

# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, August 17, 1916

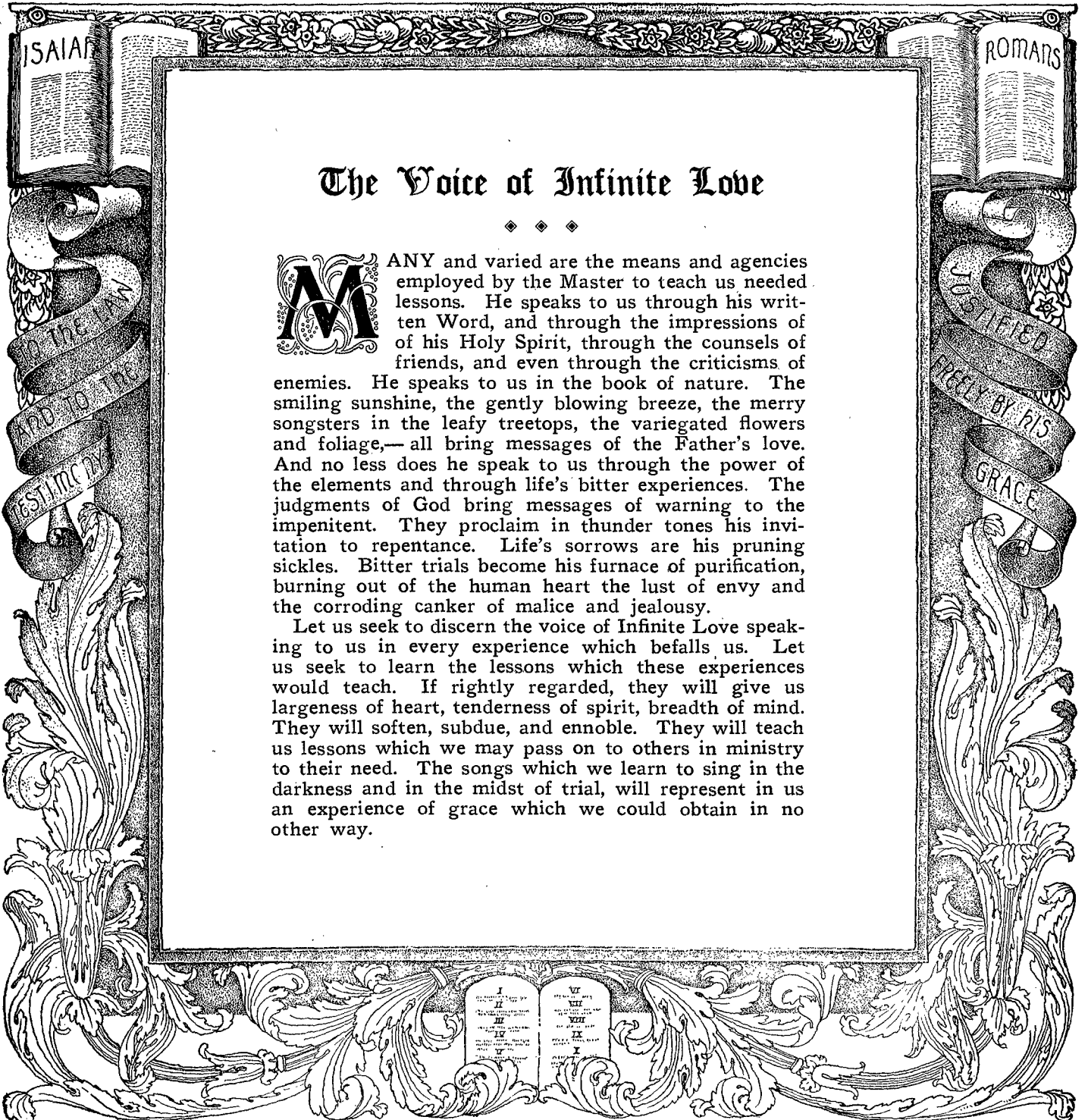
No. 41

THE GOSPEL TO ALL NATIONS

## The Voice of Infinite Love

MANY and varied are the means and agencies employed by the Master to teach us needed lessons. He speaks to us through his written Word, and through the impressions of his Holy Spirit, through the counsels of friends, and even through the criticisms of enemies. He speaks to us in the book of nature. The smiling sunshine, the gently blowing breeze, the merry songsters in the leafy treetops, the variegated flowers and foliage,—all bring messages of the Father's love. And no less does he speak to us through the power of the elements and through life's bitter experiences. The judgments of God bring messages of warning to the impenitent. They proclaim in thunder tones his invitation to repentance. Life's sorrows are his pruning sickles. Bitter trials become his furnace of purification, burning out of the human heart the lust of envy and the corroding canker of malice and jealousy.

Let us seek to discern the voice of Infinite Love speaking to us in every experience which befalls us. Let us seek to learn the lessons which these experiences would teach. If rightly regarded, they will give us largeness of heart, tenderness of spirit, breadth of mind. They will soften, subdue, and ennoble. They will teach us lessons which we may pass on to others in ministry to their need. The songs which we learn to sing in the darkness and in the midst of trial, will represent in us an experience of grace which we could obtain in no other way.



## Note and Comment

### Of General Interest

#### A Bankrupt Europe

THE present European war is threatening to bankrupt Europe, according to a statement which Francis W. Hirst made in his final article in the *Economist*, of which he has resigned editorship after nine years of service. He says:—

"In my view, the financial fabric of western Europe is in imminent peril, and in a few more months it will no longer be possible to disguise the bankrupt condition of several great nations."

#### Placing Tradition above the Bible

It is generally understood by Protestants that the Roman Catholic Church is very much opposed to the work of the Bible societies. The recent centennial of the American Bible Society has brought praise from all quarters save one,—the Roman Catholic Church. In *America* (Roman Catholic), May 20, 1916, the position of the Roman Catholic Church is editorially stated in a concise way:—

"It is a cardinal Protestant principle that the Scriptures are the one and all-sufficient rule of faith, that the individual reading of the Bible, without assistance from notes or commentaries, is the sure guide to revealed religious truth. Not such is the doctrine of the church, which has always held that the Scriptures are a supplementary, not the primary, and much less the exclusive, source of revelation; that Christ's doctrines, in the economy he himself established, were to be conveyed to the world by the preaching of the apostles and their successors; and that the Holy Writ is to be interpreted, not at the individual reader's pleasure, but strictly, in accordance with the sense of living tradition which has come down unbroken from the apostles. This doctrine the American Bible Society denies; in its opinion each reader may interpret the Bible as he thinks best."

One can but notice the frank statement that Catholics consider the Scriptures as "a supplementary, not the primary, and much less the exclusive, source of revelation." Thus they place tradition not only on an equality with the Scriptures, but even above them.

#### Raising Church Funds

In these days of various methods for raising church funds, the position of a Roman Catholic priest of New Orleans, in refusing the offer of the members of his congregation to raise funds for the building of a church by means of a lawn party, is very striking indeed. This priest is reported in one of our exchanges to have said:—

"Churches should not be built with money derived from questionable pleasures. The Lord prefers to have his children give their money freely. My

church will not be built from the proceeds of candy raffles, grab bags, wheels of fortune, and other forms of gambling. Neither does the Lord want his temple to be built from the proceeds of dances and other entertainments. The church sets a mighty bad example when it profits from gambling and entertainments."

We most heartily approve of the position here taken. We, too, very much deplore the method of raising church funds which is in vogue in some of the popular churches, a method which has been called by A. J. Gordon the "cooking-stove apostasy"—concerts, chicken pie suppers, ice cream socials, bazaars, etc.

#### Who is Entitled to Damages?

It is a generally recognized principle of law that any one injured shall have the right to demand damages of the one who injures him. Would it not be well if this method were also applied to the liquor sellers? Those engaged in the liquor business are quick to ask for compensation for any loss that may come to them. William Jennings Bryan is quoted in one of our exchanges as saying:—

"If the people engaged in the liquor business ask for compensation for any pecuniary loss brought to them by prohibition, a very complete answer can be made to them. Do they give back to the wife the value of the husband drink has taken from her? Do they give back to the children the father whom drink has brutalized? Do they give back to the mother the son whom drink has ruined? Do they recompense society for the moral disease which they spread? Do they give back to government the purity for which they have substituted rottenness and corruption? . . . Why should the liquor interests, that make no effort to compensate, ask compensation? They live by sufferance; they must take their chances. They cannot complain of the wrath their business arouses."

#### Number Slain in Papal Persecutions

Several readers have written to this office, asking for a statement as to how many persons have been killed by persecutions of the Roman Catholic Church. The following, appearing in Dowling's "History of Romanism," page 542, quoted from Scott's "Church History," may be of interest to our readers:—

"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded; but the total

amount will never be known till the earth shall disclose her blood and no more cover her slain."

Of course, as this quotation itself indicates, there is no accurate account of the number of the victims of the Papacy. A favorite position of Roman Catholic apologists is that the church, as such, never killed any one, but that heretics were in past ages killed by the state as enemies of the public welfare. They fail to add, however, that the civil power did it at the command of the church.

#### Industrial Strife

In this present time of great prosperity, it seems strange that our country should be troubled with strikes. The public press, however, gives us recent news that in New York 60,000 workers refuse to ratify the proposed agreement with the Garment Manufacturers' Association. The strike of these workers, which has tied up the garment-making industry for three months, was expected to be ended by this proposed agreement, but it now seems that it is to continue. We do not have at hand information to enable us to judge as to the merits of the case, even if we should so desire. We only wish to point to this strike as a fulfilment of the prophecy of the struggle between capital and labor which is to characterize the last days.

L. L. C.

## The Advent Review and Sabbath Herald

General Church Paper of  
the Seventh-day Adventists

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

Issued Each Thursday by the  
Review and Herald Publishing Association

Editor - FRANCIS McLELLAN WILCOX

Associate Editors

W. A. SPICER G. B. THOMPSON

L. L. CAVINESS

Special Contributors

A. G. DANIELLS L. R. CONRADI

I. H. EVANS W. T. KNOX

W. W. PRESCOTT C. M. SNOW

R. C. PORTER

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

#### TERMS: IN ADVANCE

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

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

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

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

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

# The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 17, 1916

No. 41

## EDITORIALS

### Organizing the New Testament Church

THE unity of the church is one of its credentials from heaven: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 21.

This oneness is not merely an agreement as to doctrine, but a unity in "walk," a maintenance of harmony that calls for the exercise toward one another of "lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2, 3.

It requires no "endeavor," no lowliness, no devotion, to destroy the unity, and to walk independently of one another. But the endeavor and study of the members of Christ's church is to "keep the unity." The New Testament church, like the Old Testament church, is a unit. It is not a mass of detached fragments, but one people. No more closely are all the members of a local company of believers bound together in the local church, than all the churches are bound together in fellowship in "the church," which is "his body." "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4: 4, 5.

Christ, the Good Shepherd, gave his life for the sheep; not to set them wandering each his own way, but to gather them. "Other sheep I have," he said, "which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 16. It is the wolf only that "scattereth the sheep," in order that he may destroy them. Verse 12. Whatsoever spirit tends to detach the members from one another and to separate them is of the enemy, and not of the Good Shepherd.

All the teaching of the New Testament emphasizes the organic unity of the church of Christ. It is "the household of God," "built upon the foundation of the apostles and prophets, Jesus

Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit." Eph. 2: 19-22.

In the architect's plan of a building, every part has its organic relation to every other part in making up the one complete structure. So the church, made up of parts, is "framed together," and "builded together," and "together groweth" unto one holy temple in the Lord.

As needful for the building of the church and the maintenance of its unity to the end of time, the Lord set in it the spiritual gifts, "first apostles, secondarily prophets, thirdly teachers," and evangelists, pastors, governments (the gift of administration and direction), and others. 1 Corinthians 12; Eph. 4: 11-16. And the spirit given to all believers by the new birth from above was the same spirit of love for order and organization that reigns above.

