

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, August 10, 1916

No. 40

THE GOSPEL TO ALL NATIONS



THE TENDER SHEPHERD

Words by R. W. ROBERTSON

Music by J. S. WASHBURN

Legato. M. M. ♩: 138

1. No lamb a stray in the gloam - ing But the
 2. Never a day so wrapped in mist, Nor a
 3. Never a wea - ry, way worn sheep Strug - gling
 4. For he beareth them all the days of old In his

Shep - herd know - eth by name, In flock and fold, the sheep are his,
 ight so dark and drear, But the sheep may hear the shep - herd's voice,
 through the dark - est night, But has the ten - der shep - herd's care,
 bo - som, ten - der and true In the shin - ing light or the dark - est night;

And his love for all the same. And his love for all the same.
 As he calleth in tones so clear. As he calleth in tones so clear.
 'Till cometh the morn - ing light. 'Till cometh the morn - ing light.
 Yea, all the jour - ney through. Yea, all the jour - ney through.

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Special Mention

Increased Cost of Paper

THE situation in the paper market is not improving. It is growing worse. The time is rapidly approaching when paper contracts will expire. It will then be necessary for publishers in general, who have not already done so, either to cut down the size of their periodicals or to increase subscription prices. It will be necessary also to increase the prices of books in all cases where new editions are required, which must be printed from paper at the advanced prices. Nearly all publishers are doing this. Notice has been sent out by publishers of periodicals and standard books, such as encyclopedias and Bibles, that on a certain date prices will be raised from 25 to 100 per cent.

In a brief article on page 2, of the REVIEW of June 15, some facts were presented concerning the situation. It will doubtless be of interest to learn some of the causes of this situation, and the prospects for the future. Two questions are of primary interest: 1. What are the causes of the increase in the price of paper? 2. Is the price likely to go down in the near future?

The Cost of Paper

The manufacturers of paper find themselves confronted by a situation far more serious than that which printers are having to face, for they are under contract for a certain period to furnish the principal part of their product at low prices. A number of these paper makers have already been forced into bankruptcy. The following are some of the conditions they are having to meet:—

1. Scarcity of labor, brought about by a falling off in immigration; the exodus of so many of our laborers to the European armies; and the demand for an increased number of men in nearly all lines of industry.

2. An increase in wages, ranging from five to twenty-five per cent. This increase is not greater than the increase in the cost of living, but it becomes an important factor in the cost of paper making.

3. Sulphite and soda pulp, two of the principal factors in paper making, now cost two and a half to three times the prices of last year.

4. Rags and other material used in the manufacture of high-grade paper have gone up from 300 to 400 per cent.

5. In the manufacture of smooth finish, high-grade papers, used in book-making, the fine, smooth surface is produced by the use of a certain quality of white English clay not procurable except in Great Britain. This clay serves very much the same purpose in paper making that starch does in the laundering of linen. Since the European war broke out, shiploads of this clay have been lying on the wharves in Great Britain, with no ships to take it to market. One of the enterprising American paper makers, from whom we obtain a large portion of our book paper, finding that he could not get this clay in the usual way, chartered a ship and sent it to Great Britain for a load of clay, which cost \$100,000. It was impossible to get the ship unloaded within the contract period, and it was necessary to pay \$700 a day for the extra time required.

6. Some of the materials which previously have entered into the making of paper are now used in the manufacture of explosives, thus cutting down the supply and increasing the price.

7. Important sources of the world's supply of paper under normal conditions, have been closed up; and many countries are now looking to the United States for paper. For example, we are now supplying paper to our mission printing offices in South Africa, Argentina, Brazil, the West Indies, and India, where the market price of paper is much higher than in the United States.

8. The countries now involved in war have placed an embargo upon materials that can be used in the manufacture of paper, thus cutting off from the United States several of its previous sources of supply.

The Future Cost of Paper

The future no one can tell. If we knew what conditions would prevail a few months hence, it would then be easier to decide what to do to meet the situation. At the present time it appears that prices will go higher rather than lower.

The situation is so acute that the United States government has appointed a Federal Trade Commission to make an investigation. The government has also issued a circular which contains the following interesting statement:—

"Old papers and rags are used in very large quantities for manufacturing paper. Part of this material is collected in the United States, although the imports are about 50 per cent of the amount used each year. Imports of rags and old papers during the past few months have decreased to such an extent that there is now a serious famine of paper-making raw material. The decrease in imports is very largely due to conditions abroad. Several foreign governments, realizing the scarcity of paper-making material, have forbidden its export to other countries. This condition is widespread in its effect, and as the demand for raw material is greater than the supply, prices have rapidly increased. The prices of these raw materials have increased from 50 to over 400 per cent above normal prices and are still advancing.

"The effect of this rapid increase in cost of all paper-making raw materials has been to make corresponding increases in the cost of all kinds and grades of paper. Prices of paper are advancing, and apparently there is as yet no prospect in sight of any decrease in price to the ultimate consumer. All indications tend toward still greater increase in price."

On an average the prices of paper in the United States have not quite doubled, but it is a well-known fact that if paper mills were today buying their raw materials, such as rags, white pulp, dyestuffs, bleach, and other chemicals, at market prices, they would go bankrupt if they were to sell their product even at the present high-selling prices of paper. It is only because these paper mills have contracts for raw materials, made last year and expiring in December of this year, that they are able to operate and sell paper at present prices. Therefore, if the war continues, there is every reason for believing that the prices of raw materials will continue to increase, and that paper makers must pay

market prices for raw materials after the expiration of their present contracts.

Every day it is getting more difficult for workmen to live on the present scale of wages. If the cost of living continues to advance, wages must certainly increase. With the United States still at peace, and having great resources upon which to draw, and with many great countries looking to the United States for their supply, it seems probable that this will be a country of high prices for some time to come. We cannot be positive, however, concerning this trying situation. No one knows what is before us in the markets of the world. We can only trust all features of our work in the hands of God, who knows the end from the beginning. We can only judge from appearances what the future has in store, and what steps may be necessary to meet the situation.

What Should be Done

It is, we believe, the unanimous purpose of our publishing houses to meet the situation, so far as possible, without increasing the prices of books and periodicals. If the situation continues as it has been for the past few months, something will of course have to be done in the near future, and we know that our people will meet with faith and courage whatever may be necessary.

In the countries that are at war, where materials are very scarce and expensive, restrictions have been placed upon the size even of newspapers. In France a law has been passed restricting daily newspapers to four pages, and Sunday papers to six pages. When such extraordinary measures are necessary in other

(Continued on page 19)

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The Advent HOLY BIBLE REVIEW AND SABBATH HERALD



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

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TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 10, 1916

No. 40

EDITORIALS

Buried Alive

To be buried alive is a terrible experience. We have known of many persons who have for years cherished the dread that they would be thus buried. We were reading recently of a man who provided that in event of his supposed death the arteries in his wrists should be severed to secure him against any possibility of being buried alive. It is safe to say, however, that but comparatively few, in these days of medical science and accurate death tests, ever meet this experience. There is much greater danger that men and women who profess the name of Christ and go forward in the ordinance of baptism will be buried alive. And this spiritual experience, when its far-reaching results are considered, is even more terrible to contemplate than the experience of the physical man.

We must admit that there are many in the church of Christ who have never really died to sin. They have gone through the form of baptism, but have exemplified no death of the "old man" in their lives. Their affections and desires and purposes remain practically unchanged. They loved the world before baptism, and they love it still. They were the servants of sin, in bondage to the lusts of the flesh, the pride of life, passion, temper, etc., before baptism; they are having the same experience at the present time. Rising from the watery grave did not mean to them walking in newness of life.

There is no power in baptism of itself to change the heart. This ordinance is an outward symbol representing the union of the believer with his Master. The marriage ceremony does not unite the hearts of the man and woman. It is a formal statement to the world that their hearts and lives have been united in the bonds of love and affection.

What is our experience? Were we buried alive at the hour of our baptism? Have our lives since that event been of a nature to show to the world that we were indeed baptized into the name of the Lord Jesus Christ? The possession of his name means the possession of that for which his name stands. The name

"Jesus" means salvation from sin. If we truly profess his name, we shall know his saving power in our lives. It is a terrible thing to have a name to live, and yet after all be dead, to profess to be Christ's while in our lives we deny him. If this has been our experience in the past, let us reconsecrate our hearts to him, asking that his Spirit cast down every idol and enthroned the Lord Jesus Christ chief and foremost in all our affections.

F. M. W.

The Value of the Denominational College

THE Pilgrim Fathers understood the value of education. In 1636, or sixteen years after their landing on the American shore, they founded a college, which they named two years later after their clergyman, Rev. John Harvard. Referring doubtless to this establishment of Harvard College, Rev. Cotton Mather said, "A college was the best thing that ever New England thought upon."

One of the founders of this college said:—

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity."

Eleven years after the founding of Harvard College, public schools had been established. This public school system is now so widespread that high schools are found in every town, and universities in every State, and it can be said without danger of contradiction that the United States largely owes its greatness to its educational system.

Seventh-day Adventists early appreciated the importance of having a denominational school, and in 1874 Battle Creek College was established. In this school most of our older workers received training. This fact was very strongly brought to the attention of the delegates at the General Conference in 1913, when plans were being made which resulted in the organization of the Battle Creek College Association. At one general meeting a rising vote of all those

who had received some training in Battle Creek College was called for, and the large number of our workers who responded was indeed striking.

As public schools were established soon after the founding of Harvard College, so denominational primary schools grew up soon after the establishment of Battle Creek College. These primary schools have increased from one in 1880 to 611 in 1914, while our advanced schools have increased from one in 1874 to 67 in 1914. It is very interesting to note also that this period of growth in the educational system marks the period of greatest growth in the denominational membership. The membership in 1874 was 7,000; in 1914 it was 122,386. If one will take the early catalogues of our first school, and run over the names of the students, he will find an argument for the denominational college which cannot be answered or overdrawn. We shall never know till we reach the other side how largely the advancement of the message throughout the world has been, humanly speaking, due to the work done by our educational system.

With the development of the public school system and the great State universities, denominational colleges have, in the consideration of some, lost favor. Many educators, however, recognize that in many respects the small college has great advantages over the large State universities. William Rainey Harper, former president of the University of Chicago, once said:—

"It is a mistaken notion that the larger the institution, the more efficient the education given. There is an increasing sentiment in behalf of the small college. The large institution cannot give the same intimate attention to the students that the smaller one does. Necessarily, in the large university, much of the instruction is committed to young, inexperienced instructors. In the smaller college, the student comes into intimate relation with the administrative officers and the heads of departments, who are capable of rendering personal counsel and help when it is needed. For this reason many of the best institutions of the East are restricting attendance to five hundred, and some to even less."

A former chancellor of the University of Nebraska said that his personal advice to any young man would be to take

at least his first two years of college in the small denominational college, where he could receive more personal help from the teachers than would be the case in a large State university.

It is well for our people to think of this value of the small denominational college, in addition to the Christian atmosphere which surrounds the student and makes for development of Christian character in the young man or young woman.

One of the evident signs that this message is soon to be finished in the earth, is the great increase in the number of college graduates within the last few years. Our work is beginning to attract the attention of the educated classes of this country, and in God's providence he is preparing workers, thoroughly trained, to meet these opening opportunities. Let us take courage, and pray very earnestly for our schools, that they may be blessed of God to the training of many workers who may soon finish the work in the earth.

L. L. C.

The Greatest War

WRITERS refer to the present war as the greatest in all the annals of history. Viewed from their standpoint, their conclusion is doubtless correct. But the greatest warfare on earth is that of overcoming evil. Its history is not written in books by any human scribe, but is written in the books which will be opened at the last day. The apostle Paul, speaking of this great contest, says:—

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 10-18.

This is indeed a mighty contest, waged between the forces of good and evil, between the kingdom of darkness and the kingdom of light. The servant of God has given us the following striking picture of this great contest:—

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained

banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard bearer fainteth.' Isa. 10: 18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established."—*Testimonies for the Church,* Vol. VIII, pp. 41, 42.

This is designed to represent primarily the mighty conflict as it closes, and the struggle through which those who cling to the message will need to pass. And it should be observed that the mighty General of the heavenly army calls to his people, "Come into line!" No time for companies to be straggling apart from the organized body. Those who thus lead the people of God directly invite destruction, not only for themselves, but for those who are so blind as to follow them. But regardless of the fierce opposition of the enemy from without and the distracting influence of blind leaders from within, the company bearing aloft the banner with the inscription, "The commandments of God, and the faith of Jesus," triumphed gloriously.

I desire especially to impress the personal conflict through which we must all pass. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5: 17.

This describes the warfare waged in the heart of every Christian. The struggle against sin is a real and mighty

contest. None knows it so well as the one who is fighting the depraved and unclean impulses of the flesh. But here we are not left to fight alone. The Holy Spirit comes to our aid. All heaven is on the side of the soul that is struggling against wrong passions, and calling on God for strength to win. Thank God, we are not left to fight alone. We win by surrender, by laying down the weapons of our warfare, and yielding wholly to God.

G. B. T.

Old Testament Illustrations of Gospel Order

THE account of the efforts of Balaam to curse Israel throws an interesting side light upon the influence of unity and order as a testimony to the world and a protection to the church. By two means the children of God bear witness to the world of the divine origin of the church,—by the purity of their faith and by their unity. These two features are mentioned in Christ's prayer: "Sanctify them through thy truth," and, "That they all may be one." Paul refers to the same points in Col. 2: 5: "Beholding your order, and the steadfastness of your faith."

When Balaam sought to bring a curse upon Israel, he found that their thorough organization interposed a barrier to his hopes. The Spirit of prophecy says:—

"As Balaam looked upon the encampment of Israel, he beheld with astonishment the evidence of their prospering. They had been represented to him as a rude, disorganized multitude, . . . but their appearance was the reverse of all this. He saw the vast extent and perfect arrangement of their camp, everything bearing marks of thorough discipline and order. He was shown the favor with which God regarded Israel, and their distinctive character as his chosen people."—*Patriarchs and Prophets,* p. 447.

This order was evidence that God was with Israel, and Balaam was constrained to say, "The Lord his God is with him, and the shout of a king is among them." Thereupon he set himself to corrupt their faith. These have ever been the two lines of attack,—to introduce error and to break up the unity.

The Lord does not design that his children shall be isolated from one another, each going his way independently of others. In fellowship is strength, and "in the multitude of counselors there is safety." When the children of Israel became settled in their land, the families and tribes were not to maintain themselves in isolation. By their annual gatherings they were brought together, not only to worship before the Lord at Jerusalem, but to have the benefit of association. In commenting on this arrangement, the Spirit of prophecy says:—

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of his Word lose their vividness and importance in our minds. . . . In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should."—*Id.*, p. 541.

No individual, no church, no section, can prosper, severed voluntarily and by intent from the body of believers.

The description of the band of men who brought David to his throne teaches a lesson in organization. We read (1 Chronicles 12) that among them were "the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." The fact that they all knew what Israel ought to do in that critical time was assurance that they would, in the language of Paul, be subject one to another, choosing earnest leaders to secure harmonious action, in order that every man's work might count for the most. Of the entire body gathered from different tribes of Israel, we read: "All these men of war, that could keep rank, came with a perfect heart." The disposition and ability to keep rank and work loyally together in fellowship comes with the "perfect heart" as a gift of God. All together they were "a great host, like the host of God." "And David consulted with the captains of thousands and hundreds, and with every leader." 1 Chron. 13:1.

In the rebuilding of Jerusalem after the captivity, Nehemiah gave an illustration of the strength there is in union of effort. The work was systematically planned, so that each company knew exactly the portion of the entire task for which it was directly responsible. Yet no one's work was finished until all was done. As the work drew toward completion, the enemies of Israel without the camp and within frantically renewed their efforts to throw the work and workers into confusion, and to break down the organized effort. But as the people prayed and watched, and more thoroughly organized their forces, the counsels of the enemy were brought to naught. While half the people wrought at the work, the other half were on guard. "The people had a mind to work," and they cooperated as one man. Signals were arranged by those having general supervision, so that all could rally to the same point in a crisis. Nehemiah said to the leaders and people: "The work is great and large, and we are separated upon the wall; one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight

for us." Neh. 4:19, 20. It was one work, one wall, one people; and a united effort at last achieved success.

