

Special Mention

The Madison Sanitarium

It was our privilege during the recent medical convention held in Madison, Wis., to visit the Madison Sanitarium, and share in the generous hospitality it provided for the delegates on that occasion. Madison, the capital of Wisconsin, is a city of thirty thousand inhabitants. It has been justly called the Athens of America, not alone on account of the educational atmosphere which pervades the place, but as well on account of the beautiful outlook which greets one at every turn. Four lakes surround the city, affording unparalleled conveniences in the way of bathing, boating, etc.

On one of these lakes, Lake Monona, the sanitarium is situated. The State Capitol and business portion of the city are situated directly across the lake from the institution, which is reached by a

F. C. Dean, who completed his medical course last year in the George Washington University. In addition to his medical practice in the institution, Dr. Lindsay carries on a city practice in the community, and has an excellent standing as a man and as a physician. The Lord has abundantly blessed his work in connection with this institution.

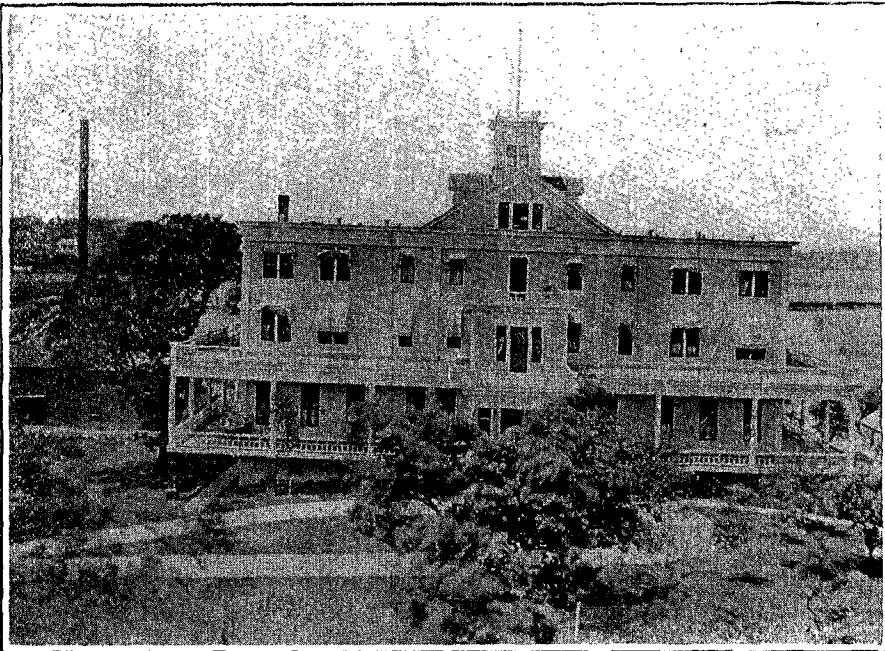
Brother P. L. Larson has been connected with the sanitarium for several years as business manager. Under his careful and judicious management a very substantial reduction has been made in the indebtedness of the institution, from about fifty thousand to twenty-five thousand dollars, we believe. During our visit we met several business men in the city who spoke in the highest terms of the excellent financial credit which the institution possesses. We believe that with the blessing of the Lord which is attending the work, this institution, the same as others among us, will swing free from indebtedness. This surely is a

exercises of the institution, and the Lord is blessing Brother Wellman's work to their good.

It was gratifying to learn that the Madison Sanitarium has the hearty and united support of the Wisconsin Conference. Without such support it is difficult for any institution to succeed. The Lord can bless poor plans carried forward by a united effort, while the best plans which can be laid fail if there is division and lack of harmony. We earnestly hope that our people throughout the Wisconsin Conference will do all in their power to assist this worthy enterprise by recommending it to their friends and neighbors, and by upholding in their prayers the hands of the institutional workers.

There is no class of workers in this denomination today who have greater need of help than do those who day after day are shut up within four walls, whose work in the very nature of the case tends toward a monotonous routine. Such work is not only wearing on one's nerves, but he must also have a constant supply of spiritual grace to enable him to maintain a fresh, living experience. It is one thing to go out and circulate our literature and labor from house to house in the ministry, receiving the encouragement which such work brings, and quite another thing to deal with nervous, irritable patients and listen day after day to their tale of woe and sorrow and suffering.

(Continued on page 5)



THE MADISON (WIS.) SANITARIUM

trolley line and by beautiful carriage drives. There are few if any of our other medical institutions possessing so beautiful a situation as does this sanitarium. It has its own boats for the benefit of its guests and nurses.

The institution is well equipped in all its departments. It contains thirty-eight guestrooms, and at the time of our visit was well filled, so much so that it was necessary to secure rooms among the citizens of the town for the accommodation of the delegates to the medical convention. The guests were of an excellent class, and we judge from our association with them that they possessed a spirit of contentment and satisfaction with the care they were receiving.

Twenty-five excellent young men and women are in the nurses' training school. Dr. W. T. Lindsay is medical superintendent. Associated with him is Dr.

condition to be desired by every institution connected with this movement.

Nothing else brings such thralldom and depression as does indebtedness, both to individuals and to institutions. We do not believe that the Lord wants us to labor under this heavy burden. He desires his children to be free,—free from the worry and embarrassment which such obligation brings: free to devote their full energies to the prosecution of the work; free to devote the earnings of the institutions to the furtherance of their aims. This is the determined purpose of those connected with the Madison Sanitarium, and we hope is the purpose now possessing the managers of every institution in this denomination.

We were pleased to meet here Elder L. E. Wellman, who is acting as chaplain of the sanitarium. The guests showed a commendable interest in the religious

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HOLY BIBLE
THE FIELD
IS THE WORLD

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

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TAKOMA PARK STATION, WASHINGTON, D. C., JULY 6, 1916

No. 33

EDITORIALS

Christian Courtesy

It is not surprising that Christians should sometimes differ as to their views regarding Bible interpretation, Christian duty, methods of work, etc. We can readily account for this on the basis of the difference in education and experience. But it is surprising that Christians should feel unkindly toward one another on account of their difference of views. In this surely they demonstrate that they are not wholly actuated by the spirit of the Master, even though professing to be his disciples. And it is stranger still that two Seventh-day Adventists, simply because they differ over some detail of faith or method, should cherish toward each other unkind feelings.

When feelings arise in our hearts toward our brethren and sisters with whom we differ, we should consider well the true spirit which actuates us. Are we seeking Christ's glory and the advancement of his kingdom? or are we striving to have our own way? If the former, we can afford to wait patiently for the Lord to work upon the heart of our brother and reveal to him a knowledge of the right way. If the spirit of selfishness actuates us, then we can well understand why we are moved by the spirit of impatience and irritation.

We have often seen two attorneys, representing opposite sides of some trying case, argue for hours against each other in court, and upon adjournment leave the courtroom arm in arm, chatting with each other in a most friendly manner. We have seen politicians representing different views of government, each, in public discussion, standing strenuously for his own position and opposing the position of the other, meet in a social way with the most kindly and courteous consideration. Should Christians fail to do as well as men of the world? Because some brother holds opposing views to our own, should we use him coldly and regard him critically? Kindly courtesy marked the attitude of the Lord toward every one with whom he came in contact. Even the most plainly uttered truths and scathing re-

bukes were uttered in love, and in tones of kindness. If we truly possess his spirit, this will be the attitude we shall sustain toward our fellows, whatever may be their attitude toward us.

Where Did the Saved Thief Go?

THIS is the question which a Pennsylvania reader asks the editor of the *Sunday School Times*. This reader inquires how it was possible for the thief to be with Jesus in Paradise on the day of the crucifixion when three days later he had not yet ascended to the Father? Luke 23: 43; John 20: 17. The editor replies to this inquiry in the *Times* of April 29. He makes this lucid statement regarding the Lord's conversation with Mary:—

"Our Lord, when he spoke to Mary, had not yet ascended to present himself in his resurrection body before the Father. It seems probable that he did ascend soon after speaking with Mary, for his prohibition to her, 'Touch me not,'—take not hold of me—was not repeated to the women whom he met later and who took hold of his feet. Matt. 28: 9. Christ is the 'first fruits' of the resurrection; and as the priest waved the sheaf of the first fruits before the Lord 'on the morrow after the sabbath,' so our Lord, as the great fulfilment of the type, is believed to have presented himself in his resurrection body before the Father, on the morrow after the sabbath. Lev. 2: 11, 12."

We are surprised, however, at the following wholly unwarranted and speculative statement regarding the early place of Paradise:—

"Many thoughtful Bible students believe that Jesus and his new friend, the redeemed thief, on the day of the crucifixion went to the same place to which the beggar Lazarus was carried by the angels. Luke 16: 22. The rich man had also been taken to the place of dead spirits, or Hades, and he could communicate with Abraham and Lazarus, though there was a great gulf fixed between them. Many passages in the Old Testament, confirmed by those in the New, seem to suggest that Sheol, or Hades, the place of the dead, to which the spirits of both the righteous and the wicked of Old Testament times went, was literally in the heart of this earth. The place of the righteous dead was called 'Abraham's bosom,' or 'Paradise.'

"But we know that Paradise today is not down, but up. For Paul was 'caught up to the third heaven . . . caught up into Paradise.' The third heaven—there are only three—is the abode of God, and it is where our spirits go to be with Jesus, while our bodies rest in the graves.

"Was Paradise, then, transferred from the lower parts of the earth to the third heaven? Many find this suggestion to be the most satisfying explanation. 'When he ascended up on high, he led captivity captive, and gave gifts unto men.'"

We fear that Brother Trumbull, usually so clear in his Bible answers to inquiries, has missed his way this time. He cites no Scriptural proof for his statement regarding the transfer of Paradise—he could find none to cite. The theory is purely speculative and wholly without foundation or authority in divine revelation.

How much more reasonable as well as Scriptural is the view which has often-times been advocated in these columns. Christ did not declare that the thief should be with him in Paradise on the day of his death. The request of the thief was that the Lord should remember him when he came into his kingdom. In answer the Lord replied, Verily, I say unto thee today, Thou shalt be remembered; thou shalt be with me in Paradise in harmony with thy request. Matt. 16: 27. It was indeed a marvelous statement for Christ to make that day, under all the circumstances. He had been condemned as a common criminal. That very moment he hung upon the cross, condemned by the nation he came to save, deserted by all save a few of his most intimate disciples. Darkness enshrouded the place of the crucifixion. It even seemed to the Son of God in a moment of depression that the Father had forsaken him, but his faith rose triumphant above all the gloom of his surroundings. He was still the Son of God. He still had power to give life unto the dead; power to promise the penitent thief a home in his kingdom. Thus it was a great thing for him to declare, Verily, I say unto thee today, even under these distressing circumstances, I have power to fulfil your request.

With the placing of the comma in the narrative after the word "today," in place of before it, the Saviour's meaning

is made plain, and the statement harmonizes with every other scripture relating to this question. For the Bible is very clear that the dead do not go to their reward at death. Their reward comes at the end of the world, when the Lord himself comes to take his children home. See 2 Tim. 4:7, 8; 1 Thess. 4:16-18; 1 Cor. 15:51-55, and many other scriptures.

When Christ ascended, he "led captivity captive." This was fulfilled in the bestowal of immortal life upon those who arose from their graves at the time of his resurrection. They had been held captive by Satan. His power was broken, and the liberated ones accompanied the Lord to glory, his willing captives.

F. M. W.



"Many Shall Run To and Fro"

THE present is an age of travel. Wherever one goes, whether by land or sea, at whatever hour of day or night he may start, he will always find others going the same way. As the writer has seen the constant stream of people going in and out of the railroad station of any fair-sized city, or going to and fro through the crowded streets, he has often wondered where they were all going.

Does the great increase of travel which the last few years have witnessed mean anything to the student of the Holy Scriptures? The mind turns to those words found in the last chapter of the book of Daniel's prophecy, where we read in the fourth verse:—

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

Commentators have variously explained these words. It has been generally agreed that the sealing of the book until the time of the end indicated that the meaning of the prophecies of the book would not be fully understood until the time of the end had come. Some have thought there would be at the time of the end a running to and fro through the leaves of the book, and that this would lead to the understanding of the meaning so that the book could be said to be unsealed. Others have thought that the words, "Many shall run to and fro, and knowledge shall be increased," were given as signs by which the coming of the time of the end might be known. Surely if running to and fro and increase of knowledge are signs of the time of the end, we have abundant proof in the remarkable developments of recent times that we have come to the time spoken of in the prophecy.

That we may know what is really meant by the expression "run to and fro," let us compare scripture with scripture. The Bible itself is its own best

interpreter. The word in Dan. 12:4 translated "run to and fro," in the original Hebrew is *shut*. This Hebrew word occurs in only four other scriptures. Let us consider each of these. The Lord says through Jeremiah:—

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Jer. 5:1.

In this scripture the running to and fro is literal and physical. The same is true of Amos 8:12, where we read:—

"They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

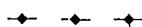
The travel in this case is over longer distances, from "sea to sea, and from the north even to the east."

The two other occurrences of the Hebrew word are in 2 Chron. 16:9 and Zech. 4:10. The first text says, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." In the latter text we read: "Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

What are "those seven" which are here said to be the eyes of the Lord? Turning back to the beginning of the chapter, we find that the prophet was given a vision of a candlestick with seven lamps, and two olive trees, one on either side of the candlestick. When the prophet asked what these were, the angel explained by saying, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

These seven lamps are, then, the seven Spirits of God, spoken of also in Rev. 4:5, and "those seven" are "the eyes of the Lord, which run to and fro through the whole earth."

Inasmuch as in all four references the Hebrew word *shut* applies clearly to actual travel, and not to the turning of the leaves of a book, we are safe in interpreting the same word in Dan. 12:4, in the fifth and only other case in which it occurs in the Bible, as also meaning actual travel to and fro. This prophecy that "many shall run to and fro" we now see being fulfilled all about us, and is one of the many evidences that the end of all things is at hand. L. L. C.



"To love God with all our heart is the greatest responsibility in the world; and when that is done, the soul becomes empowered to bear the next greatest responsibility in the world, and that is to love his neighbor as himself."

Social Gatherings

THERE are social gatherings and social gatherings, some wholesome and up-building in their influence, others weakening and demoralizing. It is to be regretted that both of these find patrons and apologists among the followers of the Master. It is entirely proper that the members of the church should come together of an evening to spend a pleasant hour in social converse. That which will determine the character of the gathering and its profit to those who participate in it, will be gauged by the real, underlying purpose of those present, and by the manner in which that purpose is adhered to. The occasion may be made one of real profit, or it may prove a positive menace to spiritual life.

Time spent in idle chitchat and gossip, in joking and jollity, in the playing of games which minister no good to the mental, moral, or physical needs of the participants, in the singing of worldly songs, or in the giving of silly or comical recitations, will prove to be wasted, and will bring only leanness of soul to those who take part. And yet how many such gatherings are held among Seventh-day Adventists!

It is sad to see not only the young and thoughtless taking part in exercises of this kind, but sometimes even those whom we count the staid and sober members of the church. Many such occasions are not considered complete in their appointments unless refreshments, and these usually of the most unwholesome character, consisting of rich cakes and confections, are served at a late hour, in direct violation of the principles of health. On such occasions the participants return to their homes with little relish for prayer or Bible study. In their laughing and joking, merrymaking and feasting, God was forgotten and the Holy Spirit grieved, and their own hearts were left cold and unresponsive to spiritual impressions.

There are other social gatherings where these objectionable features are eliminated. Thought and study are given to the exercises of the hour, to make them as far as possible instructive and wholesome, and at the same time interesting and entertaining. Sensible songs are sung; readings, ennobling and elevating in their character, are given. Short talks are made regarding some phase or feature of practical life, of history, of literature, of travel, or of the work in which we as a people are engaged. Pleasant pastimes and exercises are arranged, which are made both educational and entertaining. If it be a late evening gathering and refreshments are served at all, they consist of fruit or fruit drink. The occasion is graced with prayer. In the joy of fellowship

and innocent amusement or recreation, every heart finds satisfying pleasure, and care and anxiety are banished. From such social gatherings one can go away with increased love for his fellows and deeper devotion to his God. It is a place in which he would not be ashamed to be found if the Lord Jesus Christ should appear. He can return to his home thanking God for the communion of friends, for the association of brethren and sisters, for the strength and cheer and courage which such association brings into his life.

This class of gatherings is to be encouraged throughout our ranks, but the former class should be discouraged by every one who feels jealous for the cause of our Master, and for the preservation of that simplicity in the church of God which in these days of spiritual declension is coming to be seriously threatened. Let us be careful in all our life experiences,—in our homes, in the church of God, in our social relations,—that we grieve not the Spirit “whereby we are sealed unto the day of redemption.” We are living in solemn times. The Judge standeth before the door. We know not how soon our cases may be called in review. Let us deport ourselves as those who are looking for and expecting the coming of the Master.

The Madison Sanitarium

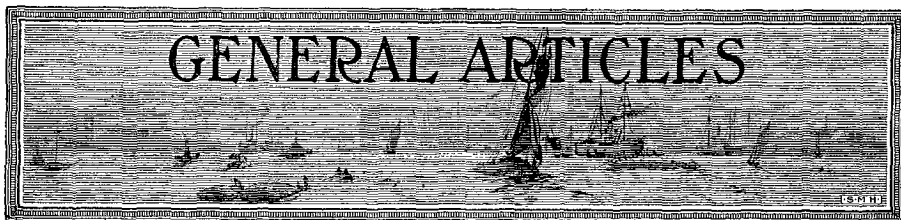
(Continued from page 2)

Let our sanitarium workers everywhere be remembered by our brethren and sisters.