The New Testament shows the Lord at times giving direct instruction by the Spirit of prophecy as to the development of organization according to the needs and conditions. Again we see the Spirit-filled body of believers counseling together in general conference to secure concert of action. We see apostles, upon whom was laid the responsibilities of general oversight, and field laborers, and believers praying together for wisdom better to organize, develop, and carry forward their work, all recognizing as a gift from heaven any plan agreed upon that brought increased efficiency and closer union. The spirit that the New Testament church received was, in short, the spirit "of power, and of love, and of a sound mind." 2 Tim. 1: 7.

Two things we find were ever before that church,—the maintenance of purity and unity in the faith, and the carrying of the witness to the world. And in all the New Testament story we see that while the loyal believers were seeking these ends, disloyal or disorderly elements were seeking to introduce error

or to bring about divisions and separations.

The first step in organizing the church of the New Testament was taken when Christ set in the body of believers the office of apostles. Out of the number of disciples he chose twelve, "whom also he named apostles," and ordained them to the ministry and apostleship. Mark 3 and Luke 6. The Spirit of prophecy says of this:—

"The first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. . . . As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church."—*The Desire of Ages*, p. 291.

Thus their office was not local, but general, for the whole church. They were ordained to give themselves to the ministry of the word and to the general oversight of the work of the church. As the work enlarged, others were called to the office and work of apostles. Their office unified the work of the churches as the gospel was carried far and wide.

After the ascension of Christ, the eleven apostles, in council with the believers, and with earnest prayer for guidance, appointed and ordained one of their number to the office of apostle in place of Judas. Then came the blessings of Pentecost, and about ten thousand believers were gathered in Jerusalem. In the emergency there was need of means. Then those who had money brought it and laid it at the feet of the apostles, who were charged with the responsibility of guiding the work. Acts 4: 34-37.

A common treasury, from which orderly and systematic distribution might be made through regular channels, was recognized as the right plan of carrying forward the work of looking after the needs of the thousands who were gathered there.

And the point should be noted that the Spirit-filled church was ever seeking to do its work in the most systematic manner, recognizing divine authority in the gifts and offices placed in the church for the administration of its affairs

W. A. S.

### Destruction upon Destruction

It requires no prophetic utterance to tell us that we have reached the days of violence, destruction, and desolation. The very atmosphere itself pulsates with danger. We know not what a single day will bring forth. Eagerly we scan the papers every morning and every evening to determine what the last twelve hours have chronicled. War and bloodshed, famine and disease, political commotion and industrial strife, keep the nerves of the great multitude of earth's inhabitants tingling with the continual excitement of the hour. How different these days from the days of our fathers!

Strange times have fallen upon us. The hearts of millions are oppressed with a terrible foreboding. Every new

The prophet Jeremiah, looking down through the long ages, describes the scenes now taking place around us:—

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge." Jer. 4: 19-22, A. R. V.

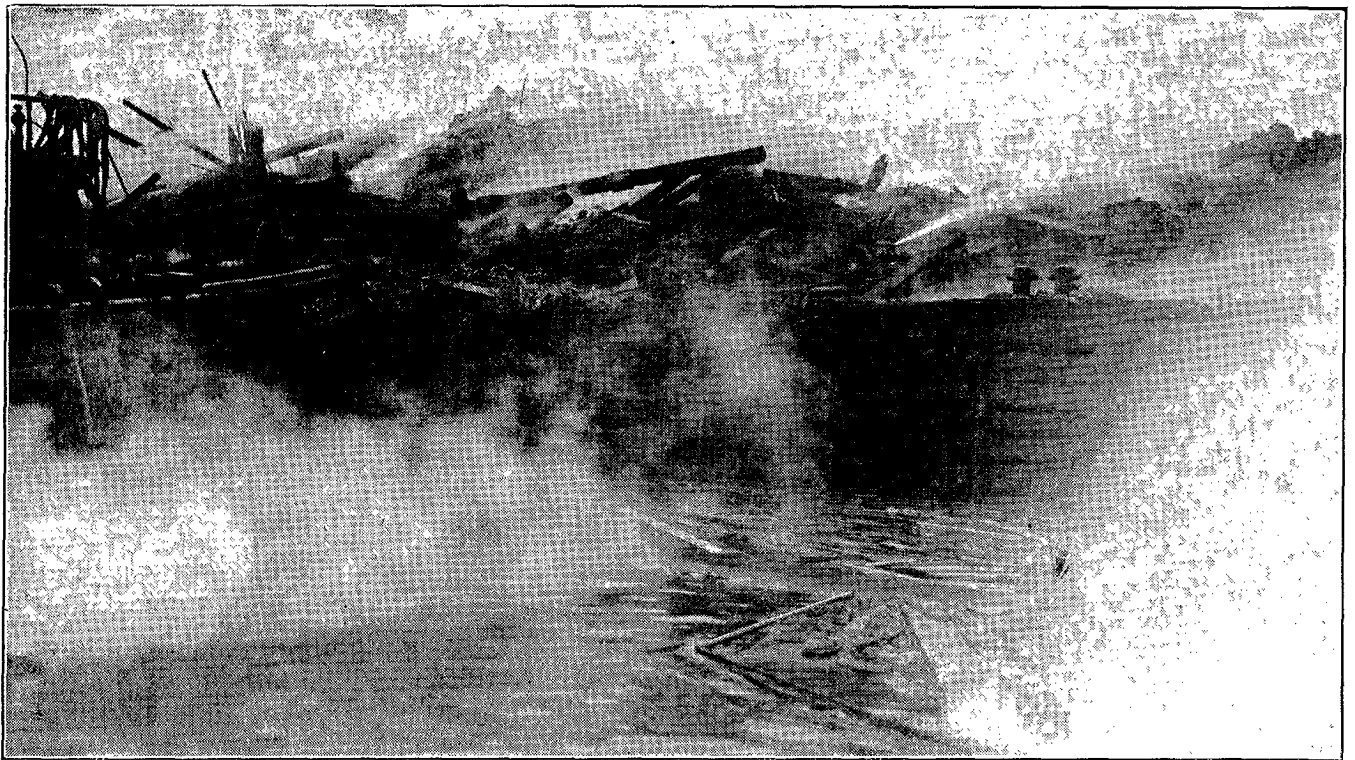
How strikingly is this pen-picture met in the wholesale destruction going on in

from their homes, some crying, "The end of the world is come." In one locality people rushed to the church, hoping to find relief from destruction by prayers and intercessions. Newspaper reports speak in graphic utterances of this terrible catastrophe. From its New York correspondent the *Washington Times* of July 30 publishes the following account of the explosion:—

"The first explosion was followed by thirty minor explosions in railroad yards and terminals on the New Jersey shore.

"Hundreds of fragments of shells rained on the lower city, and bodies were hurled high in air in plain view of police and firemen, called frantically to the scene of the blazing warehouses.

"Rocked by the upheaval, Ellis Island immigrants ran screaming from



Copyright by Underwood & Underwood, N. Y.

**MANY KILLED, SCORES MISSING, VICINITY SHAKEN, IN GREAT AMMUNITION EXPLOSION ON BLACK TOM PIER, JERSEY CITY**  
Mountain of wreckage on the pier, with daring hoseman forcing his stream on burning débris. Wreckage by the ton can be seen floating in the water.

horror brings a fear which causes the heart to grow fainter.

We live and move today in a world of unrest and disquietude. And while we need no prophetic vision to understand the character of these times, it is well for us to recognize that the very days in which we live and the events which we see taking place about us are subjects of prophetic delineation. We have reached the days foretold by the pen of prophecy, and the very conditions we see are significant signs of the times in which we live, signs of the approaching end of the age. Said the Master:—

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

the great European war! Locally, in various parts of the world, the words of the prophet are also meeting a striking fulfilment. An illustration of this was seen in the terrible destruction to life and property resulting from the unparalleled explosion which occurred in New York the morning of July 30. A great store of ammunition kept on Black Tom Island, a small strip of land jutting out into the bay from the New Jersey shore, exploded, causing a property loss of many millions of dollars. The number killed and injured will probably never be definitely known.

There was a series of terrific explosions, the detonations of which were felt in five States, and the thundering echoes of which roused people from their beds ninety miles from the great metropolis. The surrounding country and water for miles were literally showered with bursting shrapnel. Wild panic seized the people, and thousands rushed

their beds, were hurried aboard barges and rushed away, as two lighters, loaded to the gunwales with explosives and blazing fiercely, bumped into the piers of the island.

"For ninety miles into New Jersey people were roused from bed by the thundering echoes of the catastrophe.

"In Manhattan and Brooklyn the first effect of the reverberating quake was amazing. People rushed to the streets half clad from hotels and homes.

"Windows in hundreds of stores were shattered, leaving the contents easy prey for looters, who gathered a harvest.

"Police headquarters flashed orders all over the city, bringing every available man on reserve duty to lower Manhattan to guard the prizes that had been exposed in Maiden Lane and other wealth-laden streets of that district.

"Reserves who had been detailed to car-strike duty were called off and scattered throughout the city.

"Broadway was a sea of glass. Signs were torn down and crashed to the gutters.

"Fulton Street, in Brooklyn, and even Bath Avenue, in Bensonhurst, were

strewn with fragments of broken windows.

"Broadway's white-light district was terrorized. At first it was thought the subway had blown up or a building had collapsed.

"Frightened guests ran from the Astor, the St. Regis, the Waldorf, the McAlpin, the Biltmore, and a score of other hotels in Manhattan.

"On every lip was the frightened cry, 'The world is coming to an end!'

"Lower Manhattan, with its streets of great skyscrapers, seemed to rock like a tree in a gale. Behind the towering Woolworth building flared a ghastly light, adding to the terror of the thousands.

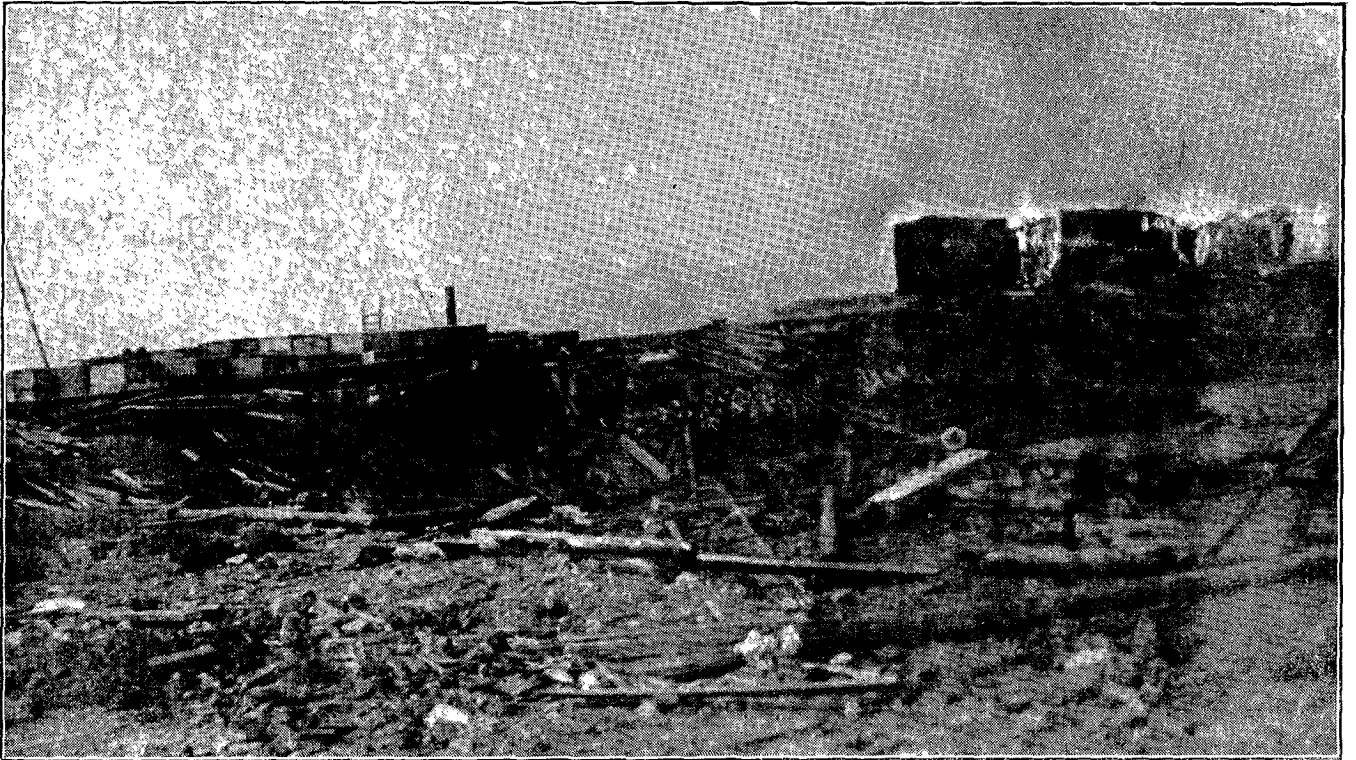
"Brooklyn bridge and Manhattan bridge seemed for a moment to swing uncertainly. Crossing trolley cars seemed to hop into the air for inches and then to stumble back to the tracks.