This lesson is written for our learning; for the work of the gospel message that is to gather out the residue of God's people, including the remnant church, from every land and nation, is likened by Inspiration to the building up again of the ruins of the tabernacle of David, which had fallen down. Acts 15:15-17. With our lines extending throughout the whole earth, and the enemy ever watching to break up the forces and weaken the hands of the workers, more than ever at any time in the history of God's work is there need for such thorough organization as will enable the whole body of believers to strengthen one another's hands in the service. It is one world-wide work, and a united people is to do it. The Old Testament prophets, who in vision saw the final triumph of the church, bear witness to this. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

W. A. S.

Startling Atmospheric Conditions

EVERY year is marked by startling changes in atmospheric conditions. The terrific heat waves which have been passing over the country during the last few years have been unparalleled. It is most unusual for temperatures in the Middle West to reach such readings as have been recorded during the last few summers, particularly during the last few days. The *Washington Post* for July 31 published the following dispatch from Chicago regarding the suffering caused in that city:—

"As a result of the protracted heat, culminating in a maximum of 102° at 4 P. M. today, the human death rate reached a point where county morgue officials said there was no more room in the institution for bodies.

"Prostrations increased greatly, riotous scenes at lake shore beaches among the thousands seeking relief in the lake made necessary the services of extra police, while the health department announced that hundreds of horses were lying in the streets, where they had fallen dead from heat. . . .

"Out of the 185 deaths reported today, upwards of a hundred were said to be due directly or indirectly to the heat. Dr. John Dill Robertson, health commissioner, said fifty babies had died of heat in the twenty-four hours ended yesterday morning.

"Police reserves who answered a riot call failed to control the riotous crowd which stormed the Clarendon municipal bathhouse on the north shore, after thousands of persons had stood in line for hours without gaining admission.

"Women and children swooned from the heat and excitement of being caught in the crush. Order was restored only after police used their clubs.

"Similar scenes occurred at other

beaches. Police estimated that more than 100,000 persons battled for admittance at four beaches on the north shore after thousands of others had stood in line since early in the morning, waiting a chance to get relief in the waters of Lake Michigan from the excessive heat. Mounted police were used to clear the streets leading to the beaches.

"Sidewalks in the congested districts of Chicago were lined tonight with men, women, and children seeking sleep on the pavements. Hundreds of persons slept in the parks."

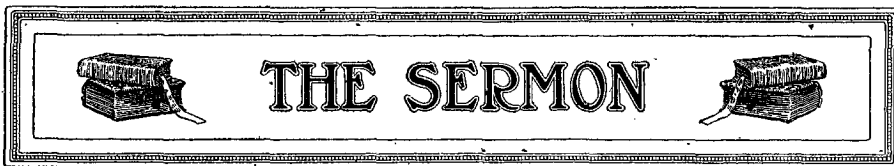
The same general conditions could be reported from many other cities in the Central West, and from other sections of the world. Radical temperature changes are being noted everywhere. Unusual appearances of the heavens are causing wonderment and terror. These conditions, instead of bettering as time goes on, will increase in intensity. As we near the time of the seven last plagues, power will be given the sun to scorch men with fire, and men will be scorched with great heat. Rev. 16:8, 9. Joel refers to the seed as rotting under the clods, the corn withering, the beasts groaning, the herds of cattle perplexed because they have no pasture, the vine drying up, all the fields withering, and joy "withered away from the sons of men." See Joel 1:15-18.

We shall witness unusual scenes in the days to come,—unusual scenes in the atmospheric heavens and in the world around us,—scenes which will cause the hearts of men to fail for fear for looking after the things which are coming upon the earth. Luke 21:25, 26.

To the children of light it is given to know the meaning and significance of these signs. They may understand the times and the seasons. 1 Thess. 5:1-4. May Heaven grant that we shall be the children of the light, and not the children of darkness. Committing our ways unto God and hiding under the shelter of his wing, we need not fear though the earth be removed, and though the mountains be carried into the midst of the sea. It is our privilege in the midst of earth's turmoil to be still and know that above is God, our Father, and that we are safely encompassed in the citadel of his love and power. See Psalm 46.

F. M. W.

SENDING an article to the REVIEW, Brother V. O. Cole, field missionary agent in the Atlantic Union Conference, says of the work in that field: "Our courage is good in the Atlantic Union, and the publishing work is making splendid headway. Although we made a large record last year, and some thought we could hardly reach those figures again this season, yet a few days ago, in footing up our sales for the past six months, it was found that we had made a gain of 44 per cent over last year's sales for the same period."



Commandment Keeping *

TEXT: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"HERE are they that keep the commandments of God" is the thought I wish you to notice especially. Where are those that keep the commandments of God? The text says, Here they are. I ask this question, and answer it thus, because I think it is appropriately applicable to this congregation. Concerning his remnant church we read here in the seventeenth verse of the twelfth chapter: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The remnant of her seed keep the commandments of God.

The people of the world today are coming to recognize that Seventh-day Adventists are able to give some light concerning the events that are taking place in the world, that other people cannot give. People are interested in the prophecies and what they teach concerning the final consummation of all things.

Recently in a city in South Dakota, Elder E. T. Russell was invited to hold services in both the Methodist and the Baptist church, and spoke to hundreds of people regarding present-day issues. Such invitations are being received by our ministers in other places. The public recognizes that this people have some insight into the prophecies, and are able to give light on the final outcome of the events now taking place. That is true, and we occupy, under God, a position of great responsibility at the present time.

When people ask, "What do these things mean?" the prophecies of the Scriptures will give them information. That is true of the war question in Europe. We can tell people that it is a fulfilment of prophecy, and they will recognize it as such. That is true not only in relation to the war, but in regard to other questions. Not only the prophecies concerning war and strife and commotion are being fulfilled, but prophecies concerning many other events that are to take place in the world are being fulfilled.

I sometimes feel that there is danger that we as a people shall become so interested in the future, in things that are far in the future, that our attention will be diverted from the things to which we ought to give our personal attention just now.

* Sermon by Elder Charles Thompson, president Northern Union Conference, in Takoma Park, D. C. Reported by Miss Lora E. Clement.

Take the capital and labor question. Seventh-day Adventists profess a knowledge of the prophecies of which such uprisings as we had some months ago in Colorado, Arizona, and West Virginia are the fulfilment, and of the final outcome. Then there is the Roman question. This makes a strong appeal to Seventh-day Adventists. These people have read the prophecies of which the present condition is a fulfilment; they have also read in the Word of God what the outcome of the workings of this power is to be.

These questions are live issues today, and Seventh-day Adventists are able, under God, through the light from the Scriptures, to give information and counsel regarding them. The same thing is true of the organization of different societies to control the commercial interests of the country, boycott the output, and lead up to the prohibiting of buying or selling except on the part of certain classes. I tell you, my friends, this is going to be a live question in the near future—the fulfilling of prophecy along these two lines of boycott and the organization of commercial interests. God has given us light on these definite things, that we may be able to pass on that light and counsel to the people.

But while all this is true, the text that I have read is a prophecy also. "Here are they that keep the commandments." That is a prophecy which in my judgment is of great importance. While other prophecies are being fulfilled in marked ways so that they stand out before the world as a fulfilment of divine prediction regarding events which are to take place, I believe that this prophecy, "Here are they that keep the commandments of God," ought to be so fulfilled in the hearts and lives of God's people that it will stand out before the world as consistent and clear and indisputable.

The apostle Paul speaks of this same subject in Phil. 2:15. He says: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." We are called into the world as God's people to be lights; to shine forth as stars in the midst of darkness; to point out to others the way of life which is found only in the keeping of the commandments of God. In fact, this is the way of life—the keeping of the commandments.

The rich young man came to Christ and inquired, "Good Master, what good thing shall I do, that I may have eternal life?" The answer is found in the seventeenth verse of Matthew 19: "If thou wilt enter into life, keep the commandments." If we would fulfil God's purpose, we must be shining lights in the

midst of the gross darkness; if we would enter into life, we must keep the commandments. And when all is opened and revealed, the people of the world will be forced to say of us, "Here are they that keep the commandments of God."

Now what is commandment keeping? The keeping of the Sabbath commandment means more than refraining on Saturday from the ordinary daily labor. "Here are they that keep the commandments of God." But what is commandment keeping? I wish to read a few texts on this point, because I believe what is said about commandment keeping just as truly and surely as I believe that every line of prophecy will be fulfilled; and you remember that the ninety-sixth verse of the one hundred and nineteenth psalm says, "Thy commandment is exceeding broad." Therefore I believe that when this scripture—"Here are they that keep the commandments of God"—is fulfilled in us, in its fulness, it will take in all of the length and breadth of commandment keeping, and it will stand out before the world very clearly.

Let us turn to Rom. 13:10: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." I understand from this scripture, that when an individual is a commandment keeper, the chief trait in his character is the divine attribute of love. "Love is the fulfilling of the law." And whom shall I love? Myself? The eighth verse says, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." That is, he has met the requirements; he is a commandment keeper.

In Galatians 6 there is a verse that helped me in my study—the second verse: "Bear ye one another's burdens, and so fulfil the law of Christ." Then I understand from these scriptures that a commandment keeper is an individual who loves his brother and bears his burdens; he is an individual who is willing and anxious, and I will say happy, to respond to the call of the hour, placing his shoulders under the burden of God's cause and carrying his part to the extent of his ability. That is commandment keeping. A commandment keeper is no shirk. You find a man who is a shirk, and you can put it down that he is not a commandment keeper in any true sense of the term. "Bear ye one another's burdens, and so fulfil the law of Christ."

Let us turn to Gal. 5:14: "The law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." "All the law is fulfilled in one word." "Here are they that keep the commandments of God." That is the whole thing in a nutshell.

Let me call your attention also to a similar statement in Matt. 22:37-39: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neigh-

bor as thyself. On these two commandments hang all the law and the prophets." "On these two"—on what two?—First, loving God supremely, and second, loving your neighbor as yourself.

Now, friends, where do I come in, personally? Where do you come in? Think about that. Notice particularly that one statement: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first. Then who is first?—Why, the Lord, of course. Then the commandment keeper is the person who makes the Lord first. God *must* be first; his cause and his work first, not second, or third, nor anywhere but *first*. When you see a company of people that make God and his cause and work first, above everything else, you will notice that they stand out clear and strong, and shine as bright as stars in the dark night.

The text we have been considering is not the only one by any means. Let us turn to a statement in Prov. 3:9: "Honor the Lord with thy substance, and with the first fruits of all thine increase." Where would the Lord come in in this text?—First, of course. Study your Bible through, and you will find that is the place God occupies. "Honor the Lord with thy substance, and with the first fruits of all thine increase."

I have been preaching to people in the North that are threshing great quantities of wheat, and I have been telling them that the Lord wants the first fruits—the first wheat that comes out of the hopper, the best, not the chaff and seconds at the tail end. Yes, my friends, honor the Lord with the *first fruits*. The Lord is always first.)

Take another statement. In Luke, the ninth chapter, the same point is brought out, reading from the fifty-ninth verse: "He said unto another, follow me. But he said, Lord, suffer me first to go and bury my father." Now what was the matter with this man? Something was wrong. What was it? Ought he not to bury his father, attend the funeral?—Certainly; that was perfectly legitimate. God had called this man; he heard the call, he intended to follow his Master; but he pleaded, "Suffer me first to do something else."

"Another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home in my house." Something else first! "Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Putting his hand to the plow and looking back! He is not looking the way he plows. Did you ever see anybody like that? I have; and isn't it a rather common sight? So many of us have something else first.

Surely it is all right to attend your father's funeral; it is all right to honor your parents. The commandment says, "Honor thy father and thy mother." It was all right for this man to bid farewell to his friends and his family,—those who were in his house,—but when a person lets any one or anything else come between him and his response to the call of God, he ceases to be a com-

mandment keeper. That is what I believe he is to think about *first*. Keeping the commandments of God and service in his cause must hold the place of paramount importance in our lives. Everything else must take second place.

The Saviour taught us that in Matt. 10:37-39: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." So, my friends, commandment keeping means putting God first, and always first.

This same point is illustrated in the parable given by Christ as recorded in Luke 14. I read as follows: "When one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

Now what was the matter with this first man? What got between him and his response to God's call? Why, his land. "I've got some land and I must go and look after it. Master, can't you excuse me?" And the Lord said, "Yes, you may be excused." The Lord always excuses us when we ask him to. And the second man said, "Lord, I've got some cattle, some personal property, that I must look after. May I be excused?" And the Master said, "Yes."

Now what was the trouble with these men? Isn't it all right to buy land?—Certainly it is. Isn't it all right to buy cattle?—Yes, perfectly right. Isn't it all right to marry a wife?—Certainly. But, my friends, these things, which are right in themselves, must not take first place in our hearts. When they take first place, when a man asks God to excuse him from service on account of them, he ceases to be a commandment keeper. That was where the trouble was. The Lord made a striking statement in the twenty-fourth verse: "I say unto you, That none of those men which were bidden shall taste of my supper." Why?—Because they asked to be excused. They put something else first; and when a man does that, he surely ceases to be a commandment keeper. But only the commandment keeper is able both to "have a right to the tree of life," and to "enter in through the gates into the city."

We find from these scriptures, and others that we might read, that commandment keeping is one of the practical

things in this world. It surely is, my friends. Commandment keeping means that an individual loves God first, and his neighbor as himself. Take the twenty-first verse of the nineteenth chapter of Matthew. In this connection we read of the rich young man who came to Christ, asking, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, . . . If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. And the young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Ah, that is the secret of commandment keeping. If we would have the blessing of heaven, we must take hold and help our fellow men—love our neighbor even as we love ourselves. "Give to the poor, and thou shalt have treasure in heaven: and come and follow me."

And was the young man willing to make the sacrifice; to keep the commandments?—No; the record says that "he went away sorrowful." Why?—Because "he had great possessions." He had something else first in his affections. He wanted to keep the commandments, and the Lord told him how to do it, but he had something he wanted to do first. He failed to meet the requirements and failed in the final outcome. We see from this that commandment keeping is a very practical thing.

We read in 1 John 5:3, "This is the love of God, that we keep his commandments." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Commandment keeping is to bear one another's burdens, and so fulfil the law of Christ. Now what is the fulfilling of the law? Jesus has told us. We are to love God supremely and our neighbor as ourselves. Then the law is fulfilled in that one word—"love." This principle of love—how I wish I knew more about it than I do! But, my friends, love is just as willing and just as anxious and just as happy to give as to receive, even though the giving may cause it suffering. Love is happy in giving; that is commandment keeping. An individual who is happy only in receiving, never in giving, is not a commandment keeper.

Take that verse in John 3:16: "God so loved . . . that he gave." Why does God so love us? Because of what he has given us, or because of what he has received from us? It is because of what he gave. "Hereby perceive we the love of God, because he laid down his life for us." We know the fulness of the love of God because of what he gave. God so loved that he gave the most precious gift of heaven for our redemption, and he gave because "he so loved." There-

fore love is the fulfilling of the divine law.

Those who stand forth in the world as commandment keepers will be known and marked by what they give, and by the response they make to the calls of the cause of God. That principle was expressed by our Saviour in his prayer, offered when he was upon earth representing in himself all humanity. It is recorded in John 17. Standing as the second Adam upon this earth, and looking up into the face of his Father, he said, "All mine are thine, and thine are mine; and I am glorified in them." When is it that all thine are mine? When? — Why, when all mine are thine, first. That comes first; did you notice that? Man comes and says to God, "All mine are thine;" and the man who does that can claim the other part of the promise, "Thine are mine." That is commandment keeping; that is the principle of love; it is just as anxious and happy and willing to improve an opportunity to give as to receive, and is willing to receive in order that it may be able to give.

You would expect to find the best representation of love on earth, outside of the kingdom of God, in a well-organized family — in the home. Is that not true? Is not this same principle true of the relationship between parents and children? Are not parents more happy when they have opportunity to give to their children than when they receive from their children? And the same is true of the relation between husband and wife. When do I have a right to demand of my wife all her love and affection? When will she give it to me? — Why, when she is assured that she has all of mine; when there is full and complete reciprocation. Perfect love receives that it may give, and is more happy in giving than in receiving. I understand that is commandment keeping.

I tell you, my friends, I believe that the great God above is so controlling the events taking place among the nations of earth as to give us an opportunity to work out this principle in a practical way before the close of time. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." When will he receive the crown of life? — After he has been tried. Do not mistake that. God will never place the diadem upon an untried head. As never before in the history of this world, God calls upon his people in this day to demonstrate that they are commandment keepers; to demonstrate that they are just as anxious to give as they are to receive.

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"LET us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."



Apostles and Prophets

S. N. HASKELL

THE gifts of apostleship and prophecy are two distinct gifts, and both are essential for the prosperity of the church. Had it not been for the gift of prophecy, there would never have been a Bible. Without the gift of apostleship there would never have been any religious reformers.

Christ is the greatest apostle ever given to this earth. We are admonished to consider him as the apostle of our profession. Heb. 3:1. By considering Christ's apostleship, we can better understand what is embraced by that gift. He was a forerunner, a witness, a leader, a commander. Heb. 6:20; Isa. 55:3-5. In Christ all the gifts were seen in their perfection. The various gifts were placed in the church, and were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-14.

