

The Advent Review and Sabbath Herald



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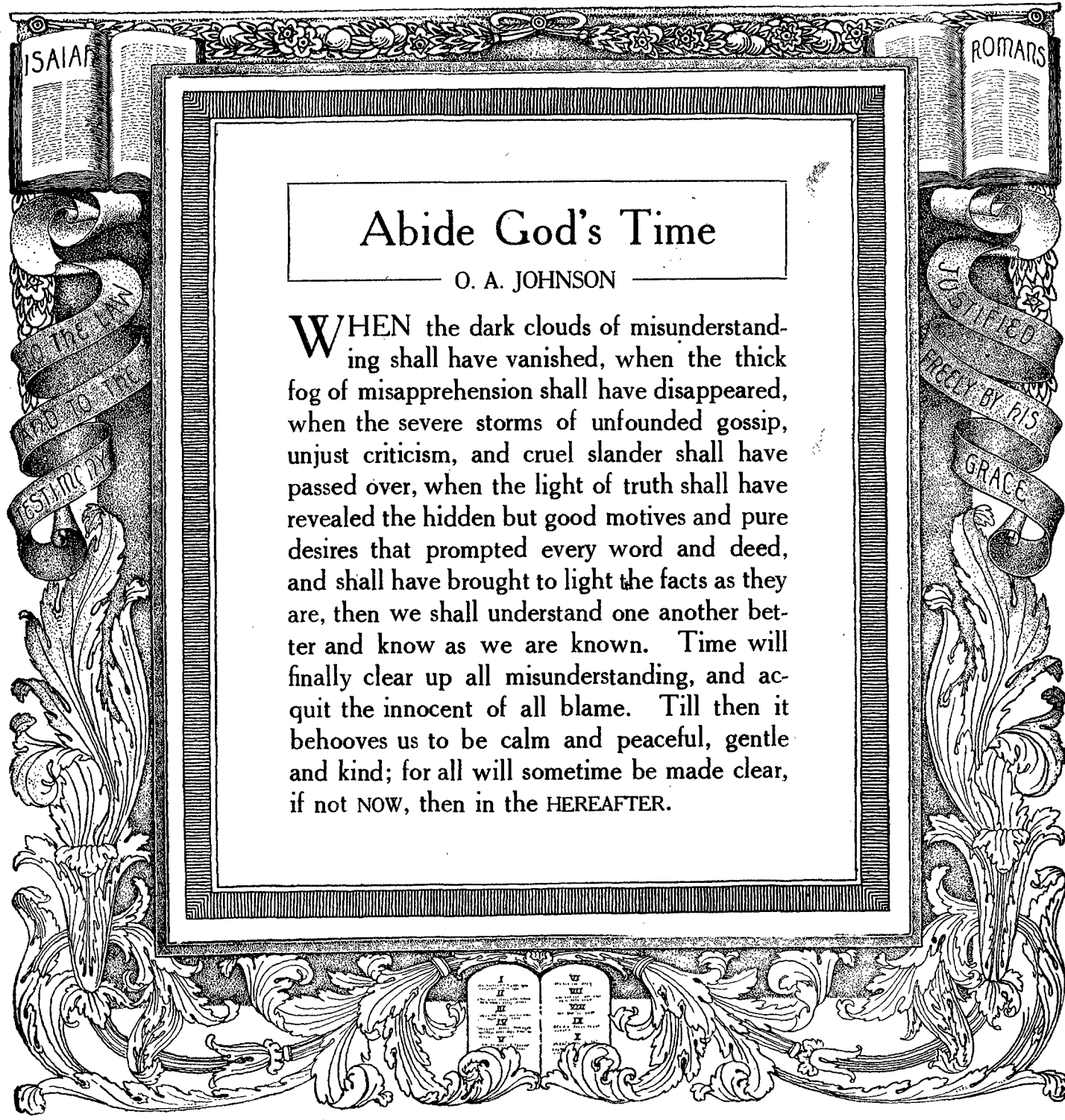
No. 38

THE GOSPEL TO ALL NATIONS

Abide God's Time

O. A. JOHNSON

WHEN the dark clouds of misunderstanding shall have vanished, when the thick fog of misapprehension shall have disappeared, when the severe storms of unfounded gossip, unjust criticism, and cruel slander shall have passed over, when the light of truth shall have revealed the hidden but good motives and pure desires that prompted every word and deed, and shall have brought to light the facts as they are, then we shall understand one another better and know as we are known. Time will finally clear up all misunderstanding, and acquit the innocent of all blame. Till then it behooves us to be calm and peaceful, gentle and kind; for all will sometime be made clear, if not NOW, then in the HEREAFTER.



News and Miscellany

Notes and clippings from the daily and weekly press

— The Fourth of July just past was the least disastrous to the children of the country for many years past. According to reports made public on July 5, only eight lives were lost and only 357 persons were injured as a result of this year's celebration.

— An impressive service was held recently at the United States Military Academy at West Point when a Bible was presented to each of the graduating class by the American Tract Society. The entire cadet corps, numbering nearly 600 men, was present in full uniform.

— One of the large ocean-going steamers has recently installed self-leveling berths in its staterooms, which are said to greatly lessen seasickness among the passengers. The berths are provided with a short swing, allowing them to keep a level position even when the ship is plunging through rough seas.

— Thomas Mott Osborne, who was recently removed as warden of Sing Sing Prison as the result of what is now declared to have been a political attack, has been reinstated as head of the prison. Governor Whitman, in restoring Mr. Osborne to the office, said, "I consider the reappointment of Mr. Osborne as warden of Sing Sing Prison as eminently fitting, proper, and just."

— Texas, which has a history 100 years older than that of Virginia or Massachusetts, will celebrate the two-hundredth birthday of the founding of San Antonio, its largest city, with a Pan-American exposition in 1918. The exposition will be devoted primarily to developing closer commercial and social relations between the United States and the other republics of the Western Hemisphere.

— A new warehouse in New Orleans is said to be the largest storage building in the world. The entire plant occupies 150 acres of ground, twenty-three of which are under cover. Besides having facilities for handling all packed commodities, such as sugar and coffee, it has a capacity for storing 2,000,000 bales of cotton. The total cost was about \$3,500,000, which was met by the State of Louisiana.

— A German photographer of Breslau was given an order some time ago to photograph the entire population of Poland, as the photographs were necessary for the passports issued to inhabitants of the occupied districts. Several hundred assistant photographers have been traveling from town to town, taking pictures of all inhabitants, and more than 300 men and women have been kept busy in the main studio developing and printing the photographs. Orthodox Jews and Polish peasants have a great aversion to posing for their photographs, and the camera men encounter considerable opposition. Soldiers and policemen go along with them to induce their subjects to hold still and "look pleasant."

— The Duke of Devonshire is to succeed the Duke of Connaught as governor-general of Canada, according to a recent announcement from London. The Duke of Devonshire has been long a prominent figure in English public affairs, and a year ago was appointed civil lord to the admiralty. He is forty-eight years old, and owns 186,000 acres of land, as well as some of the best collections of pictures and rare books in England.

— The International Investment Corporation, an American Institution, has concluded an agreement with the Chinese government to lend China \$6,000,000 for the improvement of the Grand Canal, and funds for the reconstruction of short railways in various parts of China aggregating 1,500 miles. Both works are to be constructed by American contractors. American financiers also are negotiating with China for a reorganization loan of \$20,000,000, China to have the right, if necessary, to obtain an additional \$30,000,000.

— Under provisions of the law, the Secretary of the Treasury is permitted to change the design of any coin every twenty years if he sees fit. As our dimes, quarters, and half dollars have been of the same design since 1891, Secretary McAdoo believes that a change is due, and accordingly new and different coins of these denominations have been placed in circulation. Officials consider the new designs more artistic than the old. The old half dollar has almost fallen into disuse, and it is hoped that the new design will restore this denomination to popular favor.

— About \$300,000,000 is spent yearly in the United States in newspaper advertising. This fact was brought out at the annual convention of the Associated Advertising Clubs of the World, which was recently held in Philadelphia. Advertising was placed upon a very high plane, the ideals of absolute truthfulness being held up as the only ones worthy of the support of the organization. The Associated Advertising Clubs will cooperate with the Federal Trade Commission during the coming year in the fight to stamp out mail frauds. It is computed that the people have been defrauded out of about \$219,000,000 in this way.

— Dispatches from Peking on June 24 stated that the Chinese cabinet had resigned, and that President Li Yuan-hung had refused to accept the resignations, although a complete cabinet change was inevitable within a fortnight, since the whole government was being reorganized. The Chinese treasury is reported to be empty and to need an immediate loan, two propositions being before the Chinese chancellery, one from a group of American bankers, and one from Japanese. China is reported to be considering the restoration of the old canal system, of which there were at one time 60,000 miles within the empire. Centuries before the Christian era the great rivers of China were diverted from their natural courses, the waters of one turned into another's bed, and the waterways carried along in the direction of desired traffic. The ancient Grand Canal extends from Hang-chau to Tientsin, traversing the provinces of Che-kiang, Ki-ang-su, Shantung and Chi-li, the total length of the canal being about 850

miles. China is in desperate need of transportation, and it has been estimated by engineers that the canal system can be restored at a less cost than that which would be involved in the building of the necessary railways.

— The amount of money per capita in circulation throughout the country is \$38.36, according to recent estimates made by the Treasury Department. This is about three dollars more than the per capita circulation two years ago.

— Shoe manufacturers are in search of a successful substitute for leather, which is becoming more scarce and higher in price with each season. And on top of the shortage of hides, the height of the boot tops of women's shoes has climbed faster than the price, in a vain effort to keep shortening skirts to shoe-top length. Every day is said to bring nearer the higher-priced shoe, and nearly every day sees a new substitute for leather. Rubber has been accepted as a substitute, and one tire manufacturer is even now advertising widely a special brand of rubber soles for shoes. Certain fabrics have also given good service in shoe tops. Imitation leather, such as has been used for upholstery for a number of years, is now being used in shoes, and has endured severe tests. A composition material is being used for shoe soles which is declared to wear better than leather and to cost less, to be more flexible than leather, and in addition, to be waterproof and noiseless. The heels of women's shoes in recent seasons have required considerable leather. A substitute for real leather has been offered in fiber board, which can be shaved and burnished and is waterproof.

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"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., AUGUST 3, 1916

No. 38

EDITORIALS

The "Translation" of Brother A, or Doctor B, or Reverend C

FREQUENTLY in our exchanges we see a notice of the death of some leading member of the church under such a heading as the one above, and we suppose it expresses the faith of the editor and of his co-religionists. This faith we have no desire to deride. Many devout Christians of different religious affiliations have come to death in the belief that their spirits would immediately wing their way to the courts of glory. But notwithstanding the fact that this belief has been held by so many of the good and great of past ages, we must admit that it has no foundation in the Scriptures of truth.

Nowhere does the Bible represent that man passes immediately at death from the terrestrial to the celestial sphere. On the contrary, it is plainly taught that the righteous do not receive their reward until the resurrection at the last day. At that time mortality will put on immortality, and death will be swallowed up in life. Then the redeemed of the Lord of all ages, who have rested quietly in their graves waiting for the fulfilment of the promise made unto the fathers, will receive their reward. I Cor. 15: 51-55; I Thess. 4: 16-18.

If death ushered man into his eternal reward, it could well be counted a friend; but the Scriptures of truth declare that it is an enemy. "The last enemy that shall be destroyed is death." I Cor. 15: 26. "Death and hell were cast into the lake of fire." Rev. 20: 14.

Heaven draws near to the deathbed of the saints of God. Who has not stood by the bed of some dying saint and seen on his face the light of the glory of heaven? Some have claimed that they saw heavenly visions. We doubt it not. Such a vision was given to Stephen, the first martyr of Jesus, just before he closed his eyes in death. Acts 7: 55, 56. It will seem to these devoted friends of the Master that the scene of glory is continuous. They close their eyes in death. They are wrapped in unconsciousness for long centuries. They know no lapse of time or weight of years. The Master comes and calls them from their dusty beds. They now behold

the King in his beauty. They look upon the face they have learned to love through all their earthly pilgrimage. It will be to them as if the glory scenes attending the coming of the Master are but the continuation of the sweet manifestation of his presence when their eyes closed in sleep.

How this thought robs death of its terrors! The weary saint closes his eyes in death, the next moment, so far as his consciousness is concerned, he opens them in glory. His companions are left to live and labor on, to endure privation, to meet trial, to battle with temptation. It is like the anxious vigil of the loving mother over her sick child. The mother keeps weary watch through the long hours of the night. To her the time seems long; but the child, falling perchance into restful slumber, awakens in the morning with no consciousness of the long, weary hours of darkness.

Hope bridges the gloom of death's dark valley. The Master has gone the way before, the disciple follows in his footsteps. Christ holds the keys of the grave. Into his hands his children may securely commit their life. He will never forget them. Desiring their presence, he will bring them forth to dwell with him eternally.

F. M. W.

Are the Four Angels About to Loose Their Hold?

THE Patmos seer, beholding the times in which we live, when mighty nations would be angry, saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." And he says, "I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 2, 3.

That the nations of the earth have long been held in check by some mighty power seems evident. For years they have been making preparations for a

tremendous contest. Statesmen have known the conflict to be inevitable, and seemingly have kept the titanic struggle from beginning only by means of the most skilful diplomacy. The blood of thinking men has frozen with horror in contemplation of the scenes of carnage which would be witnessed when once the flower of manhood from the populous nations met on the field of blood, equipped with all the deadly implements of destruction which the minds of men have been able to invent.

Now the conflict is on, and apparently there will be no cessation of that which is turning pleasant hillsides and fertile valleys dotted with churches, school-houses, and factories, into an inferno of sorrow, until the angry combatants fall exhausted. The fabric from which the boasted civilization of the times has been woven is fast being torn to shreds. Let the crimson circle enlarge and take in a few more nations, and there will be no spot on which the dove of peace can find a resting place.

The servant of God, now sleeping, more than a half century ago beheld in vision a time when the angels holding the winds of war seemed to be about to let them go, and permit the whirlwind of war to begin its universal destruction. Here are the words:—

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands, and with a voice of deep pity cried, 'My blood, Father, my blood, my blood, my blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! hold! hold! hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were

not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."—*Early Writings*, p. 38.

Notice that "the four angels had power from God to hold the four winds," and that when they were "about to let them go," "while their hands were loosening," Jesus looked upon those not yet sealed, and sent an angel with a commission to bid those angels hold the winds of strife until the sealing work is done. Of all things on earth, God's message bearing the seal of the living God to the nations of the world, is the most important in the estimation of heaven. And while it seems as if the angels had been loosening their hold, and that a whirlwind of universal war and bloodshed would convulse the world, yet the eye of Jehovah is upon his people, and he will control events and hold the nations in check until his work is done.

Speaking further concerning this time when the nations are angry and trouble of various kinds is increasing in the world, the following blessed assurance is given by the Lord's servant: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Id.*, p. 33. Concerning the meaning of the troublous times here mentioned, the following explanation is given:—

"The commencement of the time of trouble' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel."—*Id.*, *Supplement*, p. 85.

Surely here is a picture of this time of strife and bloodshed. We are surely in that "short period" just before the plagues of God's wrath are to be poured out upon the inhabitants of the world.

Then, brother, sister, we are to go forth *at this time*, when "the work of salvation is closing," in this "commencement of the time of trouble," when the nations are angry, but "held in check," and proclaim everywhere "the Sabbath more fully."

What does it mean to proclaim "the Sabbath more fully"? It can hardly mean that new and more powerful arguments will be advanced; but under the administration of the Spirit, the words of God on this great question will be set forth with new power. There are still many places, even in this country, where the Sabbath has not been fully preached.

But in this time, when the nations are angry and the plagues are soon to be poured out, under the vitalizing power of the Holy Spirit the Sabbath will be preached more fully in our large cities, in places not yet entered, in the great nations of the world, in short, *everywhere*, to every nation, kindred, tongue, and people, and the whole earth will be lighted with the glory of God.

Men may try to hinder God's work. Those who hate light may seek to stop the progress of the message. False teachers may do all in their power to keep the light from their flocks. Many may arise from God's remnant people, to sow discord and dissension, and try to divide and pull down that which has been built up by some one else's toil and sacrifice. But the effort is futile. God started this work, and he will finish it. Even the mighty nations, with their powerful armament and billions of money, are held in check by angels at the command of God, that his work may not be hindered. If the tremendous power of nations will not be permitted to prevent the giving of the message, religious federations, and wolves in sheep's clothing, will not.

It remains for us to humble our hearts, and bind about us more closely the girdle of truth, that we may remain faithful and triumph at last with the work of God.

G. B. T.

◆ ◆ ◆ "The Church in the Wilderness"

THE organization of "the church in the wilderness"—the people of Israel under the exodus movement—provided for the distribution of responsibility, the sharing of burdens, and the unity of the whole. Individuals were associated together in the small group, the small groups were joined in larger, these in still larger associations, and the larger organizations were united in the general.

Before the people of Israel came to Sinai, Jethro, priest of Midian, visited their camp and saw the burdens pressing upon Moses. He said to Moses:—

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee. . . . Provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:19-22.