It was our privilege during our visit at Madison to spend three days at the Wisconsin camp meeting, which had convened at this place, and to speak to our brethren and sisters three times during our stay. We found this year the same earnest spirit to seek God which was present on the encampment last year at Stevens Point. The Lord blessed abundantly during the early part of the meeting, and we were pleased to learn that in the closing days even more abundant showers of blessing descended upon the worshipers. May God bless the work of our brethren and sisters in the great State of Wisconsin. F. M. W.

“If friends prove false and the whole world opposes you, the consciousness that you are right will more than offset your sufferings; but you will some day have more than the consciousness that you are right, for your day will dawn and the world will get the consciousness that you were right.”

“He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.”



A Prayer

TENNEY C. CALL

LORD, grant that in my inmost heart
No doubting thoughts shall be;
Teach me to know thee as thou art,
And draw me, Lord, to thee.

O, may I feel thy cleansing power
Within my soul each day,
Thy peace be with me every hour
To light my pilgrim way.

Help me to win the starry crown
And shun the roadway wide,
That when I lay life's burdens down
To cross the swelling tide,

Thy love shall light the dark'ning way
And guide me safe to thee;
That I may sing thy boundless praise
Throughout eternity.

The Measure of Light Given, Measures Our Responsibility

MRS. E. G. WHITE

(Review and Herald, Feb. 17, 1891)

God does not commend or confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges, and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, “If therefore the light that is in thee be darkness, how great is that darkness!”

We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance.

Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity.

When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the

warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe.

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven.

In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation.

God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God.

Those who claim to be Christians are in continual need of a power outside of and beyond themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, “Lord, what wilt thou have me to do?”

The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world.

But the sinner who refuses to give himself to God is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The

truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty intrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetites are under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth.

The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?—Oh, no; it would be no mercy to the impenitent sinner to place him in the society of the angels.

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them.

The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven.

Why We Pray

WILLIAM COVERT

We pray for things just beyond our reach. Feeling the need of something which God can bestow, we ask for it of him. We work and we wait, but always find ourselves hedged about by the ending of the ways. We see in part, we hear in part, and we know in part; and yet at every point where the curtain is parted and we see into the beyond, there loom up promises and interrogatives which speak of things to be desired, but not yet in hand. And where we see

these, we bow to pray, and extend our hands like the child that asks for more.

One who does not believe in a prayer-answering heavenly Father cannot pray effectively. The one who comes to God in prayer must believe that God exists, and that he is a rewarder of those who diligently seek him. He must pray in faith, nothing doubting. He must believe in an answer, and even extend thanks as a recipient when he prays. It is the effectual, fervent prayer of the righteous man that avails to bring the gifts from heaven to earth, where men can use them.

Two hungry traveling missionaries were on horseback, riding in the wilds of Africa. When at a place where there was neither house nor home in sight, one proposed that they dismount and bow in prayer, asking for, and returning thanks to God for, a good breakfast and food for their hungry horses. They did as was proposed; and when they had mounted their horses again and gone but a short distance, around a clump of bushes they suddenly came upon a home, and the gentleman of that house came out to meet them. Extending a hearty welcome, he gave them just that for which they had returned thanks a short time before. It was my privilege to hear the late Arthur T. Pierson relate this incident, and he vouched for its truthfulness.

How good it is to know that God's ears are open to the cries of his children, and that by his Spirit he ever prompts us to ask for that which he desires to bestow. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Let us cultivate faith and learn how to pray.

Aurora, III.

The Promise of Great Power and Light

ALBERT C. ANDERSON

"I SAW another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise.—"*Gospel Workers*," first edition, pp. 383, 384.

The Lord does not reprove the Loadian church for rejecting light, but because of its lukewarm condition. He says, "I would thou wert cold or hot." Light will come to this people, and they will receive it. Satan will also present his delusions at this time as great light, and many will be deceived; they will take darkness to be light, and light darkness. Whatever light may come to this people will not conflict with any previous light given, but will blend harmoniously with the third angel's message.

There is to be no change in the gen-

eral features of God's cause. It is to stand out as clear and distinct as prophecy has made it. . . . No line of our faith that has made us what we are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firm in defense of our principles, in full view of the world."—"*Testimonies for the Church*," Vol. VIII, p. 160.

Paul's admonition is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are not to lean on our ministers, and rely entirely on them; for "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Even though Noah, Daniel, and Job were in the land, they could not help us; for, "though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate." By this we see that we must learn to stand alone, in the righteousness of Christ. We are to continue in the things which we have learned and have been assured of, knowing of whom we have learned them. We are to know the Holy Scripture, which is able to make us wise unto salvation through faith which is in Christ Jesus. The people who are to be numbered with the hundred and forty-four thousand must know what they believe, and learn to stand alone. Satan will contest every point of the third angel's message.

"We must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures. This delusion [Spiritualism] will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do his part, and his all-powerful arm will protect us."—"*Early Writings*," p. 88.

Again we read: "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"—*Id.*, pp. 258, 259.

It is time for the latter rain, and God has said, "Ask ye of the Lord rain in the time of the latter rain." "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"*The Great Controversy*," p. 611.

"The word of God was preached by his ministers in early days 'in the demonstration of the Spirit, and with power.'

The hearts of men were stirred by the proclamation of the gospel. Why is it that the preaching of the truth has now so little power to move the people? Is God less willing to bestow his blessing upon the laborers in his cause in this age than in the apostles' day?

"The warning which we bear to the world must prove to them a savor of life unto life, or of death unto death. And will the Lord send forth his servants to proclaim this fearfully solemn message, and withhold from them his Holy Spirit? Shall frail, erring men, without special grace and power from God, dare to stand between the living and the dead, to speak the words of everlasting life? Our Lord is rich in grace, mighty in power; he will abundantly bestow these gifts upon all who come to him in faith. He is more willing to give the Holy Spirit to them that ask him than are parents to give good gifts to their children. The reason why the precious, important truth for this time is not powerful to save, is that we do not work in faith.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Testimonies for the Church*, Vol. V, pp. 157, 158.

Wichita, Kans.

The Lost Dominion; Will It be Restored?

E. HILLIARD

"THE Son of man is come to seek and to save that which was lost." Luke 19: 10.

Our heavenly Father did not create this world to become the abode of his enemies. He formed it to be inhabited, but not by sinful men. "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18. If, however, the earth is to remain in the possession of fallen, sinful beings during their brief period of existence, and then pass to their sinful posterity, and if this is to continue indefinitely, then surely the creation of our world will result in no good.

It is true that most of the earth is today in the possession of men who have no faith in God or in his inspired Word. Such men, during the working out of the plan of redemption, may hold deeds of their farms and property; but the time is soon coming when the rightful Owner will vindicate his rights. It was not God's plan that sinful beings should be in possession of the earth, and his plan is to be carried out. He says, through the psalmist David, "Evil-doers shall be cut off. . . . For yet a little while, and

the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 9, 10.

By means of the plan of redemption, wicked men can be made righteous. Repentance, confession of sin, and faith in Christ will transform the character, and of a sinner make a saint. Such will be among the number that our Creator designed should inhabit the earth. It is written, "Those that wait upon the Lord, they shall inherit the earth;" "the righteous shall inherit the land, and dwell therein forever;" and Christ, in his Sermon on the Mount, said, "Blessed are the meek: for they shall inherit the earth." Ps. 37: 9, 29; Matt. 5: 5. It is through God's great plan of redemption, stretching across the ages, that a people are to be gathered out from among the wicked, and made righteous. Such will eventually come into possession of the earth.

The Creator designed that this world should be an eternally peopled paradise. It was not his purpose that it should be inhabited by a wicked, sickly race, but by happy, sinless beings. It was not God's will that any of his creatures should suffer in body or mind. He created no faces to be stained with tears, no world to be drenched in blood. He is not the author of sorrow and death. If Adam had been obedient, he would have maintained his primeval happiness, — a legacy which would have been transmitted to his posterity. From his disobedience the world is reaping its harvest of sorrow, misery, and death. The only remedy for sorrowing souls and broken hearts is found in Christ, the second Adam. "If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5: 17.

Adam through obedience to Satan became his servant (Rom. 6: 16), and all his property, the first dominion, was placed in the hands of the archrebel. The usurper took possession of the earth. He is declared in Scripture to be the "god of this world," "the prince of the power of the air," "the prince of this world." 2 Cor 4: 3, 4; Eph. 2: 2; John 12: 30, 31; 14: 30. His policy of rulership is to sadden, discourage, and destroy his subjects. Nothing pleases him better than to see men, steeped in crime and blood, end their existence in sin, whether in single combat or by thousands on the battle field. It is his studied plan to stir up strife in the family, in the community, in the church, and among the nations. But his cruel work is to have an end. The curse is to be done away. He and his followers are to be destroyed, and the first dominion is to return to Christ, the Tower of the flock. Micah 4: 8.

Christ, the lineal descendant of Abraham, was the only One of his seed who could pass through the grave, then turn upon its brink and call forth all the sleeping dead. He received this life-giving power from his Father. John

5: 26-29. After his resurrection from the dead he exclaimed, "All power is given unto me in heaven and in earth." Matt. 28: 18. It is the voice of Christ, the Archangel, that is to raise the dead — those who sleep in Jesus and those who rest in sinners' graves. The righteous dead are brought forth to inherit the world promised to Abraham. The wicked come forth to receive their punishment, and then perish forever.

It is after the resurrection of the dead that God fulfils his promise to the faithful patriarch. The prophet Ezekiel makes this very clear: "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37: 12-14.

After this great event takes place, are the resurrected saints to be placed in the land as it is today? Are they to live under the curse, amid toil and hardship? — No, never. The promise to Abraham and to all his children through faith in Christ (Gal. 3: 7, 29), includes something better than a repetition of former trials and sinful experiences. The earth is to undergo a change. Prior to this change the wicked will be destroyed by the fire that purifies the earth. Mal. 4: 1; Rev. 20: 7-10; 21: 8. Then He who created all things will once more exercise his creative power in renewing the surface of the earth. Says the psalmist, "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." Ps. 104: 29, 30. The Lord through Isaiah has promised a restoration: "Behold, I create new heavens and a new earth." Peter looked for it: "Nevertheless we, according to his promise, look for new heavens and a new earth;" and John said, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Isa. 65: 17; 2 Peter 3: 13; Rev. 21: 1.

When the earth is cleansed by fire and rebeautified by all things' being made new (Rev. 21: 5), then will be fulfilled the promise to Abraham. He and all the meek will inherit the new earth. Then the resurrected Adam will reenter Eden, and resume his work of dressing the garden. Then the saints will people the new dominion, plant vineyards and eat the fruit of them, erect houses and inhabit them, and on the Sabbath gather for seasons of worship. Isa. 65: 17, 21, 22; 66: 22, 23.

These seasons of worship will doubtless be in the city, the New Jerusalem, the metropolis of the restored dominion. At these gatherings no plea will be heard for the unconverted to accept the Saviour. Millions of voices of the redeemed will be heard ascribing praise to Him who, in agony of soul, paid the price of their redemption on Calvary's

cross. There will not be a silent voice. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever." Rev. 5:13.

The throne of God and the Lamb is in the city, which will cover the Mount of Olives, and also Mount Calvary, on which Christ was crucified. It seems that where Satan, through evil men, placed the cross, will stand the throne of universal dominion. What a victory over sin and the powers of darkness! On the very spot where the rabble clamored for Christ's blood, will be heard every Sabbath day the voices of the redeemed, ascribing glory, in songs of triumph, to the Lamb that was slain on Calvary's mountain. Isa. 66:22, 23; Zech. 14:4. Happy throng of celestial singers, clothed in the ineffable light of God's glory!

This beautiful city, the New Jerusalem, the metropolis of the restored dominion, with its gold-paved streets, its walls of jasper, its gates of pearl, its river of life arched over by the tree of life, is to be the final abode of all who are obedient to the mandates of heaven.

St. Paul, Minn.

The Cost of the Kingdom

J. G. SLATE

THE Bible teaches that the way to the kingdom of God is straight and narrow; a way of self-denial and cross-bearing for the followers of Jesus Christ. Many wonder at the price of faith and sacrifice demanded of the Christian, and question God's justice in restricting his promise. Why should not all who "strive" for the crown of life obtain the reward?

We prize most that which costs us most. Self is dear to every heart; but as shown by the illustration of the camel's passing through the needle's eye, everything of earthly value must be laid aside before we can "enter in through the gates into the city."

God has made the way straight and narrow and long, that he may have a company "not having spot, or wrinkle, or any such thing," when he gathers his people home at last.

The young ruler inquired of the Master, "What good thing shall I do, that I may have eternal life?" Jesus referred him to the law, which promises salvation to all who keep its precepts. The young man replied, "All these things have I kept from my youth," and then the Lord pointed out an unfulfilled condition—that of self-sacrifice: "Sell that, thou hast, . . . and come and follow me." But alas! the young man went away sorrowful, "for he had great possessions." Had he been willing to pay the price, he might have become a joint heir with his Lord in glory, and obtained glory, honor, immortality, and eternal life. Mark 10:17-25; Rom. 2:7; 8:17.

Two of Christ's disciples asked for the privilege of sitting at his side in the

kingdom. He inquired, Are you able to drink of my cup of self-denial, sacrifice, ignominy, and shame? Are you able to be baptized into my death—to put away self-will and to suffer the cutting off of every earthly privilege, if such be God's will for you? Matt. 20:22; Mark 10:35-38. They answered that they were ready to endure anything with him. He assured them that if faithful to the end, their reward would be a crown of life.

The same prize is before the disciples of Christ today; the same help is offered us if we follow in the footsteps of the Man of Galvary, who "was tempted in all points like as we are, yet without sin."

Takoma Park, D. C.

The Spirit of Prophecy in the Remnant Church

G. I. BUTLER

THE dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The symbolic woman of the twelfth chapter of Revelation is the true church of Jesus Christ. There can be no doubt of this. Therefore "the remnant of her seed" must be the people of the last great reform movement, those composing the church on earth when Christ comes. This conclusion is demonstrated beyond all question by the characteristics of the true people of God, developed by the third angel's message of Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." This last message brings the people of God to the grandest event the universe will ever see, the second advent of Jesus Christ in the clouds of heaven, with power and great glory, closing up the reign of sin, and bringing salvation to the good and faithful of all ages. Rev. 14:14.

The third angel's message is the climax of the three angels' messages of Revelation 14. It has been in process of proclamation since the great disappointment of 1844, that is, for more than seventy years. Beginning in poverty and obscurity, steadily increasing into a loud cry, it is now being proclaimed by more than one hundred thousand persons to the ends of the earth.

This remnant church has the testimony of Jesus Christ. This term is defined by the Word of God itself, yea, by an angel from heaven: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. The spirit of prophecy must be that special manifestation of the Holy Spirit which enables chosen agents of heaven to prophesy, that is, to have visions of glory revealing events of the past, of the present, and even of the future, which human beings never could reveal by any natural endowment of the mind. Such were the visions of Enoch, Noah, Abraham, Jacob, Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Paul, and John, yea, and of many others whose names are recorded in the Book of God.

God-given visions and revelations are no mere guesswork. They are divine illuminations of something more than human reasoning. They are special light given from God direct, or through holy angels whom God has commissioned to give that light to men. A good illustration of God's method is given in Rev. 1:1-3: "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: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Here "the testimony of Jesus" is named precisely as it is presented in the words of God to the remnant church. That remnant church has in it "the testimony of Jesus Christ," which is defined to be "the spirit of prophecy." In other words, the last church, the remnant church, has the same spirit of prophecy as John had in the grand apostolic church in the closing period of the first century of the Christian dispensation. There is no reasonable way of escaping this conclusion. John had this testimony of Jesus, and John wrote that the remnant church would have the testimony of Jesus.

Has the remnant church had this testimony of Jesus, or did John make a mistake? Can we believe John had the testimony of Jesus Christ when he wrote the revelation which Christ gave to him, or shall we doubt his word? Shall we believe that the remnant church had the same gift? Coming down to the advent experience, at the very time when this remnant church began to be developed, we find a young woman of seventeen, who had had, through great affliction and much sorrow, a most remarkable religious experience, receiving a vision of God's glory. Indeed, she had many of these wonderful experiences, some of which we shall mention hereafter. These spiritual manifestations were a source of great encouragement to those who had passed through the terrible disappointment of the passing of the time when they confidently looked for the Lord to come. They were as greatly disappointed as were the disciples when Christ was crucified.

This work could never have been successfully founded by a body of inexperienced persons. These greatly disappointed believers who had held on to their faith in the soon-coming Saviour, were believers of experience. They were scattered here and there, but were sought out by the pioneers, and were the first converts. They were people of stamina, and devout Christians; and they became firm believers in the visions of Mrs. E. G. White and in the spirit of prophecy. They were acquainted with the Spirit of God, and recognized these visions as from heaven. Many of the visions were given as important helps in the early days of this cause. Indeed, the work could never have been established without

them. God in mercy gave the visions to instruct and guide his servants in establishing this mighty movement which is to prepare a people for Christ's coming, in this age of unbelief, infidelity, atheism, rejection of anything and everything supernatural.

