

# The Advent Review and Sabbath Herald

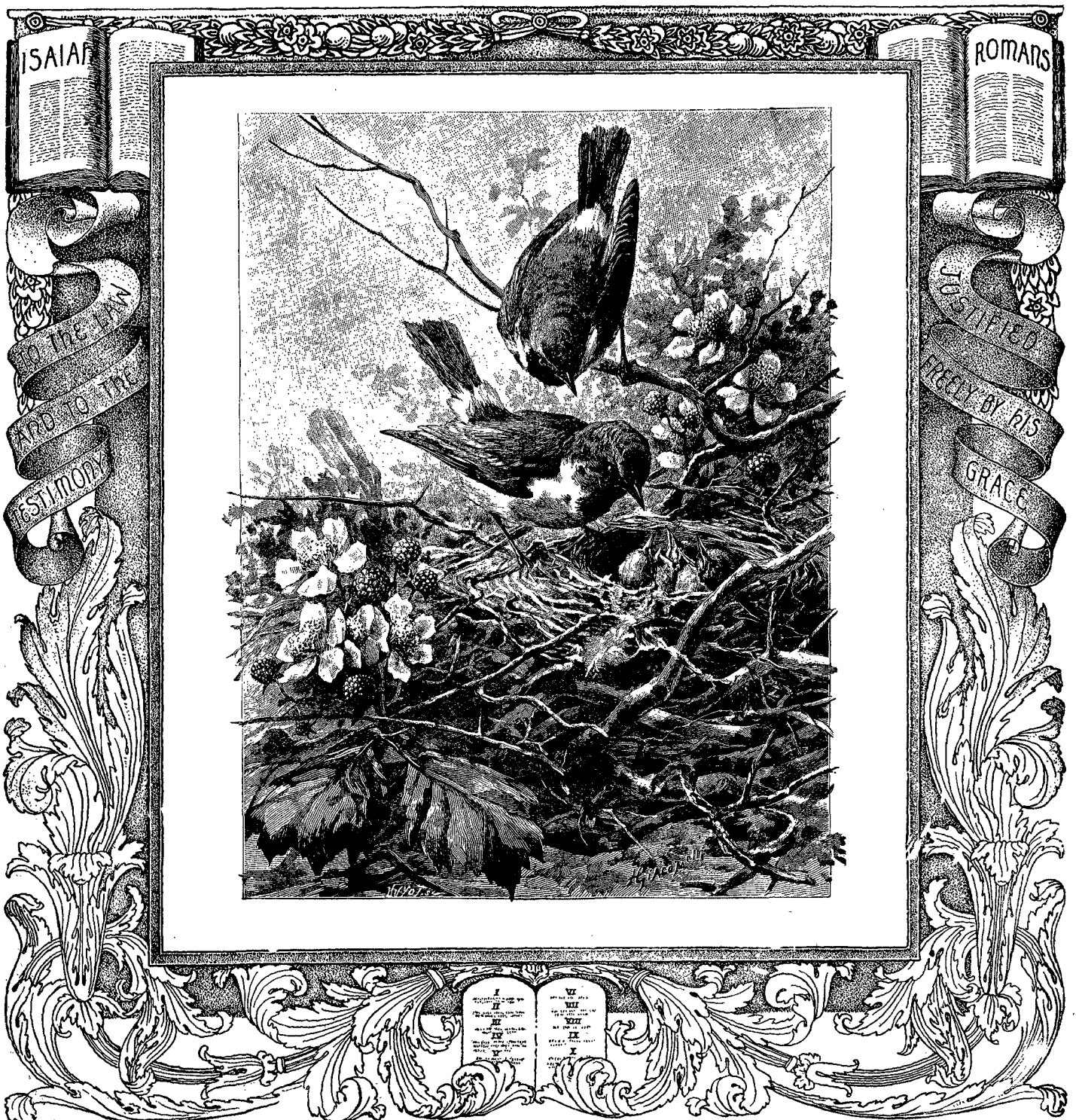


Vol. 93

Takoma Park Station, Washington, D. C., Thursday, June 22, 1916

No. 31

THE GOSPEL TO ALL NATIONS



## Note and Comment

### Catholics Under the Flag

ACCORDING to this year's edition of the Official Catholic Directory, there are 24,922,062 Catholics under the United States flag. These are divided as follows:—

United States proper ..... 16,564,109  
 Philippine Islands ..... 7,285,458  
 Alaska, Porto Rico, and other  
 possessions ..... 1,072,495

Mr. Meier, the editor of the Directory, gives a list of twenty-six States which have a Catholic population of more than 100,000. There are ten which have a population of more than one-half million Catholics.

### Wireless Long Distance Record

AMONG the inventions which mark the present as the time of fulfilment of the prophecy which says that in the last days "many shall run to and fro, and knowledge shall be increased," the wireless telegraph is one of the most important. We have seen this means of bringing all the world together rapidly develop in the last few months. A dispatch from Sydney, New South Wales, May 24, gives the most recent record. The American steamer "Ventura," on arriving at Sydney, is said to have reported that she picked up a wireless message from the station at Tuckerton, N. J., nine thousand miles distant from that point. This is thought to be a world record for long distance transmission.

### Physical Degeneration

THERE are plain indications that the human race is becoming physically less efficient, even though many with an optimistic turn of mind refuse to recognize it. Almost unbelievable conditions of physical inefficiency exist among the men in the United States who are applying for enlistment in the army and navy. Of course it may be said that these men are not fair samples of American men in general. If they were, the nation would be in a bad way indeed. Still the facts are sufficient to indicate a marked decrease physically of many men in the United States. We quote from a letter addressed to the *New York Journal* by Capt. L. P. Pinkton, in charge of the recruiting bureau of the United States marine corps, New York City:—

"Do you know that during the present year to date there have been 11,012 applicants for enlistment in the United States marine corps at our recruiting station, located at 24 East Twenty-third St., this city, and that out of that number only 316 were able to pass the required examination? Just think of it! Twenty-nine men out of every 1,000—one in every 35 who applied—physically fit to be a marine!

"Figures from other large cities of the United States do not show such a large percentage of physically 'unfits,' but they are interesting, and you may have them for the asking."

Commenting upon these figures, the editor remarks:—

"Remember that it is not necessary for these men to pass intellectual tests. All that they require is a healthy body, sound legs, arms, lungs, and heart, to enable them to learn the drill and do the work.

"And not three out of a hundred are fit for the task."

### Prophecy Fulfilled

WE find that in these days of increase of knowledge, even public men in official positions in the United States government recognize to some extent the meaning of the inventions we see about us.

On March 7 the National Geographic Society held its annual dinner at Washington, in honor of the fortieth anniversary of the birth of the telephone. The *National Geographic Magazine* for March gives a full account of the occasion. The eight hundred guests at the banquet each had a telephone receiver, and conversations were carried on with all parts of the country. At the end of the hall was a large map fitted with electric lights. As conversation with any place was carried on, a bulb connected with that place on the map lighted up. Many interesting speeches were made, but to us the most striking was that of Hon. Josephus Daniels, Secretary of the Navy. Speaking of the present time, he said:—

"We live at a time when the dreams of poets, seers, and prophets have been translated into *realities*. The finest things in the world are dreams. 'Where there is no vision, the people perish,' wrote one of the old seers, and another, whose vision seemed to overleap centuries and even millenniums and focus itself upon *our own times*, said, 'Many shall run to and fro, and knowledge shall be increased.'"

Referring to the prophecy which the secretary mentioned, we find that it reads:—

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

If this prophecy is now being fulfilled, as the Secretary of the Navy says it is, we are surely living in the time of the end. Secretary Daniels went on to speak of other prophecies which are in process of fulfilment:—

"It is indeed wonderful what some of those ancient wise men foresaw. Did Nahum get a glimpse of automobiles when he wrote, 'The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they

shall seem like torches, they shall run like the lightning?' Nahum 2: 4.

"Did old Jeremiah get a foreglimpse of the aeroplane as an army scout when he wrote (chap. 48: 40, 41), 'Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strongholds are surprised'?"

"Truly the miracle of the twentieth century has been the discovery of radio transmission; it is the marvelous fulfilment—a fulfilment which we could not believe unless we had heard it with our own ears."

If we read the verse just previous to that quoted from Nahum, we find that the chariots which Secretary Daniels thinks might well be automobiles, are said to be "flaming torches in the day of His preparation." The present, then, is the day of God's preparation, and this we sincerely believe. A world-wide work must be done that all may be prepared for the end of this world and the coming of our Lord and Saviour Jesus Christ. Matt. 24: 14 speaks of this time in these familiar words:—

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

When statesmen are recognizing the fulfilment of prophecy, it is time that we renew our own earnestness and go forward as never before to proclaim that Christ's coming draweth near. Thus a people may be prepared to meet the King of kings and Lord of lords.

## The Advent Review and Sabbath Herald

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the Saints"

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Editor - FRANCIS McLELLAN WILCOX

Associate Editors

W. A. SPICER G. B. THOMPSON  
L. L. CAVINESS

Special Contributors

A. G. DANIELLS L. R. CONRADI  
I. H. EVANS W. T. KNOX  
W. W. PRESCOTT C. M. SNOW  
R. C. PORTER

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# The Advent REVIEW And Sabbath HERALD

HOLY BIBLE  
THE FIELD  
IS 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., JUNE 22, 1916

No. 31

## EDITORIALS

### Medical Council

No class of workers connected with this movement have greater or more perplexing questions to deal with than do those engaged in our medical work. It seemed most fitting, therefore, that the medical superintendents, business managers, and head nurses of our sanitariums in the North American Division Conference should come together for a few days of prayer and study and counsel over questions of common interest.

About forty representatives of our medical work met at the sanitarium in Madison, Wis., last week. Dr. H. W. Miller and Brother L. A. Hansen, as secretaries of the Medical Department, had charge of the council. Every denominational sanitarium in the Division was represented. Many questions relating to medical procedure, ethics, finance, etc., were considered. Decisions were reached which, we believe, will have a wide-reaching influence on the future of our medical work.

A spirit of freedom and harmony prevailed. Time was devoted in the early morning meeting to seeking the Lord, and in the evening instruction in practical godliness was presented by Elder Evans and others. A fuller report of this interesting meeting will be given later by the secretaries of the Medical Department.

We believe that much good will result from a closer cooperation of our medical workers. Our sanitariums are not independent units, but each is a link in a chain, a member of a sisterhood. Our medical work constitutes an important department of this movement. The providence of God has brought our sanitariums into existence as auxiliaries for the giving of the gospel message to the world. Their success will be found in their recognition of this relationship. It is for them to maintain the ideals of true Christian temperance. If they fail to do this, and cater to purely worldly professional ideals, they will lose their distinctive character, and in consequence their power.

Our medical institutions have been passing through a severe crisis during the last decade. Encumbered with in-

debtedness, with a transitory patronage, the outlook has been dark; but better days are dawning. Our sanitariums are emerging into light and liberty. Some are freed from debt, and others are making fast progress in gaining their liberty. Soon all, we believe, will be able to sing the song of jubilee and deliverance.

And we see a quickening of their spiritual life. Their workers are reaching out for greater spiritual blessings, and God is responding to their appeal. In the near future our sanitariums will come to be centers of great spiritual power and physical blessing to the sick and afflicted. Of this we feel confident. Heaven will make them mighty factors in connection with this closing work. Let us hold their workers up before God in prayer. Let us seek for them blessings of wisdom, skill, and efficiency. In this spirit of cooperation and oneness their success will be assured.

F. M. W.

### Are We Holding Our Own?

IN an essay on prayer Rev. G. Granger Fleming says:—

"In 1910 we had a world-wide missionary conference. This was held with the purpose of an advance on all the enemy's outposts. There was great enthusiasm and an evidence of splendid organization. One great note of weakness was, however, struck. The churches were prepared to invade the world, but it was found that they were *incapable of holding their own* in their present centers in proportion to the increase of population. Everywhere is the sense of need felt. How shall it be met?"

"We must get back to the trenches; back to where we are sure; back to the Word of God, back to prayer, back to cultivation of the inner life. The Christian in his trench need fear no foe. Given to prayer and meditation, he is more than equal to all that can come upon him.

"What is wanted today is more intensity, more reality, more of the hidden work of grace. If we get right with God, we shall soon be right with men. If we become men of the Word and of prayer, we shall soon prove our worth in the field of action and practical service."—"The Dynamic of All Prayer," p. 2.

This statement is doubtless true, and

is very suggestive, containing some thoughts that are pertinent to our work, and that we shall do well to study.

The writer of the essay says that the churches preparing to invade the world found they "*were incapable of holding their own.*" Are we holding our own? We are not pessimistic. Neither do we have any sympathy with that class who seek to sow the seeds of disaffection by endeavoring to show that the work of God on earth is disintegrating and drying up. The movements which have been started by those who have left this message have disintegrated and withered away. Individuals who have become dissatisfied with the foundation and with the way the work was carried on, and have stepped out of the ranks to warm themselves by the sparks of their own kindling, have declined in spiritual power, and have ceased to be religious leaders. There seems to be no exception to this. But this message, born in obscurity and cradled in poverty, in the face of great obstacles and in spite of wolves from without and of men arising in our midst speaking perverse things, has gone steadily on, until the world has been girdled, and in nearly all nations the message of a soon-coming Saviour is being preached. At no time in its history has there been seen greater vigor and growth in all departments of the work than at the present time.

But it is not best to number Israel, and estimate too much as to whether or not the required number is made up, so that the Lord may come. While we are making advancement in the world and pushing the conquest into new fields, are we holding our own spiritually? How is it, brother, in the church you attend? Is it increasing or decreasing in numbers? Are you holding your own spiritually? Is there as earnest a spirit in the hearts of the believers now as when your little church was organized? Do you love one another as devotedly now as in the former days? Or are you losing your first love, and in this respect not holding your own? Are you holding your own in the prayer meeting? Is it as well attended now as some years ago? Do you attend as regularly as you once did? Are the fervent "amens" heard as often when some of the sublime truths of the gospel are brought home to the heart as years ago? Are you holding

your own in Sabbath keeping? Are you as careful concerning the observance of God's holy day now as when you first learned that you were keeping a day substituted by man for the day that God blessed and made holy at creation? Should we not think soberly and prayerfully in reference to these things?

Are we holding our own in reference to plainness of dress, and practicing the principles of health as taught in the Word of God? Or are we growing more careless, and following more and more the fashions and customs of the world? These are personal questions, and it is not intended that they be answered by pointing to some one else and saying, "Well, I hardly think Brother and Sister Blank are living up to the light as carefully as they should, or as they once did." They may be doing better than you are, measured by God's standard. We are asking *you*. Are *you* holding your own along all these lines?

Again, are we holding our children in the truth? They are the most priceless heritage, and the greatest asset of the denomination. How about the flock which was once in your church? Did you hold them? Are they all in the truth today, or have you been incapable of holding them, and today they are in the world, without God and without hope? I heard a prominent evangelist once say that investigation showed that many of those in the slums, and dyed in the deepest of sin, once sat in Sunday schools. The churches had them, he said, but were incapable of holding them.

"During the great simultaneous revival campaign in the city of Philadelphia, Dr. J. Wilbur Chapman, at a noon-day meeting in the Garrick Theater, read a letter from a well-known evangelist in which he said that while conducting a morning meeting in a certain city a tramp came in and sat down in a pew. During the service this tramp stood up and said: 'My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this church. Seven boys used to sit in this pew in the Sunday school class. We had a great love and respect for our teacher. Saturday afternoons she invited us to her home for an entertainment of music, eatables, and a look over the lesson. After a while, being anxious to please us and hold us, she brought out a pack of cards and taught us the names of the different cards. None of us had ever used cards, but we became enthusiastic over them and soon learned the game. Then we said, "Do not give so much time to the lesson, but let us have more time for playing cards, and teach us some more tricks." After a while we got a pack of our own and were off in the cotton-gins playing cards, and not going to her home. Later we failed to go to Sunday school. Cards and cigarettes were followed by drink and gambling. We all, at different times, left our homes. Two of these boys have been hanged, three are in State prison for life, one a vagabond like myself. No one

knows where he is; and if the authorities knew I was here, I would be arrested and put behind the bars.'"—*"The Master Workman," pp. 44, 45.*

The church had these boys once, but did not hold them. It is time that we seriously investigate to see if our churches and Sabbath schools are capable of holding their own and of saving the young among them. If not, we must get "back to the Word of God, back to prayer, back to *cultivation of the inner life.*"

We are making our activities, I fear, far too much a substitute for piety, for study of God's holy Book, and for prayer. We need to return to God, to humble the heart, to put away sin, to pray, to supplicate the throne of God for Pentecostal power, that we may not only hold our own in spiritual power, but be able also to reach out and lay hold upon others who are being drawn by the ebb tide of sin into the yawning gulf of perdition.