The spirit that was in Moses, of wisdom and judgment and good sense, led him to accept plans that provided for organization of the work. As stated in "Patriarchs and Prophets," p. 301:—

"The Lord had greatly honored Moses, and had wrought wonders by his

hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction. The chosen leader of Israel listened gladly to the suggestions of the godly priest of Midian, and adopted his plan as a wise arrangement."

At Sinai, under the Lord's direct instruction through his prophet, the organization was further perfected. As the work developed, showing the need of additional features of organization, the Lord gave instruction that additional helpers should be chosen to discharge the duties of oversight that necessarily come wherever multitudes are associated in a common work. After departing from Sinai, Moses found the burdens too heavy, and begged for release. Then the Lord said:—

"Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11:16, 17.

Wherever the Lord has called men to a sacred work, he has given them the spirit to organize their forces for the greatest efficiency and harmony of effort. Of these features in Israel the following paragraph gives the briefest summary:—

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties."—*Patriarchs and Prophets*, p. 374.

In all this is a divinely set object lesson of the importance of the orderly arrangement of the affairs of the cause of God in these last days:—

"The travels of the children of Israel are faithfully described: the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a

warning lest we follow their example of disobedience, and fall like them. . . .

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.' Has God changed from a God of order?—No; he is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel."—*Testimonies for the Church,* Vol. I, pp. 652, 653.

Often in Israel men rose in rebellion against the manner in which the Lord led his people forward. The disaffection led by Korah, Dathan, and Abiram illustrates the basis on which elements of opposition, seeking supremacy to carry out their own ideas, have often made complaints against order. Those chosen to the responsibility of leading, whether in local or general organizations, hold no position as a matter of lordship over others, but rather as servants of all, under the Lord. It is the Lord's arrangement for maintaining the orderly conduct of his work.

Though Moses and Aaron had assumed nothing of themselves, the cry was raised by Korah, Dathan, and Abiram that they were usurping authority. The charge was, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3. They preached an individualism and independence that ignored the divine principles of fellowship and mutual relationships in the church of God. Every discordant element in the camp was organized under the leadership of these men to strike at the divinely approved organization which stood in the way of their efforts to secure control of the movement and divert it from God's purpose. If these men could not have their own way, they were determined to wreck the movement. The Lord vindicated his truth and his servants, and saved his people, though many perished in apostasy. W. A. S.



God Answers Prayer

THE Great Father above notes the individual needs of his children here on earth. He sees earth's multitudes not only as a mass, but as individuals. He takes account of the longings of every heart. He hears the cry of every burdened soul, and in so far as he sees that it will be for the good of his children, their prayers are answered and the desires of their hearts are fulfilled. When he withholds coveted blessings, he does it in love. Our prayers are oftentimes

unconsciously prompted by selfish considerations. We view questions from the standpoint of time rather than of eternity. Present pleasure or convenience, temporal good, etc., are factors which unconsciously affect our prayer motives.

The all-wise Father, who sees the end from the beginning, considers our eternal as well as our temporal good, and in mercy and love often refuses to grant our requests. Sometimes the answer is only delayed. The Lord might work a great miracle and send direct answer to our requests, but he ordinarily works through means, oftentimes through human agencies. Hence many times when it seems to us that God has taken no cognizance of our petitions, he has already set in operation influences whereby the answer to our requests may be brought about.

Particularly is this true in the petitions we send up to the throne of grace for the conversion of our loved ones. How many have prayed for the conversion of an unbelieving wife or husband or child; and how long and weary have seemed the days of waiting for the realization of that hope! And many times it seems that Heaven is indifferent and our prayers are useless. But oftentimes we learn in after-years that through the long, weary, waiting days divine influences were patiently at work endeavoring to win the lost soul to God. These influences, perchance, wrought changes in the life of the unconverted. They brought to him new and strange experiences, and gave success or defeat to his efforts, brought cloud or sunshine into his life, and all for the purpose of bringing him to the place where he would yield his will to God and devote his life to the Master's service.

We were forcibly impressed with this by a letter which came from one of our sisters recently, whose experience in accepting the truth had led her over a thorny path and filled her life with sorrow and persecution, only to bring her in the end out into the field of sunshine and rejoicing. For the benefit of others similarly situated who are hoping against hope for the accomplishment of their heart's desires in the salvation of their loved ones, we give the following extracts from this cheering communication:—

"A gentleman came to my door one day during the winter of 1908, distributing literature of a religious nature. Since he offered it free of charge, I accepted the papers, and he called regularly, leaving the Family Bible Teacher in twenty-eight numbers. Later he offered to give me Bible readings; and as we studied together, I came to realize that I was not meeting God's requirements, and was convinced on every point of truth he presented.

"As I began to walk in the new light which had come to me, my husband did

everything in his power to turn me from the observance of the seventh-day Sabbath. He was a drinking man, and was under the influence of liquor a great deal of the time; so he was a ready tool in the enemy's hands. When I attended meetings at the Seventh-day Adventist church, he threatened to turn me out of the house; but I took our two little children, and went to services every Sabbath, regardless of threats and taunts. I tried to meet every trial with a true Christian spirit, and the Lord sustained me even in the face of severe persecution.

"The time for my baptism drew near, and I was troubled as to just what I should do about telling my husband of my intention to join the church. After taking the matter to the Lord in prayer, I decided to say nothing about it to him until after the baptism was over. However, before he reached home that memorable Sabbath evening, he heard the news, and came in very angry. Several days later he came home drunk one evening. An Adventist friend was visiting me, and he began to curse both of us. After she went home, he talked on and on, and finally decided to leave me. I packed his clothes and went with him part way down the road to say good-by. As we were about to separate, I told him I hoped we should meet again. My calmness seemed to anger him, and taking a razor from his suit case he started for the house where the children were asleep, remarking that we would take a short cut to a reunion. Calling to a neighbor for help, I succeeded in getting the babies out of the house before he could touch them, and then we called the police. When the officers arrived, he had fallen into a drunken stupor, and they did not take him. I took my things to the home of a neighbor, and decided that I would not return home until my husband agreed to stop drinking, and leave me undisturbed to follow my religious convictions.

"After several days he decided to grant my requests if only I would come back. He kept his word so far as my religion was concerned, but still continued to drink some. He was a great reader, and finally became interested in the book 'The Coming King.' This led to his conversion, and from the depths of sin and intemperance the Lord raised him up until he has become a new being in Christ Jesus. Ours is a happy Christian home, and we are united in the service of God; but I tremble as I think of what might have been the result if my heavenly Father had not helped me to stand firmly for the truth in the face of great trial."

We trust that the perusal of this letter may bring hope and courage to many of our sisters who are similarly situated. The psalmist says, "I had fainted, except I had believed to see the goodness of the Lord in the land of the living." He had not yet seen that goodness,—the fulfillment of the desires of his heart,—but he believed that he would see it, and this hope kept his soul from fainting. May that faith sustain our souls in the days of trial and darkness through which the providence of God may lead us. May we hope on and trust on and await patiently the accomplishment of the work

of grace which God is endeavoring to effect in the lives of our loved ones.

Let us on our part be sure that we are exemplifying his love in our relationship to them. Let our homes let us be true to the highest interests of our own souls and the souls of our families. Let us exemplify in our own relationship to them the spirit of the Master, and do under every circumstance, even in the face of rebuff and in hours of persecution and what may appear great provocation, as Christ would do if he were placed under the same conditions. No one of us has yet been called to suffer as the Master suffered. He was crowned with a crown of thorns, blindfolded, spit upon, and buffeted. He was hanged upon a tree, and reproached even in his dying hours. And yet in the midst of his suffering he could still pray with a heart of love for his tormentors. Let his love and his spirit fill our hearts and win the hearts of those whose salvation, by God's grace, we are endeavoring to effect.

F. M. W.

Paying the Price

THERE are many in the world today who desire advancement, or profit, or accomplishment, but who are unwilling to pay the price to secure the desire of their hearts. Men are unwilling to toil, as their fathers used to do, for long years in securing a competence. They are endeavoring to seek some royal road to wealth, to find some method whereby they may achieve riches in a day. This is true also of many Christians. They pray for deliverance from some sin; for endurance, for patience, for resignation, but are unwilling to pay the price which the acquirement of these graces involves.

How few realize that when they pray for patience, they pray for tribulation, for, says the apostle, "tribulation worketh patience." We pray for the grace of meekness in the home, for sweetness of disposition, for kindness of spirit, and then chafe because we cannot have our own way. O if we could only see in life's trials God's means of purifying us and of molding us into his own divine image, how differently we should regard them! When brought into strait places, instead of chafing over personal discomfort, we should rejoice that God has taken us by a hard way, in order to develop in us the graces of his Spirit.

Had Israel of old, instead of murmuring at the bitter waters of Marah, waited patiently for God to work their deliverance, how much pleasure they might have taken in watching the ways and means by which this deliverance should be wrought for them.

The man in the parable who found the pearl of great price sold all that he had and bought the field. It will take the consecration of our all to obtain the pearl of Christian character.



THE WORLD-WIDE FIELD



The Philippine Islands

J. E. FULTON

A Wonderful Opportunity

THERE is perhaps no place in the world where missionary opportunity looms larger or results are greater, or where the prospects are brighter, than in the Philippines. First of all, there are nine million very attractive and intelligent people in these islands. Secondly, these islanders, who for centuries have been kept by Catholicism from the light and advancement they naturally deserved, are now wonderfully awakened educationally, politically, and religiously.

About the time of America's occupation of these islands, Archbishop Aglipaby, a Filipino, headed a great schism from the Roman Catholic Church, about three million joining him in forming a new church known as the Independent Catholic Church. While the forms of worship were much the same as in the old, there was one great step taken by the new church; namely, the giving of the Bible to the Filipinos in their own language. This was no doubt in the direct providence of God. Tens of thousands are reading its glorious truths and turning toward the light.

At the present time the opportunities to present the message are unnumbered. Doors are open everywhere, and the calls to our leaders and native evangelists are so numerous that they cannot possibly be filled. To those who bear the burdens in these islands such conditions grow distressing when it is realized that these doors of opportunity entered would mean a large influx of members. This seems certain, for wherever our workers pitch their tents or otherwise conduct meetings, churches are being raised up. Never did it seem so true that the harvest is great and the laborers are few. And the situation thus presented becomes the more distressing when we consider that these grand opportunities which are ours today may pass away from us tomorrow.

A Case of Great Urgency

On arriving in Manila from Australia, the writer was invited to speak at the Manila tent mission conducted by Evangelists Emelio Manalaysay and Guillermo Dionisio. Being near headquarters, these native brethren have the benefit of the good counsel of Pastor Finster. The tent was crowded, and hundreds were standing, all giving the best of attention. About thirty yards away an opposition tent had been pitched, but the attendance there was small.

Pastor Finster tells me there are four companies in Manila, and between two hundred and fifty and three hundred

members. Then there are as many more scattered in different parts of the Philippines. To visit these companies, to instruct and conduct quarterly meetings, is more than Pastor Finster can do. He has no ordained minister near him. He has no treasurer, and must look after the business interests of the mission. He is editor of the magazine, and must take an oversight of the translation of tracts and books. He must also look after, instruct, and advise his corps of native evangelists. Soon a school will be established, and it will need his counsel for some time. All this is too much, and ought not to be expected of any man. A young, able, ordained minister who is tactful and kind is urgently needed in the great, promising, and populous Tagalog district, of which Manila is the center.

Wonderful Interest at San Pablo

About fifty miles from Manila is the large and prosperous town of San Pablo, of about twenty thousand people. Here another tent has been pitched, and Pastor Finster tells of a wonderful revival there. About one hundred and thirty have already signified their desire to be baptized, and have been instructed accordingly. Evangelist Bibiano Panis, our native evangelist, is in charge. He frequently has audiences of a thousand people, and though the testing points of faith have been presented, the tent cannot contain the throngs that come. What glorious results! May God keep his servants humble and loyal.

Good Reports General

Wherever we have workers, or wherever our canvassers touch, good results are following. Success is attending the work in the northern or Ilocano district, over which Pastor Hay has charge, and where Evangelist Leon Rhoda has lately gone to labor. From Panay, where Pastor Adams is laboring, we have encouraging word, and also from the island of Cebu, where Dr. Fattebert has his station.

Opening New Missions in the Lake Titicaca Region

F. A. STAHL

SINCE the first of the year two new mission stations have been opened among the Aymara Indians. On the peninsula, at a place called Whatta, we have been able to place Juan Huanka, a good native worker.

The people of this place have been waiting four years for help. Many have come the eighteen miles Sabbath after Sabbath to Plateria, the main station, to hear and learn the way of life. Returning at night, they have at times been overtaken by fierce storms, for which

this part of the country is noted. Some of these people have been baptized, and have stood by the truth very faithfully, pleading that a work be started among them. So Juan Huanka, one of our best native workers, was moved with his wife and two children to the peninsula, Brother Howell going with them to help open the school. It began with forty pupils, and has since reached an attendance of ninety-two, with a large Sabbath attendance.

This is really remarkable, as it is the time of harvest. The large attendance has made it necessary to send an assistant, one of our more advanced and fully consecrated pupils of the Plateria school, a young man by the name of Ascensio Sosa.

Quite a number are ready for baptism, and they have asked that a church be organized in their district. Some of our best Indian brethren say that that place will yield, by the blessing of God, a church of two hundred members. It was here that the priests worked so very hard to discourage the Indians, and in their zeal accused them of being Adventists, thus arousing their interest to such an extent that they decided to become Adventists in fact.

After one of our large meetings at this place our native worker said, "You see all these people so interested in the truth? Well, most of them were in that raving mob of three hundred who started for the mission one night five years ago for the purpose of killing you. I was one who tried to persuade them to desist from their evil purpose. Some did return, but others went on, and were met by more of our brethren, with the result that all finally returned to their homes."

As I saw the many bright faces, so hopeful and glad because of the precious gospel, I silently thanked God for revealing his truth to these people and for protecting us. The prospect is bright indeed for a rich harvest of souls.

The other place where a work has been started is Esqueñas, about twelve miles north of this mission. We have stationed here Martin Velasquez, a native worker. He is a very trusty man. It was quite a trial for Martin and his wife to give up their little farm, with their sheep and cow. He thought to go alone first, but we persuaded him that to have the proper influence in the work it was necessary for him to take his family.

Mrs. Stahl and I went to open this station, and on the way we overtook Martin and his family. It was a touching sight to see them. Three donkeys were loaded with their household effects, with their eldest son, three years of age, seated on top of one of the loads, and Sister Velasquez with the baby on another, while Martin, with a large load on his back, drove the donkeys.

As we neared Esqueñas, we were met by some of our brethren with flags. On arriving we sang some hymns, and after prayer we opened the school. Then we helped Martin settle. The Indians had put up a nice school building, and also gave the teacher a house, all without any expense to the mission. Forty chil-

dren are attending this school. It was a real pleasure to see their happy faces. They seemed to say, "Just to think that we have a real school among us now!" Twenty-three persons are ready for baptism here, and they also want a church organized.

Near this place is a town with three large Catholic churches. Already the influence of the new mission is being felt there. On our way to the station we had to pass through this town, and we stopped to visit the governor. We informed him of our purpose of beginning work near his place, and he quickly asked if we had a license to open a school. We smilingly told him that we had received a license from the mayor of Puno. He then told us that in a few days one of the priests would be elected mayor of their town, and that we could hereafter get our licenses from him. We thanked him, and assured him that we should try the priest for our next license.

As we left his office, we came face to face with the head priest of the town. He extended his hand, which I shook very heartily. He asked us anxiously where we were going. We told him, and he nervously said, "Ah, very good! Very good! *Felicidades* [Congratulations]." The priests of this town, and their assistants, have tried to avert the opening of this mission, thus working to keep out the Lord's message for this time. They have tried to have the Indians themselves refuse to receive us; but they failed, as all do fail who try to impede the work of God.

While the Indians of two out of the three districts did give us to understand that they feared to have the work started among them, because of the terrible curses that the priests said would fall upon them if they consented to our work, this one district, in the face of all this and even of open persecution, sent us a written invitation signed by over fifty Indians, to work among them. The Indians of the other two districts, now seeing that none of the predictions of the priests are being fulfilled, are sorry that they did not encourage us to come to them, as they have to send their children a greater distance than they would had we opened a school in one of their more central districts.

There is general satisfaction among the Indians at Esqueñas. All appear to be happy, and here we also expect a rich harvest of souls and much glory to the God of heaven.

Just a week ago from this writing (April 26), while Elders Prescott, Town, Montgomery, and Maxwell were with us, it was decided to answer a most pressing call that came from the high mountain region two days' journey from this place. It was decided to take the assistant, Ascensio Sosa, who had been doing splendid work at the peninsula, to fill this place. We asked the peninsula brethren to release him, which they did rather reluctantly, and on the promise of receiving another man at once. Brother Sosa was willing to go. And as, among other advantages, he was born and brought up in the high mountains, we thought that he would be able to

stand the hard work in that very high region, an altitude of from fifteen to sixteen thousand feet above sea level.

