

The Advent Review and Sabbath Herald



Vol. 93

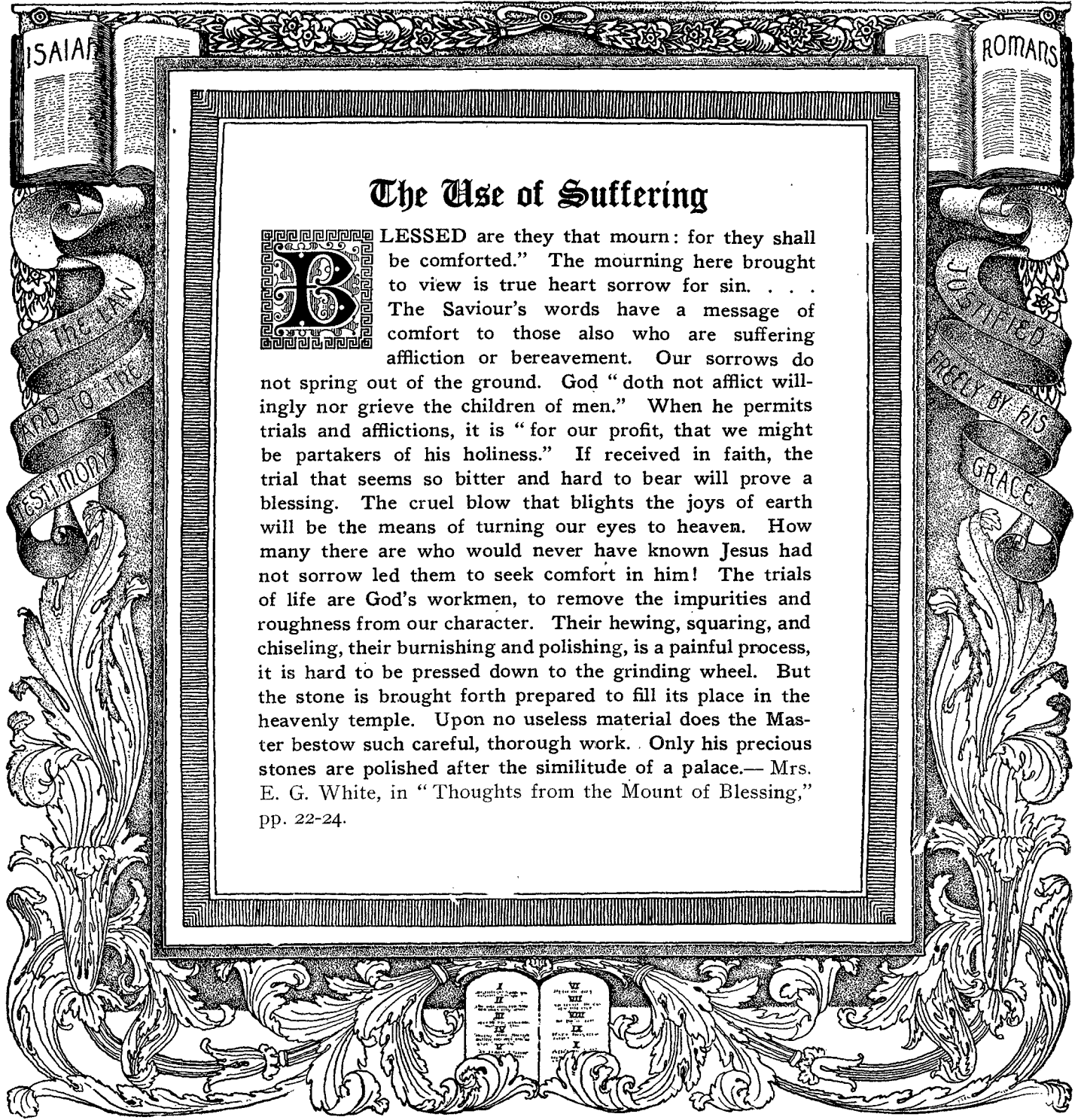
Takoma Park Station, Washington, D. C., Thursday, June 29, 1916

No. 32

THE GOSPEL TO ALL NATIONS

The Use of Suffering

BLESSED are they that mourn: for they shall be comforted." The mourning here brought to view is true heart sorrow for sin. . . . The Saviour's words have a message of comfort to those also who are suffering affliction or bereavement. Our sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When he permits trials and afflictions, it is "for our profit, that we might be partakers of his holiness." If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only his precious stones are polished after the similitude of a palace.—Mrs. E. G. White, in "Thoughts from the Mount of Blessing," pp. 22-24.



Note and Comment

Scientific Testimony to the Value of Vegetarianism

FROM a recent number of the *Daily Express* (London) we quote the following statement made by thirteen British physicians regarding the value of vegetarianism as a diet for mankind:—

"We, the undersigned medical men, having carefully considered the subject of vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based on a truly scientific foundation, but that it is conducive to the best physical conditions of human life.

"The diet of vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents, as proved, not by the misleading tests of the chemical and physical laboratory, but by the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable as the corresponding substances obtained from flesh.

"We therefore claim vegetarianism to be scientifically a sound and satisfactory system of dietetics.

"Moreover, considering the liability of cattle and other animals to ailments and diseases of various kinds, and the pure character of food obtained from vegetarian sources, we are convinced that abstinence from flesh food is not only more conducive to health, but from an esthetic point of view, is incomparably superior.

"ROBERT BELL, M. D.
 "GEORGE BLACK, M. D., Edin.
 "A. J. H. CRESPI, M. R. C. S.
 "H. H. S. DORMAN, M. D.
 "ALBERT GRESSWELL, M. A., M. D.
 "WALTER R. HADWEN, M. D., L. R. C. P., M. R. C. S.
 "J. STENSON HOOKER, M. D.
 "AUGUSTUS JOHNSTON, M. B., M.R.C.S.
 "H. VALENTINE KNAGGS, M. R. C. S., L. R. C. P.
 "ALFRED POLSEN, M. D.
 "ROBERT H. PERKS, M. D., F. R. C. S.
 "JOHN READ, M. B., C. M.
 "GEORGE B. WATTERS, M. D."

Statement of Health Principles

Adopted by the Medical Council at Madison, Wis.

At the recent medical convention held at Madison, Wis., the question was raised as to what constitutes healthful living. This question called out considerable discussion. As a result a representative committee was appointed to give specific study to the subject, and make a statement of health principles. This the committee did, with the result that the following statement was adopted by the representatives of the medical work assembled on that occasion:—

"The gospel 'is the power of God unto salvation.' It is designed to restore the image of God in man. By it poor lost humanity is to be transformed mentally and physically into the divine

similitude. The apostle enjoins the believers to lay aside all 'filthiness of the flesh and spirit, perfecting holiness in the fear of God.' The body of the child of God is declared to be the Lord's temple, and the believer is admonished so to use that temple that it shall not be defiled; 'to abstain from fleshly lusts, which war against the soul.'

"So broad and detailed is the scope of the religion of Christ that the apostle exhorts us, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' That the principles of health and temperance constitute an important part of the gospel reform which we as a denomination are carrying forward, we have definite instruction. The servant of the Lord says:—

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body.'—*Testimonies for the Church, Vol. I, p. 486.* 'Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent.'—*Id., p. 559.*

"And as to the reason why these principles should be observed, she states:—

"Let it be ever kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body.'—*Christian Temperance and Bible Hygiene, p. 120.* 'God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us.'—*Testimonies for the Church, Vol. I, p. 619.*

"We must conclude, therefore, from these statements from both the Bible and the Testimonies, and also from the deductions of science, that the question of healthful living is not confined to any detail of human experience, but embraces every principle and every detail which has to do with man's perfect mental, moral, and physical development.

"We therefore urge that our brethren and sisters take this broad view of the question, that they study it in its general bearing and broad relations, and seek to apply its principles in detail to their own individual experience. Among the applications of these principles which need special emphasis, we might enumerate the following:—

"1. The control of appetites and passions; self-control instead of self-indulgence.

"2 The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion.

"3. Abstinance from the use of alcohol and tobacco, tea and coffee, flesh meats, rich and highly seasoned foods, irritating spices and condiments.

"4. The limited use of sugar and pastry foods.

"5. Simplicity in variety and amount, and in scientific combination and preparation of foods.

"6. Proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

"7. Sufficient and appropriate exercise, especially for those whose work is sedentary.

"8. Abstinance from the use of poisonous drugs, above all, avoiding the

patent medicine habit; and an intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological stimuli and therapeutics.

"9. Strict cleanliness of person and premises.

"10. Proper and sufficient hours of sleep and relaxation.

"11. Proper and sufficient ventilation of churches, schools, dwelling houses, and especially sleeping-rooms.

"12. Activity in the warfare against flies, mosquitoes, and all other disease-producing and disease-carrying insects."



"THERE is always something unseemly in strife. Religious strife is more unseemly than strife in other spheres of activity. The whole spirit of the Christian religion prompts its followers to be forbearing, to consider one another, to be forgiving, for 'the servant of the Lord must not strive.' Even when we are called to stand with courageous fortitude for the principles of our religion, we can stand with kindly sympathy, and manifest the same spirit of love that filled the heart of the Saviour when he prayed for his enemies. 'Father, forgive them; for they know not what they do.'"



"WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish."

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

Issued Each Thursday by the

Review and Herald Publishing Association

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

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

TERMS: IN ADVANCE

One Year \$2.00 Six Months \$1.00
Three Months \$.50

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

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

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

The Advent HOLY BIBLE **REVIEW** THE FIELD IS THE WORLD **HERALD** And Sabbath

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 29, 1916

No. 32

EDITORIALS

"A Statement of Health Principles"

WE have had considerable to say of late in these columns regarding the question of healthful living, and had not expected so soon again to revert to the subject. We feel, however, that we should call attention to the statement of health principles unanimously adopted by the representatives of our medical work in the medical council at Madison, Wis., as given on page 2 of this number.

This is perhaps one of the most comprehensive statements of the kind ever adopted by any similar body. It is broad in its scope and generous in its spirit. It recognizes the fact that the question of healthful living is not confined to any one detail, but that it "embraces every principle and every detail which has to do with man's perfect mental, moral, and physical development," and we unite with the recommendation contained in the statement, that our brethren and sisters endeavor to take this broad view of the question.

The human mind is naturally inclined to extreme positions, and many have taken a one-sided view of this question. Some have made an issue on the subject of dress; others have made fresh air the subject of their propaganda; still others have felt that health reform centers on the question of vegetarianism, or the nonuse of butter, or the use of foods in their natural state, or some other detail. But we have usually found that those who have taken some one point and placed special emphasis on that, have been inclined to neglect in their own experience the observance of other principles quite as necessary.

We well remember, years ago, a good sister, now at rest, who used to introduce her daughter, a plump and well-nourished girl, to the visiting ministers on the camp ground, with the remark, "See what health reform has done for my daughter;" but the condition of this sister's teeth and her offensive breath showed that she had failed to recognize the principles of health reform as applying to these defects in her own physical condition.

We recall another good sister who

considered it a mortal sin for a brother in the same church to drink tea and coffee, while she herself, although suffering from dyspepsia in an aggravated form, made fried doughnuts her chief article of diet. She saw truly that tea and coffee were not suitable beverages to drink, but she was quite blind to the need of a change in her diet in order to remedy her condition.

We met some years ago a good brother whose standard of health reform was abstinence from the use of dairy butter, but the constant grime on hands and face and neck and ears, and the offensive odor from his body, showed that he failed to appreciate the value of personal cleanliness.

We have attended general meetings whose managers prided themselves on the excellent and healthful diet furnished the delegates, but who were utterly oblivious to the great swarms of flies which infested kitchen and dining-room, spreading filth and disease over every food and receptacle.

And we have known many who stood radically and properly for some principle of healthful living, from whose homes and living-rooms came such foul air and offensive odors as to indicate that they had never given the question of proper ventilation due consideration.

Hence we believe that there is need of a broad and comprehensive view of the question of healthful living. We should realize that it has to do not alone with diet, although that constitutes a very important part of it; not alone with the question of fresh air, or proper bathing, or healthful dress; but that it embraces in its scope everything which concerns the health and upbuilding of the physical powers.

Let us seek to avoid cherishing narrow views on this question, but on the other hand let us be careful not to become so liberal that we discount this great and important question in its entirety, or even in its details. We are in greater danger of doing this than of erring on the side of radicalism. Indeed, it may be safely said that the indifference or active opposition on the part of many in the church to this great subject

is a large contributing factor to the extreme position which has been taken by others.

We need to avoid both extremes. We need to keep in the middle of the road, and not veer to one side or the other. Indifference and opposition will make us the enemies of that which constitutes a part of the message of truth intrusted to us. Radicalism will inflict only wounds and bruises on the cause which its advocates are endeavoring to promote. We need a conscientiousness which will lead us to apply to our own individual needs the principles of truth contained in this great subject. We need a generosity which will keep us from narrowly judging our brethren because they do not conform their lives to our conceptions. We need a missionary spirit which will lead us properly and consistently to exemplify in our living and teaching the value of these principles. This threefold spirit constitutes Christianity as applied to our relationship to the subject of health reform.

F. M. W.

Historical Evidences

It is well for us sometimes to consider what are the historical evidences of the life and death of Christ. Recently in one of our colleges a student who had been taking a class in evidences of Christianity, expressed to a friend his appreciation of the help he had received from it, saying that he felt that the study of that subject had prepared him as much for carrying the gospel to the heathen with convincing power as had any line of study in his whole course. Sometimes in heathen lands our workers need this information in order to meet the honest inquiry of interested natives.

Let us briefly consider a few evidences which show that Christ really lived. To the Christian with a living Christian experience, the greatest unanswerable proof of the truth of Christianity and of the actual reality of Christ is his own experience in the things of God. He can no more doubt the actual existence of his heavenly Friend than he can doubt the existence of an earthly friend with whom he has held sweet communion.

Outside of the proof of personal experience we have two sources to prove the historicity of Christ, the Biblical and

the non-Biblical. The non-Biblical is comparatively scanty and of little value. This is exactly as would be expected; for Christ came not as a world character, but as a humble man of a despised race. His family was poor, and there was nothing in his earthly environment to lead any pagan historian to anticipate the world influence that his teaching was to bring. Tacitus, however, the Roman historian, mentions the horrible torments to which Nero subjected the Christians who were the followers of the Man put to death by Pontius Pilate under the reign of Tiberius. See *Annals*, book 15, chap. 44. Pliny the Younger, in a letter to the emperor Trajan (A. D. 61-115), consults with the emperor as to how to deal with the Christians who were living in the province of Bithynia, of which Pliny was governor at that time. Pliny does not speak of the Christians as ordinary criminals, and writes that he has treated them with the greatest leniency. He says that he has never sought out Christians, but when they were denounced to him he has investigated, and if they were willing to offer incense to the Roman gods he never punished them. Of course if they refused, they would have to be punished. The emperor, in answer to this letter, approves the course which the governor had taken. See Pliny's *Epistles*, book 10, Nos. 96, 97.

There are many other historical references to Christians and Christianity, but the most important of the non-Biblical references is a passage in Josephus. The words indicating a belief in Jesus as the Christ are probably interpolations, but the passage is valuable as non-Biblical evidence of the historic character of the life and death of Jesus:—

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."—*Antiquities of the Jews*, b. 18, ch. 3, par. 3; *The Works of Josephus*, p. 535 (The John C. Winston Company edition, Philadelphia).

The most important evidences, however, are found in the Bible. In the four Gospels, even in the eyes of the critics, we have three, if not four, independent witnesses of Christ. The proof that these witnesses are independent is seen in the fact that their accounts differ in details. In any law court where three or four witnesses should give testimony

which differed sufficiently as to detail to show that each was independent of the other, but all testified to the same general fact, the case would be considered conclusively proved.

In addition to these four Gospels, we have the four epistles of Paul,—Romans, Galatians, First and Second Corinthians. The authenticity of these Pauline epistles has never been assailed by critics.

Paul's witness is of a very striking kind, for he was a highly cultured Jew who had been a strenuous opponent of Christianity on the ground that Jesus was not the true Messiah, not on the ground that he had not lived.

These four epistles were all written within twenty-five years of the public ministry and death of Christ, of which they speak. Some of the important facts of Christ's life to which Paul makes reference are his Davidic descent (Rom. 1:3, 4), his crucifixion (Gal. 3:13), the institution of the Lord's Supper (1 Cor. 11:2, 26), and his burial and resurrection (1 Cor. 15:4-7).

The witness of Paul, together with the witness of the four Gospels, is certainly sufficient to prove not only Christ's existence, but also his divine mission, to any who read and study them with open mind. This has been repeatedly proved to be the case even among the heathen. There is something about these Scriptural evidences which, when read, grips one with a sense of wonder, and there springs up in the heart a desire to have the Christ which they reveal as one's personal Saviour.

L. L. C.

Observations and Reflections in Travel

It is impossible, in traveling from place to place, not to be impressed with the marvelous progress, inventive genius, and material resources of this age. Man, with all his limitations caused by sin, has been able to accomplish much. This is seen perhaps as fully in the means of locomotion as in any other way. When we stop to compare the ease, comfort, and speed with which a transcontinental trip is made at the present time with the difficulties, discomforts, and tediousness of the days of prairie schooners, stage coaches, and caravans of pack mules, the contrast appears very great. A few hours now suffice to cover what then required days. In the early days of the message, brethren like Elder J. N. Loughborough and others, in their efforts to establish the work on the Pacific Coast, must either use these means of travel, or take the longer route across the Isthmus of Panama.