The popular churches are constantly giving evidence of having discarded the Holy Scriptures as spiritual authority. The Testimonies of the Spirit in the remnant church ever emphasize the importance of the blessed Bible in all their teachings. Those writings warn our people against fanaticism, Spiritualism, so-called Christian Science, and every satanic counterfeit. The Bible is our great standard of authority. We as a people accept spiritual gifts and the spirit of prophecy because we cannot fully believe the Bible without doing so, for the Bible, as we have seen, positively declares that the spirit of prophecy will be in the last church on earth when Christ comes. Our belief in the Bible compels us to accept this statement as well as other portions of Scripture.

Bowling Green, Fla.

The Atonement — No. 3

The Agency Involved

J. O. CORLISS

ADAM WAS created a *son of God* (Luke 3:38), the highest position to which any being can attain. His completed creation, which included the gift of God's life (Gen. 2:7), was the union of the Creator with his created image. The forfeiture of life on Adam's part (Gen. 2:17; 3:22-24) was the severance of the *family tie*, leaving the human race without hope, and "without God in the world." But for a member of the divine family to be left in such a plight, without hope, would have been a victory for the original archdisturber of heaven's peaceful household. Moreover, it would be a challenge to the claim of the Self-existent, whose purpose in creation was of an eternal nature. Eph. 3:9-11.

So a reconciliation between God and man was necessary. In carrying out this work, the dignity and honor of Jehovah or of his law could not be compromised in any degree. Only one way, therefore, was open to effect the restoration of harmony, and that was again to elevate man to the likeness of his Creator.

To dislodge the enmity from one so "far off" from God's righteousness as sin had driven man, there was needed a new head of the race, one who would from the beginning master the situation which caused the fall of the first father of the divine-human family. Such a purpose was pursued in a second Adam (1 Cor. 15:45), in whom all the fulness of God should dwell. Col. 2:9. To him was committed the mysterious plan of reconciliation, by which things in both heaven and earth could be harmonized as they were before Satan first began his controversy in the celestial courts. To do this there must be such a radical

change in man's present nature as would lift him above his earthly mold, and give him, before heaven's throne, an unblamable and unreprouvable character. Col. 1:19-22.

The accomplishment of such a difficult process would not only subject the second Adam to the Adamic nature and the same rigid test as the first Adam met, but he must also take on himself the accumulated sins entailed by the first Adam's failure, and meet the penalty thereof. Isa. 53:6. So, inasmuch as death was the result of the original sting of sin (1 Cor. 15:56), the second Adam must not only succeed in the thing where the first one failed, but in addition he must taste death for every descendant of the first Adam (Heb. 2:9).

All this was and is required by the law of redemption. But this law also recognized that some one of near kin was the proper person to redeem him who had fallen under adversity. Lev. 25:25; Ruth 3:12, 13; Jer. 32:7. To fulfil this rule of redemptive process, it was quite necessary, therefore, for the appointed messenger of redemption to assume the nature and kinship of those whose redemption would be sought. In other words, he must become the Son of man, while yet holding the title Son of God. This union was necessary from the fact that, the design of the atonement being to relink humanity with Deity, the one who assumes to carry out the atonement plan must in himself be "God manifest in the flesh." 1 Tim. 3:16.

Looking forward to such preparation for redemption, the prophet's eye was directed through the avenue of time until his prophetic gaze viewed the anticipated object, and he wrote: "Unto us a Child is born, unto us a Son is given: . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. This scripture reveals three important peculiarities necessary to the adaptation of the situation. As the promoter of peace between heaven and earth, he must stand at the head, and be followed without hesitation, as people follow their royal leader. He must be an everlasting Father through whom repentant sinners may enter the new life, being born of his endless life. In other words, he must be able to breathe into men his own life, as was the case in Adam's creation. Gen. 2:7. His work in man's behalf must then indeed be the action of a new creation (2 Cor. 5:17; Eph. 2:10), which is the true exhibition of God's mighty power.

The prophecy concerning his descent to earth in man's behalf calls his name Immanuel, that is, "God with us." Isa. 7:14. So when he was born of the virgin, he was named Jesus, that is, Saviour, in recognition of the fulfilment of the prophecy made regarding his birth. Matt. 1:21-23.

Since man could not save himself from his awful situation, his salvation must be achieved through a higher

power than the merely human. It must also be accomplished by one who had never sinned. This thought needs little comment beyond a statement of the well-understood truism that "the tendency to sin augments itself by its own action, and each transgression adds weakness to the moral nature." For this reason no moral nature weakened by a single sin could be competent to elevate the sinner above his natural tendencies. The Redeemer of men must therefore be without sin in the least degree. 1 John 3:5.

Since man lost the divine likeness through his fall, it becomes necessary for the moral attributes of Jehovah himself, the very image and nature of himself, to be revealed through a divine Being. As a true knowledge of God is necessary to salvation (John 17:3), and as "no man hath seen God at any time" (John 1:18), none but the incarnated Son of God could reveal to men the divine character. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19.

Not only does the atonement plan demand that fallen men have a perfect view of divine morals, but it is just as necessary that God's attitude toward humanity should also be known. To this end the infinite must be seen to dwell in and act through the finite. The two natures, exercised through one person, would thus manifest both God and man. Thus the divine would be seen controlling the human.

In this, Christ was to the world both the true God and the true man. In him God was manifested as he is, and man was revealed as he should be. The race had lost the knowledge of the true man, as certainly as it had lost the knowledge of God. So by faith in Christ as the world's Redeemer, one believes in the true God and the true man at one and the same time. 2 John 9.

So the human and the divine were both revealed in the life of Christ on earth. With his disciples he ate and drank as a man, yet as God he created food for the multitude. Mark 6:41. At the tomb of his beloved friend Lazarus he groaned in spirit and wept as a man, then as God his word brought Lazarus to life. John 11:34-44. At his home in Nazareth he lived and loved as a man (Luke 2:51), but on Calvary's cross he loved and died as God. John 19:26. Thus from his baptism to the cross, the power of love, both human and divine, was manifested through that mysterious and yet comprehensible Being, divinely designated as "God with us."

Glendale, Cal.

ONE little hour of watching with the Master,
Eternal years to walk with him in white;
One little hour to bravely meet disaster,
Eternal years to reign with him in light.
Then, souls, be brave, and watch until the
morrow.
Awake! arise! your lamps of purpose trim;
Your Saviour speaks across the night of
sorrow;
Can ye not watch one little hour with him?

— Jessie H. Brown.



THE WORLD-WIDE FIELD



San Fernando, Trinidad

M. B. BUTTERFIELD

SINCE our last report of the work in Port of Spain, Trinidad, the conference thought best for us to spend some time in carrying on an evangelistic tent effort in San Fernando, Trinidad.

San Fernando is a city of about nine thousand inhabitants, and is beautifully located on the sea coast. Its people are depressed by an environment not altogether of their own making. Satan, the originator of all evil, has certainly done his best to bind them with every debasing sin, until it seems almost impossible for the gospel message to make an impression on them. It is a very common thing to see women and girls smoking and drinking.

There are large Roman Catholic, Anglican, Wesleyan, Presbyterian, and even Mohammedan churches here, and we have encountered strong opposition. The greater part of the people are poverty-stricken, work is scarce, and many are on the point of starvation. Under such conditions it is hard to bring out a people to serve God. But there are diamonds here, though in the rough, and we thank God that through earnest prayer and faithful work some are being led to accept the truth. It would do you good to spend a Sabbath with the San Fernando church, and see the interest its members show in this precious truth. If one were to close his eyes and listen to the songs, prayers, and testimonies, he might think he was in some church at home.

We pitched a new tent from the States in the heart of the city, and made the best of preparation in decorating and seating, installing two hundred chairs and enough benches so that four hundred or more persons might be seated. We continued this effort nine weeks, beginning the middle of February. About forty dollars was spent in advertising. This expense was more than met by the collections, which amounted to \$110.33. The interest was excellent, about one thousand people attending the opening service; and for the first five weeks we had five hundred or more in attendance every evening, until the Sabbath question was presented. It seems that the time has surely come for a great work to be done. People are dissatisfied. The terrible war in Europe is troubling their minds, and many are thinking that we are in the last days.

We are now forming a good-sized baptismal class as the result of these meetings. The first woman to accept the truth was a trained nurse of middle age. We feel that the Lord has blessed the effort, and we look for a rich harvest of souls. Several thousand have had the

chance to hear at least a portion of the third angel's message.

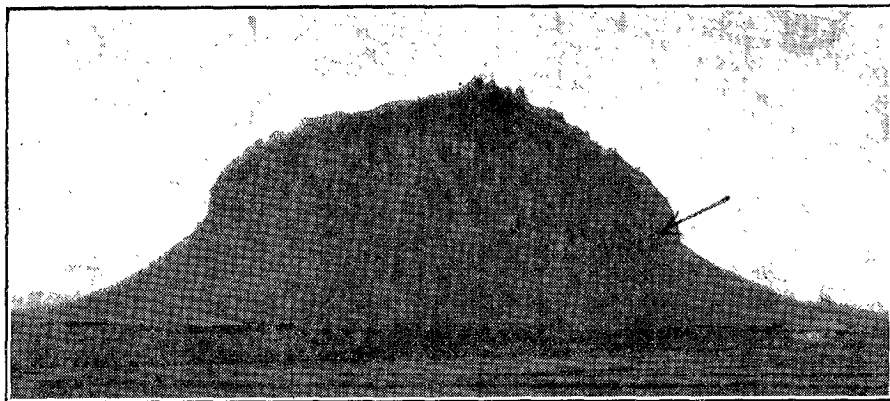
We are of good courage in the Lord, and trust that the God of the harvest may continue to bless all in his great mission field, and hasten that glad day when our work shall be completed, and we shall be saved in his kingdom.

Chaiju Island, Korea

C. L. BUTTERFIELD

CHAIJU ISLAND, OR, as it is sometimes called, Quelpart Island, is the largest island belonging to Korea, and is about 120 miles to the southwest of the peninsula. The first authentic record of the island is in 477 A. D., when the little kingdom of Tam-na, as Chaiju was then called, sent an envoy to the court of Pak-je, one of the three kingdoms existing on the peninsula at that time, with gifts. The people of the island were strong, and their history has been one of war and carnage. No more than sixteen years ago there was an uprising, and all the Catholics, about six hundred in number, were put to death in two days.

The island is about thirty miles wide and fifty long. Hal-la mountain stands in the center, and is the second highest peak in all Korea. The island is covered with lava stone that was at some early date thrown from the crater of this mountain. There is so much of this stone that, although the fields are very



MOUNTAIN WITH CAVE (WHERE ARROW POINTS), WHERE THE PERSECUTED BROTHER KEPT THE SABBATH

small, they all have high stone fences about them, house lots are inclosed with the same, and all roads are kept within bounds by the never-ending lava stone. The population of the island now numbers about 200,000.

Early in the year 1914 a canvasser went to this island, and one day met a man who had been drinking liquor. When the agent saw that the man was intoxicated, he was not anxious to sell to him, but the man wanted to buy; and he did buy a copy of everything the can-

vasser had,—“Thoughts on Daniel and the Revelation,” “Helps to Bible Study,” and a pamphlet on the “Nature of Man,” and three copies of the magazine. Later this man discovered that while intoxicated he had bought Christian literature, and not desiring to spend his money in vain, decided that, although he knew nothing of Christianity, he would become a Christian and study the literature. To be a Christian he thought it would be necessary to attend church, so he went to the only church in that part of the island, supposing that it was the church that had published the literature he had bought.

For four months this man was faithful in attending church and studying his literature. But one Sunday the pastor notified the congregation that, without doubt, workers of the Sabbath church would soon come to that place, and for them to have nothing to do with the false teachers.

At the close of the meeting the man went to the pastor and said, “Pastor, are we not the Sabbath church? I do not understand your warning.” To this the pastor replied that they were not keeping the seventh-day Sabbath, but were keeping the resurrection day. This was a surprise to our new Christian, and he replied, “Why, Pastor, since I became a Christian I have studied much and have been trying to lead other souls to Christ, telling them that they should keep the seventh-day Sabbath.” This was too much for the pastor. He became angry, told the man that he was a deceiver, an employee of the seventh-day church, coming in there to break up his congregation.

Until this time our new Christian had never heard that there were other churches, and knew nothing of the Seventh-day Adventists. But he was no

longer allowed to attend that church, and so it seemed best for him to move to another part of the island. He went to a place called Sa Kae Re, where there are about five hundred houses, but not a Christian inhabitant. He rented a house, and with his wife decided to keep the true Sabbath, worshipping on that day in their rented house. However, the people of the place said that they would not allow a Christian to hold religious services in that village.

About one mile back of the village

them. God in mercy gave the visions to instruct and guide his servants in establishing this mighty movement which is to prepare a people for Christ's coming, in this age of unbelief, infidelity, atheism, rejection of anything and everything supernatural.

The popular churches are constantly giving evidence of having discarded the Holy Scriptures as spiritual authority. The Testimonies of the Spirit in the remnant church ever emphasize the importance of the blessed Bible in all their teachings. Those writings warn our people against fanaticism, Spiritualism, so-called Christian Science, and every satanic counterfeit. The Bible is our great standard of authority. We as a people accept spiritual gifts and the spirit of prophecy because we cannot fully believe the Bible without doing so, for the Bible, as we have seen, positively declares that the spirit of prophecy will be in the last church on earth when Christ comes. Our belief in the Bible compels us to accept this statement as well as other portions of Scripture.

Bowling Green, Fla.

The Atonement — No. 3

The Agency Involved

J. O. CORLISS

ADAM was created a *son of God* (Luke 3:38), the highest position to which any being can attain. His completed creation, which included the gift of God's life (Gen. 2:7), was the union of the Creator with his created image. The forfeiture of life on Adam's part (Gen. 2:17; 3:22-24) was the severance of the *family tie*, leaving the human race without hope, and "without God in the world." But for a member of the divine family to be left in such a plight, without hope, would have been a victory for the original archdisturber of heaven's peaceful household. Moreover, it would be a challenge to the claim of the Self-existent, whose purpose in creation was of an eternal nature. Eph. 3:9-11.

So a reconciliation between God and man was necessary. In carrying out this work, the dignity and honor of Jehovah or of his law could not be compromised in any degree. Only one way, therefore, was open to effect the restoration of harmony, and that was again to elevate man to the likeness of his Creator.

To dislodge the enmity from one so "far off" from God's righteousness as sin had driven man, there was needed a new head of the race, one who would from the beginning master the situation which caused the fall of the first father of the divine-human family. Such a purpose was pursued in a second Adam (1 Cor. 15:45), in whom all the fulness of God should dwell. Col. 2:9. To him was committed the mysterious plan of reconciliation, by which things in both heaven and earth could be harmonized as they were before Satan first began his controversy in the celestial courts. To do this there must be such a radical

change in man's present nature as would lift him above his earthly mold, and give him, before heaven's throne, an unblamable and unreprouvable character. Col. 1:19-22.

The accomplishment of such a difficult process would not only subject the second Adam to the Adamic nature and the same rigid test as the first Adam met, but he must also take on himself the accumulated sins entailed by the first Adam's failure, and meet the penalty thereof. Isa. 53:6. So, inasmuch as death was the result of the original sting of sin (1 Cor. 15:56), the second Adam must not only succeed in the thing where the first one failed, but in addition he must taste death for every descendant of the first Adam (Heb. 2:9).

All this was and is required by the law of redemption. But this law also recognized that some one of near kin was the proper person to redeem him who had fallen under adversity. Lev. 25:25; Ruth 3:12, 13; Jer. 32:7. To fulfil this rule of redemptive process, it was quite necessary, therefore, for the appointed messenger of redemption to assume the nature and kinship of those whose redemption would be sought. In other words, he must become the Son of man, while yet holding the title Son of God. This union was necessary from the fact that, the design of the atonement being to relink humanity with Deity, the one who assumes to carry out the atonement plan must in himself be "God manifest in the flesh." 1 Tim. 3:16.

Looking forward to such preparation for redemption, the prophet's eye was directed through the avenue of time until his prophetic gaze viewed the anticipated object, and he wrote: "Unto us a Child is born, unto us a Son is given: . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. This scripture reveals three important peculiarities necessary to the adaptation of the situation. As the promoter of peace between heaven and earth, he must stand at the head, and be followed without hesitation, as people follow their royal leader. He must be an everlasting Father through whom repentant sinners may enter the new life, being born of his endless life. In other words, he must be able to breathe into men his own life, as was the case in Adam's creation. Gen. 2:7. His work in man's behalf must then indeed be the action of a new creation (2 Cor. 5:17; Eph. 2:10), which is the true exhibition of God's mighty power.

The prophecy concerning his descent to earth in man's behalf calls his name Immanuel, that is, "God with us." Isa. 7:14. So when he was born of the virgin, he was named Jesus, that is, Saviour, in recognition of the fulfilment of the prophecy made regarding his birth. Matt. 1:21-23.

Since man could not save himself from his awful situation, his salvation must be achieved through a higher

power than the merely human. It must also be accomplished by one who had never sinned. This thought needs little comment beyond a statement of the well-understood truism that "the tendency to sin augments itself by its own action, and each transgression adds weakness to the moral nature." For this reason no moral nature weakened by a single sin could be competent to elevate the sinner above his natural tendencies. The Redeemer of men must therefore be without sin in the least degree. 1 John 3:5.