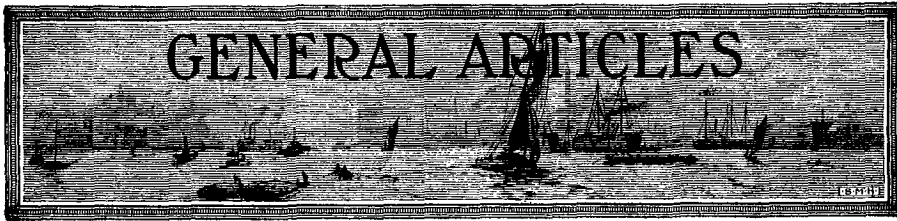
While our visiting brethren from the States were with us, many calls came in to them. They experienced for a few days what we had been passing through for some years,—hearing the pleas of a needy people for the truth and for workers to be sent among them. We all received great good from the visit of these dear brethren, profiting much by their counsel, prayers, and good cheer. We felt very lonesome when they had gone, but soon the press of work made us forget ourselves. We beg our brethren and sisters to remember this work and us in their prayers.

Mission Notes

BROTHER F. A. DETAMORE, in a letter dated May 10, says that the workers have purchased a good location in Batavia, Java, for their headquarters, and desire to build as soon as the money reaches them. "The next day after we bought it," he writes, "the owners were offered more for it; and if we had not bought it, I do not know where we could have found a suitable place. We feel that the Lord guided us in the matter. More than forty houses are under construction in that part of the city now, and land is selling every day. Our place is about six feet above the level of the streets, and on a good corner."

MUKDEN, Manchuria, had a bomb throwing, Sabbath, May 27. The military governor was out, and two bombs at two different places on his route were hurled. He was not hit, however, and escaped to his palace unharmed; but at least three soldiers, escorting him were blown to atoms, and quite a large number were wounded. Mrs. Grundset was coming home from Sabbath school in a jinrikisha at the time, and was near the first bomb when it exploded. A great tumult at once ensued, and she rode into an alley, passing near the place of trouble without knowing what had happened. It was not far from the mission that the tragedy occurred.

AN interesting providence in connection with the war internment camps in Australia is the case of Brother E. Bernoth, a teacher in the church school at Wahroonga, New South Wales. Brother Bernoth is of German parentage, and on account of residing in British territory was required to report periodically to the military authorities. Having neglected to do this once, he was suspected of disloyalty to the British government, and was arrested and sent to a German detention camp. He was later released, however, on the ground that, his father having been naturalized, his children would be British subjects; and also because of the good report of the police in his district. While he was in the camp, he interested two young Germans—brothers—in the truth, and they decided to keep the Sabbath. It was at Brother Bernoth's request that he was permitted to spend the first Sabbath with them.



"No Other Gods Before Me"

MRS. E. G. WHITE

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EVERY true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantelshelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed Book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the Word of the Lord as the treasure of infinite wisdom and love; this is the guidebook that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections

from him. God has given his holy Law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and

thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things where-with one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

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"It is not so much the hardness of the way to heaven as it is the softness of our feet that makes our trouble."

Aged Persons Through Whom God Has Wrought Mightily

G. I. BUTLER

It is interesting to reflect upon and carefully consider God's methods of doing things. His ways are not our ways, and his thoughts are different from our thoughts. Man takes a superficial view of many things. God's all-seeing eye takes in every motive, every particular, even the minutest influences, affecting human conduct. He sees the end from the beginning.

In the ordinary course of service in the cause of God, persons labor according to their strength and powers of endurance. Many drop out in comparatively brief periods. Others have been preserved by the Lord to do important work for God till of a great age. Let us notice some of these interesting cases.

Noah was six hundred years old when the flood was upon the earth. Gen. 7: 11. He had spent about a century in preaching to the antediluvian sinners and preparing for the flood. "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6: 9. Noah lived to be nine hundred and fifty years old. He was really the last of the long-lived generation of the antediluvians. In about nine generations from his time the length of human life had decreased from nine hundred and fifty to one hundred and seventy-five years, the length of Abraham's life. The Bible nowhere tells us of the cause of this remarkable reduction. It would seem that Abraham lived much longer than many others at that time. He was considered an old patriarch when he died. He was a prophet of the Lord, and had visions of God's glory, in which were revealed to him many things concerning his posterity.

The case of Moses is remarkable. He lived one hundred and twenty years. His life was very eventful. God chose him as the leader of his people, and his ability is manifest from what Stephen declares: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7: 22): that is, he was eloquent and a great general in military lines, and he retained his prominence with the Egyptians till he was forty years of age. Then the lessons his godly mother taught him in his youth came forcibly to his mind. He had had his fill of earthly glory, had seen its emptiness, its vanity, and nothingness. He wanted something better. He "refused to be called the son of Pharaoh's daughter." Though his people were a race of slaves, he preferred the destiny God had promised them above "all the treasures of Egypt." He chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Heb. 11: 24-27.

Eighty years of Moses' life passed before he came upon the stage of action as the leader of the hosts of Israel. Very

likely most of them thought he was too old to be their leader, yet he carried that great multitude upon his soul. Uncomplainingly he bore tremendous burdens, — burdens that were enough to crush an ordinary mortal. Powerfully he impressed upon their minds their obligations to God.

The book of Deuteronomy is a rehearsal of the law and of God's dealings with Israel. The Lord so sustained Moses that he did not die of old age. When at last he climbed Pisgah's height, "his eye was not dim, nor his natural force abated." Deut. 34: 7. He led the people to the border of Canaan, and then the time came for this grand and noble prophet to close his ministry. The Lord showed him the Promised Land to its utmost borders, and then Moses died in the land of Moab. But it was not long that death held him. The Son of God came down and rescued the man of God from Satan's power, and he has been glorified in the heavenly Canaan for thousands of years. He appeared with Elijah on the mount of transfiguration when the Son of God was glorified. Here certainly was an old man who was most useful in the service of God.

Joshua and Caleb were highly honored of God. In one of the great crises of the exodus they acted a noble part. Sent with others to spy out the land, they brought back a good report, while their companions talked discouragement and created rebellion. All above twenty years of age died in the wilderness, except Caleb and Joshua. They helped to conquer the land of Canaan. What a wonderful thing this was! Of all the thousands of adults who left Egypt, only Caleb and Joshua reached the Promised Land, and lived there for many years in excellent health. Is it not evident that God preserved their lives, and cannot he do the same for his faithful children in our times? He "changeth not." We cannot doubt that our God preserves men's lives many years to serve his high purposes.

Joshua and Caleb with their long experience were invaluable in the conquest of Canaan. The people looked up to them, and they were a source of great strength to the whole congregation. To show his faith in God, Caleb chose for his portion of the country to conquer the very place where the mighty giants lived. His strength for war when he was eighty-five was as great as when younger. He made short work of those giants, for God was with him. Joshua, the successor of Moses, was a faithful ruler of the people, and lived to be one hundred and ten years old.

What an illustrious example was that of Daniel, the man of God, the great statesman of two great kingdoms — prime minister of Nebuchadnezzar, the great king of Babylon, and of Darius and Cyrus, rulers of Medo-Persia. He was a wonderful prophet of the Lord, and lived a full century. God was constantly with him, and not a flaw can be found in his life. No prophecies in the world's history excel his.

Of all the disciples and apostles who

gave their lives for the Master, the beloved John continued much the longest. He lived about a century, faithfully following his blessed Lord and laboring for men's salvation. According to the best light obtainable, his Gospel and that wonderful book of Revelation were both written very near the close of his life. The latter book closes the canon of the New Testament, and is one of the most remarkable of all for the important facts it makes known concerning the times immediately preceding Christ's return. John's life was evidently preserved by the Lord for an important purpose.

Once more, in the final work, true visions are seen in the remnant church. God gives special light for the guidance of his true people. The work of warning the world is to be accomplished in one generation. "This generation shall not pass, till all these things be fulfilled." Matt. 24: 34. This great closing work of preparing a people for translation, requiring special light from heaven for its accomplishment, must in the nature of things take some time. The servant of God inspired to help accomplish this work, must have a long life, to fill up and complete the lessons of instruction to be given. Like Moses just before the chosen people entered the Promised Land, worn and weary with the toils and labors of a long life and many cares, she could lie down and rest in blessed hope and peace, soon to awaken when the Master shall call for his own. That long life has ended, and that mother in Israel sleeps in Jesus. None who know all the facts can doubt that over and over again God sustained her and prolonged her life.

It is only reasonable to suppose that God has servants who know all the history of this work from the early days, and who will act an important part in the final work in these last days. The writer knows of one who was among the earliest workers in this cause, whose labors have been continuous, who has written valuable books, who was especially acquainted with all the important facts connected with the life of God's dear servant now at rest. The Lord has remarkably sustained him, and his testimony is yet heard among us. His labors and travels have been numerous. His life has been an honor to this cause. We cannot doubt but that God especially preserves it.

Another comes to mind whose labors have been most arduous and taxing, who has also written valuable books and held very high positions in this cause. The writer was present on a very interesting occasion, over thirty years ago, when, in the Tabernacle at Battle Creek, in the midst of a sermon, this dear brother became so weak in physical power that he broke down, and another had to finish for him. Our brother was carried to a place of retirement. While lying down, his form was shaken by the deepest emotion, and in anguish of spirit he said, "Lord, let me die if I can no longer work in thy vineyard." Our eyes were filled with tears of sympathy for our dear brother. God supported and sus-

tained him. Since that time he has done much most valuable work in this cause, and still remains to cheer our hearts and encourage God's faithful people.

Who can doubt that God has been sparing these devout men for still more work before the end shall come?

We have a mighty God, dear brethren and sisters, and he can do great things. It can be plainly seen that the Lord often uses very old men for most important work. Let those of us who are old thank God for the privilege of working for the Master, even in our old age.

Bowling Green, Fla.

The Priesthood of Christ

R. W. PARMELE

A Typical Service

BEFORE God pronounced sentence upon the first pair for their transgression, he announced to them the way of escape that had been provided. He told them that the seed of the woman should bruise the serpent's head. Gen. 3:15. By this announcement they were to understand that one was to come who would destroy the devil and his works. We may readily infer that from that time forward the service which typified the coming of that Seed, was performed by them and their children.

The first mention in the Bible of a definite typical service is found in Gen. 4:3-5: "In process of time it came to pass; that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect."

"By faith," says the apostle, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

"Without shedding of blood is no remission." Heb. 9:22. Abel's offering was made in faith, and was acceptable for that reason. In the death of that innocent victim, he saw a type of the blood that was to flow from the pierced side of the Lamb of God.

Traces of sacrificial service before the exodus may also be found in Gen. 8:20; 12:7; 22:9-13; and 35:1-3. These texts indicate that the father was the priest of the family; and it is generally conceded that upon the death of the father the priesthood fell to the eldest son, as a part of the birthright.

From the Exodus to the Cross

During the patriarchal age the priesthood was not confined to any particular tribe, nor the service to any particular place: but in the organization of the church in the wilderness, the Lord directed that the priests should be of the family of Aaron, who was of the tribe of Levi; hence the term so commonly used, "Levitical priesthood."

God directed also that his people should build him a sanctuary, where

alone sacrifices were to be offered. This sanctuary was a tent about eighteen by fifty-four feet, divided into two rooms. The first room of this tent was about eighteen by thirty-six feet, and the other about eighteen feet square. There were two curtains, made of the same material and of nearly the same pattern, one serving as an outer door of the tent, or sanctuary, and the other separating the two rooms; that is, between the holy place, or first apartment, and the most holy, or second apartment. The curtain forming the partition between the two rooms Paul calls "the second veil." Heb. 9:3.

Inasmuch as there could not be a "second veil" without a first, the apostle evidently regarded the curtain which formed the outer door as the first veil; and as Paul himself was a Jew, and was addressing his epistle to the Hebrews, we may conclude that these curtains were so regarded by the entire Jewish people. So, in this article, we will, for convenience, use these terms to designate the two curtains.

This tent, or sanctuary, was surrounded by a court. In this court of the sanctuary was an altar, made of brass, upon which the sacrifices were offered. The first apartment of the sanctuary contained the candlestick, and the table of showbread, so called "because it was ever before the face of the Lord." (See "Patriarchs and Prophets," page 354.) This would seem to indicate the abiding presence, in some sense, of the divine Being in the first apartment. This room—the first apartment, or holy place—also contained the altar of incense.

In the second apartment, or most holy place, was the ark—a wooden chest overlaid with gold, the cover of which was called the mercy-seat, upon which stood two cherubim made of gold. The tables of stone on which were written the ten commandments were deposited in this sacred chest, or ark.

The Service

Daily throughout the year sacrifices were offered for the sins of the people, on the altar of burnt offering; but the climax of the service was reached on the tenth day of the seventh month. Continually came the children of Israel with their sin offerings. In figure the guilt of the worshiper was transferred to the innocent lamb, as with hands upon its head the transgressor confessed his sins. Then the blood of the lamb was shed. This blood, figuratively laden with the sins of the penitent, was poured out at the bottom of the altar. Thus throughout the year the sins of Israel accumulated in the sanctuary, until upon the tenth day of the seventh month the order of the service was changed, and the "cleansing of the sanctuary" took place. Leviticus 16.

The Lord frequently met with his people, but not always in the same place. His presence was seen on Mount Sinai (Exodus 20); he came and stood at the door of the tabernacle (Ex. 29:42, 43; 33:9, 10); he was also seen at the threshold of the house (Eze. 10:4) and

over the cherubim (verse 18). From the first chapter of Ezekiel we learn that he sits upon a movable throne; and the psalmist tells us that he "did fly." Ps. 18:10. But on the tenth day of the seventh month, he appeared specially in the most holy place of the sanctuary, between the cherubim, upon the mercy-seat. Lev. 16:2.

There were many rites connected with the sanctuary service, but of these, three parts of the service were especially full of meaning; namely, (1) the offering on the altar; (2) the ministration in the first apartment; and (3) the ministration in the second apartment. These were in consecutive order, and could not occur out of turn. The offering must first be made before there could be a ministration, then the service in the first apartment must follow, and the climax was reached in the ministration in the second apartment. Each yearly round of service was in itself a complete type of the ministration of Christ (see Heb. 8:1-5; 9:23, 24; 10:1); so we may expect to find in the ministration of Christ exactly the same order observed as in the type,

Type and Antitype

In the earthly sanctuary the service began with the sacrifice on the altar, and the ministration followed in the first apartment of the sanctuary, and later in the second apartment. So the service of Christ, our High Priest, began when he offered himself for us all; then his ministration followed in the first apartment, and later in the second. This will appear as we further study the type.

Three times during the year Israel was to gather at the sanctuary. Ex. 23:14-17; Deut. 16:16; Leviticus 23. These three occasions were the celebration of the Passover, the feast of Pentecost, and the day of atonement. Let us consider the significance of these general gatherings.

The Passover

Israel's bondage in Egypt was revealed to Abraham, as recorded in Gen. 15:9-16, and he was told the length of time that it would continue. In Ex. 12:17, 41, we learn that Abraham's descendants came out of Egypt four hundred and thirty years later, on "the selfsame day." On that night the Passover service was instituted. This was observed yearly until the crucifixion, when "Christ our Passover" was sacrificed for us (1 Cor. 5:7), on the very day of the Passover. See John 13:1. The Passover was the first of the three special occasions in the year to which we have referred; and the sacrifice of Christ, "our Passover," was the antitype of that service.

Pentecost

Beginning from the Passover, seven weeks were numbered, and the day following was set apart for the new meat-offering, when the people returned again to Jerusalem and celebrated the feast of harvest, or the feast of weeks; that is, the Pentecost, or the fiftieth. The risen Christ, with the saints who were raised with him, remained in Jerusalem forty days, "speaking of the things per-

taining to the kingdom of God." Matt. 27: 51-53; Acts 1: 3. Christ instructed the disciples to remain in Jerusalem and wait for the outpouring of the Spirit of God, the promise of the Father. The record of the fulfilment of this promise "when the day of Pentecost was fully come," is given in Acts 2: 1-4. This was the antitype of the feast of Pentecost that had been observed for so many years in Israel.

Explaining this event, Peter said, as recorded in verse 33, that Christ "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." A mistaken idea has led some to believe that before this outpouring of the Spirit, Christ had entered into the second apartment, into the most holy place of the heavenly sanctuary; but such a view would spoil the type. The high priest in the earthly sanctuary entered the most holy place only once a year, and that was at the year's end, a long time after the Pentecost, and never between the Passover and the Pentecost. This thought will be more clearly developed as we proceed.

The Atonement

The blowing of trumpets on the tenth day of the seventh month announced that the time for the cleansing of the sanctuary had come. As we shall see presently, the prophecy of Daniel made known the year when the real cleansing of the real sanctuary, "the true tabernacle," would begin; and the type made known the very day.

Thus the three annual feasts, so strongly emphasized among the children of Israel, constituted a miniature representation of the three great parts in the ministry of Christ; namely, (1) his crucifixion, our Passover; (2) the beginning of his ministry in the first apartment, the sacrifice being accepted by the Father, as announced by the outpouring of the Spirit on the day of Pentecost; and (3) the closing service in the second apartment, the year for the beginning of this work having been given in the prophecy of Daniel, and the day in the type.