the elements, but through forces stored up within their own boundaries by the insatiable greed of men. And above all, what a picture, on a small scale, it presents of the world's final destruction and the scenes of terror which will take place at the coming of the Lord. Men's hearts will indeed fail them for fear in that great day.

There is an uncertainty in life's existence, and not for a single moment is one safe outside of the protecting care of God. As never before, the human family is the prey of disease, of accident, of disaster by sea and land. The oppressive heat is bringing death to scores. The toll from flood and storm, from fire and earthquake, from railroad wreck and ocean disaster, mounts upward into

### Where to Attend Medical School

THIS question must have been asked by many young people during the past few weeks, and it may be that this article will be read by some who must yet answer it. I want to help you give yourself a sane, safe, and reasonable answer. The question is vital. In many cases eternal life is at stake. It is not a trifling thing for a young person to put himself where there is constant temptation to break one of God's commandments. The worldly medical school exposes the student to a constant temptation to break the Sabbath day. Is a medical student justified in attending classes on the Sabbath? If he can do so with impunity, then why may not all students pursue their work on that day? Would any



Copyright by Underwood & Underwood, N. Y.

**MILLIONS LOST WHEN AMMUNITION SUPPLIES EXPLODE ON BLACK TOM ISLAND PIER, JERSEY CITY**  
Burning cars filled with war munitions on the pier, wreckage and debris strewn about on shore and in the water

Passengers were crushed against each other, and glass was shattered."

The damage to plate glass alone, according to the *New York Times*, will exceed one million dollars. It was feared at one time that the force of the explosion had caused injury to the Statue of Liberty and to a number of large buildings in the city.

We would not be understood as holding up this terrible disaster as a judgment of the last days, but we do present it as a striking indication of the times in which we are living. It shows the utter disregard which men have for the safety of human life, and the greed for wealth which will lead them to pile up in the midst of a vast population such great stores of munitions. It indirectly presents a picture to this peace-preserved country of the terrible results of war. And it shows the terrible destruction which may be visited upon our great city centers at any time, not alone through

the thousands yearly. The children of the Master are safe only as they rest under the shadow of his wing. They are safe only in the security which the protecting angels of God afford. Terrible scenes are being enacted today. They will grow more terrible as the days pass. May God help us to flee to our Rock of defense. In the shelter of that great Rock we may say, in the words of the Sweet Singer of Israel: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 1-3.

F. M. W.

"THE bitterest human experience can be sweetened by the consciousness of God's presence and approbation."

student go to a school where he was compelled to violate the prohibition against theft or falsehood?—No, indeed. Is Sabbath breaking a lesser sin than these others? Then how could our young people justify themselves were they to attend a medical school where they were compelled to break the law of God, or fail to get their proper credits?

In the first place, God has given to Seventh-day Adventists a special interest in medical work. Almost from the very inception of this message there has been connected with it, as an integral part of it, a medical department,—not always organized as such, but still it has been a real part of the third angel's message. For many years Seventh-day Adventists stood at the forefront in dietetic reforms and in rational remedies for the treatment of the sick. This people has had great light and much instruction along these particular lines. We have

not always faithfully followed the light. Many times we have neglected the messages that have been sent regarding healthful living. But from the very beginning, we have been interested in medical work, as demonstrated by the numerous medical institutions which have been planted not only in the homeland, but in many other parts of the world. Probably no other people in the world has established so many sanitariums, carrying out strict reforms and giving valuable instruction in healthful living, as have Seventh-day Adventists. Then, too, our young people believe the third angel's message, and medical work offers them special opportunities for service, and allows them to keep the Sabbath.

For these reasons, many of our boys and girls have given themselves to the study of medicine, or have gone to medical institutions to secure training as nurses. With high ideals, and with true temperance principles instilled into their minds, it is natural that they should be among the best class of medical workers, for they are conscientious, and have a standard not often found in the world. They believe in the reforms which have been taught by this people, and are always ready to do everything possible for the relief and restoration of the sick.

Until recently most of our young people have been compelled to get their medical training in worldly schools. But now it is different. Some years ago, instructed by the servant of the Lord, this denomination established a medical school where our young people could have the privilege of studying medicine under the instruction of Christian teachers who believe the third angel's message.

The college at Loma Linda, Cal., has now been in operation long enough to graduate physicians. A large number of these graduates have passed State board examinations and have qualified for registration. The graduates from our school have averaged a high per cent in the State board examinations which they have taken.

The teachers in our medical college are Seventh-day Adventists who not only believe but practice Christianity, and who are in full sympathy and accord with the third angel's message. Now that this college is equipped and in operation under the control and direction of Seventh-day Adventists, what reason would any young man or woman desiring to connect with the work of God and to complete a medical course, have for pursuing studies in a worldly school, where the teachers generally are not Christians, and where none of them believe in the third angel's message, unless it be for the superior advantages offered in equipment and more experienced instructors? Are these advantages in edu-

cational lines equal to the spiritual and moral advantages offered in our own school? It does not seem that it would be necessary for any young man or woman to study this point long before reaching the right conclusion. If eternal life is worth living for, there can be no question where a Seventh-day Adventist student should go to secure medical training.

Our school was not established as a money-making enterprise, but for the sole purpose of enabling Seventh-day Adventist young men and women to secure a medical education under Christian influences and where the Word of God is believed and obeyed. It is hoped that the graduates of this college may not drift into the world to practice medicine from a monetary standpoint. We want them to leave our medical school ready and willing to enter as heartily into the spirit of sacrifice and service for God and humanity, and under the same conditions, as our evangelists and other workers.

Fathers and mothers who have sons and daughters desiring to attend a medical school should not hesitate to send

their children to our own denominational medical college at Loma Linda. It was not founded for the education and training of worldlings, but to give consecrated Seventh-day Adventist young people a medical training, that they may go into service without having their faith destroyed by the false teachings of unbelieving professors in worldly institutions.

We urge all our young people who contemplate taking a medical course, to patronize our own school. We earnestly advise all Seventh-day Adventist parents whose children consider fitting themselves for medical work, to use their influence in persuading these young people to get that medical training in our own institution. We believe that our people will never regret pursuing this course.

The first two years of the school work are conducted in the country, under the simplest and most natural surroundings possible. Here practical lessons of economy can be taught to our students. Here they can be in close touch with nature. Here they are protected from the temptations of city life. The last two years' work is to be taken in Los An-

### Statement of Twenty-Cent-a-Week Fund for Six Months Ending June 30, 1916

	Member- ship	Amt. at \$5.20 per member	Amount Received	Amount Short	Amount Over
<b>ATLANTIC UNION</b>					
Eastern New York	874	\$ 4544.80	\$ 3018.19	\$ 1526.61	\$.....
Greater New York	1321	6869.20	6493.97	375.23	.....
Maine	449	2334.80	2241.06	93.74	.....
Massachusetts	1425	7410.00	6411.84	998.16	.....
Northern New England	618	3213.60	2023.38	1190.22	.....
Southern New England	477	2480.40	2259.95	220.45	.....
Western New York	836	4347.20	4271.23	75.97	.....
Bermuda	62	322.40	192.13	130.27	.....
Totals	6062	31522.40	26911.75	4610.65	.....
<b>CENTRAL UNION</b>					
Colorado	1891	9833.20	7232.48	2600.72	.....
Kansas	2148	11169.60	7232.68	3936.92	.....
Missouri	1295	6734.00	3661.39	3072.61	.....
Nebraska	2072	10774.40	6620.05	4154.35	.....
Wyoming	539	2802.80	2242.27	560.53	.....
Totals	7945	41314.00	26988.87	14325.13	.....
<b>COLUMBIA UNION</b>					
Chesapeake	725	3770.00	2230.55	1539.45	.....
District of Columbia	960	4992.00	3525.07	1466.93	.....
Eastern Pennsylvania	1150	5980.00	4675.83	1304.17	.....
New Jersey	906	4711.20	2954.66	1756.54	.....
Ohio	2100	10920.00	7995.38	2924.62	.....
Virginia	514	2532.40	1361.99	1170.41	.....
West Pennsylvania	810	4212.00	2848.31	1363.69	.....
West Virginia	240	1248.00	886.08	361.92	.....
Totals	7405	38365.60	26477.87	11887.73	.....
<b>EASTERN CANADIAN UNION</b>					
Maritime	266	1383.20	892.74	490.46	.....
Ontario	550	2860.00	2115.94	744.06	.....
Quebec	150	780.00	476.04	303.96	.....
Newfoundland	62	322.40	357.21	.....	34.81
Totals	1028	5345.60	3841.93	1538.48	34.81
<b>LAKE UNION</b>					
East Michigan	1680	8736.00	6631.53	2104.47	.....
Indiana	1665	8658.00	5347.27	3310.73	.....
Northern Illinois	1487	7732.40	5250.94	2481.46	.....
North Michigan	857	4456.40	1831.82	2624.58	.....
Southern Illinois	661	3437.20	5254.46	.....	1817.26
West Michigan	2591	13473.20	7280.85	6192.35	.....
Wisconsin	2600	13520.00	6456.37	7063.63	.....
Totals	11541	60013.20	38053.24	23777.22	1817.26

NORTHERN UNION

Iowa	2398	\$12469.60	\$11264.68	\$1204.92	\$. . . . .
Minnesota	1775	9230.00	9121.23	108.77	. . . . .
North Dakota	1325	6890.00	9902.34	. . . . .	3012.34
South Dakota	944	4908.80	4863.81	44.99	. . . . .
Totals	6442	33498.40	35152.06	1358.69	3012.34

NORTH PACIFIC UNION

Montana	502	2610.40	2041.16	569.24	. . . . .
Southern Idaho	852	4430.40	2284.20	2146.11	. . . . .
Southern Oregon	721	3749.20	1189.21	2559.99	. . . . .
Upper Columbia	2365	12298.00	8678.75	3619.25	. . . . .
Western Oregon	2220	11544.00	5629.69	5914.31	. . . . .
Western Washington	2016	10483.20	5531.43	4951.77	. . . . .
Totals	8676	45115.20	25354.53	19760.67	. . . . .