"What is wanted today is more intensity, more reality, more of the hidden work of grace. If we get right with God, we shall soon be right with men. If we become men of the Word and of prayer, we shall soon prove our worth in the field of action and practical service."

G. B. T.

### The Ideals of Christian Schools

WE are especially pleased to learn of the simplicity which characterized the closing exercises of some of our schools. Prof. O. J. Graf spoke of this in his report in last week's REVIEW. He stated that the exercises attending the closing days of Emmanuel Missionary College were in harmony with the spirit of this movement and of our denominational work. Doubtless this was true of other schools. This is as it should be.

We hope the time will come soon (and we are rapidly nearing it already), when all those who pursue courses of study in our schools will do so in order to fit themselves for a part in God's work. To furnish this preparation is the very reason why our schools have been established. Why should not the closing exercises of the school year be in harmony with this idea?

When the true object of our schools is kept uppermost in the minds of teachers and students, the class day exercises will not be occasions for dress parade, for fun and frolic, cheap wit, and mental gymnastics, as is too often the case in schools of the world. The graduating address will not be an effort at high and dazzling oratory or great intellectual profundity, such as we might expect to hear at the commencement of the ordinary high school or the great university; but it will be an address embellished with spiritual thought and pregnant with spiritual power. It will be

such an address as should naturally and appropriately be delivered by an older Christian worker to young men and women who are about to go out into the great world field to work for God and for their fellows; such an address as would inspire the undergraduates to renew their consecration to God, and to strive in the closing days of their school work for a better preparation for holy service. To several such addresses it has been our pleasure to listen at different times, and they proved an inspiration to all who heard.

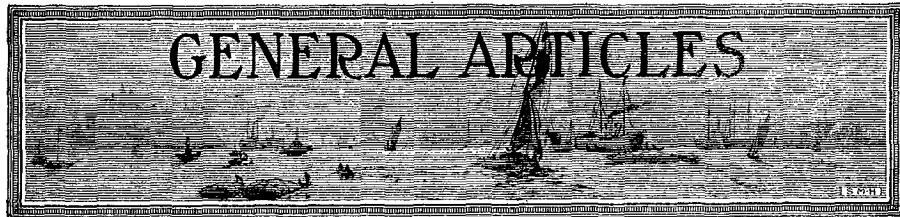
The schools of the world do not constitute the proper models for the schools connected with this movement. The aim of most worldly schools is to develop mentality with but little if any concern for the spiritual welfare of their students. They appeal to selfish pride, to worldly ambition, to unholy zeal. They minister to love of dress and display, to class rivalry, to strife for honor and preferment. Many of their students possess an ambition for worldly position or political power. These are not the aims and purposes of our schools, nor should such aims be fostered in the minds of our young men and women.

Let the spirit reigning in our schools from the day of enrolment to the last day of commencement week be such that in every exercise, social, educational, religious, God shall be honored, and the students impressed that our schools are institutions of God's planting, to fit and prepare their students as workers for holy service. Only on this basis of operation can our schools expect the fulness of the blessing of Heaven.

F. M. W.

THE example of a Christian life will do more to impress others than the mere teaching of religious truth. A little Japanese girl attempted to illustrate this truth by telling some friends that her mother had some little black seeds which did not appear at all attractive to any of their neighbors. But the seeds had life in them, and her mother put them in the ground, and soon they grew, and blossomed out with beautiful flowers. "Then," said the little girl, "the neighbors all admired the flowers, and many came to beg the seed that they might have some flowers for themselves." So the gospel words have power in them, but they best show their beauty and meaning when translated into Christian living. Men may disregard our preaching, but the grace that blossoms into a beautiful and Christlike character they can neither argue against nor ignore.—*Selected.*

"MAKE others happy, and you will enjoy the reactionary influence of the happiness you impart."



## Power of Appetite

(Concluded)

MRS. E. G. WHITE

("Testimonies for the Church," Vol. III, pp. 489-492)

If the moral sensibilities of Christians were aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others.

Notwithstanding the example that Christ gave us in the wilderness of temptation by denying appetite and overcoming its power, there are many Christian mothers, who, by their example and by the education which they are giving their children, are preparing them to become gluttons and winebibbers. Children are frequently indulged in eating what they choose and when they choose, without reference to health. There are many children who are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Self-indulgence and intemperance in eating grow with their growth and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents. A taste is formed for certain articles of food from which they can receive no benefit, but only injury; and as the system is taxed, the constitution becomes debilitated.

Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent, because the system is clogged. Others become lean, feeble, and weak, because their vital powers are exhausted in throwing off the excess of food: the

liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.

When the minds of ministers, school-teachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled, while the muscles lose their vigor for want of employment. There is no inclination to exercise the muscles by engaging in physical labor, because exertion seems to be irksome.

Ministers of Christ, professing to be his representatives, should follow his example, and above all others should form habits of strictest temperance. They should keep the life and example of Christ before the people by their own lives of self-denial, self-sacrifice, and active benevolence. Christ overcame appetite in man's behalf; and in his stead they are to set others an example worthy of imitation. Those who do not feel the necessity of engaging in the work of overcoming upon the point of appetite, will fail to secure precious victories which they might have gained, and will become slaves to appetite and lust, which are filling the cup of iniquity of those who dwell upon the earth.

Men who are engaged in giving the last message of warning to the world, a message which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking, and in their chaste conversation and deportment. Gluttony, indulgence of the baser passions, and grievous sins are hidden under the garb of sanctity by many professed representatives of Christ throughout our world. There are men of excellent natural ability whose labor does not accomplish half what it might if they were temperate in all things. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power. Their thoughts are not clear. Their words are not spoken in power, are not vitalized by the Spirit of God so as to reach the hearts of the hearers.

As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet and control of all the passions will preserve the intellect

and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong, the sacred and the common. All who have a true sense of the sacrifice made by Christ in leaving his home in heaven to come to this world that he might by his own life show man how to resist temptation, will cheerfully deny self and choose to be partakers with Christ of his sufferings.

The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan. The appetite and passions should be restricted and under the control of enlightened conscience, that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God. Many desire the final reward and victory which are to be given to overcomers, but are not willing to endure toil, privation, and denial of self, as did their Redeemer. It is only through obedience and continual effort that we shall overcome as Christ overcame.

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome.



## The Design of God in the Gift of Prophecy, and Its Revival in the Last Days

GEO. I. BUTLER

THROUGH the gift of prophecy God from time to time communicated with chosen persons, instructing, encouraging, enlightening, and greatly assisting all willing to be saved by the means God has instituted. The Bible alone furnishes us the true record of God's merciful interference in human affairs to save fallen man. That holy record has been the principal agency through which God has wrought, bringing light and truth to guide poor, lost man through the perils of this world. That blessed volume came to us through visions and revelations from God; in other words, through the spirit of prophecy. The revelation through John, Christ's beloved disciple, as we say, closes the canon of inspiration about the end of the first century of the Christian dispensation. That century was a wonderful era. It abounded in visions and revelations from the God of heaven. In it the whole world heard the blessed gospel preached. Paul says, in Col. 1:23, that it "was preached to every creature which is under heaven;" but it is evident that comparatively few fully accepted

it, though no doubt it continued to be preached by many God-fearing men, and believers continued to come into the churches.

One great fact stands out very prominently: the gifts of the Spirit rapidly ceased. The church wandered farther and farther from God. By the third century the apostasy was quite fully developed. The pure doctrines of the apostolic church were corrupted. The church itself became worldly and began to persecute. The great apostasy was complete.

After ten centuries of the Dark Ages, in which the Papacy was dominant, the light began to break, and the great Protestant Reformation dawned upon the religious world. Great Reformers appeared and proclaimed many important truths. The art of printing was invented and perfected by pious men, largely for the purpose of multiplying copies of the Scriptures, which previously had to be written out by hand.

The bringing of the Scriptures to the common people was the greatest agency in their enlightenment. But after centuries of the existence of Protestant churches, it must be evident that the reformation from the errors of the great apostasy was only a reform in part. One sad evidence of this is the existence of a large number of sects, differing in their religious views and doctrines, and in many cases antagonistic to one another. All cannot be true; and we cannot be sure that any one of them has all the truths of the Bible. For example, practically all of them have brought with them the pagano-papal Sunday Sabbath, and as churches they strenuously contend for it, while the fact stands out prominently that not a single text of the Holy Scriptures can be found intimating that the first day of the week became a holy day, in the place of the seventh day of God's appointment. The Catholic Church claims to have made the change, to have substituted the first day of the week for the seventh-day Sabbath, and defies the Protestant world to prove from the Scriptures that Sunday is the Sabbath. And history corroborates this claim of the Catholic Church.

History also furnishes evidence that the doctrine of the immortality of the soul was brought into the church directly from the heathen world, and there are other doctrines held by Protestants which were derived from the same source. The Scriptures clearly teach that we are living in the last days. Overwhelming proof is being given to the world that the very last days of time have been reached, and that Christ's second advent is soon to awaken this drowsy world. The Protestant churches have rejected this doctrine. They hold that the world is to be converted before Christ can come. This present awful war, the most terrible ever seen in human history, ought to awaken men, and show them the folly of this peace-and-safety cry.

The condition of the religious world today is very sad. Of earth's sixteen hundred million people, about ten hundred million are pagans. Of professed Christians a very large majority are

Roman Catholics or Greek Catholics; and the Protestant world is divided into a large number of sects differing greatly in belief. It is safe to say that of its ministry a very large majority do not accept the entire Bible as inspired. A large number do not accept the Mosaic record of creation. Modern critics discount the flood, and even the existence of Abraham and the record of the exodus. Indeed, comparatively few of the Protestant ministers believe the Bible to be the word of God. The Protestant world is far from accepting the Bible as a book of authority in religious doctrine. All sects are being permeated with skepticism. Ages have passed since heavenly visions of inspiration have been seen in the professed Christian world; and this condition is the terrible result. Under the high pressure of modern revivalists, multitudes are being received into the Protestant churches, with no Scriptural evidence of genuine Christian conversion. Christ is soon coming; but who are preparing for that event?

In this sad condition of the religious world today, is there not great need of a true prophet of the Lord, one who has genuine visions from the Lord of heaven? Would it be possible without such an agency to prepare a people for the coming of the Master to gather his people and save them? Every wind of doctrine is blowing in our world. Never were times so perilous. Great Babylon is fallen, and spiritual lethargy is everywhere. Christ left a united body of believers when he ascended, and he will find a united people when he comes to translate his living saints. But they can never become a united people in this degenerate age without special spiritual help from God.

From the very beginning of the proclamation of the last warning message, the third angel's message of Rev. 14:9-12, there has been connected with it the spirit of prophecy. In proof of this let us examine briefly Revelation 12: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Verses 1, 2, 5. In this scripture the inspired John gives a symbolic account of the first advent of our Saviour. The woman is the true church of Christ; the moon represents the Jewish church in the past dispensation; the crown, the twelve apostles; and the last event mentioned, Christ's ascension to the Father. In connection with this another symbolic representation is presented, that of Satan as a great red dragon ready to destroy the man child, evidently referring to the Roman power seeking to destroy Christ very soon after he was born. See Matthew 2.

In many scriptures a woman is a symbol of a church. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should

feed her there a thousand two hundred and threescore days." Rev. 12:6. This period of twelve hundred and sixty prophetic days means twelve hundred and sixty years, from A. D. 538 to 1798, during which time the Papacy had the supremacy. This period includes what is called the Dark Ages. The Catholic Church ruled the world, practically speaking. During the latter part of this period that church was greatly crippled by the Reformation in its power to persecute. In 1798 Berthier, the French general, captured Rome, and carried the Pope into exile in France, where he died; then for about two years there was no pope. During the long period of twelve hundred and sixty years the true church of God was largely hidden from view; this was the wilderness state of the church. The true people of God were called heretics by the ruling power, the Papacy, and multitudes of them were martyrs, the Catholic power preaching crusades against them and seeking every chance to destroy them from the earth.

The Protestant Reformation greatly checked this work of the Papacy. In the latter part of the twelve-hundred-and-sixty-year period, persecution nearly ceased. This relief from persecution is referred to in the last portion of the chapter as follows: "The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Verse 16. That is, the Protestant powers of earth held these persecutions in check so that in these latter days the true gospel principles might be freely preached.

Now we come down to the final work of the true church on earth. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. We can draw no other conclusion from this language than this: The remnant church is the last true church on earth. This prophecy begins at the first advent of Christ, and includes his birth, his crown of twelve apostles, his ascension to his Father, this long period of twelve hundred and sixty years of persecution, the relief through the help of the Protestant earthly governments toward the close of that period, and ends with the remnant church. The remnant of a piece of goods is the little remaining after the larger part has been used up. Webster gives the meaning of remnant as follows: "That which remains after a part is removed, destroyed, used up. Webster gives the meaning of tion; . . . a fragment." The remnant church is the church living when Christ comes. No other is to follow it.

What characteristics distinguish this remnant church? The first is, it keeps the commandments of God. It keeps them all. Jesus says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. The strength of a chain depends on each link. If one link is broken, the chain is broken. So with the law of ten commandments. All ten are kept by this remnant church. If all ten are kept, then

the fourth precept is kept, as well as the other nine. That precept says, "The seventh day is the Sabbath of the Lord thy God." We look around, and, behold, almost all the churches of Christendom are trampling under their feet every week this true Sabbath of the Lord of the universe. They have chosen another day, of which not one verse in the whole Bible has a single word indicative of its being kept as the Sabbath. Isn't this strange, yea, astonishing? But away down here in the closing days of time, the prophetic eyes sees a little remnant church which keeps holy the day that the God of heaven commanded to be kept.

But there is a little variation, at least in the wording of the scriptures, concerning the remnant church and the one brought to view in the third angel's message. The latter says "the faith of Jesus;" the former says "the testimony of Jesus Christ." What can "the testimony of Jesus Christ" be? We dare not pretend to answer on our own authority merely. We will give the Scripture definition in the place of the word itself. We have this definition in Rev. 19:10: "For the testimony of Jesus is the spirit of prophecy." When we have the true definition of any word and put that definition in the place of the word itself, we always get the true sense. Let us do this in the case under consideration. "The dragon was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy." The prophet of God sees away down in the end of time a little remnant church that is peculiar, that is different from all the multitude of churches about her; for this one little remnant church that is peculiar, that is ten commandments and have the spirit of prophecy. Such a church will be, yea, must be, found; for God said there would be such a people in the last church on earth.

## The Atonement—No. 1

### Its Nature and Object

J. O. CORLISS

It seems rather unfortunate that the generally received opinion of the atonement is that it is an act performed by Christ simply to appease the wrath of an offended God. Such a view does the Creator a great injustice, since it places him in the posture of an angry being who is demanding satisfaction by equivalent for an injury received. In other words, when one has sinned and thus wronged God, if he desires to atone for his act rather than suffer punishment therefor, he brings the offering provided by Christ, which can be accepted as an equivalent for the injury received.

But with some this view is not so clear. A logical skeptic once said to me that he considered it unreasonable to think that the death of Christ could remove guilt from an individual sinner, so that he could be regarded as having

never sinned. He affirmed that no sound reasoning could ever establish such a doctrine. Of course his conclusion was logically drawn, but was erroneous because he knew not the Scriptures, neither the power of God. With the commonly accepted view of the atonement, one could hardly refute the skeptic's position, even by quoting Scripture in abundance.

The atonement, as treated in the Bible, is not set forth as an equivalent for an injury received. First of all, man is not held under condemnation simply because God is offended, and therefore his resentment must be pacified before he will release man from condemnation. This would be to attribute human passions to him "with whom is no variability, neither shadow of turning." James 1:17. God being the same yesterday, today, and forever (Heb. 13:8), he cannot possibly be subject to such changing passions as this view of him would indicate.

The foundation of the atonement was laid in Christ before man sinned, yea, before the world was spoken into existence. 1 Peter 1:20. The test of salvation through Christ was settled "before the foundation of the world," and it was that men should be without blame before him in love, according to the good pleasure of God's will. Eph. 1:4, 5.