Men are indeed running to and fro, by both land and sea. All these means of rapid traveling are to be used in quickly carrying the message over all

the world, where doors standing ajar are inviting the herald of the gospel to enter.

Leaving Washington on the Baltimore & Ohio Railroad for the West, as I had done many times before, I was impressed anew with the work which yet lies before us in the North American Division Conference, being, as it is, the base of supplies for strengthening the work in the regions beyond. Villages, towns, and cities are found all the way along the route. The spiritual need of Pittsburgh appeals to one, as well as of the populous centers in Ohio and Indiana. Then this is but one line of travel. Think of the teeming millions along all the other lines of travel. The message must be more fully preached in all these places.

The next morning finds one in Chicago, the second city in the United States, and fourth, I believe, in the world in population. Here is a city entered by about twenty-four important lines of railroad, having universities and numerous other educational institutions, parks, boulevards, libraries, skyscraper office buildings, and everything that goes with a great city of more than 2,000,000 inhabitants.

Sin is here, to be sure, but no more so than in other large cities. There are honest souls here also. The message has made a good beginning in this city, and churches have been established. We have consecrated, sacrificing workers here, who are laboring to the limit of their endurance to push forward the work. But when one walks the crowded thoroughfares and thinks of the number of tongues, and of the different nationalities represented, and of the shortness of time, the need of a great spiritual awakening and Pentecostal power, grips the heart.

Leaving Chicago over the Santa Fé Railroad, one passes through such centers of population as Joliet, Streator, and Galesburg, and the next morning finds himself in Kansas City, where are gathered a half-million persons. Here is found one of the greatest centers of travel in the Middle West. Sixteen trunk lines of railroad, besides a number of electric lines, center here. A new railway station costing about \$6,000,000 has been recently opened. Here, too, our work has been established, and faithful workers are doing their utmost to win other souls. But again a sense of the needs of these vast centers of population weighs heavily upon the heart, and as we reflect on the overshadowing doom awaiting these places, we desire to be alone with God and pray for a real soul-winning burden to rest upon his remnant people.

Leaving Kansas City, the State of Kansas is traversed. On riding through

this State, where the blessings of prohibition have been enjoyed for years, one is greatly impressed with the fact that here are thousands of children and young people who have never seen a saloon.

But on and on we pass, through hundreds of miles of prosperous, populous country waiting for God's message to be given more fully. How much longer must God's work be delayed by indifference and lack of whole-hearted consecration? Passing on into New Mexico and Arizona, we see remnants of the aboriginal tribes of America into whose pagan mind the gospel seems to shine but dimly. We are impressed with the need of doing something to enlighten these people, for some of every tribe and tongue will stand on Mount Zion.

From here we pass into California. Nowhere in the world is found a more progressive class of people than in this State, so favored with a delightful climate and abundant material resources. Here are found the famous big trees. If there is such a thing as "tongues in trees," behold it here. Although seventy years make up the allotted span of human life, these trees are said to have been in existence when Pharaoh's host perished in the Red Sea, or even before the building of the pyramids in Egypt was conceived. Some of these fallen monarchs of the forest, said to have lain for four centuries, are found to be sound. But while so vast in their proportions, the seeds from which they sprang were thin and slight, well illustrating the potency of life.

Here also our work has been firmly established, and is making encouraging growth each year. There are about ten thousand Sabbath keepers in the State, and some of our strongest institutions. I am now at Hanford, attending the Central California Conference camp meeting. The camp is large and well arranged, and a very earnest spirit prevails. The outlook is excellent for a good meeting.

This is only one of six conferences which have been organized in this great commonwealth to foster and develop the work in its borders.

G. B. T.

"WAITING to do some great thing often prevents us from doing the important little thing that is just at our hand. Development of character comes from doing the small things that are clearly manifested as duties, taking them up one by one as they are presented to us. If we do the duty nearest to us, other and more important ones will speedily appear."

DAILY prayers are the best remedy for daily cares.—*Western Recorder*.



A Mighty Hunter

DELWIN REES BUCKNER

LIKE vivid picture hieroglyphics, writ
Upon the pale papyrus of the skies,
The eagles may be seen, their eager eyes
Fast focused on an open, ice-paved pit,
Its snowy-breasted shadows lately lit
By glowing orbs, whose fading light now
dies
Within the lion's twitching frame, the prize
Of him, who, happy, stoops to handle it.

Ere brave Benaiah broke the brutal heart,
How must the two have battled, face to
face,
Upon the frozen flake floor of the den,
Which deed, with more in which he had a
part,
Obtained for him an honorable place
Among the chief of David's mighty men.
Solis, Argentina.



No King but Jesus

J. S. WASHBURN

THE angel Gabriel, in his annunciation of the birth of Jesus, said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

By divine right Jesus is the only king. If man had never fallen, he would have known no king, no ruler, but the Lord. For "the Lord is the true God, he is the living God, and an everlasting King." There could have been no time or place for any other king. "Unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

As a result of sin, and because of man's rebellion, God permits earthly governments and human rulers, as better than anarchy. When Pilate told Jesus that he had power to release or to crucify him, Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above." John 19: 11. But behind Pilate was Satan, the "god of this world," "the spirit that now worketh in the children of disobedience." So even Satan's rule is permitted for a time, simply because man sold himself and all he had to Satan, and thus came under his cruel power. This is permitted only temporarily, that before the universe it may be demonstrated that no fallen creature has the

power or right to reign in the kingdom of the Creator, whose scepter is righteousness and whose dominion is love.

Satan is represented as a roaring lion going about seeking whom he may devour. In the prophetic visions of Daniel and John, Babylon is represented by this very same cruel destroyer, and succeeding earthly kingdoms by other fierce wild beasts less noble than the lion, down to the very serpent, or dragon, another symbol of Satan. Since man sold himself as a slave to Satan's cruel tyranny, which ends only and always in ruin and death, he has been unable to control himself, much less to reign over other men. Thus only failure and ruin can be the end of any earthly government that has been or can be on earth. The principle of war, by which every government is sustained, is simply suicide in the end. "They that take the sword shall perish with the sword."

"By a prophet [not a king] the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13. A prophet simply speaks for God, the true King. But after a time, Israel, the church of God, demanded a king, "that we also may be like all the nations [heathen]; and that our king may judge us, and go out before us, and fight our battles." Though solemnly warned of God, his people started down the high road to ruin, which, after many danger signals by the way, ended in the destruction of the city of Jerusalem and the captivity in Babylon. The king, who was to fight their battles, could in the end only lead them to utter ruin. This supposed defense was seen to be only weakness, failure, and loss.

Shall we fail to learn the lesson,— "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord"? The Christian fights by submission, by suffering. God forbid that we should trust or glory in aught but the cross of Christ. We can conquer only by love; by giving life, not taking it. Hear the Lord's pathetic words of yearning sorrow: "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." Hosea 3: 9-11.

When the King came whose right it is, and was born in the manger in Bethlehem, the angel choir sang, "Glory to God in the highest, and on earth peace, good will toward men." Thus was announced the advent of the humble Prince of Peace. Thus with singing and joy the heralds of the little Christ-child pro-

claimed the earthly birth of the King of love, whose kingdom is the universe and whose reign is everlasting. But "his own," to whom he came so gently, so lovingly, refused him, and at the last cried out, "Away with him, crucify him!" The blind, stubborn demand of Israel—Not God, but a man shall be our king—was the seed; the hoarse cry of madmen thirsting for the blood of the Prince of life—"We have no king but Cæsar"—was the bitter fruit.

Who is our king? Shall not our answer be, We have no king but Jesus? Oh, may he reign in our life now, saving us to the uttermost!

Philadelphia, Pa.

◆ ◆ ◆
"As He Is"

T. E. BOWEN

WONDERFUL statements appear in the Word of God, most sublime truths are given, which we are very liable to pass over without appreciating their value. While we shall never know their unfathomable depths, yet they are for us, God's most sacred heritage bequeathed to us.

Writing to his "little children" in the faith, as he neared the end of his earthly pilgrimage, the beloved disciple John penned these words: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." 1 John 4:16-21.

True love among the believers was the evidence in the apostles' day that men and women had been adopted into the family of God—were separated from the world and had become sons and daughters of God. This unity and love for one another was the evidence to the world, as well as to themselves, that they had been born again, had become new creatures in Christ Jesus. And all this that was true back there, that was evidence then, is true today, and is evidence to us that these same transformations are taking place or have taken place in our lives.

One expression dropped into this scripture stands out with peculiar luster. It helps us to get a glimpse of the glory surrounding this mountain peak of perfection of character, which God's children are to attain. It is this: "Because as he is, so are we in this world."

These few simple words unfold to us wonderful possibilities as to our attainment of character while here in this world. At first it seems too much to

believe. John wrote this sentence long after the time when with his own eyes he watched his Lord go up into heaven. "As he is," are his words, not as he *was*. No, it is "as he *is*." This must mean, therefore, as Christ now is, up there in his ministry for us, so are we to be in this world.

The thought for us must be that as Christ in his work up there is perfect in love, blameless in his ministry of love, so are we to be as perfect in this same love while we in our sphere minister to others here in this world. As in heaven Christ's heart is filled with the love of his Father, so on earth our hearts are to overflow with Christ's love for others. "As he is, so are we in this world."

What a revelation this is to us of the possibilities held out to us in our earthly service! "As he is," takes on the form of a promise, pledging to us the bestowal of Jesus' love, as in sincerity of soul we seek for his indwelling presence that makes our lives actually fragrant with his unselfish love, like unto his own as he ministers in heaven.

We are commanded to love one another as he loved us while he was here. And when we do this, "as he is [now, for he is the "same Jesus" up there], so are we in this world."

In this "day of judgment," this time in which we now live, when Jesus in heaven is going over the record of men's lives, surely we need to have our love made perfect,—a love that casts out all fear, all hatred, all envy, and all evil speaking from our hearts forever. And this can be done only as the love of Christ fills the soul, and the words are fulfilled in us, "As he is, so are we in this world." This being true, the way is prepared for the fulfilment of this other wonderful statement, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Takoma Park, D. C.

◆ ◆ ◆
The Christian's Promise of Peace

WILLIAM COVERT

THERE is a peace of mind for the child of God so sweet that words cannot express the degree of its sweetness. Money cannot buy it, because no commercial figures can indicate its worth.

Peter, in making a verbal effort to describe this peace, said it is "unspeakable and full of glory." 1 Peter 1:8. Paul, writing of its heart-keeping power through Christ Jesus, declares it passes all understanding. Phil. 4:7. A Hebrew seer, in telling of the divine consolations, said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

The thoughts of the believer should be so riveted to the eternal promises that there can be no place found for separation. The peace is perfect because the trusting is without a doubt. He that doubts, breaks connection with the prom-

ise, and so his trusting comes to naught and his peace of mind is gone.

When Christ was giving consolation to his disciples regarding his departure to heaven, and their hearts were troubled because he was going away, he said he would give his peace to them and leave it with them. This wonderful peace has in it the Holy Spirit's comfort, which contains blessings even greater than Christ's bodily presence. John 14:27; 16:6, 7.

The promised peace comes into the heart of the believer with the gift of the Holy Spirit. This holy peace takes possession of the human mind when it yields all to God, and this yielding we call conversion. Perhaps the reader remembers the rejoicing which filled his mind when first he gave his whole being into the keeping of the Lord. If so, he can, with Philip Doddridge, say,—

"'Tis done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine."

There is a holy confidence which fills the mind with joy and peace by the power of the Holy Ghost in believing (Rom. 15:13), and we are admonished to "hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6.

God has an ideal plan for the Christian life, which he would be pleased to have followed by all. And this plan was expressed by a prophet in the following words: "For 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." Jer. 29:11. The foregoing was sent to Israel while they were captives in Babylon, but it is applicable to us now. The Lord's thoughts toward us are thoughts of peace, for he ever seeks our greatest good, and desires that "we hold the beginning of our confidence steadfast unto the end." Shall we do it?

Aurora, Ill.

◆ ◆ ◆
Biblical Teaching about Visions
and Their Perpetuation
in the Church

GEO. I. BUTLER

WE are well aware of the skepticism prevailing in these latter times concerning visions and everything of that nature. "Visionary" is the term in common parlance covering all such experiences, and expressing incredulity concerning their reality. But that wonderful book, the Bible, speaks very differently concerning visions. The wise man says, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:12. Visions from the Lord and the keeping of the law of God are associated. Through visions the great God instructs his people. It was considered one of the greatest calamities when God's people had no visions among them.

When the prophet Jeremiah sorrowfully lamented over the terrible judgments which had been inflicted upon his people, he said mournfully concerning the daughter of Zion, "Her gates are

sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord." Lam. 2:9. In summing up these terrible calamities, he mentions as the greatest of all the judgments, the fact that God has ceased to speak to his people through visions. How differently do his professed people now regard visions! They want no visions from the Lord.

Let us consider now how God speaks to his people. The first verse of the prophecy of Isaiah reads as follows: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Then follow the sixty-six chapters of Isaiah, that prince of prophets, largely given through vision. The first verse of the prophecy of Ezekiel reads: "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." Then follow the forty-eight chapters of his prophecy, which was given through vision. Then comes the wonderful book of Daniel, the great statesman and prime minister of Nebuchadnezzar the Great, and of Darius and Cyrus, the first kings of Medo-Persia. It is said of him, "Daniel had understanding in all visions and dreams." The revelations through visions to him are among the most important in all the Bible. The messages of several of the lesser prophets were given through vision. Others of the prophets say, "The word of the Lord came unto me, saying." If the reader will turn to Second Samuel, chapter 7, reading verses 1-17, he will find that the terms "the word of the Lord came unto me, saying," and "having a vision" mean the same.

We have been seeking to find out how the prophets were inspired to write their wonderful prophecies. No other books in the world afford such light. The good, devout people of all ages consider these revelations as God-given. They could come from no other source, for none but God knows the future. Some of the prophecies of Daniel, for example, foretell events more than two thousand years in advance of their occurrence. It was through visions that God gave his revelations.

"But this was in Old Testament times," the objector may say. "Do we have any evidence that the New Testament was thus written?" Paul was a prominent writer of the New Testament. Let him speak for himself: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful ["possible," margin] for a man to utter. Of

such a one will I glory: yet of myself I will not glory, but in mine infirmities. . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12:1-7. From these statements we may draw the following conclusions:—

1. Paul is speaking of his own experience. This is evident from the statement itself. His modesty is revealed in the language he uses.

2. He is talking about "visions and revelations of the Lord" to him.

3. In a vision he was "caught up to the third heaven," or to paradise, and the event was so remarkably real to him that he could not tell whether he was actually and bodily taken up there, or whether his mind was so impressed by the vision that it seemed he was actually so taken up; in other words, during the time occupied by this vision he was utterly unconscious of anything taking place about him. From this experience we may conclude that in any vision which God gives, the mind of the one in vision is utterly unconscious of the occurrence of anything else.

From Paul's language another conclusion is evident, that he did not share in the view that visions from God are trivial matters, as is commonly thought by most people now. He considered that such experiences are of the greatest possible glory and importance. Having visions from God is the highest honor God confers upon mortals. By them heavenly light and instruction come direct from the throne of the Eternal. Paul recognized that such experiences might lead to self-exaltation, and he says God sent him a thorn in the flesh to keep him humble. Paul's wonderful writings contain the instruction he received in heavenly visions. In this way he was inspired to write instruction for the Christians of all ages.

The beloved John was made a channel of communication from God to man in the wonderful book of Revelation. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1.

The book of Revelation was all given through vision. The book of Daniel in the Old Testament was largely given in the same manner. These two books contain the most definite, clear, and full revelation of God's purposes and plans ever given to mankind. They are virtually history in advance. They stand among the most remarkable evidences that the God of the Bible is the God that rules the universe. None but he could tell the great events of history before their actual occurrence. With our own eyes we are seeing events which were clearly foretold more than twenty centuries ago. No book except the Bible has ever done this, and these events were revealed through heavenly visions. Satan himself has been blinding the minds of men to the value and importance of

heavenly visions. The great mass of professors of religion have no conception of the importance of this subject. To reject visions is to reject the Bible, for a large portion of that blessed Book was given through visions.

Whether the Bible teaches that true visions will be seen in the last days will be a very interesting subject for consideration. There has certainly been a long interregnum since the close of the first century of the Christian dispensation, when John had his visions. Why has this been so? and will visions be seen again in the last days? Our next article will take up this question.

Bowling Green, Fla.



A Great Confession

M. LESLIE RICE

THE following experience came to the writer recently: I was invited by the pastor of the — Church to speak in his church one Sunday evening. Taking advantage of the opportunity of sowing some seed of truth, I accepted the invitation, and chose for the subject "The Judgment." At the appointed hour I found a company of eager listeners, and by the Spirit of God deep impressions were made upon the minds of all, even the pastor.

At the close of my sermon the pastor said, "I feel as if I must say a few words. You have heard tonight the straight testimony. Our brother has given us the word, unmixed with human theories, and I admire him for it; but he is a young man, new in the ministry, and he preaches what he thinks is truth; but see him ten years from now and his bread and butter will be behind his preaching. He will then preach to please the people. I dare not preach the straight testimony,—the ministers at large dare not do it,—and if I did, you who are here before me would take up stones and stone me."