PACIFIC UNION

Arizona	331	1721.20	1028.15	693.05	. . . . .
California	1620	8424.00	7013.78	1410.22	. . . . .
Central California	1322	6874.40	4045.88	2828.52	. . . . .
Northern California	1617	8408.40	3595.14	4813.26	. . . . .
Northwestern Cal.	1261	6557.20	4779.01	1778.19	. . . . .
Southern California	2163	11247.60	7041.78	4205.82	. . . . .
Southeastern Cal.	1645	8554.00	5422.14	3131.86	. . . . .
Inter-Mountain	648	3369.60	1479.75	1889.85	. . . . .
Nevada	200	1040.00	510.70	529.30	. . . . .
Totals	10807	56196.40	34916.33	21280.07	. . . . .

SOUTHEASTERN UNION

Cumberland	604	3036.80	1338.64	1698.16	. . . . .
Florida	815	4036.50	4774.67	. . . . .	738.17
Georgia	491	2379.00	1497.93	971.07	. . . . .
North Carolina	554	2641.60	1400.06	1241.54	. . . . .
South Carolina	295	1335.10	1078.84	256.26	. . . . .
Totals	2759	13429.00	10000.14	4167.03	738.17

SOUTHERN UNION

Alabama	666	3104.40	1374.62	1729.78	. . . . .
Kentucky	601	2904.20	959.06	1945.14	. . . . .
Louisiana	428	2077.40	996.37	1081.03	. . . . .
Mississippi	343	1561.30	683.29	878.01	. . . . .
Tennessee River	717	3604.90	2019.16	1585.74	. . . . .
Totals	2755	13252.20	6032.50	7219.70	. . . . .

SOUTHWESTERN UNION

Arkansas	364	1840.80	1009.42	831.38	. . . . .
New Mexico	258	1326.00	784.12	541.88	. . . . .
North Texas	1456	7493.20	2347.64	5145.56	. . . . .
Oklahoma	1900	9770.80	5418.81	4351.99	. . . . .
South Texas	434	2228.20	1379.09	849.11	. . . . .
West Texas	250	1289.60	490.59	799.01	. . . . .
Totals	4662	23948.60	11429.67	12518.93	. . . . .

WESTERN CANADIAN UNION

Alberta	721	3749.20	3451.49	297.71	. . . . .
British Columbia	452	2350.40	1099.49	1250.91	. . . . .
Manitoba	242	1258.40	1197.88	60.52	. . . . .
Saskatchewan	430	2236.00	3938.31	. . . . .	1702.31
Totals	1845	9594.00	9687.17	1609.14	1702.31

Union Summary

UNION					
Atlantic	6062	\$31522.40	\$26911.75	\$ 4610.65	\$. . . . .
Eastern Canadian	1028	5345.60	3841.93	1538.48	34.81
Central	7945	41314.00	26988.87	14325.13	. . . . .
Columbia	7495	38365.60	26477.87	11887.73	. . . . .
Lake	11541	60013.20	38053.24	23777.22	1817.26
Northern	6442	33498.40	35152.06	1358.68	3012.34
North Pacific	8676	45115.20	25354.53	19760.67	. . . . .
Pacific	10807	56196.40	34916.33	21280.07	. . . . .
Southeastern	2759	13429.00	10000.14	4167.03	738.17
Southern	2755	13252.20	6032.50	7219.70	. . . . .
Southwestern	4662	23948.60	11429.67	12518.93	. . . . .
Western Canadian	1845	9594.00	9687.17	1609.14	1702.31
Totals	71927	371594.60	254846.06	124053.43	7304.89
Net amount short	. . . . .	. . . . .	116748.54	. . . . .	116748.54
	. . . . .	\$371594.60	\$371594.60	\$124053.43	\$124053.43

NOTE.—Of the membership of the Southern Union 826, of the Southeastern 706, of the Southwestern 226, and of the Virginia Conference 108 have been figured at the rate of 15 instead of 20 cents.

geles, but under conditions that will, we hope, be conducive to the growth of Christian life, and under influences that will safeguard the morals and ideals of our young people. This school should be filled to its utmost capacity; and we believe that in the end those who avail themselves of the opportunity afforded by this school, will always thank the Lord for having taken their course under Christian influences and associations.

We trust that if any of you who read this are attending outside medical colleges, you will pause, and if possible, reconsider. Ask God for light; counsel with men who fear God and love this truth, and we trust that you will see the wisdom of getting your education in our own denominational medical school.

I. H. EVANS.

**The Twenty-Cent-a-Week Fund and the Harvest Ingathering Campaign**

THE accompanying report of receipts on the Twenty-cent-a-week Fund is of special interest, as the time covered by the report is the first six months of the year, and should, therefore, furnish to all a fairly good suggestion as to the prospects for the full year and the efforts that must be put forth in order to reach our goal for 1916, of \$743,000, the equivalent of twenty cents a week per member.

The report reveals that for the first half of the year we have decidedly failed in reaching our aim, the shortage being \$116,748.54. A large amount, the reader will doubtless say, and it surely is; and in view of the great responsibility carried by the General Conference in foreign fields and the relief work being undertaken in the North American Division Conference, it should bring to every Seventh-day Adventist most serious concern; for if the coming six months should show similar results, it would mean a total shortage for the year of almost \$225,000. But this need not be. The present shortage can be quickly provided for, without injury to any other line of work.

The Harvest Ingathering campaign is to begin October 1. There has been provided for this effort the best and most artistic foreign mission campaign paper ever produced by the denomination. Definite provision has been made for issuing 800,000 copies of this periodical. Not less than a million copies should be circulated, and we should be satisfied with nothing less than \$100,000 in contributions as a result of this campaign. Considering the prevailing conditions throughout the world foreshadowing the fulfilment of all last-day prophecies, the great opportunities and needs in mission work, and the impoverished condition of the General Confer-

ence treasury, our expectations and efforts should call for even greater returns from this campaign. The final results will, of necessity, depend upon the consecrated cooperation of the entire membership, and the faithful leadership of the conference laborers and church officers.

Information received from the Pacific Press indicates that much interest is being taken in this effort by many conferences and mission fields. Even at so early a date as July 31, orders for upwards of 100,000 copies had been received. These orders are not only from the North American conferences, but from foreign fields as well. In fact, some of our missions are calculating on raising substantial sums by the circulation of this paper in their territory. This is especially true in Java, where they are planning to raise at least \$1,000 to help in providing suitable quarters for the workers.

Evidently there will be a much larger demand for the papers this year than ever before, and I trust that all churches and isolated members will take an active part in the campaign. The demands of our foreign missions were never of such magnitude nor of such urgent character as they are today. Almost every day's mail brings to the Mission Board some strong appeals for men or money. These are of such a nature that it is hard to refuse any of them. As a result, the General Conference today is carrying on its work with an empty treasury.

The present conditions existing in the world will cause many to think more seriously of the work of the gospel and be more favorably inclined toward missionary work than in past years. So better results may be expected for our work in this campaign than in any past efforts, if the people of God will give themselves heartily to the work.

While the paper prepared is all that could be asked for, and the publishing house has made every provision for expeditiously handling the orders, yet the real success of the movement is dependent upon the hearty cooperation of the individual members. Remember the date of the opening of the campaign, October 1, and place your orders with your tract society at once.

W. T. KNOX.

♦ ♦ ♦  
 WRITING from Manila June 23, Brother L. V. Finster mentions having baptized still more converts at San Pablo, making in all one hundred and seventy-one who have embraced the truth as the result of that one tent effort. This year so far two hundred and sixty-two had been baptized in the Philippines up to the time of Brother Finster's letter, and he adds, "We expect to baptize about twenty more the last of this month." God gives the increase.



### Marrying Unbelievers

L. H. CHRISTIAN

"O THE problems, perplexities, and sorrows that confront those who marry out of the truth! How different life might have been, and how much more useful! I try faithfully to train my two children for God; but when one knows how great an avalanche hangs over his head, he cannot work as openly. My husband has forbidden me to teach the boy; but I cannot see that it is wrong for me to disobey him in that. He has threatened to put him in a military school, where this 'seventh-day business will be taken out.' At times he has threatened to kill me if I try to get our boy into the Seventh-day Adventist faith. Twice when I have referred him to the fact that he knew when we were married I did not go to theaters and that I kept the Sabbath, he has replied, 'I thought you'd get some sense and change.' But I haven't changed. This truth and this people grow dearer to me every day. All this trouble is the fruit of marrying out of the truth.

"If when I went to one of our ministers and talked with him, he had sat down and pointed out the dangers as given in the Testimonies, instead of advising me as he did; if when I talked with another minister about performing the ceremony, he had said, 'No, I can never speak the words to unite you to an unbeliever;' what a world of sorrow and heartache would have been saved to us both! I feel heartsick for my husband; I feel that in consenting to marry him, I did him a great unkindness and injustice; I realize it more each day. Perhaps under other circumstances he might have listened to and accepted this truth, which he now hates. I have tried to be an earnest, conscientious Christian; but by refusing to go to theaters and wear flowers on my hat, I have made him hate the truth. I sometimes wonder if it would not have been better had I gone to the theaters with him, and fixed my hats to please him. I did not care for the theaters or the trumpery; and I did not like to take a course that weaker ones might follow."

Thus recently wrote a sister with an unbelieving husband. This sister is a faithful, peaceable woman and an efficient housekeeper. Hundreds of others have a like experience. We must encourage these sisters. They must wait upon the Lord and not lose heart. But we must also warn our youth against uniting in marriage with those who are not Adventists. In many places we meet those who are planning to unite with unbelievers, and sometimes even parents encourage such unions for their children. We need to speak against this.

Better a thousand times to remain single, or even to break an engagement, than to marry an unbeliever.

Let me say a word as to another thing. If it is wrong for an Adventist to be united in marriage with an unbeliever or with a member of some other church, then, as ministers, it is not only our duty to speak against this, but we should refuse to perform the marriage ceremony in such cases. No true minister will fear to do his duty, and no worthy Adventist will criticize a minister because he refuses to marry those who the Scriptures teach should not marry. If one of our members does unite with an unbeliever, that person should not be disfellowshipped, but we should never in any way place our approval upon the marriage of a believer with an unbeliever.

Chicago, Ill.

♦ ♦ ♦

### "I Saw the Lord"

R. D. QUINN

CHARACTER determines vision, for without holiness "no man shall see the Lord." "Holy men of God spake as they were moved by the Holy Ghost." God promises for the last days, "Your young men shall see visions, and your old men shall dream dreams."

We need a vision. The men who speak in the name of the Lord, who labor, and toil, and do things for God, are the men who must have a bright vision of God. When Isaiah was a young man, he saw the Lord and was made pure. Isa. 6: 1, 7. Jacob at Bethel saw the Lord standing at the top of the ladder, and again at the Jabbok, and was changed from sinner, or supplanter, to a prince with God. Peter and Andrew saw the Lord, and left their fishing nets to become fishers of men. Simeon and Anna saw the Lord, and departed in peace. Saul saw the Lord on his journey to Damascus, and was changed from Saul the persecutor to Paul the servant of Jesus Christ. It was the end of his old life, and the beginning of the new; a new kind of evangelism for Paul henceforth.

Who will see the Lord?—The pure in heart. Where shall we see him?—First of all, in his Word, and then in that blessed ministry to the sick and sorrowing. Men are seeing all kinds of things in these days. It is preeminently an age of sight-seeing. Some are seeing houses and lands, gold and silver, and the world and the glory of it. Surely this is an age of materialism. Paul admonishes us to "look not at the things which are seen, . . . for the things which are seen are temporal; but the things which are not seen are eternal."