The atonement was not established as a necessity because man had sinned, but, in its fundamentals, was arranged before sin entered, as a basis for man's eternal relationship with God. It never was designed to reconcile God to man as some have supposed, since God's everlasting love for man (Jer. 31:3) could not permit him to become unreconciled to sinners. Were that so, God could not have "freely" and of "his own will" sacrificed his only begotten Son to draw man back to him. John 3:16.

The entire unreconciliation was on man's part. To bring about just this state of affairs was Satan's object in entering Eden and deceiving, as he did, the first pair. The record plainly discloses that Satan's entire purpose was to create in the first pair an unreconciled feeling concerning the restrictions placed about the tree of knowledge of good and evil. This being accomplished, man was no longer in harmony with God; and thus he disconnected himself from the eternal plan of oneness with God, by which eternal life was assured. By this act on the part of Adam and Eve, God's purpose in their behalf was temporarily thwarted.

God's purpose was that these newly created ones and their posterity might be one with God. The plan of the everlasting covenant previously ratified between Father and Son, was fully followed in man's creation, and man was made in the image of both (Gen. 1:26), since both were one (John 10:30). Thus man not only received the life of God in his being (Gen. 2:7), but he was by this endowed with the mind of Deity. This was clearly demonstrated

in the act of asking Adam to name all the animal products of creation. His mind was in so perfect unison with the Creator of these, that he at once could name them by his perception of their adaptability to certain uses. So satisfying was the rendering of Adam's decision in this trial that the names given by him were accepted as expressing the mind of Jehovah. Verse 19.

But notwithstanding this oneness with God bestowed on man by creation, the act of following the direction of heaven's avowed adversary broke this unity, and made man an enemy of his Creator and Benefactor. Thus the life of God, through which came finished oneness with him, was lost, subjecting man's posterity to death. Verse 17. The Creator, being unchangeable, must remain as he was before man fell. The only way, then, for a reconciliation was to remove man's enmity, so that he might again become one with God. The object of the atonement is, therefore, to restore man to God, and so should be recognized as an at-one-ment system through which man may be redeemed from the thralldom of sin.

In fact, this was the avowal of Christ concerning it; for when he was about to leave the world, he prayed thus for his followers: "As thou, Father, art in me, and I in thee, that they also may be one in us." That this prayer might meet a responsive fulfilment, he added: "The glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:21, 22.

But to become again one with God involves a personal acquaintance with him, since a reconciliation with him and his way would be impossible without this. But to acquire this is beyond man's unaided ability. When man permitted himself in Eden to become prejudiced against God, and so to be unreconciled to him, the light of God's life which had first been breathed into him departed, leaving his mind so darkened that it was unable to comprehend the spiritual things of God. Eph. 4:18. A work of divine grace was necessary in order that man might recover his spiritual perception. It was required that God be revealed in a way that all might learn to know him, and thus regain eternal life. John 17:3.

True, the heavens had ever declared the glory of God, and the firmament, rich in colors and forms, had continuously displayed his handiwork. Ps. 19:1. But the magnificent workmanship seen in the formation of these, and the calculation of mighty power required in maintaining their daily performances, could not reveal the attributes of character, such as love, mercy, graciousness, long-suffering, dwelling in him whose glory and greatness they uncovered. Neither could that object be achieved through any code of laws, however filled it might be with the righteousness of its Author, because the darkened mind of humanity had not the power to penetrate its depths, and discover him with whom the head of

the race had at first enjoyed oneness.

But what the law could not do because of the weakness of the flesh (Rom. 8:3), could be accomplished by the coming to earth of God's own Son, who is the "express image" of his Father's person, or as the original will bear rendering, "the express character of his substance." He came thus to live among men, that in his life might be seen the attributes of Jehovah (John 14:9), which are the end, or design, of the law of God (Rom. 10:4).

Yet the bare life of Christ in the flesh, while it could and did reflect the holy character of his Father, could not fully reveal the "everlasting love" which dwells in the breast of God. This could be done only by the sinless Son's laying down that flawless life for the salvation of his enemies. The sight of this alone could soften the hard heart, and create a longing for reconciliation with such a precious Being. By this the stubborn will is broken, and in tenderness of soul confession is made unto salvation and unity with heaven.

It is this confession of sin that brings forgiveness and the cleansing from all unrighteousness. I John 1:9. At the period in one's life when sorrowful confession for sin is made, the entire record of his past unrighteousness is cleansed; yet he is by no means counted as having never sinned, which would not be true; but this cleansing is a necessary step in the direction of oneness with God. So some record must be given to the repentant sinner, whose life record of unrighteousness has been cleansed away. What can it be? The Lord Jesus was made a propitiation, or mercy-seat (I John 2:2), so that to the one having faith in his blood, he might impute his righteousness, in the place of remitted sin and cleansed unrighteousness (Rom. 3:25).

This imputing of Christ's life record to the repentant sinner, to become the record of his past life, is the union of the sinner with God, and entitles him to be known as a child of God from birth, as was Adam in the beginning. It is in fact his restoration to oneness with his Creator. But as in the case of Adam, should he later renounce God's fellowship through open sin, the life record of Christ imparted to him in his repentance will be forfeited, and he will lose his standing in the court of heaven.

So it is not enough simply to be forgiven past sins. The future must be provided for. The sins could have been forgiven without the added gift of the life of Christ. But this latter bestowment is for the strength of the forgiven one in his life as a child of God and a citizen of heaven. The whole matter is thus briefly stated by the apostle: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10. That is to say, when a person becomes reconciled, or made one with God, through the death of Christ, his life is then given for the new relationship assumed, and for power to maintain that oneness.

All this being true, it follows that none are or can be saved who do not receive this new life from Christ, the only medium of communication between heaven and earth, and the sole Sponsor for man's restoration to his lost unity with God. Acts 4:12. The question may well be asked at this juncture, Why so complex a system to redeem men, when the voice of God could have quickly created another race more to his liking? The answer to this must be reserved to a succeeding paper.



### Our Great Need of Prayer

A. C. ANDERSON

PRAYER is said to be "the medium by which we get in touch with God, and through which he produces music in our souls. But to have this music, we must know how to approach him, how to address him, and above all, how to appropriate him. In this sense prayer becomes an art, and this art is the secret of holy living and serving."

Jesus "spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1); that is, they should not become discouraged nor cease to pray. This parable has reference to his elect people living on the earth just before he comes, for in the eighth verse the question is asked, "When the Son of man cometh, shall he find faith on the earth?" He also speaks of the unjust judge, "which feared not God, neither regarded man," yet he heard and answered the widow because of her importunity. Jesus then said, "Hear," or attend, and receive the instruction which this cause affords. "Shall not God avenge his own elect?"

If importunity had such power with an unjust judge, who cared not for the poor widow's cause, how much more shall God, the just Judge, who tenderly cares for his people, vindicate and deliver them, though for a long time he delays to answer? The time may seem long to us, but it is short to him. It is not delayed a moment beyond the limits of his grace. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Our spiritual relation with Christ can be established only by the exercise of personal faith and prayer. There is a wide difference between a pretended union and a real connection with Christ by living faith. A profession of the truth may place men in the church, but it does not prove that they have a vital connection with Christ. And even after a real union with Christ has been made, it can be preserved only by earnest prayer and untiring effort. Satan will not cease to tempt us. We must resist, we must deny, we must keep under the body; in short, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.

Prayer will connect us with God as

nothing else will. It will give us wisdom, grace, and knowledge. It will guard us from the snares and pitfalls of Satan, and keep us pure in thought and holy in heart.

If there ever was a time when God's people needed to pray, it is now. We need to humble ourselves before God, and make an earnest effort to empty the soul temple of all rubbish. Envy and jealousy must forever be banished from the heart. "Cleanse your hearts, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

We are told: "Conscience is the voice of God, heard amid the conflict of human passions. When it is resisted, the Spirit of God is grieved." "Enter into your closet, and in silence commune with him; listen to the voice of truth and conscience. Nothing will give clearer views of self than secret prayer. Now is the time to make a covenant with God and yield yourselves and all your powers to his service. Plain simple duties will be revealed to us. He who seeth in secret and knoweth all things, will enlighten the darkened mind of its duty."

"Take time to be holy,  
The world rushes on;  
Spend much time in secret  
With Jesus alone;  
By looking to Jesus,  
Like him thou shalt be;  
Thy friends in thy conduct  
His likeness shall see."

Boulder, Colo.



### "When the Mists Have Cleared Away"

C. B. STEPHENSON

THE great apostle to the Gentiles, writing under the inspiration of the Spirit of the One who knows man and who reads the future, gave utterance to the joy of the time when, unfettered by the limitations of mortal vision, we shall see face to face. In the present life we cannot fully understand everything, for "now we see through a glass, darkly."

Life has many dark chapters, and leaves one at its close without an explanation of many and often the most trying experiences. To illustrate, the mother, after a few brief months of most tender affection for her child, sees it sicken, and notwithstanding all that can be done to relieve it of the deadly malady, it is taken away by the cruel hand of death, and is laid to rest in a little grave. What mortal can give an explanation why it should not have lived? Again, the young bride, just entering upon the most happy career with the man of her life choice, suddenly faces the grave reality that her husband has contracted a deadly disease, and must soon succumb to the inevitable. In a short time he is summoned by death, and is followed to the grave by loved ones, and laid to rest. Who can explain it?



Others live on and enjoy the associations of a normal life.

In order to understand such experiences, we must take a broad view, including the whole span of life, present and future. It requires both to make life complete. Life begins in this world, but is not perfected until "this mortal shall have put on immortality" beyond the grave. Without, therefore, an understanding of the present and future, at least to some extent, these strange experiences are indeed most perplexing; but when we turn our eyes to the future state, then by faith in the many promises in God's Word we can understand.

In the construction of many machines—the automobile, for instance, or the sewing machine—the different parts are manufactured in separate departments, but when the time comes to complete the machine, the various parts are collected into one central place, where, under skilled hands, in a few hours every piece is put in its place, and the completed machine is ready for service. So it is in the final make-up of our life. Every experience which God permits us to have is needed to prepare us for a place in the kingdom of God. Our characters are perfected here through many trials, which we do not now understand, but which will be explained to us when we shall no longer see through a glass darkly, but shall see face to face, when the mists have cleared away in the perfect day.

The mother who could not understand why her darling child was taken from her in its infancy, will then receive it back at the hand of an angel. She may see that had her child lived the usual life on earth, it would have drifted into sin and been lost, and as part reward for her faithfulness to God, he, in mercy, reserved the little one for her happiness throughout eternity. Then she will understand, and will praise the Lord for his loving-kindness in thus dealing with her. So "all things work together for good to them that love God." We may not understand now, but, if faithful, we shall understand when the waybill of life is handed to us by him who doeth all things well. We shall be satisfied then.

The young bride continues life's way with God, and finishes her course, as did the apostle, with the assurance that a crown of life awaits her at the appearing of Christ. In the great, glorified host of the saved, the angel, who assists in gathering God's elect from the four winds, from one end of the earth to the other, in the resurrection morning presents to her her loving companion clothed in garments of white. No trace of sickness or sin is left upon his glorified body. Perhaps if her husband had lived longer on the earth, he would have been overcome by sin, and neither of them have been saved. So in mercy he was taken for safe keeping. Though the experience was sad, it was God's means of saving them.

The Lord has in view at all times our best interest, and will work all things together for good to those that love him.

We can safely trust all to him, and patiently wait his own good time to make the dark things plain. We should trust him by faith, in our sorrows as well as in our joys. "We shall know each other better when the mists have cleared away."



### Divine Healing

(Concluded)

D. H. KRESS, M. D.

God's promises are all conditional. As we meet the conditions and make the needed reforms, it is our privilege to exercise faith in his promises. We must not expect instantaneous healing in answer to prayer in every case, or even in most cases. It may be instantaneous, or it may be gradual. God works in both ways. We must not overlook God's usual way of healing, and expect always the unusual, in answer to prayer. If we do, it will mean disappointment and will bring discouragement, and may ultimately destroy all faith; for God generally raises men to health by the gradual method, even in answer to prayer.

Jesus did something out of the ordinary when he converted water into wine instantaneously. It was no more difficult for him to do this than it was to make wine in the ordinary way. He did not do this, however, for the purpose of introducing a new and better plan of obtaining wine. We still work the soil, plant the vines, and obtain wine as people did before this miracle was performed.

Jesus wrought a miracle in feeding the multitude. Many followed him after that because of this miracle. To them, it seemed an easier way of gaining their daily bread. But it is still God's plan that man should earn his bread by the sweat of his brow. It is the better way.

The Saviour wrought a miracle when he raised the son of the widow to life. It does not follow that all who have died since should be raised to life in a similar way before the resurrection, or the time appointed.

Jesus wrought miracles in healing many instantaneously. Many followed him because of these miracles. There are those who are still following him because of these miracles. Instantaneous healing was not designed to take the place of natural healing. It is better in most cases to be healed by cooperation, and by the correction of wrong physical habits.

At the beginning God made a full-grown man; since then the growth from birth to manhood has been gradual. There is wisdom in this plan. It would not be well for a child to grow up to maturity in one day. If he should, the father and mother would have to vacate the premises. He has to be taught lessons of self-control before he can be trusted with the strength of manhood. The sick need disciplining. The people perish for lack of knowledge. Habits of life must be improved before we can be intrusted with the full measure of health God would be pleased to have us possess. The prisoner behind the bars

is anxious to be set at liberty. It would not be wise to give him his freedom simply because he desires it. It would not be best for him or for the community without thorough reformation on his part. If all should be healed instantly simply because they desired it, and should then eat and drink as before, others would be encouraged to continue in wrong habits, for God would be placing his approval upon sin.

When God heals, he does not leave men and women in ignorance as to the causes of their disease. Faults are to be confessed, and the sins of the sick man forgiven. He is to be raised to walk in newness of life. He leads men "forth by the right way, that they might go to a city of habitation." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."



### The "Factious Man"

T. E. BOWEN

THE apostle Paul met the "factious man." He knew his methods. He had learned by sad experience how subtly such persons work among the flock to mislead and divide the followers of Christ. These men have characteristics which serve as earmarks, so that they may be detected. The apostle warned his fellow servants in strong terms against such men.

To Titus, his son in the gospel, he wrote, "Shun foolish questionings, and genealogies, and strifes, and fightings about the law [laws about ceremonies ending in the offering of the body of Christ]; for they are unprofitable and vain. A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." Titus 3:9-11.

"Factious: Given to faction; addicted to form parties or factions and raise dissensions; seditious."—*Webster*.

While this definition of a factious man applies largely to conditions in governments, the same principles underlie the work of such in the church. These men count themselves as having greater light or ability than those whom God has placed as leaders in the church, or the institution, or the conference, or elsewhere in his work. They seek for an opportunity to advance their ideas. Nothing can be more important. To question them, their message, or their methods is enough to place one among their antagonists. They welcome debate and argument.

Such are not slow in pointing out the personal defects of the brethren. The comparison, as these factious ones view it, with their own personal merits, must be very apparent to all, to the disadvantage of the brethren. They forget the words of the Master, "With what judgment ye judge, ye shall be judged."

Jude speaks very decidedly regarding the factious man, and the spirit of self-will and misguided zeal that goes with his work: "But Michael the archangel, when contending with the devil he dis-

puted about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. But these rail at whatsoever things they know not. . . . These are they who are hidden rocks in your love feasts when they feast with you, shepherds that without fear feed themselves; . . . autumn trees without fruit, . . . wild waves of the sea, . . . wandering stars."

Now all this is foreign to the meek and quiet spirit of Jesus. Before mentioning the factious man, Paul exhorted Titus, as he labored among the believers, to "put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men."

This spirit within the believer unites hearts, never separates. The factious man is always contentious, but the follower of Jesus is not contentious. The man who has come close to the side of his Lord is not seeking to build himself up, nor is he seeking place and notoriety; from his Lord he has learned meekness, humbleness of mind, and in honor he prefers others. His voice is not heard in hot condemnation of others; he brings no railing judgment against any.

A factious man is a sinner. However well clothed in righteous robes he may seem to be, he is perverted. Being himself perverted, his work can do nothing else than pervert others. "Knowing that such a one is perverted, and *sinneth*, being self-condemned," is the word of God concerning the work of such.

This spirit of disunion we all must guard against. It may not have developed in some to the outbreaking point of open revolt and disconnection from the body. But the very seeds of the wicked plant must be destroyed, or the harvest will later develop. Nothing but the pure, warm love of Jesus can kill this wicked thing and drive it out of the heart.