While every prophet was a mouth-piece for God, yet not all held the same position in the church. Not all prophets were apostles, neither were all apostles prophets. In the history of the church, there have been times when many possessed the gift of prophecy. Moses mentions seventy contemporary prophets, and in the early Christian church there were at least fifteen. But there was never more than one leading prophet in the church at one time. A leading prophet possessed the gift of apostleship as well as the gift of prophecy. Such were John the Baptist, Moses, Paul, and all whom God raised up to lead his people from time to time. All other prophets were subject to the leading prophet. 1 Cor. 14:31, 32, 37; Gal. 2:11-14.

Miriam, who was a prophetess herself, was not permitted to criticize Moses, the leading prophet. Numbers 12. God lays responsibility on a leading prophet that he lays upon no other man or set of men. In a special sense he is amenable to God, and God alone. Kings, rulers, priests, and apostles obey the voice of God when instructed by a leading prophet. Aaron and Miriam were chosen with Moses to lead Israel from the Egyptian bondage (Micah 6:4); but God recognized Moses as the chief leader, as shown in the following words: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Regarding John the Baptist, Jesus said, "What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my

messenger before thy face, which shall prepare thy way before thee." Luke 7:26-30. The life of self-renunciation and devotion to his calling, with the gift of apostleship, or messenger of God for a specific work, made John much more than simply a prophet.

The apostle Paul was a prophet, and not a "whit behind the very chiefest apostles." He also had the responsibility of "the care of all the churches." 2 Cor. 11:5, 28. There were opened before him wonders of redeeming grace not revealed to all prophets. "He was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:1-5; 1 Cor. 2:9, 10.

The prophet Agabus gave some important revelations to the church, even to Paul himself, and Philip had four daughters who prophesied; but none of these filled the position of the great apostle to the Gentiles, who was the leading prophet for that time.

The ancient prophets were called seers. 1 Sam. 9:9. The Spirit of prophecy has ever been eyes for the church. It is the gift through which God speaks directly to the church.

An apostle is not infallible. In the days of Paul, the apostles or leading brethren made a serious mistake in advising Paul to follow human policy; and if the overruling providence of God had not interfered, Paul would have lost his life. Acts 21.

When the ark was taken up from Kirjath-jearim, David, with the best of motives, decided to carry it as the Philistines had carried it. He consulted with every captain and with every leader, "and all the congregation said that they would do so: for the thing was right in the eyes of all the people." They did more than this: "all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." Notwithstanding all this, they made a great mistake, and Uzza was smitten simply because they left out of their reckoning the instruction which had been given by the prophet of the Lord. 1 Chron. 13:1-13. Moses, the prophet of God, although he had been dead many years, had given special direction how to carry the ark of God. Num. 4:5, 6, 15; 7:9; 1 Chron. 15:11-15. This experience demonstrated one truth: the death of a prophet does not in any degree lessen the force of the testimony given. Human reason is an unsafe guide when it disregards the instruction given by the prophet of the Lord.

When King Jehoshaphat prayed for deliverance from his enemies, the

prophet Jahaziel planned the entire battle contrary to human reasoning. Jehoshaphat "bowed his head." He called his army together, and delivered in their hearing a statement which has come down to us through the ages with all the strength that it had that day when all Judah, led by their king, believed the prophet of the Lord and gained the greatest victory recorded in the Bible: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

The course of King Amaziah was in direct contrast to that of Jehoshaphat. Amaziah served God and accepted the testimony of the prophet when the testimony pleased him; but when the prophet came with reproof for the course he was pursuing, he resented it at once, and said to the prophet, "Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." 2 Chron. 25:1-16. The remainder of the chapter is not only the history of Amaziah, but a history of many others who have followed their own counsel instead of accepting the counsel of the prophet of the Lord.

God highly honored the remnant by placing among them a prophet who has given a divine setting to every truth that has made us a peculiar people. Many a time we have come up to difficulties which, like the Red Sea, seemed impassable. Apostate prophets and apostate apostles have testified that there was nothing but failure before us; but the old ship Zion has steadily plowed its way through the breakers. From a very small beginning, the work has steadily grown until it has encircled the earth. When unbelief has said "Failure," the old ship has steadily moved forward, and will continue on its way until it lands all who stay on board, safely on the other shore.

The prophet of the Lord has been laid to rest. Our success depends upon following the instruction given, which is sufficient to carry through safely all who will heed it.

"It is not good to distrust even men when they have managed our affairs well thus far, and it is madness to distrust God."



The Atonement — No. 7

The Wilderness Sanctuary Service

J. O. CORLISS

HAVING studied the furnishings of the wilderness sanctuary, as reviewed in a preceding article, it is in place at this juncture to make inquiry regarding the routine and results of the ceremonies therein performed. The writer of the book of Hebrews, after making reference to the sanctuary in general, says that after the daily work of the regular priests in the first apartment, in behalf of sinners, was done, then once each year the high priest entered alone the most

holy place, with blood, which he offered for himself and for the errors, or sins, of his people. Heb. 9:6, 7.

This work of the high priest, following that of the regular priesthood, and being done only at yearly intervals, would seem to indicate that the complete cleansing from sin, under that earthly, typical system, was not accomplished until a year's end, when the high priest went into the most holy place, where was the mercy-seat. This act of the high priest seemed to be necessary from the fact that the work of the under-priests did not permit them to engage in service before the mercy-seat in the second apartment. It also reveals that the figurative atonement there accomplished, required two sets of ceremonies, performed by two different degrees of priestly service. The reason for this will be seen as those distinct services are studied.

The writer of the book of Hebrews, in the seventh chapter, speaks of both steps taken in that work; and after speaking strongly of that high priesthood centering in the Lord Jesus, he opens the eighth chapter by saying that the sum of all the things dwelt upon is that "we have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens," and that he serves in the heavenly tabernacle, of which the earthly one was a faithful example and shadow. But if the service in the earthly sanctuary was an accurate shadow of the heavenly one, where Christ is high priest, the process of operation in the heavenly sanctuary can best be studied by a careful investigation of the services carried on in the earthly, shadowy sanctuary.

The first thing essential is to learn the nature of the "errors" for which the earthly high priest made atonement. The law under the mercy-seat, the typical throne of Jehovah, represented the strong, supporting pillars of his government. To violate one of these ten fundamental precepts was to fling defiance in the face of Heaven, and so make void God's law before the universe. The transgression of that law was always sin (1 John 3:4), and the wages of sin was death (Rom. 6:23). So to transgress any one of these commandments was to incur the penalty of death.

There was, however, a remedy provided for a stay of judgment in favor of the sinner. When one of the common people became conscious of some ignorant violation of the law within the holy ark, he could meet a priest at the door of the sanctuary to arbitrate his case. But he must come there bringing a goat, and publicly, in the presence of the priest, lay his hand on the head of his offering, and then kill it near the altar of burnt offering. Lev. 4:27-35. Laying the hand on a victim after this fashion carried a double significance. First, it was an open acknowledgment of guilt; and second, it was an act by which culpability was laid on a substitute, and that substitute condemned to death. In other words, by a figure the sinner had opportunity to express his de-

sire to be reconciled to God, and to correct his ways to harmonize with God's will expressed in his law.

The substitute having met the sinner's penalty, its blood was poured out, and a portion of its flesh eaten within the sanctuary by the officiating priest; or, in other service, the priest bore the blood into the sanctuary and sprinkled it before the veil. This was in token that the sin was conveyed into the tabernacle, and there left. But even then the sin was not blotted out. True, it had been carried by the mediating priest into the sanctuary, and there left by him as the end of his work; but not yet had the offering of the high priest been made for its extinction. As stated by the apostle, had this been the end of the sin, the perpetrator of it would have had no further consciousness of it. It was found necessary, therefore, for a "remembrance" again to be made every year. Heb. 10:1-3. So it was that the sin remained in the sanctuary, where it had been figuratively received, there to await its final disposition.

This demanded the performance of a special service on a certain day of the year, and that by the high priest alone in the inner apartment of the sanctuary, directly before the mercy-seat covering the law which had been transgressed. By reference to Lev. 16:29, 30, we not only learn when this ceremony took place, but its design as well. This was the stipulated regulation for all the house of Israel: "In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all: . . . for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Two points should be carefully observed just here. While the regular priests were available every day, before whom offenders might bring their sacrifice for personal transgressions, only one day of the year was set apart when the complete atonement for these violations of divine law could be effected. These daily offerings were made for individual, single sins, while the day of atonement was a final review of all delinquencies in general, in order that all of them might be done away at once. The work for individual sins was accomplished before the door of the sanctuary, near the altar of burnt offering, and in the holy place, while the closing atonement service was performed in the most holy place of the sanctuary. This closing work, too, was reserved to the end of the Jewish religious year, so that all the sins of the preceding months of that year, which had been confessed and lodged in the sanctuary, could be "remembered," and final disposition be made of them.

This, then, was the great reckoning day of the whole year, practically a day of judgment, when the review of the sins of Israel would determine whether these should be blotted from the sanctuary record of remembrance, or be thrown back upon the guilty ones, according to

their standing when the day of atonement came. Evidently this was the basis of their solemn regard for that day, and the reason for a close scrutiny of their lives before the arrival of the serious test. Lev. 16:29; 23:24-27.

The first duty of the high priest on that day was to offer a sacrifice in his own behalf, so that in appearing as intercessor in the interest of others, he might be clean before the law and the mercy-seat, which he was about to face.

He next had two goats brought before the door of the sanctuary, upon which lots were cast. According to some authorities, the following was the method used: In a small box held above the head of some suitable person were two golden cards, one marked "For Jehovah," and the other, "For Azazel," or the scapegoat. One goat was then indicated, and a card drawn for him, which might prove to be for Jehovah. If so, this goat was taken to die for the sins to be interceded for, and his blood, which was the whole people's sin offering, was taken by the high priest into the most holy place and there sprinkled upon the mercy-seat, which held a position above the law, and upon which, above both the law and the mercy-seat, shone forth the Shekinah, the symbol of God's presence.

Thus in the most holy place an atonement was accomplished for the people, after which the high priest passed out through the first apartment, and to the altar in front, sprinkling blood on it, and thereby cleansing it also from sin uncleanness brought to the place through the individual offerings of the year just ending. Lev. 16:7-19.

Having done all this, the high priest, with the sins of the people thus transferred to and upon himself, came to where the living goat had been held, and laid his hands upon the head of this goat, and thus by public acknowledgment of the people's sins, transferred them to the head of the chosen victim. This creature was then taken by some person appointed for the purpose, and conveyed to an uninhabited part of the country, there to roam, and bear all the iniquities of the house of Israel. Verses 20-22.

A bare allusion is sufficient to remind one that the services of that atonement day did not have to do with future, but only with *past sins*, since each year had its own day of atonement for that purpose. Moreover, in these yearly atonements none but the sins personally confessed and conveyed through the blood of the sacrifice into the sanctuary during the year for which that atonement was held, came within the scope of the atonement service. So, if any one chose not to follow the prescribed rule for the conveyance of his sins into the sanctuary, he retained them on himself, and thus prevented them from being brought forth from the sanctuary by the high priest and placed on the head of the scapegoat to be borne away to an uninhabited region. In such case the refractory one must himself bear the consequence of sin, which was death.

All this was of course done in figure to prompt faith in the work of a coming Saviour. But it could go no farther, since it was not possible for the blood of bulls and goats actually to take away sin. Heb. 10:4. Christ was the perspective of all this, which was but a "shadow of good things to come." Heb. 10:1. But the real work, of which this earthly sanctuary service was the shadow, must be performed somewhere by the real High Priest, the antitype of the Jewish priesthood and its work. Where, when, and how his work is done must be reserved for another study.

Open Visions

G. I. BUTLER

BEFORE we enter upon the consideration of this phase of the question, we wish to recapitulate one point in a preceding article, namely, that the same prophetic gift which was given to John the apostle was to be given to the last church on earth—the remnant church. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Here we have a record of God's way of revealing through visions his word to his people. God gave his word to Jesus Christ, Jesus gave it to his angel Gabriel, the angel revealed it to the beloved disciple John, and he gave it to God's people. This in substance is the way God gives all his visions to his chosen agencies. And this is called "the testimony of Jesus."

On the remnant church of Rev. 12:17 the same gift is bestowed. "The dragon [Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." That term is defined by Inspiration itself in the words, "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. The spirit of prophecy is that manifestation of the Spirit of God which enables God's chosen instrument to have visions of God, and to outline events, past, present, and future, which could not otherwise be known.

Let the interested reader observe that John himself, in writing the wonderful book of Revelation, had this gift,—the testimony of Jesus,—and that the same precious gift is conferred upon God's chosen instrument in the last church on earth, the remnant church. That gift to John was invaluable to the world and to God's people. The same gift has been invaluable to the remnant church, which has for seventy years been proclaiming the third angel's message. Indeed, any one who knows the history of this movement knows that the work could never have been originated or carried to a successful com-

pletion without it, as we shall clearly show hereafter.

The visions of the chosen agent began to be given just after the great disappointment of 1844, and a little before the beginning of the proclamation of the third angel's message, and they continued to be given for nearly seventy years, or until a brief period before her death. This matter was not hidden in a corner, but has been connected intimately with the history of this Seventh-day Adventist movement, now almost encircling the earth. We should be exceedingly glad that God ever so honored us as a people as to give this great source of enlightenment. For many ages no other people have been so honored. The blessed light has helped us through many a dark, trying experience.

"The child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision." 1 Sam. 3:1. It was an exceedingly dark period in the history of Israel. Eli's wicked sons seemed to have complete rule over the nation. God could not consistently manifest himself to them under such conditions. The lad Samuel, the son of the devout Hannah, by whom he was dedicated to the Lord before his birth, was soon to be chosen to be a prophet of the Lord and have many open visions. God first manifested himself in vision to Samuel when he was perhaps six or eight years old, terribly reproving the aged high priest of the nation. Samuel became one of the greatest of the prophets.

Open visions are given in a way to be observed by the people present, as convincing evidence of their reality and genuineness. Their characteristics are noted in the Scriptures. If given only in secret, there would be a great chance for doubt and uncertainty. Open visions are an evidence of reality and authenticity, and are valuable as such. All prophets are also given visions in various other ways. The very fact that open visions are mentioned indicates that there are visions that are not open. These are helpful and valuable for the special instruction of the prophet and to impart light.

There is a striking similarity in the call of the little lad Samuel to be a great prophet, and the call of the young, feeble girl, bashful, retiring, and given up by the doctors to die of tuberculosis. She was but seventeen years of age. Who could then have supposed she would live to the age of nearly eighty-seven years, and accomplish such a great and important work as she did? These results are wholly attributable to the power given by the Most High. God can take the weakest agencies and clothe them with power from above to do great things. None but he can do this. He can take "a worm to thrash a mountain." Nothing is too difficult for him to perform. His word has spoken worlds into existence. All the universe is governed by his power and kept in motion in sublime unity. He accomplishes his purposes by agencies man would never think of using.



THE WORLD-WIDE FIELD



The Beginning of the Harvest in Szechuan, China

F. A. ALLUM

AFTER almost two years of seed sowing in Szechuan, we are now beginning to reap the harvest. Last Sabbath was indeed a blessed day, when fifteen precious souls were buried with their Lord in baptism. Eleven of these were men, and four were women, and only four had ever been members of other missions. They were a very intelligent class of candidates, and we believe several of them will make excellent workers,—our greatest need in this field just now. A daily class was held with the candidates for two weeks before the baptism, during which time all important points of the message were covered. Others also have requested baptism, and we hope to see them go forward later, after they have received further instruction. After the baptism we had the ordinances of the Lord's house. Our church membership is now thirty. We are greatly encouraged, and believe that we shall see still greater things here in Szechuan.

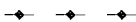
Our school work is growing. We now have four day schools, with an attendance of one hundred and ten, nearly all of whom are paying students. Most of them attend our Sabbath services. We are conducting daily Bible classes in all the schools. This is a very interesting feature of our work here at present.

We now have four colporteurs in the field, who are doing excellent work, considering the political conditions here. With the rebellion and with robbers all around, conditions are very unfavorable. When we consider the frightened condition of the people, it seems marvelous that the colporteurs can make any sales at all; but within the last week or two we have received no less than one hundred and twenty-eight subscriptions from two colporteurs, and these have come from a district which has just recently been in the hands of the robbers.

The interest created by the colporteurs in the town of Hochow continues, and we have secured a chapel there. This is the town which was partly burned by robbers a short time ago. I am planning to go there next week with an evangelist, to conduct a special series of meetings. Thus we see that literature is the forerunner of the message in this place, as in others.

