

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, July 20, 1916

No. 36

THE GOSPEL TO ALL NATIONS

My Evening Prayer

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way —
Good Lord, forgive.

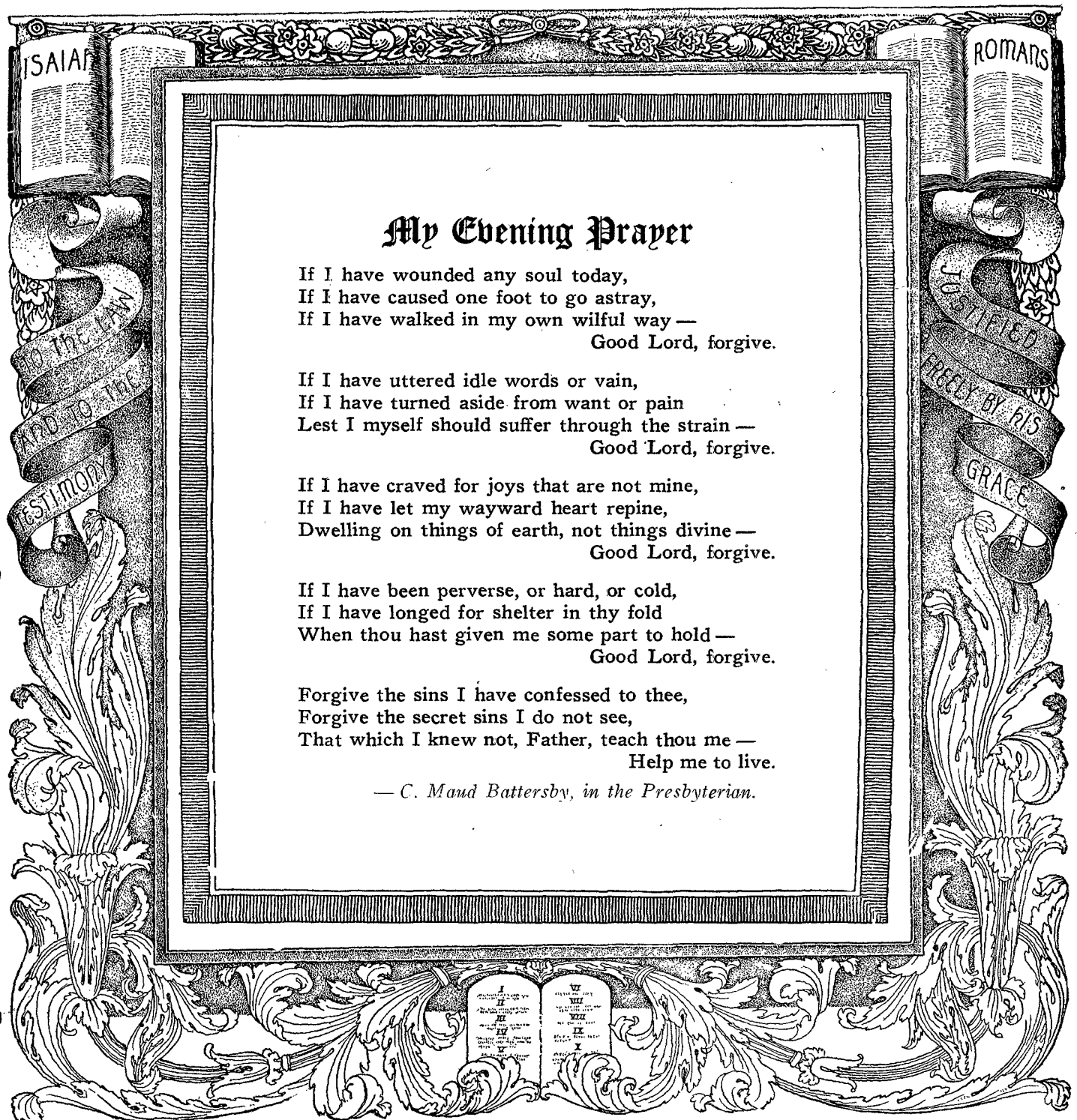
If I have uttered idle words or vain,
If I have turned aside from want or pain
Lest I myself should suffer through the strain —
Good Lord, forgive.

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine —
Good Lord, forgive.

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When thou hast given me some part to hold —
Good Lord, forgive.

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach thou me —
Help me to live.

— C. Maud Battersby, in the Presbyterian.



Note and Comment

A RECENT number of the *Southern Churchman* contains this truthful statement regarding the family pew and the influence which has attended it:—

"One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents, and their estimate of the value of religion and education carefully instilled into the child's mind. The strength of the church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her work in their several generations. But for the sake of the church, and especially for the sake of the children, let it be restored."



The Battle for Orthodoxy in the Presbyterian Church

WE referred several weeks ago to the crisis which had arisen in the Presbyterian Church regarding some questions of orthodoxy. It was charged that the New York presbytery had licensed several theological students who refused to accept as cardinal doctrines of the Bible the virgin birth of Christ, the miracles of Jesus, the resurrection of Lazarus, and the inspiration of the Scriptures. Several presbyteries presented overtures to the General Assembly demanding an investigation of the New York presbytery.

Great interest centered around the discussion of the question at the General Assembly of the church, recently held in Atlantic City. The question was referred to the committee on bills and overtures. This committee finally reported that an agreement had been reached, the New York presbytery having agreed that hereafter unsatisfactory candidates who should offer themselves should have their license deferred till they reached a clear and positive conformity to the fundamentals of the church faith. The committee to which the question was referred recommended that the General Assembly call the attention of the presbyteries to the deliverance of the General Assembly of 1910, as follows:—

"1. It is an essential doctrine of the Word of God and our standards, that the Holy Spirit did so inspire, guide, and move the writings of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards, that our Lord Jesus Christ was born of the virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards, that Christ offered up 'himself' a sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ, that on the third day he arose from the dead with the same body with which he suffered, with which he also ascended into heaven, and there sitteth at the right hand of his Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith, that our Lord Jesus showed his power and love, working mighty miracles. This working was not contrary to nature, but superior to it."

Regarding this declaration made in 1910 the recent committee recommended:—

"Presbyteries are hereby enjoined not to license or ordain any candidates for the ministry whose views are not in accordance with this deliverance of 1910.

"This General Assembly renews its positive mandate with full expectation of loyal compliance by all our presbyteries, and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, his licensure be deferred until such time as in the judgment of the presbytery he has become so."

This report was unanimously adopted. The decision of the Assembly is a good one. It remains to be seen whether the church will hold its representatives to this standard of orthodoxy regarding the questions involved in the controversy.



Religious Affiliations of our Presidents

THE *United Presbyterian* of May 18, 1916, gives us the following statement regarding the religious affiliations of the presidents of the United States:—

"George Washington was an Episcopalian. It is, however, stated that he was no more than an adherent and sympathizer.

"John Adams was a Unitarian.

"Thomas Jefferson was probably an infidel. He is called a 'freethinker,' while some class him as an atheist; but this his family denied after his death.

"Madison and Monroe were both members of the Episcopal Church.

"John Quincy Adams was a Unitarian, member of the same church with his father.

"General Jackson toward the close of his life attended the Presbyterian church, and after Mrs. Jackson's death became a member.

"Martin Van Buren was not a member of any church, but regularly attended the Dutch Reformed church near his home, in Kinderhook, N. Y.

"William Henry Harrison was a communicant in the Episcopal Church.

"Tyler was an Episcopalian, and is said personally to have been a very devout man.

"Polk was not a church member, but generally attended the Presbyterian church, of which Mrs. Polk was a member. In his last illness he was, however, baptized by a Methodist minister and received into the Methodist Church.

"Taylor regularly attended the services of the Episcopal Church, and may have been a member.

"Millard Fillmore was a Unitarian, born and reared in a family of that church.

"Pierce was a Congregationalist, but his religion is described as more of the head than of the heart.

"Buchanan was an exemplary member of the Presbyterian Church.

"Lincoln was not a church member, but is represented as a man of deep religious convictions. He usually attended services in the Presbyterian church.

"Andrew Johnson generally attended the Methodist church, but was not a member.

"General Grant was not a member of any church, but generally attended services in the Methodist church, of which he is said to have become a member shortly before his death.

"Hayes was for many years a member of the Methodist Church.

"Garfield held his membership with the Disciples of Christ, and early in his life frequently officiated in their pulpits.

"Arthur was prominently connected with one of the leading Episcopal churches of New York City.

"Cleveland was a regular attendant, and in his later years a member, of the Presbyterian Church.

"Harrison was a Presbyterian, and an elder for many years.

"McKinley was a devout Methodist.

"Roosevelt is a member of the Dutch Reformed Church, but is liberal in sentiment.

"Taft is a Unitarian, but has manifested no exclusive spirit.

"Wilson is a Presbyterian."

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which was once delivered unto
the Saints"

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The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

"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 20, 1916

No. 36

EDITORIALS

The Isolated Ones

MANY who enjoy church privileges from week to week cannot realize the loneliness and lack of association experienced by many of our isolated brethren and sisters throughout the field. Some of these live in rural homes widely separated from their fellows. Others live in the midst of great city centers, but quite as lonely in their spiritual isolation as their brethren in rural districts.

We know from years of experience what this isolation means, and how greatly these lonely ones long for the fellowship of those of like precious faith. But it is comforting to know that although this human fellowship is denied, divine fellowship may be enjoyed. The blessing of heaven is not dependent upon geographical location. The throne of grace is no nearer the centers of our work than the most remote outposts. Our workers out on the firing lines in China, India, Japan, and the islands of the sea have as ready access to the heavenly storehouse as do our brethren in Washington or Nashville or Loma Linda or Mountain View.

When the Lord scattered Israel of old among the countries, he declared, "Yet will I be to them as a little sanctuary in the countries where they shall come." Eze. 11: 16. That promise is for Israel today. The home of every child of God may be made his sanctuary—God's dwelling place. Indeed, the heart of every believer may become such a sanctuary. And if the heart is not the sanctuary, then the home cannot be.

Christ promised that the Holy Spirit should not only dwell with the believers, but that it should be in them. John 14: 17. In this close personal communion of the Holy Spirit with the believer is seen the wonderful provision which Christ made when he left this earth. He told his disciples that it was necessary for him to go away, and that the Comforter whom he would send would be able to do for them even more than he could do. Personally and physically Christ could dwell in only one place at a time, but his blessed Representative can fill every heart. In this communion may every believer rejoice.

Let the scattered sheep of Israel feel that the Shepherd is near, even in the mountain fastnesses. He knows their struggles and trials and heart longings, and he stands ready to supply every need. The lonely ones can look forward to a glad reunion at the end of the journey. The Lord declares of these isolated ones: "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Eze. 11: 17. "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3: 14.

The glad gathering day is fast hastening on. Soon the Master will call his people from earth's remotest bounds to the glad and happy reunion around his throne, and from that blessed presence we shall go no more out forever. Let us stay our hearts upon God's promises. Let us bear patiently the trials which his grace imposes, believing that out of those trials he will work that in our experiences which will redound to all eternity to his honor and glory and to our own happiness. F. M. W.

The Church and Dancing

THAT there is a marked tendency in the churches everywhere to depart from the high standard of Christian living enjoined in the Word of God and to step down to a worldly level, is plainly apparent to the careful observer. While "the form of godliness" is maintained, the power which should be seen in saving sinners is wanting. Some cite the fact that the church and the world are nearer together than formerly, as evidence that the world is getting better. This is not true. The world is not making any moral change for the better. Evil men and seducers are waxing worse and worse. The days of Sodom and Gomorrah are upon us. If the gulf between the world and the church has been bridged, the church has changed and become like the world.

The question as to whether or not Christians should attend dances is being considered by some of the religious bodies at the present time. Under the above

heading the *Outlook* of June 28, 1916, in an editorial, says:—

"What ought to be the attitude of parents and guardians toward dancing?"

"The Roman Catholic Church in the United States has issued a decree, with the approval of the Pope, forbidding all dancing in church entertainments.

"The Methodist Church has gone farther. Its discipline forbids all dancing, theatergoing, and card playing; and the late quadrennial conference rejected an amendment abolishing this prohibition.

"The tendency in most Protestant churches is in the other direction. Protestants in increasing number are directly providing for, as well as encouraging, dancing in connection with social settlement work, under wise guidance and direction, in the belief that when so guided and directed it is an exercise mentally and socially, and physically beneficial. In at least some cases encouragement is directly given to dancing under supervision by the church in parish houses or other buildings belonging to the church. For while it must be remembered that dancing in our time is quite different from dancing in the time of Jesus, it must also not be forgotten that Jesus never forbade dancing, and his occasional references to it imply approval. There is certainly nothing in the teaching of Jesus inconsistent with such approval by a Christian church as has just been described.

"Thus three methods are suggested, not only to the churches, but to teachers, parents, and guardians: they may prohibit dancing altogether; they may banish it from church gatherings and dissociate it from the church, so that the church will no longer be in any sense sponsor for it; or they may recognize it, identify themselves with it, to that extent encourage it, and by their presence and encouragement supervise and regulate it.

"We have no hesitation in saying that, in our judgment, the last of these methods is the best method.

"We recognize the very serious evils in certain forms of modern dancing. These evils are probably seen at their worst in public balls and dance halls. On the other hand, little children take to dancing as naturally as a duck takes to water. There is nothing essentially evil in rhythmic motion to the accompaniment of music. To banish dancing from assemblies under the control of Christian people is dangerous. To prohibit dancing altogether is to run counter to nature, and is generally futile. To regulate dancing under proper guidance is both safer and more practicable.

"Regulation of dancing is better than prohibition, and it is more in accordance with the liberty which belongs to the disciples of Jesus."

For the Catholic Church to forbid

dancing "in church entertainments" with the approval of His Holiness, and permit it elsewhere, as we know it does, is about as consistent as to forbid lying or swearing in a church building, but permit it elsewhere!

The statement that "Jesus never forbade dancing, and his occasional references to it imply approval," sadly misrepresents the character of the Son of God. Where is the text that intimates such a thing? That Jesus wishes his people to be happy and to overflow with joy, we freely admit. That he did not discredit social gatherings of a pure and refined nature, seems clear. He honored with his presence the wedding at Cana of Galilee; but he never in any way gave sanction to the modern dance, in which pure girls are embraced in the arms of libertines, and to the strains of voluptuous music dance into the small hours of the morning.

We read of Miriam when the Lord had wrought the great deliverance from Egypt: "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Ex. 15: 20. This is a very different dance from the kind that the editor of the *Outlook* recommends that the church "regulate." All who were with Miriam were women. It was a dance of maidens only. She was not waltzing to sensuous music in the embrace of a man. We read that "David danced before the Lord." 2 Sam. 6: 14. But he danced alone. It was in the daytime and in an open field. He leaped for joy, as children do when the joy and happiness of childhood is bubbling forth in their lives. To leap with joy now is not wrong. But this is not satisfying to the natural heart, and has no connection, even remotely, with the modern dance.

We believe that the statement from the *Outlook*, that "to banish dancing from assemblies under the control of Christian people is dangerous," is the reverse of the truth. Christian people do not control dancing. They have nothing whatever to do with it. The case of professed Christians who do is well illustrated by the following:—

"A party of young people were about to explore a coal mine. One of the young ladies appeared dressed in white. A friend remonstrated with her. Not liking the interference, she turned to the old miner who was to conduct them, and said, 'Can't I wear a white dress down into the mine?' 'Yes, mum,' was his reply, 'there is nothing to hinder you from wearing a white frock down there, but there'll be considerable to keep you from wearing one back.' There is nothing to hinder a Christian from conforming to the world's standard of living, but there is a good deal to keep him from being unspotted if he does."

The degrading influence of the dance is well known. It is the means by which

the feet of many are led from the path of rectitude, and ruined for time and for eternity. At the National Society of Dancing Masters a few years ago this was stated:—

"Dancing today is the most degrading thing on earth. It is demoralizing our young people. If it is allowed to go on, it will bring the country to ruin. The man who conducts the dance hall today is no better than a saloon keeper."—*Quoted in "Across the Dead Line of Amusements," p. 128.*

Bishop Gore, of the Episcopal Church of New York State, said:—

"The gross, debasing waltz would not be tolerated another year if Christian mothers in our communion would only set their faces against it, and remove their daughters from its contamination, and their sons from that contempt of womanhood and womanly modesty which it begets."—*Id., pp. 134, 135.*

Prof. Amos R. Wells, editor of the *Christian Endeavor World*, is reported as bearing the following strong testimony against the evils of the dance:—

"Dancing, like all Gaul, is divided into three parts: one third is esthetic, one third is physical exercise, one third is sensual. As to the first, the enjoyment of the fine music, of beautiful dresses, of forms and motion,—these may all be had under better auspices than in the dance. A woodland ramble, a tennis tournament, an archery club, bicycle or horseback riding, the concert-room,—these furnish in God's own way tenfold more beauty to the eye and ear than is furnished by the finest ball given. As for the second third, the physical exercise, it is ill-timed, ill-enviored. Hot air, gaslight, excitement, midnight crowds, loaded supper tables, noise,—these make a poor outfit for a gymnasium. Every investigator of the dance as now practiced in America, will agree that the third part into which this heathen Gaul is divided, is the stronghold of the province. The sensuality of the dance makes bold-eyed women of soft-eyed maidens; it makes swaggering rakes of pure lads; it changes love to flirtation and a game of flippant shrewdness; it makes applicable to manly America, Tolstoi's terrific strictures on ignoble Russia. It never re-creates a Christian; it dis-creates a Christian, and creates a sensualist."—*Id., p. 125.*

Dancing is one means the enemy is using to decoy the souls of the young into hell. Our own young people are not free from the temptation which the dance presents. It may be polished and carried on under the garb of being "regulated" by Christians, and be held in connection with "social settlement work" or in "parish houses," and look better than if held in some low dance hall. But the "regulated" dance is the first step; the low dance hall, with all its evils, is the last on the highway to perdition. Let none be deceived by the suggestion of the *Outlook* editorial into seeking to purify the dance, and to make it the proper place for Christians to enjoy social recreation. The poison of

asps is there. That such suggestions are seriously made shows all too well the tendency of the times. G. B. T.