Those prepared for Christ's coming will be a united people. The early rain of the Spirit had the result that "the multitude of them that believed were of one heart and of one soul." And the prayer of Christ will yet be answered when the latter rain does its work on hearts: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here is excellent counsel for us all: "When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected. . . .

"Christ has been made our judge. The Father is not the judge. The angels are not. He who took humanity upon himself, and in this world lived a perfect life, is to judge us. He only can be our judge. Will you remember this, brethren? Will you remember it, ministers? Will you remember it, fathers and mothers? Christ took humanity that he

might be our judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline yourselves. In the name of Christ I entreat you to heed the injunction that he gives you, never to place yourselves on the judgment seat. From day to day, this message has been sounded in my ears: 'Come down from the judgment seat. Come down in humility.'—"*Testimonies for the Church*," Vol. IX, pp. 184-186.

This instruction harmonizes with the word written to the brethren at Rome: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ." Rom. 16: 17, 18.

Takoma Park, D. C.

### The Power of Prayer

J. M. COLE

"PRAYER is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive him."—"*Steps to Christ*," p. 97. "It is the perfect trust, the firm reliance, the steady claiming of the promises of God, the simple faith that he is, and that he is a rewarder of all those who diligently seek him, that prevails with God."—"*Testimonies for the Church*," Vol. I, p. 645.

Prayer is not a hard requirement; it is the precious privilege of the creature to commune with his Creator, the simplest homage which human want can pay to divine liberality. Those who refuse to render it may expect that one day, when in their extremity, they will bemoan their folly. They will hear a voice saying, "I have called, and ye refused; I have stretched out my hand, and no man regarded; . . . I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1: 24-26. If a sinner will not plead the name of Jesus for forgiveness, if he is not willing to bend the knee in prayer and ask for pardon, he cannot accuse the Lord when his prayerless soul is cast away.

To those who do pray, prayer is a most precious thing. It is the channel by which priceless blessings come to us, the avenue through which our needs are supplied by a gracious God. To the believer prayer is the great means of soul enrichment; it is the vessel which trades with heaven, and comes home from the heavenly country laden with treasures of far greater worth than the treasures brought to Solomon by his navy from the land of gold.

Men of prayer are men of power. "Isaac went out to meditate ["to pray," margin] in the field at the eventide" (Gen. 24: 63), and later it was said of him by worldly men, "We saw certainly that the Lord was with thee." Gen. 26: 28. Moses was a mighty man. He was a man who communed with God; he partook of the meekness and gentle-

ness of Christ, but he "wist not that the skin of his face shone." Ex. 34: 30.

David was a man who went through all kinds of oppression; to use his own words, "Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water." Ps. 66: 11, 12. Why did not the sweet psalmist of Israel give up in discouragement? He himself answers us in Ps. 16: 8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." His constant prayer was, "Hear my cry, O God; attend unto my prayer. . . . Lead me to the Rock that is higher than I." Ps. 61: 1, 2. Prayer was the secret of David's success.

Daniel was a busy statesman, the business and care of a great kingdom rested upon him, but he took time to pray. Three times a day he earnestly sought his God for grace to do right, and for wisdom to make no mistakes. God answered his prayer, and even his enemies could find no fault with him, save concerning the law of his God.

Oh, how many of us today excuse ourselves for not praying, by saying, "We have no time"! The Lord knew that just before his coming, men would be overwhelmed in buying and selling and getting gain. Therefore he placed in his Word a caution to the little flock: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. The sure remedy for all this is, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

If prayer is the key in the hand of faith to unlock heaven's storehouse with its boundless resources, then let me ask, Why are we so reluctant to pray? Why is it so many have even a distaste for prayer? The answer usually comes, "O, I feel so unworthy, so destitute, that I have not the heart to pray! If I do pray, I wonder if God listens to a poor unworthy soul like me." The Lord knew these thoughts were in the minds of his people, and sent a message straight from heaven: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end ["a happy future," Jewish translation]." Jer. 29: 11.

When our children want anything, they do not have to be exhorted to ask. They simply ask, and it is a pleasure to parents to give their children needed, asked-for things. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Here is heaven's market, and God's wares are given away to those who ask for them. If we want to be enriched with heaven's blessings, then let us not leave the mercy-seat unvisited; but let us "ask," "seek," "knock," and the promise is, "It shall

be opened unto you." "Satan trembles when he sees the weakest saint upon his knees." Mary, Queen of Scotland, used to say, "I fear the prayers of John Knox more than any army of ten thousand men."

"Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden him; you cannot weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear, for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our place is too small for him to notice. There is no chapter in our experience too dark for him to read; there is no perplexity too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which he takes no immediate interest. . . . The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son."—*Steps to Christ*, pp. 104, 105.

From John 18:1, we learn that Jesus had a little quiet resort where he often went to pray. His disciples noticed that his life of secret prayer enabled him to do his mighty works; therefore they asked, "Lord, teach us to pray." The Lord answered this petition in a very definite manner, and his reply is written for us:—

"When thou prayest, enter into thy closet, and . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Then he showed them by example: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." The neglect of secret prayer is the first step back toward the world.

"It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. . . .

"As you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. . . .

"There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can pre-

vent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance. . . .

"We may keep so near to God that in every unexpected trial our thoughts will turn to him as naturally as the flower turns to the sun."—*Id.*, pp. 102-104.

*Australia.*



### Influence of Our Words

MRS. IVA F. CADY

It would be well if every one who trusts in the Lord for help would say with David, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. 39:1.

Language is a wonderful gift. It may be used to the glory of God, or our words may be a stumblingblock to those around us. How carefully we should guard our conversation in the presence of those who are not Christians, for our words may have great influence either for or against the truth. By our words we may make ourselves channels of light to lead souls to Christ, or by our words we may become bodies of darkness to drive others farther from him. Knowing this, we are to let no corrupt communication proceed out of our mouth, but only that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4:29.

But we may be very cautious about expressing ourselves in the presence of those who are not Christians, and yet feel that it does not matter very much what we say before our brethren. When we congregate to worship the Lord, we may enjoy talking matters over together before and after and even during the services. Are we always as careful as we should be about what we say at such times? Do we ever criticize those who are bearing heavy responsibilities at the head of the work? Do we find fault with plans that have been laid for the advancement of the work, expressing our minds freely and getting others stirred up to talk as we talk? It is a very easy thing to stir up disaffection and distrust in the minds of others; but when we take such a course, we are sowing seeds of discord that can prove only an injury to the cause of God, the cause we love. Sooner or later we shall see the effects of our injudicious words in the evil influence they have had on others. Much as we may regret it, it will then be too late to uproot the evil seed that we have sown.

We may well remember the admonition given in Eccl. 5:1, 2: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

When we talk very freely, we are prone to say something we ought not to say; and many of us have learned by experience that "in the multitude of words there wanteth not sin." So, if we feel rebellious, it is better not to express it, and thus poison other minds. Some do, indeed, say many very unwise things, giving, as Solomon expresses it, "the sacrifice of fools." They freely criticize and condemn their brethren in the church, and even their ministering brethren, heedless of God's command which says, "Touch not mine anointed, and do my prophets no harm." And though they are making public their evil surmisings, their envy and self-conceit, "they consider not that they do evil."

Do you ask how it can be evil simply to express yourself freely when you cannot see things as do your brethren? It might be all right if you would do as Christ said, and first tell it to these brethren alone. But when you take advantage of their absence, as is usually the case, and speak against them and their plans, you are not doing the fair thing. Even in lawsuits the defendant has the opportunity of being present, and hearing what the plaintiff has to say against him, and then he is given the privilege of defending himself by stating freely his side of the question.

And yet what you say may not hurt those whom you are criticizing. They may never happen to hear about it. But it may influence unfavorably some of the brethren who hear you talking. Some of them may be new in the faith, and have but little knowledge as yet of the Word of God. Others may be spiritually weak. Your unwise words may cause them to lose confidence in the brethren, and also in the message. As a result, they may withdraw their support from the work of the Lord, and in the end go back to the world and lose their souls.

Instead of discouraging one another by expressing doubt and distrust, or by murmuring and complaining, let us be loyal soldiers, following our leaders in every forward move, and rallying around the standard. Let us "lift up the hands which hang down, and the feeble knees; and make straight paths for your [our] feet, lest that which is lame be turned out of the way: but let it rather be healed. . . . Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:12-15. It behooves us to keep a strict watch over our words wherever we may be, remembering "that every idle word that men shall speak, they shall give account thereof in the day of judgment."



"WHEN Jesus said, 'Love thy neighbor as thyself,' he laid down a rule of life that contains a world of wealth. If only we can succeed in looking on our neighbor's life with the same kind of interest as we regard our own, we shall find a key that will unlock for us larger worlds than we have dreamed of."



## THE WORLD-WIDE FIELD



### The Danube Union Conference

L. R. CONRADI

LEAVING Nuremberg January 24, Brethren G. W. Schubert and J. Wolfgarten and the writer reached Budapest the following afternoon, where the Danube Union Committee had its annual audits for all its fields, and where the general workers' meeting was to be held. The division treasurer, Alice Kuessner, had arrived a day earlier, but the union treasurer was not able to secure the necessary permission to attend. The five days spent together were filled with workers' meetings, auditing, and public meetings.

This union has made a splendid record, all considered, the last year. Strange to say, the field in which our brethren had the most bitter persecution and where other Protestant denominations had thus far had the least success, has proved to be the very best one for the growth of our message. Not fewer than 181 members have been added to that local conference the past year, bringing up its membership to 754. Of the many remarkable experiences through which our workers and members here have passed during the year, I shall mention only the most interesting and striking. To quote from one of our workers' letters:—

"Seven of our brethren had been summoned, charged with violating that paragraph of the law which is punishable by a fine of \$400 and the imprisonment of any one who is found guilty of a direct provocation and contempt of the state religion. The legal proceedings were postponed three times in order that new witnesses might be secured, as nothing could be proved from the testimony of those who had been called. The hearing of the brethren was interesting. The testimony of one of the accused well represents the true influence of our faith. This testimony is even used by those not of our faith to enlighten people as to what kind of men the Adventists really are.

"The accusation was stated as follows: 'Such and such persons have become heretics, and make propaganda to spread their heresy, and by so doing slander the church.'

"The brother giving the testimony is an old, gray-headed man. The president of the court said, 'Hello, old man, how have you become a heretic at such an advanced age?' The brother replied:—

"'I will tell you, Mr. President. Up to this age and until the time I had these gray hairs [pointing to his gray head], I was a thief, a drinker who caroused in the saloon, on the street, and in the

family, and who caused much trouble to the local police. In short, I was, without exaggeration, the worse fellow in the whole village. Please ask the priests and the witnesses whom they have summoned against me, and they will confirm this [the priests and the witnesses confirmed the statement]. But now in my advanced age God has had mercy on me, and through these people called Adventists, I learned to know the gospel of the fear of God, and I have become another man. Now, I steal no more, I drink no liquor, make no disturbances; yes, all the villagers testify of me that now I conduct myself better than any of them. Please ask the priests of our village, and the witnesses, and they will also tell you.' Both the priests and the witnesses affirmed this also. Then the brother continued: 'Now, Mr. President, please judge for yourself: When was I a heretic? Was it at a time when I committed such evil deeds, or is it now when I lead such a different life?'

"The presiding judge and the judges and lawyers in attendance were all astonished and speechless. They themselves afterward said that they had never before heard such a testimony.

"Since then this incident has become widely known, as seen from the following:—

"Some time later I stood before a bookstore. I was called by name to a group of gentlemen consisting of a lawyer, a government counselor, an engineer, and another high official. The lawyer, after asking how my health was, asked me also how Adventism prospered, at the same time introducing me as an Adventist preacher. One of the gentlemen asked me, 'What kind of people are these Adventists, and what are their principles?' Before I could give an answer, the lawyer and the government counselor said:—

"'Listen, I will tell you. The prefect of the district went out into the country in order to convert the Adventist farmers there to the orthodox church again, but before he got through, he himself was converted. He saw with his own eyes that the Adventists were really the best people of the villages—clean, polite, of good behavior, having cleanly houses and farmyards.' And in conclusion: 'Have you ever heard that an old farmer would come and say to any one, "My sir, up to my old age I have been the worst man in the village, which my neighbors can all confirm, and now that I am converted, the contrary is the case"? Have you ever heard any such thing? Behold, such are the Adventists, and this is their work, and thus you may know what the Adventists are, and what they teach.'

"Very interesting also was the hearing of the witnesses. One of them was asked, 'Have they slandered the church?' and he answered, 'Yes, indeed, in the worst manner.' Then the president asked, 'In what way?' The witness answered, 'By not going to church any more.' 'Well,' asked the president, 'what has that to do with it? Should they be therefore punished by the law? Do you yourselves go regularly to church?' 'Yes,' the witness said, 'I go to church on Christmas and Easter, but not on all the holidays.' Then the president asked again, 'Have you slandered the church by going so seldom?' And the answer was, 'No.'

"Another witness was asked, 'Have these people slandered the priests?'—'Yes.' 'How? What have they said?' 'Well,' one of the witnesses said, 'they have slandered the priests in the worst manner.' Then he was asked, 'Which one of the accused has done this?' After naming one of the seven, he was asked what this brother had really stated. Then the witness answered, 'I cannot tell it, but he spoke very loudly to the priest.' 'Well then, please tell all that has taken place.' 'I can't tell it all. Both priest and Adventist were sitting round a table. They had a thick book which lay on the table. The Adventist pointed to the book, and spoke very loudly, but what he said I do not know. I cannot read; therefore, I cannot tell you what kind of book it was. All I remember is that the Adventist spoke of a Matthew and of a Luke. But I cannot tell you who these persons are, for I have never learned to read.'

"Then the judge answered, 'That's no slandering of the priests. I know well of what you speak. Matthew and Luke are evangelists. The book was surely the Bible, and the Adventist undoubtedly had a conversation concerning it with the priest. The priest said, perhaps, "You should believe so and so." The Adventist answered, perhaps, "No, for Matthew and Luke write differently from what the priests believe." But this is surely no slandering of the priests on the part of the Adventists.'

"All the witnesses were asked concerning the general behavior of the Adventists in the villages, and all had to testify that the Adventists are the best people in the village. Yet two of the seven brethren were fined \$60 each, but they appealed to the highest court, and were freed."

The largest conference in the union is the Transylvania, which had 121 additions last year, and its membership increased to 792. The Middle Hungarian Conference, of which the union president is in charge, had 134 additions, and its membership has grown to 653. The Theiss Mission field, where most of the members speak the Serbian language, had 53 additions, and its membership is 276. The union as a whole had 518 additions, and its membership is now 2,683.

But there has also been a wonderful increase in the tithe and some increase

in the offerings, in spite of the war. As many of the members are farmers, and farm products have raised greatly in price, they were able to pay a large tithe and give more offerings. Consequently the tithe rose from \$16,000 to \$24,000, and the total offerings were about \$4,500. Only a few years ago we had to appropriate from twelve to fifteen thousand dollars annually to this field. This year the Roumanian and Transylvania Conferences each turned over about \$2,000 surplus to the union, and cleared fully all the deficits of the union, leaving a small surplus. They did this after giving the workers a general increase in wages. There are but few directors of fields left, and yet in spite of all the opposition and the scarcity of workers, God's cause is progressing as never before. The workers indeed enjoyed the instruction given, and went forth from this meeting with new courage in the Lord.

Brother Huenergardt and the workers remaining with him are of good courage. Let us remember in our prayers our brethren in persecution and trouble.



**General Meeting in Haiti**

G. G. ROTH

RESPONDING to a call from the General Conference, I visited the French field of Haiti during March and April, to attend a general meeting. This republic has a population of two and one-half million, the majority of whom speak French, and the others, especially those in the interior, speak the Creole; but most of them understand French.

Since the United States has assumed the protectorate of the island, conditions have changed in favor of prosperity and the security of the country. Streets are cleaned, roads are built, and plans are laid for the building of railroads.

The general meeting was the first ever held here, and lasted ten days. It certainly was a blessed meeting. God came very near us. Never had I witnessed so much of his power as I did in that meeting. There were two hundred of our people in attendance. Many came from the interior of the island. Thirty-two were baptized, and many others are



BELIEVERS AT THE HAITI GENERAL MEETING

anxious to receive baptism. Nearly all these converts came from Catholicism.