Surely this points to the time of the end. May God give those who preach his word grace to stand firm, even against opposition.

San Bernardino, Cal.



The Atonement — No. 2

The Motive Behind It

J. O. CORLISS

THE very nature and object of the atonement naturally suggests the motive for putting it in operation. The fact that its culmination is the restoration of the sinner to his forfeited oneness with Jehovah, is the best evidence that the plan originated in love. The statement that God's love toward the human race is "everlasting" (Jer. 31:3), confirms the thought that every act of his from the very first was prompted by love. In reality it could not be otherwise, since "God is love." 1 John 4:16. With Jehovah, love is not an acquired attribute; for he is the author of it, being the very thing itself.

As the object of the atonement is to

restore lost souls to divine fellowship, and that through sacrificial love, it is clear that the creation of man must have been wrought under the same prompting. The fact that the controlling motive which guided in the original creation of man remained intact after he was made captive by sin, reveals that God's love is coexistent with himself, and, if it were possible, has only become more clearly manifested in man's behalf than at the beginning. This is shown by Jehovah's willingness to give his only begotten Son as a sacrifice for man's restoration to his original place of oneness with himself. John 3:16.

Love is therefore more than a mere desire or passion for something. Human desire is subject to changes according to shifting circumstances. But the original love of the Creator being an inherent component of One with whom is not even the "shadow of turning" (James 1:17), cannot possibly be altered, though the creature has changed his attitude toward the original designs of his Creator. It must therefore be true that in sending Christ, the "Well Beloved," into the world to die for man, God revealed that he yet loved the world as he did his "only begotten Son." John 17:23.

In his open conversation with the Father, the Saviour declared he had been the object of infinite love before the foundation of the world (John 17:24), and he therefore prayed in behalf of his followers that they might also enjoy the same high honor. Verse 26. It was undoubtedly, too, this sense of a Father's eternal love that gave him the earnest longing for renewed fellowship with his Father in heaven's glory. Verse 5. From whatever angle one views love, he must feel that it is nothing less than a longing for fellowship which is not satisfied except when putting forth every endeavor looking to its fulfillment.

But fellowship, real and genuine, can be nothing short of the union of kindred minds. One man's mind may be superior to another's, but there is fellowship if both are in accord. One may see in another qualities that awaken admiration, though they fall short of satisfactory development. Then the first thought is to put forth an effort for the elevation of those faculties so as to make fellowship possible. This suggests what God has undertaken in behalf of sinful men. The system of at-one-ment through Christ has been put in operation, that man might be elevated to fellowship with God and Christ. 1 John 1:3-7.

Indeed, this is the basis on which man was created. He was made in the image of heaven's character, that true fellowship might ensue. Nothing short of such a creation could have walked and talked with Deity in Eden. But when sin entered to mar and even to break the much-desired connection, expressions of deep sorrow followed. The covenant conditions had been violated, and man must leave the "garden of God" to enter upon the labor of sorrow (Gen. 3:16-19), from which relief could be found only in coming to the Source of restora-

tive power, where rest and peace abound. Matt. 11:28; John 16:33.

But notwithstanding man's breach of faith, the longing for his fellowship yet continued in the breast of "everlasting Love," who lost no opportunity to engage man's attention to that end. So when his people were held in slavish bondage, although they had in large measure forgotten him, their groanings came to the ears of the God of Sabaoth (Ex. 2:23), and mighty miracles were wrought to recover for them their liberty. Having brought them out of Egypt into the wilderness, on their way to a land reserved for them, God would have them know that he yet desired their association, and so the command was given them to build, and keep in their midst, a sanctuary for God's occupation, that he might "dwell among them." Ex. 25:8.

So careful, indeed, was their divine Associate for their daily welfare that, as they were going to the desired land of peace, the Lord's Angel of comfort (Ex. 23:20) went before them by day in a cloud, and watched over their nightly rest from a column of fire. Ex. 13:21, 22. But this was not all. When the people were hungry, and no earthly provision appeared, food was mysteriously provided for them, that they might know that God was indeed with them. Ex. 16:4. When the dry sands of the Sinaitic desert afforded no thirst-quenching moisture, a divinely smitten rock gave forth in abundance the necessary refreshment. Ex. 17:6.

In all these cases the favors received were directly from the hand of Jehovah, whose fellowship love for his people assured them his association. These acts of grace were not of an ordinary physical nature; they were spiritual, because of coming through a spiritual source. The apostle recognized this phase of the matter when making reference to the experience of the Israelites in their wilderness wanderings. He says that they did all eat of the same spiritual meat, and did drink of the same spiritual drink, when they partook of that spiritual Rock that went with them, which was the Lord Christ. 1 Cor. 10:3, 4.

God's treatment of his people is like that of a loving father toward his own children. The psalmist puts it in this form: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. But the pity of a father for his children is born of love. Nothing else carries genuine pity so strong as love does. It was this same motive, though of an infinitely higher kind, that insured the watchful eye of Heaven's protection over the people of Israel. The prophet uses this language concerning the matter: "The Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. No words could tell the fact clearer. The Messenger of his presence saved them, and the act was that of infinite love, which could not be restrained from associating with the object of its affection.

This kindred fellowship was con-

tinued until Israel was safely established in the land of Canaan, and would have been indefinitely extended had not that people grown weary of heavenly direction, and demanded to be led by an earthly king instead of the divinely chosen Messenger. 1 Sam. 8:5-7. Even after this defection, the Lord said to them, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. 43:1. He promised that he would be with them if they were called to pass through the deepest waters or to tread the hottest fire. They were precious in his sight, made honorable because of his love bestowed in redeeming them to his fellowship.

It is this, and even more, that portrays the manner of love to which attention is called by the beloved disciple, the depths of which cannot be fathomed by the finite mind. Yet all this has been done in order that we might take the name of sons of the Lord Almighty. 1 John 3:1. But to become "sons" of God involves a new creation (2 Cor. 5:17) of the sinner, in preparation to stand in the glorious presence of God when all things have been made new. Rev. 21:3-5. This can be done only by the Messenger of his presence, who has been commissioned to complete the great plan of at-one-ment between God and his people. The next article will be devoted to a study of this Messenger's representative character.

Glendale, Cal.

Family Worship

J. M. COLE

THE value of family worship cannot be overestimated. That home in which there is no family altar cannot expect the divine benediction. If the Lord does not cover our habitation with the shadow of his wings, surely our home will be without a shelter in the storm. If we do not seek the Lord for his guidance, our household will be like a ship without a pilot.

The misbehavior of many of the children of professedly Christian parents is often due to the neglect of family worship or the cold formality at the altar of prayer. Many a sore judgment has befallen households because God was not duly honored therein. We have seen parents allow their young children to play or run about during worship, and later wonder why their children were not more inclined to seek the Lord at the family altar. Parents cannot begin too early to teach their children to reverence the hour of worship. The neglect of quiet reverence is one of the first steps toward the world.

"Eli was a good man, pure in morals; but he was too indulgent. . . . He did not want to hurt the feelings of any one, and had not the moral courage to rebuke and reprove sin. . . ."

"The guilty sons of Eli were slain in battle. . . . He knew that his sin of neglect in failing to stand for the right and restrain wrong had at last

deprived Israel of her strength and glory. . . . What a lesson have we here for parents and guardians of youth. . . . We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves.

"Eli should have first attempted to restrain evil by mild measures; but if that would not avail, he should have subdued the wrong by the sternest measures. . . . Eli was gentle, loving, and kind, and had a true interest in the service of God. But he was wanting; . . . he did not add to his faith the courage and power to say no at the right time and in the right place."—*"Testimonies for the Church," Vol. IV, pp. 516, 517.*

A lady with whom we are acquainted said, "I never knew family prayer to be neglected in our home, no matter how busy we were. If my father was away, mother would lead." That family of seven are all devout Christians. Did the earnest prayers and the quiet but steady requirements of these parents have anything to do with making the children what they are?

"If ever there was a time when every house should be a house of prayer, it is now. . . . And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear him. Many have separated themselves so far from him that they feel under condemnation in approaching him. They cannot 'come boldly unto the throne of grace,' 'lifting up holy hands, without wrath and doubting.' Heb. 4:16; 1 Tim. 2:8. They have not a living connection with God. Theirs is a form of godliness without the power.

"The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. . . . By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

"In every family there should be a fixed time for morning and evening worship. . . . The father, and in his absence the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. . . .

"Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. . . . The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for his goodness and ask him for help. As circumstances permit, let the children join in the reading and the prayer.

"Eternity alone will reveal the good with which such seasons of worship are fraught. . . .

"Each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. . . . Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

"Each morning consecrate yourselves and your children to God for that day. . . . Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects."—*Id., Vol. VII, pp. 42-44.*

Australasia.

When Will Christ Receive His Kingdom?

O. A. JOHNSON

CHRIST is now a priest-king, and sits upon his Father's throne as an associate ruler with his Father during the reign of the kingdom of grace. This reign of grace will end when probation closes. Then, and not till then, will the kingdoms of this world be given to Christ; and of his reign there will be no end. But as this has been clearly set forth by abler writers, we will let them speak.

In a work on the judgment, published by the Pacific Press, pages 100, 101, this subject is presented concisely and clearly, as follows:—

"The relation of these two thrones to the work of our Lord is very important to be understood. As a priest after the order of Melchizedek, who was both priest and king (Gen. 14:18-20; Ps. 110:1, 4; Heb. 7:1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6:12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up the kingdom which he has shared with his Father to him alone, that God may be all in all. 1 Cor. 15:24-28. His reign upon the throne of his Father ends with all his enemies being given to him for destruction.

"The throne given him when his priesthood ends is that which he inherits as David's heir. On that throne he shall reign over the immortal saints for endless ages. Luke 1:32, 33; Isa. 9:6, 7. Upon the throne of the Father he had a joint rule as priest-king; upon his own throne his people have a joint rule with him. The first ends, that God may be all in all; the second is a reign that shall continue forever."

Uriah Smith in his comment on Dan. 7:13, 14, has the following note on this subject:—

"The scene here described is not the second advent of Christ to this earth, unless the Ancient of days is on this earth; for it is a coming to the Ancient of days. There, in the presence of the Ancient of days, a kingdom, dominion, and glory are given him. The Son of man receives his kingdom before his return to this earth. (See Luke 19:10-12 and onward.) This is a scene, therefore, which transpires in the heav-

enly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary."—*"Daniel and the Revelation," p. 156.*

Mrs. E. G. White speaks as follows of the investigative judgment, of the bride and the marriage, of the time when Christ receives the kingdom, and of the order of these events:—

"The investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests,—to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in his kingdom and a seat upon his throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."—*"The Great Controversy," p. 428.*

"In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of his kingdom. The holy city, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John, 'Come hither, I will show thee the bride, the Lamb's wife.'"—*Id., p. 426.*

"Not until his work as a mediator shall be ended, will God 'give unto him the throne of his father David,' a kingdom of which 'there shall be no end.'"—*Id., p. 426.*

In her comment on Dan. 7:13, 14, Sister White says:—

"The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator."—*Id., pp. 479, 480.*

College Place, Wash.

INSIST on yourself: never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation, but of the adopted talent of another you have only an extemporaneous, half possession. That which each can do best none but his Maker can teach him. Where is the master who could have instructed Franklin or Washington or Bacon or Newton? Every great man is unique. Do that which is assigned to you, and you cannot hope too much or dare too much.—*Emerson.*

"A wise son heareth his father's instruction: but a scorner heareth not rebuke."



THE WORLD-WIDE FIELD



Nicaragua

W. G. KNEELAND

ON a recent trip to the northern part of our conference [West Caribbean], I spent four days on Corn Island, one of the small islands about forty miles north-east of Bluefields, Nicaragua. This island has a population of about eight hundred. Now that there are prospects that this island will become a United States naval coaling station, these islands are likely to come into more prominence soon. Although the island is under Spanish rule, the people speak English, and favor the Protestant faith.

Our work began there a few months ago, when Elder J. A. Reid and family were sent to that island. A good beginning has been made. Nine adults have been baptized, and a Sabbath school of eighteen members has been organized. Plans have been laid for the erection of a small house of worship in the near future.

Leaving Corn Island, in company with Brother Reid I spent more than two weeks among the Sabbath-keeping Mosquito Indians in the Wava River district. During the day we worked with the Indians, getting out material for the forest and preparing it for a church building. We also had daily studies on the cardinal points of our faith, which were translated into the Mosquito language, and also into Spanish, as circumstances required. Nearly enough material and cash were secured to complete the eighteen-by-thirty-foot building they are erecting from native pine and mahogany timber.

Four adult persons were baptized, a church of twenty-six members was organized,—about one half of whom are aboriginal Indians,—officers were elected, and the ordinances were celebrated.

We also made two visits to another village of 130 inhabitants, about ten miles from our church. None of these people are able to read. Our brethren have been doing missionary work among them, and now the headman and the majority of the people do not go to their work on the Sabbath, and are anxious to be fully instructed in the gospel truths.

Some years ago they built a house and invited the Moravian missionaries to establish a school among them, but nothing permanent was done for them. About fifty attend the Sabbath service whenever we can send some one to explain the Sabbath school lesson to them from the picture roll. Already we see marked improvement in their way of living, and many evidences that they de-

sire to know the story of Jesus, who died to save these children of the forest.

They are very anxious for a day school to be conducted among them for their children. The headman tried his best to convince us that we ought to take his only son along with us and teach him to read, so he could return and help his people. As soon as he found out that we were willing to cooperate with him to provide a school, he called the whole village together to consider what they could do to secure a teacher. They at once began to plan to build a church like the one they saw us building in the other village, so there would be a place ready for us. Each family having children promised to give a stated sum each month in cash or provisions for the support of the teacher. The headman also took us into the hills, where they would all work together clearing and planting lands for the support of the school. Several years ago one of our brethren from the Bay Islands took his family and settled among the Mosquito Indians. He has learned their language and gained their confidence. By caring for them in their sickness, he is now having many opportunities to minister to their spiritual needs as well.

Although the New Testament has been translated into their dialect, only a very small per cent of the Indians can read it. Their great need is teachers who will learn their language sufficiently to converse with them in their own tongue, and then conduct elementary training schools for them in both English and Spanish, teaching them how to establish and maintain Christian homes. In these little schools we believe a number of persons could soon be given sufficient training so that they could visit their people scattered in small groups throughout this country, and tell them the old, old story of Jesus' love, which they have never heard.

Although we have already gone beyond the limit of financial safety, according to our visible resources, by opening up Colombia and strengthening our staff of workers in Costa Rica this year, yet we did not dare refuse altogether this urgent call from a most needy people.

We are inviting all our people in this field to make special offerings, in addition to the offerings they are already making, which are very liberal considering their abilities, trusting that by the time the Indians have a building ready, we can raise sufficient funds to pay the transportation of a teacher, and to furnish some other aid until the work can be established on a self-supporting basis.

Another Year of Mission School Work in Africa

S. M. KONIGMACHER

THE past season has been a very trying one on account of the great heat. There has also been a scarcity of rain, especially during the time when the crops needed it; and consequently there will be suffering in some parts of the district, though most of the natives are getting a little food from their gardens. The rains are about over, and the cooler weather has come, which will be appreciated by many. [This was written March 26.]

On account of poor crops last year and a shortage of corn, we were obliged to close our school earlier this year than last. We have had between forty and fifty boys with us the last six months, and there seemed to be a greater desire for an education than ever before. The last week of school was devoted entirely to special services to try to win the boys to Christ. We were glad when a number asked for baptism.

We had two preaching services during the day, and the boys had their morning worship in their different houses; the evening worship was held together, with a native leading. The teachers from the outschools, with their wives, spent this week with us. It was especially interesting to us to see the great change that had come over the wife of one of the outschool teachers, and to hear her earnest testimony on Sabbath evening. Before she went to Maninga to help her husband, she lived near the station here, and for years did not seem to take any interest in his work, but the Spirit entered her heart, and she is now completely changed. The work for the women in this district is very discouraging, but when we see such a change as this take place in six months, we are encouraged to try again. "Not by might, nor by power, but by my Spirit, saith the Lord," is the work to be done.

On Sabbath after the service we went to the Magoye River for baptism. The boys sang almost all the way to the river. Many had never before seen a baptism, and we are sure that the burial of these three in the watery grave made a lasting impression. We hope that many will return to school, and follow their Lord in the same way. They were also greatly interested in the Lord's Supper, which was celebrated in the afternoon. One boy, who had backslidden, could not rest till he came back and was rebaptized. We are thankful for the presence of the Holy Spirit, which had been with us in marked measure during the whole school year. The testimonies of the boys every Sabbath evening were good, and we could always feel the presence of the Spirit at such times.

Mrs. Konigsmacher made about twenty-five copies of the songs we translated, bound them into little booklets, and gave them to the boys who could read. These the boys took home with them, and we hope they will help to attract others to Jesus when used by the boys in the little

services they will hold in the villages where they live.

It is really surprising to find that some boys who do not seem good students in school do very good work when they are at home. I was particularly impressed with this fact when I went to Lusaka and found a boy who in school seemed very unpromising, but when I reached his village I was surprised to see what he had done.

I have just had a bad spell of fever, but now that I am getting stronger again, I shall go out tomorrow to Fufwa to reopen some village schools. Though in Nyasaland I had thought a school with an attendance of only twenty a small one, yet here we think such an attendance is very good.

