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The Advent Review and Sabbath Herald

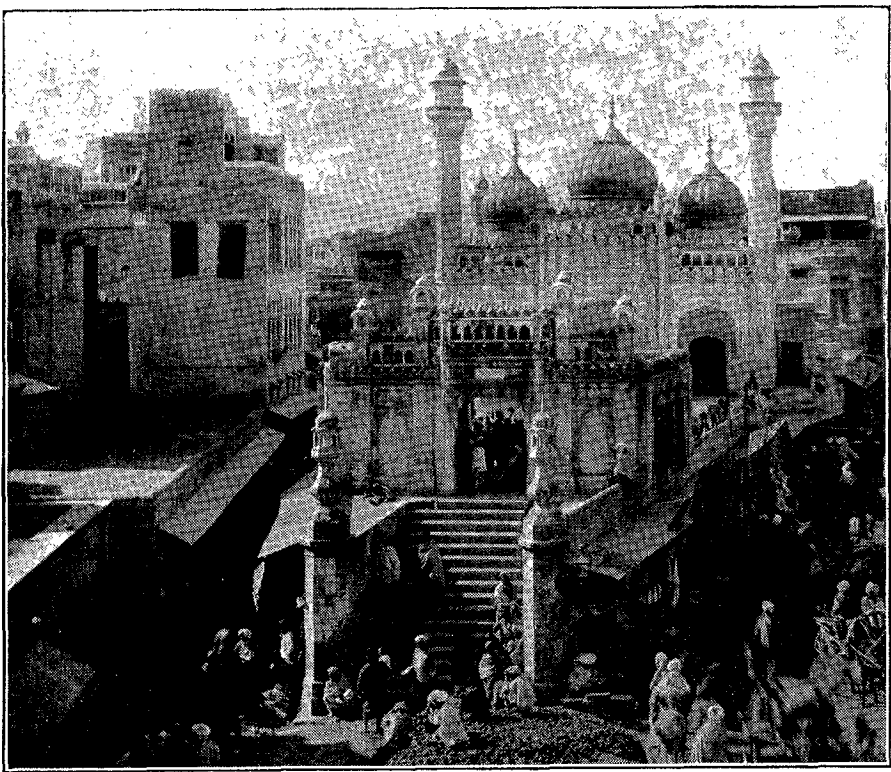
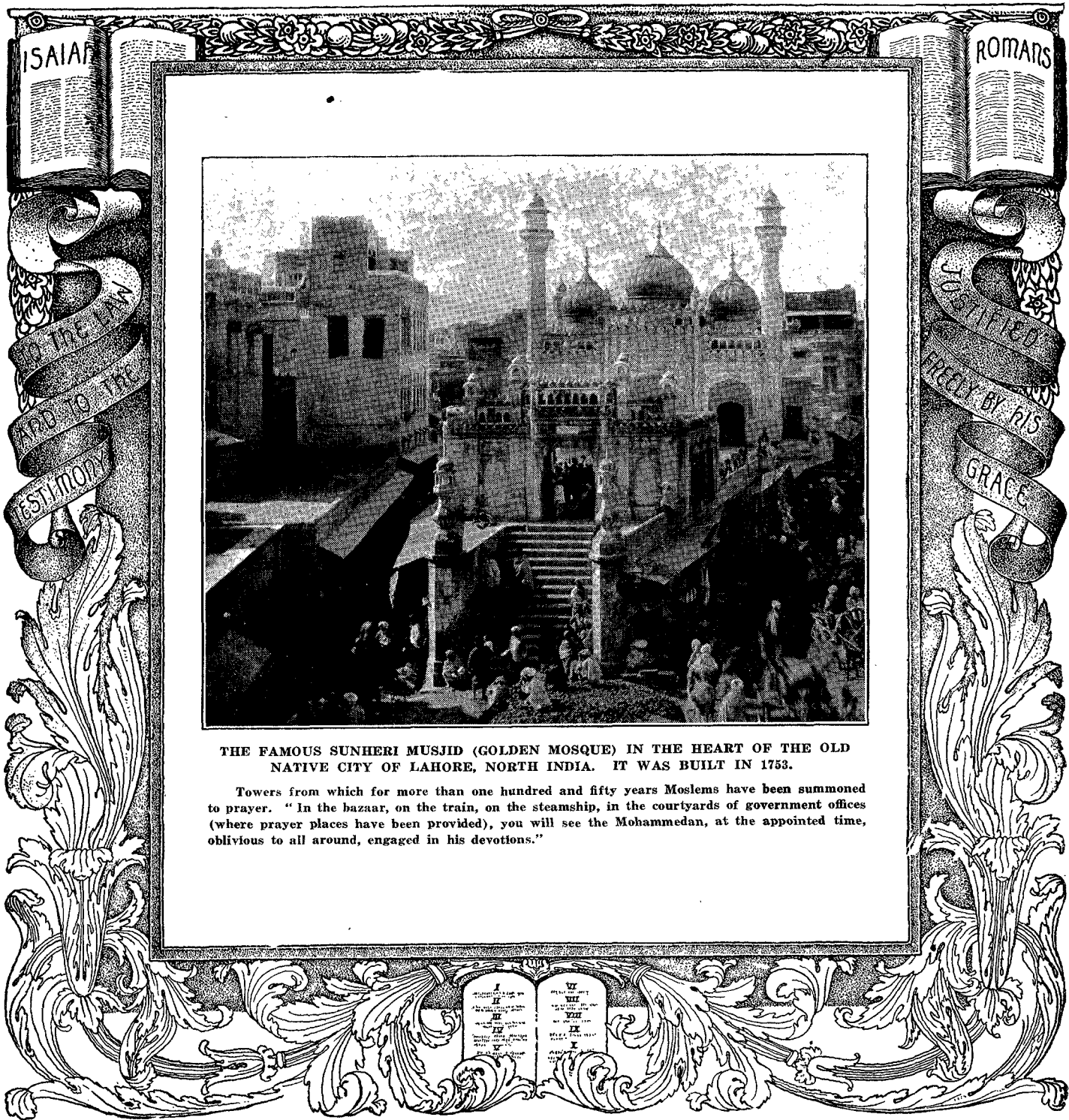


Vol. 93

Takoma Park Station, Washington, D. C., Thursday, July 13, 1916

No. 35

THE GOSPEL TO ALL NATIONS



THE FAMOUS SUNHERI MUSJID (GOLDEN MOSQUE) IN THE HEART OF THE OLD NATIVE CITY OF LAHORE, NORTH INDIA. IT WAS BUILT IN 1753.

Towers from which for more than one hundred and fifty years Moslems have been summoned to prayer. "In the bazaar, on the train, on the steamship, in the courtyards of government offices (where prayer places have been provided), you will see the Mohammedan, at the appointed time, oblivious to all around, engaged in his devotions."

A 144,000 Duplicated

UNDER date of June 29, we received the following order through the Northern Illinois Tract Society:—

"Please rush to Mrs. Edna Forsyth, 2975 Michigan Ave., Chicago, Ill., 6,000 copies of the War Extra; also mail to her next week 6,000 of the Present Truth Series No. 1; the week following, 6,000 of the Present Truth Series No. 2; and the week following, 6,000 of the Present Truth Series No. 3; and one week following the sending of No. 3, send 6,000 copies of No. 4. She is circulating 12,000 copies each issue, instead of 6,000 copies, hence we are duplicating her order."

And this is in the midst of summer, when usually missionary efforts lag. Comparatively few are diminishing their efforts with the Present Truth Series this summer. This is evidence of a strong faith in the soon coming of the Lord—a demonstration of an unwavering confidence in the potency of the series.

Our Relatives and Friends

are to have thousands of the series between September 1 this year and March 1, 1917. Though the notice of this special effort is scarcely out, many members are sending in orders for ten to forty sets each. That means that thousands of our people are going to send a set of the series, mailing one copy each week, to many thousands of their relatives and friends, between Sept. 1, 1916, and March 1, 1917. With the blessing of Heaven added, there can be only the most gratifying and unusual results.

Quite a Help

ELDER W. R. ELLIOT, president of the Tennessee River Conference, writes of the Present Truth Series in connection with a tent effort, as follows:—

"We are using the Present Truth Series in connection with our tent effort, according to the suggested plan. We find that after the meeting the people are always glad to get the papers, and we distribute them then to those who attend. We also visit the people in their homes, using the Present Truth Series. We find it is quite a help to have a paper that we can put in the hands of the people just when they are interested, for they will read it then as they would not at another time. Our meetings are well attended, and we hope to be able to establish many in the truth."

It will be noticed in this report that the people are interested; that they gladly receive the Present Truth Series; that they are reading the papers; that a large number are attending the meetings; and that there is a lively interest manifest. Much of this is due to the use which is being made of the Present Truth Series.

Acknowledged Ally of Temperance Forces

THE best temperance workers throughout the United States and Canada, those who have an opportunity to observe the influence and power of the *Instructor Temperance Annual*, acknowledge it to be an ally to existing temperance forces. Many say it is the strongest temperance publication in existence. The fact that nearly a half million copies are sold each year is a stronger proof of its efficiency as a temperance factor than the many

most flattering statements made in its behalf.

Under date of June 30, Katherine Lent Stevenson, president of the Massachusetts Woman's Christian Temperance Union, wrote of the annual as follows:—

"The Temperance edition of the *Youth's Instructor* is a very valuable contribution to the temperance propaganda. It contains clear-cut statements, facts and figures gathered from reliable sources and presented in such an attractive form that it cannot fail to influence those whom it reaches. Mrs. Stevens, the late president of the National Woman's Christian Temperance Union, used to say that the thousands of copies distributed throughout Maine in 1911 did very much, she felt sure, to make the prohibition victory possible. The same result will unquestionably follow its distribution in any other State, and the temperance forces count the little paper as an ally in the great fight for nationwide prohibition."

Three Helpful Ideas for Ten Cents

A NEW YORK CITY business man recently purchased a copy of *Life and Health* from one of our agents. The next day he said that from reading this journal he had received three points which were helpful to him. These three helpful ideas cost him but ten cents. Most people would be willing to pay ten dollars or more for one idea which would help them to retain or secure good health.

The August number of *Life and Health* is brimful of practical suggestions as to how to keep well and comfortable during hot weather. These articles tell what to do for baby, for the aged, for one in poor health, as well as for the strong, robust person. If the suggestions were followed, much misery and suffering would be avoided.

Much is being said and written these days about national preparedness. Little, however, is said of physical preparedness. Dr. J. E. Caldwell tells how the defenses of physical life, like those of national life, can be increased. Obedience to the laws of hygiene is of first importance in the prevention of disease. Our whole nation would be much improved physically if the principles given in this article were followed out.

Indeed, it may be said that the August *Life and Health* is a preservative and preventive number,—how to preserve health by following proper methods in clothing the body, in diet, and in exercise; how to prevent disease by eliminating those things which are inimical to man's welfare, such as the fly and other pests.

Life and Health representatives are always welcome "next month." Good health and good cheer follow them. More are needed. From 5 to 40 copies of *Life and Health* will be sent to any address for 5 cents a copy; 50 or more copies for 4 cents a copy. Yearly subscription for \$1. Send all orders to your tract society.

Salt and Light

SINCE the days of the disciples there have been many individual members, even whole churches, who have not let their light "so shine" that men could recognize them as the salt of the earth and the light of the world; but this cer-

tainly should not be said of those who are looking for the Saviour's return, those who are the more subjected to criticism and censure on account of their being a "peculiar people." Their peculiarities, without the salt savor and the elements of light, tend only to blind others, and to invite persecution; but by letting their light shine, others are led to a knowledge of God, and believers are blessed.

The church at Fairton, N. J., gives a good illustration of how to let the light shine in a community. We quote the following from a personal letter:—

"Your last letter just received, and while I suppose you do not look for any reply, I just feel like shaking hands with you and saying, 'This is the best yet.' I will surely do my best to get every one of our company to join in this special effort for our relatives and friends. We will begin next Sabbath.

"We are working right along in this nice little town of Fairton with the Present Truth Series. Every house has each number as it comes out, with the exception of ten, which for various reasons have refused them. All the rest take them and seem anxious for them.

"The effort made by the church has broken down prejudice, and is leading others to a knowledge of the truth. The members have been letting their light shine, and the blessing of the Lord is following their efforts."

A Tent Necessity

THE Present Truth Series is rapidly becoming a tent meeting necessity. Many of our ministers are reordering large quantities by wire, and urging the publishers to rush the papers forward, because the meetings are in progress, and they are dependent upon the Present Truth Series for tent literature.

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

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

Issued Each Thursday by the

Review and Herald Publishing Association

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

TERMS: IN ADVANCE

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

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

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

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

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

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 13, 1916

No. 35

EDITORIALS

The Name and the Day

WHEN the Lord exhorted his people to obedience, and warned them of the fruits of disobedience, it was, as he said to them,—

"That thou mayest fear this glorious and fearful name, THE LORD THY GOD." Deut. 28: 58.

That is his name, fixed by himself to declare not only his majesty and glory, but his relationship to his creatures—our God. To every soul he declares himself, "The Lord thy God."

And when he commands the observance of his holy Sabbath, it is in "this glorious and fearful name" that he makes the declaration,—

"The seventh day is the Sabbath of the Lord thy God."

How can any one who fears God turn from his plain command? His glorious and fearful name is in the day. Do you take God as your God? Then take his Sabbath also; for it is "the Sabbath of the Lord thy God." W. A. S.

Mothers

NOT so very long ago I heard a young man refer to the mother who gave him birth as the "old woman." This and similar expressions are characteristic of this wicked, ungodly age. Such coarse reference to one's mother sounds bad. It betokens a coarse, unrefined nature. The age of this young man's mother, if nothing more, should entitle her to more kindly words and courteous consideration.

God blesses mothers. Speak kindly to them, young men, young women. Mother's eye is getting dim, her hair is growing gray, her form is bending, her steps are toward the grave. Ere long there will be a vacant chair, and those hands which have loved to minister to your needs, will be folded across the pulseless bosom on which you nestled in helpless infancy. There will be no more good-night kisses, no loving glances, no gentle caresses. The undertaker will perform the last sad rites, and the dear mother who has watched over you and prayed that your feet might be kept in the path of purity and righteousness, will be gone forever.

Then you will be bereft of your best and truest friend. No one can ever take her place. No human being will ever love you with such unfathomable love as did the one whose dust lies in yonder churchyard.

Others may forget and forsake you, but not mother. Sin may degrade you, till those who were once friends spurn you and shut the door in your face, but the feeble, trembling mother in yonder home, tottering on the brink of the grave, will welcome you and love you. She will rejoice and be proud if honor is bestowed upon you; she will cling to you in your dishonor.

A wayward daughter who had opposed the entreaties of a kind mother to return home, decided late one night, when cold, hungry, and homeless, to return to the parental roof. Reaching the humble home, she found the door unlocked, and cautiously stepped in. There sat her aged mother by the dying embers on the hearth. "Mother," she exclaimed, "why are you sitting here with the door unlocked so late at night?" Her mother replied, "My daughter, that door has never been fastened since you left. I was afraid you might return and, finding it locked, go away again." That's mother.

Napoleon is reported to have said, "The greatest need of France is mothers." The fireside of the home is an empire of its own. Here the godly mother sits an uncrowned but unrivaled queen. Let no coarse words be spoken of her, but let "her children arise up, and call her blessed." Home and mother is a vision that never fades from the mind.

In this age when disobedience to parents is a marked characteristic of the days upon which we have fallen, and is a sign of an ungodly age, the love and reverence for parents seen in Christian homes should be a sign of conversion, deep piety, and godliness.

"A mother's love, how sweet the name!
 What is a mother's love?
 A noble, pure, and tender flame,
 Enkindled from above.
 To bless a heart of earthly mold;
 The warmest love that can grow cold,
 This is a mother's love."

G. B. T.

Spiritual Declension

THE Scriptures of truth plainly teach that the last days of earth's history will be days of spiritual declension in the great Christian church. This is strikingly portrayed in the prophecies of Revelation 13, 14, 17, and 18. Here the pen of inspiration traces the work of apostasy, and the opposition to the truth of God which will be carried on by the great worldly, formal church united with the powers of state. In plain, unmistakable language the apostle Paul speaks of these same conditions, in the words which he addresses to Timothy. He declares:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

That such sins as these would be found in the world at large we might naturally expect, but the apostle states that these sins would be found among those who possessed the form of godliness but who by their ungodly deeds deny its power in their lives. The same apostle also tells us that the time will come when men "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

We have only to recognize the rapidly developing conditions in the great religious world to realize that we have reached the days foretold. We hear much about civic righteousness, about the departmental church, about social service, about missionary propaganda in foreign fields, about great moral reforms which the church is pushing forward; but these can never take the place of personal piety or individual godliness, and it is possible for the professed church of Christ to engage in these things and at the same time be losing its vital hold upon God. This was done by the Jews of old. See Matthew 23. They were a great missionary people. They compassed sea and land to make one proselyte. They garnished the tombs of the

prophets and erected lofty edifices for the worship of God. They made long prayers. They possessed the truth of God in form. Indeed, among the heathen nations of old they stood alone as the conservators of a knowledge of the true God, but vital Christianity was at a low ebb. Their church activities, the denominational religion which they possessed, did not save them from individual spiritual declension.