Dear reader, have you had a vision of God? If so, has it grown dim? Remember that God called Jacob back again and again to Bethel, to the vision of the mystic ladder. Christ has said, "I will not leave thee, until I have done that which I have spoken to thee of." Paul was not disobedient unto the heavenly vision. The Lord appeared to Solomon in Gibeon in a dream by night, and said, "Ask what I shall give thee." The measure of a man is the measure of his vision. God knows what we are by what we see and what we ask for. Solomon's request for a wise and understanding heart pleased the Lord, and he not only granted his desire, but gave unto him power and riches and honor, so that the glory of his reign became a wonder to all the world.

John the revelator, banished to the lonely isle of Patmos, writes, "I saw . . . the Son of man," and then proceeds to give the most wonderful description of Christ found in the Bible. Rev. 1: 13-16. Most of us would probably have seen only those barren rocks, and our trials, and tribulations, and persecutions. But John saw everything—not only Christ, but the final deliverance of the saints. He saw the people of God standing on the sea of glass, having the harps of God in their hands; he saw the good and blessed of all ages coming up in a long and glorious procession to the city of God, and you and I, if faithful, shall be among that number.

Satan, knowing that his time is short, has come down with great wrath and cunning, and is crowding the attractions of the world around God's people to dim their heavenly vision and cause them to become "dwellers on the earth." O for that true pilgrim spirit and heavenly eye salve that has enabled the true pilgrims in all ages to see "afar off," and to place a true estimate upon the material things of this life! Alas that there should be so many like Demas, whom Paul said had forsaken him, having loved this present world.

Joseph in Egypt, and Daniel in Babylon, are notable examples of men who had largely to do with the affairs of this life. Surrounded as they were with the burdensome formalities of an Eastern court life, they retained to the last a bright vision of the world to come. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Heb. 11: 22. The palaces and pyramids of Egypt, with which he was familiar, had no attraction for him. The glory of Egypt had not obscured his vision.

Daniel's vision not only took in his long and eventful career, but extended down through the ages to the setting up of God's heavenly kingdom, when the prophet will stand in his lot and place. The old pilgrims sought a country "out of sight." I see, is the cry and clarion call of Christian experience,—I see the meaning; I see the farther shore; I see God's purpose; I see the light. Elisha's brief but comprehensive desire for his servant was, "Lord, I pray thee, open his eyes, that he may see."

The enemy is near, but God is nearer. It would have been a fearful experience for the martyred Stephen but for the invisible. What we need is a penetrating vision, sight of the heart, of the inner eyes; and this is the gift of God. "Blessed are the pure in heart: for they shall see God." Not alone when he comes in the clouds of heaven with power and great glory, but the pure in heart shall see him day by day in joys and sorrows, and in all life's varied experiences that are permitted to come to us. "Where there is no vision, the people perish." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." Rev. 3: 18.

"Each holy purpose help us to fulfil,  
Increase our faith to feed upon thee still.  
Illuminate our minds, that we may see  
All around us holy signs of thee.  
And may such witness in our lives appear  
That all may know thou hast been with us  
here."  
—Bourne.

South Lancaster, Mass.

### The Early Visions of Mrs. E. G. White

G. I. BUTLER

WHEN the beloved John would present the great facts of the gospel to the people, to lead them to believe in Christ, he spoke as follows: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 1-3.

Probably about sixty-seven years before these words were written, Jesus Christ left this world to go to his Father. John was the last of the apostles to cease his work. We may well suppose that before his death there were those who doubted many of the facts of Christ's life on earth. But John, a living witness, gives his actual, personal knowledge of the living Christ among men. He himself had heard Christ speak the words of life; his own eyes had seen him, and his own hands had "handled" him. Had he not laid his head on Jesus' breast at the Last Supper? Had he not seen Jesus raise Lazarus from the dead after he had been in the grave four days, yea, till after decomposition had begun? John had perhaps the most personal knowledge of the Saviour of any of the twelve, and Jesus loved him most because he had partaken most of the Spirit of the Master.

In writing this article about the early visions and labors of Sister White, we appeal to the same kind of facts. They are recorded by one, the oldest actual

witness, who, thank the Lord, still lives among us and has been one of our most successful laborers. I did not accept the truth till a later period, and though I have personally known Sister White and have been in hundreds of public meetings with her, I never saw her in vision. Elder J. N. Loughborough has seen her have as many as fifty visions, and he was personally conversant with her early experiences. His excellent book, "Rise and Progress of Seventh-day Adventists" ["The Great Second Advent Movement" is the revised edition of this earlier work], written twenty-four years ago, is not being read as much as it deserves to be. Our history as a people is truly wonderful and exceedingly interesting.

One great fact should be noticed: People by the hundreds and thousands are embracing the third angel's message every year, and still there will be others who will receive it. How can these converts comprehend the real facts of the origin of this movement unless they are written out for their perusal? With this thought in mind this series of articles is being written for the REVIEW. No religious body has ever come upon the stage of action but that needed carefully to consider its rise and progress. The early days of a religious movement are, as a rule, its purest, most earnest, most self-sacrificing days. As the adherents become more numerous, pride, fashion, riches, and selfishness gradually increase. It is good for all to look back and consider well the lessons of their progress. Seventh-day Adventists especially will find it profitable to do this.

In the very last part of 1844, after the great disappointment in October of that year, Sister White had her first vision. On page 92 of the book previously referred to, Elder Loughborough makes the following statements:—

"Miss Harmon was at that time in a very critical condition of health. For a number of weeks she had scarcely been able to speak above a whisper. . . . Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. At the time she had her first vision, she was staying at the home of Mrs. Haines. It was in the morning, and they were engaged in family worship. There were five persons present, all sisters in the faith. Others had prayed, and Miss Harmon was praying in a whisper, when the power of God came down in a most wonderful manner, manifestly affecting all who were present, and in a moment she was lost to all that was transpiring around her—she was in vision.

"In the next meeting she related to the believers in Portland what had been shown her. They had full confidence that it was from the Lord. There were about sixty at that time who indorsed it as the work of the Lord. There was a power that attended the vision, as well as the relation of it, that could emanate only from the Divine. A solemn sense of eternal interests was constantly upon her, and she seemed to be filled with an unspeakable awe that one so young and feeble as she should be chosen as an in-

strument through whom the Lord would communicate light to his people. She stated that while in the vision, she seemed to be surrounded by radiant angels in the glorious courts of heaven, where all is joy and peace, and that it was a sad change to awaken to the unsatisfying realities of this mortal life.

"The following brief synopsis of her first vision, as related to the believers in Portland, will give some idea of the character of all of them. She said:—

"While praying, the power of God came upon me as I had never felt it before. I was surrounded with light, and was rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the 'midnight cry.' This shone all along the path, and gave light for their feet, that they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary; they said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm there came a bright light, which waved over the advent people, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind these went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Spirit, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mt. Sinai."

Any one who knows the history of the advent movement and the conditions of the believers immediately after the great disappointment of 1844, will clearly discern that this vision, coming from the Lord, as the believers felt sure it did, would be the greatest possible encouragement to them. When the time passed, they were sorely perplexed. They were sure that the great prophetic period of Dan. 8: 14,—“Unto two thousand and three hundred days; then shall the sanctuary be cleansed,”—which began at the going forth of the commandment to restore and build Jerusalem, in 457 B. C., had terminated in 1844 A. D. There could be no possible doubt of that. They all believed that this earth was the sanctuary, and that its cleansing would

be by the fires of the last day at the coming of Christ. But Christ did not come, and their hearts were filled with anguish. Their enemies were rejoicing over them. They were considered fanatics, fools, a terribly deluded people.

That this old sin-cursed world is not and cannot be the sanctuary of the Lord, that that sanctuary is in heaven above, and that its cleansing will be the last work of our great High Priest in the great judgment day, just before he comes to gather his own dear people for an eternity of happiness, they had not learned then; but they did learn it soon after in the preaching of the third angel's message, which is to go to all the world to prepare a people for the coming of Christ.

The little flock of advent believers left in darkness at the passing of the time were disheartened and needed encouragement. And their Lord sent them comfort in a remarkable vision granted to a weak girl of seventeen years, given up to die by the physicians. In this vision God spoke through her to cheer this lonely band who had remained firm in the belief that God had been in this great advent movement and still had a care for his disappointed people. When the Lord showed that there was a divine pathway for the advent people to walk in to the city of God, and that Christ was with them, helping them to walk in it, no wonder they rejoiced.

*Bowling Green, Fla.*

### ◆ ◆ ◆ The Atonement — No. 8 The Heavenly High Priest

J. O. CORLISS

IN the days of Solomon, king of Israel, the sanctuary services were transferred from the wilderness tabernacle to the temple in Jerusalem. The religious rites continued to be performed there by the Levitical priesthood until the death of Christ, the antitypical Lamb, to whom all those sacrificial offerings pointed. When the blood of Christ was offered for sinners, there was no longer efficacy in the typical services. The priesthood in man's behalf was not to cease, but was to pass from an earthly to a heavenly priesthood. As the human priesthood and its services were but the shadow of the heavenly to follow (Heb. 8: 5, 6), so the earthly atonement service pointed to an atonement to be effected in heaven.

This is made quite clear by the comment of the apostle in affirming that Christ could not be a priest while on earth, because, until he qualified for that position by his death, resurrection, and appearance in heaven in men's behalf (Heb. 9: 24), there were heavenly appointed priests who were ordained to offer gifts on earth. Heb. 8: 3, 4. It is also true that during his earthly ministry, when preparing for his heavenly work, Christ directed those who came to him to go and offer gifts before the earthly priests, as the law commanded. Matt. 8: 4.

But just prior to his death, the Sav-

our made a significant utterance touching the earthly temple service. Looking down upon Jerusalem, the devoted city, from the crest of an adjacent hill, he expressed the sorrowful thoughts filling his mind. That people had scrupulously followed out the typical atonement service which shadowed forth his future work for men, and yet they had ruthlessly rejected him, without whom their services had been rendered in vain. In the sorrow of his godlike heart he cried, "Behold, your house is left unto you desolate." Matt. 23: 38.

The fulfilment of this saying was soon realized; for when the divine Sacrifice hung in expiring agony on the cross, his closing breath was a distressed cry, and at that instant the veil of the temple was "rent in twain from the top to the bottom." Mark 15: 38. This indicated that the two apartments of that sanctuary, hitherto separated by that veil, had become one common room, and the special service rendered in each had now come to an end. The offering of Christ's blood had become the signal that the priesthood was transferred from the tribe of Levi to the tribe of Judah, and that the Son of God had become high priest forever after the order of Melchizedek. Heb. 6: 20; 7: 12-17.

After setting forth in the closing part of the seventh chapter of Hebrews the position and work of the Levitical high priest, the apostle opens the eighth chapter in these words: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Levitical priests ministered in a sanctuary erected by men, but from this inspired statement it is clear that Christ's ministry in behalf of men is in a sanctuary erected by God in the heavens. True, that heavenly sanctuary is invisible to mortals, but in order that a true idea of its being and work might be gathered, God himself ordered the earthly sanctuary built after the pattern he showed Moses on the mount. Heb. 8: 5. The earthly sanctuary and its appurtenances, made by men's hands, were but figures of the true sanctuary in heaven, in which the Lord Jesus ministers in behalf of a human oneness with God. Heb. 9: 24.

The earthly tabernacle, then, which God commanded to be built, really foreshadowed the heavenly, which was shown to Moses when he received commission to build the earthly. It is easy to understand this when one learns that the earthly sanctuary services were inaugurated to propagate faith in the work Christ must do to redeem men. In no other way could they be counted as a shadow of the more substantial work to be done in heaven by the Lord Jesus as the world's high priest.

Carrying the comparison yet farther regarding the relation of the shadowy earthly services to the heavenly atonement, it may be asked, Did the earthly services have a specific day of each year

set apart for the consummation of the atonement, wherein sins were reviewed in general, and figuratively removed? Then, to have the shadow properly point to the substance, in the real atonement work of Christ there must be a specific time appointed when the sins of all for whom Christ died must be brought by him in remembrance before God, preparatory to their final disposition.