We have been having some very hard thunderstorms. During one of these the lightning struck the chimney of our house, and splintered the casings of our attic door, sending some pieces of wood no less than thirty-seven feet away. The lightning traveled down the brick wall, disturbing some of the plaster, and killed

our dog, which was lying on the front porch. Our baby, who was lying asleep in an iron cot within one foot of where the lightning struck, was not in any way harmed, although his bed was strewn with plaster, splintered wood, and glass. The damage done to our house did not amount to more than a dollar, Mexican. We recognize in this our heavenly Father's special protection. During the same storm, several persons in the city were killed. Since then we have had several other storms. In all, no less than five places near us have been struck by lightning. These occurrences are a call to us to be always ready; yet we firmly believe that our heavenly Father has a special protection over his children.



A Colporteur's Experiences in South China

FLOYD E. BATES

A FEW days ago, during a conversation with one of our canvassers here in Fukien Province, he related to me a few



TIGER KILLED ON KULANGSU ISLAND

of his experiences, which I thought might be of interest to those in the homeland; so I will tell them in his own words as nearly as I can remember. He said:—

"Many times as I have traveled back and forth in the interior, the Lord has miraculously cared for me. Not long ago I went into some new territory where our paper [the Chinese *Signs of the Times*] had not been sold. As I was going from one village to another, I

chanced upon a strip of ground covered with tall grass. Not wishing to lose the time necessary to go a great distance around by the road, I started directly across this piece of grass land to the village I could see in the distance. For some ways the grass was only about knee high, but as I drew nearer the village it became deeper and deeper, until I could not see over it. I wandered about some time trying to find my way out, but could not. Also the way by which I had entered had so filled up that I could not retrace my steps. Standing there in this green sea in which I was now entirely submerged, I tried to look about, but was unable to see a thing except the blue sky above. I shouted, but no answer. I called many times, but evidently I was out of the range of any human ear. Then I bowed before the Lord in prayer, seeking his assistance. Just as I was rising from my prayer, I heard a voice calling. I answered, and by the direction of that voice was led directly to the village, which, a few minutes before, I had almost given up hope of reaching.

"A few minutes later, upon meeting the man who had called, I asked him why he had called me. He said that his wife had suddenly been taken with a severe pain in her heart, and he had gone out in search of help. On seeing a commotion in the grass, he thought perhaps a traveling doctor [of whom there are many in the interior of China] might be passing along, and so he called.

"At another time I was walking along a rather lonely road far in the interior, with my bundle of books in my hand. [It is the custom among Chinese traveling in the interior to carry all their belongings—clothes, money, food, and whatever else they may want for their journey—in a little bundle in the hand or on the shoulder.] There were few travelers on the road, and most of the time I walked alone. Walking thus solitarily, I was somewhat startled to see a man suddenly step out of a bypath, look cautiously up and down the road, and on seeing me, step quickly back again. He was some distance ahead of me, but I could plainly see that he carried a long knife, and was dressed in a manner that identified him with a band of robbers that had been infesting that section of the country for some time. As soon as I had passed his hiding place, he stepped out behind me and followed me closely. I was much frightened, for these men are noted for their disregard of human life. My situation was rapidly becoming perilous, and something must be done quickly. Finally I struck upon a plan. I turned quickly and, facing him, opened my bundle of books and gave him a canvass. While I was doing this, he looked carefully into my bundle. Seeing nothing there of value to him, he turned and left me.

"On another occasion I entered a strange village late at night. It was very dark, and the people had evidently all gone to bed. For some time I walked the streets, trying to find a place where I could stay for the night, but met no

one. Again I called upon the Lord to help, and soon I met several men coming out of a building. They directed me to the home of a rich man a short distance away. On arriving there I was treated very kindly. As soon as I told them who I was and the work in which I was engaged, they sent out to the neighbors and gathered in quite a company. I spoke to them nearly an hour on the important truths of God's Word; they then began to ask questions, thus continuing our meeting till after midnight. When the guests had departed, I was given the best room in the house [an honor that is usually conferred only upon guests of high rank]."

Many such experiences are told us by our native workers. Through such instruments as this young man in the hands of God, the truth for this time is going to all parts of our field. The workers are constantly opening up new territory, which soon calls loudly for a teacher.

Up to this time we have been very much handicapped by the lack of trained workers, and also by the lack of means for training them; but with the opening of our school this fall, this difficulty will to a large extent be overcome. For this we are indeed very thankful to our heavenly Father.

Kulangsü, Amoy.

A Battle with a Snake

IN the interior of Nigeria, West Africa, where Brother D. C. Babcock is pioneering among Mohammedans, he had the following experience one night with a big boa constrictor. He says:—

"I am glad we built our house up from the ground high enough to make us safe from large snakes. There seem to be many of them here. Often we see the tracks where they have crawled across the road. One kept visiting Brother Morgue Duncan's place at intervals of about two weeks. Brother Duncan and some of our boys decided to sit up and watch for it. About ten o'clock one night I was aroused from my sleep by fearful yells. I jumped from my bed only half awake, thinking that the natives were fighting, and ran out to go downstairs, when the cry reached my ears from both sides of the house, "Big snake, big snake!" I got my revolver, and in my night garments, barefooted, I started for the scene.

"The snake had crossed the road, leaving the house of Brother Duncan, and was in the big grass, making for its hiding place. The boys were so excited and were raising such a tumult that I could not locate the snake. Brother Duncan quieted them, and then told me to listen. I soon heard it breaking the large stems of grass as it crawled along. I knew from the sound that we had a battle on hand. Brother Duncan followed just behind me with a reflecting lantern. I knew we must act quickly, before the snake got ready to meet us. I rushed toward it, with Brother Duncan at my heels, and we soon came upon it. I must confess that when I got a

view of only a part of the snake, I was somewhat frightened, but I fired on it. The first shot entered its body about one foot from its tail. I then got within about eight feet of it, and emptied my revolver. One shot went through its body, and I saw three bullets tear up the scales, but glance off.

"The snake then crawled under a ledge of rock, but we did not give up the chase. I reloaded, and we lay down flat, and crawled up to the edge of the rock, pushing our lantern ahead of us. We soon located it about seven feet away. I emptied my revolver into it. The snake came out again. I reloaded, and the boys got around it with burning grass, and we closed in on it. It raised its head about six feet and made for us. All ran but one of my boys, and he held the firebrand quite near the snake and called for me. The boy's bravery gave me courage. I went close enough to get a shot at its head. One shot struck just below the head, and completely paralyzed the reptile. Thus ended my first experience with a boa constrictor."

Trip up the Pearl River to Canton

J. E. FULTON

IN company with Pastor B. L. Anderson and Brethren A. L. Ham and P. V. Thomas, I left Hongkong by the night steamer "Kwangsai" for Canton. We sailed at 9 P. M., expecting to reach Canton at daylight. Hongkong is built on a hill, and from out the darkness the view of this city, with its thousands of electric lights, is a most beautiful sight. On both sides of the harbor great searchlights were turned on the waters to disclose the movements of every craft. The lights, like great eyes, were cast searchingly upon our steamer as we passed out of Hongkong to enter the Pearl River on our way to Canton.

The night was foggy, and some time after midnight we lost our bearings, and ran aground in a shallow place, without any mishap, however; but we remained aground till daylight, when with help we got afloat again. This gave us opportunity to see the great rice fields, Chinese gardens, and orchards of litchi on the banks of this great river, and also some of the large and small towns and villages and country dwellings of the millions of Chinese.

A Terrible Sight

As I stood on the deck of the steamer, gazing out at the strange craft and the men rushing hither and thither in quest of their daily food, I spied in the water just ahead of our steamer a black object floating. Leaning over the steamer's rail, I saw it was the body of a man; and as the waves made by our steamer washed over the body, it was caused to move up and down so as to be more plainly visible. I glanced upward to the English captain, but he gave the body hardly a casual glance, and passed on. I then watched the small sampans and other boats which were passing near, but they, too, were busy, and left the body

to float on. Nobody seemed to be disturbed by this common sight. Poor fellow! no one to give him even the burial of a criminal. He may have been robbed and drowned; may have fallen overboard; or, in the desperation that hunger brings, may have chosen to end his life. Some mother's son gone,—but more, one who might have become an adopted son of God had closed his life's record. This is only a common incident in the history of this people. There is a fearful lack of sympathy. Men and women grow callous.

The world is waiting to be loved. When Jesus saw the multitudes, he was moved with compassion. Are our hearts thus moved? What a call for missionaries with the spirit of Jesus in their hearts!

Canton

Canton is the largest city of China, and is the largest city of non-Christian people in the world,—two million inhabitants. Canton is a great shipping center. Large ocean-going steamers can run up the river and anchor at the city to load cargoes of silk, tea, and rice. This was the first city of China to open up trade with Europe. Canton is built in a fertile delta country, at a point where several rivers meet, and has an important trade as well with the southern provinces of China.

Many of the English and American missions have headquarters in Canton. It has long been a missionary center. Many years ago Robert Morrison lived and labored here. At that time the prejudices of the Chinese were very strong, and he and other missionaries had great difficulties to encounter.

For a number of years Seventh-day Adventists have been established here, with mission headquarters at Tung-shan, just outside the city, and a boys' school in the city. Here some fine young men and boys are receiving an education in the message and in those things essential to make them efficient workers. Some are supporting themselves by canvassing in this great city. Great possibilities are before us in the circulation of our literature, and we are glad our young men are receiving a training to engage in this important branch of our work. Not only does it become, as in our enlightened countries, a great missionary enterprise, but also a means of livelihood to those struggling for an education.

Our girls' school is located in connection with the mission headquarters. The school is greatly crowded, and numbers who could pay their way are being refused entrance. An addition to the present building is urgently needed. The girls look very bright and happy. Some are engaged in lace making, others in weaving cloth. Some very strong cloth of nice patterns is made by our girls.

We were sorry our stay in this most interesting place was cut short by appointments at other places. Canton is an important center, and our work in it is progressing. Great opportunities are opening up before us. Brother Ham is in charge of our work in this place.



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.

Forgiveness

G. S. HONEYWELL

If we knew the weight of sorrow
That is hidden in the heart
When one humbly asks forgiveness,
We should never say, "Depart,"
While an angel moves the waters
Where the trembling teardrops start.

It was not the mind of Jesus
E'er to turn the least away,
But he ever taught forgiveness,
As he ever taught to pray,
"Lord, forgive us our trespasses,
E'en as we forgive alway."

Ever heed the words of Jesus,
In your heart keep open door,
Quick apply the "balm of Gilead"—
"Go in peace, and sin no more."
Then claim his forgiving mercy,
And his matchless grace adore.
Punta Gorda, Fla.

A Good Foundation

MRS. L. D. AVERY-STUTTLE

IN order to have a good building, it is absolutely necessary to have a good foundation. It is not of very much moment whether the paint is white or black, or whether the decorations are of the latest pattern. The rooms may be large or small. But whether the building be cottage or palace, unless it stands upon a good foundation, it is worthless; yes, it is really dangerous.

Across the street, less than a year ago, three cottages were erected, whose foundation walls were condemned and pronounced quite unsafe even before they were completed. For some cause, the architect or owner unwisely insisted upon taking the risk, and the cottages were built. But it took only a few weeks of soaking rains and continued bad weather to ruin the walls and completely to undermine the foundations. Then the bad workmanship began to show, and the poor material which had entered into the walls could no longer be hidden. The only alternative, of course, was the expensive one of tearing down the original foundations, laboriously removing the débris, and employing honest workmen to rebuild.

As I watched this, I fell to moralizing, and I said: "If the poor workmanship and bad material cannot endure the test of time in the building, and are not only discovered, but make direful trouble in the end, how much more certain it is that in character building, like causes will produce like effects; if it is disas-

trous to use poor material in the first case, it is doubly so in the second."

When a young lad so far forgets himself as to use discourteous and rude language to his mother and sisters; when he chooses and enjoys the company of wild and profane boys; when he loves to imitate the swaggering gait and boisterous manners of street loafers; and worse than all, when he finds himself enjoying and even craving the nauseating fumes of the deadly cigarette,—by any of these signs, he may know of a certainty that he is voluntarily putting poor material into his character building.

The other day a young man came to me in sore trouble. He had professed conversion and united with the church. But he had indulged in the cigarette habit since childhood, until his will-power was weakened and his moral sense dulled; and now he was finding to his dismay that the material which he had used in his character building was not able to stand the test of circumstances. He had been thrown into the company of old associates, and had found to his shame that he was unable, or at least lacked the moral courage, to resist temptation.

The power of the Almighty alone can give victory; but unless we cooperate with divine agencies, unless we become "workers together with him," how can we expect him to work for us? We must not voluntarily indulge in habits which weaken the will and pervert the moral sense. Christ asks us to cooperate with him; then it matters not how far we may have plunged into the black mire of sin, he will give us strength and healing and victory.

I appeal to parents and teachers to instil into the young heart the great truth that it is a wonderful thing to be able in the strength of the Lord to build a noble, symmetrical character. Let the foundation stones be carefully laid with prayer and study of the Word. Let the Holy Spirit aid in the selection of material that is fitting, and let the wise Master Builder instruct and dictate.

When Mollie comes in from her play impatient and rude, the wise mother will not add fuel to the fire by using language fully as unkind and rude as that of the child. Children are great imitators. A large part of their education consists in following the example set them by their elders.

Happy is the child whose parents

daily seek the wisdom which comes from above, that they may be able to instruct and aid their little ones in selecting good material for their character building.

"Twenty Minutes Earlier"

IN the heat of an unseasonably hot morning, Mrs. Blair stood in the kitchen kneading down her bread. It was a large baking, and she was perspiring freely. At a warning hiss she raised her eyes, and saw that the starch cooking for the laundress was boiling over. At the same time there was a wail from the nursery, and the milkman rang the bell next door. The bottles stood with the other unwashed dishes in the sink.

Her lips tightening nervously, Mrs. Blair flew to the rescue of the starch, leaving a smudge of flour on the range, hastily rinsed the bottles and set them upon the porch, leaving another white mark on the door. The increasing volume of the wails above made her hasten to bring down the youngest Blair and put him in the high chair out of reach of mischief until she finished her bread. But no sooner were her hands in the flour than the telephone rang with an insistent, nerve-racking jingle.

Mrs. Blair flew to the hall.

"Yes; tonight? All right. A what? No, indeed, I can't. I'm head over heels in work now. Yes, I'm sorry, but I can't. Good-by."

"What next!" she exclaimed in irritation. "With the washerwoman in the laundry, and bread to bake, Sarah's blue dress to finish before tomorrow night, and the housework not touched yet! Everything to be done at once, and now, on top of it all, company! And Jim wanting special pudding! I don't see how I'll ever get done!"

"I wouldn't mind working until I was dead tired if I ever seemed to get done!" she said to herself as she turned the hot water into the dish pan. With tantalizing perversity, the stream of water glanced a cup, and sent a shower out upon the floor. In bending to wipe it up, she stepped upon the hem of her apron and pulled it loose.

"I declare," she exclaimed, as she soused the glasses in their hot bath, "it beats all how muddled up I do get. Other women get done; why don't I? I'm sure I'm at it from morning till night. Let's see—bread to bake, baby to dress, dinner to get, house isn't touched, dress to fix, company—" Aghast, she began drying the dishes, her lips twitching nervously.

"Mrs. Blair," shrilled Lizzie, the laundress, "there ain't enough washin' powder."

Mrs. Blair carried a box of powder to the stairs and dropped it into Lizzie's hand. Her eyes noted the disorder of the cellar-way cupboard wearily. She had intended to clean those shelves this morning.

"I can't stand another interruption!" she said aloud, and at that moment the baby succeeded in his earnest attempt to reach the jar of sirup on the table. The result was disastrous to his clothing.

Mrs. Blair hastened to snatch it from him and pick him from the chair.

"Oh, oh!" she moaned, as she unbuttoned his night clothes, bathed his face and hands, and put him into clean rompers. She thought wildly of running away, but the work would still be waiting when she came back.

With lips pressed tight, she began to work faster.

"If I ever get done," she kept saying to herself. "But I never do. Mrs. Hall always has time for a nap in the afternoon with her baby; and that little Jennie Wells sits on the porch every morning before dinner. Neither of them seems to work as hard as I do."

The work went on with constant interruptions, from the laundry, from the baby, from the telephone. Before dinner she dashed out to the chicken house to feed the hens, and coming in, remembered that she hadn't sent the grocery order for supper.

"If I called Jim, he'd forget all about it. And it isn't likely they'll bring it in time. But I'll just have to risk it, for I simply can't take time to dress and go down town."

With set lips and tired muscles, Mrs. Blair worked on. "The day will end sometime, I am glad to say, and I can rest, whether I'm done or not!"

When the children came from school the work was accomplished, but Mrs. Blair was not yet dressed.

"Hang up your cap, Junior," she reminded her son. "Twins, take baby into the yard, and don't let him get dirty. And Sarah, you'd better do part of your lessons now. Father will want you to help entertain his company tonight. I believe I'll rest a few minutes before I dress."

