toronto, Ontario, Canada, April 19, 1916. Mrs. Maria Warner Frank, aged 61 years. She was born in Ohio, but in her early childhood the family moved to Canada, where she resided until her death. In 1874 she was married to George E. Frank. Eighteen years ago she united with the Seventh-day Adventist Church, and remained faithful to the message until death. She is survived by her husband and two daughters. M. N. CAMPBELL.

WORDEN.—Alberta Pitt was born in Green-wick Hill, Kings Co., New Brunswick. In 1897 she was united in marriage with A. W. Worden, who, with their two sons and one daughter, survives. At the age of twenty-three years she accepted the third angel's message and became a member of the Seventh-day Adventist church at St. John, New Brunswick. She was an invalid for several years before her death, which occurred March 8, 1916. Her age was 43 years. We look forward with hope to the first resurrection!

GEO. H. SKINNER.

KERNAHN.—John Kernahn was born in Ireland, Oct. 31, 1835, and died in Winnipeg, Manitoba, Canada, April 7, 1916. His wife and children are left to mourn. He accepted present truth about fifteen years ago, and died a faithful Christian. E. M. CHAPMAN.

BECK.—R. W. Beck was born in Warren County, Kentucky, Dec. 25, 1849. He accepted the truths held by Seventh-day Adventists in 1903, and united with the church. His death occurred suddenly March 3, 1916. His wife and seven children survive.

B. W. BROWN.

WRIGHT.—Mrs. Unice Lord Wright was born in Boston, Mass., Oct. 22, 1830, and died at her home, in Ashland, Mass., April 15, 1916. About twelve years ago she embraced the third angel's message, which became more and more precious to her as the years went by. One daughter is left to mourn.

P. F. BICKNELL.

CAREY.—Thomas E. Carey was born in New Brunswick, July 4, 1825, and died in Saohomish, Wash., April 24, 1916, in his ninety-first year. Brother Carey was a Sabbath keeper for about thirty-five years. He was a fervent, active Christian, loved and respected by all who knew him.

F. W. FIELD.

GREGORY.—John J. Gregory was born in Washington County, Kentucky, March 10, 1834, and died at his home in Elk City, April 21, 1916. He accepted present truth about twenty-eight years ago, and lived in harmony with its teachings until his death. His companion and four children survive.

E. T. WILSON.

WILTON.—Sylvia M. Wells was born in Clarendon, Mich., Feb. 9, 1853. July 2, 1871, she was united in marriage with Wesley J. Wilton, and one son was born to them. Sister Wilton had been in poor health for some time, and fell asleep in Jesus at her home, in Brookfield, Mich., April 22, 1916.

F. A. WRIGHT.

BAILEY.—Mrs. Abbie Relief Bailey was born in Leominster, Mass., Feb. 16, 1845. In 1866 she was married to William A. Bailey. The light of present truth came to her in the spring of 1910, and she united with the Seventh-day Adventist Church. Her death occurred in South Lancaster, Mass., April 11, 1916. One son, one daughter, and one sister remain to mourn their loss.

P. F. BICKNELL.

GOLDEN.—Hattie Ellen Dougan was born March 13, 1869, in Arlington, Nebr. She was married to Thomas M. Johnson Nov. 27, 1883. Seven of their nine children are living. Her second husband was F. N. Golden, of Rathdrum, Idaho. To them were born three children. Sister Golden accepted present truth two years ago, and faithfully followed the Master until she fell asleep, in Meadow Lake, Wash., April 21, 1916. A. M. DART.

WILLIAMS.—Dr. William Williams was born in Tyraway, La., in August, 1873, and died April 16, 1916. He was a pharmacist until the light of present truth came to him; then he gave up his business and entered the ministry. He was associated with the writer in New Orleans, La., for nearly a year, when compelled by failing health to return home. He leaves to mourn their loss his wife, one son, his mother, three sisters, and one brother.

T. B. BUCKNER.

GRIFFIN.—Edith Stanley was born in New York City, Oct. 25, 1868. In 1884 she was married to Eugene M. Griffin, and on their wedding day they were baptized and united with the Battle Creek (Mich.) church. For the three years following they attended Battle Creek College. Eight children were born to them, six of whom, with their father, are left to mourn. Sister Griffin was a faithful, active member of the church and Sabbath school. She died in Battle Creek, Mich., April 27, 1916.

G. E. LANGDON.

FROM.—Johanna Jensen was born in Uldom, Denmark, Aug. 10, 1833. She came to Nebraska in 1871, where she was married the following year to John From. In 1880 she accepted present truth, and united with the Seventh-day Adventist church at Orum, Nebr., remaining faithful until her death, which occurred in Blair, Feb. 27, 1916.