My brother kindly sent me some picture charts. Last week when some of the boys went out into village work, I gave out a few, as they are a great help in such work. Last year Stephen took a chart with him, and this year a boy who came to school from the district where Stephen labored, said the chart was a great help in interesting him in our work. I also use the charts. Many times I succeed where I am sure I could not if I did not use them. Calls are coming from many places for pictures. Some of the boys offer to buy them. I also find the lantern a help, as I try to impress the people with the truth through their eyes and ears and through song.

Pray for the Batongas, and for us who are working for them.

Rhodesia, South Africa

What Our Literature is Accomplishing in China

JAMES E. SHULTZ

WITH this I am sending something that I think will be of interest. It is a Chinese code telegram that I received a short time ago from western Chinese Turkestan. If you will look on the map, you will see that Brother Allum's station at Chung-king, Szechuan, which is our most distant western outstation at the present time, is only about one third of the distance from Shanghai to the city of Kashgar, the place from which the message was sent. While the sending of this code telegram is unimportant in itself, as the message is only a petition which we were asked to publish in the magazine, yet it is significant, for it shows that our magazine is circulating on the distant western borders of the Asiatic Division, and that it is considered of sufficient importance to warrant the citizens' committee of the city of Kashgar in spending over fifty dollars gold to send this message to us for publication. It shows the rating of our magazine as compared with the other papers and magazines of China.

How our magazine got away out there I do not know, for the only railroad connection leads almost to the city of Moscow, and thence down through Russian Turkestan to the borders of Chinese Turkestan; but that it is there cannot

be questioned, for they sent the message to our exact address, and asked that it be published in the *Signs of the Times*. I am thinking that here is an opening for us on our extreme western border, and am sending them several more copies of our papers. I am asking where they learned of us, also that they send

caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes, 225 were Brahmans, 50 were Indian women, and 20 were the so-called 'untouchables.'— *American Board Quarterly News Bulletin, Boston, Mass., May 19, 1916.*

RECEIVING FORM
THE CHINESE TELEGRAPH ADMINISTRATION
ACCEPTS TELEGRAMS FOR ALL TELEGRAPH STATIONS IN THE WORLD
JOURNAL No. _____

STATION. _____

From _____ To _____
Time _____/m _____h _____m _____/m
By _____ By _____

TELEGRAM No. 396 Class _____ Words _____
Station From Kashgar Date 15/3 Time 7 pm

1032	5290	1129	0031	4581	6874	7003	2514	0840
0796	5074	2686	0807	0087	3634	0627	2514	2417
7024	2073	0356	3984	4299	2398	0730	2514	4164
0642	5180	5391	0192	234	1099	0073	2514	9069
7177	1446	0686	6080	251	0669	6966	2514	7455
2974	6746	4261	3046	0949	0640	2973	2514	1843
0800	3187	0420	2585	0564	6686	0087	2514	0086
1351	0037	2714	1461	6015	3986	0427	2514	2056
6045	3886	0227	7173	6351	1412	6511	2514	1167
2045	1725	1627	5079	2585	0504	3127	2514	3362
1766	1766	2871	1364	4102	1198	3046	2514	3046
2413	6082	1351	0008	3734	4496	0934	2514	0008
0392	2588	1630	6646				2514	1628

One page of the code telegram received at Shanghai from western Chinese Turkestan

us a list of subscribers. It will be some time before I can receive an answer, for the nearest railroad is two hundred miles distant from Kashgar.

The Breaking Down of Caste in India

THINGS are certainly changing in India. We quote the words of Rev. F. E. Jeffrey, of Aruppukottai:—

"A marvelous revolution is in progress. Twenty-five years ago the writer was stoned for innocently taking a low-caste Christian servant through the Brahman street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmans. All were served by servants of low-caste extraction. In Bombay, on December 28, an All-India Inter-

THE heated season, just past, has been one of the most trying times of drought in the history of our missions in South Africa. Brother W. H. Anderson says it is the worst he has known during his twenty-one years in Africa. A rain came at Solusi just in time to save the crops. Fever is severe also. At Somabula the natives about the mission have come for food, but there is nothing with which to supply their need. Such are the trying conditions our missionaries are forced to encounter at times. Truly they need our prayers and our loyal support.

"If God is taking you through severe trials, you should rejoice in the consciousness that he knows you have the stuff in you that can endure them and be benefited thereby."



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 Doctor's Story

DEACON ROGERS, he came to me;
 "Wife is a-going to die," said he.
 "Doctors great and doctors small
 Haven't improved her any at all.
 Physic and blisters, powder and pills,
 And nothing sure but the doctors' bills!
 Twenty women, with remedies new,
 Bother my wife the whole day through.
 Sweet as honey, or bitter as gall,
 Poor old woman, she takes 'em all;
 Sour or sweet, whatever they choose,
 Poor old woman, she daren't refuse.
 So she pleases whoe'er may call,
 And Death is suited the best of all.
 Physic and blister, powder and pill—
 Bound to conquer, and sure to kill!"

Mrs. Rogers lay in her bed,
 Bandaged and blistered from foot to head.
 Blistered and bandaged from head to toe,
 Mrs. Rogers was very low.
 Bottle and saucer, spoon and cup,
 On the table stood bravely up.
 Physic of high and low degree;
 Calomel, catnip, boneset tea,—
 Everything a body could bear,
 Excepting light and water and air.
 I opened the blinds; the day was bright,
 And God gave Mrs. Rogers some light.
 I opened the windows; the day was fair,
 And God gave Mrs. Rogers some air.
 Bottles and blisters, powders and pills,
 Catnip, boneset, sirups, and squills,
 Drugs and medicines, high and low,
 I threw them as far as I could throw.

"What are you doing?" my patient cried;
 "Frightening Death," I coolly replied.

Deacon Rogers, he came to me;
 "Wife is a-gettin' her health," said he.
 "I really think she will worry through;
 She scolds me just as she used to do.
 All the people have pooked and slurred—
 All the neighbors have had their word;
 'Twere better to perish,' some of 'em say,
 'Than be cured in such an irregular way.'"

"Your wife," said I, "had God's good care,
 And his remedies—light and water and air.
 All of the doctors, beyond a doubt,
 Couldn't have cured Mrs. Rogers without."

The deacon smiled and bowed his head;
 "Then your bill is nothing," he said.

—Will Carleton.



The Deceitfulness of Dosing

THERE seems to be an inborn desire in the various members of the big human family, no matter of what age or race, to put their faith in remedies that can be taken from a spoon or a bottle or a box. Even babies have been known to show a fondness for the medicine bottle,—provided the concoction is not too bitter. "Only so he can take it from a spoon, he likes it," said one young mother of her little son.

At a banquet of physicians held in Portland a few years ago, one of the guests told a story—on himself, as he jokingly explained. But the attitude of mind that it illustrates is, unfortunately, no joke. The physician in question was called to a poor home in the slums of the city to attend an ailing baby. Examination proved that the child needed only to be bathed and kept clean and have proper and sufficient food. As the mother was poor, he did what doctors are not in the habit of doing,—handed her two dollars, and instructed her to buy milk with it for the baby, giving careful directions as to the place and quantity. A day or two later he met an older sister of the babe, and asked how it was getting along. "Oh, he's all right!" was the reply; "ma took the money you gave her, and got a *real doctor!*"

The campaign of education that has been waged in recent years against what has been well called "the great American fraud," has done much to weaken that blind confidence in labels that made so many millionaires in the closing decades of the preceding century. But not America alone, and not only the present age, has shown a willingness, almost an eagerness, to be victimized after this fashion. Even a casual study of the various panaceas that have been foisted on a world in which health would seem to be an almost unnatural condition, is sufficient to convince us that people really like to be humbugged.

James I of England, whose famous "Counterblast" against tobacco shows him to have been observing and thoughtful, believed in the power of a certain "elixir" to render him ailment-proof. A certain Duke of Burgundy paid ten thousand florins for the formula of a balsam warranted to make his memory "transcendently good"—with what results it is not hard to surmise. And Mary Granville Delany, who lived in the eighteenth century, and has left six volumes of her autobiography and letters, gave this advice to a friend:—

"Does Mary cough in the night? Two or three snails boiled in her barley water, or tea water, or whatever she drinks, might be of great service to her; taken in time, they have done wonderful cures. She must know nothing of it. They give no manner of taste. I should imagine that six or eight boiled in a quart of water, and strained off

and put into a bottle, would be a very good way, adding a spoonful or two of that to every liquid she takes. They must be fresh done every two or three days; otherwise they grow too thick."

We shudder as we read of the nauseous and horrible mixtures compounded by the native Chinese physician, whose idea seems to be "that almost anything disgusting is good to be used as a medicine;" yet at their worst they hardly surpass the old wives' remedies in England two hundred years ago. Then millepedes were recommended as an "excellent medicine that might be of use to the eyes;" powdered wood lice were taken in wine for the asthma (and there have been many other remedies as nonsensical since then for this stubborn ailment); and various other bugs, with spiders' webs, ants and their eggs, etc., were used for fever, ague, and other ills.

Dangerous "Cures"

Coming down to our own times, we find the nauseous and revolting giving way to a new set of "cures," often based on drugs that are in themselves deadly poisons, flavored with various herbs, diluted with sugar sirup, and preserved with alcohol. Such habit-forming drugs as opium and cocaine have had a large place in the patent medicine business, though fortunately their use has been somewhat restricted recently. The long list of coal-tar derivatives, of which acetanilide is one of the best known, has formed the basis for numbers of deadly headache powders and other remedies.

Few diseases and apparently few conditions known to medical science are beyond the skill of the patent medicine miracle workers, according to their printed promises. Cancer cures, consumption cures, catarrh cures, constipation cures, cures for dropsy and epilepsy and paralysis, cures for locomotor ataxia and rheumatism and gout, remedies to restore youth to the aged, sight to the blind, hearing to the deaf, and even to turn black persons white and make kinky hair straight, have been (and many of them still are) widely exploited in this country. It seems incredible that one single remedy, no matter how daring its advertisers, should pretend to cure "asthma, biliousness, headaches, colds, catarrh, and grip (dose: powder every four hours during the day for a week), diarrhea, hay fever, insomnia, influenza, neuralgia, seasickness, and sciatica;" yet this is what, according to Samuel Hopkins Adams, one well-known headache powder claims for itself.

In the light of the widely disseminated information on such remedies as soothing sirups, headache powders, catarrh cures, tonics and sedatives, "beautifiers" and "removers," it seems strange that so many should be found who still spend their money for that which not only fails to fulfil its glowing promise, but often does positive harm. Yet in this very year the people of the United States will place from seventy-five to one hundred million dollars in the tills of the patent medicine fakers.

A "Soothing Sirup" Victim

The list of those who have paid for their blind trust in patent medicines with their lives is a long one, well attested, and very convincing to any one who will take the pains to look into the matter. A priceless toll to gullibility — when human lives are the price; but how much more pitiful when the ranks of the victims are recruited from helpless infancy! It is distressing to realize that, in the face of repeated warnings, many mothers still resort to soothing sirups, more often than not, if all the truth were told, to gain a few hours' "quiet" for themselves.

In a recent number of *Good House-keeping*, Dr. Harvey W. Wiley describes the death of a little victim of home dosing, thus:—

"In Portage, Pa., on the sixteenth of last August [1915], at three in the afternoon, a three-months-old baby was given a dose of soothing sirup (one-half teaspoonful, according to the directions on the label). About five-thirty o'clock it was taken to drive by the parents. At six o'clock the baby was dead, and the coroner rendered a verdict that she came to her death from 'respiratory failure due to an overdose or continued use of a morphine-containing soothing sirup.'

"It is not for me to say which of the two causes assigned by the coroner was the active cause of death. A young child is always in danger when it has put into its stomach so dangerous a drug as morphine. Even if the infant were under his personal observation, the physician would hesitate to administer it. The label says:—

"This bottle contains five per cent of alcohol, one tenth of a grain of morphine sulphate to each fluid ounce, oil of anise seed, caraway, coriander, jalap, senna, sugar sirup. . . . For a child under one month old, six to ten drops; three months old, half a teaspoonful; six months old and upward, a teaspoonful three or four times a day. For diarrhea repeat the above dose every two hours, until the character of the discharge is changed for the better. . . ."

"The mother in this case had been giving the half-teaspoonful dose since the child was about two weeks old; it had one dose the night before its death. Sometimes it was dosed twice a day, sometimes not for four or five days, but in three months two and one-half bottles had been given. Read the label, with its counsel to 'repeat,' and see if there is anything to warn a mother that such dosage might be fatal. The label describing its contents carried no warning with it; the ingredients named were but mystic terms to the uninitiated. . . . What wonder that a woman with no special training or knowledge on the subject should have been cajoled into gradually doting the child to death by such alluring and misleading promises and labeling, albeit there is nothing that our present laws could touch, as the label is literally correct, and the curative claims in the circular are for the most part vague."

Dr. Wiley concludes: "There are just two things to be said about soothing sirups: either they do not 'soothe,' and you are burdening the delicate stomach of the infant with a mixture of useless drugs and undesirable cathartics; or, if they do soothe, they may produce a sleep that knows no waking, or undermine the physical and moral fiber of the child in a most insidious way. How long are we, with our much-vaunted protective laws, to permit such an utterly indefensible traffic as this?"

"In the case of the little Portage girl, the Pennsylvania Department of Health and the Pharmaceutic Examining Board of the State found the matter to be without their jurisdiction; there had been no misbranding, and, therefore, no legal crime was committed. The baby is dead. Whose fault is it? In a civilized community such a thing should be impossible."

It is good advice, and it cannot be too often repeated: When you or the members of your family are sick enough to require help, call a physician. All the mistakes of all the doctors weigh very lightly in the balance over against the results of self-dosing. MRS. I. H. E.



The Baby

A BABY'S hair is built of sun,
A baby's eyes of sea;
A baby's drowsy mouth is made
Of mystery.

A baby's ears are made to hear
Sweet words and true;
A baby's hands are built to hold
A heart or two.

A baby's rosy face is built
Of restless sun and shade;
But oh, a baby's heart! Who knows
How hearts are made?

— Selected.



Mystery, the Essential

THE entire superstructure of fraud in medicine has for its foundations secrecy and mystery. Take away these elements, and that gigantic monument to human credulity — the patent medicine business — crumbles. Hence the frantic efforts of those who have built fortunes through the exploitation of nostrums in opposing every movement that would permit the public to know the drugs it is taking in patent medicines.

A forgotten chapter in quackery is related by the *Journal of the American Medical Association*:—

About a hundred and fifty years ago Mrs. Stephens in England claimed to have discovered a cure for "gravel and stone in the bladder and kidneys." So skilfully did she call her wares that she deluded ignorant and educated alike into a belief in her discovery. Dr. David Hartley, physician and philosopher, collected and published reports of one hundred and fifty cases — his own among them — showing the value of Mrs. Stephens's "cure."

Convinced that Mrs. Stephens had discovered a boon to suffering humanity, many urged her to make public the secret of her formula. Quack-like, she re-

fused, but — also quack-like — she offered to give up the formula for five thousand pounds (\$25,000). Attempts were made to raise this amount by public subscription, but without success. In spite of the fact that many contributed to this fund, only about thirteen hundred pounds was raised.

Parliament was then petitioned to make a grant, which in due time, it did. Mrs. Stephens got her five thousand pounds, and the public got her formula. The latter was published in the *London Gazette*. The "cure" consisted of eggshells, snails (shells and all), hips and haws, ash-keys, swine cress, and various other vegetables, all burned to a cinder, and the ash mixed with camomile flowers and fennel and other vegetables.

But, alas! now that the public knew what was in Mrs. Stephens's nostrum, it would have none of it. The cure fell into disrepute, and finally went the way of all such frauds, into oblivion. Dr. Hartley died of the disease of which he believed Mrs. Stephens had cured him. — *Christian Endeavor World*.



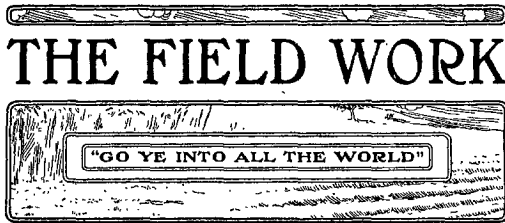
Cats Carried the Diphtheria

THE relationship between the diseases of men and of animals has been as much neglected in this country as it has been studied in the tropics. For this reason we are profoundly ignorant of the rôle which animals play — if they play any rôle at all — in the dissemination of epidemics.

Special interest attaches, therefore, to a communication to the *National Medical Journal*, which describes how an outbreak of diphtheria in an orphanage was traced back to some cats in the building. Sixty-nine cases of diphtheria out of a total of seventy-one came, it was found, from the boys' house. After many investigations and precautions such factors in the production of the disease as sanitary defects, contaminated water supply, and food, were eliminated. Realizing that there must be a carrier of the bacillus, the physician in charge decided to turn his attention to the cats, and took swabs from all their throats. On bacteriological examination it was found that the four cats from the boys' side of the orphanage were suffering from diphtheria; the four cats from the girls' side although showing other microorganisms in profusion, did not prove to have the true diphtheria bacillus. The cats were destroyed, and after that only ten more cases of diphtheria occurred. They occurred within a few days, showing that they had already become infected when the cats were destroyed. There have been no cases since. This tends to show that cats are, or can be, carriers of diphtheria. — *Washington Post*.