Since man lost the divine likeness through his fall, it becomes necessary for the moral attributes of Jehovah himself, the very image and nature of himself, to be revealed through a divine Being. As a true knowledge of God is necessary to salvation (John 17:3), and as "no man hath seen God at any time" (John 1:18), none but the incarnated Son of God could reveal to men the divine character. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19.

Not only does the atonement plan demand that fallen men have a perfect view of divine morals, but it is just as necessary that God's attitude toward humanity should also be known. To this end the infinite must be seen to dwell in and act through the finite. The two natures, exercised through one person, would thus manifest both God and man. Thus the divine would be seen controlling the human.

In this, Christ was to the world both the true God and the true man. In him God was manifested as he is, and man was revealed as he should be. The race had lost the knowledge of the true man, as certainly as it had lost the knowledge of God. So by faith in Christ as the world's Redeemer, one believes in the true God and the true man at one and the same time. 2 John 9.

So the human and the divine were both revealed in the life of Christ on earth. With his disciples he ate and drank as a man, yet as God he created food for the multitude. Mark 6:41. At the tomb of his beloved friend Lazarus he groaned in spirit and wept as a man, then as God his word brought Lazarus to life. John 11:34-44. At his home in Nazareth he lived and loved as a man (Luke 2:51), but on Calvary's cross he loved and died as God. John 19:26. Thus from his baptism to the cross, the power of love, both human and divine, was manifested through that mysterious and yet comprehensible Being, divinely designated as "God with us."

Glendale, Cal.

ONE little hour of watching with the Master,
Eternal years to walk with him in white;
One little hour to bravely meet disaster,
Eternal years to reign with him in light.
Then, souls, be brave, and watch until the
morrow.
Awake! arise! your lamps of purpose trim;
Your Saviour speaks across the night of
sorrow;

Can ye not watch one little hour with him?

— Jessie H. Brown.

there is a rocky mountain, and high up on one side of it is a large cave. Our man now decided that as he was not allowed to worship in what was called a Christian church or hold meetings in the house in which he was living in that heathen village, he would go to this cave and worship God on the day he had blessed and set apart for his worship. Each Sabbath morning for three months he, with his wife, would leave his house before daylight so that people would not see them, and spend the day in this cave, studying the Word of God, praying, and singing. As they were spending one Sabbath in the great cave,—a natural cathedral,—some people from the village came to the cave sight-seeing, and were surprised to find a man and his wife there studying the Bible. They soon became interested in what was told them, and returned the next Sabbath, bringing others with them. Thus an interest was aroused, and by the end of that month a man of influence in the village had also decided to become a Christian, and he said that they should hold meetings in the village from then on, and he would see that they were not molested.

In these native villages there are no large houses suitable for meeting purposes, most of the rooms being eight feet square, and so only a few persons can assemble. The man of influence, Mr. Yun by name, said that as he had spent most of his money for drink, he would now spend what he had left to build a church in which they could worship God. He had a little piece of ground that had been given to him by his father for his house lot, which he said he would use. He planned to build a little church that would seat about thirty persons, but the people of the place strongly objected to having a church building erected there. They were so determined that he should not build that he said he would change his plan and make the new church the largest building in the place, capable of seating at least one hundred people.

That building is now about finished, and the expense has been borne mostly



THE SA KAE RE CHURCH BUILDING ON CHAIJU ISLAND, KOREA

by Brother Yun, although it has taken almost all his worldly possessions. The building is well located, and besides the meeting-room there are living-rooms for the native worker who will labor there for a time. Brother Yun, anxious that this building should be used only for the proclamation of the third angel's message, has given a deed of the land and building to the Korean Mission.

On the last Sabbath in February, in company with Pastor R. C. Wangerin, who is director of the work in that part of Korea, it was the privilege of the writer to visit this place and by a rocky cliff in the ocean baptize eleven candidates, including the above-mentioned two brethren. These have taken a firm stand for the truth. A Sabbath school of nineteen members has been organized, and many others have promised to become Christians. The opposition that was manifested at the first is rapidly giving place to friendliness, and we trust that a strong church will be built up there, and many souls won for Christ.

The people told us that this was the first time that a Westerner had ever visited their village, and from the way they flocked to our room, or gathered in groups by the road as we passed, or peered through the stone walls at us, we could easily believe that they had never seen our like before.

The journey to the island has to be made on a small boat which runs when the wind is not too strong, which is the case much of the time, as we found out. To one who is not a good seaman the

trip at sea is not at all pleasing, and even Pastor Wangerin, who is a good sailor, broke his record this time and experienced the pleasures (?) of seasickness while going to the island.

At the time a steamer was scheduled to leave, we returned to the port, but had to wait just five days in a small room in a Korean inn before the ship came. Our food supply had been exhausted even before we returned to the inn, and all we could get to eat was rice and eggs. Those were days of anxious waiting, yet God's ways are not our ways, and even those days of "exile" proved to be days of blessing to us. We are glad to have visited the place, and trust that much will be accomplished on the island during the present year. Two native evangelists are now stationed on the island, and many are anxious to know what they must do to be saved. Pray for the work in this part of the vineyard.

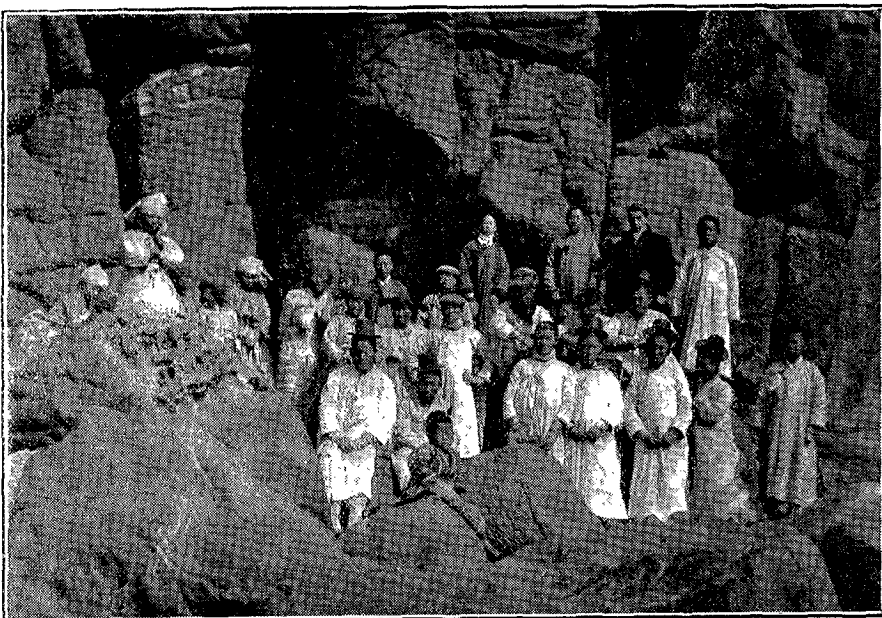


Mission Note

A THREE months' training course has been arranged for church elders, native teachers, and Bible workers in Porto Rico. Opportunity for work among the people will be afforded during this time, so that practical experience may be gained while studying the principles of the message and better methods for service.



HAPPINESS eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon some one else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained; for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others, will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to *get* happiness is replaced by an eagerness to *give* it to others.—*Eugene Thwing.*



ROCKY CLIFF BY SEASHORE, WITH BAPTISMAL GROUP



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.

Consecration

WORTHIE HARRIS HOLDEN

O GREAT and mighty God! we cannot sense
Redemption's plan, nor all the consequence

Of sin's mad strife;

But in our small arena, day by day,
O'er sin's audacious power make known thy
sway

Within our life.

No grander service ever thrilled man's breast;
O may thy love each throbbing heart possess
To work thy will!

Thy Spirit only can our strength maintain;
We wait on thee, on whom none wait in vain,
For mercy still.

Teach us in greater latitude to pray,
To know God's chariots are near each day,
And boldly dare;

No service is too small, no strife too great,
To thee our little all we consecrate,
Thy grace to share.

Portland, Oregon.



Bathing Beach Behavior

THE lure of the swimming hole is felt by the small boy almost before the leaves are out in spring, and it is so "catching" that practically every one not physically disabled, who can reach beach or river, lake or pool, succumbs before the hot weather is over. This fondness for the water, getting into it and conquering it, is a healthful sign. Swimming, considered simply as a recreation, heads the list of muscle-toning, body-defending exercises. It is a good thing for boys of all ages to learn to swim, and just as good for their sisters.

They will learn, too,—no need to urge where "ought" so closely parallels desire; but we do wish to say a word concerning certain proprieties which of late years seem to be rapidly disappearing from the public bathing beach.

First, as to the matter of clothes. Our sense of fitness is often outraged at the pictures of the advanced styles in bathing costumes shown spring after spring in the fashion sheets, often photographed on living models.

But though most of us are not likely to visit the fashionable resorts where such styles prevail, have not all mothers of young daughters a manifest duty to perform in seeing that their garments are of suitable material, modestly cut, and so well made that they will withstand hard usage?

It is asserted that a woman's character is unerringly revealed by her dress; her clothes are a mirror of her mind and heart. Have you ever stopped to

consider how the characters of the young girls seen at bathing resorts—yours, perhaps, among them—would be estimated, judged by this standard? Indeed, if it were not for the fact that their innocent intent is taken into consideration, how could they be placed?

But the mothers are held responsible at the unsparing bar of public opinion. "What is that girl's mother thinking of?" is a question often asked, and one that shows plainly enough where the burden of blame is placed. "It is nothing short of a crime to allow an unthinking young girl to wear clothes that, when she goes out into the world, are the very signals of danger," says an editorial in the *Good Dressing Magazine*. "She doesn't know. How could she? But her mother does, or her father, or her brother or sister. Some older person is responsible for allowing the dangerous dress, and that some one will be directly responsible if danger comes to the girl and she goes under."

Many of the plain, everyday people of this country have been slow to obey the social law that would provide a chaperon for every group of young people who go off for a day's pleasure without their parents or guardians. Sometimes when chaperons have been provided, they have, as one young girl recently said in my hearing, "acted worse than the worst ones there." This is unfortunate. Nevertheless, all are coming to agree that it is not wise, even if it were *safe*, to allow a company of young persons to go off by themselves on picnics or excursions, automobile rides or moonlight boat trips. A casual walk around the decks of any summer pleasure craft shows plainly *why*.

But suppose the young people are properly looked after,—and this does not mean as a gang of convicts herded from one place to another, but under the care of those who enter into their pleasures heartily and sympathetically,—suppose the girls are modestly and becomingly dressed, quiet in voice and ladylike in manner, is the mother's duty done?—No; fathers and mothers who have themselves visited popular bathing beaches in recent years will agree that it is only *begun*. The utter unreserve, the lack of common courtesy, the freedom from all the laws that are observed when in ordinary garb, the familiarity of contact, the boldness with which young men accost girls whom they do

not know, and vice versa,—all these improprieties, and more which can hardly be told, should lead mothers and fathers not only to warn their children, but to *watch over them*.

One word more: We see lately the "beach costume" as distinguished from the bathing costume—the former being described as more "daring" than the latter. It is undeniable that the beach does make for carelessness in dress, with its inevitable lowering of other standards of propriety. Is it, therefore, unwise to suggest that, instead of "burying one another in the sand," lolling about on the beach, sitting under umbrellas, or strolling up and down in front of the "amusements" or along secluded paths, in swimming garb, *your* young people shall, when they come out of the water, put on their ordinary clothes, even if they intend to "go in" again at a later hour?

It is too late to lock the barn when the cattle are stolen; too late to insure when the building has burned; too late to inspect, and pass laws, and sound warnings when the boat with its living freight has gone down. If you would have your sons pure, your daughters modest, keep up the bars; guard against the indecent dressing that courts danger, the careless companions who corrupt, the laxness in manners that brings laxness of morals in its train. Do not take too much for granted, but, having prepared a good defense, watch lest it be overthrown.

MRS. I. H. E.



My Neighbors' Ways

"Look at that!" exclaimed Mrs. Rand with a flushed, angry face, as she held out for my inspection a blue-and-brown sport coat on which was a grimy smirch. "That bear of a Driver boy," she continued, "threw a handful of mud at Wilbert, and ruined this pretty new coat. Wilbert—of all boys! He is such a gentleman himself, and never does anything to annoy the others."

"But, Mrs. Rand," I began.

"Of course," she interrupted, "the boy's parents are to blame for his being such a boor. But I've taught them a lesson. Just as soon as I discovered this, I telephoned Mrs. Driver how horrid her son was, and how he ruined Wilbert's coat. She was furious, and said he was no more to blame than Wilbert, and sputtered away over the telephone. But after I had said what I wished, I shut off. Then I called up my husband, and told him to see Mr. Driver at his office and demand reparation; and I've directed Wilbert not to speak to the Driver boy again. I fancy they understand plainly that they can't destroy my son's clothes without paying for them."

"But, Mrs. Rand," I suggested, "aren't you making much of a small matter? That stain will disappear under a little soap-and-water treatment. And don't you think it was the result of mere boys' play, after all? And won't you stir up hard feeling in the neighborhood?"

"No, it was not proper boys' play; it is wholly the Driver boy's fault; Wilbert never plays rough and tumble. And I am perfectly willing to stir up trouble in the neighborhood righteously; I'd like to make people understand that they must teach their children manners, or pay for their neglect." Mrs. Rand was decided and self-satisfied.

My neighbor, Mrs. Bland, when I entered her living-room, was carefully matching the ragged edges of a jagged rent in her son's topcoat.

"That is particular work," I said. "How did Will meet with an accident? He is so careful a boy."

"O, somebody's skate swinging about caught in the coat, I believe," she answered lightly. "My expert darning and pressing will soon make the coat as good as new. I did not ask who did it. Accidents will happen when boys are playing together. I never interfere in the children's little differences; they're young and coltish, and are soon over troubles, if no fuss is made over them. But if parents take up a small quarrel, they magnify a childish thing, raise it into a grown-up affair, and stir up the neighborhood to hard feelings and sharp words. Once or twice, when one of the young folks has seemed to be really persistently quarrelsome, I've advised my boys quietly to keep away from that one; but generally the more those little scraps are passed over with scant attention, the sooner they are forgotten."

Mrs. Weed's pretty cottage has a kind of transient atmosphere; the curtains are fresh, and the lawn is neatly trimmed, but the green shades are often close drawn under the white curtains, and not a leaf nor a blossom adorns the empty window boxes; the furniture is sufficient and suitable, but no little homelike touches appear in the living-room, and really it seems as if the sunshine is not so bright in this house as in the other Dutch colonial cottages on this Ashdale street.

"We have just come back," apologized Mrs. Weed as she greeted me, picked up several newspapers of previous days' dates, removed a partly unpacked suit case from one chair, and its recent contents from another. "You see," she continued, "I like to be with my family as much as I can; so I make Albert go home with me nearly every week. I do love to be with the folks at home."

"Your home is here in Ashdale," said Mr. Weed from the open door, where he stood with a perplexed expression in his eyes.

His wife looked at him with a curious smile that meant quite defiantly that she did not retract, and her lips were firmly set, while the perplexity in Mr. Weed's face changed to bitter disappointment. I was sorry for him — and for his wife.

Mrs. Leed's cheery living-room in the cottage next to the Weed's was bright with sunshine, green growing plants, the gay lilting song of a canary, and Mrs. Leed's own smiling presence.

I knew that she had just returned from a week's visit with her parents at

their splendid mansion, her first visit since her marriage, two years before; and I spoke of the pleasure it must have been.

"Yes, indeed," she agreed; "we had the very best visit anybody ever had; the housekeeper planned to make every meal a feast of my favorite dishes that she remembered; the girls had some festivity ready for every day; and, of course, it was a joy to be with father and mother. It was a lovely week. But O, I am so glad to be at home again! Home is the very best, after all, isn't it, Billy boy?" she asked her husband.

"Billy boy" smiled a broad, contented smile, and looked with proud, glad eyes at his wife, as he replied, "It is, sure, when it has the best little home maker of them all!" — *Selected.*

Scientific Jelly Making

JELLY making is one of the long-practiced arts, but nevertheless the failures that frequently result show that difficulties still exist.

In the process of making jelly the extracted juice should be boiled rapidly, and never allowed to simmer. If it is allowed to stand for some time before the jelly is made, fermentation sets in.

There is only one certain method to tell just how much sugar to add — to use the sirup gauge which has graduations, and the fruit juice contains just enough sugar when it reads twenty-five degrees. If the reading is above twenty-five degrees, more unsweetened fruit juice must be added, and if below twenty-five degrees, more sugar must be added. As the cost of the gauge is less than a dollar, no housewife who makes much jelly can afford to be without it.

It is nearly always wise to boil the juice in small amounts — say a quart or less. The wide-bottomed, shallow preserving kettle serves best, as it permits free evaporation from a large surface. In many cases results are more certain if the sugar is heated in the oven before it is added to the boiling juice; this prevents cooling and longer heating. As the boiling progresses, the jelly may be tested by pouring a few spoonfuls in a saucer to cool. As soon as a sample hardens, the remainder should at once be poured into glasses. The glasses should be stored in a cool, dry place when the paraffin cover hardens.