How They Work for It

HERE is a word in season from India, just at the time of preparation for the coming missions offering on July 29. The Mission Board is having to tell the fields at this moment that response to further calls for help at needy points will have to wait until it is seen how the funds come in. The treasurer's appeal in last week's REVIEW sounded a note that we have not heard from the mission treasury in recent times. The next few remittances to the fields will exhaust the operating funds. Now every new call of need must be deferred. Truly this Midsummer Offering comes at an opportune time.

But here is that word in season. Sending in a report of \$176 collected at a Harvest Ingathering service by the church in Nazareth, south India, numbering only eighty or ninety persons, Elder J. S. James gives us the following paragraphs:—

"My mind goes back to the first Ingathering service in Nazareth. When it was suggested, nobody seemed to think it would amount to much. The people were poor, and they had so many other things to call for their pice. Why call upon these poor, naked, half-starved people to give of their hard-earned money? We ought to give them something instead of expecting something from them.

"Such were the arguments, but we went ahead. I think our first collection was \$14. That was not much, but it was beyond the effort we made, so we tried it again in the fall, with better results. We arranged programs and got the people interested in taking part. The school children raised garden stuff and gave the proceeds; children in their homes raised chickens and goats, gathered eggs, and did all sorts of things to get a little money; the heads of families brought baskets of grain for the first fruits of their harvest; and then last of all came their self-denial offerings, collected in little round earthen pots about the size of a large orange, made in one piece with a slit in the top to drop the money in. They could be opened only by breaking them, but as they cost less than half a cent each, we were sure to find the savings inside more than enough to cover the loss.

"Each pot had the name of the owner written on the outside. Before the pot was broken, the name was read, and the owner acknowledged it by some sign. The pot was then broken with a stone, the contents were counted, and the amount was registered.

"You can imagine it was an interesting sight to see two big baskets of pots before the pulpit, with a half-naked, half-starved audience sitting about on the floor anxiously waiting to see whose pot would have the most pice in it. Out of some would roll silver pieces and big round rupees almost as large as dollars, and meaning much more in value to the people; and then you would hear ex-

clamations of 'I-Yo, I-Yo!' which is equal to any of our big-eyed remarks. Then on every hand you would see baskets of rice, bottles of oil, cakes of sugar, large bunches of bananas, bunches of small chickens with their feet tied together, while possibly outside, tied to a near-by tree, two young goats would be struggling to free themselves. Those were goats that had been raised by some children, and were household pets, but the children were glad to give them for the Lord's work.

"Talk about poor, naked, half-starved people! Pity them if you will, and excuse them from having a part of that blessing which is greater than to receive! Why, these people, when properly taught, fairly take delight in giving. They love it, and vie with one another in excelling their last gift. They never think of their bare skin, their scanty food, or their humble homes. Christ has come into their hearts, and they are anxious to have you know it. The love of the truth has reached the inner sanctuary, from which issues forth a sweet incense of praise and gratitude."

Truly "their deep poverty abounded unto the riches of their liberality." It is an inspiring example set by these new brethren and sisters of ours at the ends of the earth.

W. A. S.

The Law

WE find the Scriptures full of texts speaking of the law, yet because the word is used with a variety of meanings, the subject of the law has caused much discussion, even among Bible students. Some who have failed to make any distinction between the laws given in the Old Testament have thought that Christ did away with all law, in spite of his direct testimony to the contrary. Let us consider the use of this word as found in the Bible.

The Jews divided the Old Testament into several parts, known as the Law, the Prophets, and the Psalms. In accordance with this usage, we find that the word "law" is sometimes used in the New Testament to mean the Old Testament books of Moses,—Genesis, Exodus, Leviticus, Numbers, Deuteronomy,—which are also sometimes called the Pentateuch.

When we read in John 8:17, "It is also written in your law, that the testimony of two men is true," we know that a quotation is being made from one of the books of Moses. Turning to the book of Deuteronomy, nineteenth chapter, fifteenth verse, we find the rule referred to, for it says: "At the mouth of two witnesses . . . shall the matter be established."

The law commonly means the law of the ten commandments written by God himself, and given to Moses. When the lawyer came tempting Christ, and asked him which was the great commandment in the law Christ summarized the whole ten commandments into two; namely, "Thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy mind." And, "Thou shalt love thy neighbor as thyself."

The word "law" is often used of the ceremonial law. We read in Lev. 6:9, "This is the law of the burnt offering." Again in the fourteenth verse of the same chapter, "This is the law of the meat offering." In the first verse of the seventh chapter, "This is the law of the trespass offering," etc. The ceremonial law, being a law of ceremonies which pointed to Christ, was of course done away with when Christ, the great Anti-type, came.

Law is also used of hygienic regulations. In Lev. 13:59, we read, "This is the law of the plague of leprosy in a garment of woolen or linen." In the fourteenth chapter, second verse, "This shall be the law of the leper in the day of his cleansing," etc. The hygienic laws of the Old Testament, intended to keep the Israelites in good physical health, will help God's people now, for the physical needs of mankind have not greatly changed. If anything, we should be more careful in this present age of increased disease and manifold epidemics than were the Israelites in their time.

Israel was not only the people of God as a church, but they were also a theocracy, and as such had laws which might be thought of as the civil laws of the theocracy. One of those is referred to in Matt. 5:38, where we read, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." This was one of the regulations governing the enforcement of civil justice in the nation of Israel. We find many of these laws recorded in the book of Exodus, from the twenty-second chapter and onward. Inasmuch, however, as Israel was God's church, as well as a theocracy, we do not find the civil laws separated from the other laws. Another example of a civil law, which was enforced only as long as the theocracy lasted, is found in Ex. 22:18: "Thou shalt not suffer a witch to live." This command in no way justifies the killing of witches, real or supposed, since the ending of the theocracy of Israel.

Among numerous religious laws we will speak of only one. In Heb. 7:5, we read, "Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." Here it speaks of the Levites who received the tithe according to the law. This law of the tithe was not one of the ten commandments, neither was it in any sense a typical or ceremonial law. It cannot be considered a hygienic law, and would scarcely be included in the civil laws of the theocracy. It was one of the religious laws of the people of

Israel as a church of God. It was intended as God's plan for the maintenance of his ministry. Those who still follow this plan find that it is divinely blessed both to the upbuilding of the ministry and to the prosperity of those who support the Lord's ambassadors with their tithe.

Lastly, there may be said to be another law, a physical law of our bodies. Since Adam sinned, the physical nature of man has come under the power of sin to such an extent that Paul said that he found in his members a law which often brought him into captivity to sin, even though he could say, as in the previous verse, "I delight in the law of God after the inward man." This working of sin in the physical body is what Paul so often refers to when he speaks of mortifying the deeds of the body, or keeping the body under. Paul did not believe in asceticism. He spoke of the body as the temple of the Holy Ghost, and as such, it should be thought of as the instrument which the Holy Spirit would control to do his work among men.

Thus we see that "the law" may mean seven things: First, the Old Testament books written by Moses; second, the law of ten commandments; third, the ceremonial law; fourth, hygienic law; fifth, civil law of the theocracy of Israel; sixth, religious law; and seventh, physical law. Of these, the ceremonial law, pointing as it did to Christ, ended when he came. The civil law of the theocracy would of course end when Israel as a nation came to its close. The Old Testament books written by Moses are still preserved to us as a part of God's Holy Word. The law of ten commandments, written by God's own finger, is immutable. The principles of the hygienic, religious, and physical laws of the Scripture are still binding at the present time, and the changed conditions with which we are surrounded in these days have made it even more necessary than ever in the earth's history to be careful to keep the laws of hygiene.

L. L. C.

BUT few of our readers realize the phenomenal increase which has taken place during the last few years in the circulation of the literature representing the various departments of our work. The increase this year even over 1915 is particularly marked. This is illustrated by the increase in the sale of tracts by the Review and Herald Publishing Association. For the first six months of last year there was billed out from our book department 264,913 tracts. For the corresponding period of this year there have been billed out 553,924 tracts, or more than twice the number sent out last year. This indicates the splendid spirit of missionary endeavor which is taking possession of the rank and file of our church members.



This, Too, Will Pass Away

BERTHA L. ELCY

WHEN some great sorrow, like a mighty river,
Flows through your life with peace-destroy-
ing power,
And dearest hopes are swept from sight for-
ever,
Say to your aching heart each trying hour—
This, too, this, too, will pass away.

When ceaseless toil has hushed your song of
gladness,
And you have grown too tired almost to
pray,
Let this thought banish from your heart its
sadness,
And ease the burdens of each trying day,—
This, too, this, too, will pass away.

When fortune smiles, and full of mirth and
pleasure,
The days are flitting by without a care,
Lest you should rest with only earthly treasure,
Let these few words their fullest import
bear,—
This, too, this, too, will pass away.

When earnest labor brings you fame and
glory,
And all earth's noblest ones upon you smile,
Remember that life's longest, grandest story
Fills but a moment in earth's little while;
This, too, this, too, will pass away.

Thank God that earthly things are not for-
ever;
Thank God, eternal life is free from care;
That joy and peace and gladness reigning
ever,
And bliss supreme shall never pass away—
Shall never, never pass away.
Madison, Wis.

Warfare

A. J. BRISTOL

For many months war has raged in Europe. The result of present battles may determine the fate of nations. For many centuries war has been waged against those who are seeking eternal life. The conflict is nearly ended, and we are not in doubt as to which side will finally triumph. Right will win, but whether we as individuals shall be victors depends entirely upon us.

In 2 Peter 1:11, A. R. V., we read, "Thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." Any course of conduct implied in the word "thus," which has such great reward, deserves careful study.

In verse 5 and following is found the admonition, "For this very cause [of having become partakers of the divine nature] adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." Let us briefly study these graces which have promise of such great reward.

Faith

This scripture implies faith as the means by which we have "become partakers of the divine nature"—been "born again." So we will give no special study here to this all-important grace. We say all-important, for without faith it is "impossible to please" God. But faith is not the only grace, for even in our faith we are to supply—

Virtue

Virtue means, primarily, manliness, bravery, as the first element of all goodness. The root idea of virtue is preserved in some other English words, as "virile," "vim." So the admonition to supply this characteristic in our faith, precludes all idea of a merely passive reception of the divine nature. The positiveness and energy, the solidity and strength of character, manifested in Christ, are to be developed in us, through the same discipline that he endured.—"The Desire of Ages," p. 73.

Knowledge

In your virtue supply knowledge. The above-mentioned forceful qualities so essential to progress in the divine life are to be wisely directed. There is no excuse for us to go on manifesting "a zeal for God, but not according to knowledge." In acquiring knowledge, reading and study play an important part. Paul exhorted Timothy to "give attendance to reading" and to "study." 1 Tim. 4:13; 2 Tim. 2:15. The true sources of knowledge are God's Word and his works, made vitally real and intelligible to us through prayerful communion with the Creator. It was by these means that Jesus increased in knowledge until he was "greater than Solomon." And we are told that "he gained knowledge as we may do." See "The Desire of Ages," page 70.

Self-Control

In your knowledge supply self-control. This language teaches that the Christian will exercise self-control in the acquirement and use of knowledge. One who is naturally gifted in acquiring knowledge will not allow himself to spend all his time in study; neither will one to whom study is a task be content to remain in ignorance. Above all things, those who heed this scripture will refrain from any course which will make less fortunate seekers for knowledge feel uncomfortable in their presence. They remember that "knowledge [by itself] puffeth up."

Not alone in matters of knowledge does the Christian exercise self-control; but like the contestants in the Olympic games of old, he "exerciseth self-control in all things." 1 Cor. 9:25. There has been no provision made for Christians

to go on in the old way, showing the traits of the natural man,—an ungovernable temper; peevishness, impatience, sullenness, jealousy, envy, or even gloominess, sadness, or anxiety. "In all these things we are more than conquerors through him that loved us."

Patience

In your self-control supply patience. We are likely to think of patience as the grace which enables us to remain calm and gentle under trying circumstances, but the idea conveyed by the Greek word *ὑπομονή* is rather that of steadfast continuance. Those who heed this instruction will persevere in self-control as long as life shall last,—not controlling themselves for a little while and then yielding to the natural inclinations.

And not alone in self-control will be manifested that perseverance which holds out to the end. It will be manifest in every circumstance and undertaking of the Christian. The importance of this sort of patience is indicated by the many promises made to those who exercise it. We are exhorted not to "be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

Godliness

In your patience supply godliness. This grace consists of reverence, piety, and worship. As one advances to the place where he is steadfastly pursuing his course of right-doing, he might be tempted to feel that he is now able of himself to make a success of his Christian warfare; but instead of becoming exalted because of his attainments, cultivation of this grace will make him continually acknowledge God as the source of his strength and success.

Brotherly Kindness

In your godliness supply brotherly kindness. These English words, like the Greek original, are very expressive, and indicate a thoughtful consideration of the welfare of our brethren. In our experience of godliness we shall not, like the Pharisee, thank God that we are not as other men (Luke 18:11), but remember the exhortation, "The faith [or any other grace] which thou hast, have thou to thyself before God." Rom. 14:22. We are not of those who are "comparing themselves among themselves" (2 Cor. 10:12) to the disadvantage of their brethren. We shall neither censure nor blame those who have not yet attained a knowledge and experience equal to our own. Instead, our brotherly kindness will only "provokè unto love and to good works." Heb. 10:24.

Love

In your brotherly kindness supply love. The kind acts we do for our brethren should not be performed from a sense of duty merely, but there should be as tender, warm love for our brethren in the church as for members of our own families in the flesh. This pure, unself-

ish love, flowing forth to gladden the hearts of all, is like a stream in the desert; and its possession proves us to be indeed the children of God. It is, as it were, a band to hold all Christian graces to us, and likewise holds us to God, and is therefore called "the bond of perfectness." Col. 3:14. "God is love; and he that abideth in love abideth in God, and God abideth in him." 1 John 4:16. "We are fitted for heaven, for we have heaven in our hearts."

Washington, D. C.

◆ ◆ ◆
Christian Experience — No. 2

Christian Doing

W. E. HANCOCK

THE dearth of vital Christian experience comes from the fact that we are only trying to imitate, or mimic, the actions of Jesus without learning to be like him. The secret of Christian doing is found in Christlike being.

Jesus went about doing good because he was good; he was great for what he was, and not for what he did. The motive that prompted his great works was love for lost men and women. He was intensely active because he loved profoundly. The benefits of his life and mission among men cannot be measured by the miracles performed, but by what he was then, and is now, to lost men and women. Many would gladly do the wonderful works of Christ, who are not willing to be what he was. He, the Son of man, becomes the greatest of the sons of men because he became the servant of all mankind. It is the spirit of service that ought to permeate the church of God and operate through it to the world.

The church is in danger of allowing the organic part of its activities to absorb much talent and energy that ought to be trained and turned into the direct current of world service. Organization is only a means to an end, but it is easy to make it both the means and the end. The end of all church organization is to bring the gospel in touch with lost men and women. Any part of the organization or its activities which is not effective to this end, is not only surplus, but detrimental to the true mission of the church. Much Christian activity and energy is absorbed in maintaining the machinery of the organization. Many churches are admirably organized, but their activities rotate in a circle within the organization itself, without coming in vital touch with the needs of the world at large.

We need to get a larger view of Jesus Christ. We need to show men and women lost in sin what he is to them, and what he can do for them. Our lives ought to be an object lesson of what Christ can do and is willing to do for human beings. If, by living example, men and women get a true conception of what Jesus really is; if the simplicity and grandeur of his person and character are revealed through his followers; if his great mission to the world is made plain, lost souls will surely be drawn to

him to do him homage. But the personal touch must be an essential element in all our service, just as it was in all Christ's work. We must be continuously in personal touch with God, and constantly in contact with the needy world.

To place emphasis on the idea of Christian being does not lessen the importance of Christian activity. It is only by being truly Christlike that our activities become indeed Christian. Christian doing is an inherent quality of Christian being, just as truly as physical activity is an essential manifestation of animal life. We are bound to work out what Christ is working within. The wise man expresses this thought in the admonition, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

The relation between good works and salvation is well expressed in a Latin proverb which says that good works are "*regula retributionis, sed non causa mercedis.*" The idea of this proverb is that good works are the measuring rule of our reward, but not the causal ground of our salvation. Each man will be rewarded according to his works, but be saved by faith through the grace of God.

Algeria.

◆ ◆ ◆
Lift Up Your Heads

WORTHIE HARRIS HOLDEN

LIFT up your heads, O Israel,
With dauntless purpose true!
Thy victory and conquest tell
Thy courage to renew.

Lift up your heads, the prize is near,
The city gates descry;
The radiant King will soon appear
To lead to thrones on high.

Salvation treads its conquering way
Joy-crowned with hopes fulfilled,
For swiftly dawns the triumph day
When foes fore'er are stilled.