W. H. SHERRIG.

FRENCH.—Arthur E. French was born Dec. 16, 1857, in Pembroke, Mass., and died in Blair, Nebr., March 13, 1916. He was a veteran telegraph operator, and for twenty-three years was employed in the passenger depot at Blair. In 1886 he was married to Margaret Singer, at Albion, Ill. One year ago he accepted the third angel's message, and he rests in hope.

W. H. SHERRIG.

MAXON.—Ellen A. King was born in Wayne, Pa., July 7, 1841, and died in Rochester, N. Y., April 9, 1916. She was married to George E. Maxon in August, 1861. The light of present truth came to her in the fall of 1912, and she gladly accepted it, uniting with the church at Rochester. She sleeps in hope of a part in the first resurrection. She is survived by her husband, three daughters, and one son.

J. MILTON JACKSON.

CLOUGH.—Oliver F. Clough was born in St. Louis, Mo., March 28, 1879. He accepted present truth in San Francisco, Cal., in 1900, and from that time until his death, April 19, 1916, was an earnest Christian. His one desire was to lead others to the Saviour he so devotedly served. He is survived by his wife, one little son, his parents, and one sister, who expect to meet their loved one when Jesus comes.

GEORGE G. SIMS.

STEVENS.—Mary Grace Fox was born in Tallmadge, Ottawa Co., Mich., April 24, 1887. At the age of eleven years she was converted to God, and hers was ever a consistent Christian life. On her nineteenth birthday she was united in marriage with Waite N. Stevens, of Wright, Mich. She died triumphant on May 4, 1916. Her husband and two children, with her parents, two brothers, and many other relatives and friends, mourn.

R. U. GARRETT.

EASLER.—Died in Skowhegan, Maine, April 22, 1916, Alexander Easler, in his seventy-seventh year. He embraced the truths of the third angel's message in 1879, through the efforts of Elder J. B. Goodrich and the writer, and was ever ready to help in its proclamation to the extent of his ability. Although having no children of his own, about twenty were reared in his home. His death is mourned by his companion, three brothers, and one sister.

S. J. HERSUM.

KENISON.—Lizzie E. Fenlason was born in Oshkosh, Wis., March 29, 1861. She was married to Hiram A. Kenison in Pipestone, Minn., March 31, 1886. They both accepted present truth in July, 1888, and were baptized, uniting with the Seventh-day Adventist Church. She taught six terms of church school in California, and was an active soul-winner. Her death occurred in Berkeley, Cal., Feb. 16, 1916. She is survived by her husband and one daughter.

HIRAM A. KENISON.

SNOW.—Edward Snow was born in Jacksontown, New Brunswick, May 30, 1832. Feb. 1, 1855, he was married to Grisella Davis, at Wakefield, New Brunswick. In 1857 they moved to Bridgewater, Maine, where he lived forty years. In 1872 he accepted, in theory, the doctrines held by Seventh-day Adventists, under the labors of Elders J. B. Goodrich and W. H. Blaisdell. He at once began keeping the Sabbath, but did not receive baptism and unite with the church till 1896. Twenty years ago he came to Morgan Hill, Cal., where he resided till the time of his death. Brother Snow loved God, his church, and his fellow men, and in his death we are all losers. He continued to attend church after his steps were very uncertain, being partially paralyzed—a standing rebuke to many who permit trivial excuses to keep them from the church and

Sabbath school. He had been in poor health for several years, but kept his bed only three weeks. On March 27, 1916, he fell asleep. He leaves a wife and four children, sixteen grandchildren, and two great-grandchildren. One of his children is Elder C. M. Snow, editor of the Australian *Sighs of the Times*.

ALBERT E. PLACE.

The Bible Year

THE printing edition of last week's REVIEW ran short, and we are not able to supply some who have been following the Bible texts given in the Bible Year. For their benefit we repeat the scripture outline given last week:—

Assignment for May 21 to 27

May 21:	Proverbs	1 to 3.
May 22:	Proverbs	4 to 7.
May 23:	Proverbs	8 to 11.
May 24:	Proverbs	12 to 15.
May 25:	Proverbs	16 to 18.
May 26:	Proverbs	19 to 22.
May 27:	Proverbs	23 to 26.

More Than a Quarter of a Million

A REPORT from our book department shows that since the close of our records in December, the following number of our evangelical tracts have been sold from this office: Words of Truth Series, 185,780; Bible Students' Library, 37,383; Signs of the Times Leaflets, 31,000. Total, 254,163. Thus more than a quarter of a million copies of these little messengers have gone out throughout the field to enter homes to spread a knowledge of the truth for this time. The Testimonies state that our literature will be circulated "like the leaves of autumn."



FOR more than a year the World's Sunday School Association has been collecting nickels for the purpose of supplying soldiers in the great European conflict with copies of the New Testament. Up to the present time 450,000 Testaments have been provided.