Stretched out on the couch, Mrs. Blair was too tired to relax. Staring tensely at the ceiling, she caught Sarah's words as she translated aloud from her Latin.

"By Cæsar all things must be done at once," she murmured.

"Was he keeping house?" questioned Mrs. Blair, wearily.

"Why, no, mother, of course not. Cæsar was a great general," explained Sarah. "What made you think he was keeping house?"

"Because that's the way it is when you keep house. Everything has to be done at once. Well, go on. Did he get done?"

"I guess so," said Sarah. "But, then, he didn't do the things himself. He sent other people to do them. He just sort of—"

"Bossed the job," murmured Mrs. Blair.

"Teacher says it's harder to find a man who can set other people to work than it is to find workers. She says a man who can oversee work is sure to be successful."

"Maybe so."

Mrs. Blair was quiet during the supper and all through the evening. She usually was quiet, but there was an atmosphere of thoughtfulness about her which attracted her husband's notice.

"What is it, Marty? Counting how many things you're going to do tomorrow?"

"Not exactly," replied his wife. "I was just wondering—have you wound the clock?" she asked suddenly.

"Not yet."

"I'll do it." She put the clock upon the table and crept into bed.

"Sarah," said Mrs. Blair at breakfast, "you may clear off the table and wash the dishes."

"But, mother," objected Sarah, "I never have more than time to curl my hair and get to school."

"You will this morning," said her mother quietly. "We got up twenty minutes earlier. Be sure to put the milk bottles and tickets on the porch."

"Jim" (Mr. Blair rattled his paper to show he heard), "I wish you'd feed the chickens before you go."

"But, Marty, I never have time to more than catch my car."

"You will this morning. We got up twenty minutes earlier. Junior, sweep off the porches and the walk to the gate. You've time—"

"We got up twenty minutes earlier," finished her son.

Mrs. Blair's eyes twinkled as she turned to the twins.

"Make the beds, girls, then bring me your ribbons; and if baby is awake, help him downstairs."

"Have we time?" doubtfully.

"Plenty."

"Here are some eggs, Marty. Those hens of mine keep laying pretty well."

Mrs. Blair smiled at the possessive tone; it was the first time he had been to the hencoop since the hens were bought.

"Porches are done, mother," announced her son.

"So are the dishes. Will my dress be done by tonight, mother?"

"Yes," answered Mrs. Blair, taking a hot iron from the stove.

"I thought you were afraid—" began Sarah.

"It will be done."

"We got up twenty minutes earlier," said Junior.

"Suppose we did! Mother couldn't make a dress in twenty minutes."

"I suppose not. Still, six times twenty is one hundred and twenty minutes, or two hours. Right, mother?"

"Right, son."

"Come on to school, Junior," cried Sarah. "You and mother are always having jokes nobody understands."

Quiet settled on the house. Smiling at the baby who was playing contentedly, she turned to her work. The aggravating feeling of hurry, of having more tasks piled up than she could accomplish, had all disappeared. As she rubbed the hot iron over the tablecloth, Mrs. Blair spoke aloud.

"Who would think that twenty minutes could make such a difference? As Junior counted, though, it's two whole hours! To think I had to go back to history to find it out!"

Three o'clock found Mrs. Blair, having had a nap with the baby, on the front porch, Sarah's dress in her lap, her hus-

band's favorite pudding steaming on the kitchen range. Four o'clock, and the children home; Mrs. Blair nodded smilingly.

"Your dress is just done, Sarah. Will you please see if the pudding has enough water in it?"

Mr. Blair noticed his wife's cheerful face and dainty dress at once. "More company?"

"No—only my family and—Cæsar!"

"Cæsar who? Tell us, mother!"

"Well, I've found myself lately unable to get through my work. You all know how irritable I've been. Yesterday, Sarah told me."

"I?"

"Yes. You said, 'By Cæsar all things must be done at once.' I sympathized with him, until you told me he only had other people do those things for him. So I began to study it out. There were the breakfast dishes; they were usually a drag in the morning. The upstairs could go, and it very often did, but it always worried me. The hens weren't ever fed until noon; sometimes not then. So I set the clock forward twenty minutes, and we got up that much earlier. Father fed the hens, Jimmie swept the porches, Sarah washed the dishes, the twins made the beds. With such a good start I got my work done without the usual irritating hurry. From now on, we'll get up twenty minutes earlier."

"Thirty minutes, Marty, if it makes such a difference to you."

"Or an hour," suggested Sarah. "The best mother anybody ever had, and we all shoved our work upon her!"

"Now, do you see why six times twenty is two hours?" teased Junior.

"Six times twenty—To be sure!" — *Onward.*

Why Clothes Should be Boiled

SOME housekeepers believe in boiling the clothes before rubbing, and some do not believe in boiling them at all. Others believe that clothes are made yellow by boiling. Boiling does not make clothes yellow. Clothes become yellow when they are improperly rinsed, when there is iron in the water or a deposit of iron is formed from the boiler, or by the use of an impure soap. On the other hand, boiling takes an important part in the dissolution and removal of the soap, which expert housekeepers, who know that the soap must be removed if the clothes are to keep their color and wearing qualities, will recognize as an indisputable reason why the clothes should be boiled,—and boiled after rubbing. In these days of sterilizing, it seems illogical to accept unboiled clothes as clean.—*Woman's Home Companion.*

A Mother's Prayer

LORD, fill my heart with a deep desire
To know thee better still;
That through me this dear child of mine,
May sweetly know thy will.

I would not hide from her dear eyes
The sunshine of thy face;
And that she, too, may know thee well,
Oh grant me fuller grace!

—*Marian Kepperley.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Ninth Annual Convention of Southern Workers

August 31 to September 5

TWELVE years ago a small company of teachers began an inconspicuous work at Madison, Tenn., for the mountain people of the South. From this nucleus, teachers went out into other sections, starting rural schools. The work was done quietly; but as the numbers grew, it became necessary to hold annual gatherings for study and counsel. At first these meetings were attended only by those immediately concerned. But their influence has extended until today it reaches the very center of the nation's educational work. Among other men of prominence who will attend the Madison convention this year, is Mr. H. W. Foght, United States specialist in rural school practice, who writes as follows:—

"I am glad to accept your invitation to be present at your conference of rural school-teachers to be held August 31 to September 5. In order to get as much good out of this for myself as possible, I shall try to be with you the entire four days of the session."

Dr. Claxton, United States Commissioner of Education, after arranging for Mr. Foght to attend the convention, says:—

"I wish it were possible for me to come myself. I should like very much to have the opportunity of hearing the reports that will be made."

Seventh-day Adventists have been blessed above all people in the gift of great educational truths through the Spirit of prophecy. And the demonstration of these principles is today attracting the attention of men of the world who have long been familiar with the popular system of education, and who are looking for something better. This coming convention is for those who have this same ambition. A cordial invitation is extended to all who desire to help in the South by starting self-supporting mission schools and centers in this section. We shall be glad to give you details. Address us at Madison, Tenn.
E. A. SUTHERLAND.

The Eastern Canadian Meetings

PREPARATION of heart for Jesus' coming, and full consecration for the finishing of the work, were the keynotes of the series of meetings just closed in the Eastern Canadian Union Conference. There was a sweet spirit of harmony in all the meetings, and an earnest seeking after God on the part of the people.

Having never before attended meetings in this field, I was greatly impressed with the fact that there is yet a great work to do in eastern Canada and in Newfoundland. In the first place, it is a large territory. It is 2,556 miles by the shortest route between the eastern and western extremities of the field.

The headquarters of the union, at Oshawa, Ontario, are not very far from the center of the field, east and west, yet it takes three and a half days or more of continuous travel to go from Oshawa to St. John's, Newfoundland. From Oshawa one can go to Loma Linda, Cal., in less time than it usually takes to go to St. John's. When the work is opened in Labrador, it will take a few more days to reach that field.

In some parts of the union the country is sparsely settled, making the work of the colporteur quite difficult. In other parts the power of Rome so completely dominates the people that the work goes very hard.

Here, as elsewhere, however, all men are musing in their hearts on the meaning of the things that are taking place in the world, and there is a new interest to hear the message. The leaders and the people of these conferences are planning to take advantage of this awakening, and push the work with new vigor, with the goal in view of doubling their membership in two years.

The Ontario camp meeting was held at Brantford, which is quite central for our people in that province. Ontario has a membership of 573. There were more than 300 at the camp meeting Sabbath school, which was a larger attendance than at any previous meeting, I was told. One new church was admitted to the conference. Ninety new members have been added to the conference since the beginning of this calendar year.

Elder A. V. Olson, who came to Ontario a few months ago, when Elder M. M. Hare was called to leave the field, was reelected president, and there were chosen to assist him on the executive committee, F. G. Hill, J. Capman, W. J. Hurden, and Elder J. W. McComas, who has recently come to the field from Iowa. The other officers are, Olive Leach, secretary-treasurer; Eva Johnston, educational and Missionary Volunteer secretary; J. Capman, field missionary secretary.

Miss Margaret Shanks had charge of the young people's meetings, and a good interest was manifested. There were a number of young men on the ground who had come in from their colporteur work. They had been having excellent success, regardless of heavy rains and discouraged farmers. Mrs. Florence M. Henderson had charge of the children. She had two regular meetings each day, besides two callisthenic drills; and a walk for exercise, health, and social enjoyment.

All departments of the work were discussed. The people pledged themselves to unite with the officers and workers in pushing the work as never before.

There was a fair attendance from the city at the evening services. On the closing day, eighteen persons were baptized, mostly young people.

Those present responded liberally to a call for funds for local work, and to help equip a science laboratory at the Eastern

Canadian Missionary Seminary. They gave \$1,600.

The Quebec meeting was held at Lennoxville, 110 miles east of Montreal. En route to this meeting I spent several hours in Montreal. This is practically a French city, and a stronghold of Catholicism. We have here an English and a French church. Elder Jean Vuilleumier has been laboring among the French, but it is now arranged for him to teach in the Eastern Canadian Missionary Seminary at Oshawa.

The Quebec meeting was not so large as the one at Ontario. There were 112 present at Sabbath school. Although this was the thirty-seventh annual conference session, the constituency of the conference is only 168.

It was at first thought that there would not be enough young people to have separate meetings, but there was a good company present, and some very beneficial services were held.

Elder W. C. Young, who was called to take charge of the field only a short time ago, when Elder Olson was called to Ontario, was reelected president. The executive committee consists of W. C. Young, L. F. Passebois, F. C. Webster, W. H. Knowlton, and W. C. D. Dingman. F. E. Dufty was reelected secretary-treasurer. N. H. Saunders is educational and Missionary Volunteer secretary, and he has also been chosen Missionary Volunteer secretary for the union. Both Elders Passebois and Webster have recently come to this field, and are beginning their work with good courage. Elder Passebois has settled in the city of Quebec, with the ultimate object of working for the French, although his first effort will be for the English. Elder Webster is residing in Montreal.

Aside from Elder M. N. Campbell and the writer, who attended all these meetings, Elder G. G. Roth, North American Division secretary for the French work, was in attendance, and his counsel and help were much appreciated.

There was a good attendance from the town of Lennoxville at the last few evening services. On the last day of the meeting, we repaired to a near-by river, where four persons were buried with Christ in baptism.

When a call was made for funds for local work and to help equip the laboratory at Oshawa, the brethren and sisters responded with an offering of \$500.

It was voted to secure a man to take charge of the colporteur and home missionary work as soon as possible.

One night and a half day brought us to Norton, New Brunswick, where the Maritime meeting was held. The constituency of the Maritime Conference is 276, but the members are scattered over a large territory. The attendance seemed very small at first, but there were about 65 at Sabbath school. Practically all these had come some distance to the meeting, as there is no church or company in Norton.

Past experience seems to indicate that it is not wise to hold our general meetings here in tents. Several days of cool, rainy weather made us thankful for rooms to live in, and for the commodious hall which was secured for the meetings. Elder Skinner, the president of the conference, and at present the only ordained minister, is holding a series of meetings in Norton, following the general meeting.

The various departments of the work were discussed. It was decided to place a man in the field in charge of the colporteur and home missionary work just as soon as one can be found. Prof. C. L. Taylor, principal of Williamsdale Academy, was present at the meeting, assisting in the young people's meetings and working for students. The young people who have been to Williamsdale seem to be much in love with the school. The prospects for this year are good.

The conference officers for the next two years will be: President, George Skinner; other members of the executive committee, C. L. Taylor, W. G. Steves, William Wasell; secretary-treasurer, Lulu Van Buskirk; educational and Missionary Volunteer secretary, C. L. Taylor.

On Sunday a beautiful baptismal service was held near the bridge connecting the two parts of the town. Eleven were baptized.

The sum of \$550 was raised to install a water system in Williamsdale Academy and otherwise equip this institution for better work.

The Newfoundland Mission has a baptized membership of 57, most of whom are in St. John's. A general meeting lasting four days was held here. Besides the members of the St. John's church, there were about ten from outports.

The work has been established in Newfoundland for many years, and has had its ups and downs; but at no place have I found a more earnest spirit of seeking God. The days we were together were filled full of meetings, beginning with an early morning consecration service before breakfast.

Various lines of work were considered, and a definite conviction that the work must go forward in Newfoundland seemed to take hold of the brethren and sisters.

Elder D. J. C. Barrett is superintendent of this mission field. Elder Barrett and his wife, and Elder and Mrs. R. A. Hubley, who are laboring here, are of good courage, and fully expect to see the work go forward. Several have been added to the church recently, and others are waiting for baptism.

The young people's work was a special feature of this meeting. Professor Taylor was present, and secured several students for Williamsdale. The members of the St. John's church are also much interested in their church school, and are determined to bring it into harmony with the denominational system of education. Brother and Sister Gordon Smith, who are to take charge of the school, are now on the ground, and enter upon their work with courage. There are no public schools in Newfoundland.

The work in the Eastern Canadian Union is encouraging. Elder Campbell and his associates are working hard. There has been a gradual increase in the membership of the union. The Canadian Publishing Association seems to be prospering. In 1913 it did \$10,000 worth of business; in 1914, \$15,000 worth; and in 1915, \$22,000 worth. The association has recently printed a French edition of "The World's Crisis," and Elder Vuilleumier has a company of workers selling it this summer. If good leadership can be secured for this branch of the work in each of the conferences, and a good man for the union, there is every reason to believe that the sale of literature will go forward still more rapidly.

The Eastern Canadian Missionary Seminary is doing excellent work, and there is good prospect for some strong young workers in the near future.

M. E. KERN.

Educational Department

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

A Progressive Conference

BROTHER H. M. HIATT, educational superintendent of the Minnesota Conference, writes as follows with reference to his work:—

"When I came to Minnesota, there were only six schools. This was less than three years ago. We planned to build three new schoolhouses each year, and this goal has been reached. Duluth has just remodeled its building, so that it is virtually a new schoolroom. Minneapolis is laying the foundation of two new schoolrooms, modern in every way. Pequot and Hinckley are planning to build churches with schoolrooms amply equipped, and Owatonna may possibly build a new schoolroom this year. The churches at these places, with the exception of the one at Owatonna, have voted to carry out the program I have just stated. The schoolroom at Duluth has been so remodeled as scarcely to resemble a basement, and next year none of our other schools will be held in basements.

"We are trying to equip our schools also with drinking fountains, globes, maps, and other modern appliances, as well as with decent furniture. This conference has twenty-five teachers listed for the summer school at Hutchinson."

This is a very encouraging report. Our church schools should all be held in good rooms. They should have modern equipment, libraries, globes, maps, charts, and good furniture. The sanitary conditions of the school should be well looked after. Christian education stands for the complete development of man. God has given to us much light not only on his work, but upon proper living, healthwise and otherwise. We must be behind other schools in no respect, intellectually or physically, and above all, spiritually. We must educate ourselves to the highest ideals. Only thus can we hope to meet the standard of an ideal Christian education.

FREDERICK GRIGGS.

Qualifications for Mission Service

IN a recent letter from Elder W. H. Anderson, of the Pemba Mission, Northwestern Rhodesia, South Africa, he outlined in a terse way some of the characteristics which should distinguish a missionary. They are as follows:—

"1. He must be an optimist. He must never get blue, no matter what happens.

"2. He must have adaptability in order to fit in and not be rubbing the fur the wrong way all the time.

"3. He must learn to love the country where he is; he must be able to see good in different ways of doing things, and not try to 'Americanize' everything. I notice from the newspaper reports that sometimes they do things wrong even in America.

"4. He must be a teacher,—one who will not teach over the heads of the pupils. He ought to be a good church-school teacher.

"5. He must be strong in government,—one who can take a school and make it go.

"6. He must be straight on denominational organization.