Pledges amounting to 667 gourdes (a gourde is equal to twenty cents) were made to help pay the school-teachers during 1916, and 542 gourdes collected for the erection of a school building. The salary of an ordinary workingman is twenty cents a day. Seventy-one Bibles, 1,450 New Testaments, and 1,200 Gospels were sold. Thirty copies of "Life of Christ" in French were ordered, and thirty subscriptions to *La Sentinelle* were taken.

American officers and soldiers expressed astonishment at seeing our tent so well filled with such a good class of people. It was inspiring. Among them were judges, lawyers, doctors, generals, etc. Even the mayor of Grande Rivière, where this meeting was held, was baptized, and the justice of the peace said it would not be long until he should join our church.

During 1915 the 266 members in Haiti paid \$641.68 tithe, \$26.63 for missions, \$38.36 in Sabbath school offerings, and \$216.10 for church expenses; a total of \$922.77. I can say that it is wonderful when we take into consideration the revolutions of the past two years, also the declaration of other religious bodies who say it is impossible to get anything from the people to help carry on gospel work.

After the general meeting I spent two weeks with the tent in Port de Paix, where Brother E. Curdy is at work. The

attendance was a good, especially when the stereopticon was used. A church building is being erected here.

My next stop was at Port au Prince, the capital. Here I visited the minister of finance and commerce to request the free entrance of our books and papers. We expect the request will be granted. On Sabbath we met with the group of be-

lievers there, seven or eight in number.

By the only railroad of importance in that country, I reached St. Marc, where Brother Isaac Nord is laboring. He is assisted by Jules J. Baptiste. As a result of their labors here the past few months, they have organized a church of fifteen members.

I am glad to be able to say that all our workers in Haiti really possess the spirit of the message and are preaching it with power and good results.



**Mission Notes**

AN intelligent Japanese physician is reported among those who have recently accepted the truth in Japan. He formerly was employed at a large mine, receiving a good salary. He has tendered his resignation, being anxious to start medical work in harmony with our work. A company of about thirty earnest inquirers was developed by a few visits to this mine by one of our workers. A worker is much needed for this place, but Japan has none to spare. In a district about the size of a township there are more than forty mines, in which thousands of people are employed. No missionary work of any kind is being carried on among them. How great the needs in the populous East!

A TEACHER at the head station school of one of our large African missions gives a little insight into the difficulty of developing outschool teachers from third- and fourth-standard [or grade] pupils: "We have some promising young teachers, but the unfortunate thing is that we have to put them to teaching before they are fully qualified. Before I came here, I had some experience in pupil-teacher training in a large public school, and then I formed the habit of always finding something encouraging to say to the least promising, so that he had always a peg to work from. This habit of always picking out a bright spot somewhere stands me in good stead here. I often think, 'What would my old mistress of method say if she could hear that?' But I doubt if white boys and girls would do any better if they had only third- and fourth-standard attainments."



WORKERS ATTENDING THE HAITI GENERAL MEETING



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.

### The Sabbath at Home

R. OLIVER KING

Now the hours so calm and peaceful  
Draw on with the sun's last rays,  
And our thoughts are turned to heaven  
As a song of praise we raise.

O, we love the hours so precious  
And the little time we spend  
In communion sweet and holy  
With our Jesus, Lord and Friend!



### The Duty of the Father to the Family

MRS. ALFRED SHRYOCK

IN the family relationship of father, mother, and children, a relationship in which discipline, love, and obedience are blended, the father must necessarily assume a position of great responsibility.

In Old Testament times, the father was the priest of the household. He was to be an example of faith to his family as he offered up the morning and evening sacrifice. God honored those patriarchs who cultivated home religion, and caused the fear of the Lord to pervade their households.

In New Testament times, the father is still the head of the family, as Christ is the head of the church. By affection and authority combined, he is to rule his house. By precept and example, he is to train his children to be useful members of society, and fit them for the future life.

One may derive much wholesome instruction from the story of the lives of such men as Abraham and Eli, who are types of two kinds of fathers, the faithful and the indulgent.

Abraham's "household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice." God saw that Abraham would instruct his children and his household in the principles of God's law. "I know him, that he will command his children and his household after him," he said. Yet the authority of the patriarch was exercised with such wisdom and tenderness that hearts were won, and Abraham's influence extended beyond his own household. "Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship.

When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham his servant, tarried at that altar to offer sacrifices to Jehovah."

Eli, on the other hand, was an indulgent father. "Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The priest and judge of Israel had not been left in darkness as to the duty of restraining and governing the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life."

The curse of God soon followed. As the result of Eli's course, his wicked sons were slain in battle, with thirty thousand of Israel, and the ark of God was taken by their enemies. When the aged priest heard of it, he fell backward and died. All this evil resulted from his neglect to restrain his sons. If God was so particular as to notice and visit punishment for such things anciently, will he be less particular in these last days?

The father is the provider for his family. Of course he regards it as a duty to provide a cheerful, comfortable home, and a wholesome and nutritious diet, as well as means for the proper clothing and education of his family. This duty, however, is not inconsistent with the other duty of spending some time with his family each day, instructing them in right habits and principles of living.

The father is the lawmaker, and should enforce in his family the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical usefulness. What he requires of his children, he himself should practice, illustrating these virtues in his own daily life. But fathers should not discourage their children. "Fathers, provoke not your children to wrath." "Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children." But one may

say, "I am busy all the time and have no leisure hours." Consider this statement from Volume II, page 85, of the Testimonies:—"Your first and most sacred duty is to your family. They should not be robbed for others to be favored. Let your benevolence, your liberality, be seen in your own family." Again ("Counsels to Teachers," page 127):—"The father should not become so absorbed in business life or in the study of books, that he cannot take time to study the natures and necessities of his children;" he should always be ready to give some of his leisure hours to his children; become acquainted with them; associate with them in their work and in their sports, and win their confidence.

"Cultivate friendship with your children," says one authority, "especially with your sons." "The father of boys should come into close contact with his sons, giving them the benefit of his larger experience, and talking with them in such simplicity and tenderness that he binds them to his heart. He should let them see that he has their best interests, their happiness, in view all the time. As the priest of the household, he is accountable to God for the influence that he exerts over every member of the family."—"Counsels to Teachers," p. 128.

"The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. . . . The husband should remember that much of the burden of training his children rests upon the mother. . . . This should call into exercise his tenderest feelings, and with care should he lighten her burdens. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family."—"Testimonies for the Church," Vol. I, pp. 306, 307. The father should by faith in God lift up a standard against Satan. "Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. . . . It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—"Id.," pp. 397, 398.

After all, this life is simply a preparation for the life to come; and if parents fail to prepare themselves and their children for the eternal life, what have they gained? It is evident that by doing our duty faithfully, we with our children are sure of a home in the kingdom of God; but unfaithfulness in fathers may call forth the following sentence, quoted from Volume IV of the Testimonies, p. 48: "If your children fail of everlasting life, the blood of their souls will surely be found on the garments of their father."

Loma Linda, Cal.

### The Christian's Heredity

PEOPLE hear a great deal nowadays about "heredity." Children are told from babyhood that they have "mother's eyes and curls," "grandma's smile," "auntie's dimples," "grandpa's forehead," and so on. If a child learns easily, he is like some admired member of the family; a love for music is declared to be the gift of some musical genius, near or remote; and a special interest in his physiology lessons shows at once that he has fallen heir to his father's skill as a surgeon. But that is not all. Too many children hear their outbursts of temper, their rudeness, their careless, thoughtless ways, their negligence, even their cruelty, excused because they "inherited" these undesirable traits from some ancestor.

Now while it is undoubtedly true that we do inherit from our ancestors certain traits of character, certain tendencies and gifts, that is not all the truth there is on this subject. If it were, no one would be really responsible for his acts. But God has put within every person's grasp the power to rise above his heredity, to overcome his tendencies to evil, to govern his temper, to conquer himself.

But there is still more for the Christian; that is, he accepts more. He is "born again." Wonderful experience! By this new birth he becomes an heir,—an heir of God the Father, a joint heir with his divine Son, Jesus Christ, who, in spite of his earthly ancestry, lived a perfect life on earth. Think of the heredity of one who has this new birth. The grace, the wisdom, the patience, love, and peace,—all the qualities that his Father has may be his.

Then of his acts it might truthfully be said, "Oh, it is natural for him to do that way! He was born so. His Father is faithful and just, merciful to his enemies, loving and kind to the ungrateful and unthankful; and he is like his Father."

The best part of this is that it is all true. We see it actually worked out in lives right around us,—an earthly heredity conquered, uprooted, displaced by the divine. And when this blessed heredity has been provided, and is freely offered to each one, we cannot excuse ourselves—and certainly God will never excuse us—because of any evil earthly inheritance.

MRS. I. H. E.

### Our Home School

MARY EVANS CLARK

ANOTHER year has just passed in our little home school, and the question comes, Has it paid? What has been accomplished during the year in return for the two hundred dollars' outlay?

In the sciences, doubtless, the children would have learned as much in the public school, and they would have greatly enjoyed the association of the children of the district. But when we leave out the one science, the foundation of all true science, what an emptiness and loss!

When Carl's mother sent him to the town school for one week two years ago, he cried, saying, "Why, mamma, they don't read the Bible, nor pray, nor have Bible lessons. I don't want to go." Now she sends him two and one-half miles to our little school, and he is so happy.

To persuade a parent of the importance of the Christian school, it seems as if it would only be necessary to have him look carefully through the Readers, Bible Nature, and Bible Lessons books used in our schools. In the study of them, there is a daily instilling of Bible truths into the minds of the children.

Last summer there was to be a baptism in our church, and our children came asking to be baptized. We were surprised at their request, also at their understanding of the subject, and began to study with them, the better to prepare them for the solemn ceremony. We cannot take our children and youth out of the world, but our home school has thus far done much in helping them to resist the temptations that come to them,—as our little girl prayed, "Help me to *come up over* temptations."

This winter we made the boys a workbench, and put it in the basement wash-room, and they made good advancement in the use of tools. Of course, it makes more muss in the house; but why should healthy litter in our basement be a trial to us, when we can by it keep both our boys and our girls happily engaged in physical and mental training in our own home?

One more blessing came to us this year,—a dear girl of sixteen, who needed both a home and a school. She improves her time well, and appreciates the privileges she is having. Doubtless there are many such young people who would be a blessing in our homes and in our schools.

At the close of this, the third year of our home school, we can only say, Thank God for our schools, and may his blessing be with them.

### Be Polite to the Children

IN cultivating courtesy of manner, dear girls, do not forget the children,—all who are younger than yourself. Of course, you will remember grandmother's likes and dislikes; you will see that she is carefully attended,—that the easiest chair and the warmest corner are always hers; you will be as attentive and thoughtful of your parents as a daughter should; you will gain your brother's heart and your sister's confidence by your gentle influence; but with all this kindly thought, do not overlook the children. Their sense of injustice is very keen, and with them the memory of unkindness lasts long. Their depth of feeling is by no means to be measured by their ability to express it.

Not long ago, in speaking of this subject, an accomplished and beautiful woman said that when she was a very little girl, shy and shrinking of manner, plain of face, and poorly dressed, a pop-

ular young woman spoke with uncalled-for rudeness when told that the child resembled her. The sensitive heart of the little girl bore the hurt for many years. "But," she added, "that experience taught me one thing that I have never forgotten,—*always* to be considerate of the feelings of children, and to treat them with the same courtesy I should wish to receive myself."

MRS. I. H. E.

### The Mother-Heart

THE heart of a true mother overflows. She pours out of her best for her own children, and she has something left for children less fortunate than her own, and hungering for what has been denied them.

In "Letters on an Elk-Hunt," in which Mrs. Edna Pruitt Stuart tells of people she knew near her Wyoming home, a delightful picture is given of one of these mothers with an overflowing heart. She was plain and fat and Irish, and she had a heart of pure gold. One day she met a boy and a girl on the country road.

"Ma's dead and pa's gone," the boy told her. "Baby Girl and me are with Aunt Het, an' that's all there is of us."

She went to the poor home of Aunt Het, and there she saw enough to understand that, while the aunt wished to care for the children, she had little with which to do; and the aunt's own children were abusing them.

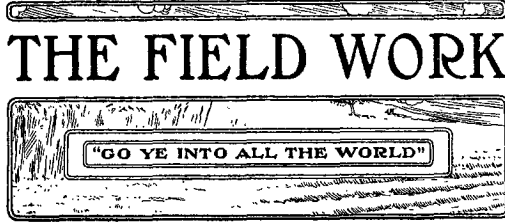
The Irish woman went away, but she could not be content until she returned to the aunt, determined to take the children to her own little home and bring them up as her own.

To a friend she gave this wonderful explanation of her conduct: "The pangs of motherhood make us mothers, not only of our own, but of every child that needs mothering, especially if our own little children need us no longer. Fill their little places with ones who do need us. Both my Katie and Sheridan have been grown and gone these many years, and my heart has called for children. I am going to get the children this day." . . .

So much of the glory of life comes just because there are women with the hungering mother-heart like that, the heart that is so filled with the spirit of Him who longed to gather to his arms the needy children of earth, "even as a hen gathereth her chickens under her wings," that they are never satisfied with the love they can give, but long to give always more, and to include in this love not only those in their own homes, but those whom love has passed by.

The mother-heart knows no measure for its tenderness. It knows no nationality. It is conscious of nothing but need, and hunger to satisfy that need, until "a white light of holiness" shall hover over and infold all the heart-hungry who come in its way.—*John T. Paris, D. D.*

"AN aimless life is a double crime, against God and man."



### Preaching the Sabbath in Portland, Maine, Arouses Opposition

SINCE the sermons on the Sabbath question in our present series of meetings in Portland, Maine, were given, some of the ministers of that city have manifested quite a degree of opposition to this feature of the message. We have not attempted any public reply, but have continued to preach the truth and to write articles on it for the public press. It seemed to us better to pass the attacks unnoticed, especially as we are permitted to publish quite full reports twice each week in the three daily papers. It is estimated that the aggregate number of readers for the three papers each day is more than one hundred thousand, thus enabling us, when the sermons are published by all three of the papers, to reach this immense number of readers twice each week.

The publishing of our sermons so continuously and so fully in these papers stirred up one of the leading ministers of the city to write a letter to one of the papers, covering more than a column of space, in which he, besides attacking the truth, strongly rebuked the paper for publishing our sermons. The following are a few of the drastic statements made by this minister:—

"I am sorry when it [the *Press*] makes a serious mistake, as it undoubtedly did in its recent extensive propaganda of the Saturday-Sabbath fad." "The only effect of such a propaganda as that referred to is to unsettle the minds of the less stable and introduce a spirit of anarchy."

From these statements it seems evident that the writer's purpose was to influence the editor to refrain from publishing our sermons. This experience shows that the Roman Catholics are not the only ones who are seeking to suppress the freedom of the press. The accusation made in one of the foregoing statements, that our propaganda introduces "a spirit of anarchy," seems a fulfilment of what the servant of the Lord said in "The Great Controversy," page 592, which reads as follows: "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."

The most remarkable statement made by this minister was relative to the origin of the Sunday sabbath. He said: "The so-called 'Christian sabbath' was not originated by the church. It was originated by Constantine, and was a political measure." This, to say the least, is a remarkable acknowledgment by one who is attempting to defend Sunday observance.

Following the publication of the letter by this minister, there appeared the following reply to it, which was written by an influential citizen of Portland:—

"To the Editor of the '*Press*:'

"When I was a boy there was a Seventh-day Adventist church near where I lived. I thought that the Seventh-day Adventists were a very strange people indeed, because they 'kept Saturday for Sunday.' That was the way the thing was put, and that was the way every one but the Adventists looked at it.

"At that time I didn't know any better. I was honest, but ignorant upon the Sunday question. A great many people were in the same condition as myself, and a great many are in that same condition today.

"Time has somewhat lessened my ignorance; and while I am not an Adventist, I have learned to have great respect for them as good citizens and genuine Americans.

"These people actually believe in religious liberty, and in complete separation of church and state.

"I do not want to be unfair to any other sect, but if there is another one in the United States that really believes this, it has escaped my observation.

"The Reverend — deprecates the publication of anything which compares the authority for Sunday keeping with the authority for keeping the Biblical Sabbath. Why does Reverend — desire to suppress the citations and arguments of those who believe that they must keep the Biblical Sabbath or do violence to a command of God?"

"Truth and sincerity never seek to suppress or coerce. Truth only asks that the full and undiminished light may be allowed to shine, that men may see clearly the way of life.

"If either the Sabbath keeper or the Sunday keeper is right, then the other is wrong; the question therefore is of great importance to mankind.