Jellies naturally fall into two classes; currant and apple jelly are good types of the two. Currants do not require the addition of water, while apples do.

Currant Jelly

Remove the stems, wash the currants carefully, place them in a preserving kettle, and mash them with a wooden potato masher. Place the kettle over a slow fire; as soon as the currants are heated through, pour them into a jelly bag, suspend the bag, and without applying pressure allow the juice to drain overnight into an earthen crock. In the morning measure the juice, place it on the stove in a clean preserving kettle, and bring it rapidly to a boil. Then add

as much sugar as there was currant juice. Continue the boiling until the tested juice hardens; this usually requires not more than two minutes. Pour the jelly at once into jelly glasses, and when it has hardened, cover it with melted paraffin.

Apple Jelly

Select a variety of apples that produces good jelly. Cut them into small pieces without removing the cores, place them in a clean preserving kettle, cover them with water, and boil them until they are thoroughly cooked.

Pour both fruit and juice into a jelly bag, and allow draining to take place overnight without pressure. In the morning put the extracted juice into a clean preserving kettle and quickly bring it to a boil. Continue the boiling ten minutes, or longer, depending upon the amount of water that was added. When the juice has boiled down to half the original quantity, measure it and add an equal amount of granulated sugar. Continue the boiling until the tested juice hardens. Then pour at once into jelly glasses.

Grape Jelly

Select grapes not too sweet nor too ripe. Wash the bunches carefully and remove the fruit from the stems. Put the grapes into the preserving kettle, add a little water to prevent scorching, and boil them until they burst open. Place them in a jelly bag and allow the juice to drain without pressure. Measure the extracted juice, add an equal amount of sugar, and cook rapidly in a porcelain kettle, skimming and testing frequently. When it hardens, pour it at once into jelly glasses.

If a light-colored jelly of mild flavor is desired, an equal amount of apple juice extracted from tart apples may be added to the grape juice. If the jelly does not become firm quickly, a little vinegar or lemon juice may be added. — *May McGuire Telford, in the Pictorial Review.*

"If you would have sunlight in your home," writes Stopford Brooke, "see that you have work in it; that you work yourself, and set others to work. Nothing makes moroseness and heavy-heartedness in a home so fast as idleness. The very children gloom and sulk if they are left with nothing to do. If all have their work, they have not only their own joy in creating thought, in making thought into form, in driving on something to completion, but they have the joy of ministering to the movement of the whole house, when they feel that what they do is part of a living whole. That in itself is sunshine. See how the face lights up, how the step is quickened, how the whole man or child is a different being from the weary, aimless, lifeless, complaining being who had no work! It is all the difference between life and death."

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Mount Carey, Jamaica

THIS church, as a center of light, was planted here in the year 1903, as a result of a tent effort carried on under the united labors of Elders W. H. Randle and M. Jones. Prior to their coming here, my eldest brother and a brother from the Kingston church conversed freely with me on the subject of present truth. I did not pay much attention to what they said, but when the tent came, and the various phases of the truth were explained more fully, the voice of the Spirit pleaded in so solemn a tone that no really honest heart could resist its convicting influence. I am one of the many who are now rejoicing in the truth as a result of this tent effort. The stay of the tent was short, but before it left, a temporary structure was quickly built, which has given place to the more permanent building in which we now worship.

Our thirteen years of spiritual experience has been one of growth and development in spite of the dragon's ire and hatred. Though mistakes were made, yet we made them stepping-stones as our eyes rested upon the eternal realities. The labors of the early brethren were followed by those of other workers. While some of our number have apostatized, others have fallen asleep in hope of a resurrection to eternal life, and still others have gone away to receive a preparation to join the ranks of those heralding this mighty message. Those of us who remain were never more courageous, in spite of adverse circumstances, and never more ready to shoulder the burdens of life and the duties that come through love for the Master, in order that the new era may set in—the destruction of sin and the ushering in of the eternal reign of the King of righteousness.

ALFRED TAYLOR.

rapid movements. By 6 A. M. the boatman put the mast, or pole, in place and hung up a sail, while we beheld a beautiful sunrise. The sun came up like a large ball of fire, so majestically and slowly that one man involuntarily exclaimed, "Terrible!" It was sublime.

We then started across the channel. The boatman told me to take off my coat and vest. I certainly felt thankful for the suggestion, as the wind and waves rose with the rising of the sun, giving me barely time to place my clothing in my suit case, and soon the waves went right over us and poured their salt water into our little boat. This kept me at my work, dipping with the leaky cup. Soon we were all as wet as the sea itself, and while I worried some over my suit case, yet my dipping gave me little time to think of anything else. At one time a wave filled the boat nearly one third, giving me plenty of work. One hour and five minutes brought us across. I shall never forget the journey. It was a new experience, vivid and full of action.

On reaching the shore the sail and the mast were taken down, and the boatman and his helper rowed eastward along the coast of Tortue. We passed some rocks in the sea which were full of holes wherein little black birds had their nests, and seemingly were surprised to see strangers. At 9 A. M. we landed at Cayenne, and then walked over the hill to Mr. Castan's home, arriving there about ten o'clock. It was twelve o'clock when Brother Obas came to visit us. In the meantime about twelve persons had arrived, and I had sold five Bibles. It was a pleasure to see the women embrace one another when Brother Obas and I exchanged greetings. Their hearts overflowed with joy.

After drying my paper money in the sun, we had dinner, and I then spoke to them about the love of God in sacrificing his Son; the love of Abraham toward God in doing likewise; and then asked them if they were willing to bring a sacrifice also. They all said they were. Although twelve had taken their stand to keep the Sabbath, yet they all wore chains, beads, and strings with Catholic emblems around their necks, and rings in their ears and on their fingers. None in our homeland know how great a sacrifice it is for them to give these up, for they superstitiously guard these things. But the love of God appealed to them more strongly than the beads, and to my surprise, at the next meeting they entered stripped of all jewelry and beads, and seemed filled with an inexpressible joy that they had done something for the Saviour who gave his life that they might live.

It is a joy to report that Brother Obas has worked untiringly until forty-four are very much interested, and twelve are keeping the Sabbath.

As only two or three could read, I asked how many would be willing to learn to read the Word for themselves. About thirty hands went up, so Brother

Obas is giving instruction three times a week in reading.

We parted the next morning, and the words of Isa. 42:4 came to my mind with a new meaning: "The isles shall wait for His law." There are people on these islands waiting for us to take God's law to them, so that they too may sing that song of deliverance and victory, and stand with God's people on Mount Zion.

ALBERT F. PRIEGER.

Keene Academy

KEENE ACADEMY has just closed its most prosperous year. Under the able management of Prof. F. R. Isaac, who leaves us to become the president of Clinton German Seminary, most encouraging progress has been made.

The aims of the founders of the school have been realized, and it is with pleasure that we announce the addition of two more grades, and that Keene Academy will hereafter be known as the Southwestern Junior College. Prof. W. E. Nelson, who has long been associated with the work at Walla Walla, has been called to the presidency of our college. Professor and Mrs. Nelson arrived about a week before the close of school, and they have already endeared themselves to the students and the residents of Keene.

The closing exercises of the academy this year were the most profitable and entertaining that have been held in the history of the institution. The graduating class numbered twenty-four, a number of whom will return next year to take up the extra work offered, while others will enter the work as colporteurs, business workers, and church-school teachers.

Keene Academy numbers among its graduates a host of young people who are now active workers in the cause. Many of these are in foreign lands. Of the total number of graduates, eighty-seven per cent are engaged in the Lord's work.

H. H. HAMILTON.

The Theater Meetings in New York City

As it has been more than a year since I reported anything concerning the work in New York City, it might interest our people to hear something of the progress of the message here.

During the winter we held services in a large theater in the heart of the city, which we hired for thirty consecutive Sunday nights. As such meetings had never been attempted in other cities, the plan was thoroughly studied before being put into operation. Many believed that a few meetings on such a large scale as was contemplated might be safely attempted, but feared that a series of meetings covering a term of seven months could be undertaken only at great risk. Elders Evans, Knox, and Thompson, who were consulted, saw light in the undertaking, as did also Elder Quinn, president of our union, and Elder Jayne, president of our local conference. The splendid way in which these brethren encouraged the enterprise was a source of inspiration to us from the start.

We obtained the theater at a much smaller rental than any one thought possible. By making a contract for thirty Sunday nights, we obtained the Fulton

Opening of the Work on Tortue Island

At the last meeting at Port de Paix, arrangements were made for Brother Gregoire Obas to visit the island of Tortue, which is just across a narrow but deep strip of water from Port de Paix, north of the island of Haiti, and ascertain the situation among its 4,000 inhabitants. Brother Obas left in February. Through others we learned that quite an interest was awakened, so I decided to go over. A nephew of the deacon of the Port de Paix church kindly offered his assistance, and made arrangements with a boatman. We started April 3, at 4 A. M., and by five o'clock we were in a boat twelve feet long and five feet wide. I thought it was a rowboat to take us to a larger vessel. However, the owner, with a Haitian helper, rowed us along the shore until sunrise, the boat leaking much because it had been in the hot sun a week or more. It kept me busy dipping out water with a little cup five inches across and with a hole in it, which necessitated

Theater for one hundred dollars a night. We opened the campaign with an attendance of about six hundred, and the meetings kept growing until we tested the capacity of the theater. At that time, providentially, the management wanted that theater for their own use on Sunday nights, and offered us a much larger theater only three blocks away, at the same rental. There the attendance continued to grow until we filled that theater also, up to the top gallery.

It was not an effort that attempted to draw crowds by following only popular lines. Almost every phase of the truth was presented, such as the Sabbath, the state of the dead, the punishment of the wicked, the mark of the beast and the seal of God, the papacy, the seven last plagues, and the second coming of Christ.

When we began the presentation of the eighth of Daniel with the twenty-three hundred days and the judgment, for a series of three nights, we wondered if it would attract the crowds as well as other subjects. We found that this subject drew the greatest crowds of the season, not even the war topics appealing to the people so strongly. It became clear to us that the central truths of the message, when rightly presented, are the most attractive and convincing of all. I see no reason for holding back the great truths that have made us a people.

On the evening that I spoke on the first angel's message and William Miller, at the close of the lecture about one hundred and fifty persons stood on their feet, asking for prayers. Brother Daniels, who was present, offered an earnest prayer for them.

An unusual power characterized the service the night that the subject of the sin against the Holy Spirit was presented. There was a solemn hush, and when an appeal was made, all over the theater people stood up for Christ. One man who had been so desperate in his rebellion against God that he had exclaimed repeatedly in his home, with cursing, "If there is a God, I hope he will strike me dead to show that he exists," was present that night, and the Spirit of God got such a hold on his heart that he stood up for prayers. Others also who had given up faith in God arose for prayers. Next to the last night, when an appeal was made to the large audience, about two hundred persons arose for prayers, of whom one has since died. That night of turning to God has left a sweet memory for the dear wife who is mourning for her loved one.

One man who had scarcely ever gone to church for ten years, came to the theater and became so interested that nothing could keep him away. One night he sat down and wrote a letter to his mother in her far-off island home, telling her that he had attended these meetings, and had made up his mind to follow the truth. Shortly afterward he died, and the message of his death was flashed across the wires. The sad news was received first, and when the letter came, it seemed almost like a message from the dead, telling her of her son's decision to accept the truth. So these meetings are sending cheer and hope to distant homes.

We have had several Wall Street men at the meetings, who are intensely interested. One man just landing in New York from Scotland, found his way to the service his first Sunday night in New York. He came to this country to

give the American people the benefits of a whole-wheat bread that he has learned to make by a new process. Leading doctors of New York are already interested in it, and consider it of so much importance that they have provided funds for launching the enterprise. A splendid up-to-date factory has been equipped in Brooklyn. The truth has already made such progress in the Scotchman's life that he has begun to keep the Sabbath, and closes the factory on that day.

A well-known millionaire and his wife attended the closing lecture at the hall where our Thursday night meetings were held, and were much impressed. In fact, a friend of theirs, who is also attending the meetings, told me that she met the wife the next day, and said she never saw such a change as had come over her from attending that one service. When we start meetings again we feel sure that these friends will avail themselves of the opportunity to learn more about the truth. People of such standing do not come by accident; they have been induced to attend through the influence of friends who have been attending our meetings for weeks.

The outlook is excellent for doing a great work in this city. If we can but keep humble, bowing low at our Master's feet, and be but a voice crying for him in this desert of sin, I am sure that he will do a quick work in the earth. This truth is mighty, and the secret of success lies in the wonderful message itself.

A group of the wealthiest and most influential churches in New York, seeing the great success attending our efforts at the theaters, decided that they would rent a theater near us. They got a good preacher; they advertised their meetings extensively on the billboards of the subway and elevated stations, and in the newspapers; but they never had as many as one hundred and fifty persons at any service. A lady who met one of our workers giving out tickets near the theater where they held their meetings, said it was so hard to get a seat at our meetings that she had attended the other theater, thinking it was an overflow meeting from our campaign.

People have been asking if these big efforts are really successful. A large effort can be called a complete success only when it satisfies three requirements: a large attendance is essential, otherwise a smaller effort would serve the purpose; it must be a financial success; and last but not least, it must be a success in the gathering of souls. Our effort here certainly was a great success in regard to the attendance throughout the campaign. Financially, we have figured that it cost less to run in proportion to the results obtained than even our smaller tent meetings. In the matter of souls saved, we are thankful to say that the Lord has also blessed us. Only a small part of the fruits of the meeting are thus far garnered, but already since the first of January of this year, fifty-nine persons have been baptized, making one hundred and eight that the Lord has given us to baptize in the last eleven months.

We are planning on following up this winter campaign with a large tent meeting, in which we expect, by the blessing of God, most of the results of the winter campaign will be gathered.

Much of the success of the meetings depended upon the wise planning and indefatigable work of our president,

Elder Jayne, who not only took a general interest in the campaign, but went into the details of our plans. Brethren W. G. Wirth and J. E. Hanson, with Sisters Calvert, Everson, Lewis, Henssey, Kershaw, and Thompson, worked and prayed through many hard problems that confront workers in such a place as this. I am sure that God will not forget their labors of love. Our church members worked valiantly in distributing cards, visiting the people, holding open-air meetings, and in many other ways. I feel certain that the books of heaven will show a good chapter given to recounting the work of many faithful lay members whose names may not come into the printed reports. Dr. Harrower and Brother Klebahn were exceptionally helpful in leading the singing and greeting the people.

CHAS. T. EVERSON.

No Compromise

THE following was found among Elder T. M. Steward's papers, after his death. It was evidently written in answer to some advertising sent him by a liquor firm in Kentucky:—

GRAYSVILLE, TENN.,

Jan. 29, 1905.

_____, Ky.

"SIR: I don't think you know me. I am seventy-eight years old. I never drank a glass of liquor in my life. There is not money enough in the world to tempt me to begin now. I signed the first temperance pledge I ever heard of, when I was only eight years old, and have kept it ever since.

"I have been preaching the gospel for more than fifty years. I expect to join the heavenly family soon, and as temperance is one of the requirements to join them, I make it a sacred duty to live it. And when I remember that intemperance has caused four fifths of all the sorrow and suffering and crime in the world, I shun it as I would a viper. How I should like to see the curse banished from the earth! 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.'

"I don't understand how any man with a spark of human nature can deal out this health-destroying, soul-cursing, life-killing stuff, when he ought to know that he must give account in the day of judgment for every act of his life. We are commanded by our Creator to love God with all the heart, and to love our neighbor as ourselves. This is the law by which we are all to be judged.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come. . . . and he shall send Jesus.' 'Be ye reconciled to God.'

Portland (Oregon) Camp Meeting

THE annual meeting of the Western Oregon Conference was held in Portland, June 1-11. It was a large meeting, there being more than two hundred tents on the ground. The campers, together with the members of the nine churches in Portland not camping on the ground, furnished a large audience at each meeting. The location of the camp was good, and all the appointments were excellent.

The main tent seated fully 1,500 people, and it was well filled at the opening meeting. Nearly all who encamped on the ground were present at the opening and stayed till the close of the conference. An excellent choir of more than one hundred voices led the large congregation, so that the singing was unusually good.

An excellent spirit prevailed in the camp from the beginning. There was an earnest seeking of God. About sixty were baptized, and many scores of discouraged and backslidden church members reconsecrated themselves to Christ and his service.

The young people of the Western Oregon Conference have purchased a tent capable of seating four or five hundred, and it was well filled at nearly all their meetings, both morning and afternoon. Their prayer bands and the personal work which they carried forward were productive of great good.

The business of the conference passed off pleasantly and profitably. Elder H. W. Cottrell was again elected president, and there were no changes of consequence in the other offices or the committees. The offerings, including cash, pledges, and gifts of land, jewelry, etc., approximated \$10,000. The conference has had a prosperous year financially in all its departments. The religious liberty work received special attention, owing to the fact that a referendum vote is to be taken this fall throughout the State upon a one-day-in-seven-rest measure, and provisions were made for a vigorous campaign in defense of religious rights.

The laborers outside of the union and local conferences were Elders E. W. Farnsworth and G. F. Watson and the writer. The meeting was altogether an excellent one, and can but result in great benefit to the cause of truth in that conference.
FREDERICK GRIGGS.

Field Notes

SEVEN adults recently received baptism at New Haven, Conn.

FIVE new members have been added to the colored church in Charleston, S. C.