A CHRISTIAN home! What a power it is to the child when he is far away in the cold, tempting world, and voices of sin are filling his ears, and his feet stand on slippery places! — *A. E. Kittredge*.



The Virginia Camp Meeting

AN interesting camp meeting, which closed with the divine blessing, was held in Richmond, Va., May 25 to June 4. Thunderstorms interfered with the first part of the meeting, but by Wednesday the clouds cleared away. The attendance from the city was very encouraging, and the interest increased right up to the close, so that it was decided to hold a tent effort after the camp meeting.

The conference business was transacted harmoniously. Elder W. C. Moffett was reelected president.

The meeting seemed small, the Sabbath school numbering but 125, and many of these were living in the city of Richmond. The distance from Richmond to that portion of Virginia where many of our churches are, made it seem impossible for many of the brethren and sisters to attend. The inspiration and help that these general meetings give grow in importance as our work develops and the end draws near, and those who missed the blessing of this year's meeting, missed more than money can ever bring them.

The blessings of the week culminated in the outpouring of the Spirit on the last Sabbath. Almost the entire congregation came forward at the close of an earnest appeal by Elder B. G. Wilkinson, and all received a new experience. In the afternoon Brother L. O. Gordon was ordained to the gospel ministry. He has been working as a licentiate for several years in this conference, and has given full proof of his ministry by the success in soul-winning that the Lord has given him. An interesting item of this ordination service was the large number of young men and women who came forward at the time of the ordination prayer, and consecrated their lives solemnly to the finishing of the work of the Lord in the earth, wherever he may call them.

Dr. D. H. Kress spent several days of earnest labor at the camp, and was joined by Mrs. Kress on Wednesday. Their practical instruction was timely and well received. Elder Wilkinson was present several days, also Elder W. T. Knox. Prof. C. S. Longacre preached to large congregations from the city the first and last Sundays of the meeting. Elder A. E. Serns, of Seattle, Wash., arrived during the meeting, but a serious illness made it impossible for him to preach more than once.

Sunday morning the writer presented the need of the foreign missions. The open doors in the regions beyond, the urgency of the present hour, and the solemnity of the general situation moved the hearts of practically the entire congregation to respond, and \$1,325 was pledged for missions, which, with the large Sabbath school offering, made more than \$1,500, and but \$100 was conditional on the sale of property. This was by far the largest unconditioned offering ever given in Virginia. It was decided to carry the plea of the regions beyond to the individual churches,

and also to raise \$500 for the Washington College.

The prospects are bright that Virginia will come out ahead on the Twenty-cent-a-week Fund this year. One interesting item was that the Sabbath school offering was about \$170 the last Sabbath, or more than \$100 in excess of the offering on both Sabbaths last year. This offering was a hearty response to an appeal made by Elder Wilkinson. It seems clear that if proper efforts are put forth, our people will meet their quota of the Twenty-cent-a-week Fund largely in the Sabbath school.

Virginia has set the pace for the Columbia Union Conference. We believe that this is evidence that great things are in store for us this camp meeting season if we keep near to the Lord. "Expect great things from God; attempt great things for God."

GEO. F. ENOCH.

The Iowa Camp Meeting

THE camp meeting held in Nevada, Iowa, May 25 to June 5, was one of unusual interest in many respects. Well-planned efforts had been made in Iowa to secure a large attendance, and these efforts were fully rewarded. More than one thousand people were camped on the ground. Some of the friends spent a portion of the time at the meeting, and then returned to their homes in order to enable others to attend. It was stated by some that this was the best and largest camp meeting ever held in Iowa.

The natural conditions attending the meeting were good. The surroundings were delightful, and the weather was ideal. A splendid spirit prevailed throughout the entire meeting.

Personally, it gave me great pleasure to attend a camp meeting in my home State. I met a large number of brethren and sisters I had known from boyhood, and found them of good courage.

Never have I been at a camp meeting where the people were more faithful in attending all the services—the early morning devotional meetings, the conference sessions, the public preaching services, and the departmental meetings. Nearly the entire camp rallied to all these meetings. This is right; people should go to camp meeting to attend the services, and thus get the greatest returns.

A pleasing feature of the gathering was the old timers' meeting, at which all who were over fifty years of age and had been twenty-five years or more in the truth, were seated on the platform. The size of the company was a surprise, there being more than one hundred and twenty-five of them. All were given the privilege of testifying of their love for the message and of their courage in the Lord. There were also many messages to be read from old friends unable to be present. Iowa has sent out a large number of workers and other faithful members who have scattered into various parts of the world.

The attendance at the Sabbath school the first Sabbath was 996, with an offering of \$275.75. There were 1,175 present the last Sabbath, with an offering of \$325.46, making a total of \$601.21 given by the Sabbath school to missions at the two sessions.

More than \$3,000 in cash and pledges was raised for missions in a single meeting. Over \$800 was raised to pay for the large pavilion and camp expenses; a total of more than \$10,000 in cash and pledges for various departments of home and foreign work was given during the meeting.

The young people's meetings were excellent, with a splendid attendance at the two regular daily services. Profs. C. L. Benson and M. B. Van Kirk, Elder S. A. Oberg, and Brother G. W. White led in this division. Scores of young people gave their hearts to the Lord in these services. Meetings for the children were held in tents especially provided for them and appropriately decorated. These meetings also were well attended.

The music and singing were well directed and well rendered, adding greatly to the interest of the services.

Splendid interest was shown in the meetings on home missionary work. The presence and enthusiasm of Elder S. A. Ruskjer, the union home missionary secretary, added to the helpfulness of these meetings. A good work was done in the distribution of reading matter, and in giving out invitations to the camp meeting.

Brother E. M. Oberg, field secretary of the Northern Union, gave good service in behalf of the book work, holding daily meetings. A goodly number of colporteurs are planning to engage in this work during the summer.

Besides the General Conference and union workers already mentioned, there were present Elders Chas. Thompson, W. H. Edwards, P. E. Broderson, G. E. Nord, William Guthrie, and J. S. Hart.

Fifty persons were baptized during the time of the meeting. The renewal of courage and consecration was testified to by hundreds. The meeting was a blessing to many more.

A. G. DANIELLS.

The Colporteur Work in Alabama

THE colporteur work in Alabama is settling down on a firmer basis. In the past many, if out of a job, thought there was one thing they could do until some other work was offered them—they could canvass.

All such make two mistakes. First, they think any one can canvass with but little or no preparation. Secondly, they fail to recognize the colporteur work as a life work, but simply look upon it as a stepping-stone to another field of labor. This view of the work places in the field a transient class of laborers, a class that will always fail to see the real place this branch of the work occupies in the message, and consequently they cannot enter heart and soul into the selling of books.

We are pleased to see the idea of making the colporteur work a life work, getting hold of the people, but especially of the colporteurs. This purpose seemed to take possession of the corps of workers at our late institute. This institute was held at Brother C. G. Leitzman's school, near Red Level, February 29 to

March 8. Thirteen prospective canvassers and two magazine workers were in regular attendance. All but two remained throughout the session. Brother J. W. Davis, the union field secretary, and Brother M. L. Wilson, the local field secretary, were the chief instructors in the principles of book work. Brother O. R. Godsmark, secretary and treasurer of the tract society, was present to get acquainted with the men and talk with them about finances, ordering, etc. Elder J. F. Wright held the evening services, which were well attended by those not of our faith. The writer gave the daily Bible instruction to the workers.

At different times during the institute the Lord came near, and tears of repentance and joy flowed freely. Every one felt confident that God had called him to this work, and expressed a determination to remain faithful to the call. We expect this year to be our best year in the book work. A. L. MILLER.

A Santal Student Still Interested

A SHORT time ago I received a post card from one of our old boarding school students, a Santal who made good progress while in our school, both at Simultala and at Babumohal. He was anxious to be baptized and work as a teacher in our mission, but the influence of his heathen wife and family caused him to put it off.

He now writes to me for literature. He has started a school in the tea gardens in Darjeeling, northern India, and invites me to visit him. I have posted two parcels of our literature to this young man, with some Santali schoolbooks and hymn books, which we compiled and had printed at our Watchman Press when it was at Karmatar, under the direction of our beloved Brother J. C. Little, now asleep in Christ.

There are thousands of Santali immigrants around Darjeeling, working in the tea gardens, and it may be God is calling us there through one of our old schoolboys, to give the closing message to these precious souls who are sitting in darkness and the shadow of death. Pray, brethren, for these aboriginal tribes of India. W. A. BARLOW.

A Prayer for Light Answered

THE summer that I was seventeen years of age was spent canvassing in company with Brother C. M. Snow in the State of Maine. One day an old lady met me at the door in answer to my ring. I had some difficulty in getting in, as she was sure she could not afford to buy a book. In my description of the book I repeated 2 Peter 1:19. The lady said, "I have read that chapter for three mornings and have prayed to God for light upon it." I explained the scripture to her, and answered some questions which she propounded to me. It was light upon the prophecies that she needed to give her an understanding of what was meant by the words, "We have also a more sure word of prophecy." Before leaving I obtained her order and a cordial invitation to come again soon, as she wished to ask me more questions. The result was that I spent many hours with her in a study of the Scriptures, and as the truth was presented she readily accepted it.

Before I left the place to go to camp meeting, she was fully established in the truth. She paid tithe and made offerings and was faithful until the time of her death, which occurred a few years later. This woman was a cousin of J. N. Andrews, our first missionary to a foreign country, and she often spoke of him as cousin John. W. G. McKEEN.

South Texas

THE work among the Mexicans in the South Texas Conference is prospering. Two Mexican churches have already been organized this year, with a membership of forty-three. Many of these came to us directly from Catholicism, and in the same locality are fifteen candidates awaiting baptism. In several other places there are small groups of believers, and some waiting to be baptized. From every quarter come calls for help, and we are not able to answer them all. Pray that we may be faithful in doing our work for this needy people. J. A. LELAND.

Michigan

DECATUR.—Last summer I held a series of meetings in this place, the location of one of our oldest churches. At one time there was a flourishing company here, but many of its members moved away, and only three, I think, were left, and no regular services were held in the church building.

Now we have a church of fifteen members, organized May 28. The building has been repaired, and at our preaching services there is a good attendance of those not of our faith. Recently four were baptized. Pray for our success. U. S. ANDERSON.

Field Notes

SEVERAL were baptized at Cheyenne, Wyo., recently.

THE baptism of four persons at Homestead, Okla., is reported.

FIVE new believers have received baptism at Great Falls, Mont.

ELDER G. P. GAEDE reports the baptism of six persons in Milwaukee, Wis.

A SABBATH school of eleven members has been organized at Merriman, Nebr.

EIGHTEEN new members were received into the Oshawa church (eastern Canada) on a recent Sabbath.

EIGHT students of Hazel Academy, in the Tennessee River Conference, were baptized at the close of school.

ELDER W. S. HOLBROOK reports the organization of a Nevada Mission church, with a membership of twenty-five.

FOUR persons have just been baptized by Elder U. S. Anderson, at Decatur, in the West Michigan Conference.

A SERIES of meetings conducted by Elder D. H. Hanson has just closed in Eagle River, Alaska. Six accepted the truth, and they have a Sabbath school of eleven members.

Missionary Volunteer Department

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

The Bible Year

Assignment for July 2 to 8

- July 2: Isaiah 10 to 12.
- July 3: Isaiah 13 to 15.
- July 4: Isaiah 16 to 18.
- July 5: Isaiah 19 to 21.
- July 6: Isaiah 22 to 24.
- July 7: Isaiah 25 to 27.
- July 8: Isaiah 28 to 30.

Isaiah — the Man

Isaiah, whose name in Hebrew means "Jehovah's salvation," was one of the most distinguished of the Hebrew prophets. He prophesied during the reigns of four kings, beginning his work "in the year that King Uzziah died," and continuing it during the reigns of Jotham, Ahaz, and Hezekiah. The time covered by his active work is variously estimated. One authority places it from 750 B. C. to 695 B. C.—about fifty-five years. He was married and had two sons.

The prophet "seems to have lived and prophesied wholly at Jerusalem, and disappears from history after the accounts contained in chapter 39. A tradition among the Talmudists and Fathers relates that he was sawn asunder during the reign of Manasseh; and this tradition is embodied in an apocryphal book called 'The Ascension of Isaiah;' but it seems to rest on no certain grounds." Reference to the prophet's martyrdom is supposed to be made in Heb. 11:37.

"Isaiah is appropriately named 'the evangelical prophet,' and the Fathers called his book 'The Gospel According to St. Isaiah.' In it the wonderful person of Immanuel,—'God with us,'—his beneficent life, his atoning death, and his triumphant and everlasting kingdom are minutely foretold. The simplicity, purity, sweetness, and sublimity of Isaiah, and the fulness of his predictions respecting the Messiah, give him the pre-eminence among the Hebrew prophets and poets."

The vision of this prophet "is not restricted to his own nation and his own times, but he regards all nations and all times. 'Nowhere can we find the promise of the Messiah more clearly announced; nowhere is the kingdom of the Messiah depicted in colors more lifelike and abiding. His prophecies form, as it were, a bridge between the old covenant and the new.'"

Isaiah — the Book

This, the first of the prophetic books, is one of the most wonderful books ever given to mankind. The style is exalted and majestic, and certain passages are noted for their dignity and beauty. The ode of triumph in chapter 14 (verses 3-23) is said to be "one of the most poetical in all literature."

Bible commentators have made many outlines for the study of this book. The following, by Amos R. Wells, may be found helpful:—

"Chapters 1 to 6, Israel's sins; 7 to 12, 'the book of Immanuel'; 13 to 23, prophecies against the nations; 24 to 35, the coming overthrow of evil; 36 to 39, Hezekiah's triumph; 40 to 48, God and idols; 49 to 58, the coming Messiah; 59 to 66, a new heaven and a new earth."

Another commentator names the following divisions of the book:—

"The first twelve chapters refer to the kingdom of Judah; then follow chapters 13 to 23, directed against foreign nations, except chapter 22 against Jerusalem. In chapters 24 to 35 the prophet appears to look forward in prophetic vision to the times of the exile and of the Messiah. Chapters 36 to 39 give a historical account of Sennacherib's invasion, and of the advice given by Isaiah to Hezekiah. The remainder of the book, chapters 40 to 66, contains a series of oracles referring to future times of temporal exile and deliverance, and expanding into glorious views of the spiritual deliverance to be wrought by the Messiah."



The Standard of Attainment

IN the last few months a certain word has impressed itself upon the mind and thought of the American people. The word is "preparedness." Preparedness in any work means ability and readiness to do any task that may present itself, no matter how unexpectedly.

Preparedness in the life of the Christian calls for a thorough and sanctified knowledge of the teachings and doctrines of the Holy Scriptures, and the ability to employ that knowledge for a firm but courteous defense of one's faith, and also for a tactful soul-winning "offensive." It is not sufficient for the Christian to know that his life is transplanted into the garden of God's planting, but it is also essential that he take root and be firmly grounded, that no wind of doctrine may bend him, no storm or tempest of persecution uproot him.

To secure this needful efficiency for our denomination, its leaders have sounded for several years the bugle note of preparedness in the Standard of Attainment plan, and have urged it upon old and young, but especially upon the members of the Missionary Volunteer Societies. What the A B C is to the student, what the training of the camp is for the soldier, what the foundation and corner stone are for a building, that is the Standard of Attainment to our young people as students of the teachings of the Bible, as soldiers of the cross of Christ, as builders of Christian character.

After the principles of the Reformation of the sixteenth century began to spread, another movement was organized to counteract the influence of the Reformers. This movement has come down to us in that powerful organization known as the order of the Jesuits. Those who were admitted to that order had to apply themselves diligently to study and discipline, and when sent out as emissaries of the Roman Church, were powerful orators and masters of discussion, able to sway any audience at their will. Had it not been for their influence, the principles of the Reformation would have been vastly more far-reaching in their effects, and would have covered more territory than they did. We must not be surprised, therefore, to

see the powers of evil organizing to counteract the influence of the last message of reform to the world in these days.

But will the large body of lay members be able to offer any more intellectual resistance to the skilful wiles of the enemy than were the people in general of the sixteenth century? The answer is to be found in the clear and distinct utterance of Mrs. E. G. White, that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."—*"The Great Controversy," pp. 593, 594.* But to those who do give heed to the admonition, who with the psalmist hide the word of God in their hearts, the promise is given: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

We should also be acquainted with the history of our denomination, and be able to see how the beginning of it came about through the providence of God; how its missionary enterprises have grown and are extending today over the whole world. We should be familiar with the life and character and struggles of those whom God used in laying the foundation of this movement. In the *General Conference Bulletin*, Vol. V, No. 2, p. 24, Mrs. E. G. White says: "The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. *In reviewing our past history*, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ as our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." This is in accord with the instruction the Lord gave to Israel, as recorded in Deut. 8: 2: "Thou shalt remember all the way which the Lord thy God led thee these . . . years, . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no."

Preparedness for Soul-Winning

The Standard of Attainment means also preparedness for a tactful soul-winning campaign. Many there are who are hungering and thirsting after righteousness. Many there are who are willing to be led to the fountain of life, who are anxious to be taught the plain teachings of God's Book. But how many opportunities to speak a word for the truth are being allowed to slip by without being grasped, because of a lack of knowledge of how to prove our position if asked to do so. We are told again and again that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies for the Church," Vol. IX, p. 117.* I think it is not due to the lack of willingness on the part of the individual members, but rather to the lack of preparedness to do the work intelligently, that a greater percentage

of the membership has not been more active in missionary endeavor.