"If the seventh day is of divine origin and its keeping is a divine command, then those who disregard it must suffer the consequences.

"If Sunday is of divine origin and a day set apart by God for the observance of mankind, then it is important that people should be shown when and how it was done, that they may not err through ignorance. Therefore, for the enlightenment of our people and that the truth may appear, we suggest that the Reverend — and the Rev. K. C. Russell meet in the city hall in joint debate of this question.

"Any form of the question satisfactory to the disputants will doubtless be satisfactory to the public, but I will suggest the following: 'How did the observance of Sunday, the first day of the week, originate? and does its observance rest upon the Bible, or a command of God?'

"If either of the disputants declines to participate in such a discussion, the public will regard it as due to a conscious lack of ability on the part of the one so declining to support his faith by fact. Come, 'let us reason together.' 'And the truth shall make you free.'

"F. D. CUMMINGS."

The foregoing reply to Reverend — would seem to render unnecessary any further answer to the attack.

At the present writing there is in progress the Second Maine State Exposition, here in Portland. We have secured a central booth in the magnificent exposition building, where our literature is on exhibit. We are also demonstrating our principles in hygienic cookery and our rational methods of treating the sick. This exposition seemed to come at the opportune time; that is, during the special effort we are now conducting in this city.

Some have taken their stand for the truth since our last report. We desire the continual prayers of our people for the success of the work in this important place.

K. C. RUSSELL.



### Nebraska

FAIRBURY.—In May, 1915, I was rejoiced to see a neat little church building completed in Nebraska City, and dedicated to the service of God. A year later, May, 1916, I thank God for another new church building, in Fairbury. The Lord has surely blessed my ministry, and I am glad to have helped these new believers in providing themselves with suitable church homes.

In June I began a series of tent meetings in Hastings. The company already organized here has a good church, so I shall not need to help them in this matter. Pray for our success in the winning of souls for the kingdom.

GEO. J. SELTZER.



### Southern Idaho Camp Meeting

THE camp meeting for the Southern Idaho Conference was held at Boise, May 18 to 28. The State Fair Association kindly permitted us the use of the fair grounds, which proved to be a most ideal place. Many more of our people were in attendance at this meeting than at any previous camp meeting held in this State. A deep spiritual interest prevailed, and the testimony of all was that it was the best camp meeting they had ever attended.

The first few days of the meeting the weather was unfavorable, but not a word of complaint was heard. Most of the delegates and others remained till the very last meeting. On the last day fifty-four persons were baptized.

The conference sessions were conducted in a way that made all realize that this is the work of God. Elder T. G. Bunch, of the Southern Oregon Conference, was elected president for two years, and Brother H. A. Green, of Western Washington, was chosen conference secretary and treasurer, Elder J. J. Nethery, former president, having been elected to the presidency of the Upper Columbia Conference, and Brother T. L. Copeland, former secretary and treasurer, taking Brother Green's place in Western Washington.

About \$3,600 was raised at the meeting, \$800 of which was for home work, and the rest for missions. Four new churches were admitted to the conference.

The workers from outside the conference were as follows: Elders C. W. Flaiz, E. W. Farnsworth, G. F. Watson,



S. A. Nagel, and J. H. Riffle (our German minister); Profs. F. Griggs and E. C. Kellogg; Dr. J. Reith; and Brethren S. N. Rittenhouse, W. R. Beatty, and H. J. Hoskin.

Many visitors came from the city; and as the interest continued to grow, it was deemed best to follow the meeting with a tent effort in the city. The writer was asked to remain and assist the president of the conference, Elder T. G. Bunch, in holding this effort. A beautiful place was secured in the heart of the city, and this effort began June 4. Pray that God will greatly bless to the saving of many souls.

S. A. NAGEL.

### Finding Jewels in Africa

MRS. IDA BOWEN, whose husband, Lynn Bowen, fell asleep at the Tsungwesi Mission, Rhodesia, South Africa, June 2, 1913, writes from that mission, under date of Feb. 22, 1916, as follows:—

"We enjoy having a home by ourselves again. At first I thought it would seem lonely, but our house is anything but a lonely place. At eight o'clock we begin school for Ethel, Eugene, Guendelin, and Tennyson (a native). They have school until ten o'clock; then I go down and teach during one period in the mission school. Brother Tarr's children are often here, and sometimes little Everett Jewell comes in.

"I have charge of the sewing. I have a girl to help me, and am planning to teach others to sew. A young woman just came who is going to 'sign on' [that is, contract to remain at the mission a certain time]. She came in with my sewing girl yesterday. She can already use a thimble, and sews very neatly by hand. She has lived near the Old Umtali Mission for three years. Her husband is coming later. She had on a white dress with black stripes in it, and trimmed with red. She looks very neat. Today she wore a white dress to meeting.

"We have a native here named Jonah, who came from that mission. He was here when we first came. He is one of our native teachers now. He is also a pupil still. He said he had been asked to return to the Old Umtali Mission, as that mission wishes to put him out to teach. He has no idea of going back. He is doing third-standard [grade] work now. He has no time for his reading lesson in school, so comes to my house to read and spell after dinner.

"His little three-year-old boy was dangerously ill a short time ago. Some of us stayed with the child day and night for a time. One day while I was there, Jonah was telling about two men who have come from Old Umtali Mission. The head teacher at that mission knows the native language well. He translated the hymns in the hymn book we use. They have a printing press there. Jonah says that that mission has asked these two men to return. We always wish we could do more than we are doing, and when Jonah told me this, I thought perhaps the men had a mind to go back. But Jonah's face beamed with a smile as he said, 'They say, "I want Tsungwesi Mission."'

"Elijah, one of our native teachers, preached today. He spoke on the subject of faith, referring to Hebrews 11. He told the people that it meant much

to be prepared to enter heaven. Of all that vast throng that left Egypt only two entered the Promised Land. Even Moses did not enter; he only saw it from the mountain top. Elijah told the people that they must not think, because they put on clothes and come to the mission, that that will save them. Many people who listened to the warnings of Noah were lost. It is not enough to listen. We must believe and act. We must have faith. We must believe the Word of God without any visible evidence of its fulfillment, as Noah did when he entered the ark at the command of God seven days before the rain began. When the people saw the storm coming, of course they believed Noah, and begged to enter the ark, but then it was too late. So it will be now. Then he referred to Hebrews 4, laying special emphasis on the fact that 'the word preached did not profit them, not being mixed with faith in them that heard it.'

"I wish you could see Elijah. He told Lynn that he was at Solusi Mission six years. He said he plowed, but was not asked to teach, as others were, who had been there the same length of time he had. Some told him they did not see why he stayed, when all they asked him to do was to plow. But he said he stayed and plowed and plowed. At last he came here with Elder Sturdevant and was asked to teach. Now we think we could not get along without him. His ability and influence now simply show what a diligent study of the Word of God will do for any one."

### Editor's Testimonial Concerning the Book, "Bible Readings for the Home Circle"

ONE of the most striking illustrations of the power of the newspapers in molding opinion favorable to our cause, was recently given in the city of Roanoke, Va., where one of our colporteurs was selling "Bible Readings for the Home Circle." This brother visited the editor of a daily newspaper there, and left with him a copy of the book, that he might examine it, and if favorably impressed, write something about it in the paper.

Our brother then visited the mayor of the city, who said that the giving of his order depended upon the way the editor felt toward the book. The editor wrote a most interesting editorial on the merits of the book, whereupon the mayor gave his order, and this opened the way for a number of other orders to be taken.

The editorial appeared in the *World-News* of April 6, and reads as follows:—

#### "For the Home Circle"

"Reading or studying the Bible may be a dull experience, or it may be delightful and interesting. It all depends on how the study or reading is undertaken. If we follow the Bible purely as a routine duty, it will not have for us the attraction and instruction that it ought to have and can have. If we take hold of it in earnest, get into the very depths of its wonderful mysteries, its uplifting lessons and history, we find it a fascinating companion, always new and fruitful, and containing information and suggestions that in the beginning seemed impossible. To obtain the best results from the pages of this marvellous book, the student must have many

aids, and the chief of these is of course the writings of devoted Christian workers. These writings extend over thousands of years, those on the Old Testament penetrating into the remote past, and those on the New Testament to the birth of Jesus Christ.

"One of the most interesting and valuable of works on the Bible that we have had the good fortune to come into the possession of recently is 'Bible Readings for the Home Circle,' a topical work arranged for home and private study, and printed by the Review and Herald Publishing Association, of Washington, D. C. More than a million and a quarter copies of this book have been sold. The copy of it which the *World-News* has obtained is a revised and enlarged edition, containing two hundred readings, in which are answered nearly four thousand questions on important religious subjects. These are contributed by Bible students, and present an array of knowledge on Biblical points that must prove extremely valuable. The publishers are represented in this community by Mr. S. N. Wilmer.

"With an index carefully and accurately arranged, the reader can find his way through the pages of this volume with ease, learning first the origin of the Bible, its history, and its place in the world, and then passing into almost a thousand pages of questions and answers that cover a vast ground and seem to embrace every possible point of Bible truth and discussion. Through lessons thus to be obtained, the student may learn the Bible view of life in its every phase. He may be armed with truth in all its strength, and for every problem that human existence presents, for every sorrow, and for every triumph; he may find the right answer. Seemingly each human need is weighed and each religious longing fulfilled. And in the end, in the simple but beautiful admonition of Proverbs, 'Keep thy heart with all diligence; for out of it are the issues of life,' there is the solution of every mystery and the pointing out of the way to victory."—*The World-News, Roanoke, Va., April 6, 1916; J. M. Miles, editor.*

Our colporteurs over all the field would do well to clip this article from the REVIEW AND HERALD, and use it in visiting editors in their respective localities. No doubt many editors would be of the same opinion as the editor in Virginia, and by publishing something concerning "Bible Readings" they might open the way for our agents to place copies of this book in the home of people where they might not otherwise meet with success. Let us praise the Lord for the many opportunities that are continually coming to us to reach people with the light of gospel truth.

WALTER L. BURGAN.

### Field Notes

NINE new members were recently received into the Central Church, at Seattle, Wash.

AT St. Louis, in the East Michigan Conference, nine persons have begun the observance of the Sabbath.

THE new Seventh-day Adventist church in Huntsville, Ala., was dedicated to the service of God a few weeks ago.

## Missionary Volunteer Department

M. E. KERN - - - - - Secretary  
MATILDA ERICKSON - - - - - Assistant Secretary  
MRS. I. H. EVANS - - - - - Office Secretary  
MBADE MACGUIRE }  
C. L. BENSON } - - - - - Field Secretaries  
J. F. SIMON }

### The Bible Year

#### Assignment for June 25 to July 1

June 25: Amos 1 to 5.  
June 26: Amos 6 to 9.  
June 27: Hosea 1 to 7.  
June 28: Hosea 8 to 14.  
June 29: Isaiah 1 to 3.  
June 30: Isaiah 4 to 6.  
July 1: Isaiah 7 to 9.

#### Amos—the Man and His Message

Amos, a herdsman and fruit gardener of Tekoa, a small Judean town about twelve miles south of Jerusalem, was called to prophesy to the northern kingdom. In answer to the call he went to Bethel, where the heathen sanctuary was, and to Samaria, and fearlessly lifted up his voice against the idolatry and depravity of the chosen people as well as of the surrounding nations. On the complaint of Amaziah, the priest, Amos was expelled from the kingdom, and it is supposed that he returned to his home village and there wrote out his prophecy.

The book of Amos stands third in the list of the minor prophets, but in point of time it precedes that of Hosea. The prophecy was "delivered during the reign of Jeroboam II and just after his great successes. Prosperity brought grave evils in its train. The rich lived in great luxury; their houses were built of hewn stone and paneled with ivory, where they drank and feasted to excess amid delicate perfumes and soft strains of varied music.' But all this was obtained through violence and robbery. The poor and needy were sold as slaves, and false weights and measures used. The judges were notoriously corrupt. To be upright was to be hated and unpopular. Such in brief was the state of society in Israel when Amos went on his mission. He taught the truths that justice between man and man is one of the divine foundations of society; that privilege implies responsibility, and that failure to recognize responsibility will surely bring punishment; that nations, and by analogy, individuals, are bound to live up to the measure of light and knowledge which has been granted them; that the most elaborate worship is but an insult to God when offered by those who have no mind to conform in will and conduct to his requirements."

#### Hosea

The prophetic career of Hosea, the first of the minor prophets, began about 784 B. C., and covered a period of about sixty years, the reigns of the last six of the kings of Israel. Hosea was a prophet of the northern kingdom. He was a contemporary of Isaiah, Joel, and Amos, and, like the latter prophet, was sent to the Israelites. It was a time of great spiritual darkness. Vice and iniquity flourished; the kings were dissolute and profligate; and the priests, lost to all sense of the sacredness of

their office, introduced shameful heathen rites into God's worship.

In the vivid pages of Hosea's prophecy we are given some glimpses of the conditions prevailing at that day, against which his voice was uplifted in fearless and faithful warning. Of the style of the book, Eichhorn says, "His discourse is like a garland, woven of a multiplicity of flowers; images are woven upon images, metaphors strung upon metaphors." Jesus, Matthew, Peter, and Paul quoted from this book.

## Home Missionary Department

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

### What the Missionary Society Is

THERE seems to be in the minds of some a confusion in regard to who compose the church missionary society. Not infrequently we hear some one say, "The church took that action, not the little missionary society;" or, "The missionary society is responsible for that, it has nothing to do with the church." Evidently, in the minds of these speakers, there is a belief that the missionary society is an organization separate from the church, made up of such members as choose to join it.

"The church of Christ has been organized on earth for missionary purposes."—"An Appeal to Our Churches," p. 28.

A body that has been organized for missionary purposes must be a missionary society. It cannot be an association from which a missionary society may be selected, while the association disclaims missionary responsibilities. Therefore every Seventh-day Adventist church as a whole is the missionary society, and every member is a member of the missionary society.

When Christ left this world, he placed his church in charge of the apostles as leaders and overseers, and gave it the following commission: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

That this great commission was not given alone to the apostles is evident. "The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16: 15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that he felt for the saving of the lost is to be manifest in them."—"Testimonies for the Church," Vol. VIII, p. 16.

The church took up its appointed work, and every member evidently recognized his responsibility for making the truth known to others. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8: 1, 4.

A careful study of the work of the apostle Paul shows that he must have

trained his converts to make the gospel known. His conversion took place in A. D. 35. In A. D. 45, according to Bible chronology, he began his extensive work among the Gentiles. He visited countries, selected centers in which to start the work, labored there for a longer or shorter time, and then passed on. There is no record that he ever labored a second time in any place, though he visited the churches he had raised up. He left the churches to continue the work he had started, and to branch out into the districts around them.

It is supposed that the epistle to the Colossians was written in A. D. 64. In it Paul says, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1: 23. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." Col. 1: 5, 6. In thirty-three years from the death of Christ, a knowledge of the gospel had been given to the then-known world. This shows what can be done when every believer is a worker.

When the apostasy arose in the church and the mystery of iniquity was established, it was Satan's studied plan to cover up or pervert all the principles on which Christ's church was organized. Among these was the individual responsibility for making the gospel of salvation known to others. Instead of this, the ideal held up was retirement for prayer and meditation, with entire separation from human interests. Those who so lived were considered the most saintly. The propagation of religion was left to the ordained ministers and others set apart for that work.

Throughout the centuries of the Dark Ages, though largely covered up, the principle of individual service was never entirely abandoned. There were always individuals who had a burden to help other souls and to lead them to Christ. The Waldenses trained their youth to give to others a knowledge of the Scriptures. As the sacredness of the Sabbath was never entirely lost sight of, so the responsibility of believers for making the gospel known to others remained a living principle in many loyal hearts.

The third angel's message is to prepare a people to meet the Lord when he comes in glory. They are being gathered out by a call to return to all the principles on which Christ's church was organized, among them that of individual responsibility for laboring for other souls.

"God calls upon every church member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer."—*Id.*, p. 47.

"To his servants Christ commits 'his goods,'—something to be put to use for him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," pp. 326, 327.

The final reward is for the workers, for those in whom Christ lived, and through

whom he carried on his work of saving sinners. "Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. . . . They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of God, there to praise God through all eternity."—*"Testimonies for the Church," Vol. IX, p. 285.*

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

EDITH M. GRAHAM.