"7. He should come to the mission field as a learner, and not as a teacher. Let him spend his first three years learning, and then if he has anything to teach, let him start in.

"8. He must be a linguist. Clothe an unknown thing in an unknown tongue, and you must not blame the native if he does not understand your message. In the early church every man heard the truth in the tongue in which he was born.

"9. Of course he must be a straight Seventh-day Adventist who takes God at his word, and believes in the speedy triumph of the message, and knows the power of God to convert souls, and can get right down close to the lowest and do personal work for them. He must be strong as a personal worker.

"10. If, in addition to the above, he is a farmer, gardener, cattle rancher, horticulturist, poultry fancier, nurse, carpenter, bricklayer, shoe cobbler, and has a good supply of common sense; a constitution of iron, nerves of steel; can work and yet not overwork; can rest but not get lazy,—these are qualities which will help him considerably in his work.

"11. He must learn to see things by faith and not be fanatical; one who has learned to live by faith will still want his regular meals every day.

"12. He must be a man who realizes that we are still in a world of sin, sorrow, and degradation; and he must not be an idealist who lives and works as if we had no more of the world's diseases to cope with."

In this list of qualifications is set before the young people in our schools and before our teachers an ideal of character and ability that is well worth study. These items deserve careful study by every individual, whether he is preparing for mission fields or not. It is for the realization of these ideals in their students that our schools labor, and they cannot be held too continually before the students, nor impressed too deeply upon their hearts and minds. Seventh-day Adventist young men and women must be the sturdiest, sincerest, and most vigorous of all young men and women in the world, for to none is committed a more strenuous work than to them. Our schools seek to give an all-round world view of the gospel work, and a broad, comprehensive sympathy with the needs of mankind, physical and mental as well as spiritual; and a thorough equipment to minister to these needs. They teach that we are debtors to all men of every nation and every clime.

These schools will open in a few weeks, and the parents of our young people and the young people themselves are or should be giving careful thought to this next school year. Every young person connected, directly or indirectly, with our churches, whose circumstances do not absolutely forbid, should be in attendance at one of our schools where the ideals already set forth are the motive underlying all work. Our Fireside Correspondence School is open to all who cannot attend a residence school. Work in this school can be carried on in the home under any circumstances; so there

can be no substantial excuse for one of our young people in health and strength not pursuing studies that will enable him to realize these elements of character, — elements demanded by the hour in which we live. FREDERICK GRIGGS.

Medical Missionary Department

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

Report of Assistant Secretary of the Medical Department of the North American Di- vision Conference

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

THE report of your assistant secretary will deal principally with the office end of our department work. This covers more particularly the routine business of correspondence, securing and filing various data on sanitarium and training school work, gathering matter of general interest to medical workers and passing it on, placing unemployed workers and answering calls for them, supplying material for our papers dealing with health questions and the progress of our medical work, and lately, developing our Central Purchasing Bureau.

As far as we can judge from our correspondence, there exists a good spirit of cooperation in our medical work as a whole. We are receiving no word that indicates on the part of any a feeling of dissatisfaction or criticism. Letters that we receive are warm and encouraging, and usually speak appreciatingly of the efforts our department is making to be helpful.

While as an organization we are drawing together and growing stronger, we believe that much more can be done to strengthen our work and make it more effective as one of the principal branches of denominational effort. We see an increasing willingness on the part of our workers to contribute suggestions and to furnish us with matter that may be copied and sent out, or that may be used in our reports. We still plead, however, for greater cooperation in this direction.

We have excellent facilities at the office for preparing and sending out matter that may be thus contributed. We have been glad to get hold of cost systems, advertising suggestions and hints, follow-up letters, notes on studies, financial statements, and news notes. We have tried to make careful use of such material, and that which we have in turn supplied to others seems to have been well received.

We realize that circular letters are not much in demand, so we are not mailing very many. We assure you that it is only when we feel we have something worth your while that we go to the trouble and expense of getting out matter in multiform shape. We bespeak your consideration for the communications of this sort that we do send out.

In connection with our plea for fuller cooperation in supplying departmental material, let me urge that more attention be given by our doctors, managers, chaplains, and other sanitarium workers, to

providing articles and reports for our church papers, such as the REVIEW, *Life and Health*, *Signs of the Times*, and union conference papers. Our people want to hear of what is being done in our institutions. Our sanitariums will hold a place in the hearts and dealings of our people according as we improve our opportunities to place their interests before our brethren and sisters.

Our people need and want the health instruction that our sanitarium workers can give them. With the present-day popularity of health topics, our writers have a wide-open door. Others are furnishing much matter of this kind. We should be in the forefront as public teachers in health and temperance. Are we meeting the responsibilities resting on us in this direction? Our own people should be well instructed in the principles of true health reform.

Incidentally I may say that we have the privilege of a cordial relation with one of the chief officers of the United States Public Health Service. I have told him quite fully regarding our health work, and have explained at some length concerning our other missionary activities. He is enthusiastic in his expressions regarding our health educational principles. He gives a full and free invitation for our workers to make use of the facilities of the Health Service. Regular health reports, bulletins, and other literature are available, as well as the use of a growing library of stereopticon slides; all without cost to us.

Our Employment Bureau is proving serviceable, both to workers who want employment and to persons who want workers. It seems to be growing into use for all classes of our workers, as conference presidents and others are referring quite a number of people to us. We endeavor to exercise all possible care in looking up proper recommendations. And here let us most sincerely thank you for so promptly and carefully replying to our letters of inquiry regarding the qualifications and fitness of applicants for employment. May we also ask that due notification be given us when you make arrangements to employ persons whose names we give you. On my last visit to sanitariums I found several persons placed through our bureau whose names we were still carrying as available.

We have on our list the names of a few doctors, lady and gentlemen nurses, pharmacists, cooks, stenographers, bookkeepers, engineers, electricians, and others. We are not very well prepared to fill calls for medical superintendents, and we present to you the strong need there is of properly qualified men who will be willing to bear responsibilities in this connection, devoting themselves fully to the interests of this cause.

The Central Purchasing Bureau, authorized at the last fall council, is taking definite shape. We have already issued eight bulletins, and are seeing considerable business developing on some items, with satisfaction in goods used and with a saving in money. We are mailing our bulletins to two hundred and sixty names and addresses in North America, including sanitariums, treatment-rooms, food factories and stores, schools, publishing houses, and conference offices.

Thus far we have placed nearly two hundred cases of grape juice, about four hundred cases of olives, two thousand pounds or more of malted milk, consid-

erable vegex, and more or less of miscellaneous items. A letter to conferences suggesting the use of malted milk at camp meetings has met with fair response, seven or eight conferences placing their orders. A number of conference presidents and others have expressed their appreciation of this bureau.

It has occurred to us that we may extend the benefits of our Purchasing Bureau to include most of our membership on some commodities. Most of our people have a limited income. They are liberal in responding to calls for means in behalf of our denominational work. If we could help them save money, it seems we should do so. Possibly through our tract societies or conference offices acting as agencies, some practical plan may be worked out in this connection. We have as yet done nothing to work up foreign trade on this proposition, though we have taken care of a few orders that have come from foreign fields where word of our bureau has been sent.

We truly believe that on the whole our sanitarium work is enjoying the best degree of prosperity it has known. We have word of a large patronage from nearly all these institutions in this country. In some instances a sanitarium has not been able to receive all who have come. One institution reports having to turn away twenty-two applicants in one week. Some institutions that have had a hard financial experience are making good gains.

We wish to say to our workers here assembled that the Division Conference officers and various department heads are very sympathetic toward the work of our Medical Department, and show a willingness to render all help possible. We know of no reason why this branch of our work should not move steadily forward.

L. A. HANSEN.

Loma Linda

MANY letters have been received inquiring about the financial standing of our institutions at Loma Linda. We have tried to answer these letters to the best of our ability, but thought a few lines in the REVIEW AND HERALD would answer the same queries in the minds of others who are interested in the work but have not written us.

We have been asked if the report is true that the institution at Loma Linda has increased its liabilities "something like \$32,000 since the council met last fall." We were not prepared to answer this question, and referred it to L. M. Bowen, the business manager at Loma Linda. He replied as follows:—

"It is not true that the institutional liabilities have increased 'something like \$32,000 since the fall council.' I think this came about by the report rendered at the close of the year, Dec. 31, 1915, in which there was considerable increase in liabilities; but it was for the six months ending at that time, and did not cover the present period. Since Jan. 1, 1916, we have kept a very strict account, and for every dollar borrowed have paid an equal amount on outstanding obligations, or have that dollar in the bank, so that the present six months will show no increase in obligations unless there is an equal amount of money in the bank. In other words, we are not operating on borrowed money. Our operating funds are kept entirely separate."

Loma Linda Sanitarium is one of our largest sanitariums, accommodating one hundred and fifty patients. St. Helena Sanitarium, California, is the only other Seventh-day Adventist sanitarium of equal capacity. While the indebtedness on Loma Linda is large, it must be remembered that its assets are also larger than any other of our institutions—publishing houses, sanitariums, or schools. The assets as given in the statistical report rendered at the council last fall were \$431,751, and the present worth at that time was \$72,756.

The institution owns three hundred acres of valuable land. The value of this land does not wholly depend upon its proximity to the institution; it is orange-grove land, and will command a good price in the market any day. This land yields both fruit and vegetables for the sanitarium, and for the helpers and medical students,—a family of about two hundred, besides patients. It also affords hay and pasture land for a large herd of cattle, which not only supplies the institution with all the milk it consumes, but furnishes a quantity for the market, which helps to defray the expenses of the dairy.

A number of cottages have been erected in the valley at the foot of the hill; these are owned by the sanitarium, and are rented as homes for families connected with the sanitarium and medical school.

The business manager, L. M. Bowen, is a careful financier, and has had many years' experience in connection with some of our largest institutions.

MRS. S. N. HASKELL,
Chairman Woman's Committee.

Missionary Volunteer Department

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

Young People's Convention

APRIL 9 was indeed a day of days to the young people of the Cape Peninsula, for it marked the holding of the first young people's convention under Africa's sunny skies. Brother Clark and his associates had worked most untiringly for weeks to make the convention a success, and a comprehensive and interesting program was the result. Quite a number of young people from the neighboring churches accepted the invitation of the Claremont Young People's Society to join them in convention work.

On entering the church the first thing that greeted the eye was a very pretty scroll, bearing the aim and motto of the Young People's Society of Missionary Volunteers; while palm leaves were scattered over the walls, with pleasing effect.

A number of friends assembled to show their interest in the day's proceedings. An interesting paper on the rise of the young people's work in this denomination was the first item on the program, and showed from what a small beginning the present mighty force of Missionary Volunteer work had its rise. The papers, which were interspersed with suitable music, covered every phase

of the young people's work; and if the principles laid down in them are carried out, our young people's work will receive a new impetus. A question box was one feature of the occasion, and several availed themselves of the opportunity of becoming acquainted with the working of the organization.

During the interval between the meetings, the Reading Course and Standard of Attainment were explained, and as a result, six persons enrolled for the Standard of Attainment, sixteen for the Senior Reading Course, and three for the Junior Reading Course. A very fitting and inspiring close to this important and interesting occasion was an address given by Professor Straw on "The Call to Our Youth," which was greatly enjoyed and appreciated.

ETHEL M. EDMED.

Reporting

To me the subject of reporting is one of great importance. I do not know why, unless it may be because I enjoy reading the reports of other societies, and watching the advancement of the Missionary Volunteer work. In order for societies to report correctly, it is necessary for each member to give a report of the work done. Several reasons might be given on the necessity and importance of reporting.

If each member of the society can do but a little, and this little is faithfully reported, the whole amount of work performed will be sufficient to encourage the entire society to greater activity. On the other hand, if one is deprived of the stimulus gained from the knowledge that others are working in the same good cause, he is apt to become discouraged, and the work will suffer in consequence.

Sometimes if one individual sees what another member less capable than himself is doing, he will arouse to greater activity and find many opportunities for labor. Often it is a source of encouragement to a society to compare the amount of work which it is doing at the present time with what it has done in former years. This cannot be done unless a record is kept of the work performed by the members.

In writing to the Corinthian brethren, the apostle Paul speaks concerning "the ministering to the saints," which is one form of missionary work, and says that he had boasted of them to the brethren in Macedonia, and their zeal had "provoked very many." Paul must have had a report of what the Corinthian brethren had done, or he could not have aroused others by their zeal.

The instruction given by God tends toward system and method in this work. The Record of Inspiration contains many reports that must have been rendered by individuals, since all God's work is an individual work.

If one's motive in reporting is to get glory to himself, the words of our Saviour in Matthew 6 would probably be applicable to his case. Christ says that those who do their works to be seen of men, already have their reward.

We seem to have illustrations in the work of Christ where his labor is recorded in every detail; and if this were wrong, he surely would not have left us such an example. The story of the feeding of the five thousand not only gives a record of the work performed, but

also of the methodical manner in which it was done. Christ's life is a perfect pattern for us, and he did nothing contrary to the instruction he gave his disciples.

Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" and again, "By their fruits ye shall know them." The good works of the children of God are the most effectual preaching that the unbeliever hears.

Some may say, "But are these reports worth much after all?" They surely are. It is through them that a careful watch is kept over the work of this great cause, and we can learn of the advancement being made in all parts of the world.

The next question is, What shall we report? The Young People's Missionary Volunteer Department furnishes blanks ready to fill in, and on the back of most of them you find what is meant by each item. In some of the largest societies the work is done by committees, and care must be taken not to report the same thing more than once. The oftener the reports are gathered, the greater will be the stimulus received from them.

Perhaps the most important phase of this subject is promptness in reporting. Let us resolve that we will have something to report each week, and see to it that the reports are sent in promptly.

FLORA MCCHESENEY.

The Bible Year

Assignment for August 13 to 19

August 13: Habakkuk, Obadiah.
August 14: Ezekiel 1 to 3.
August 15: Ezekiel 4 to 6.
August 16: Ezekiel 7 to 9.
August 17: Ezekiel 10 to 13.
August 18: Ezekiel 14 to 16.
August 19: Ezekiel 17 to 19.

Habakkuk

"Nothing is known of him, but from indications in his writings it is guessed that he was a Levite; that he prophesied in the reigns of Josiah and Jehoahaz; and that when Jerusalem fell, he remained behind in his ruined country. The book is largely in the shape of an appeal to God for help against the threatened invasion of the Assyrians, together with God's reply. Paul received from this book his great watchword, 'The just shall live by faith.'—Wells.

"To answer the question why wickedness seems to triumph, and to vindicate God's righteousness, the prophecy is thrown into the form of a dramatic dialogue between Habakkuk and Jehovah. 'God is boldly and reverently challenged to defend his action in the government of the world.' It is the problem of Job, of the Psalms, and of Ecclesiastes, with this difference: there, it is individual; here, it is national. The prophecy needs careful study to see the beauty of the answers. There are two vindications of God's righteousness. The Chaldeans, having evil in themselves, will perish; evil is the seed of death; only the just shall live. God shows the prophet, what he has been in the past to the chosen nation, and that he is supreme over man and nature. What he has been in the past to all nations, that he will be in the future. Right will prevail."—Sell.

Ezekiel—the Man

Ezekiel (*the strength of God*), a priest and one of the four greater prophets, was among the captives taken to Babylon with Jehoiachin, in 598 B. C., after Nebuchadnezzar's second invasion of Judah. With others he was placed in the fertile valley of the Chebar, about two hundred miles north of Babylon. Here his sublime visions were given; and here also the elders of his people came to inquire of the Lord in the dark years preceding the final captivity. It is said that he and Jeremiah, with whom he was contemporary for a few years at the beginning of his work "exchanged manuscripts, for the edification respectively of the Jews in Jerusalem and in captivity."

Ezekiel prophesied a little over twenty-two years, beginning in 595 B. C. He was "distinguished by his stern and inflexible energy of will and character, and his devoted adherence to the rites and ceremonies of his national religion." Zeal for the house of God and submission to the divine will characterized his life. "We learn, from an incidental allusion, that he was married and had a house in his place of exile, and lost his wife by a sudden and unforeseen stroke. He is said to have been murdered in Babylon, and to have been buried on the banks of the Euphrates."

The prophet was a captive in the region of Nineveh; therefore, it is not unreasonable to suppose that he had at least heard of, and perhaps seen, the great apartments of its palaces, whose walls remain to this day, covered with images and inscriptions and figures that supplement and confirm the Bible record.

On these ancient mural tablets we find many familiar names.—Jehu, Omri, Hazael, Menahem, Hezekiah, etc., and of various cities in Judah and Syria. Not only so, but "we discover Sennacherib's own account of his invasion of Palestine, and of the amount of tribute which King Hezekiah was forced to pay him; also pictures representing his capture of Lachish; and his officers, perhaps the railing Rab-shakeh himself, presenting Jewish captives to the king."