A CHURCH of twelve members has been organized by Elder W. H. Heckman, at Cocoa, Fla.

THE baptism of twelve persons is reported from North Yakima, in the British Columbia Conference.

A CHURCH of twenty-four members has been organized at Merrill, in the Southern Oregon Conference.

A NEW church has been organized by Elder J. J. Nethery at Orofino, Idaho. The membership is twenty-three.

A RECENT report tells of eleven accepting the truth at Witt, in the Southern Illinois Conference, and ten at Urbana.

ELDER F. C. WEBSTER reports that twelve have begun the observance of the Sabbath in East Toronto, Quebec. Seven new members have just been received into the English church at Montreal, as a result of the efforts of Elder A. V. Olson. From Oshawa, Ontario, comes the report that nine in that place have accepted the truth, and that there are eight new believers in London.

Medical Missionary Department

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

The Medical Convention

[Address by Elder I. H. Evans at the opening session of the Convention at Madison, Wis., June 5, 1916.]

OUR sanitariums at the present time are playing a very important part in our work. They are not simply dealing with the medical profession, or with sick people alone. That would be important if it were all they were doing; but they are doing far more than that. Our medical institutions are asking the denomination to place in their charge for three years, and sometimes even longer, some of the brightest and best of our young people, and to intrust them with their training and instruction. We have today about fifteen hundred people engaged in medical work throughout the world. Such a vast corps of workers,—so many men and women, and such a large number of our young people under the instruction and care of our sanitariums,—places a great responsibility on the medical men and leaders in this work.

It is very fitting that we meet together to talk over our plans and policies, to interchange ideas and thoughts, to adopt curricula in our training schools, that we may know what we should teach, and what training we should give these young people, so that when we go back to our fields of labor and take up our responsibilities, we shall all follow, the same policies, march to the same step, and all strive to reach the same goal.

We have always regarded the medical work as one of the strong factors in carrying this message. I can remember when we had only one institution—in Battle Creek. It was small in size and had a limited influence. We did not then have the breadth of vision as to the scope of the medical work that we have at the present time.

There has been a tremendous growth in medical science since we started our medical work. Everything in medical knowledge and science has enlarged and changed. I remember well when a man who believed in dietetic reform subjected himself to all sorts of ridicule. Once our people stood almost alone for health reform. People used to think we were fanatics, extremists, radicals. Today those things which we then taught are received and believed by many educated people throughout the world. I can remember when it was unpopular to eat Graham bread; but today one can hardly find a restaurant in the country that does not put it on the regular menu. The whole civilized world has come to adopt it as a part of their diet.

I can remember when the public made fun of us because we believed in the restorative power of water. Today who would be so behind the times as to think of ridiculing the idea? Those physicians who are up to date recognize the help they can find in hydrotherapy. Not only so, but drugs are not regarded as essential remedies in the treatment of many

diseases. The world is not simply interested in the reforms we once advocated, but has accepted those reforms so generally that they are no longer thought of as reforms.

The theories that used to make us seem odd are now taught in the universities of this country. They are practiced in the best sanitariums and hospitals. We are not leading any more. We are sort of following on in many things we once championed. Yet we had this light long before the world believed in it. God gave it to us that we might lead.

I believe there are many things we ought to discuss here, but I want to emphasize especially one great purpose that we have always had in view in our medical work. The medical work was never started in our denomination from a scientific standpoint. We never started out to be leaders in science, to be great surgeons, to be great doctors or great reformers. Our purpose was to lead people back to the simplicity of nature, to bring them back from the artificial style of living that they had fallen into by their intense civilization, and to bring the sick into touch with nature, that God might do for them what he would do through the laws of nature, if men would only live rationally and simply, and give God a chance to cure and heal.

The object we had was not simply to cure people, but to place our medical work in a position auxiliary to the evangelical. It was to enable the sick to find not only healing of body, but healing of soul through Jesus Christ. That has ever been the prime object of our sanitarium work. It has never been to develop a class of physicians who should be leaders in pathology or in any line of remedial agencies in helping the sick; but to open institutions where both the poor and the rich who were sick and in trouble might come and find help. These institutions are to be places where those in need may find Christian men as physicians. Christian women as physicians and nurses, and Christian helpers in every line who believe in God, who believe in prayer, who believe in definite answers to sincere petitions, so that the sick, in their affliction and sorrow, may find salvation for their souls.

I believe that that is the only reasonable object that we can have in view today. If a sick man wants to find skill, efficiency along the lines of diagnosis, surgery, or anything else, we ought to be up to date, though we can no longer claim to be in the lead; we do not pretend that we are. But if sick men and women want help and rest and peace; if they want a place where God can work for them, where rational remedies are used, where, from the head physician to the helper that does the commonest labor, every worker believes in God and in Christ and in prayer, then we say to them, "Come to our institution. Our doctors are Christians, and you will find a Christian atmosphere, one in which the spirit of the Master rules. If you want God-fearing men who understand what they are doing, who will not take your case simply that they may experiment on you and learn more than they know already, come to our institution. If you want to associate with men who pray and with women who fear God and who believe in Jesus Christ and in the Word of God, then we invite you to come to our place, and we will do everything

that we know how to do for your healing, and commend you to the care of Him who can do what man cannot do."

Our institutions ought to be of that spiritual type, with such leadership and tutorage, from the head physician down to the most menial laborer, that all who come under their influence will feel that every one connected with them is an earnest Christian, who loves God and man. The workers in our institutions must be men and women who exercise faith and have communion with God, so that when these poor sick ones put themselves in our care and keeping, and surrender their lives as it were into our hands, we can do what we profess to do. This cannot be done from the professional standpoint alone. There is still something more than that needed. When a man is sick or in trouble, he must have somebody to help him find God. There is nothing so valuable to him then as a Christian helper. That helper may be the physician in chief, his assistant, the nurse, the business manager, the bookkeeper — it does not matter so much who the helper is, if only he is a real Christian.

Every person in an institution is of value in proportion as his ability is consecrated to God in prayer and faith, and as his influence and ability lead men and women to Jesus Christ. The chief object of these institutions is to bring men and women to Christ. If this is not the purpose of some who are here, let me say to them in all kindness, You have lost your vision. In the early part of this work our institutions had one main object, and that was to bring sick people under the influence of Christianity as manifested in a godly life, that they might see the life of Christ in the lives of the doctors, nurses, and helpers.

I want to see this medical work grow and increase both in usefulness and as an auxiliary in helping us to finish this great work. I want to see our young people saved to our work. It is our duty to save them. They must be trained for service. I believe in this, doctors and nurses and helpers, and I know full well that many of those whom we send to our medical institutions to be trained for nurses and helpers, would go out as preachers and laborers in this work were they sent to our colleges. Therefore, when we send them to take up work in our medical institutions, I believe that every doctor, business manager, and helper ought to use all possible tact and skill in keeping them and leading them to greater heights in Christian experience. The institution ought to be a place where faith is developed. Young men and women who come to one of these institutions should not lose their faith while there, but should build it up and gain an experience so that when they come out of the institution, they will be praying men and women with a firm belief in this message. They will then say, "Put us anywhere you like in the work. We know there is a God, and that he answers prayer." They will have had experiences in the sick chamber, at the operating table, in contact with Christian leaders, and can never forget what these Christian men and women have done for them; for they have seen the Christian life lived, and know that God hears and answers prayer. The institution multiplies its usefulness in the world by sending these spiritual-minded helpers and nurses into the work.

Our medical institutions must give more and more attention to the training of our young people; for when we put them in a sanitarium to be trained, we do not want them to come out commercialized. I know of no reason why a nurse who goes through the training given in one of our medical institutions should not remain as loyal as a boy or a girl who goes through one of our training schools. I see no reason why a young person in a sanitarium should not increase his efficiency just as much and grow just as much stronger morally and spiritually during his stay of three years in a sanitarium, as we expect our boys and girls to grow and increase in strength in one of our training schools. But this cannot be unless these institutions are manned by men and women who know what Christian experience is.

You are all the time having to study. You are brought in touch with men and women who know not what Christian experience means, who care nothing for religion; what they want is attention and to be waited on. You are all the time face to face with this situation. You cannot get away from it a day; the only time you can get away from it is when you go aside to pray. There is danger that you will be tempted to work beyond your strength, so that you will lose your taste for prayer; your desires for spiritual communion wane because you are tired. I can see how this is. But that is not the kind of work that God wants us to do. I do not believe you can do satisfactory work that way. I hold that you should never for a day lose sight of the object of our institutions. You must keep that in view if you hold the institution in the place God wants it. Do not be like a preacher who is working so hard that he loses his spiritual power, who neglects his own heart in his work for other souls. A man can work so intently for others that he loses all spiritual power. Sometimes we have to go aside and get away from our work, to realize its importance. Then, having received a new vision of the importance of the work, we can return to apply ourselves to it with renewed zeal.

During this convention, I think we ought to talk this matter over earnestly, and never for an instant forget the main object. You have the largest investments of any department of our work. You have the largest number of regularly salaried employees. You are among the departments receiving and disbursing large funds. It does seem to me that we should plan how to run this department in order to secure cooperation and confidence. I believe that there has never been such a spirit of willingness in our medical circles as we have today. I expect in the near future to see this department one of the strongest in our denomination. I want to see it so. I am glad to see the cooperation, the desire to help make this department of our work what it ought to be, that is manifested by leading physicians and business managers and those connected with these institutions.

While we who are here have the privilege of this convention, there are many who would like to be here, but have not the privilege. I hope we shall seek the Lord earnestly that his will may be done, and that all may be given a clear vision of the purpose of God. Let us seek the proper ideal, and then all work together to make this department a real success.

Publishing Department

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

Pacific Press Prosperity Shared with the Mission Fields

WE believe it is not too late to pass on the following inspiring and encouraging paragraphs, written in a private letter, February 13, by Brother C. H. Jones, to the secretary of the General Conference Publishing Department, while he was absent in South America. God is indeed blessing our publishing houses.

"The past year has been the most prosperous in the history of the Pacific Press, as to both volume of business and net gain, the volume of business amounting to \$623,391.13, showing a gain of \$152,264.60 over last year, which was the best in all our history up to that time. This includes the business done by the branch offices as well as the home office.

"Since 1908 we have set aside \$19,343.57 from the net earnings of the institution for the purpose of establishing and enlarging the publishing work in foreign fields, this being a tithe of our net gain. Through the medium of the *Signs of the Times* and other publications issued by this house, the sum of \$23,400.03 has been secured for foreign mission work. This, together with the amount already noted, makes a total of \$42,743.60.

"In addition to the above we turned back last year to the various conferences, to be applied on the Twenty-cent-a-week Fund, the net gain of the *Signs of the Times* weekly, amounting to \$2,520.03; this year, following the same plan, we have turned back \$2,048.83, making a total of \$4,568.86, or a grand total of \$47,312.46, set aside for mission work during the past seven years.

"I do not speak of these things to boast,—no, not for one moment,—but simply to show the possibilities that lie in our publishing houses to help the great, needy fields. And now if prosperity continues to attend our work, we shall soon be free from debt, and then it will be our privilege not only to turn over a tithe of our net gain to help carry forward the work in more needy fields, but a substantial part of the whole, and then we shall realize more fully the force of that statement in "Testimonies for the Church," Vol. VII, p. 144, which reads as follows:—

"Our publishing houses are God's appointed centers, and through them it is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their cooperation."

"At our constituency meeting in 1915 we voted to give \$1,000 to each of the colleges in the Pacific Press territory; namely, Pacific Union College, Union College, and Walla Walla College. This money will be forwarded in the course of a few days.

"Besides helping both home and foreign missions in a financial way, it has been the privilege of the Pacific Press to send quite a number of workers to foreign fields, and we have more in training. Indeed, the missionary spirit pervades the entire institution, and we never had a more earnest, devoted band of workers."

N. Z. Town.

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.

February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.

March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.

April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.

May, 1915, 595,740 copies, value \$18,200.94; May, 1916, 196,084 copies, value \$6,803.98.

Some Encouraging Figures

EIGHT of the union conferences in the North American Division show large gains in book sales in this month's summary over what was done in the same month in 1915. In the Columbia, Southwestern, and Central Unions the sales were nearly doubled, and in the Pacific Union they were more than doubled. In four unions there was a loss in the sales, but two of these are in Canada, where war conditions have made it almost impossible to sell books. When we consider these difficulties, we see that in eastern Canada an excellent record has been made, as the loss in sales is small.

The reports from the four unions in Central Europe and from all Russian unions have failed to reach us, and in all the European countries the sales have been less. But it is encouraging to see that the good work goes on, even if its volume is lessened.

The Asiatic Division fields and South Africa have also come up, and some small mission fields are represented in this report that did not appear last year.

In spite of the missing reports and the losses caused by special difficulties, the total sales very nearly equal those of last year. The actual sales were larger, for we know the German reports would considerably more than cover the difference.

The magazine sales are not so encouraging, as all over the North American Division they are smaller, with two honorable exceptions, the North Pacific Union and the Southeastern Union. This loss appears in most of the foreign fields also, and the grand totals show a drop of more than \$15,000.

This loss seems an unnecessary one, in this country at least, and it shows that some of our people must be growing weary in well-doing. The magazines never sold more readily than they do now. One young sister sold 250 *Watchmen* in one day and 300 in another day in one city, and her sales on other days have been large. Others have been making large sales. What the Lord needs is more willing hands and feet to carry these magazines to the people.

EDITH M. GRAHAM.

"THE disciples toiled all night without Christ, and they caught no fish; but when he appeared on the scene and directed their actions, they soon filled the boat."

"THE fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."

Colporteurs' Summary for May, 1916

UNIONS	AGTS.	Books		VALUE 1916	VALUE 1915	Periodicals		VALUE 1916	VALUE 1915		
		HRS.				NO. COP.					
ATLANTIC											
Maine	7	352	\$	564.95	\$	421.95	1021	\$	102.10	\$	79.50
N. New England	7	642		312.10			525		52.50		54.60
Massachusetts	16	907		977.70		766.45	5213		521.30		676.60
S. New England	11	909		894.50			1200		120.00		122.30
E. New York	20	1633		1493.30		2479.90	2852		285.20		53.60
W. New York	11	694		555.85		253.10	305		30.50		179.00
Greater New York	12	700		1032.97		788.44	5010		501.00		1043.70
Totals	84	5837		5831.37		4709.84	16126		1612.60		2209.30
COLUMBIA											
Ohio	36	4372		4450.04		2021.15	2333		233.30		283.90
Chesapeake	15	1834		2246.90		1029.55	2340		234.00		72.60
Virginia	17	954		999.01		663.40	881		88.10		359.00
W. Pennsylvania	16	1931		1670.98		965.45	1105		110.50		168.50
E. Pennsylvania	12	1501		1197.10		489.10	1474		147.40		138.60
West Virginia	17	1822		2357.65		959.00	955		95.50		207.50
New Jersey	4	532		531.30		1023.55	1516		151.60		139.10
Dist. of Columbia	14	578		1171.90		564.20	4174		417.40		126.90
Totals	131	13524		14624.88		7715.40	14778		1477.80		1496.10
LAKE											
E. Michigan	13	1073		931.75		780.15	1775		177.50		159.50
W. Michigan	14	874		829.90		583.25	653		65.30		72.80
N. Michigan	16	965		557.90		528.85	158		15.80		41.50
Wisconsin	32	2138		2295.00		688.80	1411		141.10		176.00
N. Illinois	8	1513		1425.81		889.40	625		62.50		153.50
S. Illinois	17	2747		2025.60		2241.60	635		63.50		225.50
Indiana	18	1948		2230.40		1134.50	95		9.50		114.90
Totals	118	11258		11196.36		6846.55	5352		535.20		943.70
EASTERN CANADIAN											
Ontario	3			1540.11		2188.35	2021		202.10		344.10
Quebec				76.80		55.50	360		36.00		15.00
Maritime	2			602.70		145.00	200		20.00		16.00
Newfoundland				13.00		56.75	250		25.00		
Totals	5			2232.61		2445.60	2831		283.10		375.10
SOUTHERN											
Louisiana	10	828		1556.20		562.85	1505		150.50		110.50
Alabama	15	1455		1737.30		1454.70	805		80.50		66.00
Kentucky	10	1408		1951.04		2271.78	300		30.00		73.50
Mississippi	21	1889		4343.65		3166.35	580		58.00		95.50
Tennessee River	11	1256		1694.35		446.90	695		69.50		297.50
Totals	67	6836		11282.54		7902.58	3885		388.50		643.00
SOUTHEASTERN											
Cumberland	8	784		557.75		1600.00	1545		154.50		47.50
Georgia	9	841		491.40		960.70	1056		105.60		162.50
North Carolina	15	1557		1392.35		2059.98	1010		101.00		95.70
South Carolina	8	783		978.79		1511.80	365		36.50		91.50
Florida	8	814		1367.90		1137.55	1629		162.90		91.80
Totals	48	4779		4788.19		7270.03	5605		560.50		489.00
SOUTH WESTERN											
Arkansas	16	1658		2788.35		1221.65	85		8.50		37.30
Oklahoma	24	1327		2449.50		2056.65	764		76.40		74.00
N. Texas	23	1995		3260.30		1101.75	520		52.00		225.20
S. Texas	19	1682		2502.00		1215.95	1380		138.00		197.50
W. Texas	10	918		1050.40		415.35	190		19.00		15.00
New Mexico	6	166		107.25		890.65	500		50.00		3.50
Totals	98	7746		12157.80		6002.00	3439		343.90		552.50
CENTRAL											
Missouri	15	2316		2305.25		1398.25	1112		111.20		147.20
Colorado	5	491		520.30		1368.45	425		42.50		70.00
Nebraska	8	1517		2113.35		884.70	125		12.50		35.50
Wyoming	4	885		1163.75		384.50	77		7.70		19.70
Kansas	22	3429		3217.95		1020.75	865		86.50		230.40
Totals	54	8638		9320.60		5056.65	2604		260.40		502.80
NORTHERN											
Iowa	9	720		892.00		1033.25	4025		402.50		373.10
Minnesota	7	744		594.85		1464.70	2677		267.70		815.30
North Dakota	3	94		144.10		829.45	620		62.00		63.00
South Dakota	4	695		847.65		406.20	325		32.50		125.50
Totals	23	2253		2478.60		3733.60	7647		764.70		1376.90
PACIFIC											
Cal. California	7	441		345.40		333.05	325		32.50		125.00
California	3	124		101.35		181.30	3515		351.50		365.00
N. California	5	367		781.61		1119.73	204		20.40		52.50
N. W. California	4	148		170.80							