A Missionary Enterprise

ONE of our missionaries of long, successful service, offers our people his plan in effective missionary work with the Present Truth Series. The plan is as follows:—

"The individual members of our churches subscribe for a definite number of the Present Truth Series for their use in systematically mailing to relatives and friends.

"Beginning at a certain date, the churches in the conferences will launch this special missionary work as a conference effort, and the conference tract society will have the papers on hand, ready to mail at the beginning of the time appointed.

"The individual orders for the papers are to be for entire sets, beginning with No. 1 of the series, and to be mailed *each week by the tract society for six months*, which time is required to use the full series of twenty-four numbers."

Prices

The price of the series used in this way is only one cent a copy, or 24 cents for a full set, sent to one address each week, 24 cents covering the entire expense

of giving a relative or a friend a full and complete presentation of the message, the cheapest and the best way possible to do it. In this plan a list of ten names would cost only \$2.40, which amount would cover cost of papers, wrapping, and postage. The same amount of printed matter in tract form mailed to separate addresses would cost \$7.20, allowing 2 cents for each tract and 1 cent for postage.

In Response to Appeals

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

These appeals cannot be longer disregarded, and the light intrusted to this denomination be retained. In these days when the nations of earth are convulsed with war, and men's hearts are failing them for fear, and the masses are casting about for the meaning of what they see coming on the world, the golden opportunity is presented for our message to be given with "a loud cry" that will encircle the earth. We are in the day of God's providence and of our opportunity; hence the need of specially organized, continuous, strong efforts in proclaiming the fundamental truths of the gospel message for this day and age.

Results

The publishers of the Present Truth Series often receive letters from those to whom copies of the series have been sent by friends or relatives. The following letter, bearing date of April 22, comes from Panama. It is characteristic of many others received:—

"GENTLEMEN: A friend sent me a copy of your Extra No. 14, and its facts are so convincing that I should like to assist in distributing the Extra. Inclosed please find international coupons for 10 cents, to cover cost of 15 copies."

"DEAR SIR: I saw a copy of your paper, REVIEW AND HERALD, Extra No. 16, dealing with the "Threefold Message of Revelation." I am much interested in the way you present this matter. Can I get a quantity of this number?"

Signs of the Times Leaflets



A SERIES of 16 Bible studies on various subjects, condensed for busy people; printed on single sheets, each having an ornamental heading.

Many will read a small leaflet that is right to the point, who, because of a limited amount of time or for other reasons, will not read a long Bible study.

The demand for small, inexpensive leaflets testifies to their value in creating an interest in our literature, and in encouraging a desire for a more complete and comprehensive treatise.

Signs of the Times Leaflets were gotten out with special reference to these various requirements, and are admirably suited to the purpose for which they are intended.

A supply should be found in the home of every Seventh-day Adventist, to be used as opportunities occur. All classes of workers can make use of them to most excellent

advantage. Because of the condensed style of the leaflets, the variety of subjects treated, as well as their pleasing appearance, they are an essential addition to the equipment of a tent or hall effort, and solve the problem of expense, when large quantities of literature are desired for free distribution.

Signs of the Times Leaflets

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3. Second Coming of Christ.
4. Signs of Our Times.
5. The Sanctuary.
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7. The Law of God.
8. The Sabbath of the Bible.
9. The First Day of the Bible.
10. Who Changed the Sabbath?
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WASHINGTON, D. C., MAY 25, 1916

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THE General Conference learns by cable message that Elder J. T. Boettcher was leaving Russia May 17 for the United States, via Vladivostok. Elder Boettcher will doubtless arrive in this country by the Pacific route about the first of July.

SOME time ago the Australasian Union placed the island of Niue on its entered list, but has been delayed in locating permanent evangelists there. Now we learn from the *Australasian Record* that Brother and Sister S. W. Carr sailed on April 5 from Australia, to take up work for the Niue people.

IN this number we present, in our General Articles department, contributions from Massachusetts, New York, Ohio, Illinois, Washington, California, and Florida. Among these contributors are several old pioneers in this movement. We appreciate these good words which we receive from our brethren in the field.

PROF. R. B. THURBER, now of the Lake Union, formerly of Burma, is spending a little time in Washington, with Sister Thurber, who is at the Washington Sanitarium, seeking recovery of health from the tropical difficulty which brought them home from Burma. We are glad to report that Sister Thurber is making hopeful gains.

A LETTER from Elder A. R. Ogden, president of the Iowa Conference, states that at the coming camp meeting in that conference an old-timers' reunion will be held. We join Brother Ogden in the belief that such a reunion will be very profitable, and hope that all the old-timers in Iowa will be able to attend the camp meeting, and incidentally the reunion which will be held in connection with it.