And this is the great danger which confronts the professed church of Christ in the last days. We must admit that the church as a whole is pushing forward in greatly needed moral reforms. The church stands as the great power behind the prohibition movement, against the opium traffic, against the white slaver's nefarious work. It is doing much to improve the conditions of the poor. It is engaged in great missionary enterprises, but it is to be feared that notwithstanding this denominational activity, the spiritual standard is being lowered in individual lives, and the rank and file of Christianity is being permeated with spiritual indifference, worldliness, and infidelity. And this is not alone our view of the situation. It is the opinion expressed by leaders of Christian thought in some of the great churches of the world. From our current exchanges we quote the following observations which have been made regarding this situation.

A writer in the *Reformed Church Review*, signing himself "A Layman," brings this charge against present-day Christianity:—

"The sacred edifice heretofore dedicated to the worship of Almighty God has now, with its parish house, its club and other auxiliaries, become the center of secular functions. We now go to church to hear sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dance halls, how to vote, and the latest vice-investigation report. From this center agents and detectives of law and order societies make report of nightly investigations, and it is said even ministers of the gospel keep silent watch during the hours of the night and assist in rounding up inmates from disreputable houses. They appear as prosecutors and witnesses before grand and petit juries in the quarter sessions court. Billiard and pool tables are being installed, dancing classes are organized, and all sorts of amusements offered to entice the youth within its sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson; and this was in a graded up-to-date Sunday school. A good woman who had suffered greatly with a recent sorrow brought herself to church longing for some comforting words. She heard a sermon on 'The Charity Organization Society and the Visiting Nurse.'"

The following serious indictment is made by this same writer against much

of the present-day preaching by ministers of the gospel:—

"Ministers of the gospel are willing to preach on every subject under the sun except the gospel; and when they begrudgingly hand it down, they almost tell us it is not divine, but a man-made thing. They have relegated to the brush heap most of the sacred beliefs, such as the miracles, original sin, the vicarious atonement of Jesus Christ, the efficacy of baptism, and the holy communion; and many of them even deny the validity of their own divine office as ministers of God. All comes from man, nothing from God. Perhaps this is the reason so many ministers look down on empty pews and complain bitterly that their members do not come to hear the sermons prepared with so much labor."

Quoting these statements and commenting thereon, the editor of the *Christian Standard* (Christian Church) for June 3, 1916, truly says:—

"The mission of the church is pre-eminently a spiritual one, and to the extent that she relegates this to the rear in her ministries, she must suffer loss of power and influence among men. The supreme purpose of the gospel is to save men and women from sin, and induct them into the kingdom of God, and make them sons and daughters of Jehovah, and teach them how to live the Christian life; and when these ends are achieved, other things will take care of themselves. To abandon or slight these high and holy purposes, and give chief attention to such matters as are mentioned in the foregoing quotation, is like exchanging the bread of heaven for straw and chaff. . . .

"A sickly sentimentalism in regard to sin has largely taken the place of the severe denunciations of it that the Holy Scriptures contain. The exceeding sinfulness of sin is largely obscured by the claim that it is a disease, and that the sinner is much more to be pitied than blamed. The importance and necessity of believing the gospel are partially lost sight of through the philosophy that it does not matter much what you believe, if only you are honest in your belief. Miracles are held to be of little worth in inducing and maintaining faith in Jesus Christ as the only begotten Son of God, although the Scriptures declare that they were recorded for that very purpose."

Through its Standing Committee on the Narrative the recent Presbyterian assembly at Orlando, Fla., reviewed carefully the religious conditions existing in that church. Eighty-five presbyteries rendered reports to the General Assembly of the vital, personal godliness existing in the church, and particularly in family and individual life. This narrative says:—

"Notwithstanding the general tone of optimism, your committee finds a sad situation at the very heart of the church, that must be changed, if permanent and powerful progress is to continue. The bedrock of the church is the family. 'Believers and their children,' is the Presbyterian burden. In the family, so every report says, religion is woefully neglected. Only the smallest per cent of the families connected with the church

have family worship or train the children in the religion of the Lord Jesus Christ as revealed in the Word of God, and stated in the catechisms of the church."

Similarly the *Word and Way*, speaking particularly of the conditions to be found in the Methodist Church, and finally of the state of the church at large, says:—

"Methodism is not what it once was in its attitude toward the conduct of its members. The line of separation between the church and the world has been growing dimmer and dimmer with the passing years. Methodists, however, are not alone in this changed attitude toward the world and worldliness. Other denominations have been suffering a like spiritual degeneration. For many, many years there has been in the Methodist Church a ban on dancing, card playing, and theatergoing. Members engaging in these worldly pleasures have done so under penalty of discipline, but in late years discipline for these things has not been administered, and the law has been a dead letter. . . .

"Why any church should wish to receive or retain in its membership persons given to dancing, card playing, and theatergoing is past our understanding, and it is equally past our understanding why any one with the love and habit of these things should want to hold membership in a church. We should be glad to see our Methodist friends keep their standard up and require their people to come up to the standard, rather than yield to the demand to lower the standard to the level of the worldly minded.

"The bane of the average church is the worldliness of its members. The churches of all denominations ought to set a higher standard, and require the members to conform to this standard or separate themselves from their fellowship."

Similar testimonies representing other denominations might be added to these already given, but we need no compilation of statistics to show us the real state of Christianity around us. We can read in these conditions signs of the times. They indicate that we are living in the last days of earth's history. At a time when sin is waging its hardest battle against truth and righteousness, when combinations of evil on every side are uniting their forces, then the church of God should be the strongest to resist the evil and to hold up the banner of truth against the onrushing tide of iniquity.

The reasons for this spiritual declension are many and varied. Prominent among them is the lack of spiritual power attending the ministry of the word; the failure of those who minister in sacred things to give the church meat in due season—the truths for this special period in the history of the world. There is significance in the great events which are taking place on the earth. We are living in the days of fast-fulfilling prophecy. This world is soon to pass away, and the Lord Jesus Christ is soon to appear. A knowledge of the meaning of these fulfilling conditions is the need

of the church of God at the present time. In too many instances the professed church has become a great social, fashionable organization. Membership in it affords an opportunity for the display of dress and wealth, and brings social prestige and opportunity. It is popular today to belong to some church. Many find it even advantageous in a business or professional way. These considerations have brought into the church many unregenerate in heart. Thousands of church members today are saved from a just and righteous discipline by wealth, social prestige, or political standing.

But in every church are still to be found honest and godly men and women. They with us deplore the conditions which exist, and are longing for a refreshing from the Lord. It is for us who recognize the times in which we live to herald abroad the everlasting gospel for this day and generation. And let us, as members of the Seventh-day Adventist Church, be admonished by the conditions which we see around us. There is danger that the disintegrating elements which have found entrance into the great churches of Christendom will find entrance into our church, and that the sins of which the apostle Paul gave definite warning will exist in our lives.

In no spirit of self-righteousness should we draw comparison. If we ourselves have been saved, it is only by God's grace and in order that we may seek to save others around us. We have nothing that we have not received from God, and to us there belongs no credit for any experience which God may have given us, or given the church of which we are members. In humiliation and with no confidence in the flesh, but with firm confidence in God, let us maintain our integrity and simplicity of faith and practice, and seek by God's grace to be the saviors of those who are drifting away from him into the vortex of darkness and destruction. F. M. W.

Our Mission Funds

SABBATH, July 29, has been appointed as the day upon which the General Conference will receive the usual Midsummer Offering for foreign missions. This is one of the two general offerings received each year to help make up the funds of the Mission Board, and comes in the very midst of what experience has proved to be, from a financial standpoint, the most trying months of the year; for from April 1 to October 31 the income of the General Conference is always insufficient to meet its operating expenses, thus many times causing the committee much anxiety, and sometimes real distress. Therefore they have always looked forward to the Midsummer Offering with much interest and concern, as affording an excellent opportu-

nity to secure financial relief during these seven lean months of the year.

That the readers of the REVIEW AND HERALD may have a knowledge of the actual condition of the General Conference treasury up to the present date, the following facts and figures are placed before them. At the last council held at Loma Linda, provision was made for 1916 for an unusually large increase in the foreign mission work of the denomination, the total amount of the budget voted for all the operating expenses and appropriations being in the neighborhood of \$650,000. In addition to this, the committee, as in former years, is to cooperate with the Division Conference Committee in raising a relief fund for the training schools and needy sanitariums of North America, amounting approximately to \$185,000. This brings the total amount to be raised for the year up to \$835,000; but it is the \$650,000 in which the General Conference is most vitally concerned, for upon this amount is depending all our foreign mission work in all lands. Hundreds, yes, thousands, of our brethren are entirely dependent upon our promptness in securing these funds, for the actual necessities of life.

The sources from which the General Conference may meet this heavy draft are, first, the Twenty-cent-a-week Fund. The full portion of this fund belonging to the Mission Board would total \$557,000. The portion belonging to the relief fund would, if the entire twenty cents a week per member was raised, bring the total to \$743,000. From this, however, the Mission Board is first to be supplied at the rate of fifteen cents a member, or \$557,000. This would still leave \$93,000 for the General Conference work, to be provided for from other sources, such as the tithe from the different Division Conferences and miscellaneous gifts. But this is a much larger sum than has been realized from these sources in past years. Briefly expressed, these are the financial responsibilities placed upon the General Conference treasury for 1916, calling for a monthly expenditure of \$54,000.

Now, what is the other side? How has the membership of North America been meeting this responsibility? The report of receipts on the Twenty-cent-a-week Fund up to May 31 shows that, to have realized the full, there should have been paid into the treasury at that time \$311,443. Of this, \$77,860, however, would have been relief funds. We have received only \$188,800, leaving a deficit of \$122,643. Judging by the past two months, our monthly mission receipts for the summer are about \$30,000 as against \$54,000 needed to sustain our work. We began the year's business with about \$100,000 in the treasury as an

operating fund. By the last of July, when an appeal for the Midsummer Offering is to be made, this entire operating fund will have been consumed, and the work will be confronted with an empty treasury; this, too, in the face of the fact that on August 1 a party of forty is to sail from San Francisco for the East, and these to be followed in seven days by another party of fourteen from Seattle, for India, Malaysia, and other far-eastern fields.

These statements are in no sense inspired by pessimism, nor are they intended to bring discouragement to the reader, but rather to give to all our brethren at this time a correct understanding of the true situation confronting us, in order that all may intelligently respond to the appeal of the General and Division Conferences for large and liberal offerings. Brethren, the need is most urgent that funds in large amounts should at this time be given to our foreign work. We appeal to you now to prepare for this service, and on Sabbath, July 29, appear before the Lord with substantial evidences of thankful and appreciative hearts for all God's many benefits bestowed upon us.

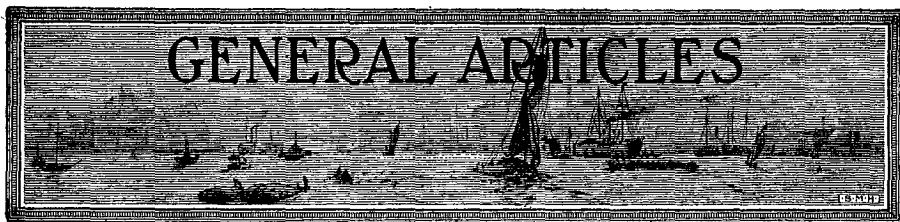
W. T. KNOX.

A Living Miracle

IN a recent number of the *Lutheran Witness*, George Luecke discusses the subject of miracles, and declares that the greatest of all miracles is seen in the existence of the church of Christ upon earth.

"For nearly two thousand years the 'gates of hell' have raged against it and endeavored to uproot and destroy it; but all in vain. In spite of all the powerful opposition it has had to encounter, the church of Christ, with no other weapon than the 'sword of the Spirit,' the Word of God, has fought its way around the globe, and is today continuing its march of conquest to the remotest regions of the earth. Tell me, is not this a standing miracle? Do we need any other miracles to prove the divine origin and character of the religion which it preaches?"

"FIFTY thousand school-teachers, heads of universities and colleges, federal and State officials, and at least one ambassador representing his country in the United States, attended the National Education Association Convention held in New York City, July 1-7. The convention marked the first occasion in about fifty years that the members of the National Education Association have assembled in New York City. Although the delegates began their deliberations on July 1, the first two days were devoted to sectional meetings. On July 3 the teachers and educators were welcomed by Governor Whitman at Madison Square Garden, where all the general sessions were held."



Teach by Precept and Example

MRS. E. G. WHITE

(Review and Herald of March 31, 1891)

IF we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a youth to yield to temptation, and to walk in the way of the ungodly.

Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and to a great extent they are slaves to the thought of how others may regard them.

Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord; but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water.

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause.

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow; and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments.

Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say No. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say No to temptation, you yourself must be able to say No.

It is as needful for the man to say No, as for the child.

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not.

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health.

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory.

Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word.

In the Word of God, inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation.

Devotion to dress takes from the means intrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be

wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, prudence, are suited to every person in every rank and condition of life.

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?



When Sorrow Comes

W. L. KILLEN

STRANGE as it may seem, many persons who seldom at other times open the Bible to read, will go to the bottom shelf, brush off the dust, and take it out when times are hard and clouds of depression, worry, and sorrow hang low.

Just now, when more than half the world is at war, when gloom and desolation are widespread, more Bibles are being manufactured and placed in the hands of the people than ever before.

Every one of the belligerent countries is importing Bibles from the United States. This year the Bible business will more than double that of any previous year. One New York firm claims to have sold 1,000,000 Bibles in the last twelve months.

An organization known as the Gideons is said to be the largest single customer in the Bible trade in America. The Gideons are now buying 50,000 Bibles a year. This organization is composed of commercial travelers, who place Bibles in hotel rooms and public places where other travelers may read them.

Bibles are put up and sold in nearly one thousand different styles, and they sell at from 20 cents to \$50 a copy. "When other business is bad, the Bible trade is at its best," are the words of a leading New York Bible house owner. "And," he further said, "when other business is prosperous and every one seems to have plenty of money, the Bible trade falls off. Although America is enjoying prosperity, the Bible business is good here this year, largely due to the great demand for Bibles from Europe."

When the average man is well off, and things go easy and he has few troubles, he is not so likely to hunt up the Bible and read as he is when enshrouded with great sorrow. Then it is that he looks to the family Bible for comfort and hope. The peoples in Europe are much the same; hence their present demand for the blessed Book. Let us pray that while they are reading it, their eyes may fall on those blessed words, "On earth peace, good will toward men."

The same demand holds true of the good books and the literature being sent out by our publishing houses through our faithful colporteurs. The world is ripe for the third angel's message contained in these books and papers. More

are being sold than ever before. They are being sold even by the carload. "It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord cooperates with his self-denying workers."

If the owners of the great Bible houses in our country can see that in time of need men read the blessed Bible, how is it with you, dear reader, whom God has called to give to the world at this very time the publications which lead the people to search the Bible?

High Point, N. C.



The Atonement — No. 4

The Manifestation of Divine Love

J. O. CORLISS

TRUE worship depends upon right views of God. In so far as men hold false views of God, in just that proportion do they worship a false god. In all such worship false and injurious impressions are received, as may well be learned from witnessing the religious rites of the Taoists, Confucianists, Brahmans, Islamists, and many others. The deep-set and continued prejudices of all such readily convince one that no process of redemption from ignorance and sin can be effective without a revelation of the true attributes of God. When the mind conceives some certain idea of God which is contrary to his real character, the wrong idea not only excludes the salutary influence of right impressions, but also produces an injurious effect upon the character proportionate to the fallacy and strength of the erroneous conception.

But the present condition of things in nature cannot give the true estimate of Jehovah's character. The heavens may declare his glory, and the celestial expanse show his handiwork, but they cannot possibly reveal his moral character. So it is in worldly environments, where virtue suffers unto death from slanderous malice, and the innocent suffer for the crimes of the guilty; so long as providence is not seen to redress moral wrongs, no earthly agency can give the true knowledge of God's moral character. One may read of heavenly love to the enlightenment of his prepossessed intellect, and yet not have conveyed to his mind the real power of that element which has ever been the impelling stimulus of divine action.

Precept alone cannot reveal divine love, any more than it can express human affection. A revelation to the heart in such case is needed. Love must be manifested in a living way, and through

a living person, in order to produce love. Living love must therefore be a revelation of a living being.

Since the atonement is the divine plan for effecting God's eternal purpose,—that of returning man to a complete oneness with his Maker,—the revelation of his love to that end must beget in those touched by it a response of the same character. The apostle said in truth that we love God *because* he first loved us. 1 John 4:19. But the love sentiment in such event does not cease by directing it to the Father alone. If genuine, it will extend itself to every one for whom the plan of atonement was laid, because benevolence is a chief factor of love.

Following this thought, it is safe to say that love for Christ, as the true Man and the representative of heaven, will strive to make others like the model it has chosen for itself. This is most natural; for even those who are destitute of faith in Christ, usually have some standard of goodness to which they try to mold others. The very law of the mind, modeled after the mind of Jehovah, tends in this direction. This is indeed the secret of God's love reaching out to lead minds in the same direction his own traverses. So if one loves God, and that love reacts in behalf of others, the labor thus bestowed tends to make him like Him whom he loves. On the other hand, it is clearly taught in the divine Word that if one does not love his brother, it is the best of evidence that he himself abides in an unregenerated state. 1 John 3:14.