A graphic commentary on the language of the prophet is supplied in these tablets and their cuneiform inscriptions. In these "chambers of imagery" are represented the "captains and rulers clothed most gorgeously," "horsemen riding upon horses," "the images of the Chaldeans portrayed with vermilion," "in dyed attire," etc., as well as the idols of the land.

Under the type of "the chambers of imagery" the Lord revealed to Jeremiah the secret sins of the leaders of Israel. The lesson is as applicable to many who call themselves by his name today as it was to those to whom it was first spoken. In our hearts there is often a dark, secret chamber. "By our memory, and by that marvelous faculty that people call imagination, and by our desires, we are forever painting the walls of the inmost chambers of our hearts with such pictures. That is an awful power which we possess, and alas! too often used for foul idolatries." Some day those secret chambers will be opened. Shall it not be now, when the healing, cleansing rays of the Sun of Righteousness will flood the heart temple, and cast out every evil image we have painted on its walls?

♦ ♦ ♦
"A MAN can stand more hard times than good times."

News and Miscellany

Notes and clippings from the daily and weekly press

— Bryan Lathrop, a Chicago real estate broker, has bequeathed \$700,000 to the establishment of an elaborate school of music in Chicago. The school is to be conducted in connection with the Chicago Orchestral Association.

— The one hundred and twenty-seventh anniversary of the fall of the Bastille was celebrated throughout France on July 14. In Paris English troops made their first parade appearance in the city since the Battle of Waterloo.

— Professor Metchnikoff, celebrated Russian bacteriologist, died recently in his apartments at the Pasteur Institute in Paris at the age of 71 years. Professor Metchnikoff became famous through his advocacy of the sour-milk cure for old age.

— Thomas M. Osborne has been acquitted of the charges of misconduct preferred against him by the State of New York and reappointed warden of the Sing Sing State prison. Mr. Osborne resigned the position some time ago, following his indictment on seven different counts.

— An ocean steamer recently left the United States, carrying more than 800 automobiles of various makes, bound for an Australian port. Australia has heretofore bought few cars, owing to bad roads there. This consignment, however, is said to be the largest that was ever transferred by one ship to a single market.

— Maj.-Gen. George W. Goethals will give up his post of governor of the Panama Canal Zone on December 1. He has urged that his resignation be accepted in order that he might retire to private life. At a conference between President Wilson and Secretary Baker on July 12 it was decided that his wish should be granted.

— The citizens of Bucyrus, Ohio, convinced by the arguments of the women of the town that the profane language which they were in the habit of using was not only lowering to themselves, but also set a bad example to the younger generation, have formed an anti-profanity club; whose membership is said to be steadily increasing.

— Owing to the killing of several bathers on the New Jersey coast by man-eating sharks, the government and local authorities have begun a campaign to kill the dangerous fish. Several already have been caught. The sharks are believed to have strayed from the Gulf Stream, some of them even entering fresh water creeks and rivers along the coast.

— Inasmuch as postage stamps are not always available to soldiers, sailors, and marines when in active service, the United States Post Office Department has arranged to transport unstamped letters sent out by them, provided they are marked "Soldiers' Letters" and bear the signature of some officer in command. The department requires, however, that persons receiving letters of this kind shall pay an amount equivalent to the postage upon their delivery.

— The International Reconstruction League is the name of a new organization which has grown out of the experiences of the great war. Its three paramount objects are thus defined: "(1) Immediate relief work for the suffering war victims of Europe, this work to be continued so long as the war may last; (2) American aid for the stricken peoples of Europe when they turn from war to the task of rehabilitation of their devastated homelands; (3) A plan to educate public opinion as to the practicability of a world-wide arrangement that will insure a lasting peace, with a view to pledging America to its support." It has, as this indicates, an ambitious program. It is to be wide reaching in its ramifications. The American committee of the league has for its honorary president Charles W. Eliot, and includes in its membership five State governors, four United States Senators, the consul-general of Serbia, ten heads of American universities and colleges, and editors, bankers, and members of relief organizations.

Increased Cost of Paper

(Continued from page 2)

countries, it would not be strange if we here in America should find it necessary to make some important adjustments during the next few months.

But we are persuaded that the Lord's work will not be hindered. It is moving forward with greater success every day, notwithstanding the terrible things that are going on in the world. The time has come for God to finish his work. His people should be of good courage, and should press the battle with greater earnestness as the difficulties and dangers in the world increase.

E. R. PALMER.

One Hundred Typical Periodicals

At the beginning of the present year there were 24,500 newspapers published regularly in the United States, representing thirty-three languages. . . .

A recent pamphlet issued by the National Periodical Association gives the following summary of the money value represented by one hundred typical weekly, semimonthly, and monthly magazines:—

Aggregate circulation, 30,803,000 copies per issue.

Total subscriptions, \$47,614,000 per annum.

These publications contain 17,673,302 agate lines of advertising, for which the advertisers pay the gross sum of \$37,207,483.

This shows that the total gross revenue of one hundred typical publications received from subscriptions and advertisers amounts to \$84,821,483 per annum. . . .

It may not be without interest to consider for a moment what enormous quantities of paper are required for the physical production of a modern magazine. For this purpose let us take the case of a typical weekly paper, the *Saturday Evening Post*.

Assuming that the average weight of this publication is twelve ounces per copy, and that the weekly edition is 2,000,000 copies, we find that no less than 750 tons of paper are required for this publication every week, or more than 120 tons every working day in the year.—*Paragrafs*.

Publishing Department

Colporteurs' Summary for June, 1916

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

Our Summary

We are glad to be able to close the first half of the year with such a splendid summary, which shows a gain of \$23,000 over that of June last year. It is also cheering to note that the grand total for the six months of this year shows a gain of more than \$100,000 over the same period in 1915. Every month shows an advance over the corresponding month last year, except May, and this falling off is due to the reports from the German Union not being able to reach us.

The periodical sales do not present quite as good a showing, but it is encouraging to see such an increase for the month of June over May. The foreign periodicals show a good gain for June over the same month last year.

The outlook for the colporteur work never was brighter than at the present time. From the leaders not only in the home fields, but in the fields abroad, the department receives only words of courage. Some are battling with drought, others with too much rain, others with revolution, and many with the effects of the terrible war; but none of these apparent hindrances daunt the faithful colporteurs. They are pushing forward and winning new victories every day. We have every reason to believe that 1916 will be our banner year in this branch of the work. N. Z. TOWN.

Comparative Summary of Foreign Periodicals

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

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

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

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

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

June, 1915, 215,051 copies, value \$7,974.76; June, 1916, 349,164 copies, value \$10,731.82.



Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, White River Junction, Vt. 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

Ohio, Newark. Aug. 17 to 27

UNIONS	Books			Periodicals				
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915	
ATLANTIC								
Maine	12	1085	\$ 2257.55	\$ 2456.10	1886	\$ 188.60	\$ 183.00	
N. New England	24	2645	3259.80	911.55	2930	293.00	56.80	
Massachusetts	14	1091	1414.75	1102.20	10416	1041.60	586.40	
S. New England	13	1243	1737.75	284.15	1897	189.70	120.10	
E. New York	21	1906	1973.10	2194.40	1046	104.60	87.40	
W. New York	17	1870	1650.85	2153.55	576	57.60	172.90	
Greater N. York	10	817	899.53	459.00	4428	442.80	353.20	
Totals	111	10657	13193.33	9560.95	23179	2317.90	1559.80	
COLUMBIA								
Ohio	39	3991	3849.17	3254.90	3004	300.40	288.50	
Chesapeake	10	699	1027.15	949.85	330	33.00	162.20	
Virginia	15	2075	3615.10	1849.75	2590	259.00	245.50	
W. Pennsylvania	27	3361	3721.65	558.45	2955	295.50	103.50	
E. Pennsylvania	13	627	491.75	1403.85	2171	217.11	85.70	
West Virginia	15	1620	2801.90	1515.75	718	71.80	88.00	
New Jersey	3	343	362.15	233.40	859	85.90	277.20	
Dist. of Col.	10	878	1674.90	463.10	2638	263.80	163.80	
Totals	132	13594	17543.77	10229.05	15265	1526.50	1414.40	
LAKE								
E. Michigan	15	1793	1671.50	1887.08	1056	105.60	180.90	
W. Michigan	15	1530	1744.00	2005.40	275	27.50	113.50	
N. Michigan	17	1336	1337.40	1928.35	655	65.50	85.50	
Wisconsin	54	5374	6578.25	3747.45	882	88.20	163.30	
N. Illinois	23	2894	3789.23	4098.70	1955	195.50	147.30	
S. Illinois	18	2802	3262.55	3214.45	430	43.00	147.40	
Indiana	32	3345	4753.55	6340.00	350	35.00	75.70	
Totals	174	19074	23136.48	23221.43	5603	560.30	913.60	
EASTERN CANADIAN								
Ontario	15		3472.77	1557.85	2126	212.60	235.50	
Quebec			335.85	122.40	125	12.50	18.00	
Maritime	1		474.16	186.29	650	65.00	34.00	
Newfoundland				127.00				
Totals	16		4282.78	1993.54	2901	290.10	287.50	
SOUTHERN								
Louisiana	7	691	1458.61	610.80	675	67.50	102.00	
Alabama	15	1718	1930.95	1611.75	500	50.00	95.00	
Kentucky	16	1331	1458.13	2894.65	835	83.50	99.60	
Mississippi	24	1695	3657.30	3497.95	130	13.00	174.50	
Tenn. River	16	1319	2246.05	1197.85	580	58.00	160.00	
Totals	78	6754	10751.04	9813.00	2720	272.00	631.10	
SOUTHEASTERN								
Cumberland	6	604	621.70	1292.70	815	81.50	150.50	
Georgia	15	1749	1977.80	1477.99	900	90.00	90.20	
North Carolina	15	1969	1853.93	3304.73	961	96.10	142.20	
South Carolina	8	1039	2391.35	1589.60	757	75.70	100.50	
Florida	9	994	1143.72	275.15	1427	142.70	197.60	
Totals	53	6355	7988.50	7940.17	4860	486.00	681.00	
SOUTHWESTERN								
Arkansas	19	1985	2619.75	1465.75	584	58.40	23.70	
Oklahoma	34	2822	4664.45	5739.55	1333	133.30	79.10	
N. Texas	34	2397	3911.35	1358.25	2662	266.20	75.10	
S. Texas	15	1107	2714.80	2975.40	1096	109.60	186.50	
W. Texas	16	1716	2177.60	1216.70	220	22.00	18.00	
New Mexico	6	386	601.00	310.25	101	10.10	14.00	
Totals	124	10413	16688.95	13066.90	5996	599.60	396.40	
CENTRAL								
Missouri	12	1497	1939.20	2996.75	1761	176.10	336.20	
Colorado	9	1696	1628.45	950.80	476	47.60	62.00	
Nebraska	20	3274	4593.35	2864.05	156	15.60	8.00	
Wyoming	6	1016	1673.25	2226.60	60	6.00	16.20	
Kansas	37	5217	5404.75	3354.67	800	80.00	191.80	
Totals	84	12700	15293.00	12392.87	3253	325.30	614.20	
NORTHERN								
Iowa	23	2529	2839.65	2883.50	2740	274.00	313.10	
Minnesota	28	3498	3417.70	5169.30	5895	589.50	803.70	
North Dakota	13	2012	3237.00	3831.10	3065	306.50	54.60	
South Dakota	15	1842	2850.65	1162.75	1057	105.70	123.00	
Totals	79	9881	12345.00	13046.65	12757	1275.70	1294.40	

PACIFIC							
Cent. California	5	520	\$ 469.55	\$ 621.15	1055	\$ 105.50	\$ 17.50
California	2	195	123.15	1405.50	3782	378.20	177.60
N. California	4	157	1133.96	882.25	190	19.00	53.00
N. W. California	5	478	1045.10				
S. California	2	100	149.50	1244.85	2001	200.10	284.50
S. E. California	5	366	489.50				
Inter-Mountain	7	629	724.50	344.30	62	6.20	19.20
Arizona	1	53	462.00		50	5.00	7.00
Totals	31	2498	4597.26	4498.05	7140	714.00	558.80
NORTH PACIFIC							
W. Washington	6	993	1156.60	452.00	2045	204.50	188.50
Upper Columbia	12	1179	1281.85	4181.15	275	27.50	27.00
W. Oregon	7	451	2302.75	520.10	925	92.50	106.00
S. Oregon				1641.50	5	5.50	12.20
S. Idaho	9	875	1097.90	760.25	399	39.90	21.50
Montana	9	972	2695.00	2944.00	216	21.60	82.00
Totals	43	4470	8534.10	10499.00	3865	386.50	437.20
WESTERN CANADIAN							
Alberta	1	100	195.50	846.30	609	60.90	111.40
Manitoba	2	1187	1289.20	233.45	900	90.00	88.10
British Columbia	3	325	345.50	398.70	795	79.50	79.60
Saskatchewan	5	290	432.30	1327.40	893	89.30	148.50
Totals	11	1902	2262.50	2805.85	3197	319.70	427.60
Foreign and miscellaneous					9750	975.00	545.00
Mailing list					54215	5421.50	6202.50
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	79	7776	9452.50	10487.59	7009	905.20	1816.10
British	22	2059	1167.88		153452	3113.80	
Scandinavian	99	12685	9795.84	5913.30	9064	544.99	151.62
Latin	11	1088	570.51	852.61	5924	192.33	159.86
W. German	53	6105	2239.51	1961.07	69093	1607.54	2247.26
E. German	55	5439	1983.44	2271.61	71518	1941.62	2269.82
Danube	17	1600	703.79	551.47	179	4.71	
Cent. European	57	5786	2562.14	2420.33	2431	809.07	813.41
E. Russia				343.65			
India	5	284	406.80	247.74	6886	291.04	
Korean	45		15.07		4072	101.80	
Japan			48.96		2877	155.30	139.85
Philippine	26	2541	1357.55			10.10	
South African	14	576	1484.12	947.57	508	42.82	285.96
Canary Islands	1	68	37.53	58.62	225	4.04	.60
Hawaiian	2	187	480.00		500	45.00	
Guatemala	1	136	55.00			11.35	
N. Honduras			59.00			6.00	
Salvador	1	75	272.98				
Jamaica	4		574.80	207.90	15000	900.00	99.18
Cuban	10	539	1186.90	3174.06	426	33.50	16.00
Porto Rican	9	712	572.99	525.52			2.10
South American	9	560	531.50			11.61	
Brazilian	36	2919	2240.34	2168.60			
Totals, foreign	556	51135	37799.15	32131.64	349164	10731.82	8001.76
Totals, N. Am.	936	98298	136616.71	119067.46	154701	15470.10	15963.50
Grand Totals	1492	149433	\$174415.86	\$151199.10	593865	\$26201.92	\$23965.26

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	
Oct.	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1913	1914	1915	1916	1913	1914	1915
Jan.†	177080	152971	170760	177107	July	176772	211040
Feb.	201659	242627	134619	222470	Aug.	153849	171451
Mar.	166499	224757	341059	154019	Sept.	127017	164860
April	152088	162027	183280	98217	Oct.	126557	174182
May	166465	168934	158114	117917	Nov.	100351	142040
June	156550	189897	159635	154701	Dec.	99504	143190
Totals						1804391	2147976

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

West Pennsylvania, Homestead
Aug. 24 to Sept. 3
 West Virginia, Weston.....Aug. 31 to Sept. 10

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
 Southern Oregon, Roseburg....Aug. 17 to 27

PACIFIC UNION CONFERENCE

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

SOUTHERN UNION CONFERENCE

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), Ke-
 lowna.....Aug. 14 to 20

Kansas Seventh-day Adventist Conference Association

THE next annual session of the Kansas Seventh-day Adventist Conference Association will be held in Emporia, 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 Emporia 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 Emporia, 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 Emporia 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 Emporia, 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 Emporia camp ground.

W. D. MacLay, President.
 BURTON CASTLE, Secretary.

The Madison Training School for Nurses

THE Madison (Wis.) Training School for Nurses opens Sept. 8, 1916. A three-year nurses' 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.

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.*

Seventh-day Adventist Conference Association of Kentucky

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.*

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.*

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 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.*

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.*

Southern Oregon Conference Association

NOTICE is hereby given that the annual meeting of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Roseburg, Oregon, Aug. 17-27, 1916. The first meeting will be held at 9:30 A. M., Tuesday, August 22.

T. G. BUNCE, *Chairman.*
J. P. WHEELER, *Secretary.*

Southern Oregon Conference

THE sixth annual session of the Southern Oregon Conference of Seventh-day Adventists will be held in connection with the camp meeting at Roseburg, Oregon, Aug. 17-27, 1916, for the election of officers, and the transaction of such other business as may properly come before the conference at that time. Each church is entitled to one delegate regardless of its membership, and one additional delegate for every ten members.