IN the way of an exchange of fields, Brother and Sister A. G. Stewart, of Fiji, sailed in April for the New Hebrides Islands, to make it possible for Brother and Sister C. H. Parker, who have been laboring in the New Hebrides, to go to Fiji, Brother Parker having been chosen president of the recently organized Fiji Conference.

WE have been glad to greet in Washington Brother and Sister A. F. Haines, and their daughter Madge, who have been spending a few days with us on their way from Jamaica to their former home in Idaho. After seven or eight years in the management of the West Indian printing house, first on the Canal Zone and in recent years in Jamaica, Brother Haines has been advised to return to the States for a time in order to recuperate. Temporary provision will be made for carrying on the work at the Riversdale (Jamaica) press. The West Indian Union brethren hope to have Brother Haines with them again after he has spent a little time in northern climes.

NEWS from Lima, Peru, dated May 1, brings word that with the general South American meetings finished, Elder N. Z. Town was planning to sail directly for America by way of Panama, while Elder W. W. Prescott was returning to Buenos Aires for a final meeting with the South American Division Conference Committee, planning to sail for America by the east coast route, reaching New York about June 17. During this visit to South America these general workers have attended conferences in Brazil, Argentina, and Chile; have held meetings in different parts of Argentina, and visited the mission stations in Bolivia and Peru. Our South American brethren have been much encouraged by these visits, and by the new plans for strengthening the work in South America involved in the organization of the South American Division Conference.

Union College Free from Debt

WE are made glad at the news that another of our institutions is out of debt. Exercises in commemoration of this freedom from debt were held in College View, Nebr., May 3, just twenty-six years after the laying of the foundation stone. The *Central Union Outlook* of May 9 gives a full account of this event. Short speeches were made at the chapel exercise, by friends, alumni, and present students. All paid their tribute to the college and the work which it had done, and rejoiced in its freedom from debt. Following this the visitors, board of trustees, faculty, and students, marched around the campus and sang a song composed for the occasion, beginning with the words, "Old Union standeth free."

IN the evening another program was given, at which addresses were made by Elders R. A. Underwood, A. R. Ogden, J. W. Christian, Prof. H. A. Morrison, Rev. Frank Mills, and S. A. Sanderson. Rev. Frank Mills represented the commercial club and business men of College View, and S. A. Sanderson the business men of Lincoln.

WE know that our readers unite with us in the hope that soon all our other institutions may join Union College in a song of jubilee of freedom from debt.

A WORD from Elder C. McReynolds states that an article published recently in the REVIEW, entitled "Lessons from the Flood," should have been credited to Mary C. McReynolds instead of to himself.

THE *North Pacific Union Gleaner* of May 4 reports that the Walla Walla Sanitarium had thirty-two guests, twenty-seven of whom were regular full-pay patients. This is practically all the institution can accommodate. We rejoice for the prosperity that is attending our institutions.

The Lesson of Vacation Days

THE next few weeks will witness the close of our denominational schools for another year. Hundreds of young men and women who have been engaged in study for the last nine months will be released to go out to engage in life's practical duties. We are pleased to learn from reports which have come to us that a larger number than ever before will enter some branch of denominational work, the great majority engaging in the sale of our denominational literature. We wish it were possible for every student, particularly those from the higher grades, to dedicate their service in some definite way to the Lord. Some doubtless will need to return to the farm or to the shop or to work in the home on account of conditions which may exist.

WE earnestly hope that the vacation days will be profitable ones to every student, and this will be the case if every one seeks to obtain from his summer's experience practical and needed lessons. Let the principles learned in school as theories be practically applied. Practice thrift, industry, and economy. Be cheerful, hopeful, and courageous, even under the most discouraging circumstances.

IF it is your privilege to go from door to door in the work of circulating our publications, remember to take your experiences as they come, in the spirit of the Master. Accept rebuff graciously. Pass by unnoticed apparent slights. Remember that you represent a great cause, mighty principles; that you are the ambassadors of the Lord Jesus Christ, and that by your life as well as by the literature you sell you are to represent his character to your fellows.

IF you engage in physical labor; if you must toil on the farm or in the shop; if you must wash dishes and sweep floors and cook over hot stoves, remember that even such work gives you a splendid opportunity to exemplify the character of the Master. Possibly you will be helping those in your home who have toiled and labored to support you nine months in school. Act nobly your part, and show, not by empty words but in your kindly attitude, your appreciation of the sacrifice your parents have made.

AFTER all, it is not book knowledge alone which prepares us for life's greater responsibilities. God designs that we should learn lessons from every experience—from our association with books and men and things. Let every student seek to make the vacation days as valuable in the preparation for his life work as if he were engaged in book study. If we will commit our ways to God and permit him to rule our lives, he is abundantly able to make every experience abound for our good.