The divine teaching also is that the keeping of God's commandments is the manifestation of love toward him. It could not be otherwise, since obedience is the fruit of love. Truth is light; love is life. Truth in precept, while setting forth what is practical, imparts no inward moral power to fulfil its requirement. Force, however, to carry it into effect properly, rests in love. To know the character and will of the Lawgiver is necessary as a guide in understanding duty, but love toward the Author of law is essential to spiritual happiness in obedience. So obedience, guided by knowledge and prompted by love, brings life and peace.

The moral character of God has been revealed in a manner best adapted to the human mind. To state the case: The nature of love is that it develops itself for its objects according to their need. For illustration: A mother of several children has one who suffers from malformation, and needs assistance more than the others. Her mother heart forbids her to neglect that one in caring for the others. Again, a loving father sees his son beset with dangers that threaten his happiness in this world and jeopardize his prospect for eternity. Perhaps some one seeks to lead him into open ways of evil; another attempts to draw him into some line of mental offense leading to personal degradation. The love of the parent opposes any and all such operations in proportion to the magnitude of the evil sought to be in-

flicted on his loved one. It cannot be otherwise, because love in its very nature is opposed to everything that will injure the object of its affection. Besides, all true love calls for the distribution of care in proportion to the measure of need.

The same rule was ever followed by heavenly administration. When God's chosen were held in Egyptian slavery, it was his love for them that suggested and put in operation measures to oppose the treatment they were receiving, and to release them from bondage. He desired that they might learn to know and love him. Also later, when inquiry was earnestly made of Christ as to whether he was really the Messiah, he said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5. That settled the whole question with John. He knew the characteristics of divine love, and so his faith was confirmed in the Messenger of God's presence.

One who gave assent to the requirements of the divine precept to love one's neighbor as himself, yet thinking to puzzle the Master with a query, asked, "Who is my neighbor?" At once the illustrative story was told of the man who had fallen among thieves and been stripped of his clothing. He had been looked upon by priest and Levite, who were near of kin but gave no aid, and then by the alien Samaritan, who showed mercy on the wounded man. The conduct of the latter was approved by Jesus as an exemplification of true neighborhood, and he closed with the injunction, "Go, and do thou likewise."

The parable of the lost sheep is also to the point. The true shepherd leaves the ninety and nine, which are well and strong, in their allotted place, to succor the one lost sheep exposed to the ravages of roaming beasts of prey. The teaching of this similitude cannot be questioned; for it aptly reveals the life of the Son of God in behalf of the restoration of the lost to the fold and fellowship of the heavenly home.

So in all the earthly ministration of Christ, he revealed the love of Jehovah to men in a way adapted to their need. In this he became an example for those who would follow him. He was indeed the "Forerunner" to the human race, that is, not only a messenger sent before and in behalf of the eternal King, but also one to clear the pathway of obstacles before those who must tread the pathway to union with the heavenly family. To do this he met every vicissitude of manhood without bearing the taint of sin. Heb. 4:15; 2:18.

He became the "Son of man" so that he might indeed be the kin of humanity, and thus occupy the position from which he could elevate those who would be elevated to kinship with Jehovah. He was in very deed "God with us."

Glendale, Cal.

Jesus is Coming Again

W. R. PETERSON

"Heavings of earth, tell the vast wondering throng;

Jesus is coming again!
Tempest and whirlwinds, the anthem prolong;
Jesus is coming again!"

YES, Jesus is coming, coming in power and glory, to establish his kingdom, a kingdom which shall never pass away. Nineteen hundred years ago he left this earth and ascended to heaven. Acts 1:9. Angels told the watching disciples that "this same Jesus" would come again. Our Saviour himself promised to return: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. What a blessed assurance to those who are longing for the end of this reign of sin! How eagerly they watch the waymarks which tell them that his coming is near, even at the door! Soon the words of the poet will be fulfilled:—

"Attended by all the shining angels,
Down the flaming sky
The Judge will come, and will take his people
Where they will not die.

"The loved of earth who have long been parted,
Meet in that glad day;
The tears of those who are broken-hearted
Shall be wiped away."

What a scene! All the power of God's wrath will have been loosed upon a sinful world. Then the elements will melt with fervent heat, destruction will be rampant, and the wicked will cry for rocks and mountains to fall and hide them from the face of earth's eternal King, from the vengeance of a just God. But those who have looked and waited for his coming will rejoice in that hour, saying, "Lo, this is our God; we have waited for him, and he will save us."

In that day earth and sea will yield their treasure, and the righteous dead will arise to greet their Lord, and to realize the fulfilment of the promise of eternal life. All the angels in heaven will accompany Jesus when he comes to reap the harvest of the world. He will then separate the wheat from the chaff, and will take the precious grain to the heavenly garner. How greatly we shall need strength from above to abide in that day! Earth's millions, now careless and pleasure-loving, will suddenly become serious and concerned as they realize that they are not prepared to meet their God. Earthly wealth and fame and treasure will avail them nothing in that great day; it will be too late for them to find the only sure refuge. "As it was in the days of Noe, so shall it be also in the days of the Son of man."

God is merciful and gracious. He has sought by means unnumbered, even sending his only begotten Son to die on the cross, to turn erring humanity from their sinful ways; and "greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Yet only a few have heeded the message, and now, with the day of final judgment rapidly drawing near, com-

paratively few from among earth's teeming millions are preparing to meet their God. Shall we not redouble our efforts to warn our fellow men?

In our Father's house are many mansions, and he wants all his children gathered home. Those who are not present at that glad reunion will have absented themselves by their own choice. Every one present will be heartily welcomed. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "Whosoever will, let him take the water of life freely." Rev. 22:17. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. There is danger in delay. Death's angel may visit you before the dawn of another day. Will you not accept Christ now?

All earth's treasures, compared with heavenly things, are mere baubles. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. We bring nothing into the world, and we can take nothing away, therefore why spend so much effort in seeking the things of this life?

Let us all, as judgment-bound creatures, earnestly seek first the kingdom of heaven. Jesus has purchased us with his blood, shed on Calvary. He has paid the price of our redemption. Can we be honest and withhold that which is not our own? Soon, very soon, the fiat will go forth, "He that is unjust, let him be unjust still;" and then the door of mercy will be forever closed, and from those who are not ready will come the bitter cry, "Too late, too late." Will you be among this number?

Jacksonville, Ala.

God's People Tested

MRS. ALMA DIKE

GOD gave the beautiful garden of Eden to our first parents, with its tree of life, and he also gave them the tree of the knowledge of good and evil, but told them not to eat of it. Then came the test; they fell, and so were driven out from their beautiful home.

Abraham, the friend of God, was tested. Joseph, Daniel and his three friends, and other noble men were tested. Suppose Daniel's companions had simply knelt with the multitude at the king's command; they would not have needed to pray to the idol, but to God. They knew their life was at stake; but in the hour of temptation they remembered the commandment, "Thou shalt not bow down to them," and God was greatly honored by his faithful servants.

But what about his people this side the cross? How can we show our love and loyalty to God? Is he testing us?—Yes, surely; for we find that the same royal law that was given to his people in the past, and to which many proved so faithful, is also given to us. The

promise is, "I will put my laws into their mind, and write them in their hearts." Heb. 8:10. Then let us see that we stand loyal to the holy precepts.

Some say that Christ changed the law, but in Matt. 5:17 we read: "Think not that I am come to destroy the law, or the prophets: . . . for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Pointing us to the cross, the Saviour says, All this I have done for you. I have died for your disobedience. What will you do for me? And our answer is, We will show our love to thee by obeying all thy holy will; we will gladly give up everything that stands between thee and us, and through thy blood we will conquer. Then comes the assurance, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Los Angeles, Cal.

The Blight of Worldly Association

I. E. KIMBALL

ONE of the baneful causes of decay and unfruitfulness in church life is a bias toward fellowship with a world at enmity with God. Christ's followers are not of the world, even as he was not of the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Those who fraternize with worldlings soon have their senses perverted, and think and feel as do their associates.

A deadly malaria lurks in every port, city, and community of the world. Thought and care for the present exclude Christ and the eternal. The atmosphere of disinterestedness in the things which have to do with Christ and his kingdom, with an earnest concern for temporal things, acts as a deadly miasma. By association with the world we gradually adopt their standards. We sup from the cup of their pleasures. We are leavened by their worldliness and careless indifference, and our lives become so conformed to the worldly life that in practice there is no difference. We talk and dress and act and think as they do.

Why so belittle the gospel? Why do candidates for heaven love the things that God detests, and mar all the perfect working of the Spirit? Are we really willing to misrepresent our Lord, and frustrate all the other possibilities of the gospel? Do we not realize that those who would win must strive and fight? Why so fickle, why so little burden to represent the gospel rightly before the world? Our anxiety and care for the present almost exclude the eternal. In working so anxiously to carry our own

burdens, we refuse to take Christ's burdens.

We should realize that lukewarmness is an awful curse, and makes one a stumblingblock to seekers for the kingdom. How terrible the curse which came upon ancient Israel for associating with worldlings, who soon became thorns in their flesh and destroyers of their heritage! The Lord calls such union spiritual adultery. Intermarriage with unbelievers was the sin which caused the flood. It unites the temple of God and the temple of idols, making one house of desolation, and brings back again the reign of Jezebel and the idolatry which stains the heritage of Jehovah.

The church is espoused to Christ. She is his bride, his only beloved, and is soon to be queen in the realms above. She should now be as a "chaste virgin." The Bridegroom has shown his fidelity in pouring out his soul unto death for her, and she has given her word, her hand, and her heart. And "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The Bridegroom is ready, and the marriage is soon to take place. Why so much delay? — The bride has not yet "made herself ready." She has not yet donned her "fine linen, clean and white."

New York City.

The Power of Prayer

A. C. ANDERSON

"THE whole world lieth in wickedness;" but we must convince the world that we are connected with the God of all power. Every one must obtain an experience for himself; each must act well and faithfully his part in the battle of life, that God in his own time and in his own way may weave these webs of human life to his own name's honor and glory and to our good.

Paul said, "We know that all things work together for good to them that love God." This is an unspeakable consolation and encouragement to the friends of God: "Ye are my friends," said Jesus, "if ye do whatsoever I command you." Friends have close association with one another. Prayer is the mighty link that binds us to God.

Austin Phelps once said that prayer is "a power as distinct, as real, as natural, and as uniform as the power of gravitation, or of light, or of electricity." There is no limit to the power of prayer combined with faith. Faith is a glorious reality, and mightily efficacious, when combined with prayer. It works wonders, and produces effects which nothing else can. It is as essential with regard to things unseen as the eye is to things seen.

Paul, in speaking of the scarred veterans, said that time would fail him "to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. 11: 32, 33. By prayer they linked themselves to heaven.

Prayer will link us to God, the Source of all power; but "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The man who believes this will also be pure, sweet, lovely, and holy, not easily provoked or irritated. He will also have forbearance under injuries. It is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Pearce once stated that the one who prays has also a physical advantage: "Prayer calms the mind, quiets the fears, subdues the passions, conquers habits, mollifies feelings, and is a general tonic for health and happiness. True prayer is self-discovery that the body is more than flesh and muscle, bone and blood; that it is something higher than to be pampered by appetite and animal cravings. It is the temple, God-planned and God-made, with a holy of holies in which the Spirit is expected to dwell. 1 Cor. 6: 19.

"Too many have made, and still make, the body a veritable temple of Diana — a kind of jungle in which passions like wild beasts and serpents lurk. But he who believes in a pure God, a holy God, a sinless God, and that he who is 'pure in heart . . . shall see God' (Matt. 5: 8), will purify himself, as John said, even as God is pure (1 John 3: 2, 3). He that does not, does not pray. Prayer and impurity are incompatible. The beauty of prayer is that it reacts on the body, cleansing, purifying, and keeping it fit for the Master's use."

Paul said, "My God shall supply all your need." We do not always understand this promise, because we want our need supplied in our own way. Neither do the young eaglets understand why the parent bird, which has cared for and fed them so many weeks, destroys their nest, and they themselves are tossed out over the dark precipice. But before they touch the dangerous crags below, the mother bird sweeps down, catches them on her back, and bears them to a place of safety. Then they understand that she still loves and cares for them, but that they themselves must learn to fly. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead," and still leads, his people. Deut. 32: 11, 12.

Some one has to be tossed out of the nest first, but all must learn the lesson of trusting alone in God. If we ever stand in the day of trouble before us, we must now learn the lesson of confiding and trusting in him. His children must be thrown out upon their own resources, not that he would leave them, but that they may receive help in time of need. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Friend and foe will betray us, but we must pray for them. Prayer will give us a forgiving heart. Abel, the first martyr, whom Cain slew, was a praying man: "and wherefore slew he him?"

Because his own works were evil, and his brother's righteous." Stephen, the first Christian martyr, prayed for the wicked mob who hated him. With his last breath he cried, "Lord, lay not this sin to their charge." Jesus was abused, and even spit upon, yet in his dying moments he prayed for his enemies, "Father, forgive them," and he himself has said, "If ye will not forgive, neither will I forgive you."

"Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are endowed with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that there is no concord between Christ and Belial."—"Testimonies for the Church," Vol. I, pp. 407, 408.

"Why doubt him now if it may be
A cloud is passing by?
'Tis there we see his sweetest smiles
Where deep the shadows lie."

Wichita, Kans.

From the Mountain to the Multitude; or Between the Paltella and the Planta

PHILIP GIDDINGS

"It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." Luke 6: 12, 13.

"He goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark 3: 13, 14.

Whether for prayer alone or with his disciples, Jesus seems to have preferred the mountain.

The prayer posture is the highest position we can occupy on earth, since thereby we meet and talk with God. We leave the clod under our feet, and ascend as it were among the clouds. We are never more elevated than when on our knees, or, to use Paul's paradox, "when I am weak, then am I strong."

Prayer is a spiritual ascent, and we always come down charged with what we need: sometimes it may be with the receiving of the identical request; sometimes with grace to wait for it; sometimes with grace for bearing the refusal. Whichever way He answers, it is the response best fitted to the soul's needs. Who shall say it is greater blessing to get the bread than to be given grace to wait for it or to do without it? to cure physical blindness than to give clearer vision to the soul? The condition of the soul that can say "Amen" to the latter experience, evidences a spiritual dominance where the body keeps its place of subservience.

He knows best whether to take away the thorns of the flesh, or to add super-counterbalancing grace to the soul. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:7-10.

The mountain is for mounting. We must ascend with Him, if we would be with him. The result is weary muscles, tenses nerves. But what compensation of purer atmosphere! What ocular sweep of the whole country where no landscape escapes the upland view! From there we see the sheep shepherdless and scattered, trying to feed on the beaten paths of man's tracks, while green pastures lie between intervening valleys. We descend, for we went up to come down. The seriousness of the descent reveals the importance of the ascent. The extent of our vision is the range of our sympathy. We bring the inspiration from the mountain for perspiration with the multitude.

The disciples of the Lord live on the heights, as a city set on a hill, but they do business below. If they have any ups and downs, they are the constant back and forth between mountain and multitude. They must receive the daily ordination above for the execution below of each day's orders. They must always come ordained from the mountain of prayer to practice and preach to the multitude. "The steps of a good man are ordered by the Lord," but those steps were ordained on Mount Kneeling.

The knee attitude is the altitude of power, for the position of suppliant is the tapping of supply. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7. But what makes these feet beautiful toward men is the knee experience with God. Physically the knees affect the stepping. How lame and undignified are the steps of a man with feeble knees "as a bowing wall. . . and as a tottering fence." He courtesies along his way as if begging the world for a pass. From that mystic handwriting on the wall see the gait of Belshazzar, whose knees smote each other as if in mutual reproach for neglected service; then picture the stately stepping of Daniel, who kneeled three times a day and prayed. He who bends before God always stands straight and strong before man. This is a physical fact serving a moral metaphor. Thus Eliphaz (Job 4:3, 4) says, "Behold, thou hast instructed many, and

thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." Isaiah says, "Strengthen ye the weak hands, and confirm the feeble knees." Isa. 35:3.

Paul, borrowing the language, says, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." Heb. 12:12, 13. The physical relation between knee and foot has its spiritual analogy in our relationship with God for communicably effective service to man.

In reference to the means of accomplishing natural things, we employ the metaphor "elbow grease." In things spiritual it is "knee grace." The flexion of the knees is forward, holding the feet backward until the knee muscles relax their curve, bringing the feet forward. Feet must wait the permission of knees. "Feeble knees" means unstraight paths and weak hands. Hands, knees, feet! The middle point takes the precedence over, controls, and directs the two others. Feet are lame *to go*, and hands are weak *to do*, without the communication of the knee unction to them. Prayer preceded Pentecost, and followed it. Oh, let us pray!

The knee attitude is not only the attitude of power, but the mount of blessing, for by a happy etymologic kinship, the word is *barak*, meaning "to kneel," and "to bless" is *berak*; while "knee" is *berek*, and "blessing" is *berakah*. From this mount with God we rise from the knees of blessing. Then on our feet descending, we go to dispense that blessing to the multitude.

Guadeloupe, French West Indies.