## Medical Missionary Department

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

### The Loma Linda Medical Evangelists' Class

MORE interesting and more attractive than California's sunshine, its mingled oranges and orange blossoms, and its profusion of roses, or its acres of poppies, geraniums, and other flowers, is the student body of one hundred and fifty earnest youth at Loma Linda, preparing for the work of God.

To observers here who are interested in the progress of the work of God, and who are praying the Lord of the harvest to send forth laborers into his vineyard, the passing of these students over the green lawns to and from the assembly hall, the laboratory, the hospital, and the sanitarium, seems a daily promise of speedily answered prayers.

Into this earnest body of teachers, medical students, and nurses was introduced last fall a new class of matured persons,—graduate nurses, canvassers, church elders, and Bible workers,—to take the special training called for by the Spirit of prophecy to prepare for medical evangelistic work.

Hundreds, said the servant of the Lord, should be rapidly trained to be able intelligently to treat the sick poor, to diagnose their troubles, and minister to them both physically and spiritually.

This class opened Sept. 26, 1915, with a membership of thirteen. It rapidly grew to more than forty, and reached at its highest point a registration of fifty-one. The faculty are now hoping to open the next fall term with a medical evangelistic class numbering one hundred.

The daily school work of this class embraces: Study of diseases; anatomy and physiology; theoretical and practical hydrotherapy, including experience in the bathrooms; dietetics, both theoretical and practical experience in cooking and assisting in schools of health; infant feeding; obstetrics; and Bible doctrines in the form of Bible readings and class study in the Spirit of prophecy. The af-

ternoons are occupied largely in field work, consisting of visiting and conducting meetings in the near-by cities and villages.

It is planned that the second year of this two-year course shall be spent in Los Angeles in advanced class work, clinical experience, public health work, and Bible work.

It is the design to adapt this medical evangelist course to especially meet the requirements of graduate nurses who desire postgraduate work to fit them for medical evangelism and soul-winning work.

We hope our people will pray especially for this medical evangelistic class and for those who ought to join it. There are hundreds of graduate nurses who ought to prepare to answer the call of the hour for workers in the ripened harvest of our own cities and in the regions beyond.

Such persons ought to be sought out by friends and acquaintances, by church and

tory. We are now occupying the laundry-rooms, the bakery, and, in fact, every place where people can sleep, as, aside from the students, we have to entertain the men who work on the buildings; but we are glad to see that the Brazilian youth are getting an education for the work."

### A Rural School

WE send a few words of encouragement from our little rural school here in the mountains near Rome, Ga. We started a free school for white children in one room of our small cabin. The school grew beyond our expectations, and when it closed, at the end of eight months, we had twenty-two children, whose ages varied from six to fifteen years, all crowded into the small room.

Many others wish to come as soon as the cotton is "chopped," so it has become necessary to plan for a place to hold the school. Friends in San Fernando, Cal.,



MEDICAL EVANGELISTIC CLASS, LOMA LINDA

conference officers, and encouraged by counsel, and by financial help when necessary, and urged, for the salvation of their own souls as well as those for whom they might minister, to give themselves at once to the work of the Lord. A large number of "eleventh-hour" workers are needed just now to help finish the work, to hasten the coming of the Lord, and to bring to an end earth's sufferings, and the sufferings of our sympathizing Lord, who shares the sorrows of every suffering soul.

A very precious spirit has attended this class all through this year.

G. B. STARR.

## Educational Department

FREDERICK GRIGGS - - - General Secretary  
W. E. HOWELL - - - Assistant Secretary

### The New Training School in Brazil

A LETTER just received from Elder F. W. Spies speaks very encouragingly of the opening of the new training school for Brazil, which took place on the fifteenth of April. He says:—

"On the fifteenth instant we opened up our new training school. We had counted on twelve to fifteen students to begin with. There were thirty-two, and four others, perhaps more, are probably on the way. This will oblige us to use every available place as a dormi-

sent us a few dollars to start our fund. We laid the matter before the people of our neighborhood, and they were ready to help what they could. The editors of the *Tribune-Herald* of Rome took an interest in our work, and offered encouragement through the channel of their paper. When we approached the merchants, lawyers, and other business men of the city, we felt that angels had gone before us, and with scarcely an exception every man was ready to help with a donation and words of commendation and good wishes.

Just one year ago we made the start to raise the money, and now our school-house stands under the beautiful oak trees. It is all inclosed, oil finished inside, and has one coat of paint on the outside. Two days' more work and it will be finished. It will seat fifty pupils, is neat and sanitary, and rightly represents the work we are trying to do. Patrons and friends here have made pledges to cover the amount due on the house, and we shall do all we can to have every cent paid in a few weeks. The people certainly appreciate what is being done for their children.

We were urged to start a Sunday school, but had no place to hold it. Now that the weather is warm, we have organized a Sunday school a half mile from our home, where we have the use of a large pavilion and plenty of benches. We expect to have between seventy-five and one hundred in attendance, and hope to make it a source of light to these people.

We pray for God to bless our crops,

so that we may have the necessities of life and be able to push forward in work for the Master. The burdens fall heavily on our little family of four, but we are not discouraged. Pray for the work in this neglected field.

ETTIE V. BROWN AND FAMILY.



### Broadview Swedish Seminary

THE Broadview Swedish Seminary has just closed one of its most successful school years. The closing exercises were very impressive and inspiring, and a fitting culmination of the many spiritual feasts enjoyed during the year.

Of the seventy students enrolled, all except three remained until the close of school. The enrolment was about fifty per cent above that of the previous year. Half our number enter the canvassing work during vacation. Several go out as tent masters and Bible workers. The seminary graduated a class of eight,—two from the seminary course, which includes fourteen grades of work; and six from the academic. These two were the first to be graduated from the seminary course. They will probably remain permanently in the work.

Plans have been laid to increase the enrolment for next year, and consequently dormitory room is being provided for about fifteen additional students. A number of improvements were voted by the board of trustees at its last meeting. These will be made as soon as sufficient money is secured. We have every reason to believe that by the opening of the next school year the entire debt of the institution will be liquidated, and a surplus raised to make possible all improvements voted. When this has been accomplished, we plan to dedicate the seminary and celebrate our jubilee of freedom from debt.

We extend a cordial invitation to all Swedish young people within our ranks who have not finished their education to attend the seminary next year. The fall semester opens September 20. Any one desiring information concerning the courses offered by the school should write for a catalogue at once. Address the Broadview Swedish Seminary, R. F. D. 1, Box 20, Lagrange, Ill.

H. O. OLSON.

## News and Miscellany

Notes and clippings from the daily and weekly press

—James J. Hill died at his home in St. Paul, Minn., May 29. His age was seventy-eight years. Mr. Hill was acknowledged as the foremost railroad builder and business man in the Northwest, but his unparalleled ability appeared in many other fields of endeavor. His wealth is estimated at \$3,000,000.

—David S. Jordan, chancellor of Stanford University, has been relieved of active duties as head of the institution and retired with the title of chancellor emeritus. Dr. Jordan was president of the university from 1891 to 1913, after which he became chancellor. He is considered as one of the first authorities on that branch of science which treats of fishes.

—M. Venzelos has been reelected as a member of the Chamber of Deputies of Greece. It will be remembered that he resigned under pressure several months ago.

—The American people, long known as the world's coffee drinkers, actually consume forty per cent of the amount sold in the international markets, according to figures announced recently by the Bureau of Foreign and Domestic Commerce. More than 1,000,000,000 pounds of coffee came to this country last year.

—Philadelphia lays claim to the honor of being the greatest Sunday school city in the world. Three hundred thousand people, or one fifth of the city's population, are enrolled in Sunday school. It has seven hundred Sunday schools, and 50,000 men are enrolled in men's classes, and 15,000 women in women's classes.

—New interest is being displayed among the mining camps of Colorado, owing to the rise in the price of silver. With the prices around 50 cents an ounce, as they have been for a number of years, operators have been unable to work their mines to an advantage. Now the price of silver has jumped to more than 73 cents, and many owners are preparing to begin operations anew.

—At the request of a number of the students, a course in military training under the direction of the United States War Department has been added to the regular curriculum of the University of Pennsylvania. The course will be made up of lectures and camp and field work, and will require about three hours of training each week. A large part of the student body has already enrolled.

—Secretary of the Interior Lane officiated at ceremonies held recently in Yankton, S. Dak., in which 186 Sioux Indians publicly renounced the faith of their ancestors and took the oath of allegiance to the United States. Each Indian was given an arrow, which he shot into the air, signifying that he would never want it again. Then each grasped the handle of a plow, thus showing his willingness to accede to modern civilization.

—The Elephant Butte dam in New Mexico on the Rio Grande River, which has just been completed, forms the greatest storage reservoir in the world. The reservoir will supply water for the irrigation of 185,000 acres in New Mexico, Texas, and Mexico. It will hold 115,000,000,000 cubic feet of water. The height of the dam is 318 feet and the length 1,674 feet. At its base it is 235 feet thick. It provides a roadway across the cañon sixteen feet wide.

—It is officially stated that New York has become the greatest commercial port in the world. A computation made by the Bureau of Foreign and Domestic Commerce in the Department of Labor at Washington, D. C., of the commercial standing of all the leading trade centers of the world, shows that New York had in 1915 a total of foreign trade amounting to \$2,125,000,000. This is \$200,000,000 more than London can claim. The exports from New York in 1915 totaled \$1,194,000,000, as compared with \$969,000,000 credited to London.

—While a battery of field artillery fired the Presidential salute of twenty-one guns, the first statue of George Washington to be erected on the reservation of the United States Military Academy was unveiled at West Point on the afternoon of May 19. A large assemblage, which included the entire corps of cadets and army officers stationed at West Point and more than 100 specially invited civilians, witnessed the ceremonies. The statue, representing Washington as a general on horseback, was given to the academy anonymously, the donor simply styling himself, "A patriotic citizen, a veteran of the Civil War."

—Without a single stop and without a mishap Victor Carlstrom, in his big 190-horsepower Curtiss aeroplane, the J. N. 8, carrying Alan R. Hawley, president of the Aero Club of America, as a passenger, flew from New York to Washington on May 24, in 187 minutes. The line of flight is estimated as 237 miles long, so that the average speed was almost one and one-fourth miles a minute throughout, or about seventy-eight miles an hour. They brought with them a heavy load of newspapers, as the flight was intended to show the availability of the airship as a mail-carrier, as well as to give an object lesson of the feasibility of forming a force of 2,000 trained aeronauts in connection with the National Guard.

—New York is the largest Jewish city in the world. It is the largest Irish city, there being 674,000 of Irish blood there. There are 723,000 Germans, 306,000 Austrians, and 735,000 Russians. New York spent last year \$424,662,000, which was \$4,000 more than its income. Its debt is \$1,361,483,800, greater by more than \$250,000,000 than the debt of the United States, and six times the combined debts of Boston, Philadelphia, and Chicago. There are more than 3,000 miles of water pipes under the city; the capacity of the reservoirs is 170,000,000,000 gallons, and the conclusion of the Schoharie project will add 80,000,000,000 to this. The police department costs \$16,241,000. There are 10,674 policemen. The fire department costs \$9,719,900. Every day 290,000 persons arrive or depart from the city through the railroad stations. The railroad systems terminating in New York have a mileage of 45,300, or eighteen per cent of the total mileage of the country. Every thirty minutes a new business corporation is formed in New York, and every forty-five minutes one is dissolved. New York has 38,000 factories. They employ capital amounting to \$1,800,000,000 and turn out \$2,900,000,000 worth of goods a year. More than twenty-one per cent of the nation's banking resources are here. The banks have a capital of \$216,157,000 and deposits of \$5,377,461,000. The city has 198 parks, with an acreage of 8,600. It has 1,500 hotels. More than 500 conventions are held here a year. There are 250 theaters and 600 smaller places of amusement. New York has 1,525 churches, with 1,709,241 communicants. The schools have 802,573 pupils and 20,063 teachers. There are 102 hospitals, with 21,850 beds. There are 31 post offices. The Manhattan post office received last year \$30,127,000 and spent \$10,915,000. It handled 109,480 tons of second-class mail.

— The National Education Association will meet in New York the week beginning July 3. An attendance of 50,000 is expected. With them will meet also the American School Peace League, the School Garden Association of America, the National Congress of Mothers and Parent-Teacher Association, National Federation of State Teachers' Association, National Vocational Guidance Association, League of Teachers' Associations, National Conference of Workers in Extension Education, United States Department of Agriculture, American Home Economics Association, American Posture League, the National Council of Teachers of English, and the Conference of Deans of Women. Every facility for sight-seeing and observation in New York has been arranged for their advantage. The main session will be addressed by men and women of national reputation, at the head of whom stands President Wilson. Plans for seventeen department or sub-meetings have been prepared.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

**ATLANTIC UNION CONFERENCE**

Western New York, Buffalo... June 16 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, Dover and Foxcroft... Aug. 31 to Sept. 10

**CENTRAL UNION CONFERENCE**

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**

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, Brantford... June 19 to 25  
 Quebec, Lennoxville... June 26 to July 2  
 Maritime, Norton, New Brunswick... July 3 to 9  
 Newfoundland, St. John's... July 14 to 18

**LAKE UNION CONFERENCE**

North Michigan, Escanaba... June 15 to 25  
 Northern Illinois, Joliet... June 15 to 25  
 East Michigan, Saginaw... June 22 to July 2  
 Southern Illinois, Martinsville... Aug. 10 to 20  
 West Michigan... Aug. 17 to 27  
 Indiana... Aug. 24 to Sept. 3  
 North Michigan... Aug. 24 to Sept. 3

**NORTH PACIFIC UNION CONFERENCE**

Western Washington, South Tacoma... Aug. 24 to Sept. 3

**NORTHERN UNION CONFERENCE**

North Dakota, Jamestown... June 15 to 25

**PACIFIC UNION CONFERENCE**

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... Oct. 12 to 22

**SOUTHEASTERN UNION CONFERENCE**

North Carolina, Statesville... June 15 to 25

**SOUTHERN UNION CONFERENCE**

Louisiana, Alexandria... July 20 to 30  
 Mississippi, Meridian... July 27 to Aug. 6  
 Mississippi, Hattiesburg (colored)... Aug. 24 to Sept. 3  
 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, Waxahachie... July 20-30  
 West Texas, Clyde... Aug. 3 to 13  
 New Mexico... Aug. 10 to 20  
 Oklahoma, Enid... Aug. 24 to Sept. 3  
 Arkansas, Springdale... Sept. 7 to 17

**WESTERN CANADIAN UNION CONFERENCE**

Manitoba, Minnedosa... June 15 to 25  
 Saskatchewan, Saskatoon... June 29 to July 8  
 British Columbia, Alberta, Penoka... July 13 to 23  
 British Columbia (Coast District), Nanaimo... July 24 to 30  
 British Columbia (Okenagan District), Kelowna... Aug. 14 to 20

**North Dakota Conference Association**

The annual meeting of the North Dakota Conference Association of Seventh-day Adventists is called to convene in Jamestown, N. Dak., in connection with the camp meeting, at 10 A. M., Thursday, June 22, 1916. The main business of the hour will be the election of officers. It is possible that the constitution will be changed. All accredited delegates to the camp meeting are regarded voters at the association meeting.

S. E. JACKSON, *President*.  
 F. A. LAUTERBACK, *Secretary*.

**Northern Illinois Medical Missionary and Sanitarium Association**

The Northern Illinois Medical Missionary and Sanitarium Association will hold its eleventh annual meeting in connection with the annual session of the Northern Illinois Conference of Seventh-day Adventists, June 15-25, 1916, at Joliet, Ill. The first meeting will be held at 10 A. M. Monday, June 19. Three trustees are to be elected for a term of three years, and such other business transacted as may come before the constituency.

W. A. WESTWORTH, *President*.  
 H. H. TODD, *Secretary*.

**New Jersey Conference**

The annual session of the New Jersey Conference of Seventh-day Adventists will be held in connection with the camp meeting, on Greenwood Avenue, Trenton, N. J., July 27 to Aug. 6, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the conference will be called to convene at 10 A. M., Friday, July 28.

A. R. SANDBORN, *President*.  
 CLARENCE LAWRY, *Secretary*.

**New Jersey Conference Association**

NOTICE is hereby given that the annual meeting of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, July 27 to Aug. 6, 1916, at Trenton, N. J., for the purpose of electing officers and a board of trustees, and of transacting such other business as pertains to the association. The first meeting will be held at 10 A. M., Monday, July 31.