◆ ◆ ◆
Changed into His Image

MRS. E. G. WHITE

(Review and Herald, April 28, 1891)

SIN-BURDENED, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity.

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as of the Lord the Spirit." It is impossible for any of us by our own power or

our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image.

Professed Christians keep altogether too near the lowlands of the earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike.

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification.

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character.

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness.

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ.

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality.

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect

his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.



The Atonement — No. 5 Its Heavenly Mediation

J. O. CORLISS

THE recognition of the fact that the atonement is an effort to bring man into oneness with God is of itself a tacit acknowledgment of the need of a mediator. The definition of "mediator" is, "One who interposes between parties at variance in order to reconcile them." So then a mediator is not of one party alone, but he is an intermediary between two or more parties, in each of which he has deep and abiding interest. Gal. 3:20. The fall of man from his first estate, from being in the image of God, to the desperate condition of an object marred by sin and in deadly conflict with heavenly righteousness, was the loudest summons possible for some friend of both to intercede for reconciliation.

Circumstances and considerations made it impossible for any but One to fill this position of mediator between God and man. This one must be armed with all the authority of Jehovah, and carry to the undertaking all the love and tenderness of a father for a greatly beloved but rebellious child. Creative power must be his also, in order to re-create the man into the image of God, and thus restore his lost estate of divineness. 2 Cor. 5:17; Eph. 2:10. He must have eternal endurance in order to bestow endless life on those who might believe in his calling. Heb. 7:25. Again, he must not only be a "priest," or minister, but he must also be a high priest, or minister, over all the house of God. Heb. 8:1.

This Mediator must know the will of God toward men. As it is God's will that all men be saved (1 Tim. 2:4), the Mediator must put forth every possible effort to redeem those who are willing to be restored to the everlasting likeness of Jehovah, according to the terms of God's everlasting covenant. In order to meet the needs of those to be saved, he must take on himself the form of man, that he may be able to call them "brethren." Heb. 2:11, 14. There could therefore be but One able to fill the requirements of the place of mediator, to restore man to his lost sonship in God. This one is the only begotten Son of God, the Lord Jesus, who gave himself a ransom for all, so tasted death "for every man" (Heb. 2:9), in order to perform his part of the work covered by the expressed will of God. 1 Tim. 2:4-6.

It will be noticed that the scripture last referred to calls him the "man Christ Jesus." The expression is in accordance with the Saviour's own mode of speech during his earthly ministry. In the fifth chapter of John's Gospel is a record of the condemnation of Christ

by the Jews, because, they said, he, being a man, had made himself equal with God. Verse 18. In justification of himself the Saviour, while maintaining his Sonship with God, said that his Father had not only given him power to heal, but that heavenly authority to execute judgment had also been given him "because he is the Son of man." John 5:27.

This was virtually to say that unless he had been made in the "likeness of sinful flesh" (Rom. 8:3), and had experienced all the struggles of humanity, he could not have been qualified to mediate between God and man, and so pass judgment on men's lives. More than this, he affirmed that his authority covered even the resurrection of the dead, and that his voice would not only lead men in this age, but also call from the grave those that have walked with him in earth life.

Another consideration is worth noticing here to show why the Mediator between God and man is given so much authority. Every plan of whatsoever importance must be laid in conformity with certain conditions. The provision of Christ's mediatorial position was and is the conditions named in God's covenant with men. These are stated on this wise: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

It will be observed that the promises here contained are of an everlasting character. This would stamp the covenant in which they are found as everlasting in constitution. So the information comes to the Bible student that when Christ tasted death for every man, the blood offered was that of the everlasting covenant. Heb. 13:20. It was verily this covenant of which Christ became mediator, and thus obtained his excellent ministry in the at-one-ment of men with the King of kings. Heb. 8:6.

The fact that the covenant under which atonement is wrought between the finite and the Infinite is recognized as "everlasting," is strong proof that it was available in man's behalf from the very first. The fact of its being established by the death of Christ does not necessarily mean that it was not in existence before that time. As the blood of Christ was spilled for the sins of the whole race, the covenant must have been in force in patriarchal days, in order that its blood sacrifices might avail for sin in those days. Moreover, we are assured that Christ was a "lamb slain from the foundation of the world." Rev. 13:8. This makes it certain that the covenant under which the sacrifice for men was made, was in existence when the world sprang forth.

Moses understood the everlasting covenant. When he grew to manhood, his faith in Christ was even stronger than his love for power, and he therefore esteemed the insults offered to the name of Christ greater riches than Egypt's treasures. Heb. 11:24-26. His knowl-

edge of the saving power of Christ must have been clearly fixed, to make such a daring decision. In fact, by faith he really saw Christ the invisible, and his view of God's Mediator gave him the strength to endure life's trials. Verse 27.

Abraham also saw the Christ of God, and his faith led him to look for a promised city, the foundations of which are laid in the courts of glory through the mediation of the Lord Jesus. John 8: 56; Heb. 11: 10. In short, the death of Christ was to redeem from the curse of the law every son of man, so that the blessing of Abraham might be theirs, not only in this world, but in the world to come as well. Gal. 3: 13, 14.

The atonement is therefore as extensive and as uninterrupted as the necessities of a sinful race. Abel offered the blood of a lamb in token of his recognition, not only of his personal need, but of his faith in that Lamb which had been slain from the world's foundation. Rev. 13: 8. In the days of Abraham, Melchizedek was both king of Salem and priest of the most high God. His earthly pedigree has not been preserved (Heb. 7: 1-3), but the *order of his work* has been maintained in the Lord Jesus (Heb. 6: 20) while sitting on the right hand of the throne of the Majesty in the heavens. Heb. 8: 1.

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A Successful Life

J. M. HOPKINS

WHAT constitutes a successful life? In one sense of the word, every man is successful who achieves success in his chosen profession or vocation. Some are eminently successful as physicians and surgeons; others as jurists; others as teachers, clergymen, farmers, or tradesmen. Each profession has its successful followers. And this is all perfectly proper. No one would desire to have "Failure" or "Failed in life" inscribed on his tombstone as an epitaph. All worthy people aspire to success; all truly worthy people succeed, in some degree at least.

But is the most eminent success in life always the truest success? However successful one may be in the acquisition of wealth, fame, or position, does that constitute the highest, the noblest degree of success?

The truly successful life is that which most nearly meets the mind of God; that life, wherever and however it may be lived, that most nearly performs those duties consequent to its sphere of action. This may be in the lowly, humble walks of life. There are many isolated from the great world of whom nothing is known outside the narrow, limited circle in which their lives are passed, who are pure, true to principle and duty, kind, sympathetic, and helpful, and in every way to the very best of their knowledge and ability are meeting the claims of God and man. Upon all such God and angels look with loving approbation. A life of noble character building, of loyalty to principle, of faithfulness to duty, of kindly, loving ministration; a life that

hungers and thirsts after righteousness, that grasps eternity in its result,— such a life is successful.

Elder C. A. Pedicord, of the Minnesota Conference, very generously gave me the following beautiful selection by some unknown author, at our State camp meeting last summer:—

"Filled His Place"

"It wasn't much of a place he filled,
But he tilled and plowed, and he plowed and tilled,

While the greatest cause for his soul's unrest
Was a fear that he wouldn't do his best;
So he smiled at his work and went ahead

With a tuneful heart and a Christian grace.
It wasn't much of a place he filled,
But he filled his place.

"The hands that they folded yesterday
On his breast were rough and hard; but say,
What does it matter, let me ask,
If they did get rough at a humble task?
For when life gets to the very end

And Death looks up from the pallid face,
What does it matter the place you filled,
If you filled your place?

"I fancy the joy of Paradise,
When it's given out, will cause some surprise;
For the greatest will fall, or I'm no seer,
To those that did simple duties here,
To the man who smiled as he went ahead,

With a tuneful heart and a Christian grace.
Though it wasn't much of a place he filled,
If he filled his place."

I have thanked God a hundred times for those blessed lines, for I am one of the many who have not much of a place to fill. So I may be able the more appropriately and tenderly to say to all my lowly brethren and sisters, Though it may not be much of a place God has called us to fill, let us faithfully fill our respective places in life. You know that the dear Father knows all about our heart's deep yearnings to do his will, to walk hand in hand with our divine Leader. This is success in its deepest, truest sense.

Roseburg, Oregon.

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Camp Meetings and Long Sermons

C. P. WHITFORD

AFTER an experience of forty years in attending Seventh-day Adventist camp meetings, and in observing the general effect of long sermons upon the public mind, I am profoundly convinced that such sermons are detrimental to the best interests of the meetings. With this conviction fastened upon me, I feel it my religious duty to invite my brethren in the ministry to give this matter their serious consideration. If I can judge correctly from conversations I have had with our own people, and with the people of the world who have attended our meetings, there are but few persons who can listen attentively to a sermon of more than fifty minutes in length without becoming weary and wishing in their hearts that the minister would close his discourse. That which is said after the people become weary, fails to reach the heart; and under such circumstances not only accomplishes no good, but works positive harm. But some one may say, "It can work no harm, even though it may do no good." I believe long ser-

mons do harm because, when the mind becomes weary, it relaxes, and as a result the force and power of what has previously been said is forgotten, and the extent of forgetfulness is the measure of the harm done.

It is not unusual to see persons go away from meeting when it has continued more than one hour. I have known ministers to be so thoroughly absorbed in the presentation of their subject that they would not notice it if half the congregation left them. Others realize that the people are getting weary because they are being held longer than the allotted time, but having a few more thoughts to present which they regard as very important for the people to consider in connection with what has already been said, and wishing to encourage the congregation to give attention for a few more minutes, they say, "I will read just one more text, and then I will leave the subject with you."

Just recently at one of our camp meetings I heard something of this kind. But after reading the one text, other texts came to his mind which were too important to pass by; and their importance in the mind of the minister seemed to justify him in reading them, and not only in reading them, but the nature of the texts was such that he felt it important to make extended explanations.

The servant of the Lord has spoken very plainly to Seventh-day Adventist ministers concerning the time which should be occupied in preaching a sermon. It may be that some of our ministering brethren have not noticed what is said in "Testimonies for the Church," Vol. II, page 117, concerning this question. It reads as follows: "In most cases our ministers should not continue their efforts longer than one hour. They should leave preliminaries, and come to the subject at once, and should study to close the discourse while the interest is greatest. They should not continue the effort until their hearers desire them to cease speaking."

It is the opinion of the writer, and many others, that if sermons were not longer than fifty minutes, more satisfactory results would be seen in hall and tent efforts, and at camp meetings. Were our ministers to close their sermons while the interest is greatest, the attendance and interest in all our gatherings would be increased, and better results would be seen.

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"THE fiery furnace is the only safe place for the soul that God wants there, and if the Daniel stuff is in you, you will not shun the den nor close the windows."

◆ ◆ ◆
"MY son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck."

◆ ◆ ◆
"THE best track for you is the one you are anxious to dodge, and the most profitable experience is the painful one from which you are shrinking."



THE WORLD-WIDE FIELD



A Year's Progress in the Philippines

J. E. FULTON

A LITTLE more than a year ago the writer, in company with Pastors Daniells, Porter, and Salisbury, visited the Philippines, and we, together with the local workers, laid plans for the work in this interesting field. At that time a printing office and its equipment and a training school seemed essential. Recently it was the writer's privilege to make another brief visit there, and see the progress made.

About five acres of excellent land in a good location near Manila has been purchased at a cost of \$6,500, and the printing office, at a cost of \$2,000, is practically finished, and is now occupied. This building is seventy-five feet long, and forty-three feet wide at the front end, where the editors' and manager's offices are located, and thirty-three feet wide in rear for the main factory. The building has good side lights and skylights, and is well ventilated.

The head printer's cottage, costing \$1,500, is completed, and occupied by Brother R. Wallace and his family, of Australia, who have now been several months in charge of the publishing work. They are getting on well, and enjoy their work.

It is proposed to erect the schoolhouse near the buildings already finished. This is greatly needed, for there are many young people who have accepted the truth, and they ought to be trained.

Considering the urgency of their regular work from day to day, we think our laborers in the Philippines who have superintended these enterprises during the past year have done more than could be expected. The buildings are neat and convenient, and reflect credit on our work.

Other Marks of Progress

During 1915 there were 237 baptized, and Pastor Finster reports about 135 for the first quarter of 1916. The greater number of these are from San Pablo, a town fifty miles from Manila, where one of our native evangelists is having good success, as many as one thousand people attending the meetings.

The book sales during 1915 amounted to \$12,300, the books being all printed on a little job press. What God has done through his servants in the book work is certainly encouraging.

Brother Robert Caldwell, our veteran canvasser of the Far East, is back from his furlough in Australia, fresh for his work again. He is having excellent success.

Needs of the Work

With a work so promising and doors opening in all parts of the islands, more

help is urgently needed, and can be used to good advantage. Nowhere can more encouraging results be obtained. Does it not seem criminal to leave large islands, with millions of inhabitants groping toward the light, and no one to lead them on the way? With results so encouraging as are obtained in the Philippines, and the urgency of the situation so great, shall not our liberality to the cause of missions be stimulated as never before?

Hilo, Hawaii

MRS. MABEL MC KEAGUE

ELDER F. H. CONWAY has been with us the past few days, and greatly encouraged us by his timely counsel and help. Last Sabbath was a day long to be remembered by our Hilo company, as three, the first fruits of our labors here,



MOHAMMEDAN BEGUM (LADY) OF INDIA

were buried with their Lord in baptism. We were especially glad for the answers to prayer and for the victories gained which enabled Brother and Sister Henry to unite in this solemn ordinance, and also that Sister Ruth Yeaman, who has long known the message of truth, could take her stand definitely at this time. One of our patients gave us the use of his beach home, and all our number (eighteen), with five visitors, gathered there in the afternoon to witness the baptism. It was a beautiful place for such a service, and following the ordinance there was preaching in the house, especially for our visitors. Others will soon be ready for baptism.

Sunday night a special service was held on the subject of the signs fulfilling, and was attended by several of our

friends. Every member of our company is a worker, and if all continue to bring more friends to the meetings, our porch will very soon be too small for us. Our special prayer now is that the Lord will give us a church and a church school. There are at least ten children who are anxious for school privileges, and we are praying and working for a school. Since the great majority of our believers here are Hawaiians, the church bids fair to be our first really Hawaiian church in these islands.

During the week of prayer our people learned to pray for definite things, and many precious victories were gained, among both adults and children. We are glad to say that new victories are reported at each midweek meeting, which is a strength to all.

Perhaps you would be interested to know how the truth is pulling on our purse strings here in Hilo. The tithe for 1915 amounted to \$261.75; the Sabbath school offerings, including the thirteenth Sabbath, to \$143.45; foreign missions, from the second Sabbath offerings, to \$20.65; special offerings, such as the Annual, Midsummer, and poor fund, to \$49.45; making a total of \$475.30 collected during the year. Then we must remember that for the first six months our membership was only four. Eighty dollars was collected for the Harvest Ingathering, and the treatment-rooms brought in \$561.50, including expenses.

In my last letter I spoke of the freedom from devastating storms in the islands. Since then a storm on land and sea has been raging, of such unprecedented magnitude as to cause men's hearts to fail for fear, although no serious damage has been done. Here in our own harbor boats were unable even to anchor, and the scene presented, as we stood and watched the waves roll mountain high over the new breakwater and then on over to the beach, sweeping away a considerable stretch of railroad track, and on across the seaside park, was not unlike the pictures we had seen of floods in other parts of the world.

Turning our backs upon this angry demonstration, we looked upon one of the most sublime scenes of nature—grand old Mauna Kea Mountain covered with a thick white blanket of snow almost to her very base, and tinted with various hues by the rising sun.

We heard of several houses' being removed by the waves, and now the windstorm is sweeping the land with the same effect. Last night and today the air has been peculiarly suffocating, and every one we meet speaks of the strange weather we are having. We try to point all to the fast fulfilling prophecies. Pray for us as never before, that we may be faithful to warn our share of these islands.

The Success of Islam

(Concluded)

F. H. LOASBY

FROM the multitude of voices already heard for improved conditions in India, we cannot but recognize the fact that something is earnestly expected, and

must be done. What does it all mean? It means the greatest step India has ever taken. It cannot mean less than the dawning of a new era for a great nation.

But what is it that concerns the missionary most? Surely the thought that all India may be given free and efficient education, is laden with marvelous possibilities. This will mean that the work of the missionary will be aided in a manner equal to that assistance which the invention of printing gave to the rapid dissemination of the Word of God. It means that every Indian will know more by far of the world, its people, and their movements than he knows now in a land where news travels quickly from mouth to mouth.

But perhaps it will mean more. It may mean the reawakening of old religions; the injecting of new fire into Hinduism and Mohammedanism as they become alarmed at the successes of Christianity. And while in one sense

question is, How will they receive that truth, and at whose hand? It ought to be at the hand of the Christian missionary.

But here the thought introduces itself, Is it to be another contest between Christianity and Mohammedanism? The Crescent has supplanted the Cross in many places; is it to do so in India when the time of India's awakening comes? It is not for us to prophesy regarding this matter, but inasmuch as Turkey is losing the place which she once held in the minds of the Moslem masses, who is to say by what means that place will be filled? One can merely suggest that India is the greatest Mohammedan country, and boasts great Mohammedan leaders.

Hence it is obvious that before the Christian missionary are two duties: (1) To supply that desire for truth which must soon manifest itself, by giving the people Christianity, lest they accept Mohammedanism; (2) to win the Moham-

Province, every congregation has a representation from the Moslem ranks. In some churches the majority of the members were gathered from among Moslems.