Thoughts for the Afflicted

MRS. H. D. HUDGINS

SOMETIMES when I take a retrospective view of life, my heart is filled with sorrow and regret for opportunities which I left unimproved, as I realize that they are now gone forever. There are many things that I might have done in service for God and my fellow men. And still from the depths of affliction I can see many things over which to rejoice. I can still do something, and little though it is, I know that the Master understands and blesses the effort.

Sometimes when the hand of sorrow is laid heavily upon us, it is hard to say with patient resignation, "Thy will be done." Then it is well to remember that our loving Father does not willingly afflict his children. He has left us this comforting message: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And when the hardest things come, we must not fear, for God has promised that he will never leave us nor forsake us.

So let us be courageous in our appointed place, and forgetting the past, grasp present opportunities, walking gently, yea, softly, before the Lord.

Diggs, Va.



The Fear of the Lord

J. S. WASHBURN

"If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Ps. 130:1-4. We fear God because he forgives our sins. What were your emotions when you knew that God had forgiven your sins? Adoration; gratitude; love, sincere, sweet, inexpressible—that is the fear of God. There is no terror in it. The fear of God is the love of God. We fear him, that is, love him, because he forgives our sins.

Those who fear God are not afraid of him. If he should mark my iniquity, if he should refuse to forgive my sins, I should be afraid of him. But he forgives me so gently, lovingly, completely, and takes away all the sting, all the terror,—the fearful looking for of judgment,—that I can but "love the Lord, because he hath heard my voice and my supplications." Thus does perfect love (fear) cast out all terror, and thus truly only he who knows God, knows love; for God is love. The beginning of wisdom is *love*, that is, God. Thus "the fear of the Lord [the love of God] is the beginning of wisdom." Ps. 111:10.

After a certain service where this gospel of love, the gospel of John 3:16, had been preached, a melancholy-looking individual said in doleful tones, "I'm very sorry I have not heard the gospel preached here today."

"My friend, is not the gospel of love the true, the *only* gospel?"

"Oh, no!" responded the melancholy individual, "'The fear of the Lord is the beginning of wisdom.' You said not one word in your sermon about eternal misery, unending pain. That is the gospel to me. I was frightened, terrified almost unto death, at the thought of never-ending anguish, and then and thus was I turned to God."

"But, my friend, the gospel is good news. Is this fearful libel on the character of him who is love—that he delights in the unending torment of the lost—is that good news?"

It is the goodness of God, the love of the Lord, that leads to repentance. All this teaching of a stern, severe, unrelenting Judge, who loves good people and hates sinners, is the teaching of Satan, the accuser of the brethren, the slanderer of God.

To frighten children into outward goodness by telling them that God does not love naughty boys and girls, is a gross injustice to the little ones, and a wicked libel on the character of him who gave his own holy child Jesus to die for the fallen, sinning children of men, who hated him, scorned him, and nailed him to the tree.

The kindest, gentlest Man the world has ever known was Jesus, who said,

"He that hath seen me hath seen the Father." The children were not afraid of him. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God," were his words of sweetest invitation. The joy, the playfulness, of children is an indication of the freshness of new life, the vitality of health. Health is of God. Disease, pain, weakness, old age, and sadness are the result of sin, which comes from the adversary.

With all the infinite responsibilities of the universe upon him,—the untold hosts of angels and men and all other creatures,—he who fainteth not, who is never weary, has still time to be gentle, sociable, yea, even playful.

All the playfulness of the creatures that gambol in the deep, all the wondrous soarings of the birds of the air, all the beautiful frolicsomeness of lambs and of the young of all creatures, as well as of little children, who are of the kingdom of heaven, are of God. When the lame man was healed, he danced for joy. When the saints are gathered home, "the lame man shall leap as a hart," and all the righteous shall "go forth, and gambol as calves of the stall," released from earth's dark prison pen, to wander at will through the blue deeps of the heavenly universe.

Oh, kindest, tenderest Father, whose name is Love, thine only begotten Son hath revealed thee to be the fairest among ten thousand, the one altogether lovely! For even now in this world, all the sweet love-whispers of the soft breezes through green forests and fragrant bowers; all the wondrous warblings of birds; all the richness, the fascination, of the human voice; the divine loveliness of all music; the delicate forms and tints of flowers; the beauty of the rainbow, of the clouds, of the glorious hosts of stars; the bright sunbeams; the soft moonbeams' gentle glance,—yea, through all that is sweet, gentle, winning, he whispers so tenderly to the weary, sinning, dying one: Fear not, I who have given thee life—I love thee with an unutterable love. O sad, wandering one, give me thine heart, give me thy love! My love for thee is stronger than death.

Far more than man hungers for human affection does God long, with yearning that breaks his heart when refused, for your love and mine. Shall I grieve his tender heart again by turning away?

"All day long I have stretched forth my hands unto a disobedient and gainsaying people." I can refuse his tender plea no longer; I will arise and go unto my Father, and then, free from sorrow, loneliness, pain, and weariness, I will rest without fear in perfect peace, for I know that "underneath are the everlasting arms."

"What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms;
Leaning, leaning,
Safe and secure from all alarms;
Leaning, leaning,
Leaning on the everlasting arms."

Philadelphia, Pa.

Christian Experience — No. 1

Christian Being

W. E. HANCOCK

CHRISTIAN experience has its source and inspiration in Christian being. This is a truth that, in our day, is too often forgotten.

We see with ease what one does; but only God knows what one is. Great acts are not always an index of great character. We read in the Bible of a class of self-deceived persons who will have done many wonderful things, things highly commendable, and will have done them all in the name of Jesus; yet they will not be counted Christians, for Christ will say to them, "I never knew you."

As long as one can point to a long list of great things that one may have done or may be doing, we do not stop to inquire what one is. We generally estimate a man by what he does. We have no other way of judging; for it is not within the power of human intelligence to know the motive springs of one's actions, however good or bad they may be. This is a secret which belongs to him whose right it is to judge all things, and when the true judgment is rendered, there will doubtless be many surprises.

It is easy to deceive oneself in regard to what constitutes Christian duty. One may go through all the forms of Christian duty, and still be completely destitute of Christ's spirit. It therefore behooves every one who bears the name of Christ to heed the admonition of the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

We are to make a personal examination. To be of value, it must of necessity be a serious, heart-searching examination to see whether, from the soul's depth, we are in the faith. This examination means more than a searching of church records in order to find if our names are written high on the church roll; or to determine whether we have been faithful in church attendance on Sabbath, and in paying tithe and offerings for the support of the work. It is fundamentally a question of being in the faith, and it is an examination in which the Holy Spirit is to be the teacher and the Word of God the rule of examination. This is a primary and all-important question of Christian experience.

The idea of Christian being was the great motive thought of the sixteenth-century Reformation. The principal service rendered to the Christian church by the Reformation was the restoration of the truth of justification by faith to its rightful place in Christian thought and experience. And justification by faith means that man cannot be saved by anything that he is able to do of himself, but only by what he is and may be in Christ. It was this vital truth wrought into the very fabric of Luther's experience that made his life a power in the world. It is this same experience that Christians of this time need in order to make effective the great missionary undertaking of the church. We are making great efforts to do the work that

Christ left for us to do; but if we are to succeed, we must learn the secret of abiding in Christ and being like him. Paul says, "If any man be in Christ, he is a new creature."

This thought finds a central place in all the teachings of Jesus while on earth. The beatitudes all emphasize the relation of blessedness to being. The illustrations used by Christ to represent the Christian's influence in the world are radiant with the thought of the inherent qualities of Christian living. "Ye are the salt of the earth;" "ye are the light of the world;" "I am the vine, ye are the branches," are some of the figures employed. We are not told to shine, but to let our light shine; we are not to labor to bring forth fruit, but to abide in him and he in us, that we may bring forth much fruit.

Our Saviour's observations about the law show clearly that it is primarily the condition of the heart that determines a man's relation to the law of God. It is not the overt act of killing alone that constitutes murder. We may violate the law against murder without killing a man. It is what is in the heart that God counts. Both Christ and the apostles teach that love is the fulfilling of the law. Love in the heart is greater than faith; greater than the eloquence of orators or angels; greater than the power to remove mountains or to understand mysteries; even like unto God himself, for "God is love."

We often hear repeated the saying of a great writer: "What you do thunders so loudly in my ears that I cannot hear what you say." But the Christian ideal goes farther than this. It may be truthfully stated as a Christian proverb, "What Christ is in you is so great in God's sight that he sees not what you do, nor hears what you say."

All that we can do or say gives us no merit; for it is Christ dwelling within that makes us what we are, and that is responsible for the good we do. Christ is all and in all.

Algeria.



A PRIZE offered by the *Gentlewoman* (London) for the best definition of the word "lady" was won by the following:—

"To be a lady means rightly to be a gentlewoman who shows by her every word and action a sweet and gentle dignity, with a gracious charm of manner; a woman whose heart is pure and true, who is tender toward all suffering, who sympathizes with those in trouble, and is ever ready to give that which costs her some effort and self-denial. A lady thinks no work derogatory, and no one is deemed too low to receive courtesy and kindness. She is pure and good in every detail of life, a true friend, and a 'ministering angel' in sorrow and in sickness."



"THE devil hates a fearless Christian as he does a happy one, and he need not bother about the others."



THE WORLD-WIDE FIELD



A Day Among the Karens

MARY GIBBS

ONE morning soon after I came to Kamamaung [in Burma], some men came in a small, leaky, dugout canoe to get me to go to an island about three miles down the Salwin River, where a *thoo-gyi's* baby was dying (a *thoo-gyi* is the headman of a village). After hurriedly gathering together a few medical supplies, I went with the men. The river was very high, so the swift current swept us along, and I was at my destination in twenty minutes; but the baby was beyond help, and died before anything could be done to relieve it. These people were all heathen, and strangers to me.

Sometimes these ignorant people, whose religion is devil worship, blame a Christian if he is present at a death, even though he has had nothing to do with the case. So I could not help feeling a little anxious until the father expressed his feelings. Even while wrapping the child's body, which was buried at once, the *thoo-gyi* said that he had waited one day too long, or his baby might have been saved.

An hour or so later, when the family had become quiet, the *thoo-gyi* sent out for all the sick people in the village to come to his house. Some were so shy that when they came to the veranda and saw me, they would not come in; but there was no escape then, for the *thoo-gyi* would go himself, take them by the arm, and bring them in. There were many cases of sore eyes among the children, and he held the little ones over his knee to have the medicine dropped into their eyes.

After all the sick had been attended, I told them a little of the gospel story, mentioning the resurrection. On the return trip the boat leaked until several times it was nearly filled with water. We were caught in a tropical rain, so I was wet, hungry, and tired; but the day's work was not done, for a crowd of people were waiting for me.



The Scandinavian Union Conference

L. R. CONRADI

NONE of our other European unions suffers so little from the present terrible struggle as the Scandinavian. All our workers and our people could thus devote their full attention to the furtherance of the cause of God. Under such favorable conditions, it was possible to have a full delegation from all the fields except Finland, two being present from that conference. There were, altogether, thirty-four delegates in attendance. The meeting was held in our hall, Akersgaden

74, Christiania, May 8-14. The East Norway Conference and the union divided the time between them.

Last year was in every respect the best year the union ever enjoyed. There were added 555 members, bringing the membership to 4,203. The tithe amounted to \$47,671; gifts to missions, \$17,000. Our canvassers had also their most successful year, the sales amounting to \$120,000.

As the delegates met here from Iceland, Lapland, and the Faroe Islands, one was naturally reminded of a line of our good missionary hymn, "From Greenland's icy mountains." Brother Lorntz, from the Abyssinian Mission, also attended this meeting.

The business proceedings were characterized by a spirit of harmony, and all seemed rejoiced over the good reports of progress which came from every field. In the Faroe Islands there is not only a faithful canvasser selling our literature, but a company of six has been raised up as a beacon light. Being so near to Iceland, these islands were joined to that mission.

Elder Olaf Olsen brought good tidings from the work in Iceland. There are now seventy-seven members composing that mission. Finland was the only field where no conference could be held the last two years, but Elder Carlsson reported a membership of nearly 500.

Though this union has the smallest population of any in Europe, yet its territory is so extended that it seemed necessary to increase its organizations and to make still further divisions. Norway had hitherto had but two conferences, the East and the West Norway Conferences; but at this time the northern portion was cut off, and from Jan. 1, 1917, it will be known as the North Norway Conference. With a population of 500,000 it has a membership of 210. Elder Bergersen will move to Trondhjem, the largest town, and take the presidency. The East Norway Conference has a population of about 1,200,000, and a membership of 652. Elder Tobiassen, one of its promising young ministers, was chosen to fill the vacancy caused by Elder Bergersen's removal to the north. Southern Sweden, which has been hitherto a mission field and has about 200 members, will also be organized into a conference. The union district comprising eastern Denmark will be divided, one part to be known as the East Denmark Conference, and the other as the West Denmark Conference. Thus from Jan. 1, 1917, this union will have eight conferences and two mission fields.

Among the resolutions passed, it was decided in future to hold the union conference meeting every four years, and

the local conferences every two years, but there will be a short annual general meeting in each field. Special attention was given to the young people's work and the missionary societies. Elder Raft was unanimously reelected president of the union, and has a strong staff of workers associated with him.

Our institutional reports were also very favorable indeed. Great improvements have been made at the Skodsborg Sanitarium, but the outlay has so improved the attendance that there were about 1,200 patients last year, and excellent results were attained. The Scandinavian publishing house has now a capital of \$25,000, and the property held by the three Norway conferences will at the present rate be cleared from debt within two years. Quite an addition has been built, but the sale of part of the lots and the renting of the remaining portion have brought in more than the outlay. Successful treatment-rooms have been installed in one part of the building, while the other part suffices for the publishing work. Our schools at Skodsborg and Nyhyttan were well attended, and our Swedish institutions had a fair year.

There were about 500 of our people in attendance on Sabbath and Sunday. As our own hall was too small to contain so many, a large hall in the city was hired for these two days. We had excellent meetings on the Sabbath. After the morning service, Brethren A. Wasli and L. J. Stene were ordained to the ministry. Prospects were never brighter in the Scandinavian Union than they are at present.



The Success of Islam

F. H. LOASBY

LOOKING back to the time when Mohammedanism, spreading out from its seat in Arabia over vast stretches of territory, crossed over from Africa into Europe itself, only to be stopped by an almost superhuman—shall we say entirely superhuman?—effort, with its eyes of conquest still fixed on the great capitals of Christian Europe, many think, "That is history; that was the time of Charles Martel and the Battle of Tours!"

But what about today? The people in the homelands perhaps seldom realize what gigantic strides Islam is making. Like a great, swelling tide it is rolling over the fields where Christianity should already be established.

We should never forget that Islam is practically supreme in the very countries—yea, in the very spots—held sacred to the memory of the Son of God himself; places watered with the tears of Christian saints. Christianity itself is an Oriental religion, and naturally one would think its seat and stronghold ought to be where the Crescent is firmly fixed today. But Christianity has not been true to itself. Mohammedanism, at least outwardly, is true to itself, and its followers are in dead earnest.

Whence comes the success of Islam? A book might be written on the subject. I merely append a few of my own personal and daily observations. My Mo-

hammedan moonshee refuses to read books for the prescribed examination course, because they are opposed to certain teachings of the Koran. Does the European merchant cease to send manufactured idols to India for the "heathen" to worship? or whisky and cigarettes to ruin the same "heathen's" soul and body?

While interviewing a native officer regarding some land a few days ago, his aged uncle, when the time of prayer came, solemnly spread his prayer mat in one corner of the ten-by-twelve room, as was his custom; and, undeterred by the presence of strangers, went through the usual movements and genuflections, which are not few.

One Mohammedan owner of a small bakehouse near by keeps an *ebadat gah*, or prayer place, on the premises, so that his workmen may attend to their devotional exercises. This is quite a common practice. "Comparisons are odious," we say; but how many "successful" business men in Europe or America ever trouble their heads about the spiritual welfare of their employees?

A Mohammedan clerk, perhaps, goes out to Africa in the employ of the British government. He is not there long until he begins preaching, and soon there is a small body of people who are believers of that faith which most men have always found easy to accept. This

is the scene everywhere we go. In the bazaar, on the train, on the steamship, in the courtyards of government offices (where prayer places have been provided), you will see the Mohammedan, at the appointed time, oblivious to all around, engaged in his devotions.

These are only a few of the small things, and some people term them "externals;" but the fact remains that it is these ideas of constant and untiring effort, whether small or great, that have placed the Mohammedan religion in the lands where it is today.

Some idea of the spread of Islam will be gathered by glancing at the accompanying map. Man's supreme belief that he is doing the right thing, develops a force which no power on earth can overthrow. And the Mohammedan has that belief in his religion.

We in India are concerned with the problems of India; and one of India's greatest problems, to the missionary, is that of Islam. Great Britain is the greatest Mohammedan power in the world, for there are a far greater number of Mohammedans in the British Empire than in any other country or empire in the world. Of the 96,000,000 Mohammedans in the British Empire, 63,000,000 are in India.

When it became apparent that Turkey was to enter the great war on the side of the enemies of the British govern-

ment, all eyes were turned toward India, for obvious reasons. The question was, "What will be the attitude of Moslem India?" Doubts in the matter were soon set at rest by the astonishing and universal response of Mohammedan India. Indian princes and rulers, often at the head of their own state troops, offered their services. Men and means poured in from every part of India. Train after train brought thousands into Bombay, the "Gateway of India." Fine specimens of manhood, surely! such a galaxy of color and collection of "might" as that we dream of when we read of the great preparations for war by Xerxes the Persian, but now furnished us in this time of the world's greatest war.