The priest was to enter the most holy place only once a year (Lev. 16: 2), and alone (Heb. 9: 7). The Passover and Pentecost must first be celebrated, and then, after a lapse of some time, came the atonement, on the first day of the seventh month, when the high priest passed within the second veil. So in the antitype, Christ is first slain as our Passover (1 Cor. 5: 7); then comes the Pentecost, at the beginning of his ministration in the first apartment of the "true tabernacle;" and after a space of time—in the type about four months—he enters the most holy place. In the earthly sanctuary the service was progressive, beginning at the altar, from which the blood of the sacrifice was carried into the first apartment, where the ministration began, and culminating on the tenth day of the seventh month in the second apartment. To believe that

Christ, or any other, was a priest in the first apartment of the heavenly sanctuary before the crucifixion, would disarrange this order, and start the priest upon his ministration before the blood was shed and the offering made. See Heb. 8: 3. And to teach that Christ entered the most holy place at his ascension would place the atonement between the Passover and Pentecost, in flagrant violation of the type. The divine order must not be thus changed.

Our High Priest and His Ministry Qualifications

When Jacob felt himself cut off from God, the Lord gave him hope through the vision of the mystic ladder, evidently referring to the connection between man and God to be found in Christ. John 1: 51. Christ bridged the gulf that sin had made. It is evident that he who would mediate for man must identify himself with man. 1 Tim. 2: 5; Heb. 2: 14; 5: 1, 2. Thus he "can have compassion on the ignorant, and on them that are out of the way."

In order that Christ might become "a merciful and faithful high priest," he was in all points "made like unto his brethren." Heb. 2: 17. "And being found in fashion as a man, he humbled himself, and became obedient unto death." Phil. 2: 8. He learned this obedience by the things which he suffered (Heb. 5: 8, 9), and he thus obtained the perfection necessary (Heb. 2: 10) to qualify him for his work. (See also verses 17 and 18, and chapter 4, verses 14 and 15.)

From this it is manifestly evident that Christ could not be our high priest before he obtained this fitting for the office. Furthermore, as in the type the ministration followed the sacrifice of the victim, so the offering must first be made. In the type the priest bore the basin of blood from the altar, where the victim was slain, into the sanctuary. So "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 11, 12. So it is clearly evident that the sacrifice of Christ *must* precede his ministry in the true tabernacle.

Change of the Law

Still another act was necessary in order that Christ might become a priest. In the type the priests were without exception to be of the tribe of Levi; but "it is evident that our Lord sprang out of Judah: of which tribe Moses spake nothing concerning the priesthood." Heb. 7: 14. So, in order that Christ might become a priest, "there is made of necessity a change also of the law" of the priesthood. Verse 12. This change no one would claim took place prior to the crucifixion. And as Christ could not become a priest without this change of the law which directed that the priests should be of the tribe of Levi, it is evident that none other could. Therefore, before the law was changed, there could be, according to the type, no ministration in the heavenly sanctuary, or the minister must have been of the

tribe of Levi. And if there was a ministration carried on in the true tabernacle by one of the members of the tribe of Levi, "what further need was there that another priest should rise?" Heb. 7: 11.

"Being Come a High Priest"

The law governing the priesthood being changed to admit of a member of the tribe of Judah becoming priest, that One of the tribe of Judah having qualified, by identifying himself with mankind, the sacrifice having been slain, Christ our High Priest ascended to the sanctuary and entered upon his ministry. Does the Bible testify that he began his ministry, as did the priest in the type, in the first apartment?

In Heb. 1: 3 we read that after his sacrifice for us, Christ "sat down on the right hand of the Majesty on high." But where was the Majesty on high when Christ sat down by him? In the type, God sometimes met with his people "at the tabernacle door." Ex. 29: 42, 43; 33: 9, 10. He was seen by Ezekiel, as recorded in the first chapter of that book, moving about on a throne borne by four living creatures. On the day of atonement he met with them between the cherubim above the mercy-seat. Where was he at Christ's ascension?

John tells us in the fourth chapter of Revelation that he saw a throne in heaven, around which were four and twenty elders and four beasts,—properly translated, four living creatures, the same as in Ezekiel 1,—and before the throne stood seven lamps of fire. In the midst of this throne John saw Christ. Rev. 5: 5, 6. There can be no doubt that the twenty-four elders were from the company who were raised from the dead at the time of Christ's resurrection, and were taken to heaven with him. Matt. 27: 52, 53; Eph. 4: 8; Rev. 5: 8-10. They had been made "priests."

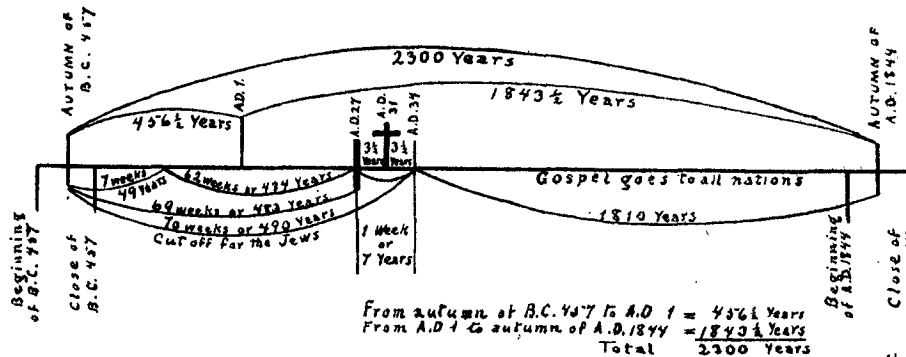
David divided the priests into twenty-four courses. 1 Chron. 24: 2-5. The priests composing those courses were not all to go into the most holy place of the sanctuary. Only the high priest entered there, and he only once a year. Neither was the golden candlestick with its seven lamps of fire set in the most holy place, or second apartment, but in the holy place, or first apartment. To be true to the type then, where must Christ have been when John had this vision of him?—In the first apartment, assuredly.

In the type the priests ministered three hundred and fifty-nine days of each year in the first apartment, and on the last day of the year the high priest himself, ministering alone, completed the yearly round of the service in the second apartment. Just as in the type, Christ, having made the offering, passed with his own blood within the first veil of the heavenly sanctuary. There our faith follows him. Then at the time indicated by the prophet Daniel, our High Priest went into the second apartment, or within the second veil, and our faith beholds him there interceding for us. Our faith centers in him. Where he is, there our

faith has entered, and thus it is that we have "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19) — first, within the first veil, and later within the second veil. Paul could not designate which veil, for when the ministry changed, the veil also would change; so it is left for the worshipers, by the study of the prophecies and from the period of time in which they themselves live, to determine within which veil their faith enters. The apostle's faith entered within the first veil, for Christ was then there. Ours enters within the second veil, where he is now ministering, as is shown by the type and by —

Daniel's Vision

It is not possible in the limited space of this article to consider exhaustively the prophecy that locates the time of the entrance of our High Priest into the most holy of the "true tabernacle" to perform the closing service of his min-



istry. For such a treatise the reader is referred to other publications by this office. A very brief survey of the prophecy must suffice us.

The eighth chapter of Daniel presents a line of prophecy, the greater part of which is explained by the angel Gabriel in the same chapter. In the fourteenth verse of this chapter it is recorded that Daniel heard the words spoken, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Of those twenty-three hundred days the angel said in the twenty-sixth verse of the chapter, "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

In the ninth chapter it is recorded that the angel was sent again in response to Daniel's supplication, and commanded him to "understand the matter, and consider the vision." Dan. 9:23. The angel then begins an explanation of the time prophecy given in the preceding chapter, in which he shows that the days would begin "from the going forth of the commandment to restore and to build Jerusalem."

"The commandment to restore and to build Jerusalem" went forth in the year 457 B. C.,—approximately four hundred and fifty-six and one half years before the beginning of the Christian era, as is shown by Ezra 7:7-13. Each day of symbolical time should be reckoned as a year, as is shown by Eze. 4:6. This prophecy of Daniel's being symbolical, we should understand that years are

meant. Sixty-nine weeks, or 483 days, or as many literal years, would bring us to Messiah, or the anointing of Christ. John 1:41, margin; Acts 10:38. Jesus was anointed with the Holy Ghost at his baptism. Luke 3:21-23. By comparing marginal dates in Ezra 7:7 and Luke 3:21, it will be seen that the period between them is exactly 483 years, when it is remembered that a part of the year 457 B. C. had gone, which would run the time beyond the end of A. D. 26, nearly half a year into A. D. 27.

Further subdivisions are given in the angel's explanation of these prophetic days, by which the vision is "sealed," or made sure; but this will suffice for our purpose to show that the year 457 is the proper date from which to begin the reckoning. Twenty-three hundred years from that date bring us to the year 1844 A. D., at which time, according to the prophecy, the sanctuary was to be cleansed. The accompanying diagram will make this reckoning more clear.

The cleansing of the sanctuary referred to in this prophecy could not mean the cleansing of the earthly sanctuary, for at the end of the twenty-three hundred years it had long since ceased to exist; and while it did exist, that service was to be performed annually. The prophecy could refer, therefore, to none other than "the true tabernacle, which the Lord pitched, and not man." Of that cleansing the apostle Paul says, in Heb. 9:23, 24:—

"It was therefore necessary that the patterns of things in the heavens should be purified with these [the sacrifices they offered]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Thus Daniel gives the year, and the type gives the very day, when Jesus, our great High Priest, began his closing work,—that work fixed by the type on the tenth day of the seventh month.

Day after day, during all these years since Christ entered upon his priestly work, the sins of penitents have been brought to "the true tabernacle" by confession. They have been literally transferred to the head of our Offering, or Sacrifice, who is in the heavenly sanctuary. The time has now come when those sins must be transferred to the head of the antitypical scapegoat,—the devil,—who caused us to commit them, and whose guilt is not covered by the

divine atonement. This is the closing work of the ministry of our High Priest, and it has been going on since 1844. How much longer will it continue?

Mercy was offered to Israel, until the service of the day was ended; but he whose soul was not afflicted in that day was cut off. Our great High Priest is now engaged in the solemn work of that antitypical day. When that work is done, his mediation will close, and the fiat will go forth, "He that is unjust, let him be unjust still." Rev. 22:11. Then from many lips will be heard the bitter wail, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.



The Sin of Criticism

E. HILLIARD

CRITICISM is a terrible sin. It exists in every carnal heart. The root cause is jealousy. It is a channel through which Satan works to force his subjects over the line, beyond hope of redemption. Jealousy was found in the hearts of the twelve apostles, even after they had been taught the principles of meekness and humility, by precept and example, for three and one-half years, by the greatest Teacher the world has ever known. It was the strong desire for supremacy that caused the strife among the twelve. "There was also a strife among them, which of them should be accounted the greatest." Luke 22:24. They were not so much concerned as to the reality of their greatness as they were of being accounted the greatest. Each criticized the others in order to make manifest that their failings disqualified them for the highest position. Each seemed to think that his keenness to detect error was a recommendation for the supremacy. At the feet-washing ordinance they began to see the sinfulness of their unholy ambition.

Criticism is a sin hard to conquer, and is far more dangerous than many are aware of. A few lines from "The Desire of Ages," page 323, will show to what the indulgence in this sin may lead. They read:—

"It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit."

God, through the agency of the Holy Spirit, strives with the poor, sin-blinded criticizer for a long time. But if he continues to reject the wooings of the Spirit, he is rapidly nearing a hopeless condition. Again we read, "The most common manifestation of the sin against the Holy Spirit, is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Ghost."

—Id., p. 324.
 St. Paul, Minn.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

The Way of a Boy

This is the way a boy comes home,
And the way it shall ever be:
A scamper of feet through the leaf and loam
And the chase of a vagrant bee;
A coat cast off and quite forgot,
A whistle and ringing cheer,
And a romp near every well-known spot
On the way from There to Here.

This is the way a boy makes haste,
And the way it shall ever be:
A squirrel seen is a squirrel chased,
And a top is made to spin;
A tree's to climb and a brook's to wade,
And the shade is a place to lie
After the zest of the game that's played
When the sun is hot and high.

This is the path a boy calls straight:
By every winding way
Where berries are or wild birds wait
Or squirrels dart at play;
By banks that hid you sit and cool
Two dusty feet and brown
In the pebbly shallows of the pool
That's on the way from town.

This is the errand swiftly done,
As doing shall ever be:
An ounce of care to the pound of fun,
And an hour that grows to three;
A fence to climb and a rail to stride,
With berries to hunt and share,
And a breathless quarter hour beside
A timid woodchuck's lair.

And this is the thing that a boy calls care.
And the thing it shall ever be:
An old straw hat that's lost somewhere
In the shade of some far-off tree;
A shirt that's damp or trousers rent,
A bruise or a hornet's sting,
And lagging footsteps choreward bent
In the soft twilight of spring.

So these are the ways that boys all know,
And so may they ever be;
Fancies as fickle as winds that blow,
And dreams as wide as the sea;
Heaven above where the blue sky smiles,
With no day overlong,
And a whistle of merry tunes that whiles
A whole world into song.

—James W. Foley.

Boys Wanted!

THE world needs boys! Good boys are needed, manly boys, honorable boys, — boys who hate deceit and scorn lies, and who do not "follow the crowd" in the ways that lead to destruction.

Are you a boy? and would you like to qualify — to take an "efficiency test" to see if you are the kind really wanted today? Read the following list, and see how you measure up to its requirements. Can you "pass"? If you can, the world wants you, needs you, now!

"Wanted: a boy who stands straight,

sits straight, acts straight, and talks straight.

"A boy who listens carefully when spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business.

"A boy whose finger nails are not in mourning, whose ears are clean, whose shoes are polished, whose clothes are brushed, whose hair is combed, and whose teeth are well cared for.

"A boy who moves quickly and makes as little noise about it as possible.

"A boy who whistles in the street, but not where he ought to keep still.

"A boy who looks cheerful, has a ready smile for everybody, and never sulks.

"A boy who is polite to every man and respectful to every woman and girl.

"A boy who does not smoke cigarettes, and has no desire to learn how.

"A boy who never bullies other boys.

"A boy who, when he does not know a thing, says, 'I do not know;' and when he has made a mistake, says, 'I'm sorry;' and when requested to do a thing, immediately says, 'I'll try.'

"A boy who looks you right in the eye and tells the truth every time.

"A boy who would rather lose his job or be expelled from school than to tell a lie or be a cad.

"A boy who does not want to be 'smart' nor in any wise to attract attention.

"A boy who is more eager to know how to speak good English than to talk slang.

"A boy who is eager to read good, wholesome books.

"A boy whom other boys like.

"A boy who is perfectly at ease in the company of respectable girls.

"A boy who is not sorry for himself, and not forever thinking and talking about himself.

"A boy who is friendly with his mother and more intimate with her than with any one else.

"A boy who makes you feel good when he is around.

"A boy who is not a goody-goody, a prig, nor a Pharisee, but just healthy, happy, and full of life."

Or — are you a mother of boys? If so, are you training them to be the right kind?

Or a father? Are you giving your boy precept upon precept, line upon line,

— and all backed up by the daily example that will make your words effective?

Yes, the world needs boys, the right kind of boys, as never before. And boys from Seventh-day Adventist homes ought to be able to measure up to the highest standards. Do they? Shall they?

MRS. I. H. E.

The Boy and His Companions

It is a rude and sometimes a sad awakening which comes to many a mother when she first discovers that her boy is a gregarious animal. In her own heart the strongest of feelings has been her love for the boy, and then suddenly to learn that on his part there are elemental forces and impulses that outweigh his appreciation of her love and sacrifice is a shock that seems well-nigh cruel. He may be foremost in her life, but she is not first in his. Such a moment is almost critical for both. To him the call of his fellows is as natural as the call of the wild to the wolf or as the flocking together of birds of a feather.

"I am completely baffled," said the young mother of a four-year-old, "by my boy's running away. I have tried punishments and I have tried rewards, but nothing seems to cure him. The sight of the neighbors' children will draw him every time, in spite of all I can say or do."

"Cure him?" The young mother might as well have tried to "cure" her boy of hunger or of breathing. Stronger than his fear of punishment or his love of rewards was his instinctive desire to be with others of his own age. Her only reasonable course would have been to recognize the inborn impulse of her boy, and wisely direct it, without attempting to eradicate the ineradicable.

Strange as it may appear, it is right here, in this failure to recognize the nature of the boy's longing for companionship, that more mothers than we think fail and more boys than we know are harmed. The mother's knowledge of the possible corrupting of good manners and morals was less than her ignorance of an evil still greater — the lack of contact and attrition.

A young lawyer thirty years of age, a college man of parts and promise, of excellent physical appearance and bearing, said to me not long ago, "I am satisfied that my work is never going to tell very much."

"Why not?" I asked in surprise.

"I'll tell you. I know my law books fairly well, but I don't know men. It's too late for me to begin," he added hastily, as I started to protest. "Here I am thirty years of age, and I ought to have begun before I was five. I was an only boy, and my mother never let me play very much with other children. She thought she was going to save me from contamination, but what she really saved me from was being normal. She was always good to me and generous beyond her ability, but no one will ever understand what I suffered when I went away to college. I wanted to be liked, and I

think I had it in me, too; but from the very start I was 'queered.' If my mother had not kept me from playing with other boys, I shouldn't be where I am now."

There was a note of bitterness in his voice which the smile on his face could not conceal; and hardest of all was the knowledge that what he had said was true.