Again, as a high priest was required to minister the atonement of the earthly service, so a high priest is necessary for the heavenly ministration of the real atonement for sin. But this could not be until the true Sacrifice was offered on the cross of Calvary, and this very act was necessary to mark the limitation of those services which were shadowy in their nature. A shadow always reaches to, and ceases when it touches, the substance that casts it in the foreground. Not until Christ died, therefore, and brought to an end the earthly priesthood, could the heavenly service be inaugurated; at least Christ could not become the world's high priest while the typical priesthood existed.

### An Envable Testimony

L. K. DICKSON

"IN every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. 31:21.

What a testimonial to be recorded by Holy Writ concerning a human being! What a degree of perfection in character to express concerning a man possessing like passions with us! Think of the undaunted fixedness of purpose, the "patient continuance in well-doing," expressed in these few lines. Think of the untiring faithfulness amid every conflict and in the face of every discouragement, necessary for the realization of such an experience. This idea of whole-hearted service is again expressed by Paul in his purpose, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

How soon we should be in the kingdom if, from this day, the testimony could be borne concerning every one connected with the giving of the third angel's message, that in every work that he began to seek his God, "he did it with all his heart, and prospered"! This should be the one purpose of every child of God, and doubly so in these days when the living God would do a speedy work in the world. And we have this purpose and this result only as we turn completely and fully from every sin.

As we look upon our individual needs just now, we find that there is one great obstacle to the rapid advancement of this closing work. This impediment is the neglect on the part of the individual "to seek his God . . . with all his heart" for cleansing from all sin. This is necessary to the reception of the Holy Spirit. Before this work can be completed, before the individual heart can be ready to be transformed into "the image of his Son," every trace of sin must be removed.

As we look upon the great cities of the world scarcely touched by the fulness of the power of the closing message, our hearts should cry out to God for more power. As we contemplate the great fields beyond, where millions are dying for the lack of the help we might give, through Christ we should break the shackles of sin and hasten forth to do his bidding.

We need faith, working faith; power, living, cleansing power from on high, to heed the message of God to Israel of old, "Ye have dwelt long enough in this mount. . . Behold, I have set the land before you: go in and possess the land." Deut. 1:6-8. Now is the time to grasp the power which comes through the forgiveness of sins. Now is the time to go forward, and by faith in Jesus Christ gain possession of that which will swell the loud cry of the third angel and bring us to the heavenly Canaan.

O, let us seek today for the fulfilment of the prophecy of Jer. 24:7: "I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Shall we not today put away every sin, and seek God as never before, that he may manifest his power in and through us? Then we shall see the complete fulfilment of the promises and prophecies relating to the descent of God's Holy Spirit in its fulness, and we shall have the same testimonial from heaven spoken of us as did Hezekiah of old.

*San Francisco, Cal.*

### Nearing the End — No. 1

T. E. BOWEN

"YET a little while, and he that shall come will come, and will not tarry." Heb. 10:37. This text of assurance is thrown in between others of earnest exhortation to those who shall be living at a time when the church is waiting for the return of her Master. Some will be giving up hope, for we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience." "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Verses 35, 36, 38, 39.

To entertain doubt; to disbelieve that the coming of the Lord is really nigh at hand; to unite with worldlings in their pleasures, their ambitions, their follies, is to draw back unto perdition. To believe "to the saving of the soul" is life everlasting. The Lord intimates that patience will be needed by those who look for him; that the danger will be that the waiting ones will cast away their confidence; and he assures them that he will come in "a little while, . . . and will not tarry."

As those looking for our Lord, we certainly do need often to assure our hearts by rehearsing the evidences of

his coming, lest we become weary and faint in our minds.

The great signs hung out in the heavens have come to pass just as Jesus foretold. The sun has been darkened, the moon has failed to give her light, and the stars have fallen from heaven. Each passing week the conditions among nations tell us that it is to be only "a little while" that the saints are patiently to work and wait. Events in the Near East point unmistakably to the last event given us in the Word to take place among nations before Christ stands up for the deliverance of his people. In a general way, we all believe that the coming of the Lord is near.

The personal coming of Jesus on the cloud, attended by all the angels of glory, will be preceded by another event of very great importance to the world, for it is at this time that Christ will lay down his mediatorial work, and when he does that, every person's destiny is sealed, sealed for life or death to all eternity. The time, therefore, between the present and this important future event, is weighty with possibilities for weal or woe. Eternal destinies hang upon the outcome of the choice men and women make now. After the passing of this period of time, whose limit is known only to the Father himself, there will be no further opportunity to obtain eternal life. Then the harvest will be past, the summer ended, and the work of the gospel finished.

Let us examine the events to take place at this particular time in question:—

1. Jesus' priestly work ends. Rev. 22: 11, 12.

2. The Son of God is summoned by the Father to come near before him to receive his kingdom—the whole earth. Dan. 7: 13, 14, 27.

3. The time of trouble such as never was since there was a nation begins upon earth, involving the whole world (Dan. 12: 1), and the seven last plagues, described in Revelation 16, fall upon a lost world.

4. The third angel's message, the last gospel message to the world, closes.

5. The terrible world famine for hearing the Word of God begins. Amos 8: 11, 12.

6. The door is closed, shutting the saved in and the lost out, as when the mighty angel from heaven descended and slowly closed the ponderous door of Noah's ark. Matt. 25: 10.

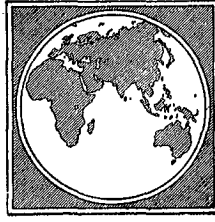
7. This event comes suddenly upon all—the remnant church and a lost world. Mark 13: 32-37.

By these events here outlined, it is evident that the time thus spoken of in the Word should stand out prominently before the mind's eye, especially to us who look for the coming of the Lord Jesus, and who entertain the blessed hope of becoming subjects of his kingdom. It is very important that we let no man deceive us, and that we have our eyes upon the right event, clearly discerning the signs of the times taking place all about us.

*Takoma Park, D. C.*



# THE WORLD-WIDE FIELD



## A Visit to Swatow and Amoy, China

J. E. FULTON

I LEFT Hongkong by the steamship "Haitau," in company with Pastor B. L. Anderson. After one stormy night at sea on this small steamer, we arrived about breakfast time at Swatow, where we were met by Pastor J. P. Anderson, who is in charge of this district, and Pastor T. K. Ang, our native evangelist. We did not have very long to stay at this place, so we tried to spend the time well by using the few hours in visiting the points of interest in our work centered here.

First we went to see the new piece of property which has been purchased, and upon which our brethren desire to build soon. Land in good locations is very expensive in the large cities of China, and the Swatow property has had to be filled in to a depth of several feet to make it suitable for building purposes. It is upon a branch of Han River, and will make a very convenient location. On account of the war, building materials have greatly increased in price, and it seems impossible to erect the buildings with the amounts allotted for them.

We visited the girls' school conducted by two of Pastor Ang's daughters. They have about one hundred pupils. We

## Somabula Mission, Rhodesia, South Africa

H. M. SPARROW

HAVING just returned from visiting the Shangani outschools, I will relate one or two experiences which may be of interest to the friends in the homeland.

The first Sabbath was spent with our first outschool, twenty-five miles from Somabula. The morning service was turned into a revival meeting, and the Spirit of God worked miracles among us. One of the first to bear a testimony was the head chief. This chief at first would do anything but grant us a school site. He was quite bitter, until at last Brother J. N. de Beer, our superintendent, approached him. It happened that there were quite a number who wanted teeth drawn. Brother de Beer's success was more than can be credited to human skill alone; God blessed his efforts in extracting every tooth. This softened the old chief's heart, for he saw that we were here for the good of his people.

Today he feels that he cannot do enough for us. There has been a very severe drought in his territory, and if it were not for the wonderful way God is working for the heathen, the government would have to feed them. In one forest there is such an abundance of honey that the natives in the vicinity have taken their families and gone to live there, to subsist on honey and herbs. The chief's own words in his testimony were these:—

"Almighty God, you have placed me here to rule these people. Now give me wisdom as you did the leaders of the children of Israel, that your work may prosper."

It did our hearts good to hear those words from a man who was once so bitter. Can you imagine their coming from a heathen chief's lips? It is only the gentle touch of the quiet Spirit working upon his heart.

Our work in Shangani has now a good foothold. The message is making rapid progress among the heathen kraals. Already the fruit is budding, and soon we expect to see some accept the truth.

I will tell you about one old native and his wife. When a little girl, their daughter, who is now the wife of an outschool teacher at Glendale Mission, began going to our school in Shangani, against her parents' wishes. They forbade her and beat her, and then she ran away from home and came to our main station at Somabula. Here she learned to read the Bible and was converted. She returned home and began reading the Bible to her parents.

The result was they were converted, and today they are faithful Sabbath

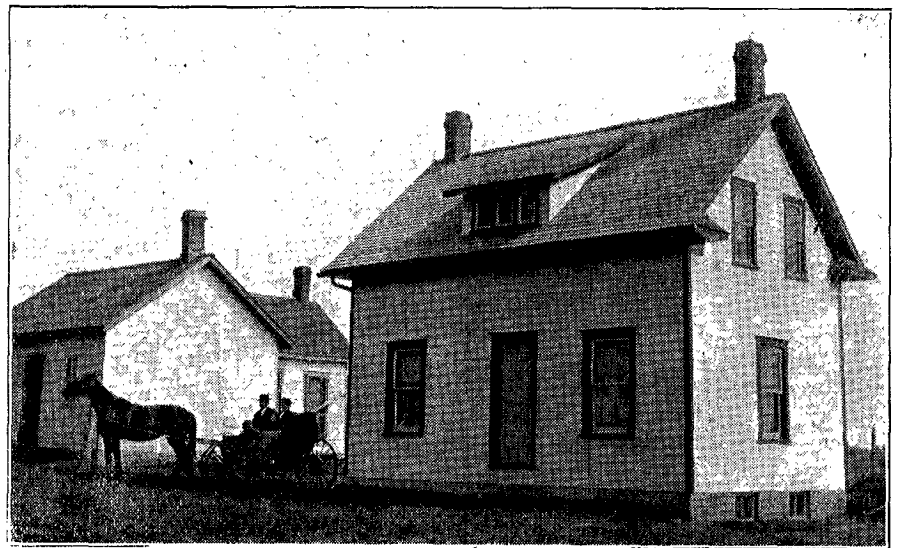
keepers, although they cannot read a word of their own language. That is certainly strong faith. It means much for an old couple such as they to leave their *tywala* (beer) and smoking. The other natives simply marvel at it. Their faithfulness has awakened an interest in the neighborhood, and there is now a call for a school. So the good work is going, and the living God is working in a wonderful way. We are of good courage to press on with new zeal as we pass through these experiences.



## Six Nations' Reservation, Ontario, Canada

B. E. MANUEL

THIS reservation is south of Grand River, and seven miles east of the city of Brantford. It has an area of about one hundred square miles, and a population of five thousand. The principal occupation of the Indians is farming.



SIX NATIONS' MISSION HOUSE, HAGERSVILLE, ONTARIO

There are seven tribes, speaking as many dialects. Most of the people, however, have some understanding of English, which is the only language taught in the schools, and some can speak no other.

About two thousand of these Indians still cling to their pagan rites and ceremonies. They have no books, and are opposed to schools. This makes it difficult to reach them with the gospel.

We began work among these Indians a number of years ago, and two churches were raised up. They were left, however, without a worker, and as the result quite a number dropped out. Some have remained faithful, and are doing their part to give the message to others.