What will be the situation at the close of the war? One thing is certain, all India expects something. Among other demands for improved conditions, is a cry that is already assuming a loud voice, and that is, a better educational system, so that the native shall have free access to schools—"more educational advantages."

(To be continued)

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Colombia

B. E. CONNERLY

SINCE I last reported to the REVIEW Mrs. Connerly and our two girls have joined me in the work in Colombia, and we have changed our headquarters from Barranquilla to Medellin, the second city in the republic. The way distances are measured here, we are six days up the Magdalena River to Puerto Berrio, and one day west from there by train and coach, near the Cordillera Central Mountains, between the great rivers Magdalena and Cauca. The altitude of Medellin is nearly 5,000 feet, and the climate is much cooler than that of the coast towns.

We like it here, and the opportunities for work are as abundant as they were for Paul in Macedonia.

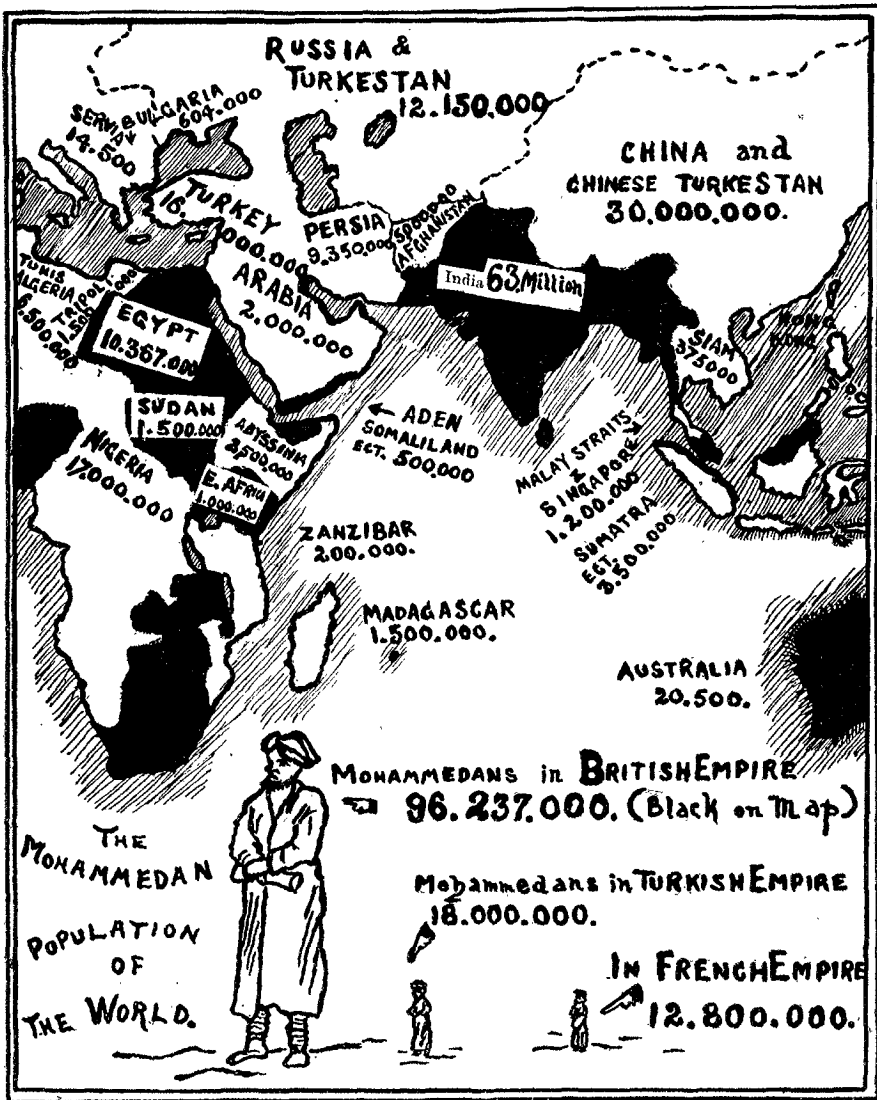
Just now there are many obstacles that retard the book work; however, not more than we met in Barranquilla, where later we sold one hundred copies of the book "Practical Guide," and I see no reason why we may not do as well here. It is always hard to get started in a new place, but we are finding that there is not only an interest in sanitation and hygiene, but in the Bible and the gospel as well.

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NOBLE thoughts and purposes do much to bring joy and peace to the human heart. The soul that courageously strives for the best things is on the highway to happiness.

"Be noble, that is more than wealth;
Do right, that is more than place;
Then in the spirit there is health,
And gladness in the face."

— Selected —

◆ ◆ ◆
"A PEARL of wondrous beauty, clasping a week of time;
A note of heavenly music, making the week sublime;
A breath from Eden's bowers, laden with perfume sweet;
A day of rest and worship, low at the Master's feet."



Drawn by F. H. Loasby

MAP GIVING MOHAMMEDAN POPULATION OF THE WORLD



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.

Baby's Compliment

His father and mother were both away,
And baby and I had been friends all day;
Many and gay were the games we played;
Baby ordered, and I obeyed;
We cared not at all for the rainy sky.
We built up a block house three feet high;
We threw pine knots on the nursery fire,
And watched the flames mount higher and higher.

We hid in the most improbable nooks;
We looked at the pictures in all his books;
We ran in "tag" till his cheeks were red
And his curls were tangled about his head;
So when the twilight was closing down
Over the fields and the woodlands brown,
And nurse declared we must say good night,
He clung to me still in the bright firelight—
He trampled my gown with his rough little feet,

He climbed on my lap and kissed me sweet,
And, as he scrambled from off my knee,
"You'd make a good mamma," said baby to me.

I have had compliments, now and then,
From grown-up women and grown-up men.
Some were commonplace, some were new;
Never was one of them rung so true,
Never was one seemed half so real—
Baby compared me to his ideal.

—Selected.

A Happy Home

MRS. A. C. CASSADAY

LOVE is an essential element in the home,—love for God and love for one another. The blessing of heaven cannot rest upon a home where love does not reign supreme. "Courtship," it is said, "is the mere alphabet of love, and the wedding season its first lesson." With the establishment of a home comes a time of readjustment in the lives of those concerned. It is then that the lesson of adaptation must be learned, that there may be no shipwreck in the years to come.

A beautiful building and costly furniture do not insure the happiness of the home. Often a humble cottage is home in the truest sense, for there hearts are happiest.

Parents hold a grave responsibility in the opportunity they have for teaching their children the principles of true home making. If their children are reared under right influences, in an atmosphere of industry, peace, and harmony, they will go forth to found homes where angels will love to linger.

Nothing more quickly mars the beauty of a home than a fretful, faultfinding spirit. The physical condition of the mother may have much to do with this; but should she not then seek God for

overcoming grace? All the money in the world cannot buy a home, for "home is where the heart is." Shall we not do our best to make the home nest a pleasant, cheerful place? Shall we not, as home makers, so faithfully fulfil our duty that we may stand before the Master as workmen who need not be ashamed?

Tom's Mother

"YES, of course, I really love Amy." Mrs. Garrett's voice quavered sadly, however, as she made the statement. "And I've never regretted that Tom married. I wanted him to have a home of his own. But there's no use pretending that I feel as if he were just as much mine as he was before, for I don't. He belongs to Amy, and she rubs it in. When they come over in the evenings, I can't half enjoy him. When he starts to take off his overcoat, Amy's just as likely as not to say, 'O Tom, I wouldn't take it off; you know we've only come over for a few minutes.' And, sure enough, Tom's coat stays on. Then time and again he has started for the pantry, just as he used to do evenings when he was a boy at home; and, no matter how hard I try to keep Amy's attention off from him, she is sure to see where he's headed for, and, 'O Tom,' she says, 'where are you going?' 'Out to the pantry to get some of mother's pie,' he'll say. 'O, don't! You've had plenty to eat at home. I wouldn't eat pie at this hour, anyway,' Amy tells him. And so Tom comes lumbering back to his chair."

There were real tears, half of vexation, half of some tenderer feeling, as she finished.

"But probably," said her sister, "Amy doesn't mean the least thing that you could mind if you knew what was in her heart. She's fond of you, I know; and as for the pie—she's sensitive, I suspect, for fear you may think that Tom's prowling around your pantry means she doesn't feed him well herself. Young wives are sometimes awfully sensitive."

"Well, perhaps I don't always quite understand Amy," conceded Mrs. Garrett; "but anyway I've been having some plain talks with Grace while we've been working together over her wedding things. I've told her to remember how Amy had sort of made us feel as if we'd lost Tom, and that she must be sure to start in right with Lewis's family.

'When you go to see them, don't act as if you hardly had time to spare for a real visit,' I've told her. 'Let Lewis take his overcoat off every time; tell him to, if necessary; and, if he feels like eating his mother's baked beans at eleven o'clock at night, for pity's sake let him do it.'—*Bertha Gerneaux Woods.*

The Castle Window

A GREAT and angry army tried to get into the Castle of the Body, but it seemed impregnable. At last, one dark night, they found a little window left unfastened, and in slipped a Germ. The Germ speedily flung open the great door of the Castle, and in rushed, pell-mell, a raging Fever, a Headache, a throng of cruel Pains, a crowd of Agonies, Deliriums, Aches, Chills, Dangers, Complications, Abscesses, Wastings, Contagions, Surgical Operations, Hospital Beds, Ether, Cocaine, Knives, Saws, Bandages, Sleeplessness, and scores more of varied troops. They took possession of the Castle for days, weeks, months, and it was only after a long, long countersiege that they were driven out, and the Castle of the Body left free again. All because of the one little unfastened window! That window was a sore place, not a fourth as large as a penny, left heedlessly to take care of itself.—"*Æsop Jones,*" in the *Christian Endeavor World.*

Pretty Milly

MARTHA E. WARNER

OUR train came to a sudden standstill, held up by a wreck ahead, and word was passed along that we must wait until the track could be cleared. Some got off our car, and those left settled down to enjoy a book or a magazine, or visited with their seat mates. Being alone, I closed my eyes and tried to rest. Soon a quiet voice behind me said:—

"It's no use, Aunt Mary. I'm discouraged. I don't know what to do. Three times Milly has telephoned me to meet her at the trolley, and three times she has failed to put in her appearance. She is with her mother for a week. She never keeps an appointment. Milly hates to live in the country; she despises to do housework or sew. Her housekeeping is frightful. You've seen it, Aunt Mary—table and sink piled full of dirty dishes, and more on the floor; chairs loaded with a little of everything. Several times I have unexpectedly taken a friend home, thinking maybe it would shame her, but she doesn't care. When she is dressed to go away, she is so pretty, but around home a dirty old kimono is good enough. How I—"

"My boy, my boy!" exclaimed Aunt Mary with motherly concern, "you forget little Joe. When a woman has a baby to care for; some things must necessarily be neglected."

"That's all right, Aunt Mary, but before little Joe came, the house looked just the same. You brought up a family of boys, and you and your home were

always neat and clean. Uncle never had to wait for a meal. I never know when one is going to be ready. There is no such thing as system at our house. Milly's mother is all right, but why didn't she teach her daughter how to keep house, cook, and spend money? I have a good salary, a hundred dollars a month, but I cannot save a cent. Milly thinks it's a disgrace to be compelled to live on so little; but if you had the handling of that amount, you would have a bank account. I'll tell you, Aunt Mary, I'm completely discouraged. It seems to me I can never enter that dirty house again. If we moved to town, rents would be higher, and the money would go even faster. Honestly, I'm tempted to end the whole thing."

"Don't say that, my boy. Look up, not down. Don't despair—" but the rest of the conversation was lost as our train started. I have often thought of pretty Milly, and the cry, Why didn't her mother teach her to keep house? What will that neglectful mother have to answer when her daughter's failures cause her house of happiness to fall in ruins around her?

Clintonville, Conn.

How to Sterilize a Toothbrush

THE controversy regarding the desirability of the toothbrush seems to have emphasized at least this one valuable point—that the toothbrush, if used at all, must be clean. In the *Dental Summary* (Toledo, Ohio), Dr. Hugh W. MacMillan, a Cincinnati dentist, gives some directions regarding the proper sterilization of this common utensil, which few users seem to think requires protection of any kind from the wandering germ. Dr. MacMillan thinks that it is now generally conceded that an unsterile brush may be a greater hindrance than benefit to the health of a mouth. The toothbrush, he says, is tolerated because a satisfactory substitute or a suitable sterilizing agent for it has not been discovered. He goes on:—

"Almost everybody agrees that second to thorough mastication of coarse foods, a sterile brush, properly used, is the best agent that we can employ for stimulation of the gums and cleaning the teeth. The whole problem is to find a method of sterilizing which can be accomplished quickly and easily without destroying the brush by boiling or strong antiseptics, which will furnish the brush in a dry state preparatory to using, and which will not consume an appreciable length of time in consummating.

"After considerable thought for a simple and efficient method of mouth hygiene, the following plan seems to solve most difficulties: The patient is advised to keep an approved toothbrush and a saltcellar (preferably aluminum) as his mouth hygiene equipment. After properly brushing his gums and teeth, sufficient salt is sprinkled in a glass of warm water to make a normal salt solution (approximately half a teaspoonful of salt). This is used as a mouth wash.

The brush is then held under the running water, and cleansed as thoroughly as possible. Salt is then sprinkled upon the brush. The salt is dissolved on the wet brush and penetrates thoroughly to the center of the tufts of the bristles. The brush is then hung in the usual place. When it is again needed, the water will have been evaporated, leaving a deposition of salt crystals in and around every bristle. Can you imagine germs living in such environment? Use the brush as it appears, covered with salt, or, if too salty, knock off the excess salt and apply your favorite powder.

"This procedure thoroughly sterilizes and toughens the bristles, can be done without loss of time, and provides on the brush an efficient antiseptic for promoting mouth hygiene."—*Literary Digest*, April 29, 1916.

Do You Know That —

BAD teeth handicap children?
Slouchy postures menace health?
Dirty hands spread much disease?
Insufficient sleep endangers health?
Filth breeds flies—flies carry fever?
Today is always the best day to clean up?

Health is a credit with the bank of nature?

Health brings happiness—sickness sorrow?

A clean garbage can is a good example to the family?

A high-bred dog has a right to have his birth registered—so has a baby?

Overeating, constipation, lack of exercise, foul air, eyestrain, may produce headache?

The State of California has reduced its typhoid death rate seventy per cent in the past ten years?

Salt and vinegar, used occasionally to wash glass vases, will keep them free from the yellow stain that so often dims their luster?

The United States Public Health Service, of Washington, D. C., issues publications on hygiene and sanitation for free distribution?

Pleasing the Invalid

At some time or other every housekeeper is called upon to act the part of a nurse in caring for some member of the family, and not infrequently it happens that there is an aged person in the home who requires constant care and comfort.

The common sense of the average person pays due attention to the cleanliness, temperature, light, and fresh air of the sickroom, and provides a simple, nourishing diet for the patient; but the little things which add so much to the invalid's happiness are overlooked many times by the busy caretaker.

By the aid of large safety pins uncomfortable wrinkles may be kept out of the sheets; and O, what a luxury are the big sheets that tuck way under at the bottom, and are long enough to turn over at the top! A small whisk

broom to sweep out every little crumb is worth its weight in gold.

Two pillows placed upright side by side, with two more placed horizontally across the front of them, make the best background for the convalescent who is able to sit up in bed, and something to brace the feet against adds greatly to the comfort of such a posture.

A bag large enough for newspapers, magazines, and books, hung at the side of the bed, is very convenient for the reader; and another bag for glasses, handkerchiefs, or other personal belongings is sure to be appreciated.

A policeman's whistle in place of the usual call bell is heard more readily by the busy one in the kitchen, and requires just as little effort to use on the part of the patient.

Variety in serving the somewhat monotonous menus often tempts the appetite, and makes the food more palatable. A glass of milk placed on a lettuce leaf looks much more refreshing than if it were served in a common white cup, and fruit has twice its flavor when served in an orange shell or basket.

Baked potatoes wrapped in colored tissue paper make a bright spot of color on the tray, and are more easily handled, as the paper protects the fingers.

Small doilies in place of the tray cloth, and dishes of different size and shape, make a pleasing change to the one who is looking forward to mealtime and always hoping for some variation of the plain bill of fare.

Thoughtful, considerate persons will find innumerable ways of helping the shut-in pass weary hours, and will at least have the satisfaction of doing unto others as they would be done by.—*Selected*.

The Four Headaches

THE four Headaches were discussing their parents.

"My father," bragged Headache No. 1, "was Ambition, and my mother was Overwork, a masterful, energetic pair."

Headache No. 2 was prompt to reply, "My father was Indolence, and my mother was Pampering; an elegant couple they were."

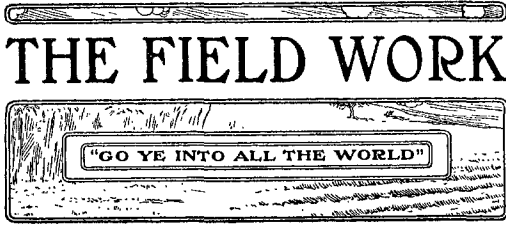
"My father," Headache No. 3 broke in, "was Intemperance, and my mother was Gluttony, and a merry house was theirs—part of the time."