S. California	3	315	\$ 573.75	\$ 254.85	1863	\$186.30	\$266.00
S. E. California	2	437	798.85				
Inter-Mountain	5	320	578.00	378.25	285	28.50	22.00
Arizona	5	880	2895.55		260	26.00	6.00
Totals	34	3032	6335.31	2267.18	6452	645.20	836.50
NORTH PACIFIC							
W. Washington	5	365	459.80		1050	105.00	210.50
Upper Columbia	4	187	309.55		110	11.00	42.50
W. Oregon					835	83.50	81.00
S. Oregon					65	6.50	36.50
S. Idaho	4	265	388.50		412	41.20	41.00
Montana	7	359	972.75		4400	440.00	107.00
Totals	20	1176	2130.60		6872	687.20	518.50
WESTERN CANADIAN							
Alberta				90.50	652	65.20	52.00
Manitoba				299.70	1195	119.50	57.50
British Columbia				247.65	645	64.50	79.20
Saskatchewan				1327.40	1302	130.20	229.50
Totals				1965.25	3794	379.40	418.20
Foreign and Miscellaneous					5723	572.30	1075.20
Subscription lists					32800	3280.00	4374.60
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	77	6809	9452.63	19962.96	8125	1892.20	5395.55
British	22	1605	813.76	3971.79	151313	3070.39	4948.75
Scandinavian	80	8353	4449.31	4879.91	11892	749.06	270.78
Latin	11	1001	514.81	1050.17	6066	187.87	219.21
W. German				2540.40			2494.41
E. German				2430.68			2566.56
Danube				638.78			
Gen. European				2904.41			1171.54
W. Russian				360.69			
E. Russian				1146.55			
W. Siberian				159.36			
Russia				27.10			
Korean					4488	112.20	
Japan	20		136.06	76.65	1720	113.91	
Philippine	25	2250	847.07			80.60	
South African	8	630	1119.36	555.63	2391	96.34	570.40
India	6	723	998.24	795.89	9515	417.06	
Canary Islands	1	104	68.99	55.74	74	1.34	
Jamaica				161.60			90.00
Porto Rican	8	386	536.22	256.11			1.15
Cuban	10	602	2032.10	2254.80			
South American	10	775	1130.10	3104.63		36.01	472.59
Brazilian	35	3356	1746.48	2302.16			
Venezuela				1627.00			
Guatemala	1	136	141.00				
North Honduras			19.92			2.00	
Hawaiian	1	80	168.40		500	45.00	
Totals, foreign	315	26810	24223.44	51173.01	196084	6803.98	18200.94
Totals, N. Amer.	682	65079	82378.86	56814.68	117917	11790.80	15811.40
Grand Totals	997	91889	\$106602.30	\$107987.69	314001	\$18594.78	\$34012.34

Educational Department

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

The Layman's Rural School and Treatment-room

"Go ye therefore, and teach," is the Saviour's direct command. Every genuine Seventh-day Adventist should possess in large measure the teaching spirit. Some have the idea that all teaching must be done by professors, ministers, colporteurs, and Bible workers. But there are other ways of teaching which can be carried forward by multitudes who have not been in the habit of calling themselves teachers.

Consider the rural school work as one of these ways, providentially provided for the common people. There never will be a more opportune time than now for large numbers of our people to enter this work. A wave of reform is passing over this country, and especially over the South. It calls for practical, substantial education, particularly in the rural districts. There are large sections of the South in which the State is as yet unable to provide the necessary facilities for a practical education. Here a school properly equipped and conducted for the benefit of the community, even though a private enterprise, is thankfully received.

A farm with simple school facilities and a place for taking care of a few sick people is within the reach of thousands of Seventh-day Adventists who are standing spiritually idle in the market place. Such Christian farmers can teach, by theory and practice, how to till the soil and make it productive; how to use the implements of agriculture to cultivate the various crops; how to plant and care for gardens and orchards. They can help the poor to make homes on the land. Such a farm school, operated by carpenters, blacksmiths, and those efficient in cooking, sewing, and the care of the sick, affords a most excellent way for teaching the people the gospel. This very method has been outlined for us in the Spirit of prophecy:—

"Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in the various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors. . . .

"This is the work we are called to do. Even the desert places of the earth, where the outlook appears too forbidding, may become as the garden of God. . . . By instruction in practical lines, we can often help the poor most effectively. . . . Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. . . . Speak words of hope and courage to the poor and the disheartened. . . . Simplicity, self-denial, economy, lessons so essential for the poor to learn, often seem to them difficult and unwelcome. . . . Christian workers are to meet the people where they are and educate them."—*"Ministry of Healing," pp. 104-108.*

These principles have been accepted by some, and have been put into operation

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	
Oct.	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1913	1914	1915	1916	1913	1914	1915
Jan.	177080	152971	170760	177107	July	176772	211040
Feb.	201659	242627	134619	222470	Aug.	153849	171451
Mar.	166499	224757	341059	154019	Sept.	127017	164860
April	152088	162027	183280	98217	Oct.	126557	174182
May	166465	168934	158114	117917	Nov.	100351	142040
June	156550	189897	159635		Dec.	99504	143190
Totals						1804391	2147976
							762048

*Multiply number of magazines in any month by ten cents to get value.

through rural schools and treatment-rooms for the sick in the Southern States. Three families with their children heard this call several years ago. They came South and purchased 115 acres of land. It was not considered the best land in the South. The price was low. They renovated the old buildings on the place, making them suitable for school work. The transformation was a lesson to the neighbors. It was also a blessing to those conducting the school. They had read in the Testimonies many things pertaining to simplicity and economy. They were now given an opportunity to put these principles into practice. Sometimes the way seemed hard, but they persevered, and today they have an institution that would be a credit to any community. In a quiet and unostentatious manner they have become the leaders of the neighborhood. The children attending the school have obtained from these teachers some knowledge of the third angel's message. This they have imparted to their parents, their relatives, and their friends. A desire for more truth has taken possession of many in this neighborhood, demonstrating the scripture that "a little child shall lead them."

Every adult member of the three families had some part in this enterprise. Some were not qualified to teach the regular school branches, but they have fitted themselves to teach some trade or some form of agriculture or domestic science. The school is in a sense a miniature university. It has opened up to the children of that neighborhood, and through them to the adults, many avenues of activity that before were closed. For instance, the experimental work on the school farm has led many a farmer away from the single-crop idea. It has brought to the tables of the people fresh garden vegetables and luscious fruits. The cooking classes in the school have opened up new ideas concerning the preparation of foods. The object lessons given by repairing the old buildings and applying paint and whitewash, have stimulated many to improve the appearance of their places, making their homes more attractive, and thus preventing their children from going to the city because they were dissatisfied with the country home. Gradually the people ask for our literature and for Bible studies. Thus minds are prepared to receive the gospel.

This group of workers has been a blessing to the neighborhood in many ways, but the greatest blessing has come to the workers themselves. It has been a great school to them. The mental and spiritual exercise made necessary by the demands upon them has given them strength of mind and largeness of soul. They see that the South has been a greater blessing to them than they have been to the South.

Here is another illustration: Two families secured 140 acres of worn-out land. In part their experiences were much like those of the group I have just mentioned. However, they have developed one aspect of their work further. They found it necessary to do more than go to the homes of neighbors to treat the sick. By increasing the size of the original company, they were able to erect a small health home which will accommodate five or six patients. It is fitted with simple facilities for hydrotherapy treatments. Some of their company are nurses. The

local physicians have become interested, and cooperate with them.

This group of workers cling to the old Adventist idea, so common in the early days of the message, that every Adventist home should be a miniature sanitarium. They stepped out by faith on this principle, and today they are actually seeing their home a haven of refuge for the sick. They are setting before our people an object lesson which ought to encourage thousands to prepare themselves speedily to unite with their rural schools a simple place for caring for the sick. This little health home has demonstrated that the people will come with their money if we Adventists will only do what God for years has been calling upon us to do. A number of the rural schools are seeking as rapidly as they have means, to equip themselves with facilities for doing the same kind of work.

If we believe the promises of God, and will seek a speedy preparation, and will go into some needy place like the South, we may become leaders along all these lines. Prejudice is like a cork in a bottle, letting nothing in or out; and such missionary work as is represented by the rural school and the health home is a most effective means of removing prejudice, so that the blessed third angel's message in its fulness may have access to the people.

Where are the volunteers for training who will consecrate their property to finance these humble enterprises in this field?

The words of Elder A. G. Daniells, as they appeared in a recent issue of the REVIEW AND HERALD, should arouse our people. He says:—

"Devout Seventh-day Adventists have bought land, built simple, healthful homes, and when friendly relations have been established, have started schools for the youth and children, free of charge for tuition. That the need for such schools is great is shown by one case where there are eighty families within two miles of the school, of whom seventy-five per cent cannot read or write.

"These schools are practical. The children are taught the regular school subjects, and with these are given lessons on the cultivation of the soil, cooking, sewing, the care of the body, and other things that will build them up physically and mentally, and that will improve their financial condition. With these things they are taught the gospel message.

"These schools are having an excellent influence, are raising the surrounding communities to higher standards of life, and gaining souls for the Lord. But there are not enough of them, and those that have been started are poorly supplied with necessary facilities. They are worthy of encouragement and assistance, for they are doing an important part in the giving of the last warning message in a difficult yet fruitful field."

Professor Griggs, writing for the REVIEW of February 3, says:—

"With the hearty cooperation of our conferences in the North as well as in the South, and with wise, careful management, we look for the rural schools of the South to be a valuable means of advancing the third angel's message in that portion of the United States."

Elder I. H. Evans, writing for the June Missionary Readings, quotes the

following recommendations of the North American Division Council concerning rural school work:—

"That this work be enlarged and strengthened, and that hereafter the Madison school, and the efforts which have sprung or may spring from it, shall be considered a part of the regular work of the denomination, and that the Madison school shall be regarded by the denomination as the training school for workers for rural schools in the mountain districts of the South. . . .

"That we encourage our conference officers and our people to consider and look upon the rural school work in the hill districts of the South as a part of the regular work of the denomination, and that we encourage proper persons in all our conferences to enter the Madison school to receive a training for this work."

Elder Evans then says, "This means that there is to be cooperation between the rural schools and the organized conference work. . . . It would seem a proper thing for conference officials to look carefully over their list of suitable men and families available to undertake this work, and to recommend to the Madison school and to the conference officials of the Southern and Southeastern Union Conferences, suitable persons for this line of work."

E. A. SUTHERLAND.

Missionary Volunteer Department

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

The Bible Year

Assignment for July 9 to 15

- July 9: Isaiah 31 to 33.
- July 10: Isaiah 34 to 36.
- July 11: Isaiah 37 to 39.
- July 12: Isaiah 40 to 42.
- July 13: Isaiah 43 to 45.
- July 14: Isaiah 46 to 49.
- July 15: Isaiah 50 to 53.

Arrangement of Isaiah

"Some commentators have proposed to divide the book of Isaiah chronologically into three parts, as if composed under the three kings Jotham, Ahaz, and Hezekiah. But this is of very doubtful propriety, since several of the chapters are evidently transposed, and inserted out of their chronological order. But a very obvious and striking division of the book into two parts exists, the first part including the first thirty-nine chapters, and the second, the remainder of the book, or chapters 40 to 66.

"The first part is made up of those prophecies and historical accounts which Isaiah wrote during the period of his active exertions, when he mingled in the public concerns of the rulers and the people, and acted as the messenger of God to the nation. These are single prophecies, published at different times and on different occasions; afterward, indeed, brought together into one collection, but still marked as distinct and single.

"The second part, on the contrary, is occupied wholly with the future. It was

apparently written in the later years of the prophet, when, having left all active exertions in the theocracy to his younger associates in the prophetic office, he transferred his contemplations from the present to that which was to come.

"The prophet first consoles his people by announcing their deliverance from the approaching Babylonish captivity, which he had himself predicted; he names the monarch whom Jehovah will send to punish the insolence of their oppressors, and lead back the people to their home. But he does not stop with this inferior deliverance. With the prospect of freedom from Babylonish exile, he connects the prospect of deliverance from sin and error through the Messiah. Sometimes both objects seem closely interwoven with each other; sometimes one of them appears alone with particular clearness and prominence. Especially is the view of the prophet sometimes so exclusively directed upon the latter object that, filled with the contemplation of the glory of the spiritual kingdom of God and of its exalted Founder, he loses sight for a time of the less distant future."— *Selected.*

The Bible in China

The *Sunday School Times* of May 11 gives two incidents showing how highly the Word of God is prized in China:—

"THE LAST DISH.—In a Chinese hospital a village Christian woman was asked, 'Do you read your Bible much?' for she possessed a well-worn copy. 'I read it constantly,' she answered, 'every day. I never wish for the *last dish* when I am reading it.' The word she used was the name of the dish which announces the end of a Chinese feast. Reading the New Testament was to her such a feast that she never wished it to come to an end."

"OLD CHANG'S PRAYER.—In the province of Shen-si, the Rev. G. F. Easton, of the China Inland Mission, Han-chung, writes of an aged colporteur: 'Though Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the gospel. A few days ago, when he was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: "Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife." . . . When he had finished, I said, "It is very wet, you had better wait a day." "No," he said, "on wet days I can often sell books in the inn to weather-bound people," and off he went.'"

LIFE is a choice, every day, toward success or failure. Every choice for good leads on to true victory, and every choice for evil weakens and debases. As Goethe says,—

"You must either soar or stoop,
Fall or triumph, stand or droop,
You must either cringe or govern,
Must be slave or must be sovereign."

— *Great Thoughts.*

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

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, Clinton. 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

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

Maritime, Norton, New Brunswick.
 July 3 to 9
Newfoundland, St. John's July 14 to 18

LAKE UNION CONFERENCE

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), Kel-
owna 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.*

Missouri Conference

THE second annual session of the Missouri Conference of Seventh-day Adventists will be held in connection with the general meeting, at Clinton, Mo., Aug. 3-13, 1916, for the election of officers for the ensuing year, and for the transaction of such other business as may come before the conference. First session will be held at 10 A. M., Thursday, Aug. 3, 1916.

J. S. ROUSE, *President.*
M. L. MEEHAN, *Secretary.*

Missouri Conference Association

THE second annual meeting of the Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp grounds in Clinton, Mo., Monday, Aug. 7, 1916, for the election of officers, and for the transaction of any other business that may properly come before the meeting.

J. S. ROUSE, *President.*
M. L. MEEHAN, *Secretary.*

South Missouri Conference Association

THE eighth annual meeting of the South Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp grounds in Clinton, Mo., at 10 A. M., Monday, Aug. 7, 1916, for the election of officers, and for the transaction of any other business that may properly come before the meeting.

J. S. ROUSE, *President.*
M. L. MEEHAN, *Secretary.*

North Missouri Conference Association

THE eighth annual meeting of the North Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp grounds in Clinton, Mo., at 10 A. M., Monday, Aug. 7, 1916, for the election of officers, and for the transaction of any other business that may properly come before the meeting.

J. S. ROUSE, *President.*
M. L. MEEHAN, *Secretary.*

Requests for Prayer

A SISTER writing from Wisconsin requests prayer for the conversion of two friends.

An aged Michigan brother who is lying very low with pneumonia, desires us to pray that if it be the Lord's will he may be restored to his usual health.

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.

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

Mrs. Kate Taylor, 8102 Plato Ave., Cleveland, Ohio.

Mrs. L. B. Sweney, 1210 John St., Albuquerque, N. Mex., desires to thank those who have sent her literature for distribution, and requests a continuous supply.



For Sale

A FARM in Madison County, Alabama, near the Tennessee line, on a branch of the N. C. & St. L. R. R. It contains 320 acres; all level, and every acre tillable. About 75 acres are improved, and the remainder is woodland. There are two dwellings on the place.

The land is not so fertile as in some other sections, but responds quite readily to improved farming methods, and is well worth the price asked for it. The locality is healthful and free from malaria, and the people are hospitable and kind.

One half the price will be given to foreign missions. This farm was once owned by Elder Haysmer. Price, \$5,000. Address Tennessee River Conference, 2014 Twenty-third Ave., North, Nashville, Tenn.