The Boy and His Crowd

And not only for the boy's pleasure, but also for the very best part of his education, does he need his fellows. There is nothing like the brutal frankness of boys with boys, and it is in such associations only that he learns what he is really worth. Defects, which the father ignores or the mother condones, there are called by their true names. If the boy has been coddled at home, his mates generously provide the antidote. If he has been unduly praised, it is certain the weakening process will not be continued by "the fellows." If he has had his own sweet will, by vigorous and sometimes compulsory methods he will be compelled to recognize the rights of others.

Whatever may be the later successes or failures, one thing is certain,—that no one ever passes for what he really is worth as does a boy with his own crowd. In all this world nowhere is such exact and ideal justice found as in the dealings of boys with boys. Even in the nicknames they so freely bestow upon one another, the same law of innate, almost instinctive justice, prevails, for boys are like the original savages, bestowing the name upon the individual which he has earned, and no other; and the name which at last is bestowed is far more likely to be the true name than the one which, after diligent search, was given by the father and mother.

Mercy is a quality which in most boys has to be cultivated. Justice, however, is immediate and instinctive. Not how fine a lad, how good a ball player, how excellent and lovable a boy his mother is certain her boy is, but the measure of regard "the other fellows" have for him is, in most cases, the true test. Without such testing and candid judgment few men are prepared for the later struggle of life.

"What are those boys quarreling about?" demanded a woman who was calling at a friend's home one summer day. Through the open window had come the noise of a dozen boys who had assembled for play in that natural rendezvous of all normal boys,—the barn of a neighbor.

"Quarreling?" laughed the woman of the house. "They are not quarreling at all. They are playing hide and seek, and, incidentally, are candidly, and somewhat noisily, I confess, giving one another the benefit of their opinions. They would be greatly surprised if you should accuse them of quarreling. I don't believe there's a thought of unkindness in all their clamor. It's as natural for boys to shout as it is for puppies to bark."

"Prink" and "Pat"

Not long ago a widow brought her only boy—a well-grown, handsome lad

of fourteen—to enter him in a well-known school for boys. "He needs a man's hand now," she explained to the head master.

"Where has he been in school?" inquired the master.

"He has never been in any. I have always had tutors for him."

The head master smiled (in his experience the name of the new boy was legion) as he said, "He may need a man's hand, as you say, but he needs a great deal more the hands of the boys. Leave him, and we'll see what can be done."

"But," protested the mother quickly, "that's just what I wanted to speak to you about. He hasn't been used to boys, and I'm afraid their ways may annoy him."

The boy was placed in the school, and within three days his "education" at the hands of his schoolmates began. They nicknamed him "Prink," and then proceeded to upset his bed and room daily. They put him at first base, and "fired" balls at him till his hands were swelled and sore. They tripped him when he was not expecting it, they "bothered" him in countless ways. Even the younger boys looked upon him as legitimate prey.

At the end of a week "Prink" came to the head master with complaints. "I don't like it here. My mother has written me that I can leave if I want to."

"Yes," assented the head master, "that's true. You may leave. That may be best."

"I can't stand the boys," declared "Prink," almost in tears.

"Did you ever think that they couldn't stand you?" inquired the head master kindly. And then, in response to the look of astonishment in "Prink's" face, he continued: "You see, the boys here have an idea that you are not up to their mark. Your ways are more like a girl's, and this is not a girls' school, you understand."

"What can I do?" said the lad.

"You can be a boy and like boys. If the boys muss up your room, put them out. Above all, don't show that what they do annoys you. It will be hard, but you can do it. Be one of the boys, as well as one with them. Try it for three months. If at the end of that time you still want to leave, you can then run away from it all. That's what every coward does."

"Prink" remained through the year, but when the summer vacation came his name had been changed to "Pat." The change in his nature had been even more marked. He had learned some lessons not outlined in the curriculum, and his teachers had not been members of the faculty only.

Excellent and necessary as the companionship of other boys may be, still there are evils which must be guarded against and perils to be avoided. A young boy ought not to be permitted to have older boys as his companions. And yet who does not know the persistence of the younger boy in this very direction? He may be teased and tormented, by some strange fatality he is "it" in every game, he is the fag of the crowd,

and then, despite all his sufferings, he will be eager on the next day to go right back to the boys who have made life a torment for him on the preceding day. Strange infatuation, but one we all recognize and know.—*Everett T. Tomlinson, in the Woman's Home Companion.*

A System of Memory Training

JAMIE'S mother said he never remembered anything. The simplest direction must be repeated two or three times for him. But an observant person might have said that the reason Jamie did not remember was that he did not need to. His mother always said things over for him.

When Jamie's mother was ill, his grandmother came to take care of the family. Grandmother knew a great deal about boys because she had brought up five, and all were men to be proud of. Jamie's father was one of them, and Jamie and his mother were sure he was a man to be proud of, even if grandmother had not thought so.

The first day grandmother was there, Jamie forgot to go to the grocery, and forgot to bring the jelly from the preserve closet, and forgot—there were just seven other things that he forgot.

"You have to tell him a dozen times before he remembers," said poor mother from her pillow.

"Oh, no, dear! Let us teach him to remember with only one telling," said grandmother.

The next morning grandmother said, "It's time to feed the chickens, Jamie."

Just then Raymond called from the back yard. He had a new ball mitt, and Jamie went out to admire and try it on.

"Jamie," said grandmother from the doorway, "come here, please. Did you do what I told you?"

"What did you tell me, grandmother?" said Jamie pleasantly.

"Sit down here until you can remember," said grandmother.

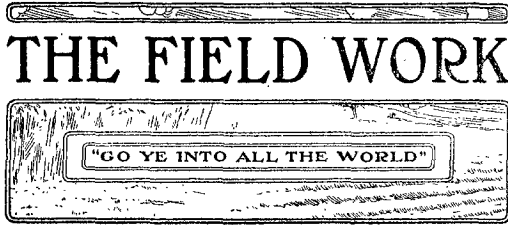
Jamie scowled fiercely, but he sat down. He wanted very much to play ball with Raymond, so he hurried and thought of everything he might be asked to do. When his eye fell upon the pan of chicken feed he remembered, and was off like a flash to do his work.

When he started to the grocery that day, he came back to say that he had forgotten what he was to get.

"Sit down here, and think until you remember it," said grandmother. And it took much longer that time.

Every time that day that he forgot what he had been asked to do, he was required to sit down and try to recall it. Once he could not, he simply had not listened at all, and grandmother had to tell him again. But that was not until he had spent nearly a half hour trying to remember. No fellow likes to take a half hour to remember, when the boys are out in the back yard waiting for him to help build a merry-go-round.

Before a week had passed, Jamie's memory was improved to such a degree that he could listen to grandmother's grocery list once, and then repeat it correctly to the clerk when he got to the store.—*The Mother's Magazine.*



Under South American Skies — No. 5

BROTHER MONTGOMERY and I, accompanied by Brother Arthur L. Westphal, who was returning to Argentina, arrived at Valparaiso on Wednesday, May 10, after an uneventful voyage from Lima. We were met by Elder F. L. Perry, the newly elected president of the Chile Conference, and other brethren, and found that appointments had already been made for public services. That same evening we spoke to the believers in Valparaiso in their usual place of meeting, where about fifty came together. The next day we went to Santiago, where we were hospitably entertained at the home of Brother Perry. We held four meetings in the hall occupied by the church in Santiago. The attendance was good, and the interest was excellent. There are about seventy members of the church in Santiago, and plans have been made for a public effort, when it is hoped that this number will be largely increased.

On the following Monday we left Santiago for Buenos Aires, and as we were obliged to stop overnight at Los Andes, the last place of any importance before crossing the Andes, an appointment had been made for an evening service there. There is no organized church at Los Andes, but about twenty-five believers and interested persons gathered at the home of one of the brethren, and we had a profitable meeting with them. Brethren Perry and Soto accompanied us to this place.

An important meeting of the executive committee of the South American Division Conference had been appointed to be held as soon as we arrived in Buenos Aires, and Brethren F. W. Spies and H. Meyer, of the Brazilian Union Conference, reached the city a few hours in advance of us, to attend this meeting. Five out of the seven members of the committee were present, the absent members being Elder E. L. Maxwell, the superintendent of the Inca Union Mission, and Brother W. H. Williams, the secretary-treasurer, who was then making preparations to leave the United States for his new field.

The committee continued its sessions ten days, and the occasion was a very profitable one. We all felt the need of a special blessing from God as a preparation for the work before us, and we earnestly sought for that blessing. An hour or more was spent each morning in studying the Bible and reading the Testimonies and in prayer. The provision which the Lord has made for us in order that we may have a rich Christian experience was dwelt upon, and how this same experience may be ministered to others was also considered. We felt a deep conviction that all the workers in South America ought to join with us in a special consecration to the work in giving this closing message in this great field, and as a means to this end Brother Montgomery was requested

to prepare in behalf of the committee a letter to be sent to each worker, setting forth the need of a real revival throughout the field, and inviting all to join in a concert of prayer to bring about such a result. This letter has since been forwarded to the laborers, and so far as we have learned, it has called out an encouraging response. We confidently look for greater results in this field as the fruit of this special consecration on the part of the workers.

One of the most important matters before the committee was the preparation of the statement of the needs of the field for 1917, to be submitted to the Mission Board in the United States as a basis for the annual appropriation to South America. This involved a careful study of the work now being carried forward in every mission and how it ought to be developed. It was because I desired to cooperate intelligently with the committee in this work and in presenting the requirements to the Mission Board that I felt the necessity of visiting the west coast and then returning to Buenos Aires for a final meeting with the committee before sailing for the United States. I am thoroughly satisfied that the results fully justified this change in my program. After having the opportunity to observe for myself the conditions under which the work must be carried forward, I was much better prepared to counsel with the brethren as to plans for the future. We spent several days in going over these matters in the most careful way, developing plans for the advancement of the work in all parts of the field.

One especially encouraging feature of the situation in South America is the number of South Americans who are ready to enter the work. There are now about fifteen such persons, some of whom have already had some experience in the field, and their names were placed on the list for the consideration of the Mission Board. One great advantage which these young people have over those who come from the United States is the fact that the language of the country is their own language. What this means is best appreciated by those who are obliged to pray and preach in an acquired language.

Among the important actions of the committee was the organization of the Lake Titicaca Indian Mission. Brother F. A. Stahl was appointed superintendent, and Brethren C. V. Achenbach and J. M. Howell were associated with him on the committee. The definite territory included in this mission consists of the departments of Puno, Cuzco, and Madre de Dios, in Peru, and that part of the basin of Lake Titicaca which is in Bolivia. At present there are more Sabbath keepers within the borders of this mission than in all the remaining portion of Peru and Bolivia, and the number is steadily increasing. I have spoken in a former report of the many openings and calls for additional workers around Lake Titicaca, and the South American Divi-

sion Conference Committee approved the requests suggested by the local committee for further help.

The budget for 1917 as finally adopted indicated clearly the desire and the purpose of the leaders in this South American field to do all in their power to bring the work in this country to a speedy conclusion. They will wait with much interest to see whether their suggestions to the Mission Board can be adopted.

I fully expected to sail for the United States June 8, but an accident to the ship caused a delay of two weeks. All arrangements have now been made to sail on the steamship "Vauban," of the Lamport and Holt line, June 25. We left New York in midwinter and arrived in Brazil in midsummer. We leave Buenos Aires in midwinter and shall arrive in New York in midsummer.

On reviewing the work of the six months which I have spent in South America, I find that I have attended two union conferences and two local conferences, and that I have visited every mission field and the most of the places where any special work is being carried forward. I have spoken 87 times, besides attending a very large number of other meetings. We have had manifest tokens of the working of the Holy Spirit on many occasions, for which I have been very thankful. In every part of the field we have been cordially welcomed by the workers, and they have made our stay among them most pleasant. Homes have been freely opened to us, and the real spirit of Christian hospitality has been shown toward us. This we have thoroughly appreciated. We leave the field with a deep interest in the success of the work here, and we shall continue to pray and labor for the advancement of the third angel's message in South America.

W. W. PRESCOTT.

Reaching the Masses

THE camp meetings of the Northern Union Conference for 1916 are in the past. We began them May 25 and closed June 25, holding a ten-day meeting in each of the four conferences comprising the union. These meetings will be reported by others, but I desire to report an effort during and immediately following these meetings that will perhaps not be mentioned in other reports.

Elder A. G. Daniells was with us through our entire series, and labored with his usual freedom and enthusiasm in behalf of all the interests to be considered at a large camp meeting. In addition to this, he gave ten lectures in public halls, auditoriums, and theaters, and in these ten meetings he spoke to about twelve thousand people. These lectures were given in the cities of Minneapolis, St. Paul, Duluth, Superior, Jamestown, Fargo, Hutchinson, Mankato, and Colquet. At each place quite thorough advertising was done, and notwithstanding the severe heat, we were greeted with fine audiences which gave marked attention to the words spoken.

Elder Daniells's subject was "The World's War; Its Cause and Meaning." From prophecy and history and from statements of modern scholars and writers, emphasized by various maps and views thrown upon a large screen by a stereopticon, convincing testimony was given that the present European conflict

is a prelude to Armageddon, and a fulfilment, in part at least, of the scenes foretold in the last verses of the eleventh chapter and the first verses of the twelfth chapter of the book of Daniel.

At these lectures about two thousand interested persons gave their names and addresses that they might be further informed upon this and kindred subjects through the reception of literature. These names were taken by the home missionary department of the church in the place where the lecture was given, and it was planned to visit these persons and present them with a printed copy of the lecture, and thus come in personal touch with them and seek to increase their interest in God's message for today.

I wish to say personally that I watched the outcome of these lectures with great interest, and I am convinced that much good was accomplished, and that through this medium, properly handled, thousands of honest people who live in our congested cities can be brought in touch with the truth.

We are all aware that through the Spirit of prophecy we have been urged to work the cities. We have also been told that the Lord will not come until our entire membership takes part in home missionary work. We must accept the fact that there is a harmony between these two statements. There are thousands of people in the cities, many of them the very best class of citizens, that will never go to one of our churches, or attend a public effort in a tent. They will, however, attend a lecture in an auditorium or other public building; and thus an interest can be awakened in their minds, and they will leave their cards with the lecture committee. This opens the way for personal work to be done at their homes or places of business; and the rank and file of our church members can engage in this personal work.

I believe that many of our ministers who are able to present various phases of our message in an interesting manner should develop further the line of work being done by Elder Daniells in this public way, and thus reach not only the "masses," but the "classes" also, and secure names and addresses of thousands of interested people, thus taxing our church members to the extent of their ability to answer the calls that would come to them.

In "Testimonies for the Church," Volume VI, page 29, we are told that God desires to see the entire church devising ways and means whereby the high and low, rich and poor, can hear the message. Surely the time has come for the church to be performing the work outlined for her in both the Scriptures and the Testimonies. CHAS. THOMPSON.

Eastern New York

FULTON.—Following the annual conference held at Oneida, a company of eight workers under the leadership of Elder W. H. Holden, went to Fulton for a tent effort. About fifteen hundred announcements were distributed in the city.

The meetings began Tuesday evening, July 11, the topic for the evening being "The Metal Man of Prophecy." There were fifty-seven present in the tent, but the number outside brought the actual attendance up to seventy-five or more. The attendance has increased from night

to night until on Sunday night, when the subject of the Millennium was presented, there were more than one hundred and fifty inside the tent and quite a number listened outside.

In years gone by there was a company of believers in this city, but for several years there have been only three representatives of the third angel's message here. We hope that the effort this summer will reestablish a strong company of believers to hold up the light of present truth. C. H. CASTLE.

Ontario

TORONTO.—We have been laboring here eighteen months. After the close of our tent effort we carried on meetings in a hall, holding services each Sunday night, and as a result forty persons have been baptized, and these with eleven others have been organized into a church. We have used Present Truth Series and a club of thirty weekly *Signs* as helps in our work, and at the close of our meetings the people were always anxious to receive this reading matter. Since our company was organized, \$1,515 has been paid in tithes and offerings, and we are \$156 ahead on our Twenty-cent-a-week Fund. To God be all the praise for these results.

M. J. ALLEN.

Rural School Convention

THE readers of the REVIEW will be interested in learning that there is to be a convention held by the rural school workers and those interested in this line of work, at Madison, Tenn., August 31 to September 5. There will be a number of prominent men from the Department of Education at Washington, who will take part in these meetings. Dr. P. P. Claxton, United States Commissioner of Education, has promised to send Mr. Foigt, who is an expert on rural school work, to be present with us during most of the convention. A number of instructors from Berea College, Berea, Ky., will also be present.

Early in the spring Dr. E. A. Sutherland was speaking about the work done at Madison in the public rural school convention held in Knoxville. A number who were present at that meeting, afterward said that they could hardly believe that all this was being done. Opportunity was offered these persons to attend the summer school for teachers held at the Peabody College in Nashville, and they took advantage of their visit in Nashville to investigate the status of affairs in our school at Madison. After making a careful examination of the place and of the different lines of work, in the afternoon they spoke to the students and faculty, and all expressed themselves as having found more than had been told by Dr. Sutherland at Knoxville. One public school official is reported to have said he considered the work done by Madison as representative of the highest class of rural school tactics. Surely God has verified his promise to us, that if we will walk out and engage in the line of work he asks us to, he will rain a blessing upon us.