"My parents were serious—Worry and Fret; no frivolity in their home," said Headache No. 4.

"But you ought to have seen my Grandfather Self-will and my Grandmother Thoughtlessness," Headache No. 1 boasted, throwing out his chest.

"Why!" exclaimed the other Headaches in one voice, "those were our grandfather and grandmother!"

Thus the Headaches discovered that they were first cousins, and ever since they have worked in close cooperation, and have lent each other freely their hammers and hatchets and punches and awls.—*Selected*.



Colorado Camp Meeting

THE Colorado camp meeting was held in the Rocky Mountain Lake Park in Denver as appointed, June 8-18. The camp ground was an ideal place for meetings. A Chautauqua tent was secured, with a seating capacity of two thousand. In the rear of it a beautiful lake of clear, pure water afforded an ideal place for baptism. One hundred eighty-three tents, all nestled under the shade of beautiful trees, furnished accommodations for those on the grounds. Eight hundred and two registered their names as campers in regular attendance at the meeting, and there were at least two hundred additional persons present the last Sabbath and Sunday.

The evening services were conducted by Elder O. O. Bernstein. He was assisted by the ministers of the Colorado Conference and a choir of eighty-five singers under the direction of W. I. Morey, of Nevada, Iowa. Elder Bernstein had brought with him some specially prepared illustrations, which greatly increased the interest in the subjects presented. The attendance from the city began with about eight hundred and increased to about seventeen hundred. The evening collections amounted to \$286.55.

Separate meetings were held for the Germans, Scandinavians, Missionary Volunteers, and the primary and kindergarten children. All these different lines of work showed the result of careful study and preparation. Elder G. F. Haffner, with the German ministers of Colorado, labored especially for the Germans. Elder Underwood, assisted by Elder Bernstein and the writer, labored especially in the spiritual interests of the camp, while Elder Ruble and Prof. H. A. Morrison, who attended in the interests of the educational work, together with the young people's workers in the conference, devoted themselves to the young people's meetings, with excellent results.

From the very beginning of the meetings, it was apparent that special blessings were awaiting the sincere seekers for an advance in Christian experience. Each day in the early morning ministers' meeting, the workers sought a closer walk with God, and surrendered all for service in the finishing of the work. A special refreshing from the presence of the Lord brought joy, peace, and victory into their lives. This spirit extended throughout the encampment, and in the various meetings from time to time special manifestations of the Spirit were experienced in a very marked manner. Sinners with weeping made complete surrender of their idols. The sick were healed in answer to prayer, and many church members experienced a new conversion.

All lines of work were given attention, and after special consideration of the conference indebtedness it was unanimously recommended that \$20,000 be raised as an educational fund for the relief of institutional indebtedness in the conference the coming year. During the meeting \$3,810 in cash and pledges was received for the relief of the indebtedness of Campion Academy. Besides \$1,055.64 Sabbath school offerings on the two Sabbaths of the meeting, \$1,893.90 was received in cash and pledges for missions, making the entire amount raised for missions during the meeting \$2,949.54. Seventy-six persons were baptized and added to the membership

The Montana Camp Meeting

THE Montana camp meeting was held June 8-18, near the fairgrounds on the outskirts of Bozeman. There was an abundance of grass and good water, and the weather in general was fair, so that the physical conditions of the meeting were quite all to be desired.

Bozeman is situated in one of the most fertile valleys of the West, and our school, the Mount Ellis Academy, is about five miles from the city. One day during the meeting all in the camp made a visit to the school.

The Montana Conference is not a large one, as it has only about 700 members, and so the meeting, while very representative of the churches, was small when compared with the meetings of the Upper Columbia and Western Oregon Conferences. But in spiritual uplift it was not behind those of its sister conferences of the North Pacific Union.

Elder U. Bender, who has been president for the past three years, has responded to a call to work in Africa, and Elder G. F. Watson, who for the past six years has been president of the Southwestern Union Conference, was elected to succeed him. The work of the Montana Conference has prospered under the labors of Elder Bender, and a spirit of courage, harmony, and advancement possesses the ministry and the churches, judging from their delegates. Elder Watson is entering upon his work with large hopes and with courage for an aggressive campaign of soul-winning.

Much was said during the conference about the home missionary work as an important means of giving life to the churches and increasing their membership. Each feature of our work, such as the educational, religious liberty, and Sabbath school, received its due share of consideration. About twenty were baptized the last day of the meeting, which was a large number considering the attendance at the meeting.

The conference is in a prosperous condition financially. It is considerably in advance of its goal on the Twenty-cent-a-week Fund, and provisions have been made whereby the full amount for the year, together with an excess with which it is planned to remove the indebtedness resting upon the academy, shall be raised before Dec. 3, 1916. Nearly \$1,000 was raised in a few minutes for academy repairs and general expense.

This meeting concludes the present series for the North Pacific Union. The Western Washington Conference will hold its meeting in August. It has been my privilege to be present at all these meetings, and I have never attended better ones. The outside interest at all these places has been especially good, particularly at the southern Idaho meeting, held at Boise, the capital of the State. At the request of many interested citizens of the place the large tent was repitched in a most favorable location directly after the camp meeting. Hun-

dreds of people from the city were in attendance each night. The work of the North Pacific Union is in an encouraging condition, both spiritually and financially.

FREDERICK GRIGGS.

Progress This Year in the Columbia Union

THUS far this year shows increasing success in each line of work in the Columbia Union. From different parts of the field, and from every department, comes the report that God is blessing in a signal manner.

We are carrying on large tent efforts this summer in Pittsburgh, Baltimore, Richmond, Philadelphia, Cleveland, Columbus, Cincinnati, and a number of other cities. From the efforts already in progress word comes that the speakers are having larger and more enthusiastic audiences than ever before. Our baptisms for 1915 were one thousand, while the net increase in membership was approximately six hundred; but the prospects for 1916 are bright, far exceeding this record.

Our finances are quite as encouraging. Thus far, even allowing for the increased membership, our offerings to foreign missions are about \$3,000 more than they were at this time last year. Tithes are increasing, and the union has already secured in cash and pledges about \$20,000 for the new college building at Washington.

We feel sure that before the year is over, the Columbia Union will have raised for this enterprise \$30,000, if not more. Our Twenty-cent-a-week Fund usually totals more than \$70,000; thus for 1916 this territory will raise more than \$100,000 for missions and institutions. By this we see that the Lord is taking such hold on the hearts of the people that they are giving freely of their means.

The secretary of the publishing department of the union a few days ago laid on my desk a report of our sales during the past month. They were just about double what they were for the same month of 1915. Our canvassers everywhere are of good courage.

The educational secretary of the union reports that the summer school now in progress in Washington is the largest we have ever held in the East. Yet there is hardly any one in attendance from outside the Columbia Union. News comes from all parts that the youth are making great efforts to secure in our training centers this coming year a preparation for a part in the Lord's work.

A splendid report comes from our sanitarium at Washington. The institution has been doing the greatest business that it ever has done. Its patronage is large and influential.

Likewise our camp meetings have thus far been more successful than in any previous year. The Spirit of God has been present in marked power.

For all these good tokens we thank God and take courage.

B. G. WILKINSON.

of the conference. Two young men were ordained to the gospel ministry.

The religious liberty work has been under the direction of Senator J. F. Pearson, who has placed 167 copies of "Daniel and the Revelation" among the State officers, including the governor and the State commissions.

The reports of last year's work showed that 253 have been added to the membership of our churches during 1915. The tithe receipts amounted to \$32,781.35, while the offerings to missions amounted to \$15,632.06.

Dr. Green and his associates from the Boulder-Colorado Sanitarium joined the union conference officers in counsel with reference to the relief of the indebtedness of the sanitarium.

Elder W. A. Gosmer, principal of the Campion Academy, was elected president of the conference in place of Elder A. T. Robinson, and some other changes were made in the conference officers. The conference committee was increased from five to seven. One very noticeable and commendable feature accompanying the change of officers of the conference, was the sweet spirit manifested by the retiring officers, and their harmonious cooperation in all plans laid by the conference for the extension of the work the coming year.

Elder Underwood was remarkably sustained by the power of God, and manifested unusual strength and vigor in his arduous labors during this meeting.

The brethren and sisters left with their hearts full of courage and with the determination to devote themselves the coming year unreservedly to the strong advance movement for the finishing of the work. It was the general testimony at the farewell meeting that this had been one of the best camp meetings ever held in Colorado.

R. C. PORTER.

Simultala, India

A POST card I received a short time ago from a young student in a mission school at Bhagalpur, shows how God is working among the people of India through our literature. I met this young man last year, while on a tour among the students in Bhagalpur and the surrounding district, with our Urdu, Hindi, Bengali, Santali, and English papers and tracts. He writes:—

"DEAR SIR: After a long time I am writing you a few lines about my condition. I could not write you any letter before this because I was not here and thought that you would not be there at the place where you told me. I hope that you will kindly send me a few books to sell, because here are many boys, Hindu and Mohammedan. So I hope that they will buy. When they will buy them, I will send you the money, and if they don't take them, I will return you the books.

"I am yours faithfully,

"SANEY BROWN."

I understand this young man is an Indian Christian student.

W. A. BARLOW.

Field Notes

FIVE were recently baptized in Chattanooga, Tenn.

SEVEN new converts recently received baptism near Burlington, Colo. Five were adults.

LAST month Elder F. W. Stray baptized eight candidates in Hartford, Conn.

ELDER L. E. JOHNSON writes of the baptism of nine persons in Campbell, Nebr.

THE church in Greenville, S. C., is rejoicing in the possession of a new church building.

A MISSIONARY society, with a membership of fourteen, has been organized in Kaw, Okla.

FROM Chicago, Ill., the baptism of six is reported. These united with the Italian church in that place.

BETWEEN thirty and thirty-five tent efforts are in progress in the Lake Union Conference this summer.

SIX students of the Oakwood Manual Training School, Huntsville, Ala., were baptized before leaving for their homes.

A NEW church has been organized in Spivey, Kans., with a membership of sixteen. There is also a new church in Osawatimie.

THIRTY-NINE persons, the majority young people, followed their Lord in baptism at the close of the recent Wisconsin camp meeting.

ELDER C. G. BELLAH writes that after a two weeks' tent effort at Poplar Bluff, Mo., twelve have been baptized, and sixteen have united with the church there.

ELEVEN have accepted the Sabbath truth at Pueblo, Colo., through the efforts of Elder H. A. Vandeman. Forty persons have been baptized by Elder G. R. Hawkins at Jaroso.

ELDER F. J. ROWLAND writes of the organization of a Sabbath school of sixteen members at Seneca, in the East Michigan Conference. Twelve adults have taken their stand for the truth, nine recently receiving baptism.

A SISTER, Mrs. Hugh Will, writing from Ava, Jackson Co., Ill., tells of the need in that section of the field. The conference cannot spare a worker to labor there, and she wonders if there are not some Adventist families who could move there and do self-supporting missionary work.

PASTOR L. V. FINSTER, in writing from the Philippines on April 10, says: "On March 10, as the result of our tent meeting at San Pablo, we baptized 104 persons. This is the largest baptism I ever had from one effort. Here in Manila, on March 31, we baptized sixty-six. This is surely encouraging for the beginning of this year."

ELDER H. E. REEDER reports the baptism of seven persons in Missouri during his recent trip among the churches. At the close of a tent effort at Round Top, in charge of Elder F. H. Hoxie, a company of thirty-six was organized, all except two being new converts. Five persons were baptized a few weeks ago in St. Louis.

Educational Department

FREDERICK GRIGGS
W. B. HOWELL

General Secretary
Assistant Secretary

'Tis Better On Before

MRS. M. J. HART

God's love has sweetened all my life
With gladness more and more;
And still, though bright the days have been,
'Tis better on before.

So blest am I, my cup of joy
Is daily running o'er;
And yet I learn, with each new day,
'Tis better on before.

For God's sweet gift of perfect peace
His goodness I adore,
And onward reach to deeper joys;
'Tis better on before.

It does not seem that my dear Lord,
Of love could give me more,
But larger measures he bestows;
'Tis better on before.

Dodge Center, Minn.

A Student's Aim

It has been nearly three years since I entered school in Soonan, Korea. In the forenoon I study in school, and in the afternoon I work with the Sabbath school secretary in sending out letters and instruction to Sabbath schools and missionary societies.

As we here in Korea can see how with God's blessing the work is growing, we are very happy and thankful. In the evening I return to the dormitory to get my lessons, but I find that time is too short. Only three months, and then I expect to be graduated and do the work which, even before I entered the school, it was my aim to do. We have given ourselves to the Lord to do whatever he wants us to do. We realize that time is short, and we want to gain the experience necessary to meet the Lord.

NI KEUNG IL.

A Special Women's Class in the Soonan (Korea) School

Most of our young men here in school are married, and while they are in school their wives are at home farming and working as slaves for the parents of their husbands. Some students have been graduated, and gone out to work. Some who are still in school will be graduated soon. Some worry about their wives and want them to come to school where they can learn at least to become Christians, but their fathers want them at home to work, and the son cannot take his wife away against his father's wishes, for that would be disobeying his parents.

Some would rather obey God and suffer the consequences, and so this year we have thirty women here to study. The majority of these have never before been in Christian surroundings, and the simple gospel stories are very interesting to them. They learn reading and writing and a few other simple subjects, but they come and tell me over and over again that there is no study so interesting as the Bible. As they learn of the Saviour and of the message for this time, they have a burden to tell others about Jesus and his truth.

Last Sabbath, when taking up the special collection for Manchuria, we found three rings in the collection envelopes. It is very hard for them to give up their rings, as the mothers always like to keep them and give them to their children when they are married. These rings were given by a sister who decided to become a Christian only a short time ago, and now attends this class.

MIMI SCHARFFENBERG.

Zulu Mission, Natal, South Africa

THIS mission has three teacher-evangelists who spend most of their time out in the kraals. They have neither school-houses nor churches, being really traveling evangelists.

A few natives are keeping the Sabbath as a result of James's work one hundred miles north of Spion Kop. Two other evangelists live on the mission farm, going among native villages near by. Some have been baptized as the result of their work. Natives here are not so eager to hear the gospel as are the raw heathen in the heart of Africa.

The Zulu Mission has a very small school, but among the pupils are some promising boys and girls. We hope the school will grow. Elder Armitage has a private teacher for his two daughters (one adopted), separate from the Zulu school.

Rachel, a native girl from our Kafirland Mission, assists in the Zulu school. Her age may be about twenty years. (We do not know accurately the ages of the natives.) She teaches quite well for a native.

J. C. ROGERS.

Solusi Mission, Rhodesia, South Africa

WE are all well here on our station. The school at the home station is full, and our outschools are also well attended. Each week new students are asking for admittance, and we are very much perplexed to know whether we ought to take more at present.

We are having a very severe drought all through Southern Rhodesia. Crops are cut short, and grazing for stock is very scarce. The farmers are much discouraged, and in many sections the natives fear starvation. Just what will have to be done I cannot tell, but I am sure the government will be obliged in some way to give assistance to the natives.

We have been more fortunate than many. Our crops have not felt the drought so very much, and all the white and native people are wondering at what seems to them to be a special providence from God. Until two days ago it looked as if a large portion of our crops would be a failure, but after a month's dry weather heavy showers came, and our farm has received "showers of blessings," while all about us very little rain has fallen. We have been earnestly praying that the Lord would send the showers, although it is late in the season. It means a good many pounds to our mission. We are now praising him for his goodness to us. Some of our neighbors, I hear, say they are glad they live near the mission, for when we pray for rain and God answers our prayers, they receive some benefit also.

We are sorry for the people, as the most of them have already lost their

crops; the hot sun and the wind have burned them up. We had good crops last season, storing away about four thousand bushels of corn, while the crops all about us were not very good on account of a very wet season. The recent rains will help our present crops very much, and I believe we shall have a good harvest. I am sure we have reason to praise God for so many special blessings.

Our week of prayer was excellent. At the close, I called for those who would like to make a start to serve the Lord. Twenty-five of our students arose. Nearly all were young men who had come in during the year. I now have a baptismal class of about thirty who will soon be ready for baptism. Our church is full of interested listeners every Sabbath. A good interest exists in our school, and more students are coming than we can well care for.

For several years I have tried to secure a special permit for our teachers to sell Bibles and religious literature in the native tongue, and not be obliged to pay a fifty-dollar license for each district. The superintendent of native affairs in this part of Rhodesia, who has control of our five districts, is a man whom I have known for several years here in Bulawayo, and also knew at Gwelo, while I was on the Somabula Mission. He has always been much interested in our work, and has often rendered me assistance. I went to him about a year ago, and told him how much I should like our native teachers to sell the native literature. He at once became interested in the matter, and asked me to write out what I desired and send it to him. He promised to forward the letter to the administrator at Salisbury, and also himself to write him a letter, asking for a special permit. I did as he requested. As a result, in a few weeks I received the permit, and we sent out our old head teacher loaded with literature. Since he began to canvass, he has sold nearly a thousand Bibles, books, and pamphlets, bringing in the sum of \$325.