Farm for Sale

THIS farm contains 112 acres, of which 22 acres are timber, and the remainder improved land. About 45 acres are level, the rest is gently rolling. All can be cultivated. The house has seven rooms. The new stock barn is 40 feet square, recently painted, has concrete foundations, concrete floors in corn bin and harness room, with haymow over all, equipped with new unloading outfit. Other accessible outbuildings make very convenient the handling of farm produce. Near by is a three-room tenement house with small barn, well, poultry house, etc. Two bearing orchards and sixty young fruit trees are on the place. Corn, cotton, wheat, oats, potatoes, strawberries, soy beans, and other crops can be grown successfully. Price, \$3,000. Address Tennessee River Conference, 2014 Twenty-third Ave., North, Nashville, Tenn.

Obituaries

DARNELL.—Died in Kernersville, N. C., May 24, 1916. Rom Franklin, infant son of Frank and Annie Darnell. Words of comfort were spoken by the writer from 1. Thess. 4: 14-18. WILL L. KILLEN.

BRIDGES.—Clarissa C. Bowers Bridges was born in Ohio, April 26, 1829, and died in Phoenix, Ariz., May 7, 1916. Sister Bridges accepted present truth in 1883, and was a devout Christian worker. Her hope in a soon-coming Saviour was bright. L. B. RAGSDALE.

BRADWAY.—Mrs. Almira Arabel Bradway died in Lemongrove, Cal., May 11, 1916. Her husband, one son, two sisters, and two brothers mourn. Sister Bradway was a native of Iowa, and died in her fifty-sixth year. She fell asleep hoping for a part in the first resurrection. W. M. HEALY.

REINKE.—Marie Foote Reinke was born in Germany, Sept. 10, 1840, and fell peacefully asleep in Jesus at the home of her daughter, in Nicholasville, Ky., May 31, 1916. For twelve years she was a devout member of the Seventh-day Adventist Church, and she sleeps in hope of a part in the first resurrection. B. W. BROWN.

MORRIS.—Mrs. Mary Ann Morris was a native of New Brunswick. She was married to Edward Morris, now deceased. Seven of her eight children mourn her death, which occurred at Tillinghast, Wis., May 20, 1916. For years Sister Morris was a faithful believer in the threefold message, and she sleeps in the blessed hope. J. B. SCOTT.

McKELVEY.—Joanna McKelvey died June 3, 1916, aged 68 years, 4 months, and 11 days. She leaves to mourn their loss a husband, three sons, two daughters, two sisters, and three brothers. Sister McKelvey became a Christian early in life, and about five years ago accepted present truth. She fell asleep in the blessed hope. J. W. WATT.

BABCOCK.—Mary Rodger Melville was born in Fifeshire, Scotland, Sept. 29, 1888. When she was five years of age her parents came to Collinwood, Ohio. In 1909 she went to Idaho, and Aug. 29, 1911, was married to E. C. Babcock. In December, 1912, she united with the Seventh-day Adventist church near Kendrick, Idaho. Faithfulness and consecration characterized her life. She fell asleep May 28, 1916. Her husband, parents, one brother, three sisters, and many relatives and friends mourn. MRS. W. O. BABCOCK.

STEELE.—Margaret Anne Markle was born in the State of Pennsylvania, July 15, 1839. She was married to Henry W. Steele March 15, 1860, and became the mother of nine children, five of whom survive. Mother first heard the third angel's message in Iowa about forty years ago, and accepted its teachings. Her life was one of loving service, and her faith and hope seemed to grow stronger with the years. She passed away quietly and peacefully, as she had lived, at Berkeley, Cal., Oct. 24, 1915. CORA L. HOLMES.

SULTZ.—Mary L. Jarvis was born near Montreal, Canada, March 12, 1849. Aug. 20, 1868, she was married to Isaac Sultz, of Steuben County, Indiana. Six children were born to them. Soon after their marriage they moved to Michigan, and in 1876 to Butler County, Kansas, and in 1885 to Edwards County, in the same State, and there she spent the remainder of her life. At the age of forty-six she became a Seventh-day Adventist, and remained faithful. Four sons, two brothers, and two sisters mourn. E. E. DUNHAM.

Our Relatives and Friends

THE first order reaching the publishers for Present Truth Series to be sent to relatives and friends for six months, from Sept. 1, 1916, to March 1, 1917, was sent under date of June 19, by Mrs. C. A. Newton, Holland, Ohio. The order was for twenty subscriptions, and reads as follows:—

"I read in the *Review* of June 22 that twenty-four cents would carry to one person one full set of twenty-four issues of the Present Truth Series, one copy mailed each week for six months. I usually pass our good literature along, in an effort to help spread the message. I am inclosing \$4.80 with twenty-four names and addresses of persons who I think will read the papers."

This first order received in this worldwide effort for our relatives and friends, beginning Sept. 1, 1916, and ending March 1, 1917, is, we trust, an index or sample of what every member, the world over, will do for his relatives and friends in this special concerted effort. The

plan seems to appeal to all who know about it, and many have thus early said they would make up a large list before September 1. It is best, however, to do as Sister Newton, of Ohio, has done,—get right at it and send the list at once.

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

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

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

There will be another list started Jan. 1, 1917, which may include subscriptions, either single or in clubs, for general missionary purposes. This list will be mailed once a month, or as often as the paper is published, and will be for the new series which will begin Jan. 1, 1917. Orders for this list should be sent in at least two months previously to the beginning of the list, or by Nov. 1, 1916.

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

TRACTS

"THE silent messengers of truth should be scattered like the leaves of autumn. . . . Vigilant missionary work must in no case be neglected. It has done much for the salvation of souls. The success of God's work depends very much upon this. . . . The tract and missionary work is a good work. It is God's work."—"Testimonies for the Church," Vol. IV, pp. 602, 603.

The statement that our publications should be circulated "like the leaves of autumn" is a very forceful illustration. The ground is frequently literally covered by the falling leaves. This comparison would seem to mean that every home should have in it some of our literature, that every individual should be left without excuse. Many homes are reached by the colporteurs with our large subscription books, and others with our magazines and periodicals. Yet there are thousands of other homes that can be reached with the message only when the members of our churches take the responsibility of supplying these homes with our tracts. Many are in the truth today because of a single tract that fell into their hands.

Our evangelical tracts have recently been revised and are now issued in two series—the Words of Truth Series and the Bible Students' Library. Over three hundred thousand of these tracts have been shipped from the Review and Herald office since January 1. In these two series the following tracts are published:—

WORDS OF TRUTH SERIES

1. The Coming of the Lord	\$.00¼
2. The Christian's Privilege	.00¼
3. Jesus Died for You	.00¼
4. A Challenge to Protestants	.00¼
5. Fundamental Principles of Seventh-Day Adventists	.01
6. Candid Admissions	.00¼
7. How Esther Read Her Bible	.00¼
8. Some One Cares for Your Soul	.00¼
9. Prayer	.01
10. Back to the Old Paths	.01
11. The Law in Christ, or the Relation Between the Law and the Gospel	.02
12. Come; for All Things are Now Ready	.01
13. Looking unto Jesus	.00¼
14. Come, Lord Jesus	.00¼
15. The Benefits of Bible Study	.00¼
16. What to Do with Doubt	.00¼
17. If's and Why's of Baptism	.01¼
18. Sanctification, or Bible Conversion	.01¼
19. The Seventh or One Seventh	.00¼
20. Should Not Christians Keep the Sabbath? (revised)	.02
21. Which Day do You Keep, and Why?	.00¼
22. Is the End Near?	.00¼
23. The Rest Day	.02¼
24. Ownership and Tithing	.00¼
25. Are Christians under Grace to Keep the Law?	.00¼
26. Tithing (new)	.01¼
27. False Hope of a Second Probation (revised matter and title)	.02
28. Hypnotism, What is It?	.03
29. The Seven Last Plagues (revised)	.03
30. Destiny of the Wicked (new)	.01
31. The Sure Promises of God	.00¼
32. Can We Know?	.00¼
33. Is Sunday the Sabbath?	.00¼
34. The Day of the Sabbath	.01
35. The Third Angel's Message (revised)	.00¼
36. Heralds of His Coming	.01¼

37. Is Man Immortal?	\$.01
38. Winning of Margaret	.01
39. Spiritualism	.00¼
40. Second Coming of Christ	.00¼
41. Court Week in Heaven	.00¼

BIBLE STUDENTS' LIBRARY

1. Without Excuse	\$.00¼
2. The Manner of Christ's Coming	.01
3. The Temporal Millennium	.01¼
4. We Would See Jesus	.01
5. Waymarks to the Holy City	.01
6. The Great Day of the Lord	.02¼
7. Signs of the End	.01
8. What is "Done Away" in Christ?	.01¼
9. "Under the Law" or "Under Grace"?	.01
10. The Ceremonial and the Moral Law Distinguished	.01
11. A Perfect Law	.00¼
12. Perpetuity of the Law	.01
13. The Way to Christ	.01
14. The Sufferings of Christ	.02
15. Spiritualism: Its Source and Character	.01¼
16. Should Christians be Members of Secret Societies?	.01¼
17. Topical Bible Studies	.01¼
18. Bible Baptism	.00¼
19. Answers to Queries on the Eastern Question	.00¼
20. Jewish	.00¼
21. Thoughts for the Candid	.00¼
22. Tormented Forever and Ever	.01
23. The Rich Man and Lazarus	.01
24. Why Not Found Out Before?	.00¼
25. The Seal of God and the Mark of the Beast	.02
26. The New Testament Sabbath	.01
27. Who Changed the Sabbath?	.01
28. Elihu on the Sabbath	.01
29. The Christian Sabbath	.03
30. Sabbath in the Greek	.00¼
31. Russellism, or the Coming of a False Christ	.02

A PLAN FOR TRACT CIRCULATION

THE following plan for a systematic work with tracts has been received from one of our experienced laborers. It may be helpful to others. He writes:—

"Now for a few thoughts on tract work, which I have tried in two large cities. It stirred the one where it was largely carried out, as nothing of a religious character had before done. I carried a large number of tracts in classified lots.

"I call and inquire if there are Christian people living here. It does not matter whether they say yes or no, I say to them, 'I wish to call your attention to something which will be interesting to you,' and when inside, I say, 'I am engaged in the great work of Christian education. This work, as you well know, can be carried on through tracts and leaflets covering those phases of truth which are divinely calculated to fit us to live well here, and prepare us for a home in the kingdom of God.'

"Then I take a package of small tracts on health or temperance and practical Bible subjects, and give them two or three. By this time, I have found, by what they have said or what they have not said, just where they stand. Then I say to them, 'You would like to help this great home missionary work by a little donation?' A donation is generally quickly offered. If the donation is large, I then say, 'You doubtless have a number of friends to whom you would like to send some of the helpful leaflets, or you may have some Bible subject on which you would like further light. If so, select from these different subjects such as would interest you,' opening at the same time other packages. I let them choose freely. If they take many, they will frequently want to enlarge their offering. If they want my opinion about any Bible subject, I just say, 'I have a tract which will tell you what the Bible says on this question.' Then I pass on to the next family, but do not repeat any conversation from house to house. I keep my own secrets, and go ahead with the work; am kind and courteous to all. This kind of work will bear fruit and will be self-supporting."

Order from Your Tract Society



WASHINGTON, D. C., JULY 6, 1916

CONTENTS

NOTE AND COMMENT..... 2

EDITORIALS

Christian Courtesy — Where Did the Saved Thief Go? — "Many Shall Run To and Fro"—Social Gatherings..... 3-5

GENERAL ARTICLES

The Measure of Light Given, Measures Our Responsibility, *Mrs. E. G. White* 5

Why We Pray, *William Covert*..... 6

The Promise of Great Power and Light, *Albert C. Anderson*..... 6

The Lost Dominion: Will It be Restored? *E. Hilliard*..... 7

The Cost of the Kingdom, *J. G. Slate*... 8

The Spirit of Prophecy in the Remnant Church, *G. I. Butler*..... 8

The Atonement—No. 3, *J. O. Corliss*.. 9

THE WORLD-WIDE FIELD..... 10, 11

OUR HOMES 12, 13

THE FIELD WORK..... 14-16

MEDICAL MISSIONARY DEPARTMENT... 16, 17

PUBLISHING DEPARTMENT 17-19

EDUCATIONAL DEPARTMENT 19, 20

MISSIONARY VOLUNTEER DEPARTMENT.. 20, 21

MISCELLANEOUS 21, 22

JOHN HOLDER, of Ohio, has accepted a call to field missionary work in the West Caribbean Conference. He sailed from New Orleans for Panama July 28.

We learn from South Africa that, in harmony with recommendations made at the last autumn council, Elder H. J. Edmed, accompanied by Sister Edmed and their daughter, sailed last month for England. The British Union has invited Elder Edmed to engage in evangelistic work in Great Britain.

GENERAL ministerial workers returning from the early camp meetings report good meetings. Especially large sales of books were made at a number of the camp meetings, the believers purchasing many sets of the Testimonies for their own use, and many volumes of other books for sale on return to their homes.

BROTHER GUY DAIL reports the safe arrival in Germany of Sister Staubert and her children, who were compelled to remain alone in Persia for some months after Brother Staubert's return to Germany soon after the war began. Brother and Sister Oster continue their work in Persia. They were well at last report, but hindered somewhat in their work because of further uprisings among the Kurds. Courageously they labor on in this troubled field, the love of souls holding them at their post. We know that many are remembering these workers in prayer.

OWING to delay in the ship's sailing schedule, the first party of workers for the Asiatic Division will sail from San Francisco August 1, instead of July 26, as originally planned. This will be one of the largest missionary parties ever sent out by us.

LAST week Henry Brown and his wife left San Francisco for their new field in southern Honduras. They will settle in a section where but little has heretofore been done, aside from some school work. Evangelistic colporteur work will now be carried on. We learn that Henry's brother, Harry C. Brown, also accompanies them, to engage in the book work.

WITH sadness we chronicle the loss of a faithful gospel worker, Elder C. E. Peckover, who died in Boulder, Colo., June 27. Elder Peckover began his ministry in the Middle West, and labored for a time in the opening of our work in the Canal Zone, Panama, where his health broke. Recovering, he accepted a call to Jamaica, West Indies. For the last six years, however, he had retired from active service. We mourn a brother in the ranks of the ministry, and assure his bereaved wife and children and the members of his family of the sympathy and prayers of their brethren.

THE daily press often publishes notes which remind one of the fulfilment of prophecy. We are told that in the last days men's hearts will fail them for fear as they think of the things coming on the earth. There is another prophecy which says that false prophets will arise and deceive many. Both of these scriptures seem to be fulfilled by a prophecy made by a prophetess of the Bahai cult.

Bahaism claims to be the sum total and union of all religions. The Bahaist believes in the equal recognition of Moses, Christ, and Mohammed. The movement claims 9,000,000 adherents among Buddhists, Zoroastrians, Jews, Mohammedans, and Christians. It has even spread to the United States, where it has representatives in twenty-one cities.

The Bahai prophetess referred to predicts a tremendous war in America, "greater, far greater, than the war in Europe." She claims, however, that the angel of destruction is to wipe out all the mean, selfish, and wicked from all portions of the world, and that about Dec. 31, 1999, there will be left 144,000 "angel-marked individuals" inhabiting the earth. This prophecy of a coming millennium on this earth is, of course, contrary to the teachings of the Scriptures, which point to a reign of the saints in heaven during the thousand years.

THE Papacy is making every effort to assure herself a place in the peace congress which it is thought will be called at the conclusion of the present European war. It is doubtless her purpose to do what she can to recover her lost prestige, and possibly even her lost temporal power.

A dispatch from Rome published in the *Washington Post* of May 23, indicates that Italy will probably protest vigorously against any participation by the Vatican in peace negotiations. Signor Ernesto Nathan, former mayor of Rome, and leader of the anticlerical party in Italy, is said to maintain that the Pope as head of the church has no place in a peace congress, unless the heads of all other churches whose communities have been involved in the war shall also be present. This opinion, however, is not unanimous among Italian leaders, for some are inclined to grant the right of the Papacy to have a share in the peace negotiations. This dispatch from Rome also asserts "that Germany and Austria will insist on the Vatican's having a representative when the peace parley is finally opened."

What do the prophecies of the Bible indicate will take place? Our minds turn to the passage in Revelation where it says that the ten kings shall be of one mind to give their power and authority to the beast. To the Bible student this seems to indicate a reestablishment of the political power of the Papacy.

A Rapidly Developing Work

AN interesting report from Elder Frederick Lee has come to hand and will be printed soon, describing a pioneer trip which he with Dr. A. C. Selmon took into the province of Shen-si, northwestern China. The trip was full of peril,—perils on the water, perils by land, and perils among robbers. Speaking of this trip and its experiences and deliverances, Elder J. E. Fulton, secretary of the Asiatic Division, says, "Truly the day of miracles is not past."

Some time ago Sabbath keepers were reported in that region, who had come to a knowledge of the truth through reading our papers. The interest centers in three walled villages of from three hundred to one thousand inhabitants each. Gospel Village is one of the best-known missionary centers in all north-west China.

In a letter from Dr. Selmon, written while there, he says, "Before leaving we shall make provision for four schools; also organize three, possibly four, Sabbath schools." A native pastor will be stationed in Gospel Village, but it is evident that an experienced worker from America must soon take the oversight of the rapidly developing interest there.