Our great need at present is a school where we can teach the children and youth right principles. Remember this work in your prayers.

wish many of our readers might see this school. The girls are bright, well dressed, and clean, and the school is a real credit to the denomination. Students are coming to us from other schools, but we must turn them away, for more cannot be admitted because of the limited accommodations.

We had dinner at Brother Ang's pleasant home. Everything was neat and clean, and prepared in Chinese style. All but myself ate with chopsticks. I tried, but as it was so awkward for me, I was provided with knife, fork, and spoon.

We wish all might see Brother Ang and his interesting family. There are five girls and a son. The son is away from home at present, but we saw the others. They seemed to us a model family, and we were informed by our missionaries who have long known them

that they are always as we saw them—wonderful examples of what the grace of God has done.

All will be sorry to learn of Sister J. P. Anderson's sickness, which makes it necessary for her and her husband to leave the country for the present. Sister Anderson had been failing for some time, when it was at last discovered that she had sprue. They are now in America to regain her health. This is a great loss to the work, as Brother Anderson had charge of both the Swatow district and the Hakka field during the furlough of Brother S. A. Nagel. Brother and Sister Anderson have labored faithfully in China, and their services are greatly needed. Pray that God may restore her to health speedily.

Amoy is the headquarters for our work in south China. Here is the home of Pastor B. L. Anderson, the superintendent of the South China Mission. Brother W. C. Hankins and Brother Floyd Bates also live at this important center. We were glad of the opportunity of visiting at the homes of these brethren. Pastor Anderson has a beautiful home on the very top of the hill on the island of Kulangsu, right against some immense rocks. Their house commands a fine view of the harbor, and later as the steamer passed out of the harbor, we could see Sister Anderson waving to us from the veranda. Brethren Hankins and Bates live in most pleasant quarters nearer the water.

On the same island, and not far from where our missionaries have their homes, the training school building is now nearing completion. The brethren are to be commended for the neat and attractive appearance of this building. It is expected that it will accommodate about sixty young men. There is great need for such a school here where young men can be trained for the ministry and other lines of Christian endeavor.

In building, the brethren have found that the cost of building material has risen very much, and it will be necessary for them to call for some additional appropriations for next year.

### ◆ ◆ ◆ Good News from a Far Country

PETRA TUNHEIM

DURING my twelve-month furlough I have had quite a number of letters from my far-away mission field. They have brought great joy to my heart, and hoping they will bring as much to you, I give some of the contents of a few.

Brother F. A. Detamore, the superintendent of our Malaysian Mission, writes me of the great awakening in Borneo, where he had been visiting recently. He says it is wonderful how the message is going. "We can hardly keep pace with it. At Sarawak, the place where Brother R. P. Montgomery was not able to work on account of his health, there are about forty who have begun to keep the Sabbath. We are urging a Chinese dentist to go there and practice. His wife, who is a Bible worker, can instruct the believers, so they will become estab-

lished in the faith. Then I will go over and baptize them."

At another place not so very far from Singapore there are fifteen or twenty who have begun to obey the message. We have in Singapore a young Chinaman who has gone around to many different islands with our literature, especially taking subscriptions for the Chinese *Signs of the Times*. The result is that there are many Sabbath keepers in the different places where he has faithfully sown the seed.

Sister G. A. Wood writes me from the East Java Mission: "A boy came here about a month ago from Timor, who has been receiving the *Messenger of Truth* from you. He was a teacher in a government school, but left his position, as he could not keep the Sabbath. He came here in a small boat, for the purpose of learning more about the truth. His plan was then to go back and tell his people what he had learned. He has been staying with us, and has shown himself a bright and earnest pupil. Now he has decided to go to school, so he will leave for Singapore, all being well, next Friday. Just now he is busy making some clothes for himself, so you see he is quite handy. He wants to work his way through school. That is what usually makes men out of boys; but we shall be glad to help him some, if he should need it. It will rejoice your heart to hear that the paper is doing some good, and I know you will unite with us in praying for this boy, that he may be sincere, and be able to return to his own land to give the message there."

Will not you who read this good news unite in prayer for this young man? Before I left Java I had several letters from him, stating that he wanted to obey the truth. Now we see that the seed was sown in good ground and has sprung up. Oh, what a precious message! When it first enters the heart, with its sweet, convincing influence and impressive power, it brings a perfume of heavenly joy and love, and an atmosphere of peace. When such a message comes to a man or woman, whether the skin is black or white, brown or yellow, the first thought is to give it to others. Let us seek the Lord earnestly, that we may be brought back to our "first love."

Sister Pauline Hoeke, one of our first Sabbath keepers in eastern Java, writes me: "Sister Wood and I canvass the people twice a week. In many homes they accept the literature. We also lend them tracts. It was through such work as this that I was brought into the truth. We also canvass Grisseesche Weg, the place where we were living when you came and lent us tracts and held readings with us. We also have Bible studies in the home of one of my friends, and now we have begun to study the Sabbath question. This lady says she tries to keep that day holy. Dear Sister Tunheim, remember us in your prayers."

If you could have seen Pauline when I first went to that home, and see her now, you would say, with the prophet of old, "What hath God wrought!" Pauline's mother had been a Spiritualist

medium for years, and constantly held communication with the spirit world, until finally the power of God's Holy Word convinced her that it was all Satan's work. Pauline was a stubborn girl, and had no desire for anything religious, or for anything that pertained to godliness. Her parents made her come in to the studies, and in anger she would turn her back to me while I gave the reading. We prayed earnestly for the power of the Holy Spirit to touch and melt this hard heart, and our prayers were quickly answered. Pauline attended school in Australia for five years, and now she has a part in the work.

Sister Duckworth, of western Java, sends a message of joy and courage: "You will be glad to hear that Brother Tan Ek Yoe has gained a complete victory over the opium habit. He was very ill one day last week, and they really thought he would die; but his faith was strong, and he was quite well the next day, and now looks the picture of health. He came to Sabbath school last week, and we all joined in thanking God for his goodness to the returned prodigal." This man is sixty-eight years old; and another one, Nicodemus, at the age of sixty-three, has also gained the victory over opium. These two old men have spent nearly half their lives in the opium dens, but now, through divine power, they have gained a victory which has given them comfort, joy, and hope.

Sister Tan Ek Yoe writes me about a heathen man who was a slave to opium. She helped him to get into a hospital for opium slaves. He gained the victory over the habit, and his gratitude to Sister Ek Yoe for helping him led him to study the Bible with her, and he finally accepted the whole message with earnestness and joy. The last mail brought the news that this man had just been baptized.

◆ ◆ ◆  
ANOTHER baptismal service took place in San Pablo, P. I., Sabbath, June 10, writes Brother L. V. Finster, at which time forty-one candidates followed their Lord into the watery grave. This makes, in all, one hundred and seventy-one accepting the truth at this place as the result of a series of tent meetings. Often audiences of one thousand attentive listeners have heard the message presented by one of the Filipino evangelists.

◆ ◆ ◆  
BROTHER BABCOCK writes from Ilorin, Nigeria, that he recently visited two outstations. At one, Ipoti, he found 78 believers. Of another he says, "We had 130 believers present. I counted 53 bright young men in that company, and most of them read their own language. We had excellent meetings."

◆ ◆ ◆  
"WHOM God would greatly exalt he first greatly humbles; and when he has an especially bright crown for a soul, he first imparts an equally heavy cross."



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.

### Prayer for the Children

FATHER, our children keep!

We know not what is coming on the earth;  
Beneath the shadow of thy heavenly wing,  
Oh, keep them, keep them, thou who gavest  
them birth!

Father, draw nearer us!

Draw firmer round us thy protecting arm;  
Oh, clasp our children closer to thy side,  
Uninjured in the day of earth's alarm!

Them in thy chambers hide!

Oh, hide them, and preserve them calm and  
safe,  
When sin abounds, and error flows abroad,  
And Satan tempts, and human passions  
chafe!

Oh, keep them undefiled!

Unspotted from a tempting world of sin;  
That, clothed in white, through the bright city  
gates  
They may with us in triumph enter in.  
—Horatius Bonar.

### Why Our Children Should Go to Church School

THE children of the church are its most precious asset. They are its hope, its promise. Properly instructed, surrounded by holy influences, they grow up to carry the burdens that must be laid down by older hands.

The church that fails to hold its children, though it moves heaven and earth to win men and women to its fold, must ultimately fail.

The churches of America realize this, and within the last decade a movement has sprung up having for its object the winning and holding of the boys and girls. Thousands of children, and of youth in their teens, now flock to the Sunday school, where hundreds went before; and earnest men and women are putting forth every effort in their power to make churchgoing and Bible study a habit with them. Boys as well as girls are interested; and in village and suburb, as well as on the congested streets of our biggest city, it is no unusual sight on Sunday morning to see groups of boys from ten to sixteen years of age going churchward with their Bibles under their arms.

Every movement that tends to make the children familiar with the Bible is to be commended; but with one notable exception most of the churches drop their responsibility in this matter when the Sunday school and the Junior Pulpit hours have passed. The Catholic Church, however, never lets go of its

own children, gathering them into its church schools, and instructing them daily in its doctrines, polity, and worship. Not only so, but thousands upon thousands of the daughters of Protestant parents have been won to Catholicism through the influence of its schools and teachers. "So true is this," says the president of a woman's college, "that in their schools for girls in particular there is no need for proselyting effort, because the all-prevailing presence of the Catholic worship, to which they must conform, inevitably accomplishes its task."

All this goes to prove, if proof were needed, that the daily influences surrounding a child during its foundation-laying school years determine in large measure the course of the later life. If we choose the worldly school because of its convenience, its lack of expense, its popularity, and commit our children to its care, can we wonder if they form their friendships with the children of these schools, and are more or less, even perhaps unconsciously, drawn away from the truth by worldly influences?

The years from eight to twelve are called by one writer "a plateau in the life of the child." What is thoroughly learned during those years can never be entirely lost. "The child's mind receives peculiar impressions at this time. Drill, habituation, tables, even dates, and to some extent statistics and vocabularies that are essential, can be indelibly stamped on the mind, so that when the child later comes to years of maturer intelligence, it will rejoice to find itself in secure possession of fundamental acquisitions that are indispensable for the conduct of its life."

If it is important—and many wise and good men are declaring that it is—to send young men and women to denominational colleges, is it not likewise doubly essential that during these early formative years the children shall be taught in the home school and the church school? Moses, taught by his godly mother, never forgot the God of his fathers nor lost sight of the promised deliverance; and dare we, standing in this later day of deliverance, neglect the means provided in the church school, not only to give spiritual development to our children, but also to prepare them for future usefulness in giving the message to others? "For children who are receiving a Christian education will be witnesses for Christ. As Jesus in the

temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna; Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up." "Testimonies for the Church," Vol. VI, pp. 202, 203.

In a few weeks thousands of children from Seventh-day Adventist homes will reenter school or begin it for the first time. Shall we carefully weigh the question of where they shall go, and for whose service they shall be trained? If the church school needs help, are we willing to sacrifice for it? Shall we not pray for it and for all who bear its responsibilities? And having done all we can to help it, shall we not send our children there to receive the blessing of daily instruction in the things that pertain to righteousness?

MRS. I. H. E.

### A Chapter from Life

L. A. S.

NEARLY fifty years ago the lives of two young people were blended into one, and a new home was started. They were poor in this world's goods, but rich in love and health and happiness. They left their native State, and came by "prairie schooner" to the Middle West, and settled on a homestead.

When they left their parental homes, each father had given them a good horse and cow; and packed away in a large chest was a new "feather bed," and for those days an ample supply of homemade bedding, which had been prepared by the bride and her mother. They were cozy and comfortable in their neat little sod house. At once they began to plant corn, potatoes, pumpkins, melons, and all kinds of vegetables, and their labor was rewarded with a good crop.