Men like Valpy French, who became the first missionary Bishop of Lahore, the center of the most important diocese in India then, died, worn out with labor in Moslem lands, at the age of sixty-six, — brilliant university men, "eating up Oriental languages like bread," have opened up the way by initiating the great scheme of theological colleges for Mohammedans and others, such as the one in Lahore today. Books by these great men, such as "Mizan-ul-hagg," "The Scales of Truth," "Asmar-i-sheerin," and "First Sweet Fruits," have accomplished much.

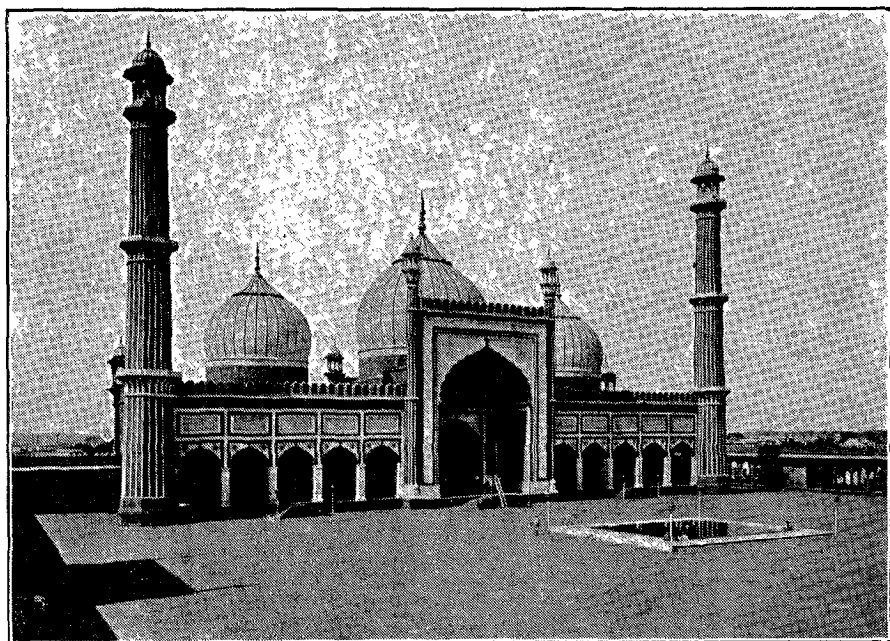
Before us as a people lies a splendid opportunity, upon us rests a grave responsibility. Men who come to India should be linguists. They should by the blessing of God be able to eat up "Oriental languages like bread." No one else in India knows as much about India or its people as the missionary; no one else approaches so close to the people as the missionary — absolutely none. He enters into their life, their homes. He sits with them, eats with them, sorrows and rejoices with them. The missionary is practically the only man in India who takes nothing out of India, and puts his "everything" into it. We do not wish to derogate from the respective merits of others who come to India, yet they "take out" without putting anything in that has eternal value. But what of the missionary who does not get a thorough grasp of the language of the people, who does not grasp those idioms which let light into the very lives and thoughts of the people? He, like the trader or the officeholder, walks in another sphere, in which the Indian usually does not walk or think.

Just a word in closing. One has said, "Islam goes with every Moslem." Yes, Islam goes with every Moslem. Hence the success of Islam. Every time I see a Mohammedan devoutly saying his prayers, whether in a crowded, stuffy third-class railway carriage or in the midst of a howling, yelling bazaar, I say, "God help me to know my duty." Would to God Christianity went with every Christian!

Lahore.

◆ ◆ ◆
The Bible

EITHER throw it aside. or live up to it. If the Bible were not true, the sooner we found it out the better; but if it is true, the sooner we live up to it and act up to it the better. If any of you were offered a Bank of England note, whether for five pounds or five thousand pounds, you would never doubt the value of it. You would take the words printed on it as sure; and are not the words printed in this Book as sure? No part then is unworthy of our credit.—*J. Hudson Taylor.*



THE GREAT MOSQUE AT DELHI, INDIA

the task may be made easier, in another sense its difficulties may be increased. Obviously, now is the time to work. The close of the war must bring new opportunities and added responsibilities. India demands political rights; she must have the gospel privileges also. The former are not in the hands of the missionary to give; the latter it is our duty to give,—a duty enforced by the command of Christ.

After the war, thousands of Indian soldiers will return to their homes in India. Many months of residence in the West, in contact with Western thought and religion, will make a difference to them in their attitude toward that thought and religion.

In passing, of course, we are bound to ask ourselves what will be the Indian's idea of a stricken and exhausted "Christian" Europe, mutilated and torn by her own "Christian" hands, so-called. Yet, in spite of this, cherished ideas and old prejudices will to some extent be swept away, leaving the minds of these people open to the reception of truth. The

medan himself to Christ. And in regard to this latter duty, perhaps missionary endeavor presents no more difficult task. But there is, and will be, fruit from among the Mohammedans.

A great and strong foundation has been laid for mission work among Mohammedans. The names of such men as Raymond Lull, Henry Martyn, Karl Pfander, Valpy French, Ion Keith Falconer, Peter Zwemer, and many living today, challenge us to accomplish even more than they accomplished; for our opportunities are greater, and the Spirit of Jesus is still ours. Here in India, where modern Mohammedan missions were born, there is much fruit to be seen. This is especially true of northern India, where accessions from Islam have been continuous during all the years since the death of Henry Martyn. Here and there converts from Mohammedanism have been added, until now, looking over the rolls of Christian membership, one is surprised to find so many converts from Islam. In the north, especially in the Punjab and the Northwest Frontier



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.

We've Always Been Provided For

"Good wife, what are you singing for?
You know we've lost the hay,
And what we'll do for horse and kine
Is more than I can say;
While like as not with storm and rain
We'll lose both corn and wheat."
She looked up with a pleasant smile,
And answered, low and sweet,
"There is a heart, there is a hand,
We feel, but cannot see;
We've always been provided for,
And we shall always be."

He turned around with sullen gloom.
She said, "Love, be at rest;
You've cut the grass, worked soon and late,
You did your very best.
That was your work. You've naught at all
To do with wind and rain;
Then do not doubt but you will reap
Rich fields of golden grain;
For there's a heart and there's a hand
We feel, but cannot see;
We've always been provided for,
And we shall always be."

"That's like a woman's reasoning,—
We must, because we must."
She softly said: "I reason not:
I only work and trust.
The harvest may redeem the day:
Keep heart, whate'er betide;
When one door shuts, I've always seen
Another open wide.
There is a heart, there is a hand,
We feel, but cannot see;
We've always been provided for,
And we shall always be."

He kissed the calm and trustful face;
Gone was his restless pain.
She heard him with a cheerful step
Go whistling down the lane,
And went about her household tasks
Full of a glad content,
Singing to time her busy hands
As to and fro she went:
"There is a heart, there is a hand,
We feel, but cannot see;
We've always been provided for,
And we shall always be."

Days came and went; 'twas Christmas time,
And the great fire burned clear.
The farmer said: "Dear wife, it's been
A good and happy year;
The fruit was gain, the surplus corn
Has bought the hay, you know."
She lifted then a smiling face,
And said: "I told you so;
For there's a heart and there's a hand
We feel, but cannot see;
We've always been provided for,
And we shall always be."

—Selected.

"Missionary Wives" or "Missionaries' Wives"?

IN many mission lands the problem of giving the gospel to the women has been and still is one of the hardest to solve. Unmarried women missionaries suffer in a double sense from the loneliness that must of necessity come in some degree

to all those who cut themselves off from the homeland and its associations in order to carry the gospel to the heathen. It is said that many women, gladly and willingly taking up this work and uncomplaining in it, have yet lost their minds as a result of the isolation and anxiety and loneliness of their life in mission lands.

On the other hand, the wives of the missionaries have their hands and hearts full. The mother must often be the teacher of her children; she must constantly safeguard the health of her family; she must become an adept in making "something from nothing," and in adapting the new and strange and unaccustomed to her household necessities. It is hardly to be wondered at if sometimes she shall feel herself justified in ignoring the calls that come so insistently from outside her own home walls, and devoting herself exclusively to the care of her little flock.

In far-away Szechuan, Sister Eva Allum, herself a "missionary wife" as well as the wife of a missionary, read the article that is given in the next column,—*"Evangelism from the Home,"*—and sent it to you to read also. "It was written by a lady with whom we are acquainted, and whose hospitality we have shared," writes Mrs. Allum. "No one could question her devotion to her home and her children, while at the same time she does so much for the Chinese. It greatly appealed to us, and is just what we have often thought and talked of,—just how far we could help the Chinese, and yet not neglect the home duties. And as we read it, we thought it might be a help to a good many of our missionary wives in China and other lands; for surely we should not be content to be merely 'missionaries' wives,' and not 'missionary wives.' It is true that, as Mrs. Goforth says, we often feel helpless, and miss many opportunities that come to us each day. I believe the Lord has a special care over our little ones when we strive to do our duty. When we were in Honan, I accompanied Mr. Allum on most of his itinerating trips, taking the babies with us, and we greatly enjoyed the work together."

Mrs. Goforth's article is very practical, and surely could have been written only by one who has unselfishly labored for the lost. While of course it is true that the proportion of missionary wives who

read the home department is small as compared to the whole number, still they are a very important minority, and the article is given, first of all, for them, to encourage and help them. But the wives who are enjoying the blessings and comforts of the homeland should read it too—to gain a little insight, even if only a little, into the home life of their sister missionaries, and to have enkindled in their hearts a greater desire to share in their sacrifices. It should also have the effect of opening our eyes to the countless opportunities for mission service that come to us right at home.

MRS. I. H. E.

Evangelism from the Home*

How Can Missionary Wives and Mothers Take Part in the Work of Evangelism, and Yet Not Neglect the Home?

WE all know that very many missionary wives throughout China are giving valuable and faithful service to the cause of Christ in every branch of missionary work. This paper is not written for those who have entered into some work to which they felt called of God, but it is written especially, and I may say only, to help those wives and mothers who as yet have done little or nothing to reach the heathen multitudes at their doors—not from unwillingness to help, but often from a sense of helplessness, even hopelessness, as to how and where to begin without neglecting home and family. I may say right here that work for Christians is barely touched on in this paper, my plea being for the much-neglected aggressive evangelistic effort, the preaching of Jesus Christ to those who know him not.

As a missionary mother of a large family, and one who from the beginning of her life in China felt intensely that only as she could work without neglect or hurt to her children could she take part in mission work, I venture to offer some suggestions for work in which a wife or mother may engage, and yet be true to her home duties. Some of these suggestions have been thought "impracticable" or "too idealistic," but they have without exception all been lived and worked out in the writer's own experience and in the lives of several missionary mothers (noted for their devotion to their children) known to her. They have therefore been proved to be workable.

Pray First

First and foremost we would put the work of *intercession*,—a work surely every mother could and should engage in. Really to enter into this as a work, we must believe in prayer. Nor is it necessary always to go apart. Rather learn the *habit* of intercession. Some years ago a lady in Scotland told me that near her lived a poor, hard-working

*Substance of a paper read at Women's Conference, Pei-tai-ho, China, 1915, by Mrs. J. Goforth, of the Canadian Presbyterian Mission, and printed in the *Chinese Recorder* of March, 1916.

woman with a large family, their home being one large room. The minister of the district often visited this woman for the good he received from such visits. One day he said to her, "How is it you can be so full of joy and peace, when it must be impossible for you to get a moment alone with your Lord?" The woman, setting her iron down, looked steadily at the minister as she answered, quietly, "Ah, that is where you make the mistake! I just sit me down, put my apron over my head, and I'm in my tabernacle with my Lord in a moment."

Dear sisters, pursued it may be from morning till night with the care of your little ones, think of this woman, and seek from your Lord the power to form the *habit of prayer*, of intercession, so that — it may be even with your little ones in your arms—you can help by the use of this all-powerful weapon. Get from your husband the names of evangelists, Bible women, students, and others who need to be prayed for.

Win Your Servants to Christ

Then, secondly, comes the work of winning your servants to Christ. Ah, you will say this is the hardest of all; for does it not mean the daily testing and discipline of one's own character in the home life? — Yes; words fail one to express the importance to a mother of her servants' being truly converted and in sympathy and Christian fellowship with herself. I would suggest from personal experience that the quickest way to bring this union about is for the mother to take her servants into her confidence, telling them frankly of her desire to do something for their people, and showing them how impossible this would be unless through their cooperation. Pray for your servants; rule them with a rod of love, not of iron. If you realize that you have been unjust, go to them and tell them you are sorry. Let them know you sympathize with them. Find out about their home people, and when possible show them acts of human kindness. *In the successful reaching of her servants' hearts and souls lies the door to a mother's wider sphere of work.*

Open Your Own Home

Thirdly, I would earnestly plead for the opening of the missionary's home to the Chinese women. By this I do not mean simply welcoming a comparatively few favored Christians or even heathen into the home; I mean for the wife or mother to welcome into her home the women, rich and poor alike. Alas! most missionary compounds are so built that even if the missionary's wife were ever so willing, the walls and gateways between her home and the heathen world outside are so many that it would require much greater courage than she possesses to cause a heathen woman, especially a stranger, to venture past all the barriers. Is it not true that in many missionary homes months, even years, pass without many heathen women seeing the inside? What, then, are we to do? Wait for the women who may never come? — By no means. Get out of the compound, take your Bible woman

with you (a missionary's wife should always have a Bible woman or at least a Christian woman to help her). Never pass a Chinese woman without a smile, and, if possible, a word of greeting. If invited to enter a courtyard, do so — or even to sit down on a doorstep. Keep praying for an opportunity to reach their souls. Don't be afraid to speak at once of Jesus; it is wonderful how quickly and eagerly they learn of him. Invite them to come to see you, and when they come, *never*, no matter how busy you may be, never turn one away from your door, or ask them to remain outside till you are ready; this is fatal to the winning of the women. Even if bathing the baby, let them in to see the whole process. It will do them lots of good, and will do you and the baby no harm.

"But," you say, "they will bring dust into my home, and infection to my children."

Never mind the dust. It may be you will have to dispense with carpets, even rugs, should many come, and have your floors washed frequently; but what is that compared with the possible good you may do by receiving them? As to infection to the children, I can only say that for twenty-seven years I have kept an open house in China, many hundreds of women being received and preached to in a single day during those early years, yet I cannot recall any harm having come to my children through this plan. O, it pays! I verily believe that if every missionary's wife in China would keep open house for the Chinese women, it would do much to break down the regrettable barrier which so often exists between the missionaries and the people around them.

Your Safest Place

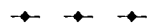
There are several other lines of work I should like to enlarge on had I space, such as holding cottage prayer meetings in Christian homes within easy reach of the main station, making these a means also of reaching the heathen, etc. But I wish specially to mention two exceedingly important lines of work from which most mothers shrink with the foregone conclusion that those at least must mean neglect of home. They are the visiting of permanent outstations and the opening up of new places, with husband and children. Would that I could see burned into the conscience of each missionary's wife in China the lesson which only long years of rebellion and sorrow taught me; namely, *the safest place for a mother, for both herself and her little ones, is the path of obedience to God's known will.* If he gives you a vision of the awful need of your heathen sisters around you, oh, do not be disobedient to the heavenly vision, but go forward, trusting yourself and your children to your Lord! He will not fail you. The need is unspeakably great for each mother to do her part in reaching the mothers of China.

Let me give you, as I have been asked to do, a word of personal testimony. For many years I have gone with my husband, sometimes with as many as four children, opening up new places and vis-

iting old ones, staying from three to six weeks in a place, and revisiting these places once or twice a year. God kept our children. They were healthier outside than inside the main station. God blessed, and is blessing, this united work in a very marked way. Every place visited became a Christian center. Sometimes it was hard. Yes, but I had the joy of working in closest contact with the women, *with my children around me.* And God was always faithful. I do most earnestly hope many missionary wives and mothers may come to see this is *their* work — the living and working side by side with husband and children. It requires courage, faith, dependence upon God, a literal laying aside of every weight, a simpler life in clothes and diet. It means giving up for weeks at a time the luxuries of the main station home, but it does not mean in the truest sense the *neglect* of home; for "home is where mother is," to children, and home to a woman is where husband and children are.

There are grand compensations! And one learns to value some things very lightly when weighing them in the balance with the things of eternity.

In closing, a word to those missionary wives who have no children, or whose children are away from home, and who have not a sense of personal responsibility toward the heathen. Let me ask you one or two questions: Is Jesus Christ your only hope for eternity? If so, is not Jesus Christ the only hope for the multitudes of Chinese sisters around you? God uses human instruments to reach human hearts. You are one of his human instruments. Are you willing to be his channel? Consider prayerfully these words: "If thou forbear to deliver them that are drawn unto death, and those that are needy to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"



Seeds for Fall Planting

AIDA

For fall planting there is nothing so desirable as saxatile compactum, sometimes known as basket of gold, or golden saxatile, a brilliant, golden sweet alysum, a very hardy perennial nine inches high. August 1 is a good time to sow, as the plants will get well established before cold weather, and will bloom very early in the spring, and make a beautiful display.

The perennial candytuft *Iberis sempervirens*, a white variety, is best sown in the fall. It is practically evergreen.

The gibratica is a lilac shading to white, a dwarf variety. It remains a beautiful green all winter, and blooms early in spring, and for a long period.

The candytuft is a general favorite, and is very sweet-scented. The seeds can be bought for from three cents a packet up, and no one should be without them.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Let Me Go Back!