Notice some of the statements made by the Spirit of prophecy about this line of work:—

"We wish that all the Lord's servants were laborers. The work of warning

souls should not be confined to ministers alone, but brethren who have the truth in their hearts, and who have exerted a good influence at home, should feel that a responsibility rests upon them to devote a part of their time to going out among their neighbors and into adjoining towns to be missionaries for God. They should carry our publications, and engage in conversation, and in the spirit of Christ pray with and for those whom they visit. This is the work that will arouse a spirit of investigation and reformation. . . .

"New fields are open in which all can test their calling by experimental effort in bringing souls out from darkness and error, and establishing them upon the platform of eternal truth. . . . The work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work, and calls for devoted, unselfish laborers. Those who have humility, faith, energy, perseverance, and decision, will find plenty to do in their Master's vineyard. There are responsible duties to be performed, which require earnestness, and the exertion of all their energies. It is willing service that God accepts. If the truth we profess is of such infinite importance as to decide the destiny of souls, how careful should we be in its presentation! . . .

"God says to those who profess to believe in him, Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ. Let us awake to our duty, and do all that we can to help forward the Lord's work. Let superficial excuses be blown to the four winds. Let decided action commence on the part of all who can help. Let them cooperate with the angels sent from the heavenly courts to minister to those who shall be heirs of salvation. Forget not the words, 'We are laborers together with God.' No longer grieve the Spirit of God by delaying."—*"Sowing Beside All Waters."*

It may be that there are those who would like to attend this convention and learn of the methods employed by these workers. Such are invited to correspond at once with Dr. E. A. Sutherland, Madison, Tenn. An urgent invitation to attend is extended to all who are interested. Brethren, let us come up to the help of the Lord in this matter.

LYNN H. WOOD.

Camp Meeting Labors

It was my privilege to attend the three camp meetings in the East held at Lawrence, Mass., Buffalo, N. Y., and Lebanon, Pa. They were all excellent meetings. It is not my purpose to report each of these meetings. That privilege belongs to others more specifically responsible. I was only one of several laborers in attendance. However, there were a few items which greatly interested me.

I think more of our people were in attendance at the Lawrence meeting than at either of the others, but not a great many more. The weather was cloudy, quite cool, and very rainy. Stoves were put in the large tent, so we could keep quite comfortable. The brethren and sisters present were very cheerful. I heard no complaints. Elder F. C. Gilbert's Bible studies each morning were exceedingly interesting. The main thought continually emphasized was the

importance of all our members being laborers for God.

The sale of our literature was the constant theme. That feature I never saw made more prominent in any camp meeting. The result was surprising. Thirty-six hundred dollars' worth of literature was sold at the meeting, including about seventy full sets of Sister White's "Testimonies for the Church." On the closing Sunday the whole contents of the bookstore were brought out to the large tent and piled high in the minister's stand. About 11 A. M. the book sale began, presided over by Elder A. E. Sanderson, a good bookman. In about two hours \$1,500 worth of books were sold. It was a most interesting scene. The whole camp seemed to enjoy it. I had never seen, in the hundreds of camp meetings I have attended, such a rapid disposal of our literature. I had never seen such a general interest in the circulation of our literature. Those books, pamphlets, and tracts were disposed of in large lots to those who expect to go right out and sell them to the people. When our brethren and sisters wake up to do what the servant of the Lord, now sleeping, has said should and must be done, we shall all be astonished at what great quantities of literature will be required to meet the demands.

A new plan has been formed in the Atlantic Union Conference by which to carry on this special work of distributing our literature by all our members. A good automobile has been purchased by the Massachusetts Conference, to be used in carrying literature to all the churches in the conference. From this supply our brethren and sisters may obtain literature; and with colporteurs and laity thus working together, it is hoped to bring about such a circulation of our precious books, tracts, and periodicals as has never been known in the history of this work. That which the servant of God foretold would come in the experience of this cause will surely be fulfilled before the coming of Christ.

Advance steps are being taken in the Atlantic Union Conference, where there is great faith in the Testimonies. There seemed to be a large degree of spiritual life and union of effort. This is an evidence that the prediction, made more than a score of years ago by the Spirit of prophecy, that with power the message would return to the East, where this work originated, is being fulfilled. The writer feels to thank the Lord from his very soul for the clear evidences that are seen of this. The loud cry of this message is fast approaching. All of us want a part in it.

I was present at the Buffalo camp meeting only four days, having stayed at the Massachusetts meeting till its close, and being also booked for the Eastern Pennsylvania meeting at Lebanon, Pa. Here also the weather was quite cold and rainy. Overcoats were in demand for comfort, but with large stoves in the big tent it was quite comfortable. The meeting in progress was excellent, a good spiritual interest being manifest. The sale of books was also quite large. About fifty sets of the Testimonies were sold, I understand. Being absent at the beginning and the close of the meeting, of course I cannot give all the particulars. I feel sure, however, that it was a good meeting.

We reached Lebanon just before the beginning of the first Sabbath, and stayed

till the close of the meeting. The camp was pitched on the beautiful fairgrounds. The place was all that could be desired. Instead of a large tent for the assembly meetings, we had the commodious building belonging to the fairgrounds. It served the purpose well, only it seemed a little strange not to have any large tent such as we usually have at camp meetings.

The meetings were good. Of Division Conference laborers there were present Elders W. T. Knox and C. S. Longacre, and the editor of the REVIEW, Elder F. M. Wilcox. Elder George Enoch, our missionary from India, was present most of the time, laboring in the interest of mission funds. He gave several very interesting discourses on mission work in India, presenting a vivid view of the great need of missionary work among the three hundred millions of benighted India. These talks were very instructive to me. The conference raised more than \$4,000, a very liberal offering considering the number present. May God pity and lead us all to labor earnestly for the millions in midnight darkness in those dark regions of idolatry. We must be greatly in earnest as a people to help carry the gospel message to this great mission field.

The discourses of our brethren were excellent. The appeal to the young people to give themselves to the work of God was most pathetic and powerful. A large number stood up and made their vows of consecration to the work of God. Many were baptized. The social meetings were good.

A good amount of time was given to me at each camp meeting. In all, I gave about twenty discourses at these three meetings, mostly on the experiences of the pioneers in the third angel's message, and especially on the early work of Mrs. E. G. White; also the great work accomplished by the gift of the Spirit of prophecy which accompanied her labors. Her labors were invaluable to this cause.

I believe it is very essential that the large number of new believers coming into this message have an opportunity to learn of the beginning of this cause, in order that they may know its fundamental principles. Many of our older members also need to learn more about it. I felt the blessing of God and much freedom in presenting the subject, and best of all was the hearty reception of the truths presented. I greatly enjoyed the privilege of being once more an active laborer in the grand work. This work, the work of preparing a people for the soon coming of the blessed Lord in the clouds of heaven to gather his children home, is the grandest thing in the world. No other joy compares with this.

G. I. BUTLER.

Along the St. Lawrence

FOLLOWING our Quebec camp meeting at Lennoxville, seven colporteurs, divided into two companies,—four young women and three men,—started to sell a French book in the counties south of the St. Lawrence. This book is the first issued by the new press at the Eastern Canadian Missionary Seminary. It is a free translation or adaptation from "The World's Crisis," and is entitled "La Crise du Monde."

If we are to send the gospel of the kingdom to every corner of this beautiful but priest-ridden province, savoring

a good deal of the provincial France of the seventeenth century, this is a step in the right direction. By means of colporteurs, possibly resident district colporteurs, we may aim at reaching all this territory in a comparatively short time; whereas it might take a hundred years to do this work by preaching, if preaching could be resorted to as a rule. In this way, by means of frequent visits with well-adapted and well-graded publications, prejudice and bigotry will be broken down, and the field will be prepared for the living preacher, not only in large centers, but also in the smaller cities and towns.

In Montreal we have a good circle of friends in the various churches, not excluding the Catholic Church; but either the reaping time has not come or the reaper has not appeared. Some of the leading members of the French Protestant churches attend our Sunday meetings from time to time, and are reading our publications.

On Christmas Day I preached a sermon in the French Salvation Army Hall, connecting the first advent of Christ with the second; and the same day I was asked to present our views on the trumpets and Armageddon in the home of Professor Bieler, D. D., whose wife is a daughter of D'Aubigné, the well-known Swiss historian of the Reformation.

My attendance of the French pastoral meetings will, I hope, bear fruit in time, and it is already opening doors for us. In the course of the discussion following the reading of the paper for the day, I have had the opportunity of introducing such subjects as Bible hygiene, the new earth, creation versus evolution, the Sabbath versus Sunday, the infallible Bible versus higher criticism. When I challenged the meeting on the Sabbath question, one minister remarked that as no one had taken up my challenge, he must therefore conclude that perhaps the Seventh-day Adventists are right in their position on this subject. The chairman took occasion to speak kindly of our work and to bid us Godspeed.

Having been requested to present a paper for the March (1916) meeting, I prepared an extensive essay on the second coming of Christ. In concluding, I quoted from a sermon preached in The Hague, Holland, in 1830, by the historian D'Aubigné. (His true name was J. H. Merle; D'Aubigné was his wife's name, a descendant of the distinguished French Huguenot, Agrippa D'Aubigné.) Here is the quotation, made doubly interesting from the fact that D'Aubigné's son-in-law, Professor Bieler, was present when it was read:—

"Yes, O earth! now polluted with injustice and drenched with blood! abode of unrest, revolution, and distress! upon thee, some day, shall peace, righteousness, and the glory of our God reign. I know it, for the Word of truth declares it; and the heavens and the earth shall pass away, but this Word shall never pass away. And this day is not far, and perhaps mine eyes shall behold it."

The remarks which followed the reading, and in which eight ministers took part, were friendly and appreciative.

Another sphere of activity has been the columns of the French weekly *L'Aurore* (the Dawn), started just fifty years ago, under circumstances similar to those in which Elder James White began the publication of *Present Truth*. The

founder, a school-teacher, Mr. L. E. Rivard, is still living. The paper is a union organ for the Presbyterian, the Baptist, the Methodist, and the Anglican Churches and missions in Canada and New England. In this paper I have a good opportunity of treating the papal question, the second coming of Christ, and various phases of present truth.

Though about to leave Montreal to take up teaching in the French department at the Oshawa (Ontario) school, I do not feel that I am really leaving this field, to which my family and I have become endeared. I shall endeavor from headquarters to fit up soldiers and prepare munitions for the battle field, while stronger and more aggressive warriors shall take my place at the front.

JEAN VUILLEUMIER.



Northeastern California

NINE years ago, in July, 1907, I was providentially led to put aside well-laid plans to labor in another field, and take up work in northeastern California. The Lord signally blessed my efforts, and I have always wished to return and do more work there. In April of this year I was privileged to do this, and I am having good success, and receiving many answers to prayer. I pray that many new believers may be gathered for the kingdom as a result of the pages of truth which God graciously permits me to scatter abroad.

I have been able to place books in the homes of Indians and half-breeds, as well as in those of the whites, including both Americans and foreigners. One family recently gave orders for \$8.70 worth of our good books and bought "Armageddon" outright. One recent Friday when I wished to close up the week's work early, the Lord helped me to take orders amounting to \$11 in about ten minutes. To him be all the praise and glory.

WALTER HARPER.



Audience Reaches Two Hundred and Sixty-five Miles

A GREAT audience composed of 701,381 Californians heard about Seventh-day Adventists last month. Articles on the truths of the message, our work, and our institutions, appearing in California newspapers during June and the last week of May, reached that many persons. Probably the articles were read by many more, but this number is the actual combined circulation of the 76 papers that printed articles about us during the one month. These items ranged in length from an inch to two and one-half columns. Not counting the space used for headlines, the 200 articles which appeared would fill 74 columns, or about 10½ pages. If this matter were printed in book form, it would give us a book three fourths as large as "Testimonies for the Church," Volume IX.

Many thousands were told that Sunday laws are wrong, and why. They were informed why religion ought not to be taught in the public schools, and why they ought to keep the seventh day as the Sabbath. Others were warned that the judgment hour has come, and that Jesus is about to appear. They were told that the dismemberment of Turkey is the sure forerunner of Jesus' coming. During the last of May and the month of June four camp meetings were held

in California, and two of our institutions had their commencement exercises. The newspapers gave considerable space to these events.

It is difficult for us to conceive of a throng of 701,381 men and women. If these were to pass before us, single file, one a second, just long enough for us to give each a handshake, we should be shaking hands for 195 hours, or about eight days. If all these people were standing in line, allowing two feet for each person, the line would extend 265 miles. This company is a little less than a third of the population of California, the 1910 census giving the population of the State as 2,377,549.

Our workers who have been holding tent meetings, and who have written up their sermons for the newspapers, have found this means of advertising very effective. One of our ministers learned that certain women of a large and popular church, although too timid to attend his meetings because of the influence of their pastor, were meeting at appointed times, and studying the Bible together, using the sermons published in the daily newspaper as a guide. The lady who told of this said the city never before had been stirred as it had been since our brother began holding meetings there.

Our efforts to reach the people through the public press are in harmony with the instruction given us by the Lord years ago. We ought to do much more of this work in a careful, judicious way. Newspaper publicity certainly occupies a large place in giving the truth to the public, and every one of our ministers ought to make use of this most profitable medium.

FRANK A. COFFIN.



Oklahoma

MUSKOGEE.—Wednesday, July 5, we started a series of tent meetings in Muskogee. There are about 12,000 colored people in this place. The interest seems to be on the increase. Sunday, July 9, the tent could not seat all who came to the meeting. We hope that the Spirit of God will work on the hearts of the people and cause them to decide for the great Sabbath truth. Let the readers of the REVIEW remember the work among our colored people.

Muskogee is the leading town in the State for Negro business places. Business men are doing well here. As we visit among them, they show quite an interest in what we say to them.

M. G. NUNES.



The Work in Porto Rico

ELDER D. D. FITCH writes of his work in Porto Rico:—

"A year has passed since Mrs. Fitch, mother, and I left California to take up work in Santurcè, P. R. The work from the start has been very interesting. As the result of determined efforts on the part of Elder Steele, the superintendent of the field, a church building had been made possible here in Santurcè. This was nearly finished upon our arrival, and was soon in use. This building is used Sabbath morning by the Spanish people, and in the afternoon by the English.

"The enthusiasm and love for the message manifested by this people is very commendable indeed. During May and June I have had the privilege of baptizing fourteen persons, all adults save one, a boy of fifteen.

"I am sure that the Lord is calling out those who will later be active in the proclamation of the message. I am making a strong effort to get all the members well posted and fortified in the truth. Prior to baptism, I am giving each candidate a thorough personal examination on the points of faith."

Home Missionary Department

E. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

Time, Yes, High Time

THE wise man says, "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. And Paul, writing one thousand years later, and with special reference to the close of time, declared, "And that, knowing the time, that now it is high time to awake out of sleep." Rom. 13:11. This surely must apply to the people living in the last days. For upwards of seventy years this great reformatory movement has been preached. From the very beginning unmistakable evidences have been given that "the day is at hand."

The confidence and faith of the pioneers of this work were heaven born. If they were so assured of the ultimate and glorious victory of the cause in those early days, what should be our confidence and enthusiasm after the lapse of nearly three fourths of a century? As the message has advanced in all parts of the earth, the forces of evil have been marshaled, and steadily these evil forces have made inroads upon our faith. But today comes the living word to all the latent potentialities of the movement, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

The church is the light of the world; and to her is given the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The statement, "It is high time to awake out of sleep," cannot be thoroughly appreciated apart from several thoughts: "Let us therefore cast off the works of darkness, and let us put on the armor of light." The call is for consecrated activity. The church must awake. It is not only time for this, but it is high time. "Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called."—"An Appeal," p. 8. In this solemn time, with such a tremendous task assigned us, we must not become discouraged or faint-hearted. Angels of God will open the way before us, and prepare hearts to receive the gospel message. "The Lord Jesus is our sufficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness, and receive of that grace which has no limit."—*Id.*, p. 20.

With the hour so late, with time so short, with souls all around hungering for a knowledge of Christ, yet still perishing for want of the bread of life, with

opportunities without number to do service for Christ, and with virtually every facility provided with which to do successful work in winning the lost to Christ, shall we not arise, awake, put on the armor, and go forth to the warfare, willing to do and dare for God?

F. W. PAAP.

Missionary Volunteer Department

M. E. KERN
MATTILDA ERICSON
MRS. I. H. EVANS
MEADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

The Bible Year

Assignment for August 6 to 12

- August 6: Jeremiah 37 to 39.
- August 7: Jeremiah 50, 51.
- August 8: Jeremiah 40 to 43.
- August 9: Jeremiah 44, 52.
- August 10: Psalms 79, 74, 83, 94.
- August 11: Lamentations 1 to 3.
- August 12: Lamentations 4, 5.

Psalms 79, 74, 83, 94

This group of post-Davidic psalms, says Anderson, was written "presumably by Asaph during the captivity of the Jews at Babylon. They refer to the condition of the captives, and express their sorrows, desolations, longing desires, and prayers for deliverance."