The Standard of Attainment plan advocated and adopted by our churches will prove to be the corner stone for the training of the young people of this denomination who are not able to avail themselves of an institutional education, and will constitute a landmark to many members of the Missionary Volunteer Societies on their road to advance preparation for Christian service. Reaching this goal, many will have an experience similar to that of prospecting for gold, and having found the first nuggets of this precious metal, will make extensive preparation to mine all that the vein contains.

The Standard of Attainment will strengthen the hold of the young people upon the truth for this time; it will save many from drifting away; it will strengthen the church and extend its missionary work; it will furnish recruits for higher training and service; it will constitute a basis for a stronger denomination intellectually and spiritually, and in number of adherents. The Standard of Attainment in this denomination aims for preparedness of the highest order; it is like a nail fastened in a sure place.

O. F. SCHWEDRAT.

Educational Department

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

Washington Missionary College

THE second year of the College since its reorganization, came to an end May 22. An earnest spirit prevailed throughout the year. The enrolment numbered 276, sixty-three more than the previous year. Of these, 151 were classified as academic and 125 as college students. Twenty-one were graduated from the College course, four from the medical evangelistic, and seven from the academic. Twenty-seven students were definitely appointed to mission fields, and all will soon be on their way. Twelve answered the call to China; others go to Japan, India, Malaysia, South America, and other fields. The last Friday evening a farewell service was held to bid Godspeed to those going to foreign fields. It was inspiring to see so many young men and women on the platform, saying farewell to their school associates, expressing their confidence in God, their appreciation of the opportunities of the College, and their willingness and desire to answer the call to the regions beyond.

Owing to the need of more room in practically all departments of the College, plans have been set in operation to raise funds for the enlargement of the institution. The Columbia Union Conference has undertaken to raise \$25,000; the Atlantic, \$12,500; and the Southern and Southeastern Unions, \$2,250 each. Elder G. F. Enoch is giving his efforts at the present time to raising funds in the Columbia Union Conference, and about \$20,000 has already been pledged. The plans include the building of an assembly hall for chapel, with classrooms connected; the enlarging of at least one of the present dormitories; and the development of such industries as may seem advisable. The erection of

no buildings will be undertaken until money is well in hand, and indebtedness will be neither expected nor permitted. With these improvements added, the school will stand at still greater advantage as a college and a place of training of workers for home and foreign fields.

Some improvements have been made during the past two years: \$1,500 has been spent in equipment for the science department, and \$2,500 in building and tools for teaching woodwork; the dining hall has been altered; several hundred dollars' worth of furniture has been purchased; 1,000 volumes have been added to the library; nearly \$1,000 has been added in equipment of printing office; and an automobile and two pianos have been purchased. Aside from these and other improvements and a considerable number of repairs, the debt of the College has been reduced during the two years to the amount of \$20,000, \$10,000 of which came from the surplus of the Twenty-cent-a-week Fund of the Columbia Union Conference, and the rest from the receipts of the school.

The training of evangelistic workers has been emphasized. The continuous and insistent calls, both from the growing work in our Eastern cities and in the mission fields, for well-trained evangelists and Bible workers, has caused the College to make prominent this line of education. An experienced minister has given his time the past year to training young men for the ministry. In addition to class work, practical field work has been done. An effort was conducted in Washington, and several accepted the truth. A lady Bible worker has also given her time to training young women for Bible work. During the latter part of the year the Bible workers' class has given from twenty to thirty Bible readings a week.

It would be unfair not to mention the spiritual benefits and activities of the College, though we are unable to express them in figures. A spiritual atmosphere has pervaded the school, many young people have dedicated their lives to God. A large number of Bible readings have been given. Many books and papers have been sold in Washington and its suburbs. Hall meetings have been held, and some have embraced the truth.

The spring week of prayer was an occasion of deep spiritual uplift. A general turning to the Lord of both teachers and students was manifest. While no sensational evidences were present, what was much better, a determined move to put away sin and stand for right and principle was present. For this and many other mercies we feel deeply grateful. Though failures and mistakes have been made, yet notwithstanding all, a step forward has been made, and the outlook for the school was never more encouraging.

The writer withdraws from the institution, thankful for the large number of young people who have pressed into the school to get a better preparation for the Master's service, for the inspiration their lives have been, and for those who have gone from the College halls to fields of service at home and abroad. May God abundantly bless the board and faculty and students of the Washington Missionary College. J. L. SHAW.

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 Medical Convention at Madison, Wis.

Its General Features

ONE of the best, if not the best, medical conventions ever held among us was that at the Madison (Wis.) Sanitarium, June 5-10. Representatives from all our conference sanitariums were present, besides several general workers. Plans and recommendations were adopted which will be effective because of their general acceptance, and which, when carried out, will do more to organize and standardize the work of our sanitariums and training schools than any previous actions which we have passed.

There were present the following: Elders I. H. Evans, F. M. Wilcox, L. H. Christian, P. A. Hanson, W. A. Westworth, E. A. Bristol; Drs. H. W. Miller, W. E. Bliss, L. E. Elliott, F. A. Loop, R. S. Ingersoll, W. T. Lindsay, F. C. Dean, Mary W. Paulson, L. H. Wolfson, R. L. Stokes, J. D. Shively, E. D. Haysmer, Fred H. Weber, John Reith, Geo. E. Klingerman, Belle Wood-Comstock, Wm. J. Johnson, T. J. Evans; business managers, H. B. Steele, C. E. Hammond, C. M. Christiansen, H. H. Todd, P. L. Larsen, W. C. Foreman, R. L. Carsen, A. C. Gaylord, Lars Nielsen, C. M. Everest, Chas. E. Rice; head nurses, Leonora Lacy, Lola G. French, Mrs. H. W. Grimm, Mrs. Gertrude Johnson, Kate Macey, Flora E. Huenergardt, Frances J. Ellis, C. E. Garnsey; also Mrs. L. H. Wolfson, Mrs. C. M. Christiansen, Florence V. Dufur, Grace H. Jennings, Mrs. C. L. Clough, Virle R. Neall, Jasper Wayne, and L. A. Hansen. A number of the workers of the Madison Sanitarium were in attendance most of the time.

The program included a devotional meeting, 6:30 to 7:30 A. M.; sessions, 9 A. M. to 12:30 P. M., and 2:30 to 5 P. M.; preaching at 7:30 P. M.

This schedule was followed quite closely, except that an early adjournment of some of the business sessions had to be taken to enable committees to work, and one or two sessions were run overtime in order to get in all the business. It was a most busy time for all, from the opening of the convention on Monday to its close on Friday afternoon.

Practically the entire attendance of workers was divided about equally to form the three principal committees. Elder I. H. Evans was chairman of the committee on plans, Brother Chas. E. Rice of the committee on finance, and Dr. H. W. Miller of the committee on training schools. Subcommittees and several special committees were appointed. Very little time was spent aside from convention and committee work. Early and late all were busy, and the result was a large amount of business to which careful study was given.

The recommendations adopted by the convention covered a large scope of institutional work, besides giving attention to health and temperance work in

general. Several excellent papers were read, and some splendid addresses made. Some good discussions were also given. A large share of all these will be presented in these columns as soon and as fully as space will permit. The actions passed by the convention are to be printed in the form of a manual, especially for the use of sanitarium workers. Several articles will be given by persons who were in attendance, dealing with various phases of the convention. We feel assured that most of our people will be interested in the reports of this convention.

Very noticeable was the exceptionally fine spirit of harmony and union prevailing throughout the convention and all its proceedings. Again and again was it expressed that the meeting had been a most enjoyable one, and that its influence for permanent good will be strong and far-reaching.

In connection with the consideration of the work of our Central Purchasing Bureau, there were offered a number of items for our attention. Several representatives of reputable concerns were present to show their goods and to give demonstrations.

Probably no feature of the convention was more appreciated by the sanitarium workers than the presence of general workers, such as Elders Evans and Wilcox. These brethren took a deep interest in all the work of the convention, devoting their undivided time to its interests. They rendered strong help, and their counsel was highly encouraging. Our convention closed with bright hopes for the future of our work.

L. A. HANSEN.

Unity of Spirit

To me this was one of the best meetings ever held by medical workers that I have had the privilege of attending. When men representing this phase of the work can meet and calmly counsel together over important principles and see eye to eye, it speaks hopefully for the future of the medical work. Seldom have I been in an assembly for counsel where I have been conscious of a sweeter spirit than was present at this meeting. "They shall see eye to eye, when the Lord shall bring again Zion," is the promise which is nearing fulfillment. When it meets its complete fulfillment, then the Lord can make "bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Our health and medical work has suffered much in the past—more from its friends than from its avowed enemies. Often, truth has been made cruel. We have failed to carry out the instruction to "maintain the unity of the spirit" "till we all come in the unity of the faith." Unity of the faith without unity of the spirit is of little value. The quickest way to reach unity of the faith is by maintaining unity of the spirit. With such a spirit as was manifested by the representatives of our medical work, there can be no doubt that that work will make rapid progress in the future, and will soon be recognized in its proper setting in the gospel of Jesus Christ, as revealed in the third angel's message.

Our sanitarium and health work is to occupy an important place in the closing days of the gospel. Medical missionary work will be in demand more

"THE religion that has no sacrifice in it has no saving element in it."

and more as we near the end. Some years ago Sister White wrote, "I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word: I would advise young men and young women to give heed to this matter. Perilous times are before us."—*Special Testimony, Feb. 19, 1893.*

In the same Testimony she said, "I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject; that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to their sin-sick souls."

It is evident from this that the medical work will not be left in the rear as the message goes to the world in power. In the year 1901 Sister White again said, "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*General Conference Bulletin, April 17, 1901.* We have none too many medical workers. When all these workers give themselves unreservedly to the work of soul-saving, results will be seen.

D. H. KRESS, M. D.

Unification of Medical Methods

As the medical convention closed, and good-bys were said, I am sure we could all have sung from the heart that good old song, "Here I raise my Ebenezer;" for certainly the retrospect of the five days' counsel together made us feel confident that hitherto had God helped us. Looking forward, one could not but feel that by the full cooperation of all our sanitarium boards in carrying out the ideas agreed upon, the unfortunate "Ichabod" would never appear over any of our doors. To this end may we all work and pray.

Our work has for a long time been characterized by a great diversity of methods in medical and business departments so far as our sanitariums are concerned, so that workers and patients going from one institution to another have found it difficult at times to adjust themselves to the new environment. This condition has caused real discouragement on the part of some helpers, and loss of patronage to the sanitariums.

This convention has been most timely for our sanitarium work, as it comes at a time when the patronage of these institutions is increasing; and if by effort on our part we are able to secure greater uniformity, we shall find it conducive to material benefit.

We are living in a day of specialization. All our sanitarium workers should be especially qualified for their duties. A specialist is a leader and is respected. As each worker becomes more proficient in his work as the result of giving spe-

cial thought to his particular line, the institution becomes more efficient as a whole, and commands greater respect in the community.

In some cases the carrying out of the new suggestions will seem a hardship to institutions and to workers. However, in the end we shall probably find great benefit as a result of the change. It should be remembered that we are not like the Medes and Persians, who could not change the word spoken. There will be another convention in the near future, where, after we have all had a chance to try our new policies we shall be able to judge still better as to their real value, and to suggest such changes as may seem necessary.

May the Lord give us courage, as boards of management and workers in our sanitariums, to cooperate in this effort to bring about uniformity. God is a God of order, and will most assuredly bless us in our efforts to unify the work. Let us pray and work and study, outside as well as in our convention halls, until we have brought this sanitarium work to the high plane of efficiency in every line which will be pleasing to our heavenly Father.

R. S. INGERSOLL, M. D.

Unification of Business Methods

The medical convention at Madison, Wis., marks an onward step in the progress of our sanitarium work, from a business point of view.

Never before in the history of our work have so many representative sanitarium workers met together in conference, and never before have plans been made that are so vital to the interests of our sanitarium work or so far-reaching in their results for good. Besides many physicians and several head nurses from different parts of the field, eleven sanitarium managers were present to discuss plans for unifying our work and to develop a systematic plan for carrying it forward. Most of these were men of long experience in the work, and all were men of personal ideas who are thoroughly consecrated to the work. The meetings were marked by a spirit of harmony that could scarcely be expected when one considers that these men came from different sections of the country, each with conditions peculiar to itself. The conclusions reached are a crystallization of the best thought of our denomination along these lines, and the hearty and enthusiastic way in which they were received bids well for their success.

For a long time the need has been felt of a simple and yet practical system of cost accounting in our sanitariums; hence it was planned that the Medical Department devise such a system that can be applied to conditions in our various institutions. By this method it will be possible accurately to determine the cost of meals, treatments, and other items of service. It was also planned that quarterly reports be sent to the Medical Department secretary. By filing and comparing these reports, the department will be able to establish standards of cost that will be recognized in all our sanitariums. Uniform rules were established governing rates, discounts, collections, depreciation of accounts, etc., and standardized service was given a great deal of consideration.

Another important matter that was discussed fully was the indebtedness

resting on our medical institutions. It was felt that this burden of perplexity and expense is a great handicap to the progress of the work, and a strong appeal was made to all our institutions to use every possible means to reduce these obligations. The North American Division Conference was asked to perfect a plan to help in accomplishing this desired purpose. Action was taken restricting improvement expense to absolute necessities, and directing that in all instances work shall not be started until the full amount of cash is in hand for completing the same.

The Spirit of God was present to guide in our planning, and all the workers were inspired with new courage to give themselves wholly to the work, that our sanitariums may fill their proper place in God's plan.

CHAS. E. RICE.

Department Business Notice

WE are asked to announce a physician's private practice for sale in a place where one of our doctors has been living for a time, and where a favorable situation exists.

We also have information to give regarding treatment-rooms for sale; price, \$450. Health of owner demands a change of work.

We have on our list of available workers several names of persons—engineers, electricians, stenographers, etc.—qualified for work in positions outside of sanitariums.

Full information will be given on any of the above on request to Medical Department.

L. A. HANSEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—According to figures issued recently, the navy yards in the United States are now building vessels at the rate of one every day in the year. This is a rate never before equaled in the history of the country. On the day the figures were issued, May 31, there were building or under contract 368 steel vessels, the aggregate of whose tonnage will exceed 1,129,000.

—Although for a quarter of a century work has been in progress upon the Cathedral of St. John the Divine (Episcopal) in New York City, many may not yet realize that a great cathedral, ranking along with the greatest of similar productions in the Old World, is now in process of erection in America. A few days ago the breaking of ground for the nave of the great church was celebrated in New York as a civic event, Governor Whitman, Mayor Mitchel of New York City, and many other public dignitaries being in attendance. One detail of the general plan is a series of chapels encircling the choir. These are known as the "Chapels of the Seven Tongues," and are to be dedicated to as many languages for the use of those who speak them. The fifth of these chapels, to be known as the Spanish Chapel, was dedicated a few days ago. The cost of this chapel, erected in memory of the late Bishop Potter of New York, was \$200,000.

— Five acres of land, near Meadville, Pa., formerly owned by John Brown of Civil War fame, were recently purchased by the National Historical Society. The land will be inclosed, and a suitable marker erected to his memory, the society announces.

— On Saturday, June 10, Justice Charles Evans Hughes of the Supreme Court of the United States, was nominated by the Chicago convention as Republican candidate for President of the United States in the coming election. Justice Hughes immediately resigned his justiceship and accepted the nomination. Charles E. Fairbanks was nominated for Vice President.

— The nomination of Louis D. Brandeis, of Boston, Mass., to the United States Supreme Court, to succeed the late Joseph Rucker Lamar, was confirmed by the Senate on June 1 by a vote of 47 to 22. The vote, which was taken without debate, ended one of the bitterest contests ever waged against a Presidential nominee. Mr. Brandeis is the first Jew to occupy a seat on the Supreme bench.

— An ice mine, as it is called, exists in Coudersport, Pa., where in seeming contradiction to the laws of nature the ice forms in summer and melts in winter. It is forty feet deep and from ten to twelve in diameter. The ice begins to form in May, and in October the thaw sets in. Notwithstanding the fact that it is open at the top, it is warm enough on the coldest winter's day to keep vegetables without freezing. Geologists are unable to explain this phenomenon.

— In the General Conference of the Methodist Episcopal Church recently held at Saratoga Springs, N. Y., 300 delegates attempted to revise the Book of Discipline by striking out the prohibited list of amusements, which include dancing, card playing, and theatergoing. The fight for a more liberal attitude toward amusements is an ancient one, and has come before every General Conference in the memory of the oldest delegate. In all, 434 delegates voted for the existing order and defeated any change.

— "Iron Tail," the famous Indian chief whose likeness is stamped on the buffalo nickels now in current use, died recently in Indiana, where he had been traveling with a circus. Although his age was not definitely known, it is supposed to have been about ninety-five years. He took part in the Custer massacre and in many other notable Indian battles. The profile of Iron Tail was so characteristic of the Indian race that officials at Washington had him pose for a picture. A cut was made from the likeness and engraved on the buffalo nickels.