LET me go back! I am homesick
For the land of my love and toil,
Though I thrill at the sight of my native hills,
The touch of my native soil,
Thank God for the dear home country,
Unconquered and free and grand!
But the far-off shores of the isles for me,
And the shores of the Promised Land.

My brain is dazed and wearied
With the homeland's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But O for a share in the harvest home
Of the field beyond the sea!

For there are my chosen people,
And there is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept his word;
He is with me always there!

— Written by a returned missionary.

Camp Meetings in the Southeastern Union

THIS year the annual camp meetings of the Southeastern Union Conference were held earlier than usual in all the local conferences save Florida. It was the privilege of the writer to share in the labor and blessings of these annual gatherings. The arrangements were such that the workers from outside these conferences could remain till the close of each camp meeting, and then have a few days' rest before the opening of the next camp meeting.

It was a great pleasure to meet the workers and believers in this interesting field. The attendance of our people was not large, but those who came entered into the spirit of the meeting, and at the close of the several gatherings testified that they had enjoyed a rich blessing. The business of the conferences passed off smoothly, and all returned to their work with renewed consecration and a firmer determination to win souls to Christ.

To secure a larger attendance of the public, special field days were appointed, and careful plans laid whereby a personal invitation, with free literature, was given to every family. These occasions were seasons of refreshing.

We were glad to witness the spirit of liberality shown by all in supporting the work both at home and in the regions beyond. This spirit was especially noticeable at the North Carolina camp meeting. On the last Sabbath, at the conclusion of a mission talk, more than \$800 was provided in cash and pledges, while on the following morning more than \$1,200 in cash and pledges was given for the local work.

In all these meetings a spirit of real consecration was shown. Sins of omission and sins of commission were confessed and forgiven. Considerable back tithing was paid, and there was a deter-

mination to get right with God, to prepare to do his will, and to get ready to meet the King in his beauty.

Several changes were made in the officers and the departments of the different conferences, and definite shape was given to the work in each conference. With confidence in God and faith in the movement, all returned to their homes and to their fields of labor, determined to do more for God than ever before. A more loyal and self-sacrificing people you will not find anywhere than we have in the conferences of the Southeastern Union.

Besides the writer, there were present at all these meetings the union and local conference workers; we were also favored with a short visit from Professor Sorenson, at Fairburn, Ga., and Professor Machlan, at Statesville, N. C.

F. W. PAAP.

The Wisconsin Camp Meeting

THE Wisconsin camp meeting was held in Monona Park, South Madison, June 8-18. The location of the camp was most suitable. A beautiful park, with plenty of greensward, good shade, and fronting the lake, made a very pretty outlook, and afforded every possible convenience for the campers. There were copious rains preceding and during the meeting. The ground became softened by these continued showers, but the last Sabbath and Sunday the weather was good. The attendance of our own people increased until the last Sabbath about seven hundred were on the ground.

The proceedings of the conference passed off in a very satisfactory manner. The conference was divided into two, to be known as the North and the South Wisconsin Conference. It was thought that the Lake Union Conference Committee would arrange with the North Michigan Conference to annex six counties from the north peninsula of Michigan to the North Wisconsin Conference. Elder P. A. Hanson was elected president of the South Wisconsin Conference, and Elder J. J. Irwin, formerly of North Michigan, was chosen president of the North Wisconsin Conference.

All departments of the work were well represented, and the people showed a deep interest in all that pertained to the advancement of the message. Elder Daniells spent the first Sunday and Monday of the meeting with us, giving three of his lectures in a large auditorium seating about five thousand people, located on the camp ground. The attendance from the outside was not large at these meetings, but our people greatly enjoyed the labors of Elder Daniells.

In addition to the local and union conference workers there were present a part or all of the time: Elders A. G. Daniells, F. M. Wilcox, E. R. Palmer, Meade MacGuire, M. L. Andreasen, O. A. Johnson, C. C. Lewis, and J. H. Schilling; Drs. D. H. Kress, T. J. Evans, J. D. Shively, R. L. Stokes, and E. D. Haysmer; Brother L. A. Hansen; and

the writer. Drs. Kress and Evans each gave a splendid talk to the campers regarding some phases of medical missionary work.

The conference showed growth in many ways, and the brethren and sisters seem of excellent courage in the Lord. The last Sabbath afternoon nearly five thousand dollars was pledged for foreign missions. A large amount of literature was sold, and our brethren were greatly cheered by the preaching of the word and the reports of those in charge of the work. We may reasonably expect brighter days for the work in Wisconsin.

L. H. EVANS.

Western New York Camp Meeting

THE Western New York camp meeting was held at Buffalo, June 16-25. The first few days the weather was very unfavorable. Cold rains coming from the Lake regions made it very trying on the campers. However, large heating stoves were placed in the pavilion, making it very comfortable, and thus the meetings were carried on without any interruption. The attendance was good, and an excellent spirit prevailed.

Elder H. C. Hartwell resigned from the presidency of the Western New York Conference, and accepted a call to the presidency of the Eastern New York Conference a few days later. Elder K. C. Russell, religious liberty secretary of the Atlantic Union Conference, was elected president of the Western New York Conference.

About five thousand dollars in cash and pledges was raised for missions during the meeting, besides one thousand dollars for improvements at the Fernwood Intermediate School, in Tunesassa. Several thousand dollars' worth of books were sold, including nearly fifty full sets of the Testimonies.

Elders Geo. I. Butler, W. A. Spicer, and R. F. Cottrell of the General Conference were present. Besides these there were a number of laborers from the union in attendance a part of the time. The talks given by Elder Butler relating to his experiences in the early days of the message, and his long and valuable acquaintance with Sister White and her work were much appreciated. Brethren Spicer and Cottrell gave some most interesting and helpful talks on their experiences in foreign lands. All greatly enjoyed the labors of these workers.

On the last Sabbath the Lord came very near in the revival service, and nearly all in the congregation reconsecrated themselves to God. On the following Sunday a large number were baptized. We bespeak for this field a splendid future.

R. D. QUINN.

Chesapeake Camp Meeting

A VERY interesting, and we believe profitable, camp meeting was held by the Chesapeake Conference at Rock Hall, Md., June 8-18. Very heavy rainstorms affected the attendance considerably, as many of our people could not get there because the roads were at times almost impassable. However, the outside attendance each night was very good.

A most excellent spirit prevailed during the entire meeting, and the testimony of those who attended was that it was

the best meeting Chesapeake Conference ever had.

Two special consecration services were held, one on Sabbath, June 10, by Elder B. G. Wilkinson; and one on Sabbath, June 17, by Elder George F. Enoch. At each of these a large percentage of the members of the various churches went forward for reconsecration, and a number of persons who had never before given their hearts to the Lord went forward with the determination to serve the Lord henceforth. Among the latter were some young people for whom parents and friends had been praying.

Other visiting workers who rendered excellent help were: Dr. D. H. Kress, I. A. Ford, C. V. Leach, C. M. Sorenson, B. F. Machlan, C. L. Stone, L. L. Cavinness, and R. T. Dowsett.

Sunday afternoon, June 18, a temperance rally was held. The two Methodist ministers of Rock Hall united with us in this. The Rev. A. C. Smith offered prayer, and Rev. J. W. Prettyman delivered the first address. Dr. D. H. Kress, medical secretary of the Columbia Union Conference, also gave an address.

Elder J. O. Miller was elected president of the conference. Practically all the other conference officers were re-elected. Perfect harmony prevailed through all the business meetings. The treasurer's report showed an encouraging increase in tithes and general trust funds for the year.

It was decided to purchase a new tent, which with the necessary equipment, will cost \$700 or more. Cash and pledges to the amount of \$224 were received on this fund.

Elder Enoch presented the needs of missions. The amount raised in cash and pledges for our needy fields was \$503.

Two meetings were held each day for the young people, and two each day for the children. Considerable interest was manifested in these meetings.

Among the pleasing features were the beautiful illustrated songs at the night meetings, such as "Jesus Lover of My Soul," "Alone," and "The Holy City." These were rendered in connection with the illustrated lectures given by Evangelist A. S. Booth.

The last day of the camp meeting ten persons were baptized. We believe seed was sown in many hearts that will yet bear fruit to the glory of God.

EMMA S. NEWCOMER.

Camp Meetings in California

It was my privilege to attend four of the earlier camp meetings in the State of California. It has seemed best to those who have charge of the strong, growing work in this field to divide the State into six local conferences, known as the California, Central California, Northern California, Northwestern California, Southeastern California, and Southern California Conferences. It will help to a better understanding of why, in the interests of the work, so many divisions have been made, to remember that in territory California is as large as the States of Pennsylvania, New York, Vermont, New Hampshire, Massachusetts, Maine, and Delaware. Then the work has grown through the years until at the present time there are some 10,000 Sabbath keepers in the State; besides a number of institutions, some of which are among the strongest in the denomination.

The first meeting was that of the Central California Conference, held May 25 to June 4, at Hanford, a growing, substantially built city of about 5,000 inhabitants. Elder N. P. Neilsen is president of this conference. The camp was conveniently located, and the evening services were well attended by the citizens. More than eight hundred were present on the Sabbath, and at the revival services scores sought God for a deeper Christian experience. Twenty-one were baptized. Brother C. W. Fuller was ordained to the gospel ministry on the last Sabbath. A most excellent spirit prevailed throughout the entire meeting, and all returned to their homes with renewed determination to be faithful.

The second meeting was the annual camp meeting in the California Conference, held June 1-10, in the city of Oakland. Elder J. L. McElhany is president of this conference. The encampment was well located on a good street-car line, was well arranged, and everything was conducted in a systematic and orderly way. A strong spiritual work was carried forward each day. While there was only a moderate number camped on the ground, the attendance during the evening services and on Sabbath from the churches around the bay was very large, filling the large pavilion at times to overflowing. There was also a good attendance from the city, the evening services being devoted to the stirring themes of the hour. The revival work on the Sabbath was greatly blessed of God. Here, as in all the other camp meetings, the sale of literature was given special attention, and a large amount was sold. On the whole, the meeting was very encouraging, and tended greatly to strengthen the work. As in all the other meetings, the utmost unity was seen.

The next meeting was held June 8-18, in the Northern California Conference, at Stockton, a city of about 25,000 inhabitants. Elder C. Santee is president of this conference. The camp was located in a shady park, the use of which was given free of charge by the city. This was the only meeting where the business session of the conference was held, and here the delegates came together and transacted most of the business a few days before the camp meeting proper began. The utmost unity was seen in all the work of the conference, in business matters as well as in the work of the camp meeting. Brother Santee was reelected president. The other officers chosen were substantially the same as the past year. A splendid spirit was present during the entire meeting. A strong evangelistic work has been carried forward in the city for some time, and the camp meeting served to bind off the splendid work which had been done.

Here, as in the other meetings, the revival spirit was present, and a strong spiritual work was carried forward daily. The attendance of our people was good, and all returned to their homes encouraged to press the battle to the gates as never before. On Sunday a baptismal service was held in the large church at Lodi, where the sacred rite was administered quietly and solemnly. Plans were laid for some aggressive work in the field during the summer. We were all glad to see our dear Brother Loughborough at this meeting. Though feeble from the weight of years, he attended most of the meetings, and spoke twice.

Following this meeting, the annual camp meeting of the Southern California Conference was held June 15-25, at San Fernando, where one of the strong academies is located. Elder B. E. Beddoe is president of this conference. The camp was a large one, well located and excellently arranged. A most earnest spirit of unity and cooperation characterized the meeting. The attendance was good, and on the Sabbath was very large. The Spirit of God wrought during the meeting, healing bodies as well as souls. On the two Sabbaths especially, many were led to a new and richer experience in the divine life. This was a splendid meeting in every way, and greatly blessed of God. A deep conviction that we are approaching solemn hours, and need a special spiritual preparation to stand in these trying times, rested upon us all. I did not learn the number baptized.

Besides the regular union and local conference laborers, Elder A. O. Tait, editor of the *Signs of the Times*, Prof. P. T. Magan, and the writer shared in the burdens and blessings of all these meetings. The influence of our schools was seen in the large number of young people present at each meeting. A strong work was carried forward for the youth and children by those having special charge of this work, and many young hearts were won for the Lord. It was truly an inspiring sight to see hundreds of young people in this one State, preparing for the work of God both at home and abroad.

Our duty to the foreign fields was given consideration at each meeting, and quite a good amount in cash and pledges was received. The home missionary work received special attention. A good work was done in all the other departments, which are under the charge of strong, experienced secretaries, in both union and local conferences.

The work in California looks encouraging in every way. The labors of the ministry are being attended with good results, and there is a spirit of unity and aggressiveness manifested everywhere. The educational work being carried forward is of a high character, and the future for the schools looks very bright indeed. The debts resting upon them are being rapidly paid. The sanitariums are all enjoying a good patronage.

Personally, I enjoyed the privileges and blessings which these meetings afforded, and also the opportunity of meeting old friends and becoming acquainted with new ones. I greatly appreciated the sweet spirit of love, unity, and cooperation which we all enjoyed together in each meeting. My wish for the work in this great State is found in I Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

G. B. THOMPSON.

Manitoba Camp Meeting

THE meeting at Minnedosa, Manitoba, was a most encouraging one to the laborers and people alike. Notwithstanding the rain and chilly weather during a part of the time, there was scarcely any sickness in camp, and every meeting was attended by practically all the campers, from the early morning devotional meeting to the evening preaching service. Whenever the weather was favorable,

the evening services were well attended by the townspeople also, who took a deep interest and seemed much impressed by the themes presented. Harmony and unity prevailed throughout the business sessions of the conference.

Elder Chapman, who had served as president for three years, declined to accept the office again when it was decided to lengthen the term to two years, in harmony with the recommendation of the fall council of the North American Division. At the close of the camp meeting, the vacancy had not been filled, the union president and the executive committee being authorized to find a suitable man to take the place. Nearly \$2,000 was pledged for missions and home work. On the last Sabbath several surrendered to God, and the whole congregation came forward to renew their consecration and to seek a new and deeper experience. Sunday afternoon, ten were baptized in the beautiful little lake near by.

The book and literature sales exceeded those of any former camp meeting in Manitoba, as did also the Sabbath school offering. Meetings were held twice a day for the young people, and all branches of the work received attention.

I never saw a larger proportion of earnest consecrated young people at any camp meeting, and this is one of the many hopeful features of the situation in Manitoba. Among the laborers from outside of Manitoba were Elders E. W. Farnsworth and W. W. Eastman, Professor Kellogg and Professor Dick, Brethren W. L. Manfull and J. M. Rowse. Elder Schilling attended a part of the time, also the writer. Elder J. J. Graf will spend the summer in labor in the field for the Germans.

The Manitoba Conference is one of the most promising and fruitful fields, but is sadly in need of more laborers, both English and German. Brother Gulbranson is working for the large number of Icelandic people in the province, but is handicapped for lack of literature in that tongue. An offering was taken at the meeting for the Icelandic literature fund.

C. F. McVAGH.

Missionary Volunteer Department

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

The Bible Year

Assignment for July 23 to 29

July 23: Nahum.
 July 24: Zephaniah.
 July 25: Jeremiah 1 to 3.
 July 26: Jeremiah 4 to 7.
 July 27: Jeremiah 8 to 11.
 July 28: Jeremiah 12 to 15.
 July 29: Jeremiah 16 to 19.

To Think about as You Read

July 23: Sin that is not forgiven will be punished.
 July 24: The need of seeking God before the day of his vengeance.
 July 25: "I am with thee to deliver thee."
 July 26: Results of forsaking God.
 July 27: "The harvest is past, the summer is ended, and we are not saved."
 July 28: "Give glory to the Lord your God."

July 29: God is our strength and refuge.

Nahum

The personal history of this prophet is veiled in obscurity. "Some think that he was an inhabitant of Galilee, and others that he was the son of one of the captives in Assyria." His prophecy, the burden of Nineveh, is dated one hundred and fifty years after the warning delivered to that city by the reluctant Jonah. During this period Nineveh had returned to her evil ways, and become a "bloody city . . . full of lies and robbery." In three distinct predictions Nahum foretells the overthrow and scattering of Assyria.

"This book has but a single theme, the destruction of Nineveh. The Assyrian empire stood in the eyes of the Jews as the most brutal type of heathen abominations. The monuments have confirmed their opinion. The kings of Assyria boasted of their cruelty. Asurnazirpal (B. C. 884) tells us how he 'dye'd the mountains of Nairi with blood like wool; how he flayed captive kings alive, and walled up others while still living, and impaled them on stakes; how he burned boys and girls in the fire, put out eyes, cut off hands, feet, noses, and ears.' Asurbanipal, who captured Thebes in Egypt (chapter 3: 8, 9) tells us how 'he tore off the lips and hands of kings, and compelled a prince to wear round his neck the decapitated head of his king, and all this they profess to do at the command of Asur, their god.' One writer says, 'No power more useless, more savage, more terrible, ever cast its gigantic shadow on the page of history.' This power is mentioned as early as the sixteenth century B. C. In the very height of its glory and just after it had humbled Egypt, its great rival, Nahum the prophet predicts its utter ruin. He proclaims the truth that kingdoms built on fraud, force, and cruelty must fall before God's kingdom, reared on the foundation of truth and righteousness. The book forcibly brings before us God's moral government of the world."

"As a poet, Nahum occupies a high place in the first rank of Hebrew literature. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical, the words reechoing to the sense."