A. R. SANDBORN, *President*.  
 CLARENCE LAWRY, *Secretary*.

**Texas Conference Association**

The next annual session of the Texas Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Waxahachie, Tex., July 20-30, 1916. At this meeting 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. The accredited delegates to the conference compose the constituency of this association. The first meeting will be held at 10 A. M., July 25.

J. I. TAYLOR, *President*.  
 C. E. SMITH, *Secretary*.

**Maritime Conference**

The Maritime Conference of Seventh-day Adventists will hold its fourteenth annual session at Norton, New Brunswick, July 3-9, 1916. The first meeting will be called at 9:30 A. M., Tuesday, July 4. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen members. Officers will be elected, and such other business as may properly come before the conference will be transacted.

GEO. H. SKINNER, *President*.  
 L. VAN BUSKIRK, *Secretary*.

**Louisiana Conference**

The fifteenth annual conference and camp meeting of the Louisiana Conference of Seventh-day Adventists will be held at Alexandria, La., July 20-30, 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. The first meeting of the conference will be held at 11 A. M., Friday, July 21. Let the churches elect delegates, and forward credentials to C. B. Caldwell, 810 Jackson Ave., New Orleans, La.

C. N. SANDERS, *President*.  
 C. B. CALDWELL, *Secretary*.

**Louisiana Conference Association**

NOTICE is hereby given that the annual meeting of the constituency of the Louisiana Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground in Alexandria, La., Tuesday, July 25, 1916. The first meeting will be held at 11 A. M. on the above date, for the election of officers, and the transaction of such other business as may properly come before the association.

C. N. SANDERS, *President*.  
 C. B. CALDWELL, *Secretary*.

**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.

Mr. G. H. A. Beermann, Astoria, Oregon.

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

**Requests for Prayer**

A MINNESOTA brother desires our prayers that he may be healed of asthma, and that the health of his wife may improve.

A Florida brother and sister write: "We ask your earnest prayers for the healing of our brother, who is afflicted with tuberculosis."

### Important Notice to Our Subscribers

SUBSCRIBERS changing place of residence should notify us at once if they wish their papers sent to the new address. Every day we receive notices from postmasters that subscribers have moved. If this were always true, we could change the addresses when thus notified; but the post office sends these notices when one who goes away for only a short time asks to have letters forwarded, but makes no provision for the holding of the papers until his return. Hence we have found it very unsatisfactory to make any changes of address from these cards. We are therefore making no changes in our lists without notice from the tract society or the subscriber. We shall notify our subscribers that a postmaster's card has been received, and we trust they will reply promptly, so that no papers may be lost. The papers are returned to us if not delivered, and we are therefore taking such names from the list until we hear from them.

### German, Danish-Norwegian, and Swedish Magazines for Third Quarter

AFTER the omission of our second quarter's German, Danish-Norwegian, and Swedish quarterly magazines, because of the fire at College View, the magazines for the third quarter are now ready. This word will be welcomed by magazine agents and our church missionary societies. The current numbers, filled with live articles on points of truth, are well printed and attractively illustrated.

A change has been made in the name of our Danish-Norwegian quarterly magazine. Instead of *Lys over Landet*, which has suggested the physical and spiritual light offered in the magazine, it will be *Tidens Tegn*, meaning the *Signs of the Times*. This gives this magazine a distinct prophetic character that will mean much in its circulation and influence. In these days people are inquiring, "What do these things mean?" Our group of foreign signs of the times magazines will help to answer. Will you help place them in the hands of the people?

You may order by the names of the magazines: *Zeichen der Zeit* (German), *Tidens Tegn* (Danish-Norwegian), and *Tidens Tecken* (Swedish), or in English, *Signs of the Times Magazine*, specifying language. Prices: From 5 to 40 copies, 5 cents each (Canada and foreign, 6 cents); 50 copies or more, 4 cents each (Canada and foreign, 5 cents).

Order of your tract society.

### Loma Linda Training School for Nurses

THE Loma Linda Training School for Nurses is now making up a class to begin August 13. We shall be pleased to send our calendar and full information to any one who contemplates entering upon this line of work. The school is well equipped with laboratories, and instruction is given by members of the college faculty. Our hospital furnishes excellent opportunity for clinical experience. Ten grades are required for entrance. Our school is also recognized by the State. We can accommodate an unusually large number of students this year. For further information, address Superintendent of Nurses, Loma Linda Sanitarium.

## Obituaries

STEWART.—Ralph Jerome, infant son of Brother and Sister Lucile Stewart, was born July 2, 1915, and died in Kansas City, Kans., May 12, 1916. The sorrowing family are comforted by "the blessed hope."

J. W. ALLISON.

MIKKELSON.—Miss Belle Mikkelson died at the Portland Sanitarium, Portland, Oregon, Feb. 18, 1916. She was a native of Norway, and past ninety-one years of age. For years she was an earnest member of the Seventh-day Adventist Church.

W. J. BURDEN.

CLARK.—D. H. Clark was born in Tennessee, Oct. 1, 1880, and died in Oswego, Kans., May 18, 1916. He was converted last fall, and remained a firm believer in the third angel's message until his death. He is survived by a wife, a mother, and five brothers.

A. B. CAMPBELL.

OVERTON.—Leon Merrian Overton was born March 1, 1903, and died at the home of his foster parents, in Kansas City, Mo., aged 13 years, 2 months, and 10 days. He was a member of the Seventh-day Adventist Church, subject to baptism. The writer spoke words of comfort to the sorrowing relatives and friends.

J. W. ALLISON.

SMITH.—Eyllah Irene Smith was born in Battle Creek, Mich., Jan. 9, 1897, and at the age of two and one-half years was legally adopted by Pelton and Eunice Smith. She received her education in our denominational schools, and was a devout Christian. Her last sickness was borne with patience, and she fell asleep in Jesus May 14, 1916.

F. A. WRIGHT.

AYRES.—Mrs. A. J. Ayres was born in Bergen, Norway, Sept. 6, 1883, and died suddenly in Hannibal, Mo., April 18, 1916. She and her husband moved to Hannibal in 1912, immediately after their marriage, which took place in Brooklyn, N. Y. Her husband is left to mourn, but not without hope, for we feel sure that our sister sleeps in Jesus.

J. S. ROUSE.

### Our Relatives and Friends

ALL who believe in the early summation of the third angel's message have relatives, friends, or acquaintances in whom they are deeply interested and for whom they would do anything in their power in order that they might know of and have the opportunity to accept, the truth. Many of our members are waiting for an opportunity to do something for these, but no specially favorable way seems to have been suggested to them. Others have done some intermittent work for friends, but the great majority have attempted nothing in a well-planned, organized, systematic effort. For all there is a good tried plan that we recommend. It is as follows:—

Let all who have nonbelieving relatives and friends for whom they wish to do good work in presenting the message to them, send them a complete set of the Present Truth Series, beginning with No. 1 and continuing to No. 24, one number to be sent, by the publishers, each week until the entire series is covered. Sending one copy each week, the series will be covered in six months. The cost will be only 24 cents for the set of 24 numbers, to be mailed, postpaid, one each week for six months. This means that our relatives and friends will receive regularly each week a copy of the Present Truth Series, giving the message in the order best suited to the subjects, and in a way well calculated to prevent confusion and to lead to conviction—24 strong presentations on as many of the fundamental topics of the message, or 96 large pages sparkling with the brightest message gems in print; the giving of the message in a very effective way to each relative or friend for only 24 cents. We know of no better or cheaper way to reach this very dear class of people.

The day of the Lord is rapidly approaching, and there are thousands and thousands of our relatives and friends who are making their decision for eternal life or eternal death. The present day is the most favorable time we shall ever have to discharge our personal re-

sponsibility in behalf of those dear to us. This is the time especially referred to in the following statements:—

"All heaven is in activity, and the angels of God are waiting to cooperate with all who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those that shall be heirs of salvation, are saying to every true saint, 'There is work for you to do.' 'Go, stand and speak . . . to the people all the words of this life.' Acts 5:20. If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means wherewith to go."—*"Testimonies for the Church," Vol. VI, pp. 433, 434.*

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."—*Id., p. 433.*

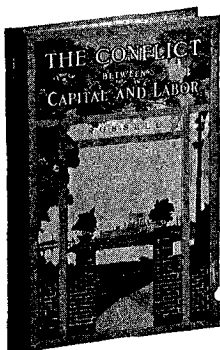
This special effort in behalf of our friends and relatives will be made simultaneously the world over, beginning September 1, this year, 1916, and ending March 1, 1917. Between now and September 1, all names and addresses should be sent in, through the tract societies, ready to begin promptly on September 1, it being very necessary to begin mailing all subscriptions *at one time*, and to receive no new names after that date. The effort for our friends and relatives is to be without variation, and limited to September 1 to March 1, not a name to be added after September 1, and no exceptions of any kind to be made in connection with any name. It is to be a straight and regular mailing of a copy of the Present Truth Series *each week to each name on the list for six months.*

Through this special plan for relatives and friends we may know just what they are reading as the weeks pass. We may write to them on the subjects we know they are studying in the papers, and we may pray especially for them individually as they come to the most important subjects; and the churches may pray for them collectively, and for the special effort being made in behalf of the dearest of all in the world to our people. This plan, faithfully worked, will bring great rejoicing to thousands of our members through relatives and friends accepting the truth, and the blessing of heaven bestowed upon those taking part in it.

There will be another list started Jan. 1, 1917, which may include subscriptions, either single or in clubs, for general missionary purposes. This list will be mailed once a month, or as often as the paper is published, and will be for the *new series* which will begin Jan. 1, 1917. Names for this list should be sent in for Present Truth beginning with the *January list, 1917*. Orders for this list should be sent in at least two months previously to the beginning of the list, Jan. 1, 1917.

Send all orders through the tract societies, for this special effort for relatives and friends, to *Present Truth Series, September list*. Send all orders for the new regular list, through the tract societies, to *Present Truth, January list, 1917*.

# Strikes



FIFTEEN THOUSAND men quit work in one city, tying up the largest industries in the place. In another city, a street car strike caused every car in the city to stand still for days while men in all lines of business walked, or used jitneys or any other kind of conveyance available. In New York City a strike of engineers, longshoremen, and freight men, leaves hundreds of cars loaded and untouched for days, some of them filled with foods and perishable goods. In the coal-mining sections, a general strike was averted by the proprietors agreeing with their men for a substantial advance in wages, and a reduction in hours. These are only a few items taken from recent newspaper reports revealing the unrest throughout the country.

What are the causes of these things? What is the meaning to us? Do the Scriptures give light upon the present conditions? What will be the final solution of these problems? All these questions, and more, are answered in the book —

## “Capital and Labor”

The conflict between the employers and employed, and the reasons for it, are impartially stated in this book, which also gives the one solution to the problem.

These things are a sign of the times, and like many other signs, point to the second coming of Christ. “Behold, the Judge standeth before the door.” “Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

This is a most timely book, and should be circulated by the thousand. It will be read with interest by rich and poor; by employer and employed.

Paper cover, 25 cents; board cover with emblematic design in colors, 75 cents. Price 10 per cent higher in Canada.

*Order from your tract society*

## “Camp Meeting Sanitation”



SOME years ago it was expected that a considerable per cent of the people who attended camp meeting would have a sick spell while at the meeting. This camp meeting sickness, however, has been largely eliminated in recent years by giving attention to proper sanitary methods and conditions. The little tract, “Camp Meeting Sanitation: What to Do and What Not to Do,” has aided much in bringing about this better condition. Every one who attends camp meeting should read this tract so as to be able to cooperate with conference officers in making and keeping the camp ground in a sanitary condition.

Price, 10 cents a dozen; 75 cents a hundred.

*Order from your tract society*



WASHINGTON, D. C., JUNE 22, 1916

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MRS. H. R. SALISBURY is expected to reach San Francisco on her return from India about June 26.

WE believe our readers will follow with interest the series of articles on the atonement, beginning in this number. Brother Corliss will bring out many lessons of practical value in these articles.

MRS. M. C. WARREN, writing April 7, from Szechuen, in the West China Mission, where the work is new, says that their Sabbath school attendance is more than a gradual increase, it is a phenomenal growth. The attendance for the first quarter of this year is more than double that of the last quarter of 1915. She accounts for it by saying that their three new schools are full, and all the pupils attend Sabbath school.

THERE will be no Memory Verse Card for the eighth Sabbath school lesson, Aug. 19, 1916. There are fourteen Sabbaths in the third quarter, but we can have only twelve cards in each quarter. The eighth lesson seemed the best to be without illustration, and the last Sabbath in the quarter, being a review day, will have no card. On two Sabbaths, therefore, in the third quarter there will be no cards, August 19 and September 30.

BROTHER W. H. WILLIAMS, with his wife and three children, sailed from New York last week for South America. Brother Williams has been connected with the Southeastern Union Conference as secretary and treasurer, and has been released to answer the call to serve, in the same capacity, the South American Division Conference, recently organized. The prayers and best wishes of their many friends will follow them as they go to this larger field of service in response to the call of the Master.

BROTHER L. V. FINSTER, writing from the Philippine Islands, May 7, says: "I am sure you will rejoice in the fact that during the first four months of this year we baptized 218 people here in the islands. While the people in America were giving and praying for the work here, in March we baptized 170 from our two tent missions." The "giving" and "praying" (asking) in America is surely very intimately connected — by way of the throne — with the baptisms (receiving) out in the mission fields. "Ye shall receive," is Christ's sure promise to his disciples.

BROTHER D. C. BABCOCK, of Northern Nigeria, writes: "The emir [an Arabian military commander], a chieftain of Ilorin, head of the Mohammedans, and native ruler of the people over a large territory, a man of powerful influence, paid us a visit a short time ago. He expressed his appreciation of our work among the Pagans. He was attended by fully one thousand Mohammedans. The many horsemen, with their glittering spears, fine robes, and prancing horses, made quite a display. A few years ago we should have shuddered at such a scene, but we have learned that God is able to keep us under all circumstances when we trust him."

The Church Building for London

At the late council held in Loma, Linda, Elder W. J. Fitzgerald, president of the British Union Conference, made an earnest appeal setting forth the need for a church building in London. He asked the Division Conference to donate ten thousand dollars to this purpose, and said that the British field would make up the remainder, and provide a suitable building in which general meetings could be held, and in which our people could assemble to hold important councils.

The Division Conference, under the advice of the General Conference, voted to raise ten thousand dollars for this purpose. It was understood that this should not apply on the Twenty-cent-a-week Fund. Some thought that those who have money that they can spare without feeling it, would be glad to contribute more or less toward this fund.

Already the Northern Union Conference has contributed one thousand dollars, the Review and Herald has given five hundred, and individuals have given in smaller sums. So we have about seventeen hundred dollars already pledged to this splendid work. But in a recent letter, Elder Fitzgerald says that our people in Great Britain are very anxious to have this fund in hand, that they may secure the building at an early date. We wish that all who feel the importance of answering this call would contribute to this fund. It ought to be raised by the first of October, so that the brethren in Great Britain can have the use of the money. All donations should be sent direct to Elder W. T. Knox, Takoma Park, D. C.

The need is certainly great, for in all Great Britain there is not a suitable place for our people to assemble. They are especially in need of this meetinghouse for general meetings, and gatherings that must be held where the work is growing as it is in the British field. We therefore hope that the Division Conference will soon be able to pass this fund over in full to the General Conference for the purpose above named. I. H. EVANS.

Before We Sleep

IN the Scripture we are told that every one who took his neighbor's garment as a pledge should return it to him ere the sun went down. It is well for us to remember that no one knows what a day may bring forth, and that it is wise, when we retire to rest at night, to have everything as we should wish it if we knew that we should die before morning. The effect of this desire to have things all made right before going to sleep is seen in a little story which has come to our notice.

Donald knelt at his grandmother's knee to offer his evening prayer. He said, "If I should die before I wake," and then stopped. The grandmother prompted him, "I pray — go on, Donald." "Wait a minute," interposed the small boy, and springing to his feet, went scurrying downstairs. In a short time he was back again, and again kneeling, took up his prayer where he had left it. When his grandmother had safely tucked him in bed, she questioned him rebukingly concerning the interruption in prayer. The boy answered that he had not forgotten what he was saying, but that was the very reason why he had stopped. "You see I had upset Ted's menagerie and stood all the wooden soldiers on their heads, just to see how he would tear around in the morning; but if I should die before I wake, why — I did not want him to find them that way, so I had to go down and fix them right." How wise it would be if some older ones than Donald would feel the same way about their evening prayer. L. L. C.