C. J. COLE, *Chairman.*
J. P. WHEELER, *Secretary.*

Northern New England Conference of Seventh-day Adventists, Incorporated

THE regular session of the Northern New England Conference of Seventh-day Adventists, incorporated, is called to convene at 10 A. M., Aug. 29, 1916, on the camp ground at White River Junction, Vt. Officers for the coming year 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 corporation session.

R. J. BRYANT, *President.*
C. F. BALL, *Clerk.*

Northern New England Conference Association

THE third annual session of the Northern New England Conference Association of Seventh-day Adventists is called to convene at 10 A. M., Aug. 30, 1916, on the camp ground at White River Junction, Vt. Officers for the coming year 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.

R. J. BRYANT, *President.*
D. K. ROYER, *Clerk.*

Northern New England Conference

THE Northern New England Conference of Seventh-day Adventists will hold its annual session in connection with its camp meeting, at White River Junction, Vt., Aug. 24 to Sept. 3, 1916, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held at 7:30 P. M., August 24. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members.

R. J. BRYANT, *President.*
H. B. TUCKER, *Secretary.*

Indiana Conference Association

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in connection with the camp meeting, at Indianapolis, Ind., Aug. 24 to Sept. 3, 1916. The first meeting will be called at 9 A. M., Aug. 28, for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the Indiana Conference are delegates to the association.

W. A. WESTWORTH, *President.*
W. A. YOUNG, *Secretary.*

Indiana Medical Missionary and Benevolent Association

THE Indiana Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference, at Indianapolis, Ind., Aug. 24 to Sept. 3, 1916, to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held at 9 A. M., August 29. All accredited delegates to the conference are delegates to this association.

W. A. WESTWORTH, *President.*
F. A. LOOP, *Secretary.*

Seventh-day Adventist Book Society of West Virginia

THE fifth annual meeting of the Seventh-day Adventist Book Society is called to convene at 10 A. M., Tuesday, Sept. 5, 1916, on the camp ground at Weston, W. Va. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the society.

J. W. HIRLINGER, *President.*
C. T. REDFIELD, *Secretary.*

Nebraska Conference

THE thirty-ninth session of the Nebraska Conference of Seventh-day Adventists will convene in connection with the camp meeting to be held in Hastings, Nebr., Aug. 17-27, 1916. All delegates should be present for the purpose of electing officers, and of transacting such other business as may come before this conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen members. The first meeting of the conference will be called at 9 A. M., Friday, August 18.

D. U. HALE, *President.*
ANNA M. PETERSON, *Secretary.*

Nebraska Conference Association

THE annual session of the Nebraska Conference Association of the Seventh-day Adventists (a legal incorporation) will be held in connection with the camp meeting, at Hastings, Nebr., Aug. 17-27, 1916. The first meeting will convene at 9 A. M., Monday, August 21. The delegates to the conference will form the constituency of this meeting, which will be held for the purpose of electing officers for this association, and of transacting such other business as may come before the constituency.

D. U. HALE, *President.*
ANNA M. PETERSON, *Secretary.*

Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association (a legal incorporation) will hold its annual meeting in connection with the camp meeting, at Hastings, Nebr., Aug. 17-27, 1916. The first meeting will convene at 9 A. M., Monday, August 21. This meeting is for the purpose of filling such vacancies on the board as need to be filled, at this time, and of transacting such business as should properly come before this body.

D. U. HALE, *President.*
ANNA M. PETERSON, *Secretary.*

Oklahoma Conference

THE twenty-third annual session of the Oklahoma Conference of Seventh-day Adventists will be held in connection with the camp meeting, in Enid, Oklahoma, Aug. 24 to Sept. 3, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the conference at that time. The first business meeting will be held at 9:15 A. M., Friday, Aug. 25. All delegates should be present at the first meeting.

JOHN ISAAC, *President.*

WILLIAM VOTH, *Secretary.*

pleasant situation, is a feature which will add to the comfort of the campers.

Attendance at the camp meeting is a sacred privilege, and as the end of the world is drawing near, we shall not have the opportunity of attending many more of these yearly gatherings. May each family in the West Pennsylvania Conference say, as did Moses, "We will go with our young and with our old, with our sons and with our daughters, . . . for we must hold a feast unto the Lord." Ex. 10:9.

Please send at once all orders for tents and rooms to the conference office, 7155 Mount Vernon St., Pittsburgh, Pa.

F. H. ROBBINS.

panying the message in printed form, it cannot fail of most gratifying results.

The regular coming of the Present Truth Series each week is a strong feature in the plan to send the series to relatives and friends, beginning September 1. With the united prayers of the churches for six months, and the weekly visits of these strong, irresistible, heaven-blessed messengers, there can be no failure.

A Good Example

SABBATH, July 8, the church in Oklahoma City, Okla., voted to send the *Liberty* magazine for one year to two hundred officials and attorneys in that city. The brethren in that place realize the necessity of doing aggressive work in educating men, because not long ago a number of our people in that State were arrested for Sunday work, and their cases are now before a superior court of Oklahoma.

Liberty is doing an excellent work in molding public sentiment and educating men in positions of responsibility with reference to true principles of religious liberty. An ex-mayor of Pittsburgh instituted a Sunday "blue law" crusade. A committee called and requested him to read a copy of *Liberty*. He sat up until three o'clock the next morning, reading it through before he retired. As a result, he was convinced that he was in the wrong, and immediately called off the Sunday-law crusade. He subsequently expressed the desire that *Liberty* be placed in every home in Pittsburgh.

A Tennessee judge says:—

"The *Liberty* magazine has shown itself to be a strong factor in the advocacy and support of the principle of religious liberty. It is doing a great educational work, and thereby helping to avoid a national crisis, by vigorously opposing all proposed legislation which would be destructive to the liberty of conscience guaranteed by the organic laws of the land."

A prominent Congressman wrote the editor of *Liberty*:—

"I think the liberty-loving people of this nation ought to pass a vote of thanks to you people for staving off religious legislation all these years. But some day, in spite of all our efforts to hinder it, it will come."

These are indeed times of great peril. Unless we are vigilant and watchful, the storm of persecution will break upon us suddenly, before we are aware. The situation can be helped greatly if each one is willing to do his little. A nation-wide campaign of education can be carried on if the church in each locality will become responsible for sending *Liberty* to local officials and leading men. Should your church be unable to furnish names, we can secure these through other sources.

When five or more yearly subscriptions are sent at one time to be mailed separately, *Liberty* is furnished for 25 cents a year for each subscription; or five or more in one bundle to one address, 20 cents a year for each subscription. Determine how many in your place should have *Liberty*; then it is an easy matter to figure the expense. Will not each church follow the example of the church in Oklahoma City? All orders should be sent through your tract society.

Loma Linda Training School for Nurses

THE nurses' class for 1916-17 of the Loma Linda College of Medical Evangelists is still open for applicants. Instruction begins August 13, but students may enter as late as September 1. In this training school the students have an unusual advantage in the way of the large medical faculty. During the course there is opportunity for experience in the sanitarium as well as in the hospital.

Students should be at least nineteen years of age, and should have completed at least ten grades of school work. Application blanks and calendars, with full information, will be sent at once to any applying for the same. Address Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

West Virginia Camp Meeting

THE votes cast for the place of camp meeting are as follows: Weston, 120; Parkersburg, 45; Huntington, 4. Hence the camp meeting will be at Weston, beginning Thursday, Aug. 31, and continuing to Sept. 10, 1916. Remember the date and place, and let nothing hinder your attending. This will be the largest, and undoubtedly the best, meeting ever held in this conference.

Elders A. G. Daniells, president of the General Conference, and F. M. Wilcox, editor of REVIEW AND HERALD; Prof. B. F. Machlan, principal of Washington Missionary College; Elder G. F. Enoch, of India; Elder B. G. Wilkinson; Dr. D. H. Kress; and other experienced workers will be present to give us a broader vision of the field and of the work. Their experience and counsel in these closing hours of the Lord's work will be very valuable to all. You surely must be there.

J. W. HIRLINGER, *President.*

West Pennsylvania Camp Meeting

THE camp meeting is a place where pastors, elders, deacons, and people meet. The old, the young, the middle-aged, should all attend, because Christ, who never fails us, will be there.

The practical methods of instruction, prayer bands, early morning meetings, Bible studies, young people's meetings, and soul-inspiring sermons will make the camp meeting a blessing to all who attend. The great object of the camp meeting is the salvation of souls. Think of the help your influence will be to others, in addition to the good you will receive yourself.

Besides our own conference workers, the following persons have promised to attend: Elders A. G. Daniells, B. G. Wilkinson, F. M. Wilcox, G. F. Enoch, R. T. Dowsett, N. S. Ashton, and E. K. Slade; Profs. B. F. Machlan and C. S. Longacre; Brethren C. V. Leach and Walter L. Burgan.

The camp meeting, at Homestead Park, Pittsburgh, Aug. 24 to Sept. 3, 1916, promises to be one of the best we have ever had. Elder Daniells has many inspiring things to tell concerning his last visit to the Old World. He will no doubt give some stereopticon lectures, showing some of the countries he has recently visited, and their inhabitants. He will speak of the customs and habits of the people, also of his interesting experiences while visiting the different places.

The beautiful park at Homestead, with its commodious buildings, electric lights, and

"A Continual Dropping Wear-eth a Stone"

THIS is a true saying. While it refers to the action of water upon stone, it applies to a general life principle. There is ever more virtue in steady, continuous application than in a stronger intermittent force. The plodders in life, as a rule, achieve the greatest success. The policy of the Scripture is, "Line upon line" and "precept upon precept," rewarding those who "endure unto the end." Constancy is an attribute of God. With him is no "variableness, neither shadow of turning." It is the *constant pressure* of the tender rootlets that bursts the granite rock.

In the application of some of the most practical life principles, "the children of this world are in their generation wiser than the children of light." They not only know the principles, but rely upon them in times of the greatest emergencies. We cite the following practical application of the principle of *continuance* in a municipal election:—

Recently the Socialists of the city of Milwaukee organized for a systematic distribution of their literature in that city. Their object was the election of a Socialist mayor. Four months before the time of election, they began to place their literature in every home in the city. Early every Sunday morning during the four months this literature was put under the front door of every home in the city. The Socialists elected their mayor. They knew the power of systematic, continuous effort. They knew the people had time to read on Sundays. They knew the regular appearance of this literature, though not wanted, would in time interest the people sufficiently to cause them to examine it. They knew conviction comes best and quickest when one quietly and leisurely reads or studies in one's own home. They knew the people in thousands of these homes would at first gather and immediately burn this literature without examining further than to learn it was Socialist matter. They also knew that its continued coming every Sunday would win it a hearing. In short, they knew the power of well-directed persistence, and they won.

If worldly men are wise and faithful in applying a natural life principle for the sake of temporal favors, ought not the children of light to be at least their equal in wisdom and effort for eternal interests?

Why not organize in every town, city, or community where we have a church, for regular, systematic, house-to-house delivery of the Present Truth Series on Saturday night or Sunday morning? The plan is sound. It meets all the natural tendencies of human nature, and with the special blessing always accom-



WASHINGTON, D. C., AUGUST 10, 1916

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Two new tracts, "The New Testament Sabbath" and "Heralds of His Coming," have been printed in the Telugu and Malayalam languages.

A NEW regulation has recently been passed by the British government, that none other than British subjects may land in India or Egypt without special permit of the British authorities. This involves our missionaries under appointment to India. It will require about four months to obtain this permit. This has affected quite seriously the plans of the Mission Board regarding the sending of help to India.

IN a telegram from R. C. Porter, sent the day before the large party sailed last week, he says: "Forty-five sailing tomorrow at one o'clock. Thank you for your liberal support." In these last words Brother Porter is passing on to the denomination his sincere gratitude as president of the Asiatic Division Conference for this splendid band of missionaries going out to that field. Every parent involved and every mission giver is to take this as a personal tribute of thanks for this timely help.

RECENTLY mention was made of the fact that the steamship "China" on its voyage to America brought some returning missionaries from China and Korea. A letter just received tells of another having been booked on this same boat from Japan—Sister C. C. Hall, with her children. She has been faithfully carrying on the treasurer's work of the mission since the death of her husband, but as the new treasurer, Brother A. B. Cole, has reached the field, she is now returning, leaving her beloved husband in that distant land asleep in Jesus. Such homecomings are indeed sad, but the "blessed hope" still cheers us on. Soon the work will be done, and then we may all go home together.

Educational Sabbath, August 19

At a recent meeting of the North American Division Conference Committee, it was voted to set apart August 19 as the day for the consideration of our educational work. A program for this day has been prepared, to be presented in all our churches. The time for the opening of the next school year draws near, and it is fitting that consideration be given at this time to our educational interests. We need to increase our efforts for the strengthening and advancement of our school work.

FREDERICK GRIGGS.

Chicago Training School for Bible Workers

WE have received from Elder E. W. Webster a statement regarding the Chicago Training School for Bible Workers. This school is conducted by the Northern Illinois Conference, and gives two terms of four months each, beginning September 18 and January 22. The class work embraces instruction in Bible doctrines and methods, history, organization, hygiene, treatments, etc. It is open to all who desire to fit themselves for Bible work, although no guaranty is given as to conference employment. Those desiring information regarding expense connected with attending this school, or the advantages offered, should correspond with Elder E. W. Webster, 120 North California Ave., Chicago, Ill.

The Harvest Ingathering for 1916

THE time set for the opening of the Harvest Ingathering campaign is October 1. The Pacific Press Publishing Association, at Mountain View, Cal., has issued a special number of the weekly *Signs of the Times*, which is to be used in this Ingathering campaign. In reading matter, in illustrations, and in the suggestiveness and color effects of the first and last pages, this number seems to be the best of all the campaign specials ever yet issued. The papers should be ordered early, so that they may be at hand the first day of the campaign.

It seems reasonable that we should undertake to circulate a million copies of this splendid periodical. The goal in the ingathering of funds is \$100,000. For some years we have had the same goal before us. Last year more than \$78,000 was raised, while the highest previous mark was about \$59,000. If, last year, we raised the total of our ingathering \$20,000, we surely can increase the amount in 1916 as much over 1915 as that was greater than the 1914 campaign.

The General Conference mission funds must be replenished. Already the demands from abroad have been so extensive that the treasurer has been compelled to use the entire working capital for one half the year to meet them. This means that there must be a full tally of the Twenty-cent-a-week Fund for the General Conference in 1916. Each individual church member should determine whether he has done his full duty toward the support of the work in other lands. The Harvest Ingathering campaign offers an opportunity to all who can and will avail themselves of its privileges to pay much of their twenty cents a week.

The growth of our mission work in heathen lands is most cheering. The number coming into the truth in some of those countries is increasing beyond our expectations. Words fail to express the magnitude of the opportunities for labor. The Master taught a lesson that is true in the present day with this people, when he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." And, coupled with that, is the other exhortation of Christ, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

With a world whose gates are all ajar, and the Macedonian cry, "Come over and help us," echoing everywhere; with a living, burning message to a lost world; with a knowledge of the times and of the prophecies concerning the nearness of this world's end, surely this people cannot abandon the work God has assigned to them for anything the world may offer. Let us unite all our strength for the finishing of the work of sounding the third angel's message to all the earth.

I. H. EVANS.

The Progress of Our Summer Schools

PROF. O. J. GRAF of Emmanuel Missionary College reports as follows: "Our summer school is moving along splendidly, with an enrolment of eighty-four. All but six of these are teachers."

Prof. C. L. Stone, secretary of the Columbia Union Conference Educational Department, writes: "We have had an enrolment of thirty-six. A spirit of earnest work has characterized those in attendance, and almost without exception the exact help that has been called for has been given."

Prof. C. J. Boyd, principal of the Oakwood Manual Training School, writes: "I feel that our institute, which will close next week, has been a great success. We have had a strong force of instructors, who have been able to give special attention to the work. Thirty-two teachers have been in attendance."

M. B. Van Kirk, secretary of the Northern Union Conference Educational Department, says: "We have an enrolment of fifty-three students in our summer school at present, with eight instructors. The teachers are very much pleased with the work they are getting. We are trying to strengthen the spiritual side of our church school work."

M. P. Robison, director of the Normal Department of Union College, reports a very good summer school.

W. L. Adams, educational secretary of the Southwestern Union, says: "We had expected to have forty in attendance, but we had more than that number the first day. Our attendance continued to increase till we had sixty, most of whom are teachers."

"Nearly all the teachers of our fifty schools were present, and it is but natural for us to think that this is going to increase very materially the strength of these teachers. We believe that our people will be pleased with the greater efficiency, and will be more willing than ever to support the work. We are intending to make the summer school a permanent institution." F. GRIGGS.