Zephaniah

"Zephaniah, son of Cushi, prophesied in the days of Josiah, king of Judah, 640-608 B. C. Two corrupt and idolatrous kings, Manasseh and Amon, preceded Josiah on the throne. Jerusalem became a hotbed of evil. The abuses in church and state seem to have continued during the early years of the reign of Josiah. The book of Zephaniah reflects as in a mirror the character of the times. The prophet was a preacher of righteousness, and denounced the evils of his age in unsparing terms. By this preaching it is believed that both people and king were moved to better things; so that when the book of the law of the Lord was found in the temple (2 Kings 22: 8), matters were ready for the great reformation which followed. This return to law, order, righteousness, and spirituality stayed for a while the threatened judgment. Many scholars place this prophecy in 630 B. C. In the world at large at this time or a little later, the Scythians, the barbarous hordes from the north, pillaged and burned many cities and towns of Assyria and Syria. They penetrated to the confines of Egypt,

but were bribed by great presents of the king not to invade his country. Many think that the prophet, foreseeing the havoc to be wrought by the Scythians, refers to them, and looking beyond them sees a judgment which cannot be averted. Egypt will not be able to buy her freedom from her enemies as she did from the Scythians (chapter 1: 18); Nineveh will fall and be a desolation (chapter 2: 13)."—*Sell*.

The Prophet of Sorrows

Jeremiah was very young when he received the call (626 B. C.) that placed him among the prophets, to which position he had been consecrated by God himself before his birth. "I cannot speak: for I am a child," said the youth; but God did not excuse him because of his tender years. Wonderful indeed was the ordination of the young prophet, and the solemn charge laid upon him; wonderful, also, the life of service that followed. He began to prophesy in the reign of the good king Josiah, continuing his ministry through the reigns of Jehoiakim and Zedekiah. Even after the captivity his voice was raised in faithful warning and reproof. "Like a fenced wall," he performed the duty that was laid upon him, for forty-two years steadfastly giving the word of the Lord to kings, nobles, and people.

King Josiah, himself a young man, worked with Jeremiah for the abolishment of idol worship and the carrying out of other reforms; but after his death the people reverted to their sinful practices, and the life of the prophet was filled with sorrow.

When Jeremiah was born, Assyria and Egypt were disputing the sovereignty of the world. Before Jerusalem was destroyed, Assyria's power had been shattered by Babylon. Egypt under Pharaoh Necho II, daring to dispute the might of this new world power, suffered a disastrous defeat at the battle of Carchemish in 604 B. C. Babylon under King Nebuchadnezzar was now mistress of the world. Jeremiah, whose message was to the nations, foresaw these changes and looked even beyond them; he predicted that even great Babylon after seventy years should fall, and a new power take its place. It seems to him the very height of folly for Judah, who would not trust in God, to attempt to contend with a world empire. He looked beyond the present great nations; beyond the present Judah, disobedient and ungrateful, and saw the rise of a kingdom greater than all, under a King who should sit upon the throne of David, and execute judgment and justice. He saw the bringing in of a new covenant where there should be no outward temple, but the righteous law should be written on the hearts of men."

The character of Jeremiah "is most interesting," says Canon Cook. "We find him sensitive to a painful degree, timid, shy, hopeless, desponding, but never flinching from duty. . . . Timid in resolve, he was unflinching in execution; as fearless when he had to face the whole world as he was dispirited and prone to murmuring when alone with God. Judged by his own estimate of himself, he was feeble, and his mission a failure; really, in the hour of action and when duty called him, he was in very truth a defended city, and an iron pillar, and brazen walls against the whole land.' He was a noble example of the triumph of the moral over the physical nature."

Medical Missionary Department

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

Abbreviated Report of the Medical Department of the North American Division Conference

Read at the Medical Convention Held at Madison, Wis., June 5-10

It is with a great deal of pleasure that I submit a report of a work that has shown such growth and vigor during the past two years, especially when we recall the days of severe trial that characterized the beginning of our various sanitarium enterprises. Those days of oppression and depression are of so recent occurrence that I need not refresh your memories, but simply confine my remarks to conditions as we find them today, and touch upon the opportunities and possibilities that open before us.

ing this work. In view of the importance of medical missionary effort at such a critical hour in the world's history, it need not seem strange that those most busy with the management of our sanitariums have been called together for such a convention as this, and great are the problems to which we must address ourselves with earnest and prayerful diligence during the few days of this meeting.

While there are many details to work out, much in method and system to study, may we never forget the great issue before us in all such considerations,—that we are planning for an effective way of honoring and glorifying God's name in the earth, and for the salvation of souls, and for a work which will be God's last effort to rescue stubborn and rebellious men; and let us not forget in our planning to apply those principles of denominational organization which have marked our progress in past years in its evangelistic efforts, since we learn that the continuance of these efforts is to be through medical missionary endeavor.

Surely nothing less in painstaking effort and self-sacrificing endeavor will be required of those who join in the closing

yet-seen, one that will attract men and women of all walks in life, that will hold them true to principle, and make of them faithful and correct representatives of Christ.

The world is giving us the facilities with which to do our work. We have recognized the great benefit of the printing press, the railway, the mail system, etc., at our disposal as auxiliaries in doing our God-appointed work; also the work of historians and anthropologists in furnishing us much valuable data. So may we not lay hold upon the researches of science and better acquaint ourselves with natural law through the studies of some of the noted men of today? The work of these men furnishes us with greater facilities than those possessed by any other people, and should lengthen our arms to do a greater work for God in a shorter time than ever before. It is ours to labor and work, under the encouragement of the Spirit, to save the sick. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." How abundantly God has promised to increase our power



MEDICAL COUNCIL AT MADISON, WIS.

When it is recalled that the object of our sanitarium work is chiefly twofold,—to care for the invalid sick, and to train an army of workers to minister in behalf of suffering humanity,—we today, as never before, realize that we are facing the closing work of this message. These words come to us now with special emphasis: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work." This evidently means that the closing work of this message will be done by and through a class of workers of whom you are the representatives here tonight. Therefore as we approach the end, we should see a great revival in medical missionary work in this denomination; and by you, my brethren and sisters, at this convention, should be perfected the best-organized movement ever yet set on foot for doing a mighty world-wide medical missionary work, a work that will reach the souls of men and women, for, after all, soul-saving is the great object of this message to a perishing world. I must therefore believe that the great God who called this medical missionary work into existence, had as its object an effective means to reach the hearts and souls of sinful men, and it is represented as being the final resource in accomplish-

of this triumphant message, than characterized the pioneers of this blessed cause; and we may feel confident that such unselfish consecration to this work will be rewarded by a manyfold increase as the result of the momentum gained by this movement through the intervening years.

Times have changed. Years ago men gained fortunes and a reputation by the slow accretion of generation after generation. Today there are possibilities of amassing tremendous fortunes in less than a decade. Think you that the great God cannot through his human agents give an equal and still greater demonstration in rapidity of growth in the building of a great superstructure upon the foundation already in preparation?

We must begin to show a strength in the medical work commensurate to our opportunities. Even yet we have no competitor in our chosen field. True, there are great hospitals in our land, and learned physicians and surgeons. True, there are great and heavily endowed institutes of medical research. Also, there are learned men whose skill we admire, at whose feet we ourselves have been studying technical science; but with us as a people still lies the creation of the greatest reform movement

as we engage in a work of reform that is to prepare a people for translation!

We are now annually graduating more than two hundred trained nurses from our fifteen training schools. We believe that we owe a greater obligation to those whom we shall graduate in the future than we owed to those trained in the past. We have secured a good representation at this convention of those to whom we look most of all to train nurses,—the superintendents of our training schools,—and we trust they will put before us, with full emphasis, their needs in order to properly qualify nurses for work in connection with this message.

We believe that to perfect this work further and carry it out successfully, we should have a general secretary who shall devote her full time to the training of nurses, working with the various superintendents of nurses. This secretary should be one of our most experienced superintendents of training schools.

We ask, What has accounted for the prosperity that has come to our medical work in the recent past? It would seem but natural that every institution should at first require time to gain a patronage, but certainly some institutions have been better equipped, and have shown more careful, skilful, and painstaking

effort in diagnosis and treatment, than others. Satisfied patients and reformed patients are still our best advertisement. In certain instances the installation of the X ray has very noticeably established confidence and improved the patronage of an institution. Other improvements have had their part.

After two of our small sanitariums which were the poorest financially at the time, made the trial of an X ray and other new apparatus, others became interested, and today our institutions for the most part are doing good work in diagnosis, and are increasing their earning capacity. One sanitarium which recently installed an X-ray machine reports \$100 receipts a week from that investment. Our amateur X-ray men are diagnosing surgical conditions, and their work is being highly commended.

We have agitated for greater care in the preservation of records, in history taking, and in laboratory work; for better service, and for greater uniformity in methods. We tried to get a uniform history blank adopted, and while we did not get a uniform blank, we succeeded in creating considerable interest in the proper recording of histories. We got out a uniform menu, and while not every sanitarium adopted and used the department menu, we had sanitarium menus sent us of much neater appearance than we had before seen.

Certainly great importance should be given to thorough and conscientious work, and we believe the secret of success lies largely in the whole-hearted devotion of the physician to the work in hand. The energy and intense zeal of professional men who are striving toward their goal of fame and wealth, should certainly be even more conspicuous in such a work as ours. It is reported of a prominent surgeon, that when he was informed of the hour of the marriage of his daughter, he looked at his clinic schedule, and to his good fortune it permitted of his attending, but he had to excuse himself from the banquet following, because of the importance of keeping his regular clinic hours at the hospital. Such love of one's work and devotion to it will, if applied to the interest of our sanitariums by their management, mean nothing but progress and an ever-increasing patronage.

I wish to bring before you the important question of giving careful study to the reorganization of our institutional work. To work out the details of our sanitarium organization, we must have well in mind what we are endeavoring to accomplish. There are certain things that cannot be sacrificed, others should be eliminated, and many things ought to be changed.

We find that the pattern on which our institutions for the most part were based, was a large institution with several hundred patients, several heads of departments, a system of hydrotherapy and massage as the chief lines of treatment, and the individual rooming of patients; and this extensive system we have endeavored to follow in our numerous small institutions. With from only a tenth to a twenty-fifth of that number of patients, we are trying to keep up the same departments.

Should we not introduce some occupation for our patients, as therapy lectures, entertainments, gymnastics, auto tours, carefully prescribed? Should we not provide wards, thus increasing our ca-

capacity for patients and decreasing the help required for them? Let us study what measures give results, and eliminate useless measures of treatment.

Educational Features

"The health reform movement is to fit and prepare a people for translation." "To make natural law plain and urge its obedience is a work that accompanies the third angel's message."

This calls for an educational program for the people. The people today are more awake to the importance and good derived from sanitariums than ever before, and many are hungering for knowledge of how to keep well. The opportunities of access to the people through literature and public lectures were never greater. We must measure up to our opportunities. The people want instruction, and they need it. Some very definite recommendations that can be put into effect must come from this convention in order that we may reach our people first, and through them the world.

We have no literature for circulation, save a monthly health magazine, the circulation of which should be greatly extended.

I am confident that a great opportunity is before us, and if we will but move forward, a great work awaits us; a still greater movement will yet be set on foot, and rich blessings and eternal reward await those who shall engage in it.

H. W. MILLER, M. D., Sec.

Educational Department

FREDERICK GRIGGS General Secretary
W. E. HOWELL Assistant Secretary

Loma Linda College

ANOTHER good school year has closed at Loma Linda. In many ways it has been the best year in the history of the school. The most encouraging feature in any of our schools is the spiritual progress made. And while here, as in many other places, the enemy has exercised himself to hinder our work, yet we have seen very much to encourage us in the spiritual growth of a large part of our student body.

The baccalaureate and commencement exercises were simple, and, for this reason, together with the evidence that the Spirit of God was present in a marked degree, were very impressive.

Elder R. S. Owen, of San Diego, formerly Bible teacher in the college, preached a very instructive and appropriate baccalaureate sermon in the chapel on Sabbath, June 10, at the regular hour of the forenoon service. The following were the leading points presented and emphasized:—

1. Prefatory: The work of God will soon be finished; we must be in a position where he can use us.

2. The power that attended the work of John the Baptist will be manifested in twofold measure in the work that is to prepare a people for the coming of Christ. Mal. 4: 5, 6; Joel 2: 22, 23.

3. Practical lessons from the Bible story of Elisha's experience:—

a. When God calls us, we must respond, however busy we may be. Everything that might become an inducement to us to return to our former occupations must be offered to God.

b. As Elisha "ministered to Elijah," pouring water on his hands, so workers for God are to be ready for any service, however lowly.

c. Faithfulness and dependableness in the work of God, as suggested by Elisha's refusal to leave Elijah.

d. Consciousness of our need, and a faith that will cause our petitions to go up to heaven for a large endowment of power, as Elisha asked the prophet of God for a double portion of his spirit.

e. The condition of receiving such a blessing from God is suggested by Elisha's long-continued faithfulness. Elijah said to Elisha, "If thou see me when I am taken from thee, it shall be so unto thee." 2 Kings 2: 10.

f. Elisha had a test of his call. God told him to smite the waters of Jordan with Elijah's mantle. His faith stood the test. He knew that God would not fail him.

g. As he healed the brackish waters at Jericho, so will the workers for God need power to change the hearts and lives of men. No defect in man is too great for God to heal.

h. As Elisha fed the multitude with the few barley loaves, so our little, if fully yielded, may be used to accomplish much for God.

i. Elisha inspired faith in others, until they digged ditches everywhere, and when in the morning they "offered the meat offering" (of consecration), the ditches were all filled with water. We have the "ditches"—our institutions and other facilities; whatever personal qualifications we may possess,—but we need the consecration that will bring the showers of blessing in the gift of the Holy Spirit.

j. At his suggestion the widow borrowed every vessel she could, and her cruse of oil was increased to fill them all; so there may be no limit to the results following our exercise of faith in the work of God.

k. Personal work was illustrated by the case of the Shunammite woman whose hospitality Elisha had shared. He healed or restored her son, not by proxy, but by the closest personal contact. So God wants us to come into the closest personal touch with people, that his power through us may awaken them from death to life.

l. And finally at Dothan,—“They that be with us are more than they that be with them.” So may it be in our experience. If we are rightly related to God, all the combinations of power that may be arrayed against us cannot accomplish our defeat.

Elder M. C. Wilcox delivered the commencement address on Thursday evening, June 15, building upon the following beautiful and appropriate class mottoes: Graduating Medical Class, "Coworkers with the Divine Physician;" Graduating Nurses' Class, "To Finish the Work He Gave."

The remarks made were particularly appropriate, and a lasting impression was left upon the graduating classes and other students, as also upon the large congregation that was present.

Dr. Newton G. Evans, president of the college faculty, after a short address of well-chosen words, presented diplomas to eleven students, gentlemen and ladies, conferring the degree of doctor of medicine; and to fourteen young men and young women, conferring upon them the title of trained nurse.

A spirit of courage prevails in the school among the students and the members of the faculty; and with the prospects that present conditions and the promises of God offer for the future of this, our denominational medical college, the future is anticipated with hope and confidence.

FRANCIS M. BURG.

Service and Fruitage

[An address to the graduating medical and nurses' classes at the Loma Linda College of Medical Evangelists, June 15, 1916.]

You have chosen noble callings, to minister to the body needs—and may I not say truly, to the deeper, broader soul needs?—of humanity. You have chosen as class mottoes, and it is to be hoped *life mottoes*, noble sentiments; namely,—

"Coworkers with the Divine Physician"
"To Finish the Work He Gave"

What I may say will be an attempt to develop some of the great meanings of the mottoes; for on the very surface they purport more than the mere diagnosis of physical conditions and prescription of medicine or treatment, more than mere nursing or following doctor's orders. The mottoes are surcharged with the dominant thought of the great Master. These, among other thoughts, are suggested to me as the meaning of the expressed purposes:—

Service

"Service" is oftentimes a hard, unpleasant word, especially if the service be compulsory and arbitrary. The heart of man does not like the service of conscription. But service for God, co-working with Christ, is in its very essence voluntary, willing, working for a chosen Master.

Such service implies first of all *consecration*. One of the old Hebrew words rendered consecrate comes from *yawd*, the hand, the open hand, a symbol of power, means, direction, ready to grasp with effectiveness the thing needed. Another Hebrew word also used of God's ministers is *millu*, meaning literally a setting of gems. Still another, *mayzer*, a setting apart to a holy work, the thing so set apart becoming itself holy. The Greek word used of Christ means to accomplish, consummate, finish. All have their place. Man gives himself open-handed to God and his service; God fills the hand, counts the willing servants gems in his crown of glory, and fits them in his own holiness for consummation of character and finishing of work.

The Master Builder sometimes uses, as do men, mere staging for the beginning and framing of his work, but its finishing is completed with his consecrated ones.

Make sure now of the consecration. Yield all unquestioningly to the God you serve. He is worthy of your best.

Duty

Service implies duty. It is easy to serve when we feel jubilant, hopeful, physically buoyant, enthusiastic. It is easy to serve those we personally love, those personally near and dear to us. We do such service by impulse, emotion. But to do equally faithful service when body and brain and heart are weary, to do it patiently when nerves are aquiver, and you feel no personal interest in the one to whom you minister, to one often-

times querulous, critical, complaining, requires more than feeling. There must be a keen sense of duty, of what is due to the Master you serve, and through him to the needy one purchased at such an infinite price.

This sense of duty held your great Co-worker. Twice it is said of him that "it behooved" him to suffer, "it behooved" him to be made in all things like us; it was necessary, obligatory, due, and his sense of duty held him to his high and holy purpose that led to the lowest humiliation, the death of the cross. Once it is implied that he has feeling; not for himself, but he is touched by the human infirmities of his children.