Through the native commissioner already mentioned, I also secured a special permit for our Somabula Mission to sell the literature in the Gwelo district. We feel sure God has helped us in this also.

Jim, our old teacher, is delighted with this line of work, and wishes to remain in it for some time. While out on his trips, on Sabbath and Sunday evenings and at all times when possible, he preaches the truth, hanging up his chart and explaining the prophecies. He has stirred up the native Christians in Bulawayo quite a little, and some of them wish to keep the Sabbath. We feel sure Jim will be able to do a good work, and that we shall soon see many natives interested in the truth.

W. C. WALSTON.

THE minister of public instruction of the Argentine Republic has presented to the Buenos Aires congress a plan for an almost complete reform of the educational system of the country, the new scheme being modeled on the system of the United States. He proposes to reduce the six primary grades to four, then to have a three years' intermediary course, which will provide development either in general studies, with the object of entrance into the national university, or in a comprehensive course of vocational training.

Missionary Volunteer Department

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 MEADE MACGUIRE }
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The Bible Year

Assignment for July 16 to 22

July 16: Isaiah 54 to 58.
 July 17: Isaiah 59 to 62.
 July 18: Isaiah 63 to 66.
 July 19: Psalms 44, 73.
 July 20: Psalms 75, 76.
 July 21: Micah 1 to 4.
 July 22: Micah 5 to 7.

To Think about as You Read

July 16: Am I really seeking the Lord?

July 17: Am I "shining" for him?

July 18: Am I ready for a home with him?

July 19: Is he *my* King? Do I yield loyal allegiance to him?

July 20: Shall I be saved "with the meek of the earth"?

July 21: Do God's words do me good?

July 22: Or am I among those from whom he will hide his face?

Post-Davidic Psalms

The four psalms given in this week's assignment were "written presumably by Hezekiah (Psalm 44) and Asaph during the reign of Hezekiah and the time of Isaiah's prophetic ministry. They relate to events connected with the invasion of Sennacherib and the destruction of the Assyrian host."

Micah—the Man and His Prophecy

Micah, the sixth of the minor prophets, "was a native of Moresheth, a small town on the maritime plain, about twenty miles southwest of Jerusalem. He lived in the times of Jotham, Ahaz, and Hezekiah (probably also Manasseh), kings of Judah. He was a prophet to Israel and also to Judah. He was a younger contemporary of Isaiah. Micah was a man who saw and felt keenly the social wrongs of his age (chapters 2 and 3), and sympathized deeply with the common people." He prophesied during the reigns of Jotham, Ahaz, and Hezekiah. The Standard Bible Dictionary gives the date as "between 745 and 700 B. C."

Micah was a prophet of judgment. Great social evils abounded in his time, and he was called to deliver a message of wrath and warning. He "graphically depicts Jehovah coming forth out of his place amid awful convulsions of nature. Chapter 1: 3, 4. The sins of the house of Israel and the transgressions of Jacob have called him forth. The prophet sees in a vision village after village destroyed. Samaria goes down, and the desolation comes to the very gates of Jerusalem." Because of the sins of Israel, Zion is to be plowed as a field, and Jerusalem to become heaps.

The prophecy falls naturally into three divisions,— chapters 1 and 2, 3 to 5, and 6 and 7,— each beginning with the invocation "Hear," followed by rebukes and threatenings, passing into reasons for the judgment in the guilt of sin, and closing with a promise of blessing. Chapter 5 names the birthplace of the

coming Messiah, and clearly shows his preexistence; chapter 7 seems to outline the history of the church till his second coming. Jeremiah mentions this prophet.

The Bible

"It would be hard to overestimate the influence of the Bible not only on the Western but on the Eastern world. It has been a great force religiously, morally, and politically.

"Its vivid portrayal of the customs of ancient peoples, its forcible illustrations of the rise and fall of empires, its truthful delineation of human passions as found in king and slave, its naked revelations of the human mind in its highest and in its lowest aspirations, its sane and wholesome morals flowing like refreshing streams through the parched deserts of human greed, its exhibition to the very raw of human degradation, its presentation of pastoral purity in poetry of the loftiest order, and its noble ethical ideals, all contribute to make it the paramount and incomparable volume."— *Selected.*

Medical Missionary Department

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

The Mission of Suffering

WORTHIE HARRIS HOLDEN

THERE came unto my door, with pensive face,
 A sober mien, and meek and quiet grace,
 Dame Suffering. I shrank from her embrace.
 She oped the door, unbidden entered in.
 Her presence lent a chill to lure of sin,
 And through my heart, deep wrung by care
 and woe,
 There breathed the fragrance, naught else
 could bestow,
 Of sympathy.

Long had I yearned to do
 Some mighty deed to win fair laurels true,
 But He who metes to each his work of love
 Assigned to me this portion from above,
 That thus my stubborn will and selfish heart
 Might bear the impress his love doth impart.
 So may we be deep shorn of our desire,
 Refined and purified by suffering's fire,
 Until the glory of the Saviour's face
 May be reflected in our lowly place.
 Divinity may walk in mortal dress
 Till, perfected through ills of life, it bless
 And meet God's will in his great world of
 need
 Through kindred brother-touch for hearts that
 bleed.

The Los Angeles Hospital Fund

THE question is often asked, "What is being done by the women of this denomination toward raising the funds to build the hospital necessary to more fully equip our medical college at Loma Linda?" The North American Division Committee appointed a chairman and a secretary for the general oversight of the work, and requested that the different union conferences appoint an auxiliary secretary for each union, and, where necessary, a secretary in each local conference. It has taken considerable time to appoint these auxiliary secretaries, and in a few unions they have not yet been appointed. We are glad to announce, however, that the work is moving. Half a block of land in a very

favorable location in the city of Los Angeles has been purchased, free of debt, for the hospital.

In a number of unions the work of securing funds is being well organized. The union secretaries and local conference secretaries are enthusiastically taking hold of the work. In each church they have selected an energetic woman to act as leader, and these leaders are interesting the women in the work. In most of the churches some definite goal has been set,—in many places two dollars a member; in other places the members are paying one dollar each, while some churches have decided on a certain sum to be raised.

While visiting in the Pacific Union Conference, I was pleased to see the earnestness with which the leaders in the different churches are taking hold of the enterprise, and the many different ways by which the women are securing the money necessary to advance the work.

The secretary of another union conference informs me that the work is organized so that through their leaders they hope to come in touch with every woman in that union conference. The following quotation from a letter just received from an enthusiastic union conference secretary states how the work is going in her territory:—

"All our local conferences are busy now, and well organized, except Elder —'s. I hope he will soon appoint a secretary. A small church in — sent me \$20. I look for money now in each mail. I hope by 'Loma Linda Day' the people will be thoroughly educated on the subject, and sufficient means will come in to complete the work."

The presidents of many of our conferences are deeply interested in this work. The following extracts taken from letters received voice the sentiments of others:—

"Sister — has been chosen to lead out in the work in this union, and we have agreed to forward her appeals to all the women of our conference. I am sure there will be a hearty response, and — will make up its quota, notwithstanding the hard times. There is no question in our minds about the need. The medical college is required, and we will do what we can to forward the enterprise."

From another conference president's letter we quote:—

"I am happy to tell you that we are taking steps to raise our quota of the amount required. We are in harmony with the enterprise, and believe that it will work out to the good of all concerned. It may take a little time before the money comes in, but we are quite sure that we shall be able to handle our share without any large amount of persuasion."

Some years ago the servant of the Lord outlined a work to be done for the young people of our denomination, and a grand work has been accomplished for them. This is as it should be, but in a large number of our churches many of our sisters who are too old to be included among young people are doing little to advance the work. God needs every one. All the latent power in our churches should be brought into the field. The women in many of the popular churches are doing a noble work in gathering funds to carry forward the various enterprises of their churches. Surely we

who have the light of the third angel's message shining on our pathway should do all in our power to secure the funds necessary to equip our medical college, that our medical missionaries may be taught by teachers who believe the present truth, instead of going to worldly schools to receive their education.

MRS. S. N. HASKELL,

Chairman of the Woman's Committee.

News and Miscellany

Notes and clippings from the daily and weekly press

— The one hundredth anniversary of the introduction of gas for lighting purposes was recently celebrated in Baltimore, Md. It is said that Baltimore was the first American city to use gas for illumination and to incorporate a gas company.

— In order to protect the name of the organization from exploitation, a bill for incorporating the Boy Scouts of America was recently signed by President Wilson. Among the concerns that have already appropriated the name is a tobacco house which recently offered "Boy Scout" cigarettes for sale.

— The launching of a campaign to close all Chicago saloons in 1917 was announced on June 16 by the Dry Chicago Federation, which is composed of about fifty organizations interested in the abolition of the liquor traffic. A petition for an election next spring under the local option law is to be circulated.

— America's superdreadnaught the "Pennsylvania," the largest battleship afloat, became a part of the United States Navy on June 12, when she was placed in commission at the Norfolk Navy Yard. The ceremonies of the occasion were impressive and patriotic, and were witnessed by a number of invited guests and naval officers.

— Miss Helen Keller, deaf and blind, is now taking singing lessons from a professor of the New England conservatory of music. It was only after months of patient effort that Miss Keller learned to talk, and even now her enunciation is not wholly clear. She is extremely sensitive to music, which makes her body "sing like a wind harp," she says.

— And now the grave of Mohammed is brought into the news through the European war, and Mecca itself has become a point of battle. Arabia is in arms, in revolt against Turkish rule, and, according to late dispatches, the holy city of Mecca has been captured by the natives, who are striving to throw off the yoke of the Turk. Medina, which is about 250 miles from Mecca, and in which is the tomb of Mohammed, is closely besieged. The Arabs have been agitating this revolt for years, it being the outcome of what is known as the Rpan Arab movement, which aims at the abolition of Turkish misrule, oppression, and maltaxation; at the ejection of the Turk from the whole of the Arabian peninsula, and at the formation of a great confederation of Arab tribes.

—By the recent annexation of the two new suburbs, Los Angeles, Cal., now covers the largest area of any city in the United States. New York stands in second place, with 314 square miles, 23 square miles less than Los Angeles; while Chicago is third, with 198 square miles.

—On June 15 the representatives of railroads in the United States notified the heads of the railway employees' brotherhoods and their 800 delegates, assembled in New York City, that the railroads had refused their demands for an eight-hour day and time and a half for overtime, and asked that the issue be submitted to federal arbitration, preferably by the Interstate Commerce Commission. The labor leaders refused to submit the issues to arbitration, and said they would proceed to secure authority for declaring a national strike of 350,000 trackmen and yardmen.

—The Carnegie Foundation for the Advancement of Teaching has been making a study of the cost of education, and finds a notable tendency to increase. In the ten years of its history the foundation has kept records of the charges made for tuition by representative universities and colleges. It has been found that the charge has increased by about one fourth. The report says the tendency to increase was active ten years ago, but was checked by the general financial disturbance of 1907. Since that time it has developed steadily, so that the last four years represent more than half of the advance during the decade. The past year, following the recent examples at Columbia and Yale, the fee at Princeton has been increased from \$160 to \$175, and next year the Harvard fee of \$150, which has remained unchanged since 1869, will be increased to \$200. The representative or median fee has increased, during the decade, from about \$80 to approximately \$100 a year, and the tendency to advance fees is progressing.

—One of the most interesting phases of the political conventions recently held is connected with the handling of the reports sent out to the various newspapers of the country. Never before has so much "copy" been sent out from Presidential conventions. As many as 600,000 words left Chicago in a single day. While this is in itself 200,000 words fewer than were wired the day Colonel Roosevelt reached Chicago in 1912, the week's total far exceeded that of four years ago. It requires executive ability of a high order to handle all this telegraphing. Convention operators were brought to Chicago and St. Louis from all parts of the country. Many of these were selected because of their special familiarity with the needs and methods of particular cities. Wires are run directly from the convention hall to the large newspaper offices, sometimes as many as half a dozen different operators being at work sending dispatches to a single paper. The number of correspondents this year was unusually large, newspapers in small cities and towns from nearly every State sending special representatives to Chicago and St. Louis. This is indicative, of course, of the widespread interest that the political campaign has developed this year, and also of the standard of efficiency that has

been reached in the handling of great gatherings by the telegraph companies. It took 200 operators to handle the Chicago conventions, and 150 to take care of that at St. Louis.

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

Kansas, Leavenworth (local, colored)....
July 21 to 31
 Missouri, Clinton.....Aug. 3 to 13
 Nebraska Aug. 17 to 27
 Kansas, Salina..... Aug. 24 to Sept. 3
 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

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
 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
 New Mexico, Clovis Aug. 10 to 20
 Oklahoma, Enid Aug. 24 to Sept. 3
 Arkansas, Springdale Sept. 7 to 17

WESTERN CANADIAN UNION CONFERENCE

Alberta, Ponoka..... July 13 to 23
 British Columbia (Coast District), Nanaimo July 24 to 30
 British Columbia (Okenagan District), Kelowna Aug. 14 to 20

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., 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*.

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*.

Mississippi Conference

THE fifteenth annual session of the Mississippi Conference of Seventh-day Adventists will convene in connection with the camp meeting to be held in Meridian, Miss., July 27 to Aug. 6, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the conference will be called at 3 P. M., Thursday, July 27.
 C. S. WIEST, *President*.
 BEN C. MARSHALL, *Secretary*.

Mississippi Conference Association

THE sixth annual session of the Mississippi Conference Association of Seventh-day Adventists is called to convene at Meridian, Miss., in connection with the camp meeting, at 10 A. M., Monday, July 31, 1916. All accredited delegates to the camp meeting are regarded voters at the association meetings.
 C. S. WIEST, *President*.
 BEN C. MARSHALL, *Secretary*.

Alabama Conference

THE fourteenth annual session of the Alabama Conference of Seventh-day Adventists will be held in Montgomery, Ala., in connection with the camp meeting, Aug. 10-20, 1916. At this meeting officers for the ensuing two years will be elected, and such other business transacted as may properly come before the conference. The first meeting will be held at 11 A. M., Friday, August 11. The churches should elect their delegates, and send a list of them to O. R. Godsmark, 316 Lyric Bldg., Birmingham, Ala.
 A. L. MILLER, *President*.
 O. R. GODSMARK, *Secretary*.

Alabama Conference Association

NOTICE is hereby given that the annual meeting of the constituency of the Alabama Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground at Montgomery, Ala., in connection with the camp meeting, Aug. 10-20, 1916, to elect officers, make a change in the by-laws, elect trustees for two years instead of one, and transact any other business that may be deemed necessary. The first meeting will be held at 11 A. M., Monday, August 14.
 A. L. MILLER, *President*.
 O. R. GODSMARK, *Secretary*.

Request for Prayer

AN Oregon sister asks prayer for the recovery of her son, who has been seriously injured in an accident.

Utah Corporation

THE annual session of the Utah Corporation of Seventh-day Adventists will be held in Salt Lake City, Utah, Aug. 21, 1916. The first meeting will be called at 10:30 A. M., in a tent located on Fifth East near Twenty-first South. The constituency of this corporation are to be chosen by the local churches—one for the church organization, and one for every five members. The object of the meeting is a contemplated change of the constitution, or possibly that of merging into another corporation.

W. M. ADAMS, *President*.
J. F. GASTER, *Secretary-Treasurer*.

Southern Illinois Conference

THE fourteenth annual session of the Southern Illinois Conference of Seventh-day Adventists will be held in connection with the camp meeting, on the fair grounds, at Martinsville, Ill., Aug. 10-20, 1916. The object of the meeting is to elect officers, and to transact such other business as may properly come before the conference session. The first meeting of the conference will be called to convene at 9:15 A. M., Friday, August 11. Each church is entitled to one delegate for the organization, and to one additional for each ten members.

E. F. PETERSON, *President*.
H. E. MOON, *Secretary*.

Southern Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp meeting and conference, on the fair grounds, at Martinsville, Ill., Aug. 10-20, 1916, for the purpose of electing officers and appointing a board of trustees, and of transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., Monday, August 14.

E. F. PETERSON, *President*.
R. B. CRAIG, *Secretary*.

"Signs of the Times"

THE August number of the *Signs of the Times Magazine* deals with the great eternal verities of God, the things which man needs to know, not simply for the life that is to come, but which will be of untold benefit in this life.

"Humanity's Greatest Need," by A. G. Daniels. An exceedingly helpful and spiritual



article, showing that the greatest need of the world and the church is the abiding presence of the Holy Spirit. This help is offered to every soul that will grasp it.

"Human Emancipation," by Dr. L. A. Reed.

This article shows, contrary to the religious philosophy of the present day, that man is not saved by social reformation or by natural generation, but that a power from above must take hold of the weaknesses and degeneracy of humanity, and make of the individual a new man.

"Revelation Thirteen," an editorial. A very illuminating presentation of this wonderful prophecy. The time of its application; the ten horns; the beast—what is it? the deadly wound—when inflicted. There is much misunderstanding as to what this prophecy really means. This article clearly shows that it applies, not to a church or a man, but to a system under various phases.

"Evolution and the Problem of Evil," by George McCready Price. Showing the wisdom of God manifested in permitting sin. Teaching of evolution. No power outside of Christ to uplift the imperfect human.

"The Law of Christ's Kingdom," by R. S. Owen. The infinite responsibility of choice; God will not compel obedience; the law is the law of liberty.