The Book of Lamentations

Like many other books of the Bible, Lamentations receives its title, in Hebrew, from the word with which it opens. The authorship is attributed to Jeremiah, sometimes called the "weeping prophet." Sorrows indeed darkened the life of this earnest man,—persecutions from his own beloved people, and grief at the ruin that was about to engulf them. "Though naturally mild, sensitive, and retiring, he shrank from no danger when duty called; threats could not silence him, nor ill usage alienate him. Tenderly compassionate to his infatuated countrymen, he shared with them the woes he could not induce them to avert from their own heads."

The Lamentations is an elegiac, or mournful, poem. Further, each of the five chapters of which the book is composed "is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan that includes them all."

A well-defined arrangement marks the structure of this book. The first four chapters are in the acrostic form. Chapters 1, 2, and 4, each have twenty-two verses, each one of which begins with a letter of the Hebrew alphabet,—the first verse beginning with the first letter, the second verse with the second letter, and so on. Chapter 3 has three short verses under each letter, or sixty-six verses in all. Chapter 5 has twenty-two verses, but without the alphabetic order.

In this book Jeremiah "was not merely a patriot poet, weeping over the ruin of his country; he was a prophet who had seen all this coming, and had foretold it as inevitable." "One would think, as has often been said, that every letter was written with a tear, and every word was a sob of a broken heart. Yet

he does not forget that a covenant God still reigns."

And across the dark pages of this inspired lament there flash divine rays of light from the throne of God. The Lord's mercies "are new every morning;" "his compassions fail not." To those who seek him, and wait for him, he is good. Not only are we to hope, but also to wait for his salvation; for "it is good that a man should both hope and quietly wait for the salvation of the Lord."

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

- Northern New England, Concord, N. H. Aug. 24 to Sept. 3
- Maine, Dover and Foxcroft Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

- Missouri, Clinton Aug. 3 to 13
- Nebraska, Hastings Aug. 17 to 27
- Kansas, Emporia 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, Homestead Aug. 24 to Sept. 3
- West Virginia, Weston Aug. 30 to Sept. 8

LAKE UNION CONFERENCE

- Southern Illinois, Martinsville Aug. 10 to 20
- West Michigan, Allegan Aug. 17 to 27
- Indiana, Indianapolis Aug. 24 to Sept. 3
- North Michigan, Cadillac Aug. 24 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

- Inter-Mountain, Salt Lake City, Utah Aug. 17 to 27
- Arizona Oct. 12 to 22

SOUTHERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

- 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

- British Columbia (Okenagan District), Kelowna Aug. 14 to 20

West Michigan Conference Association

The annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference on the fairgrounds in Allegan, Mich., Aug. 17-27, 1916. The first meeting will be called at 10:30 A. M., August 22. The regular delegates to the West Michigan Conference (unincorporated) form the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such business as may properly come before the meeting.

WM. GUTHRIE, *President.*
F. R. EASTMAN, *Secretary.*

Kansas Seventh-day Adventist Conference Association

The next annual session of the Kansas Seventh-day Adventist Conference Association will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground.

W. D. MACLAY, *President.*
BURTON CASTLE, *Secretary.*

Seventh-day Adventist Association of East Kansas

The next annual session of the Seventh-day Adventist Association of East Kansas will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground.

W. D. MACLAY, *President.*
BURTON CASTLE, *Secretary.*

West Kansas Seventh-day Adventist Conference Association

The next annual session of the West Kansas Seventh-day Adventist Conference Association will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground.

W. D. MACLAY, *President.*
BURTON CASTLE, *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 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.*

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.*

The Madison Training School for Nurses Seventh-day Adventist Conference Association of Kentucky.

THE Madison (Wis.) Training School for Nurses opens Sept. 8, 1916. A three-year course is offered, furnishing opportunity for Bible instruction and nurses' training to earnest, mature young people who wish to prepare themselves for medical missionary work. Address Superintendent of Training School, Madison Sanitarium, Madison, Wis.

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*.

New Mexico Conference Association

THE next annual session of the New Mexico Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Clovis, N. Mex., Aug. 10-20, 1916. At this meeting officers will be elected for the ensuing year, and such other business transacted as may properly come before the association. The accredited delegates to the conference compose the constituency of this association. The first meeting will be held at 9 A. M., August 16.

R. B. COBERLY, *President*.
L. J. BLACK, *Secretary*.

Kansas Medical Missionary and Benevolent Association

THE Kansas Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference, at Emporia, Kan., Aug. 24 to Sept. 3, 1916, to elect a board of trustees, and to transact such other business as may be deemed necessary. The first meeting will be held at 3 P. M., Monday, August 28. All accredited delegates to the conference are delegates to the association.

W. D. MACLAY, *President*.
R. L. CARSON, *Secretary*.

Arkansas Conference Association

NOTICE is hereby given that the annual meeting of the Arkansas Conference Association of the Seventh-day Adventists will be held in connection with the conference and camp meeting, at Springdale, Ark., Sept. 7-17, 1916, for the purpose of electing officers, changing the by-laws to provide for the election of officers for a term of two years instead of one, and the transaction of such other business as may properly come before the constituency. All properly accredited delegates to the Arkansas conference are voters in the association. The first meeting will be held at 10 A. M., Monday, September 11.

W. E. BAXTER, *President*.
C. J. DART, *Secretary*.

Arkansas Conference

THE twenty-ninth annual session of the Arkansas Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Springdale, Ark., Sept. 7-17, 1916, for the purpose of electing officers, and transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one for each fifteen members or major part thereof. The members of the conference church present will meet on the camp ground and select their delegates to represent them in the conference. The first meeting of the conference will convene at 9 A. M., Friday, September 8.

W. E. BAXTER, *President*.
M. G. HAYNES, *Secretary*.

NOTICE is hereby given that the ninth session of the Seventh-day Adventist Conference Association of Kentucky (a legal corporation) will be held on the camp ground in Bowling Green, Ky., at 10 A. M., Tuesday, Aug. 22, 1916, for electing officers, and transacting such other business as pertains to the association.

B. W. BROWN, *President*.
E. A. WILLIAMS, *Secretary*.

Oklahoma Conference Corporation

NOTICE is hereby given that the annual meeting of the Oklahoma Conference Corporation of Seventh-day Adventists will be held in connection with the conference and camp meeting, Aug. 24 to Sept. 3, 1916, at Enid, Okla. At this meeting officers and a board of trustees will be elected for the ensuing term of office, and such other business transacted as may properly come before the association. The conference delegate body comprises the constituency of this association. The first meeting will be called at 10 A. M., August 30.

JOHN ISAAC, *President*.
W. A. WOODRUFF, *Secretary*.

West Pennsylvania Conference

THE fifteenth annual session of the West Pennsylvania Conference will be held on the camp ground at Homestead Park, Homestead, Pa., during the camp meeting which convenes Aug. 24 to Sept. 3, 1916. We hope there will be a full attendance of delegates at this meeting, and that they will be present at the opening session. At this time the officers of the conference will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

F. H. ROBBINS, *President*.
H. K. HACKMAN, *Secretary*.

West Pennsylvania Conference Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., Aug. 30, 1916, at 1:30 P. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held in Homestead Park, August 24 to September 3.

F. H. ROBBINS, *President*.
H. K. HACKMAN, *Secretary*.

Publications Wanted

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

Mrs. D. A. Fitch, 12 Cerra St., Santurce, Porto Rico.

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

Miss Myrtle E. Padgett, R. F. D. 5, Box 49, Hickory, N. C. Continuous supply.

Mrs. W. H. Dickinson, Bay Road, Amherst, Mass. Continuous supply of *Signs* (weekly and monthly), *Watchman*, *Liberty*, *Instructor*, and tracts.

Address Wanted

MRS. M. E. NORTHROP, 6816 Wentworth Ave., Chicago, Ill., desires the address of Margaret Weatherhead, a member of the Englewood Seventh-day Adventist church.

Request for Prayer

A MICHIGAN sister asks prayer that her husband may be converted and filled with a desire to put away evil habits which now hold him in their power.

An Audience of Two Million

FIGURING on the commonly accepted basis that four persons read a single newspaper or other periodical, the 466,500 copies of the *Signs Magazine* circulated the past year, carried the truth to nearly two million souls. It is estimated that these 466,500 copies would make a stack six times higher than the Washington Monument. Quite a factor in our work, is it not? To several hundred of our friends in the United States and Canada who have confidence in this periodical to produce results belong the credit for this good work. It will be an encouragement to them to learn that their seed sowing has not been in vain. Results have been seen, and in the future we shall undoubtedly hear of many whose interest was first aroused by reading the *Signs Magazine*.

The September number is brimful of the message, as the following titles indicate:—

"Cumulative Evidence of Christ's Second Coming." An abundance of evidence from the great prophecies of Daniel, Matthew, and Revelation.

"Memorials of the Bible." Particularizes on creation's memorial, the Sabbath.

"Europe's Holocaust to Wars." An impartial review of the big happenings in Europe during the past month. In conclusion the writer directs attention to God's Word, and tells us what we may expect next.

"Blue Laws, Peace, and Preparedness." A Washington letter that tells about two men who were arrested for trimming hedges and mowing lawns on Sunday, and about a big peace meeting where the sentiment, "We will have peace if we have to fight for it," prevailed. An appeal for preparedness concludes the letter.

"Is India Loyal to Britain?" By one who, because of his long residence in India and close study of the political and social status of the people, is thoroughly qualified to write on the subject.

"Which Will You Choose for Your Ancestor, Gorilla or God?" Evolutionists and their theories appear ridiculous in the light of facts stated in this article.

"Our Friend is Coming." Comforting assurance to the weary in heart who longingly look for the Saviour.

"A Promise that Fails Not." "A Revelation and a Solution." "Current Topics in the Light of Bible Prophecy."

If you wish to give the message in a definite way, use the September *Signs Magazine*. Tell your tract society secretary today how many you can use.

Obituaries

WILLESS, Cecil Jensen, infant son of Elder and Mrs. N. V. Willess, of Atlanta, Ga., died June 4, 1916, aged 11 months. The sorrowing parents are comforted by the hope of a soon-coming Saviour.

CARLYLE B. HAYNES.

SIMMS.—Adelaide R. Simms was born in Jerseyville, Ill., Aug. 6, 1843, and died in Topeka, Kans., June 17, 1916. For eleven years she was a faithful, devout member of the Seventh-day Adventist Church. Interment took place in Mount Washington Cemetery, Kansas City, Mo.

B. H. SHAW.

FERRINE.—Joseph R. Ferrine was born in Athens County, Ohio, and died at his home, in Canonsburg, Pa., July 13, 1916, aged 64 years. He was a cripple and a patient sufferer for many years. His wife and seven children, two brothers, and one sister mourn. Funeral services were conducted by the writer, assisted by C. E. Wills.

JOHN P. GAEDE.

THOMPSON.—Miss Isabelle V. Thompson was born in Boston, Mass., May 24, 1854. She died June 16, 1916, in St. John, New Brunswick, where she had made her home from childhood. About six years ago Sister Thompson accepted the third angel's message, and the remainder of her life was spent in unselfish labor for others. She sleeps in Jesus.

GEO. H. SKINNER.

BALDWIN.—Tryphena Baldwin was born in the State of Ohio, and died in Benton Harbor, Mich., June 25, 1916, in her sixty-first year. She accepted the third angel's message in 1891, and lived out its principles in her daily life. She fell asleep hoping for a part in the first resurrection. Two sisters and other relatives are left to mourn.

W. C. HEBNER.

NUDING.—Benjamin Nuding was born in Lancaster, Pa., Feb. 1, 1864, and died May 11, 1916, in Modesto, Cal. He suffered the loss of two companions, the last one dying about three months before his own decease. Three sons survive. Brother Nuding was a member of the Seventh-day Adventist church in Salida at the time of his death, and we trust rests in hope.

E. E. GARDNER.

FOX.—Died in Northfield, Ind., March 13, 1916, Mary E. Fox, aged 67 years and 10 months. About six years ago she united with the Seventh-day Adventist church of Northfield, and died in full assurance of her acceptance with God. She was an affectionate daughter, a good neighbor, and an earnest Christian. Her death is mourned by two brothers and a sister.

W. A. YOUNG.

BAUERLEIN.—Max M. Bauerlein was born in Germany, Oct. 2, 1855, and died in Takoma Park, D. C., April 18, 1916. He came to this country a number of years ago, accepted present truth, and was baptized in the fall of 1909 by Elder Henry Meyer, now in Brazil. A daughter is left to mourn, but she sorrows in hope of the resurrection morning. Funeral services and interment were at Souderton, Pa., the former home of the family.

VIRBROOK NUTTER.

DOTSON.—Amy Poole was born in Taylor, W. Va., Sept. 12, 1831. Sixty-eight years ago, on the fourteenth of September, she was married to J. W. Dotson, who, with their seven children, survives. Sister Dotson accepted present truth twenty-seven years ago, in Sanborn, Minn., and she continued a faithful member of the Seventh-day Adventist Church until her death, in Santa Cruz, Cal., at the age of 85 years, 8 months, and 21 days.

W. F. HILLS.

SHUTER.—Rosannah Bencroft was born in Ottawa, Canada, Jan. 5, 1846. She was married to William Shuter in 1864, and some years later they moved to Michigan, and in 1905 to Seattle, Wash. Sister Shuter was converted in 1886, and united with the Seventh-day Adventist Church, of which she continued a faithful member until her death, June 20, 1916, at the home of her sister, in Vancouver, Wash. Three sons and two daughters are left to mourn their loss.

L. JOHNSON.

MCBRIDE.—John W. McBride was born Dec. 15, 1853. He was married to Rachel Ohl on March 8, 1875. Five children were born to them, and these, with the mother, have all fallen asleep. Brother McBride was married to Anna B. Simmons in September, 1886. He united with the Seventh-day Adventist church of Jefferson, Ind., in 1894, and fell asleep March 10, 1916. He is survived by his wife, one brother, and two sisters. He was a sincere Christian, and will be greatly missed both in his home and in the community.

W. A. YOUNG.

FORGEY.—H. W. Forgey was born in Bourbon County, Kentucky, May 1, 1828, and died in Garden Grove, Cal., July 4, 1916. He accepted present truth forty-two years ago under the labors of Elders T. J. Butler and J. G. Wood in Missouri, and remained faithful until called by death. His wife and children are left to mourn, but they sorrow not as others who are without hope.

C. F. FOLKENBERG.

LAWRENCE.—Elvira M. Slayton was born in Hudson, Mich., eighty years ago. In September, 1872, she was united in marriage with Joseph Lawrence. The family came to California in 1882, and lived for some time in Oakland. Later they moved to Ontario, and here the death of Sister Lawrence occurred June 25, 1916. She is survived by one daughter. For more than twenty years our sister was a firm believer in the soon coming of the Saviour, and she rests in hope.

F. M. BURG.

WILSON.—A severe storm which visited parts of Indiana March 28, 1916, destroyed the home of Brother Bert Wilson; and his son Clarence Oliver, who went to the rescue of his brother, was caught in the debris and perished in the flames which quickly consumed the structure. The parents were away from home at the time, and they, with Clarence's four brothers, are left to mourn. Clarence was converted at the age of nine years, and was a regular attendant of church services at Logansport. His age was 21 years, 3 months, and 14 days.

W. A. YOUNG.

MEREDITH.—Mrs. Charlotte Henrietta Meredith fell peacefully asleep in Jesus near London, England, June 10, 1916, following a surgical operation. Her husband and two sons were with her when the end came. She accepted present truth at Southampton in 1894, through the labors of Elder J. S. Washburn, and had a part in the canvassing work for some years. She was married to W. H. Meredith in January, 1899. Although a partial invalid for many years, our sister was a patient sufferer, and a sweet Christian spirit endeared her to all with whom she came in contact. She rests in the cemetery at Watford, awaiting the call of the Saviour she loved.

W. T. BARTLETT.

KILGORE.—Mrs. Sadie C. Kilgore, wife of T. A. Kilgore, died of apoplexy, at her home, in East Oakland, Cal., July 9, 1916. Her maiden name was Sadie Catherine Reaser. She was born in Hicksville, Ohio, Oct. 11, 1852. In 1874 she heard the great themes of the third angel's message presented in a tent meeting conducted in Homer, Iowa, by Elders R. M. Kilgore and J. H. Morrison. She was twenty-two years of age at the time, and when the call came at the close of the tent meeting for those to stand up who believed that the Bible taught that the seventh day was the Sabbath, quite a large number arose. When the closer question was presented, how many expected to keep it and to accept the other truths that had been presented in connection with it, Miss Reaser was the only one to arise. She met with considerable opposition on the part of her family, but her firm Christian stand resulted in bringing all the members of the family to an acknowledgment of the faith. Three children were born to Brother and Sister Kilgore, Eugene S. and Alson R. are practicing physicians, Dr. Alson R. being in Shanghai, China. Their daughter, Ione Catherine, is taking a medical training. Elder George W. Reaser, one of our oldest and best-known ministers, is a brother of Sister Kilgore, and Wilbur A. Reaser, another brother, resides in New York, and is well known among us because of the assistance that he has rendered in art lines in illustrating our publications. The remaining brother, Charles D. Reaser, resides in Sherman, Cal. Mrs. Kilgore was a strong, wholesome, devout Christian. She was patient and kind, and leaves in the memories of those with whom she associated, strong evidences of the power of Christ to transform and keep the life of the individual who trusts him. We laid her to rest in the confident hope that she will be awakened by the voice of her Saviour in that near-by day of his coming.