There is nothing more strengthening to noble manhood and womanhood, to enduring character and to able efficiency, than the doing of duty. Beecher has well said, "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause." And present duty is all that we ever meet. Sometimes in our dreams we have roseate pictures of the beauty of our life work, but we wake to find it made up of common, positive duties, the doing of which is fulfilling the law of sacrifice. You may not measure them now, you cannot anticipate them all, but every one performed will make easier the next. Then follow duty, "stern daughter of the voice of God," and you shall find as expressed by Roche,—

"And I read the moral—a brave endeavor
To do thy duty whatever its worth,
Is better than life with love forever,
And love is the sweetest thing on earth."

Sincerity

Duty demands sincerity. Be sincere. The word comes from two Latin words,—*sine*, without, and *cera*, wax; the pure honey without wax; the character without falseness; the single-minded, single-hearted, single-faced man, who is the same clear soul yesterday, today, and forever. Be what you seem. Losing sincerity, you lose vital power, you lose connection with both God and man.

Conscience

Duty demands conscience, that indefinable inward monitor which speaks to us of the right or wrong of our conduct. But there are consciences and consciences. Service to God demands "a good conscience," a conscience cleansed by the blood of Christ. Never was there a time when the devil perverted more consciences than he is perverting now in a thousand ways. He is making men believe that loyalty to a man or a woman, loyalty to an association or a lodge, loyalty to a social convention or a creed, loyalty to country or church, is more important than loyalty to God. Men will see members of their own organization commit crime, even to taking life, and never warn the victim or reveal the murderous purpose, because they cannot conscientiously prove false to a society vow. Persons will see some lustful reprobate ruining an unsophisticated girl, but will not tell her parents, because of conscience over the conventions of society. Men—even ministers—conscientious in most things, will lend their positive influence to the promulgation of error, and yet act as persecutors of others who have followed conscience. Some men when among strangers give conscience a vacation most harmful to the actor.

Have, then, conscience toward God.

Let no one be conscience for you. To the Giver of conscience must you give account. Keep your conscience regulated by the law of God. Day by day, in self-examination and the grace of Christ, bring your conscience into harmony with the great standard, God's decalogue.

I emphasize the thought. You, as perhaps no other classes, will meet temptations to evil, temptations to the physical man, temptations to equivocate, prevaricate, lie. Policy will be opposed to principle, expediency to truth. Follow principle, follow truth. In the words of Mackay,—

"Perish policy and cunning,
Perish all that fears the light.
Whether losing, whether winning,
Trust in God and do the right."

"Some may hate thee, some may love thee,
Some may flatter, some may slight.
Cease from man and look above thee,
Trust in God and do the right."

For the servants of God are not servile men. They stand with faces Godward, attent to what he has to say. The strongest character of history is Moses, the man of God, meekest and mightiest, strong in God, with no fear of men. God's servants, Elijah and John the Baptist, could rebuke an Ahab or a Herod because they ever stood in the presence of God. He wants each of you, as you meet the world, to be such men, such a man as is expressed by Lowell:—

"He stood upon the world's broad threshold;
wide
The din of battle and of slaughter rose.
He saw God stand upon the weaker side,
That sank in seeming loss before its foes;
Many there were who made great haste, and
sold

Unto the cunning enemy their swords;
He scorned their gifts of fame, and power,
and gold,
And, underneath their soft and flowery
words,
Heard the cold serpent hiss; therefore he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the widespread veins of endless
good."

It is such men as this that God wants,—men whose heart beats with the heart of God; men with malice toward none, with charity for all; men who see sin in themselves more hateful than sin in others—these are the men needed. Women of God are needed,—modest women, pure women, true to a strong, pure womanhood; women that will shame the habitué of pleasure and the devotee of fashion, whose very purity and modesty will shield them from the insults of the rake, the roué, the debauchee—these are the women needed. But this does not make against whole-hearted, helpful women, strong, sympathetic women, ministering messengers of God to the afflicted, finding joy in the service of Christ.

Hardship

Service means hardship. Meet it like Christians. We deal with men who are themselves lazarettos, filled with namable and unnamable hopeless maladies; yet back of these are longings for freedom. Endeavor to give hope to the soul while you minister to the body. The life of God in the physician or nurse may work miracles in cases seemingly most hopeless.

Faith

All this demands faith; not mere belief in the Bible or church or your mis-

sion, nor confidence in yourself. Belief is based on what seems to be facts; faith takes hold of living truth. Belief on what seemed to be a visible fact said at the open, empty sepulcher of Jesus, "They have taken away my Lord, and I know not where they have laid him." Faith, based on Christ's own words, should have said what the angels had to tell again to blinded hearts, "He is risen; he is not here: behold . . . he goeth before you into Galilee; there shall ye see him."

Let your faith grasp the great Unseen. See the risen Christ. You have, as was necessary, dealt with the dead in your studies, but not that your mind should be a charnel house. Let it be a living temple. In your work look upon the life side. See the risen Christ going before you, walking with you, leading you in a clearer way and to greater victories than man alone can achieve. Faith means larger life, more abundant life, the Spirit-filled life. The finite mind expands more and more as it drinks in of the infinite, and ever reaches out for larger growth and greater power.

The mighty things of earth become small, the little trials and petty vexations more insignificant, as the great things of God become a part of our being. Grasping his power, we see possibilities and solutions where before was the impossible. You will meet adversaries filled with the spirit of the mighty "prince of the power of the air." You may conquer them if you are filled with the Spirit of Christ, panoplied with the armor of God.

Sacrifice

Your mottoes mean sacrifice,—your bodies presented a living sacrifice, holy, acceptable to God; your reasonable, spiritual, logical service; yourselves burning and shining lights in the murk of this sinful world. Failing in the spirit of sacrifice and self-denial, you fail in the very fundamentals of Christian success. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Giving ourselves for others, pouring out our best for them, brings into our lives in larger and fuller measure the great divine life. He wants you to grasp this life, not as a mere sentiment, not as something to be realized only when he comes, but a blessed present reality, a force, a power from above.

"These things," says a great apostle, "have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." Let this great life flow into and saturate your being, and flow on, unperverted by selfishness, into other lives. That Spirit-given life and power will create in your own heart loving sympathy and tender pity for the sick and the sinful, with growing hatred for sin. Kindness will open hearts which reproof has closed and hardened. His gentleness will make you great. Let the waiting Spirit of God ever supply the larger life, and you will find needy, hungry souls in all walks of life, waiting for your coming.

Study

Your success will demand study. Study first God's Word and the instructions he has given by the Spirit. Become a saturated solution of their wonderful potencies. Keep abreast of the times as far as possible in your own profession. Be truly broad-minded, noble-hearted,

quick-perceptioned men. Learn to act quickly and decisively on the right side. Never even parley with wrong. Improve the spare moments; their use may mean eternal loss or gain. Hold no grudges or hard feelings, big or little; they will injure the holder more than any one else. Leave them with God. Their chosen or tolerated presence dwarfs and poisons mind and soul.

Fellowship

Your mottoes mean fellowship, pre-eminently fellowship with the divine, fellowship with the One who can enter into all your purposes, all your plans, all your trials, weaknesses, failures, mistakes, besetments, hardships, sorrows, successes. We have friends, and a greater or less amount of fellowship with them. We have some things in common. We prize their friendship, but we cannot tell them all. It is best that we cannot: we should depend too much upon them; we might be too much in their power; they are likely to become our ideal, our standard of life, our conscience regulator. This must not be, or we are limited as God never designed his servants should be.

Above all things, do not enter into fellowship with those who know not God. Unbosom to them none of your secrets, open not your life or temptations or trials or doubts to their gaze. Such a course is a strong strand to bind you to the darkness, not to the light. You are above wanting the help that such can give you. Fellowship with no one who is not where Christ can control.

Strength

Fellowship with Christ means strength, constantly accumulating strength. We draw from him; he gives to us that we may give to others. He comes into our life; he purifies heart and motive; he clothes himself with us. We become, in his fellowship, ashamed of sin; we hate that which caused him to suffer. We become strong in the strength of the Divine.

Growth

Fellowship means growth. He is infinite, we are finite; but in his own blessed, considerate way he does not repel us or make us uneasy in his company, unless we love sin. We see our ugly impurity in the light of his beautiful purity. We see our folly in the light of his wisdom, our inefficiency in the light of his perfect efficiency, our torpid inactivity in the light of his loving; unflagging zeal; yet he is still our best Friend. Our simple faith of the finite reaches out more and more to the Infinite; he covers our defects, and we find our heart and soul and mind continually expanding in his presence.

It was Garfield, if I rightly remember, who said that his idea of a university was Dr. Hopkins on one end of a log and himself on the other. But fellowship with Christ brings us nearer than that: we are both in the middle of the log. Do not shun him as teacher. However great your affection for your Alma Mater and the devoted men and women who have given you of their best, I cast no discredit upon them when I say that fellowship with Christ is better than that of all others combined. He will clarify and help you to classify, to use all you have learned here, and will suggest many things more never taught in the schools of men. But be diligent to meet his standard. He knows no fellowship with the lazy or careless.

Comradeship

Fellowship with him means comradeship. Living his life, you can ask and receive his counsel and cooperation. He will guide the hand in critical surgery; he will bring to your remembrance where veins and arteries run, where tendons and muscles are strung, and their relationships and positions as regards the anatomy. He will let his own life flow through your hands as you place pack and compress upon the suffering ones. He will indicate, sometimes, perhaps, contrary to the schools, the remedy needed for the otherwise fatal illness. In all things trust him, confide in him, make him a very practical, constant helper in all your work. Rejoice in his presence, and he will abide with you to the end.

Vision and Reward

Your mottoes imply satisfaction sometime to be realized, not for an hour or a day or a lifetime, but forever. Not that you will be satisfied with your work alone. Never in his fellowship will you boast of your skill or knowledge or success; but you will hope for it, expect it, and see constant progress toward the goal. That this may be, you will ever have before you the vision of success. You will see in your weak, anemic patient, one with the rose blush of health on the cheek, and with Christ you will labor to the accomplishment of that vision. You will see beyond the bloated, bleary-eyed, rum-blossomed inebriate a sober man with cleaner complexion, clearer eyes, a man among men; and with Christ you will labor to make the vision a reality. Such results will bring greater satisfaction than all monetary consideration, human praise, or professional fame.

You will have reward in your work here; thank God for that! You will have reward in constantly added efficiency in overcoming weaknesses, in greater skill, in better knowledge, in the ability to meet with greater courage some of the colossal and seemingly impossible tasks before you. But all these will create greater longing for the future fruition. Keep that before you. Let the larger vision clean out all the smaller, meaner ones of earth, and sanctify every motive. Let no sin, secret or otherwise, shut from you the heavenly call, the heavenly vision.

"Yea, only as this heart is clean
Shall larger vision yet be mine;
For mirrored in Thy life are seen
The things divine."

See at the end of your work eternal life in the absolute, and let faith draw from its crystal stream actual power and refreshing now. See the fruitage of souls won to the Master of life, stars in your crown of rejoicing forevermore. See the King in his beauty, and know that you shall be like him, in his own image, and pray that his presence may dwell in you now, fitting you for that royal position of sons and daughters of God, for the transcending glories of the limitless life, for the land that has no fences around its beautiful and fruitful fields and forests, for the fellowship and finished work which are never ending.

An evil time! Black clouds appear,
And strange lights gleam along the way,
And wild waves rise, cheeks blanch with fear;
The night is dark, men long for day.
And lightnings flash
On clouds afar,
Foretokens of
The coming war.

Yet some there be who sleep and dream,
And dream and sleep, and know they not
Things that are real from things that seem.
They're led, but by they know not what.

An evil time! The nations mad,
And millions fight and millions die;
And some are sad, and some are glad,
And many laugh, while others sigh.
And fathers fight,
And fathers and brothers,
And children starve,
And starve the mothers;
While great guns thunder fire of hell,
And cities burn and cities fall,
And shattered church chimes ring the knell,
And smoke of battle spreads the pall.

M. C. WILCOX.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Southern New England, Hartford, Conn...
..... Aug. 17 to 27
Northern New England, Concord, N. H...
..... 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, Hastings...
..... 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, Newark...
..... Aug. 17 to 27
West Pennsylvania, Pittsburgh...
..... Aug. 24 to Sept. 3
West Virginia...
..... Aug. 26 to Sept. 5

LAKE UNION CONFERENCE

Southern Illinois, Martinsville...
..... Aug. 10 to 20
West Michigan, Allegan...
..... 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, Salt Lake City, Utah...
..... Aug. 17 to 27
Arizona...
..... Oct. 12 to 22

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria...
..... July 20 to 30
Mississippi, Meridian...
..... July 27 to Aug. 6
Mississippi, Hattiesburg (colored)...
..... Aug. 24 to Sept. 3
Tennessee River, Nashville...
..... Aug. 3 to 13
Alabama, Montgomery...
..... Aug. 10 to 20
Kentucky, Bowling Green...
..... Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

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

WESTERN CANADIAN UNION CONFERENCE

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

Addresses

The address of J. C. Harris is now Richland, Mich., in place of Joliet, Ill., as formerly.
The address of W. D. Flemming, a canvasser and magazine worker, is desired by Mrs. J. C. Brownlee, R. F. D. 1, Hersey, Colo.

Publications Wanted

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

Mrs. Mary Weil, Burbank, Cal. Continuous supply.

Mrs. D. A. Sharp, Graham, Cal. Continuous supply.

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

Helen Newton, Box 351, Drumright, Okla. Signs and Instructor.

A. L. Hollenbeck, R. F. D. 4, Box 69, Watsonville, Cal. Signs (weekly and monthly), Life and Health, Watchman, Instructor, and tracts, pamphlets, and books.

Requests for Prayer

A SISTER in Connecticut desires healing from bronchial trouble and catarrh.

An isolated sister in Texas asks prayer for the conversion of her son, and his return to a grief-stricken home.

A sister writes from Arkansas: "Please pray for the conversion and healing of my daughter. She is suffering from tuberculosis."

An Oregon sister writes of answers received to several requests for prayer in behalf of other members of her family, which she has made through this column, and desires that we especially remember her before the throne of grace at this time, as she is passing through a severe trial of faith.

Ohio Conference

THE annual session of the Ohio Conference will be held in connection with the camp meeting, at Newark, Aug. 17-27, 1916, for the election of officers for the ensuing year, and for the transaction of such other business as may come before the conference. First session will be held at 10 A. M., Friday, August 18.
E. K. SLADE, *President*.
H. D. HOLTOM, *Secretary*.

Ohio Conference Association

NOTICE is hereby given that the annual meeting of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the conference and camp meeting, Aug. 17-27, 1916, at Newark, Ohio, for the purpose of electing officers and a board of trustees, and of transacting such other business as pertains to the association. The first meeting will be held at 10 A. M., Tuesday, August 22.

E. K. SLADE, *President*.
W. J. VENEN, *Secretary*.

Missouri Conference Association

THE second annual meeting of the Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp grounds in Clinton, Mo., 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*.

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*.

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 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*.

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 fairgrounds, 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*.

Inter-Mountain Conference

THE Inter-Mountain Conference of Seventh-day Adventists will hold its first session Aug. 17-27, 1916, in Salt Lake City, Utah, for the purpose of electing officers, and transacting such other business as should properly come before the meeting.

E. A. CURTIS, *President*.
WILBERT WILCOX, *Secretary*.

Seventh-day Adventist Association of Western Colorado

THE next annual session of the Seventh-day Adventist Association of Western Colorado will be held at Salt Lake City, Utah, in connection with the State conference and camp meeting, for the purpose of electing officers, and of transacting such other business as may properly come before the association. The first meeting is called for 10 A. M., Monday, Aug. 21, 1916. E. A. CURTIS, *President*. WILBERT WILCOX, *Secretary*.



Western Washington Conference

THE fifteenth annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Manitou Park, Tacoma, Wash., Aug. 24 to Sept. 3, 1916, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9:30 A. M., Friday, August 25. Each church is entitled to one delegate for the church, without regard to membership, and to one additional delegate for every fifteen members. LEWIS JOHNSON, *President*. T. L. COPELAND, *Secretary*.

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Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Manitou Park, Tacoma, Wash., Aug. 24 to Sept. 3, 1916. The first meeting will be held at 9:30 A. M., Tuesday, August 29. The Western Washington Corporation of Seventh-day Adventists will also hold meetings at this time, but the constituency will be notified by letter in regard to the time. LEWIS JOHNSON, *President*. T. L. COPELAND, *Secretary*.

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Tennessee River Conference

THE twenty-ninth annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Nashville, Tenn., Aug. 3-13, 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 convene at 9 A. M., Friday, August 4. W. R. ELLIOTT, *President*. F. C. BRUCE, *Secretary*.

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Tennessee River Conference Association

NOTICE is hereby given that the annual meeting of the Tennessee River Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, Aug. 3-13, 1916, at Nashville, Tenn., for the purpose of electing a board of trustees, changing the by-laws to provide for the election of officers for a term of two years instead of one, and transacting such other business as may properly come before the constituency. All properly accredited delegates to the Tennessee River Conference are voters in the Association. The first meeting will be held at 10 A. M., Monday, August 7. W. R. ELLIOTT, *President*. F. C. BRUCE, *Secretary*.

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Boulder-Colorado Sanitarium Training School for Nurses

THE entrance date of our nurses' training class having been changed from January 1 to October 1, we would urge all young people desirous of entering our training school to make application as soon as possible.

The course offers splendid opportunities for young men and women to prepare themselves for more efficient service in the cause of Christ and humanity.