— President Wilson delivered an address at a banquet given in Washington, D. C., on May 27, by the League to Enforce Peace. He suggested no peace terms, but declared that the settlement of the war concerns us as much as the belligerents, and that the United States is willing to join a league of nations to maintain the freedom of the seas, protect small states from aggression, and stop wars begun in violation of treaties as inaugurated without giving the world an opportunity to pass upon the causes. In this matter he asserted that the sole desire of America is to see that justice is done to all.

— Pres. Woodrow Wilson and Vice Pres. Thomas R. Marshall were renominated as candidates for the offices they now hold, by the Democratic Convention which convened in St. Louis, Mo., June 15.

— About one hundred lives were lost, hundreds of persons injured, and enormous property damage was done through a large section of Arkansas, Missouri, Illinois, and Mississippi, June 5, by tornadoes which swept the four States.

— A bill has been passed by the Senate prohibiting the sale of intoxicating liquors in any national park or forest reserve. It is designed to include hotels and camps, which have hitherto had the privilege of selling liquors to guests, though no saloons were permitted.

— President Wilson has signed the army reorganization bill recently passed by Congress. This completes the first and most important of the "preparedness" measures. It will provide for a standing army with a peace strength of about 211,000 officers and men and a war strength of about 262,000, including about 25,000 staff troops, Philippine scouts, new unassigned recruits, etc. Enlistment is for seven years, with three of active service and four on the reserve list. Under this same law the National Guard is to be reorganized as a federal force and developed to a strength of 457,000, which, with the regular troops, will give the nation an available war strength of nearly 720,000 soldiers. An appropriation of \$20,000,000 for a government plant to produce nitrates from the air, is included. Provision is made for military training camps for volunteer citizen soldiers, and authority is given to the government to seize and operate privately owned munition plants in war time.

— An interesting movement, significant of the recognition being given today to the achievements of womanhood, has been started in Washington for the erection of a memorial to Clara Barton, of Red Cross fame. Mrs. John A. Logan, president of the Clara Barton National Memorial Association, is directing the efforts toward securing the necessary funds for this purpose. Clara Barton's life reads like a romance. She was a clerk in the Patent Office at Washington when the Civil War broke out. Immediately she resigned this place and gave herself to caring for the wounded. Her services were simply invaluable throughout the war, in mitigating the suffering of those at the battle front. At the close of the Civil War she helped in securing the names of 40,000 missing for the honor rolls of the Union Army. At the outbreak of the Franco-Prussian War, Miss Barton was in Switzerland, and there saw for the first time the work of the Red Cross. Returning to the United States, she was instrumental in securing the adoption of the Red Cross by treaty, President Arthur signing the document known as the Treaty of Geneva, in 1882. She was the president of the Red Cross, and directed the activities of the organization in nineteen disasters. She died in 1912. Although decorated by many foreign rulers during her life, she never received any official recognition from the United States. This memorial will be at once a tribute to her memory and an evidence of the place which she held in the esteem of her native land.

— Yuan Shi-kai, president of the Chinese Republic, died in Peking June 6. He is succeeded by Li Yuan-hung.

— Accompanied by a man who acted as watchman, Patrick Harmon recently arrived at New York City from Seattle, Wash., having completed the entire trip walking backward. The undertaking was promoted by a \$20,000 wager between two Seattle clubmen, the stipulated time for accomplishing the feat being 260 days. Harmon did it in less than 240 days.

— A library of 10,000 volumes devoted exclusively to the United States, said to be the most complete of its kind ever assembled, was recently shipped to Buenos Aires. The books are the gift of the Carnegie Endowment for International Peace, and are designed to "serve as a symbol of good will and as a permanent interpretation of the thought, feelings, and activities of the people of the United States in the capital of our greater sister republic of Argentina."

— All the clocks in Germany and Austria-Hungary, according to dispatches from Berlin, have been advanced one hour, and will remain so until October 1. The action has been taken, it is stated, for economic reasons, as it is believed that this advancing of time during the long days of the summer months will result in a vast saving of money, not to speak of the health benefits that will accrue to the workers, who will go to bed an hour earlier each night and get up an hour earlier than usual. It is estimated that the saving in lighting and power alone will total more than \$440,000,000 a year in the two countries.

— Sir Ernest Shackleton, the explorer, has arrived at Port Stanley, in the Falkland Islands, after an ill-fated effort to cross the antarctic continent from Weddell Sea to Ross Sea. This expedition left England in August of 1914, and one section proceeded to Buenos Aires, the other going to Tasmania. Sir Ernest left Buenos Aires on the ship "Endurance" for Weddell Sea, the other party in the "Aurora" leaving Tasmania for Ross Sea, there to meet Shackleton. Early this year the "Aurora" returned to Port Chalmers, New Zealand, having broken adrift in the ice in May of 1915, while eight of her men were ashore. Shackleton had not been heard from. Meanwhile in Weddell Sea Shackleton was having almost the same difficulties. The "Endurance" was crushed in the middle of the sea in October of 1915, and drifted 700 miles until April of this year, when the party landed on Elephant Island. Shackleton left twenty-two of his men on Elephant Island, while with five others he went for help in a twenty-two-foot boat, crossing a thousand miles of stormy ocean. Premier Asquith has informed the House of Commons that a relief expedition will be immediately organized to rescue the remainder of the Shackleton expedition in the antarctic.

A NEW church building has been dedicated to the service of God in Quirindi, Australia.

ON a recent Sabbath four were baptized and received into the church at Mansfield, Mass. Elder A. V. Cotton recently baptized fourteen persons in Boston.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Eastern New York, Oneida.. June 22 to July 2
 Nebraska .. Aug. 17 to 27
 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

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

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

PACIFIC UNION CONFERENCE

Northwestern California, Napa.. July 20 to 30
 Southeastern California, San Diego.....
 .. Aug. 3 to 13
 Inter-Mountain .. About October 1
 Arizona .. Oct. 12 to 22

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 to 30
 West Texas, Clyde..... Aug. 3 to 13
 New Mexico, Clovis .. Aug. 10 to 20
 Oklahoma, Enid .. Aug. 24 to Sept. 3
 Arkansas, Springdale .. Sept. 7 to 17

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan, Saskatoon.. June 29 to July 8
 Alberta, Ponoka..... July 13 to 23
 British Columbia (Coast District), Nana-
 imo .. July 24 to 30
 British Columbia (Okenagan District), Ke-
 lowna .. Aug. 14 to 20

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.*

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.*

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.*

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 list 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.

Publications Wanted

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

Mrs. C. R. Waters, R. F. D. 1, Spring Hill, Ala.

Mrs. E. M. Peebles, R. F. D. 5, Box 157, San Antonio, Tex.

W. S. Cruzan, Bromley, Ala. All periodicals and magazines.

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

George H. Smith, R. F. D. 1, Kirkland, Wash. *Signs, Watchman, and Instructor.*

Address Wanted

THE address of any member of the families of Dustin Gibson and Wilden Calkins, who lived in Jackson County, Wisconsin, in the sixties, is desired by George H. Smith, R. F. D. 1, Kirkland, Wash.

Requests for Prayer

A MICHIGAN sister desires prayer for her brother who is bound by the habit of strong drink.

From California comes the request of an anxious sister that we pray for her husband and son, who are under a cloud of discouragement.

Obituaries

ZIMMERMAN.—Axil John Zimmerman was born in Sweden, Oct. 8, 1871, and died in Provo, Utah, May 21, 1916. He was a faithful member of the Seventh-day Adventist Church. His wife and two brothers mourn.
 W. M. ADAMS.

STRATTON.—Mrs. Julia Davis Stratton died at her home, near Eugene, Oregon, June 5, 1916. She was a devoted wife, a loving mother, and a true Christian. Her death is mourned by a husband, five children, two sisters, and three brothers.
 C. J. COLE.

JOHNSON.—Mrs. Harvey Johnson was born in Fincastle, Va., June 6, 1863. Ten years ago she embraced present truth, and became an earnest member of the church at Alexandria, Va. She died May 20, 1916. A daughter and a son survive.
 FRED H. SEENEY.

GRAY.—Mrs. Clara Rebecca Gray was born in Oxenhill, Md., Oct. 24, 1874, and departed this life May 6, 1916. Several years ago she united with the Seventh-day Adventist Church, and was a faithful, devout Christian. Her husband and three children mourn.
 FRED H. SEENEY.

McCLARD.—Nancy Belle McClard died June 9, 1916, at the home of her daughter, in Urbana, Ill. She was born in Kentucky, Aug. 10, 1863, and made her home in Indianapolis, Ind., until about two years ago, when she came to Illinois. Nine children are left to mourn.
 J. O. FERRIS.

BURT.—Mrs. Oliva Burt died in Detroit, Mich., March 6, 1916, aged 79 years, 1 month, and 2 days. During the last eighteen years of her life she was a devout member of the Seventh-day Adventist church at Flint, Mich. She sleeps in hope, awaiting the call of the Life-giver.
 L. T. NICOLA.

LANIGAR.—Charley Lanigar was born in Chico, Cal., June 21, 1884. At the age of sixteen he was baptized and united with the Seventh-day Adventist church at Oakland, Cal. He was a patient sufferer, and fell asleep hoping in the Saviour. His parents and four sisters mourn.
 S. T. HARE.

RATHBUN.—Mrs. Azurah Rathbun died in Rochester, Mich., April 2, 1916, in her seventy-seventh year. She was a daughter of Elder R. J. Lawrence, a pioneer worker in this cause. From childhood she was a faithful follower of the Master, and her life was one of devotion to the third angel's message.
 L. T. NICOLA.

BENNETT.—Mrs. Sarah Ann Bennett was born in England July 12, 1831, and fell asleep in Jesus May 21, 1916. Last summer she heard and accepted the third angel's message, uniting with the church at Salt Lake City, Utah. She rejoiced in the truth till the day of her death. Funeral services were conducted by the writer.
 W. M. ADAMS.

COATES.—Mrs. Adeline Coates was born in Towanda, Pa., Jan. 22, 1834, and died at the home of her daughter, in Vineland, N. J., May 7, 1916. For seventeen years she was an observer of the true Sabbath, and at the time of her death was a member of the Seventh-day Adventist church of Richburg, N. Y. She fell asleep in hope. One daughter and one son live to honor her memory.
 GEORGE W. SPIES.

ALLEN.—Victor Goodrich Allen, son of Elder and Mrs. A. N. Allen, who for a number of years have labored in Central and South America and Cuba, died in San Marcos, Cuba, June 7, 1916, aged 9 months and 12 days. Funeral services were conducted by S. E. Kellman and the writer. E. W. THURBER.

REEDER.—Samuel Ferguson Reeder was born June 2, 1855, at Columbus, Ohio. Through reading literature, he was led to accept present truth in 1882. He entered the canvassing work, laboring with N. P. Dixon, the first State agent appointed. Later he himself had charge of the canvassing work in West Virginia, Virginia, Tennessee, and Louisiana. His wife and six children mourn his death, which occurred May 20, 1916.

W. P. MCLENNAN.

WHEELER.—Mary Jane Wheeler was born in Annsville, N. Y., Jan. 7, 1841, and died in Orange, Cal., May 29, 1916. She was married to H. C. Wheeler Jan. 19, 1858, and five children were born to them, all of whom survive. Her husband is also living. A number of years ago Sister Wheeler embraced present truth, and united with the Orange Seventh-day Adventist church. Her sorrowing family are comforted by the assurance that she sleeps in Jesus. C. F. FOLKENBERG.

KIBLER.—Edith May Goodnow was born in Lancaster, Mass., March 7, 1894, and most of her life was spent in this vicinity, until her marriage with Artie E. Kibler, Dec. 21, 1911. To them three children were born. Her death occurred at the Clinton Hospital, May 30, 1916. During her last sickness she seemed to get a new hold upon God, and this is a great comfort to her relatives and friends. Her husband, two children, her mother, and two sisters survive. O. F. BUTCHER.

FAY.—Mrs. Mary Eliza Fay was born in Springfield, Pa., July 29, 1821. Her first husband was Thomas Wheeler, to whom she was married in 1840. One of their two children is living. Being left a widow, she was united in marriage with Daniel Fay in 1848, and to them were born three sons. For sixty-three years Sister Fay was a devout member of the Seventh-day Adventist Church, having accepted present truth when Elder J. N. Loughborough, then a young man of twenty-two, conducted a series of meetings in Milan, Ohio. Her death occurred May 24, 1916.

N. S. ASHTON.

BRACKETT.—Laura E. Kellogg, daughter of J. P. Kellogg, one of the pioneers in this message, was born in Tyrone, Mich., Aug. 29, 1845. During her childhood the family moved to Battle Creek, and at the age of twelve years she was baptized by Elder James White, uniting with the Seventh-day Adventist Church, of which she remained a faithful member till the end of life. Dec. 19, 1866, she was united in marriage with Charles H. Brackett, now one of the elders of the Battle Creek church. Her exemplary Christian life exerted a wide influence for good, and her death, which occurred June 4, 1916, is mourned by the husband, two sons, one daughter, and several brothers and sisters.

G. E. LANGDON.

HUNTER.—Andrew Willie Hunter was born in Tama County, Iowa, March 19, 1859. He was married to Miss Lydia Emily Roushey at Marengo, Iowa, April 11, 1877. Two children were born to them, both of whom died in infancy. Our brother was a strong, rugged man until about six months before his death, when he suffered a general breakdown. He spent some time at the Iowa Sanitarium, but fell asleep at his home, in Boone, Iowa, July 7, 1915. Through the efforts of Elder R. M. Kilgore he accepted present truth in 1873, and was faithful for many years, but later wandered away from the right path. However, he turned to God in his last hours, and we expect to meet him in the kingdom of glory. He is survived by a wife, his aged parents, and six sisters.

MRS. SUSIE HUNTER HERRMAN.

EVANS.—George F. Evans was born in Spring Mills, N. Y., July 25, 1830. He was married to Mary Lucinda Murdock in 1857, and eight children were born to them, five of whom still live and are believers in the third angel's message. Brother Evans accepted present truth in 1861, under the efforts of Elder William S. Ingraham, and after the death of his wife he entered the canvassing work, faithfully devoting his time to the circulation of literature. He fell asleep at the home of his daughter, in Ulysses, Pa., May 25, 1916.

J. W. RAYMOND.

"Liberty" for Third Quarter

THE *Liberty* magazine for the third quarter of 1916 is brimful of interesting articles and striking illustrations. It is just off the press, and presents such an attractive appearance that as soon as people see it they will want a copy. If you desire to place the truth for these times in the hands of your friends and neighbors in a very pleasing and interesting form, just sell them the third quarter *Liberty*. Everybody will be anxious to read Hon. W. H. Coleman's speech on religious liberty, delivered recently in Congress, when the immigration bill was under consideration.

The trial proceedings of five of our brethren in Tennessee, and the speeches made by both attorneys, ought to be placed in the hands of your neighbors, so they can see how our people are threatened with persecution.

"Will the United States Climb the Vatican Stairs?" as affirmed by a prominent Catholic, is an article that will appeal to every American. An account of the Haverhill riot, on which occasion a Catholic mob publicly burned an effigy labeled "Free Speech," makes interesting reading matter.

"American Republic Being Betrayed by Its Friends," and "Proposed Oregon Blue Law," which is to be submitted to the referendum at the next general election, are articles which should be extensively circulated.

At this time when there are four Sunday bills, four drastic press bills, and two Christian amendment bills pending before Congress, will you not lend us a helping hand in opposing these, by placing the *Liberty* magazine for the third quarter and the new *Liberty* Extra in the homes of the people, many of whom would gladly cooperate with us if they only had an opportunity? You can take the opportunity to them.

Prices are as follows:—

Yearly subscription	\$.35
1 to 4 copies, each10
5 to 40 copies, each05
50 or more copies, each04

Liberty Extra, 5 cents each, or \$8 a thousand.

Order of your tract society secretary.

Is the War Extra Out of Date?

WHEN it is possible for one person to sell 6,000 copies of the War Extra in one city, and the demand remain good, it is evidence that the War Extra is not out of date in the estimation of the people. On June 16 a sister in Philadelphia, in ordering 1,000 copies of the War Extra, —her sixth order of 1,000 copies,— says:—

"Please find \$2 in payment for 1,000 copies of the War Extra. I hope you will send them as soon as possible, for I

am nearly out of the last lot. This makes 6,000 copies of the War Extra used by myself. The Lord is good to let me use so many. I wish that all were doing something for him. I sow the seed and leave it to him.

"Be sure to send the War Extra. I can sell it better than any other number. I suppose you still have it on hand. I think it ought to be kept in stock all the time, or until things take a change.

"Hoping you will send the papers immediately, I remain,

Sincerely,

"MRS. A. SALTER."

Lonesome?

MANY of our isolated members have been writing for years of their being lonesome, but of late some of these have given thought to their environments, and have concluded that the Lord has placed them where they are for some good purpose. His plan for isolating them has been searched for and found,—that they be message bearers, gospel oases in the great truth-barren world. Entering upon their appointed work, they lose their lonely feelings, and find great satisfaction and real comfort in the place of former loneliness. The following report reveals the way in which many isolated members are bringing about this change in their experience:—

"I received yours of the twenty-sixth, and wish to tell you how glad I am to hear from one of our people; and I want to tell you I think the Present Truth Series is grand, the best thing our people ever published. It is just what we need for missionary work. I have given away sixty-three papers, three tracts, and sold two papers during the last three weeks. I have sold eighteen or twenty books and one Bible during the last five months. I am an isolated member, and sometimes get very lonely, but I try to do all I can in the line of missionary work. I have many good talks with the people, and it all helps to drive away loneliness. I have always been alone, and never had a church to attend, so I must study my Bible for and by myself. The REVIEW is also a great help, and I only wish that every isolated member could have it. Every letter that comes from one of our people is gladly welcomed.