"Thy Kingdom Come." This article is illustrated by the splendid cover design.

"Witnessing for Christ," by Mrs. E. G. White. The possibilities and duties of Christ's followers.

The World Outlook.
The above are only a few of the many good things to be found in the August number.

Obituaries

GAINES.—Burt C. Gaines was born in Barkhamsted, Conn., Nov. 29, 1834, and died in Battle Creek, Mich., June 17, 1916. His first wife was Martha H. Pratt, who died in 1866, and in 1873 he was married to Angeline E. Waggoner, who, with their three children, survives. Brother Gaines was a veteran of the Civil War. He accepted the third angel's message in 1889, and his hope in God remained steadfast to the end of life.

G. E. LANGDON.

TURNER.—Flora L. Collins was born Nov. 20, 1893, and died at the home of her parents, in Battle Creek, Mich., June 17, 1916. At the age of ten years she was baptized by Elder F. M. Roberts, in Indiana, and united with the Seventh-day Adventist Church, to which she remained faithful until her death. Aug. 12, 1913, she was united in marriage with Fred Turner, who with their babe of two years is left to mourn. Her parents and two brothers also survive.

G. E. LANGDON.

BOWEN.—Lewis Kirby Bowen was born in East Otto, N. Y., Oct. 14, 1858, and died in Randolph, N. Y., June 15, 1916. His death is mourned by a wife and five children, his aged father, and five brothers. In early life Brother Bowen united with the Seventh-day Adventist church at Ellicottville, N. Y., but later lost his hold on God, and for some time made no profession of religion. However, during his long illness he made his peace with God, and fell asleep hoping in a soon-coming Saviour.

R. F. COTTRELL.

Elder A. C. Neff

ABRAHAM CHARLES NEFF was born near Rude's Hill, Shenandoah Co., Va., March 29, 1844, and died at his home, near Quicksburg, Va., June 12, 1916.

During an attack of la grippe his heart became affected. He sought relief in the Washington Sanitarium, where he was a patient for five weeks. After his return home, everything possible was done for him, but without avail, and the end came peacefully and without suffering.

He was twice married. From the first union seven children were born, all of whom survive, and all are married: Carson E. Neff, near the home place; Mrs. W. E. Brackett, Toledo, Ohio; Dr. A. M. Neff, Richmond, Va.; J. P. Neff, superintendent of city schools, Staunton,

Va.; Elder E. L. Neff, president of the South Texas Conference, Houston, Tex.; Mrs. Thomas I. Zirkle, New Market, Va.; Mrs. W. E. Whitney, Los Angeles, Cal. His second wife survives him.

Just forty years ago—in 1876—his attention was called to the third angel's message, by the preaching of Elders J. O. Corliss and E. B. Lane, the first ministers to bring the message to Virginia. After due and careful consideration, he with his family united their interests with this movement. He was baptized by Elder Isaac Sanborn.

On March 4, 1883, the Virginia Conference was organized near Quicksburg, and on the same day our brother was ordained to the gospel ministry by Elder J. O. Corliss, and he was unanimously chosen the first president of the newly organized conference. While Brother Neff never gave much time to field work, yet during the forty years of his connection with the message he gave much time to local and conference work in Virginia. He gave liberally of his means to carry forward the message both in this conference and outside, and his home was always open to the workers in the cause of present truth. As a result of yielding to the requirements of the Lord concerning tithes and offerings, he was rewarded more than once by the fulfillment of the promise of the Lord, "I will rebuke the devourer for your sakes."

He was a devoted husband and father, an earnest and sincere Christian, a considerate and kind neighbor, a safe and careful counselor,—a man of the highest integrity, to which estimate of his worth the large gathering on the funeral occasion testified.

During his recent illness he expressed to the writer the joy of having accepted the message that turned the whole course of his life and guided him during the past forty years. He rests in hope of coming forth in the resurrection of the just.

The services were conducted by the writer, from Titus 2: 11-14. R. D. HOTTEL.

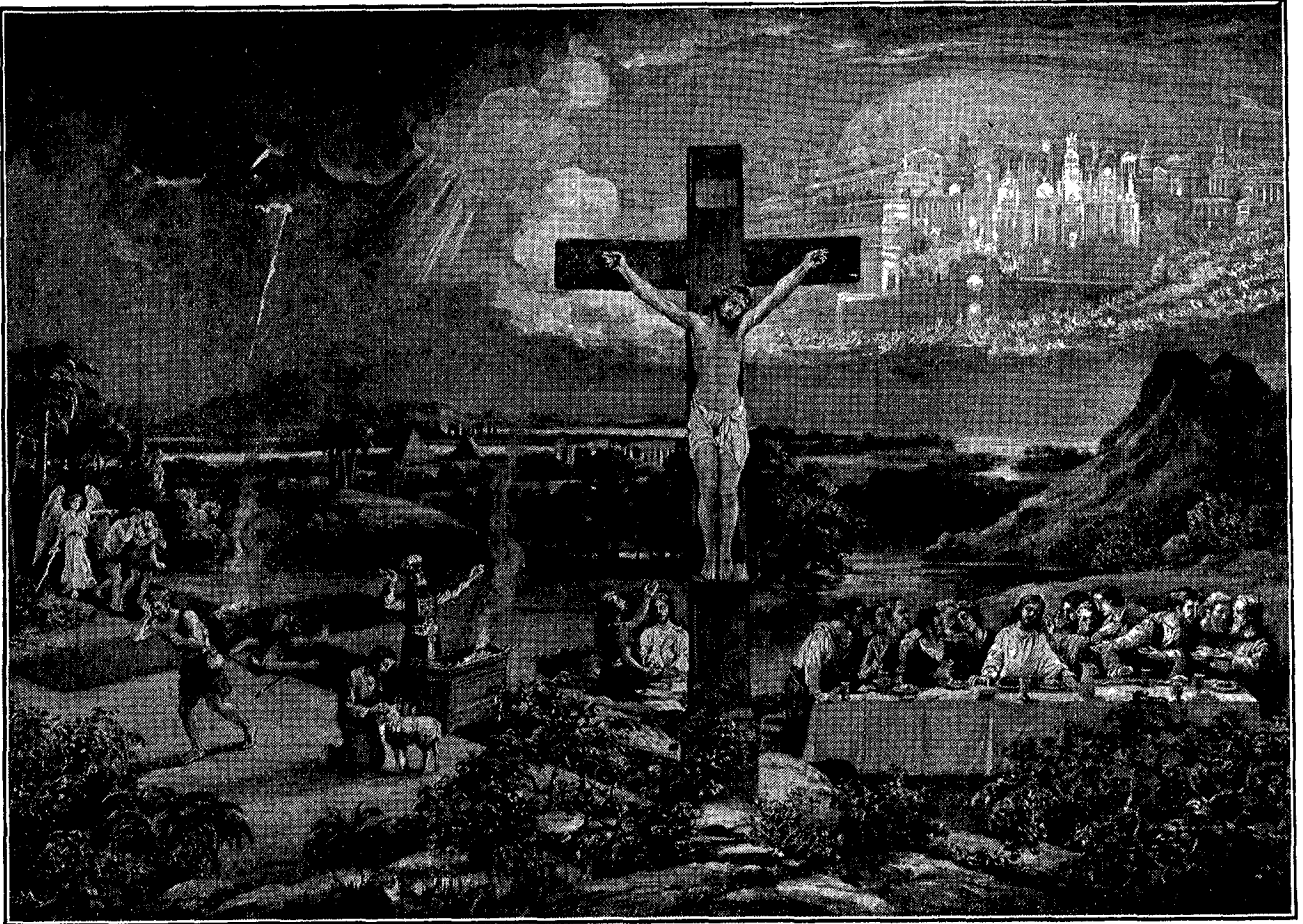
Elder Judson B. Beckner

AMONG the heroes of the cross who have recently fallen asleep, was the late Elder Judson B. Beckner, who fell asleep May 9, 1916, at the home of his son, George Beckner, in Athol, Mass., aged 65 years, 3 months, and 3 days. He died of heart failure after some time of patient suffering and declining strength. He left his wife, Mrs. M. E. Beckner, and four children,—George, of Massachusetts, U. S. A.; Harry, of South Africa; Robert, of India; and Mrs. Dr. Otis, of Santo Domingo, British West Indies,—to mourn their loss, but surely not as those who have no hope.

Elder Beckner accepted the third angel's message thirty years ago, and within six months began to engage actively in its promulgation. In 1897 he was made president of the Arkansas Conference, and afterward labored in Texas. In 1901 he with his wife went to Jamaica, British West Indies, where he labored most faithfully as president until the year 1907, when he went to British Guiana, South America, to labor in the same capacity. Here his stay was short, as his once robust health gave way to an attack of malaria, which forced him to go to Trinidad to recuperate. There, as president of the South Caribbean Conference, he labored in spite of failing strength, until 1913, when he returned to this country.

No pen can truly chronicle the faithful labors and self-sacrifice of this man of God. The writer, who, with the exception of two years, was associated with him in labors during those years that he spent in the tropics, can never forget his earnestness and his devotion to the Master's cause. Brother Beckner was a real father in Israel, a man of sound judgment and unruffled temper. He was truly one of those who met God's requirements of his "rulers." See 2 Sam. 23: 3; Ex. 18: 21. He sleeps, but his works follow him, and it will not be long before we shall meet our brother again. May God comfort the hearts of his bereaved ones.

A. N. DURRANT.



“The Way of Life”

A BEAUTIFUL and impressive picture, illustrating the gospel in type and anti-type. Christ is the central figure, and the shadow of the cross reaches back to Eden lost, showing Adam and Eve being driven from the garden by the angel with the flaming sword. The sacrificial system is illustrated as looking forward to the Lamb of God which taketh away the sins of the world.

In the gospel dispensation, we find the ordinances of baptism and the Lord's Supper, while in the distance is seen, in faintest outline, the New Jerusalem, with its mansions so fair, coming down from the clouds to the earth.

The picture is a sepia tint, size 13 1-4 by 18 inches, suitable for framing. It is not only an ornament to the home, but it teaches a wonderful lesson on “the wages of sin” and “the gift of God.”

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A Guide for Young Mothers

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Cloth bound, 256 pages.

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- What a Man of Forty-five Ought to Know.
- What a Young Girl Ought to Know.
- What a Young Woman Ought to Know.
- What a Young Wife Ought to Know.
- What a Woman of Forty-five Ought to Know.

BOUND IN CLOTH

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The health principles advocated by this denomination were given to us largely through the gift of the Spirit of prophecy, immediately following the light that came to us upon the Sabbath question. For years we stood in the forefront as teachers of health and temperance principles. The Lord evidently designed us to be

The Head and Not the Tail

in the great reform movement along health and temperance lines. Health principles occupy the same relation to the doctrinal message as the right hand and arm sustain to the body. It can be used to excellent advantage in opening doors to the reception of other truths.

This branch of our work should be revived and made to stand forth in its true relation to the message. Every family should have a supply of our health literature, and be prepared to distribute it as occasion is offered. Note the following list of health and temperance tracts:—

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Tobacco Using01½
Diet and Endurance05
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Medical Use of Alcohol00¾
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Dressing for Health05
Simple Treatments for Common Ail- ments02

A package containing one copy of each of these tracts will be sent postpaid to any address for

25 CENTS

Order through your tract society, specifying "special tract assortment No. 4, on health and temperance."



WASHINGTON, D. C., JULY 13, 1916

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OUR obituary column contains this week life sketches of two faithful workers who have fallen in the midst of their labors for God, Elders A. C. Neff and J. B. Beckner. They rest from their labors, and their works do follow them.

WE receive good reports from Cuba of the help being given in that field by our workers who left Mexico on account of the recent unsettled conditions there. All the Mexican workers hope soon to return to that country, but in the meantime are seeking to win souls in Cuba.

BROTHER GUY DAIL writes that Sister Bornath, formerly of German East Africa, who, with her husband, was sent out to India with others interned early in the war, with her little boy has safely reached Germany, having come from India on the steamship "Golconda." Her husband accompanied her as far as England, where he was interned.

JUST as we are closing our forms, word comes of the death of Elder A. C. Bourdeau, which occurred at Kalamazoo, Mich., Friday morning, July 7. His funeral took place in the Tabernacle at Battle Creek, Sabbath, July 8. This marks the passing of another aged and faithful standard bearer in connection with this movement. Brother Bourdeau was a devoted, godly man. He gave his whole energy to the promulgation of this message, and was active almost to the last. It can truly be said of him, He rests from his labors, and his consecrated life of faithfulness will continue to bear fruit till the coming of the Lord. We extend to his sorrowing relatives our sincere sympathy. We hope to receive a sketch of his life for publication in the REVIEW.

THE Duluth (Minn.) *Herald* of June 28 contains a full-column report of a lecture by Elder A. G. Daniells in the auditorium of that city on the causes of the European war. More than 1,400 persons were present at the lecture. We believe that similar efforts to these which have been made by Brother Daniells in Maine, Pennsylvania, and the Central West should be made by our brethren throughout the field in bringing before the people the meaning of the thrilling events now taking place. It is gratifying to learn that the continued efforts in Portland and Pittsburgh are bearing substantial fruit. We believe that faithful work should be done in following up every such interest awakened, otherwise comparatively little will be accomplished.

THE newspapers have reported severe drought in Rhodesia, South Africa. Letters from our missionaries confirm the reports. Elder W. C. Walston, of the old Solusi Mission, writes: "However, the rains came on, but too late to do much good generally, and as a result there will be short crops throughout this section of Rhodesia. For several weeks we made the needs of our mission a subject of special prayer, both in private and in our meetings in the church. The Lord certainly answered our prayers in a signal manner. We had very good rains, even when our neighbors received none. It has been a matter of remark throughout this section by both white and native people how we have been favored. I think our crops will be as large as last year. We do praise the Lord for his goodness to us in so many ways. We have been blessed with good health, good crops, and success in our work for the natives. We have thirty in our baptismal class."

IT was the privilege of the editor to spend one week at the Eastern Pennsylvania camp meeting. He greatly enjoyed this season of communion. It is inspiring to go out into the field and feel the true heart-beat of this movement and come into close personal touch with the brethren and sisters who are giving to it their unswerving loyalty. Never has there existed a more loyal people than may be found among Seventh-day Adventists. This loyalty to the right has been demonstrated by their espousal of unpopular truths and their earnest, sacrificing devotion to the promulgation of these truths. In these commendable qualities our good brethren and sisters of the Eastern Pennsylvania Conference do not fall behind their brethren and sisters in other parts of the great world field. At this meeting we were particularly pleased and edified by the song services conducted by Elder J. S. Washburn. Brother Washburn feels a great burden to infuse a spirit of true devotion into the service of song, and the Lord is blessing his endeavors in this direction. Elder G. I. Butler, one of the earlier presidents of the General Conference, was present throughout the meeting, and gave a most inspiring testimony regarding the leading of God in the formation of this work, and as manifested particularly in the gift of the Spirit of prophecy. Our people in east Pennsylvania greatly appreciated the talks which

he gave on these subjects. Others who attended the meeting throughout will report this excellent gathering in more particular detail.

WE learn of the arrival on the Pacific coast of Elder J. A. Chaney, formerly a worker in this country, but for many years engaged in the work in Australasia. On account of her health, Sister Chaney had some time ago returned to America, and it is thought best for her to remain, at least for a time, in this country.

AT a recent camp meeting held in Wisconsin the work in that field was divided into two conferences, to be known as the North and South Wisconsin Conferences. Elder P. A. Hanson was elected president of the South Wisconsin Conference, and Elder J. J. Irwin, of North Michigan, was invited to take the presidency of the North Wisconsin Conference.

ELDER ALLEN MOON, well known to the majority of our readers, has been asked to connect with the work in Washington, acting as pastor of the Takoma Park church and assisting as may be needed in the religious liberty and other lines of work. We believe that in this important center Brother and Sister Moon will find a wide field for usefulness. Their address is 114 Maple St., Takoma Park, Washington, D. C.

DR. DAVID PAULSON, superintendent of the Hinsdale Sanitarium, has been seriously ill for several months, following an attack of grip. We are pleased to learn from a recent letter from him that he has so far recovered as to be able, with Mrs. Paulson, to accept an invitation from our sanitarium in Boulder, Colo., to spend several weeks in that mountain climate in rest and recuperation. We earnestly hope and pray that Dr. Paulson's health may be speedily restored.

WE have been glad to welcome Elder J. T. Boettcher, vice president of the European Division Conference, who reached Washington last week from Russia, joining his family here. Notwithstanding the great struggle through which Europe is passing, our workers from that field are always able to report cheering tokens of God's mighty hand over his work. These are distressful and perilous times, however, for many of the believers, and we should not cease to remember them in prayer.

ELDER E. L. MAXWELL, superintendent of the Inca Union Mission, passes on to the Mission Board a letter from Elder F. A. Stahl, reporting an attack upon him and Sister Stahl and their helpers, as they were planting a new mission station. The attack was led by priests, who urged the ignorant people to kill our workers. The plan was frustrated, however, and Elder Stahl expects to see this incident still further open the way for the truth. We shall later give a full report of this murderous assault, from which Elder Stahl escaped with but slight injury. Elder Maxwell concludes his letter with the brief appeal, "Please send us help."