The instruction given includes all the branches of nursing taught in the modern training school, both theoretical and practical. Being a large institution, the practical training is not limited to any one branch of our work, and the nurse receives a wide and varied experience in general, hospital, and surgical nursing.

Our sanitarium is beautifully situated at the foot of the Rocky Mountains, and we have the advantage of a delightful summer and winter climate.

To assist those whose financial circumstances may interfere with their taking the course, we have arranged to pay first-year students a small remuneration each month, in excess of all expenses, the remuneration for the second and third years being increased each year.

Write for application blank and calendar containing full information regarding the course we offer. Address Superintendent Nurses' Training School, Boulder-Colorado Sanitarium, Boulder, Colo.



North Texas Conference

THE North Texas Conference of Seventh-day Adventists will hold its thirty-ninth session July 20-30, 1916, on the camp ground at Waxahachie, Tex., for the purpose of electing officers, and transacting such other business as should properly come before the meeting. The first meeting is called to convene at 9 A. M., Friday, July 21, 1916. Each local church is entitled to one delegate for the organization, and to an additional delegate for each fifteen members or major part thereof. The conference executive committee and ordained ministers are conference delegates. J. I. TAYLOR, *President*. A. M. WOODALL, *Secretary*.

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Obituaries

BOWERS.—Died in Hopewell, Oregon, May 27, 1916, William I. Bowers. He was born in Brown County, Minnesota, March 6, 1866. Dec. 1, 1886, he was married to Miss Emma Hitchins. They moved to Oregon in 1889, where they were living at the time of his death. Nine of their ten children survive. He rests in hope of a part in the first resurrection. A. M. DREDDON.

YOUNG.—Mrs. Laura A. Young was born in Upton, Mass., Feb. 18, 1845. Her marriage to Robert Young occurred at Fitchburg, Mass., Jan. 4, 1906, and soon after this she accepted present truth. Until her death she was an earnest member of the Seventh-day Adventist Church, and gave liberally for the carrying forward of its work. She fell asleep May 28, 1916. Her husband, one brother, and many friends mourn. O. F. BUTCHER.

BAXTER.—Issibelle Williams was born Feb. 8, 1881, near Butler, Mo. She was married to Joseph Baxter April 7, 1897, and to them was born one child, who died in infancy. In 1895 Sister Baxter united with the Seventh-day Adventist church in Oklahoma City, Okla., and remained faithful until her death, which occurred near Schaberg, Ark., June 3, 1916. Her companion, with a mother, two sisters, and many friends, is left to mourn. J. T. JACOBS.

ELM.—Andrew G. Elm was born in Sweden in 1835, and came to America in 1874, with his wife and six children. For some years they lived in Davenport, Iowa, and there he accepted present truth. Later the family moved to Kansas, and four years ago he came to California with the family of his daughter. Brother Elm was an earnest, consistent Christian, and his heart was bound up in the progress of the cause of his Master. His death occurred in Loma Linda, Cal., in February, 1916. C. McREYNOLDS.

(Swedish paper please copy)

LENTZ.—Joanna Olmstead was born in Bancroft, Mich., June 5, 1875. In 1909 she was married to Joseph Lentz. Sister Lentz was an invalid for years, but bore suffering with remarkable patience. She died June 6, 1916, in Salem, Oregon. Her death will be keenly felt by the Salem church, of which she was an earnest member. Her husband, parents, and one brother survive. H. G. THURSTON.

SIBLEY.—Aaron Randall Sibley was born in Peru, N. Y., March 13, 1852, and died in West Pierpont, June 13, 1916. He accepted present truth in 1878, and was baptized by Elder M. C. Wilcox in 1882. June 10, 1878, he was united in marriage with Elizabeth Eells. This faithful companion and an adopted daughter are left to mourn. Funeral service was in charge of the writer. J. W. FREIBERGER.

COOL.—Arthur Burton Cool, only son of Brother and Sister W. E. Cool, was born near Dayton, Ohio, July 8, 1901. He died in Takoma Park, D. C., June 3, 1916. Arthur was a Christian boy, and a member of the Seventh-day Adventist Church. We laid him to rest to await the coming of the Life-giver. Elder R. E. Harter conducted the funeral service, assisted by Elder E. R. Palmer and the writer. R. T. DOWSETT.

MANSFIELD.—Daniel Mansfield was born in Canada, June 29, 1833, and came to Michigan at the age of twenty-four years, settling on a farm in Muskegon County. In 1860 he was married to Lavinia Martin, and nine children were born to them. Brother Mansfield was a member of the Seventh-day Adventist church at Wright, Mich. He died June 24, 1916, in hope of eternal life. He is survived by his wife, one son, and four daughters. W. REEFMAN.

ELWELL.—Francis Asbury Elwell was born in Preble County, Ohio, Sept. 11, 1831, and after a brief illness died at the home of his daughter, in Battle Creek, Mich., aged 84 years, 8 months, and 27 days. In 1859 he was married to Harriet Zimmerman, and five of their children are left to mourn. Some years ago Brother Elwell united with the Seventh-day Adventist Church. Funeral services were conducted at his old home church, in Cassville, Wis. E. F. FERRIS.

Delighted with Them

STATE officers of the W. C. T. U. in a number of States have recently written the Temperance Instructor Annual cordial letters, from which we clip the following:—

North Carolina

"I have examined your valuable paper, the *Youth's Instructor*, also the Anti-Tobacco number, and am delighted with them. I inclose \$2, for which please send me 25 copies of the *Instructor*, and for the remaining \$1 send copies of the Anti-Tobacco number, the latter for free distribution. Our Southland is cursed with tobacco in its different forms, most of all with the cigarette. The Anti-Tobacco magazine is gotten up with such telling effect that I wish to get it into the hands of the boys of our Sunday schools and before the fathers and mothers."

Ohio

"I wish to give my hearty approval to both annuals, the Temperance Instructor Annual and the Anti-Tobacco number. The numerous illustrations and cartoons make them particularly attractive to young people, and enhance their instructive power. They present up-to-date facts, and the latest scientific truths of these problems. These things presented in story form and in pictures are doubly sure of attracting and holding attention. It would greatly advance the

cause of total abstinence and prohibition and diminish the tobacco curse to have these annuals placed in the hands of every scholar in our public schools."

Maine

"I thank you for the Temperance Instructor Annual and the Anti-Tobacco number of the *Instructor*. I consider them both excellent numbers."

"The Annual and the Anti-Tobacco number are both valuable publications. The cartoons are excellent, and the articles suggestive and convincing."

Pennsylvania

"Many thanks for the Temperance Instructor Annual and the Anti-Tobacco number. I am pleased that you are taking up the cudgel against tobacco. Go on in the good work."

New Jersey

"I have received both papers, the Temperance Annual and the Anti-Tobacco number. Think them very good. Were I anything of a seller, I should want to help sell them, but I am very poor when it comes to selling anything. If you can get out a better Anti-Tobacco number, I should like to see it."

Maryland

"The Temperance Instructor Annual is fine, a splendid number, and I wish it could be in every home. I shall recommend it everywhere, and if I find I can dispose of a number of copies, will order some."

New Hampshire

"I have received the copies of the Temperance Annual and the Anti-Tobacco number, and think them very good, especially the Anti-Tobacco number, which I think would be specially good in Sunday school and public-school teaching."

Iowa

"The cover page of the Temperance Instructor Annual is very impressive; then as I go on through, from page to page, I find temperance truths presented in a most attractive manner and from such prominent men. The illustrations and cartoons are very good. I think any one reading this from cover to cover, if not already an enthusiast for temperance and a hater of the rum traffic, would surely become such."

Michigan

"I am pleased to state that in both appearance and contents the Temperance Instructor Annual and the Anti-Tobacco number of the *Instructor* appear to me to be of the highest class, and would prove to be very beneficial in the fight for decency and sobriety."

Massachusetts

"In my opinion your Temperance Instructor Annual is an excellent publication, and I was glad to examine it. The *Youth's Instructor* Anti-Tobacco number should be in every Sunday school in the land. It is fine."

Canada

"I want to thank you for the Temperance Instructor Annual sent me some time ago. Please find inclosed 25 cents, for which send me five copies of the Temperance Annual. I am furnishing the material for the W. C. T. U. column in our local paper, and find the Temperance Annual a wonderful help in this. Then I am the W. C. T. U. president for our county, and want to mail some of the papers to the local W. C. T. U. presidents. Will you please send me one of the weekly papers so I can see it? This fall we expect to have a temperance campaign in our province, and shall want

temperance literature for that. Hope you will be able to mail the Temperance Annual soon."

"The Best Paper Published"

RECENTLY one of our general workers, while giving a report of the work done for our periodicals at camp meeting, said:—

"The *Sabbath School Worker* takes care of itself. Everybody likes it. It gives the people just what they need to know about the Sabbath school lessons,—how to study and to teach them. It is the best paper published in the denomination—best because it simply delivers the goods needed."

From Those Who Use It

"I feel that no teacher can do his best without the *Worker*. I have come to look upon it as a most valuable help to me in the Sabbath school work."

Another

"The *Worker* is the most practical paper I have ever taken. While it is not particularly literary, it just meets my needs in the Sabbath school work. It hits the nail on the head every time. I wish all our magazines would fulfil their purpose as completely as does that good little *Worker*."

Still Another Writes

"The *Sabbath School Worker* is my stronghold in Sabbath school work. I have taken it now for a number of years. Its general articles have helped me to understand the duties of every office I have filled. The teachers' Training Course I have found of inestimable value. The various plans in the *Worker* I adapt for use in our own particular school, which is a small one in a little country town."

Bible Readings for the Home Circle

Trade Edition—Revised

IN placing this new book on the market, we are offering the best trade edition of a subscription book ever got out. It contains all the texts of the new "Bible Readings," which has proved such a success, with the additional feature of thin Bible paper of a soft creamy tint. While it contains nearly 600 pages, it is only five eighths of an inch thick in the flexible binding, and less than three fourths of an inch thick in the cloth binding.

It has 18 sections on practical, historic, and prophetic topics; 200 readings on as many subjects; and 4,000 questions answered by direct Bible quotations.

The leather book will, because of its flexibility and compactness, appeal to all classes of workers. In size of page, binding, and price, it is uniform with "The Great Controversy," "Patriarchs and Prophets," "Daniel and the Revelation," and "The Acts of the Apostles."

Cloth, plain edges \$1.50
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The Ministry of the Spirit

By G. B. Thompson

A BOOK for the quiet hour. It develops the practical side of the Christian-life; strengthens faith, hope, courage, and other Christian graces. It assists in making Christianity a real thing to the Christian, and the believer an aid and benefactor to those about him.

The book is naturally divided into three sections: First, a didactic treatise of the subject of the Holy Spirit (chapters 1-9), dealing with such topics as the Spirit in the Old and the New Testament, the promise and the advent of the Spirit; second, the effect of the Holy Spirit on the life (chapters 10-24), as indicated by the titles, "Prayer," "The Tongue," "Faith;" third, the effect of the Holy Spirit (chapters 25-31).

Lay aside business and forget the perplexities of life long enough to study this book and receive added power for future usefulness.

The book will be a valuable addition to any library.

Cloth binding \$1.75.

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Review and Herald Publishing Association, Washington, D. C.



WASHINGTON, D. C., JULY 20, 1916

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WITH sorrow we learn of the death of Victor Allen, youngest son of Elder and Sister A. N. Allen, of Cuba. Our sympathy is with these workers thus called to mourn.

WORD has just come from Oregon that the efforts of the Sunday law advocates to submit a Sunday bill to the vote of the people have failed through lack of sufficient signatures to submit it through referendum. This surely is a victory for the cause of religious liberty.

It was a great pleasure to the Takoma Park church to listen to a sermon from Elder G. I. Butler two weeks ago, as he passed through Washington to his home in Florida. Elder J. S. Washburn, of Philadelphia, spent several days in Washington, in company with Elder Butler.

THE cyclostyle news sheets published in various mission fields are always interesting reading to us, as well as those printed from type. The latest to come to us is *El Mensajero Cubano* (The Cuban Messenger), published at San Marcos, Cuba, and filled with interesting reports from that active little field.

NEW workers are appreciated in the fields. The *Eastern Tidings*, of India, reports the arrival of Brother and Sister Floyd Smith at the Garhwal School in the Himalayas, accompanied by a procession which met them three miles and a half from the school, garlanding the members of the party with flowers, and escorting them "to the accompaniment of Indian drums and fifes."

WE have omitted to record the departure of workers to the Hawaiian Islands field in June. Brother and Sister L. V. Bowerman, of Loma Linda, sailed last month for Honolulu, to work in connection with the treatment-rooms in that city. Passage that month was also secured for Miss Bertha Lofstad, of the British Columbia Conference, who will act as secretary and treasurer of the Hawaiian Mission.

SINCE March, 3,254,489 pages of literature in tract form have been distributed in Pittsburgh, Pa. About three million pages of these were mailed to those who attended the Pitt Theater meetings and asked for literature on the subjects presented.

WE have been glad to greet in Washington, Elder and Mrs. I. G. Knight, of Oregon, who passed through on their way to New York, from which port they are sailing this week for Georgetown, British Guiana. Brother and Sister Knight formerly spent some years in Central America, and are glad to return to the mission fields.

A LETTER from an aged sister in Ohio tells of the work of her husband, Brother D. W. Edwards, who has been selling the little book "Armageddon." Brother Edwards is past eighty-one years of age and afflicted with bronchial asthma, and yet even in that condition has already sold \$45 worth of this little book, and has sent in his order to the tract society for \$10 worth more. This is surely a good report, and should encourage many of our brethren and sisters to go and do likewise.

The Midsummer Offering

WHEN Sabbath, July 29, comes, the time when the Midsummer Offering will be taken, nearly seven months of the year 1916 will be gone, and the year's close hastening apace. At the present writing our mission offerings are far short of the full twenty cents a week per member. It is hoped that the year 1916 will bring a large ingathering of funds for foreign missions and for the liquidation of the indebtedness on our institutions. Fifteen cents a week from each member goes to the Mission Board, and all above that is to pay the indebtedness on institutions in the Division Conference.

At the present time we have no available comparison of the financial results of the years 1914 and 1915. The statistics for 1915 are not complete; but it is hoped that the liabilities in the North American Division Conference were lessened, and we believe that still more will be paid in 1916 than in 1915.

Then, too, the mission offerings must have their full tally for foreign fields. Greater demands are being made on the Mission Board for men and means than ever before. Developments in the Far East have already grown to such an extent that additional facilities must be provided in most lines of our work. The sending of each new family calls for a new home. Schools must be supplied in many places for the training of those who accept the message. Facilities which were once adequate have already proved unequal to the needs, and additional machinery and equipment must be installed in several of the fields if we keep pace with the progress of the work. Reports from abroad are encouraging, and the possibilities of successful work far exceed anything in the past. It seems pitiful that we cannot meet the reasonable demands of our brethren for new recruits. If ever in the history of God's work large offerings and a united front were a necessity, they are now.

The omens of encouragement are numerous in both home and foreign fields. The people are anxiously inquiring the meaning of current events. Even in

war-stricken Europe, the results of the labor bestowed have been encouraging and marvelous. Not only has the gathering of general funds kept pace with every previous year's record, but the tithes have been more abundant. This seems the more amazing when one thinks of the nations involved in war, and the existing conditions among the people.

God has given us in America great prosperity. Since the dawn of recorded history the world probably has never seen a time of such unprecedented prosperity as we are having in the United States. The demands for labor are constant and insistent. Wages paid are more liberal than ever before. Work awaits nearly all who desire it. Wages are unprecedentedly high, and, while living is expensive, yet there is a call for investments such as the world has seldom seen.

In the North American Division Conference this financial prosperity is almost universal. Of course, there must be some local exceptions, owing to storms and calamities uncontrolled by man; but generally the prosperity in the North American Division Conference is beyond anything ever known before. Then why should we not roll up a Midsummer Offering far exceeding anything ever yet given? A few years ago the Midsummer Offering frequently reached twenty-five to thirty thousand dollars. This year we could easily pass fifty thousand dollars, if we undertook it. The money given in the Midsummer Offering applies on the twenty cents a week, so that none need hesitate to give large amounts. We are hoping for the best Midsummer Offering in the history of the work. Remember the date,—Sabbath, July 29.

I. H. EVANS.

AGAIN there comes from the Philippines one of those wonderfully cheering reports. Elder L. V. Finster writes: "I am glad to tell you that we have had some most wonderful interests from our tent meetings thus far this year. The one located in San Pablo, which has been conducted by our native evangelist, has been greatly blessed. Thus far I have baptized one hundred and thirty persons there, and expect to baptize forty more next week. They are of the better class of people, and there seems to be a deep interest in that place. The tent meeting here in Manila also was very fruitful. After the first series we baptized sixty-six persons, and we are now holding meetings in another place, and expect to have some there to baptize later on. Our canvassers are also having good success with their books, and we expect to put up the largest record this year in our book sales we have ever had in the Philippine Islands."

WRITING from Iloilo, in the Philippine Islands, where a new work is being opened up, Elder Elbridge M. Adams tells of a native Catholic priest who found a Bible lying on the table in a house that he visited. "Several days he came to read the Book. Noticing the look of sadness on his face, the lady of the house inquired as to its meaning. 'This book,' he said, 'is the Word of God. The things in it are true. If I had known this Word before, I would never have taken oath of allegiance to the Catholic Church.'" "The words of the priest," Brother Adams says, "awakened the woman's interest in her Bible, and she is studying this truth."