MRS. PARK DRAKE."

All who are lonesome should enter upon systematic missionary work. The Present Truth Series is excellent to start the work. Try it.

Liberty Extra

THE new *Liberty* Extra, which deals with the pending press and Sunday bills, and contains a petition against these measures, ought to have a much larger circulation than even the previous Extra. There is imminent danger that these bills may be rushed through Congress during the closing days of this session. Congress will be in session about three months longer before adjournment. The public mind is greatly agitated at this time, and this affords us a good opportunity to present the truth upon the great issues which confront the people of this country.

Let the churches order in lots of 1,000 copies of the Extra for \$8, or 100 copies for \$1. This is our day of opportunity to work for God and his cause.

Makes One Feel Young

It is impossible for the human mind to anticipate the thrill that will come with the bestowal of immortal life, of which perfect physical life can be only a mere suggestion.

When an aged person finds something that brings back feelings of youthfulness, it is prized above all other things. This renewal of one's youth is a Bible promise, to be fulfilled to those who minister to the needy. The Lord never fails to comply with his promises when the conditions are met. His blessing is sent, although the individual receiving it may not have thought of it when doing the thing upon which a blessing was promised, as is illustrated in the following report:—

"I have been circulating the Present Truth Series from the beginning. I have been getting 200 copies a month from the conference office in this city, but the order you filled for me was an extra 200 copies. Of course you won't be annoyed if I order an extra 200 copies of No. 17. I am in my sixty-fifth year, but this house-to-house work with the Present Truth Series seems to *make one feel young*. Isn't it glorious to live and not to be too old, in stirring times like these, provided we keep step with the procession of the message both inside and out?"

Let all who feel old try the house-to-house remedy with the Present Truth Series. The Lord will renew the youthful feeling, the same as he did with the brother giving the preceding report. If all our people would use 200 copies of the Present Truth Series a month, it would require twenty million copies each month to meet the demand, and at least one hundred million people would be reached with some parts of the message each month. We are not giving the message yet as it is in our power to give it, but we are beginning with the Present Truth Series.

Making Prohibition Votes

WHEREVER the people have a mind to work, in every municipal, county, or State prohibition campaign, victory is assured. The people form a strong arm in all reforms.

Two years ago California had an opportunity to vote upon prohibition, but the public mind was not sufficiently educated upon the curse of the liquor traffic and the advantages of prohibition; so the State remained wet. This year a chance has been given the temperance people of California to redeem the past through bringing the State into the dry fold, and the people have not only gone to work themselves, but have enlisted their children in the circulation of the *Temperance Instructor Annual*. In the accompanying pictures we show the Pasadena church school children at work. The children not only enjoy the work, but they get the *Instructor* into many homes, and it convinces the people that the liquor traffic is an evil, and that it is their duty to vote to prohibit it.

The *Temperance Instructor Annual* is needed everywhere, especially in States holding prohibition elections, for many do not know that no man has a right to vote to license a business that destroys the bodies and souls of his neighbors. The *Temperance Annual* gives definite instruction upon these points, so that no

one need be ignorant of his duty in this important issue.

During the past ten years many have said that before they read the *Temperance Annual*, they had intended to vote against prohibition, but after reading it they voted for prohibition. Thousands and thousands of prohibition votes are cast as the result of the presence of the *Temperance Annual* in the homes of voters. The *Temperance Instructor Annual* is an experienced temperance educator, and is needed to help men in



discharging their duty and in meeting the obligations cited by Mrs. E. G. White in the following statement:—

"Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every voter has some voice in determining what laws shall control the nation. The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by

voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, with the motto, 'No compromise, and no cessation of our efforts till victory is gained.'"

But the *Temperance Instructor* can fulfil these worthy purposes only as it is given a wide circulation. Should we not place hundreds and thousands of these temperance issues, which strongly denounce the evils of intemperance, and present prohibition and total abstinence as the only true remedies, in every town, county, and State of the Union?

Recommended in Canada

MRS. JENNIE WATERS, superintendent of the Anti-Narcotics department of the Ontario W. C. T. U., offers the following statement in behalf of the Anti-Tobacco number of the *Instructor*:—

"I received the two copies of the *Youth's Instructor*, and also your letters in reference to it. As this is our very busy time of year, my correspondence has been piling up. I consider your paper excellent, and it should be very helpful to all classes. I shall be very pleased to recommend it at our Dominion convention the last week in this month, also in our county convention, and recommend it through our Dominion organ, *The Bulletin*, which is a monthly. Our department of the W. C. T. U. is 'Anti-Narcotics,' as you will see by my letterhead.

"Sincerely yours,

"MRS. JENNIE WATERS."

A Soul-Winning Work

DURING the camp meeting just closed in the Chesapeake Conference, reports from the laborers showed that fifteen persons in the conference have accepted the truth during the past year as the direct result of the work of our missionary colporteurs. Among this number were two school-teachers, one graduate nurse, and several men engaged in various lines of business. One young man, a clerk in a store, has entered the colporteur work. It was inspiring to hear his testimony.



PASADENA CHURCH SCHOOL CHILDREN

REVISED LIST OF TRACTS

Bible Students' Library

No. tract	No. in pkg.	Price each
PROPHECY AND CHRIST'S COMING		
1 Without Excuse	50	\$.00½
2 The Manner of Christ's Coming	25	.01
3 The Temporal Millennium	25	.01½
4 We Would See Jesus	25	.01
5 Waymarks to the Holy City	25	.01
6 The Great Day of the Lord	25	.02½
7 Signs of the End	25	.01
THE LAW		
8 What is Done Away in Christ?	25	.01½
9 Under the Law or under Grace	25	.01
10 Ceremonial and Moral Laws Distinguished	25	.01
11 A Perfect Law	50	.00½
12 Perpetuity of the Law	25	.01
GENERAL		
13 The Way to Christ	25	.01
14 The Sufferings of Christ	25	.02
15 Spiritualism; Its Source and Character	25	.01
16 Should Christians be Members of Secret Societies?	25	.01½
17 Topical Bible Studies	25	.01½
18 Bible Baptism	50	.00½
19 Answers to Queries on the Eastern Question	50	.00½
20 Jewish	50	.00½
IMMORTALITY		
21 Thoughts for the Candid	50	.00½
22 Tormented Forever and Ever	25	.01
23 The Rich Man and Lazarus	25	.01
SABBATH		
24 Why Not Found Out Before	50	.00½
25 The Seal of God and the Mark of the Beast	25	.02
26 The New Testament Sabbath	25	.01
27 Who Changed the Sabbath?	25	.01
28 Elisha on the Sabbath	25	.01
29 The Christian Sabbath	25	.03
30 Sabbath in the Greek	50	.00½
31 Russellism, or the Coming of a False Christ	25	.02
32 Psychologic Signs of the Times (in preparation)		

New Words of Truth Series

ENVELOPE SIZE		
No. tract	No. in pkg.	Price each
1 The Coming of the Lord	100	\$.00¼
2 The Christian's Privilege	50	.00½
3 Jesus Died for You	50	.00½
4 Challenge to Protestants	50	.00½
5 Fundamental Principles of Seventh-day Adventists	25	.01
6 Candid Admissions	50	.00½
7 How Esther Read Her Bible	50	.00½
8 Some One Cares for Your Soul	50	.00½
9 Prayer	25	.01
10 Back to the Old Paths	25	.01
11 The Law in Christ	25	.01½
12 Come; for All Things are Now Ready	25	.01
13 Looking unto Jesus	50	.00½
14 Come, Lord Jesus	100	.00¼
15 The Benefits of Bible Study	50	.00½
16 What to Do with Doubt	50	.00½
17 If's and Why's of Baptism	25	.01½
18 Sanctification, or Bible Conversion	25	.01
19 The Seventh, or One Seventh	50	.00½
20 Should Not Christians Keep the Sabbath? (revised)	25	.01
21 Which Day do You Keep and Why?	50	.00½
22 Is the End Near?	50	.00½
23 The Rest Day	25	.02½
24 Ownership and Tithing	50	.00½
25 Are Christians under Grace to Keep the Law?	50	.00½
26 Tithing (new)	25	.01½
27 False Hope of a Second Probation (revised)	25	.02
28 Hypnotism, What is It?	25	.03
29 The Seven Last Plagues (revised)	25	.03
30 Destiny of the Wicked (new)	25	.01
31 The Sure Promises of God	50	.00½
32 Can We Know?	50	.00½
33 Is Sunday the Sabbath?	50	.00½
34 The Day of the Sabbath	25	.01
35 The Third Angel's Message (revised)	100	.00¼
36 Heralds of His Coming	25	.01½
37 Is Man Immortal?	25	.01
38 Winning of Margaret	25	.01
39 Spiritualism	50	.00½
40 Second Coming of Christ	50	.00½
41 Court Week in Heaven	100	.00¼

10 per cent higher in Canada—Order of your Tract Society

A Minister Canvassing

We have received at this office a letter from Elder A. G. Haughey, of Ohio, giving some of his recent experiences in selling "Bible Readings for the Home Circle." He says:—

"I am sure you will be glad to hear from me; and while I wait in the depot I will write you a colporteur's letter. I came to Darke County May 1, worked 19 days (200 hours), made 207 exhibitions, and took 107 orders, as follows:—

50	\$3 binding	\$150
35	4 "	140
22	5 "	110

"These are to be delivered June 15. I have used no 'helps,' as I thought they would not be a help to me. The first five days I took only \$25 worth of orders, so have taken \$375 worth in 14 days. I had hoped to make my report \$500. I have felt for a long time that much more ought to be done in this line of work. My best day's work was \$47; best week, \$147.

"When I began canvassing, I wanted to stay here until camp meeting, and counted on delivering \$1,000 worth of books during May, June, and July; but Elder Slade has called me to connect with the tent in the northwestern part of the State."

This is certainly a very good report, and it shows that our ministers value the colporteur work. This was surely an excellent way for a minister to use a short period of spare time. We are sorry that the call for Brother Haughey was not delayed until he had completed his effort, and shall be pleased to extend a hearty welcome to any other of our ministers who have time at their disposal which might be used in the colporteur work.

Earning Scholarships

By reports received from the various educational institutions in the East, we find that in the Atlantic, Columbia, and Lake Unions, a total of 300 students have gone out from our various schools to earn scholarships during the summer vacation. These students are divided as follows: 85 in the Atlantic Union, 65 in the Columbia Union, and 150 in the Lake Union. Good reports of their success are coming in from all parts of the field. Already in the three weeks since school closed some have sold the required number of books for a scholarship, and are going right on to earn a second scholarship, or to receive the regular colporteur's commission. There is no surer way for students to earn their way through school than by the sale of our subscription books.



WASHINGTON, D. C., JUNE 29, 1916

CONTENTS

NOTE AND COMMENT	2
EDITORIALS	
"A Statement of Health Principles"—	
Historical Evidences—Observations and	
Reflections in Travel	3-5
GENERAL ARTICLES	
No King but Jesus, <i>J. S. Washburn</i>	5
"As He Is," <i>T. E. Bowen</i>	6
The Christian's Promise of Peace, <i>Wil-</i>	
<i>liam Covert</i>	6
Biblical Teaching about Visions and	
Their Perpetuation in the Church,	
<i>Geo. I. Butler</i>	6
A Great Confession, <i>M. Leslie Rice</i>	7
The Atonement—No. 2, <i>J. O. Corliss</i> ..	7
Family Worship, <i>J. M. Cole</i>	8
When Will Christ Receive His King-	
<i>dom? O. A. Johnson</i>	9
THE WORLD-WIDE FIELD	10, 11
OUR HOMES	12, 13
THE FIELD WORK	14, 15
MISSIONARY VOLUNTEER DEPARTMENT..	15, 16
EDUCATIONAL DEPARTMENT	16, 17
MEDICAL MISSIONARY DEPARTMENT....	17, 18
NEWS AND MISCELLANY	18, 19
MISCELLANEOUS	20, 21

✓ We regret to learn of the death of Dr. E. J. Waggoner, which occurred at Battle Creek, Mich., May 28. He died very suddenly, his death being caused by heart disease. We extend to his relatives and friends our sincere sympathy.

IN the REVIEW of June 15, in the article "The Peace and Safety Cry," the word "justifiable" as used in the first section of the principles of the League to Enforce Peace should be "justiciable," making it properly read, "First, all justiciable questions arising between the signatory powers," etc. There is a wide difference in the meaning and significance of the two words.

LAST week a little volume of 177 pages was received at the Mission Board office, containing 200 hymns (words only), published in the Chitonga language, by the South African Publishing House. Most of these have been translated from "Hymns and Tunes" and "Christ in Song." This collection of hymns will be a source of great comfort to the believers in Rhodesia in their gatherings for the worship of the one true God.

A FEW weeks ago the General Conference Committee recommended all our workers to leave Mexico, and go to Cuba, where they can continue work in the Spanish language area until more settled conditions prevail in Mexico. Recent developments indicate that this was a timely action. All our American workers are either in the States or in Cuba, with the exception of Brother and Sister Meyer. They had not left Mexico City, according to the last word received, but may have gone within the past few days. Some of the Mexican laborers have also left that country.

As the Midsummer Offering is appointed for Sabbath, July 29, and readings are being prepared for that occasion, there will be none sent out by the Mission Board for the second Sabbath, July 8.

WORD received from South Africa last week gives as the immediate cause of Brother J. V. Willson's death an unfavorable turn following a surgical operation performed at the Kimberley Hospital. During the operation quite a severe hemorrhage occurred, but this was checked, and for a time he seemed to be improving rapidly, and hopes of his soon recovery were entertained. But a sudden change for the worse came, and he quietly passed away. His accounts at Kimberley Baths had been closed, and all business affairs were in good shape to turn over to his successor, Brother Webb, who reached Kimberley the day before Brother Willson was taken down. "It almost seems as if he were unconsciously making preparation for the great change," writes Brother White. He asserted his faith in the promises again and again, and before going to rest expressed confidence that with him all was well.

The International Situation

EVERY month seems to accelerate the increasing complexity and perplexity of the international situation. What a contrast is the present with three years ago! Then comparative peace reigned throughout the world. At the present time the terrible conflict in Europe has cast its dark shadow over every race and every nation, and the spirit of militarism seems rife everywhere. There have been many suggestions of peace proposals, but at the present writing no serious movement appears to be in operation for the bringing about of this much-desired condition.

Aside from the internal strife through which Mexico has been passing during the last three years, the Western continent has been comparatively free from warfare. The relationship, however, at the present writing between Mexico and the United States is far from reassuring, and unless wise counsels prevail, conflict seems inevitable. A clash has already occurred between Mexican and United States troops in the southern republic. President Wilson has summoned 100,000 State militia to the Mexican border, to be used as the exigencies of the situation may demand.

We cannot tell what a day may bring forth. We do know this, however, that in the times in which we live, and with the demand for military preparedness which is arising from every quarter of the United States, we may soon be called upon to face the horrors of warfare in the Western Hemisphere, the same as our brethren in the Old World.

It is not a time for wild talk, for criticism, but for serious meditation. Above all, it is a time to pray. We should pray for the rulers of nations, for the church of God throughout the world, for our brethren of every tongue, that God may give to them wisdom for every exigency, and for ourselves, that we individually may know how rightly to relate ourselves to every relationship.

Our Medical Convention

FOR many months the Medical Department of the North American Division Conference has been looking forward to a convention in which some of our leading doctors, business managers of sanitariums, head nurses, and other medical workers could meet and discuss the work carried on under the Medical Department. This convention convened at the Madison Sanitarium, Madison, Wis., June 5-10. We were pleased to see many of our leading physicians, head nurses, and business managers at this meeting.

From the opening session, a spirit of cooperation and unity prevailed throughout, such as should prevail in a Christian assembly. Many phases of sanitarium work were discussed. Our training schools, the service in a sanitarium, its equipment, and nearly all lines of work carried on by our institutions were freely discussed. Without being in the meeting, one could hardly conceive of the splendid Christian spirit which was manifest throughout the council by every person present. We do not recall a single instance when any speaker uttered an unkind word or spoke in an unchristian manner. The whole delegation entered into the study of our medical work with apparently but one desire,—to see the work unified, and placed on a basis that will commend it to the world, and assure success to the denomination that is trying to support it.

The convention followed in every detail the general policy of the Division Conference, and in no particular did it try in any way to do other than set in operation such plans as will bring a larger measure of success to the cause which we love. As we separate from these workers, knowing to what responsibilities they return, we feel that we have a band of medical workers who are true and loyal to the third angel's message, and who are giving their lives unselfishly and disinterestedly to developing the work in their department in such a way as will insure success and extend the work of the message.

This convention asked our union and local conference executive committees and sanitarium boards to inaugurate such plans in raising special funds for the liquidating of the indebtedness upon our institutions as will soon enable the institutions to use their earning capacity in charitable work, and to extend the work of the Medical Department wherever its influence is needed.

The convention was one that will long be remembered by all who were present. Doctors, business managers, nurses, and workers gave themselves anew to the Lord with a determination to help finish this work.

I. H. EVANS.