A. O. TAIT.

ROSENTHAL.—Carl Anthony Rosenthal died in Austin, Minn., June 17, 1916, at the age of 84 years. For fifty years he rejoiced in a knowledge of present truth, and his last words were, "God is love." A large family of children and other relatives are left to mourn.

STEMPLE WHITE.

KEBLER.—Amanda M. McClellan was born in Canada, Nov. 16, 1865, and died in St. Louis, Mich., July 9, 1916. In 1884 she was united in marriage with George Kebler. Three of their seven children, three adopted children, and the bereaved husband survive. Sister Kebler was a faithful member of the Seventh-day Adventist Church, and she sleeps in Jesus.

I. J. WOODMAN.

FRANKS.—Mrs. Elizabeth S. Franks was born in Franklin County, Pennsylvania, Jan. 2, 1831. She died at the home of her daughter, in Central City, at the age of 85 years, 5 months, and 19 days. The last sixteen years of her life she was a member of the Seventh-day Adventist Church. One daughter and a large number of more distant relatives survive.

SCHOFIELD.—Died in Takoma Park, Md., July 3, 1916, Mary Hazelsweet Schofield, wife of Edward C. Schofield, mother of Clarence E. and Brenton Schofield. Born Aug. 7, 1863, in Erie County, New York, she became a member of the Buffalo church fifteen years ago. Always cheerful, her faith never wavered, and her loved ones know that she fell asleep in Jesus.

W. A. SPICER.

BODEY.—Paul Douglass Bodey was born near Gageton, Mich., March 2, 1901, and died in Lacombe, Alberta, Canada, June 18, 1916. Last fall Paul came from his home near Corobert, Saskatchewan, to attend the Alberta Industrial Academy. He became sick before the close of school, and after six weeks of suffering fell asleep in Jesus. His parents, two brothers, and three sisters survive.

P. P. ADAMS.

WYCOFF.—John Henry Wycoff was born in Noble County, Indiana, Nov. 3, 1858. Twenty-three years ago he accepted the third angel's message and united with the Seventh-day Adventist church at Benton Harbor, Mich. He was married to Juliette Brooks on March 12, 1892. Brother Wycoff died at his home, in Sodus, Mich., July 9, 1916. His wife and two brothers mourn. Words of comfort were spoken by the writer.

R. U. GARRETT.

SMITH.—Mrs. Mary E. Smith was born in Springfield, Ill., June 26, 1862, and died at her home, near Lacombe, Alberta, Canada, June 19, 1916. She accepted present truth about two and one-half years ago, and remained faithful until called by death. A patient sufferer during the last few years of her life, she bore a powerful testimony to the all-sufficient grace of Christ. Her husband, three sons, and two daughters mourn.

P. P. ADAMS.

OATMAN.—Mrs. Cynthia Oatman was born in Canada in 1853, and died suddenly at the home of her daughter, in Fostoria, Mich., May 27, 1916. At the age of twenty-three she was united in marriage with Franklin P. Oatman. Several years ago she united with the Seventh-day Adventist church at Otter Lake, Mich. She was an earnest Christian, held in high esteem by all who knew her. Her husband, one son, and three daughters are left to mourn her death.

O. M. KITTLE.

MILLS.—Etta Jennette Potts was born in Labette County, Kansas, June 8, 1886. When she was ten years of age, her parents moved to San Pasqual Valley, California. She was baptized at the age of eleven and united with the Seventh-day Adventist Church. Her education was received in the church school and Fernando Academy. At the age of eighteen she was married to Mr. W. Spears, and one son was born to them. Some years after her husband's death, she was united in marriage with Mr. James Mills. Her death occurred July 8, 1916. Her husband, three sons, a father, and four brothers survive.

CLARENCE SANTEE.

HART.—Mrs. Eliza M. Hart was born May 17, 1848. She was married to Jesse Harris Nov. 7, 1867. Being left a widow, she was united in marriage with William Hart, July 3, 1905. She died at the Indiana State Soldiers' Home, June 11, 1916, aged 68 years. She fell asleep rejoicing in the third angel's message. W. A. YOUNG.

SHEFLER.—Died in Albion, Ind., July 2, 1916, David Shefler, aged 66 years, 7 months, and 15 days. He was married to Miss Jane Forker, July 3, 1877. Three sons were born to them, two of whom, with the bereaved wife, are left to mourn. While not a professor of religion, he manifested a deep interest in eternal things during the last few months, and expressed a desire to be a Christian. W. A. YOUNG.

POTTER.—David W. Potter was born in Oakland County, Michigan, in 1836, and died at his home, in New Lothrop, July 1, 1916. In 1856 he was united in marriage with Loretta Brown, of Rochester, Mich. Four sons and five daughters were born to them. These, with the aged mother, are left to mourn. For more than fifty-seven years Brother Potter was an earnest believer in the third angel's message, and he fell asleep trusting in the Lord. IRA J. WOODMAN.

ALBERT.—Daniel Webster Albert was born in Tuscarawas County, Ohio, Sept. 4, 1841. He was married to Medora I. Martindale, March 21, 1871, in Plymouth, Ind. In 1875 he embraced present truth and united with the Seventh-day Adventist church at Bourbon, Ind. His death occurred in Elwood, Ind., June 27, 1916. His companion and four of their seven children are left to mourn. We feel confident that he rests in the blessed hope of life eternal. W. A. YOUNG.

BUTCHER.—Died at Healdsburg, Cal., June 8, 1916, Mrs. Marilla Butcher, widow of the late William Butcher, at the age of 86 years and 6 months. She had been practically helpless for four years, having suffered four paralytic strokes, the last of which was the immediate cause of her death. She was widely known in northern California, having been a devout member of the Seventh-day Adventist Church for thirty-five years. She leaves three sons, four daughters, and thirteen grandchildren. G. W. RINE.

SATTERLEE.—Henry Satterlee, of East Palermo, N. Y., died at his home June 30, 1916, after a brief illness. He was born in Durhamville, N. Y., Sept. 20, 1833, and belonged to a family of pioneers in the advent message. In 1863 he was married to Jennette Preston. Father was a lifelong adherent of the truths held by Seventh-day Adventists, and as the years passed his hope grew brighter. Mother and three children are left to mourn. The funeral service was conducted by Prof. C. H. Castle. ALBERT R. SATTERLEE, M. D.

Consider the Sick

"BLESSED is he that considereth the sick: the Lord will deliver him in time of trouble." Ps. 41: 1, margin.

The world is sick. Very rarely indeed is a really well person seen. A generation or two ago it was not so. How rapid this decay is, is indicated by the fact that but a small percentage of the young men who present themselves for service in the army or navy are accepted. The great majority are rejected because of physical disability. A few days ago the newspaper dispatches stated that in certain places, because of the almost impossibility of securing men up to the standard, the physical test of recruits for the United States Army was being waived.

These statements in the public prints reveal to all the low condition physically into which the people of this world are rapidly declining. These conditions are brought about in a great degree by im-

proper methods of living, ignorance as to the best ways of physical development, to say nothing of the many vices, great and small, which are practiced by practically the whole race.

To such a level has the race fallen that spiritual truths appeal but little in these days. Our Father, foreseeing these conditions, gave to us great light on health reform, which, given to the world, would be instrumental in helping to check the tide of degeneracy.

The means of disseminating this knowledge of correct methods of living has been to a great extent through the distribution of health literature.

"The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social-purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."

In view of these statements, how important it is to circulate health literature together with that which we might call evangelical. Unless guarded, we are all too prone to get our attention focused on one thing to the detriment of other essentials.

Life and Health is the only health journal published by our people in this country. It is practical. If the principles given in this journal are followed in the daily life, the sick will be helped. Why not aid the physically sick all around us to a better life, and thus be blessed? Five or ten copies of *Life and Health* could be circulated each month by any one. In quantities of this size, the price is five cents each. When fifty or more are ordered at one time, the price is four cents each. All numbers of this journal are excellent, but the current issue is the best one with which to begin work. Sell a quantity this month, and you will be welcome next month. Send all orders through your tract society.

Shaking Hands

THE readers of the REVIEW, and some who confess they are not REVIEW readers, are, upon their own initiative, "shaking hands" by letter, with the circulator of the Present Truth Series as an expression of their appreciation of the plan to send a full set of the Present

Truth Series to relatives and friends, beginning September 1.

"The Best Yet"

Our people intuitively exclaim as this plan is made known to them, "That is the best yet." Many began at once to make up lists and to send them in. Some have sent in as many as forty names. Others are delaying, thinking they have plenty of time, but all should remember *this special list positively closes September 1.*

The Plan

A special world-wide effort is to be made for our relatives and friends, beginning Sept. 1, 1916, and ending March 1, 1917. In this effort a full set of the Present Truth Series is to be sent to these relatives and friends. The publishers will mail a copy each week, beginning with No. 1, on September 1, and continuing for six months, or until March 1 of next year, when twenty-four numbers in all will have been sent. These twenty-four numbers present the most essential features of the message in the order best suited to the subjects, and in a way to prevent confusion and lead to conviction.

While this series is being sent, our people, knowing each week just what their relatives are reading, can intelligently write to and pray for them personally, and the churches in their weekly prayer meetings may pray for those dear ones who are reading the message given in the series. While considering some of the subjects, the prayers of the churches and the pleading of personal friends will be needed to enlighten the mind, and to stay the powers of darkness.

This plan faithfully worked will bring great rejoicing to thousands of our members through relatives and friends accepting the truth, and will bring the blessing of Heaven upon those taking part in it. Now is the time to send in the subscriptions for the September list.

A Word of Appreciation

I SURELY appreciate the good old REVIEW. It is the best paper in the world for those who believe the third angel's message. The longer I have it, the more I love it. Without it we cannot keep pace with the progress of present truth. Every number is filled with messages from God. I have been a Seventh-day Adventist for more than forty years, and most of that time the REVIEW AND HERALD has come to me regularly. I give my papers to a sister who is not able to subscribe. May the Lord bless our church paper to the good of all his people. A. M. SUTHERLAND.

"PAINS today may mean pleasure tomorrow, and crosses now may mean crowns soon; and a Joseph in jail at present may be in process of preparation for a throne in the future."

"THE first step in the wrong direction is generally a negative step, and consists in the neglect of duty. After that, all actual transgressions may easily come in."

"To have much money, often means to have much misery, yet even the fear of the latter does not save most men from a strenuous chase of the former."

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A series of one-topic monthly papers begun January, 1915; to be completed December, 1916. Each issue is composed of four illustrated pages, 11x16 inches in size, interpreting the following fundamental Scriptural topics in the order named:—

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4. The Second Coming of Christ.
5. The Signs of the Times.
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9. The Papacy.
10. The Twenty-three Hundred Days.
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13. The Law and the Gospel.
14. The Sabbath.
15. Who Changed the Sabbath?
16. The Three Angels' Messages.
17. The United States in Prophecy.
18. Religious Liberty.
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THE excellent series of articles from the pen of Elder J. O. Corliss will be resumed in our next number.

DR. W. J. JOHNSON, medical superintendent of the Paradise Valley Sanitarium, National City, Cal., has been spending a number of weeks in post-graduate work in the East. He made a short visit to Washington last week on his way home.

A NEAT little volume of 249 pages, "Bible Readings," in Tamil, well illustrated, was received at the Mission Board office last week. This book just off the press in India meets a long-felt need. Plans are on foot for issuing the same book in the Telugu and Malayalam languages.

ELDER and Mrs. Meade MacGuire reached Takoma Park last week. Brother MacGuire will devote his time to the interests of the Missionary Volunteer work in the eastern sections of the United States. Mrs. MacGuire has accepted the position of accountant in the Washington Sanitarium.

IN the REVIEW of May 11 there was printed a report from South America in which appeared a picture of a group of ministers with this title under it: "Ordained Ministers in the South American Union Conference." It should have read, "Ministers Ordained in the South American Union Conference." The title was intended to convey the idea that the ministers of the group had been developed and ordained in the South American field. There are many other ministers laboring in this field.

LAST week Brother and Sister Nels A. Johnson passed through Washington on their way to New York, leaving this port for their new field in Argentina, South America. They come from the Pacific Union College Training School. Brother Johnson will have charge of the book work in the Argentine Conference.

THE steamship "China" on its voyage to the States brings some returning missionaries. Dr. Riley Russell and his family are returning on furlough, also Brother and Sister R. C. Wangerin and their two children. These two families are leaving Korea. Dr. A. G. Larson and Miss Olive Osborne are reported to have taken this same boat at Shanghai. Miss Osborne expects to attend college in Washington the coming year.

The Harvest Ingathering "Signs"

WE have received from Brother James Cochran, of the Pacific Press, the following items of interest regarding the Harvest Ingathering *Signs of the Times* for 1916:—

"Last year the first order we received and the first one filled was for 100 copies to Elder A. E. Sanderson, of Portland, Maine. The first order received this year was from England, for 5,000 copies:

"The first order filled this year will be 500 copies to be placed in the hands of the forty-five missionaries who are to sail on the steamship 'China,' from San Francisco, August 1.

"Last year at this time we did not have a single order for the paper. At this date we have on file orders for 96,215 copies.

"Massachusetts has placed the largest order thus far. It sent a night letter asking for 25,000 copies to go as quickly as possible. Massachusetts used, all told, last year, 18,201 copies. Northern New England has ordered 15,000 copies. This conference used 10,451 last year. Large orders are on file from Newfoundland; Lucknow, India; Singapore; and a number of the conferences in the North American Division. We shall have finished papers by the twenty-fifth of this month [July].

"Samples of the front and back cover of the paper have been sent to the general offices of the denomination, tract society offices, publishing houses, schools, sanitariums, and many of the larger churches. We have received a great many letters in response, and all concede that the cover design for this year is the best yet.

"The contents of the paper, in our estimation, is far ahead of that of a year ago. We believe you will say so when you see a copy of the paper.

"We have made arrangements with the Railway Mail Service and the Southern Pacific Railway Company for the placing of mail cars on our switch at stated times, the same as a year ago. This will facilitate matters greatly in getting papers into the hands of the churches. The first car loaded will be with papers for the East and Middle West. We have not yet fixed the date for the first car to leave our siding. Telegram orders and orders of a rush nature will be sent in advance of the first car. Our presses are running from 4 A. M. to 11 P. M."

Outgoing Missionaries

THE large company of outgoing missionaries on the steamship "China," leaving San Francisco this week, August 1, is made up of the following volunteers:—

Mr. and Mrs. J. G. White, of the New England Sanitarium, Melrose, Mass., accompanied by a niece, Miss Rachel White; Prof. and Mrs. H. O. Swartout, of Mount Vernon, Ohio; Mr. and Mrs. R. D. Loveland, of Loma Linda; Mr. and Mrs. O. F. Sevrens, of Pacific Union College and the General Conference office; Prof. and Mrs. S. L. Frost, Mr. and Mrs. Lyman Bowers, Prof. and Mrs. I. A. Steinel, of South Lancaster Academy; Mr. and Mrs. O. B. Kuhn and child, Dr. and Mrs. J. N. Andrews, of Takoma Park; Mr. and Mrs. M. G. Conger, Mr. and Mrs. C. C. Morris, Mr. and Mrs. R. J. Brines and infant, Mr. and Mrs. W. P. Barto, and Mr. and Mrs. S. G. Jacques, these last five couples being from Washington Missionary College; Mr. and Mrs. C. E. Blandford, of Massachusetts; Mrs. J. E. Fulton and daughter Jessie, leaving California to join husband and father in Shanghai; Mrs. Carl E. Weaks, of Portland, Oregon, joining her husband in the East; Elder and Mrs. R. C. Porter and Elder and Mrs. R. F. Cottrell, returning from furlough to their work in the Asiatic Division field.

Mr. and Mrs. Nathan Brewer, of Maine, were also booked for this boat, but we learn they must postpone their departure on account of Mrs. Brewer's illness.

We also understand by telegram that Mr. and Mrs. E. J. Urquhart and their three children, and Mr. and Mrs. H. E. Parker, of California, have been booked at the last moment with this party.

The addition of these dear workers to the Asiatic Division field will greatly strengthen its work, bringing joy and hope to many already in the field, as they see their earnest appeals for help thus answered. Later we hope to present the readers of the REVIEW with a picture of this, our largest outgoing band of missionaries.

A Second Carload of Books

THE past few days have been very strenuous ones in the Review and Herald manufacturing department and in the packing room, in binding and packing the books necessary to fill another car for our Western branch office. This carload consisted of 101 cases, weighing 36,868 pounds, and containing 8,869 copies of our large subscription books. This is the second full car shipment we have made to our Western branch this season, besides almost daily shipments of smaller size. Large shipments have also been made to our Eastern branch office. Our colporteurs in the Columbia Union are having excellent success, necessitating many shipments of various sizes to the different conferences of this union. Thus the work is moving on.

We have already learned of quite a number of student colporteurs who have earned a scholarship for the coming year; some have earned more than one. Surely the Lord's blessing is on the colporteur work. Many of these books will be as seed sown in good ground, the fruit of which will be seen in the kingdom.

I. A. FORD.