In the fall the wife was engaged to teach the district school for twenty-five dollars a month. This seemed like affluence, and helped greatly in providing tools and farming implements, also a few comforts for the home. The next year a baby boy came to add to their happiness, and a few months later the family moved into a new frame house of two rooms, of which they were justly proud.

There was not much shopping done in those days, as the nearest trading point was twenty-five miles away; nor was there any such thing as a charge account. A load of wheat or corn from the farm, with perhaps some butter and eggs, was taken to town, and exchanged for what was needed in the house. In

a few years railroads were built through the country, and little towns and villages sprang up almost in a night. This change enabled the family to drive into town and do their trading, and be back home at noon. Still there was very little real money handled, and of course only one purse was needed; but the kind husband always said, "It is just as much yours as mine," and when the wife asked for money, she always received it. She knew what they could afford to buy, and was just as anxious to live within their means as was he.

Sometimes she used to wish she could earn a little money of her own, so she would not have to ask her husband for it, although he was always willing to give it to her. But there were other babies by this time, and household duties were many, including the work of taking care of the milk, making butter, raising chickens, etc., so she banished the thought from her mind.

After twenty years on the farm the family moved to the city, that the children might have better school privileges. Up to this time the husband and wife had always gone together on their little shopping expeditions, and really there was no need of two purses. Often he had said, "I think it much nicer to have just one purse, and both use it; for husbands and wives often have misunderstandings over that very thing. One will say, 'Now you buy this with your money, and I'll buy this with mine;' but the other will say, 'You ought to pay for this or that.' Now this would not happen if there were only one purse, and both felt free to draw from it."

If there was a call for charity or for church or missionary work, they always talked it over, and decided what they could afford to give; but the wife used sometimes to think it would be a real pleasure to have a little money all her own, and decide all by herself whether she should spend it on herself or deny self and give it to some worthy cause. However, so closely did John and Mary agree in almost everything that the things they did not see alike were not worth talking about.

After the children were grown, the daughter was overheard remarking to a friend, "We children can never remember hearing our father and mother argue or dispute over anything. They always seem to look at things just alike."

A few days before John's birthday in a certain year, several dollars came very unexpectedly into the possession of the wife, and it was such a pleasure to buy him a nice birthday present. When the morning came, she was so happy over his words of appreciation, and when evening came, and they were sitting alone, he thanked her again. With tears of happiness in her eyes and voice, she said, "Do you know this is the first birthday present I ever gave you?" He said, "Why, what do you mean? You always give me something, perhaps not quite so nice as this, but always something that I appreciate."

"But I mean this is the *first* present that I ever really *gave* you. Always be-

fore I have gone to your purse and taken the money (for of course I wanted it to be a surprise), and I always felt like a thief, and thought I might as well leave the money there and let you buy your own present."

Then the tears were in his eyes, and he exclaimed, "Why, mother, do you feel that way about it?"

"Every woman feels the same way," she answered, quietly.

They sat together and talked it all over. She told him she did not want to be "independent," and buy all her own things; she would much rather the arrangement remain as it was; but she would like to have a certain small amount each month to regard as her very own, and spend or save just as she pleased. Quickly this was agreed upon, and when John saw how happy it made her, they were both sorry they had not talked it over long before.

This little chapter from life is related in the hope that it may help some good husband to realize that although his wife may love him better than her own life, and have implicit confidence and trust in him, yet it would add greatly to her happiness if he would trust her with ever so small an amount of money each month, not because she wishes to be independent or have any secrets from him, but because she could plan many pleasant little surprises for him and the children. Just try this plan, and see how much it will add to your own happiness. You will never want to go back to the old way.



### "Diet Hints from the Seventh-day Adventists"

N. Z. TOWN

IN these days when we hear and read so much about the high cost of living, it is interesting to see that some writers find a solution of the problem in the dietary principles and practices of Seventh-day Adventists.

*The Pathfinder*, a weekly newspaper published in Washington, D. C., in its issue of July 29, calls attention to this matter in the following article, under the heading "Diet Hints from the Seventh-day Adventists." We are glad to see others recognizing the value of right ways of living, and we hope that the influence of those principles which have done so much for us may continue to extend. Here is the article:—

"In this day of high-priced foodstuffs—especially meat—it is interesting to see how the diet problem is solved by the Seventh-day Adventists, who make a specialty of these things. Hand in hand with their religion goes their creed of health, which forbids the use, as far as possible, of all injurious elements in their food.

"To begin with, they eat no meat, because a large percentage of it is diseased. Meat is also more expensive, for the nutritive value, than vegetables; it is largely stimulative, and it is harder to digest.

"In place of meat, these people use

other nitrogenous foods, such as peas, beans, lentils, and nuts.

"The Adventists serve no tea, because of the theine it contains, and they use a cereal coffee in place of the ordinary coffee, which contains caffeine.

"For seasoning, they use salt, cooking oil, onions, sage, and thyme, avoiding condiments such as pepper, ginger, cloves, and others of the same type, which stimulate the stomach. Water in which rice or potatoes is cooked, is saved because of the starch it contains, and this is used in soups and gravies.

"A seaweed called agar-agar is soaked, washed, cooked, and substituted for gelatin. Cereals and fruits, milk and eggs, play an important part in the dietary. On the whole, it is remarkable how little difference there is in the taste of the food, compared with the ordinary menu.

"Here are some sensible suggestions from the Adventists' dietetic creed:—

"Good digestion depends as much on the condition of the mind as on the nature of the food or the condition of the stomach.

"The best preparation for good digestion is a good appetite, with a keen relish for simple foods.

"For many persons, two meals are better than three. If the last meal is eaten late, there is less appetite for breakfast.

"It is well to use daily some uncooked foods, such as nuts, fruits, or salads. There appear to be in uncooked foods certain principles of importance in the animal economy that are destroyed by heat.

"It takes courage to wait for a good appetite, but the consequent pleasure and the improved health are worth the effort. If there were less eating without an appetite, there would be less digestive disturbance.

"Eating between meals or at irregular times is a sure way to spoil the appetite and make it necessary to add artificial flavorings to the foods in order to make them palatable. 'Hunger is the best sauce.'

"Take time to eat. Food carefully masticated is half digested. More digestive trouble is caused by swallowing the food hastily than by any other one thing.

"Use sweets sparingly; be moderate in the use of salt; avoid the use of condiments and pungent foods."



### The Life that Counts

THE life that counts must toil and fight,  
Must hate the wrong and love the right,  
Must stand for truth by day, by night—  
This is the life that counts.

The life that counts is linked with God,  
And turns not from the cross, the rod,  
But walks with joy where Jesus trod—  
This is the life that counts.

—The Gateway.



"He who is willing and anxious to honor God will some day have the opportunity, even if it takes a lions' den or a fiery furnace to help him out."



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### Another Pioneer Laid to Rest

AUGUSTIN CORNELIUS BOURDEAU was born March 7, 1834, in St. Armand, Quebec, Canada, while his parents were on a visit from their home in Enosburgh, Vt. His father was of French descent, and his mother of French and English extraction; both were born in Canada, but reared in Vermont. In early childhood he evinced a strong inclination to study and work, attending school at four years of age. He was brought up a praying boy, a habit which never left him. At seven years of age he was able to read his Bible, and took pleasure in reading from its sacred pages to the neighbors.

The 1844 movement attracted the attention of his parents, and they attended many of the meetings of the advent people. At twelve years of age Brother Bourdeau was baptized and united with the Baptist Church. He afterward became a promising Baptist minister, laboring for the most part among the French-speaking people. He received a preparation for this work in a three-year course in La Mission de la Grande Ligne in the province of Quebec.

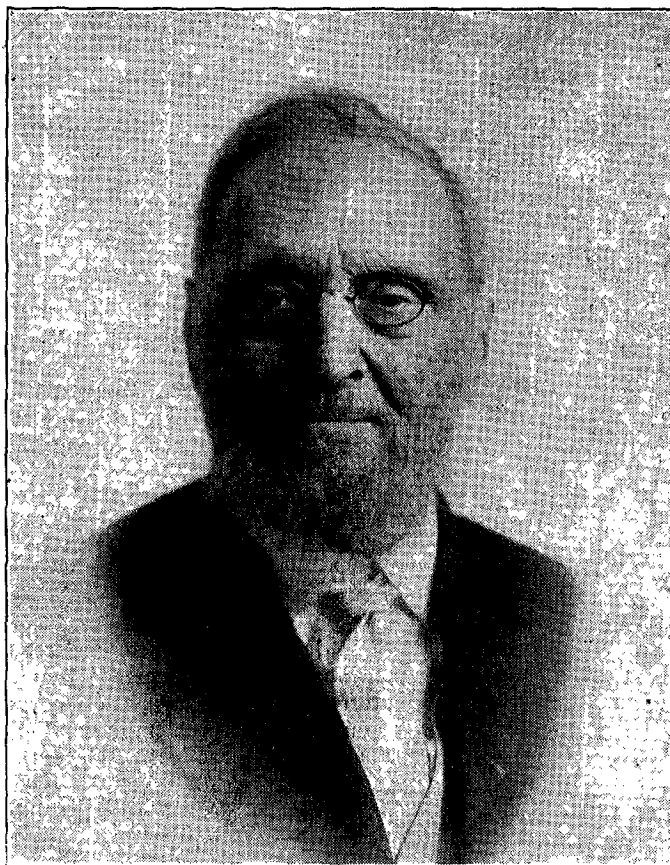
The Sabbath truth was brought to the attention of our brother in 1855, by his brother-in-law, William L. Saxby, who was on a visit from Massachusetts, and who had received the truth from Elder Joseph Bates. At first Elder Bourdeau took issue with the doctrine, writing his views to the REVIEW AND HERALD, which in turn presented incontestable Bible points favoring the seventh-day Sabbath. The next year, 1856, he accepted fully the Bible Sabbath, and began to teach it wherever he went, also writing extensively on the subject. He was baptized into the Seventh-day Adventist belief in 1857, at Morristown, Vt., and entered into the work of propagating the message with all his zeal and devotion, being ordained that year.

It was not long before he saw fruit of his labors. His wife, her sister, and their parents, his own parents, and his sister Sophia united with him, besides others in the neighborhood. He organized a church, and from his own means built a meetinghouse on his premises (Bordoville), which soon became the headquarters for Elder and Sister White and other pioneers. He had the privilege of bringing the truth to his brother, the late Elder D. T. Bourdeau, and other relatives. He raised up churches in Vermont and New Hampshire without remuneration, for eight years laboring as a carpenter and joiner to pay expenses, before the tithing plan was adopted and before conference organizations had been effected.

Under his labors the Vermont Conference was organized in 1862, of which he afterward became the president, serving in this capacity for eight years. In 1866 Elder Bourdeau was sent to Iowa to assist in reorganizing the churches in that State, where a rebellious spirit had intruded itself upon the brethren. Success attended this work. After laboring

in Illinois, Wisconsin, and Missouri, he returned to Vermont, and succeeded in erecting three additional meetinghouses there. In 1875 he purchased a large tent and a family tent, and took up work in the eastern townships of Quebec, laboring there seven years. During that time he raised up churches, and built a meetinghouse on his own premises, purchased another meeting house, and organized the Quebec Conference, becoming its president.

From 1884 to 1888 Elder Bourdeau



ELDER A. C. BOURDEAU  
Born March 7, 1834 and died July 7, 1916

labored in different parts of Europe, — in Italy, Roumania, Switzerland, and France. While in France, he published a monthly paper devoted to the message, and prepared a pamphlet entitled "Défense de la Vérité," and other literature on the subject of present truth. In that country he contracted the black typhoid fever, from which he never fully recovered, returning to the States an invalid, but with undaunted courage. After his return to this country he labored in Canada, Vermont, Michigan, Pennsylvania, and Dakota.

In his ministry Elder Bourdeau labored with many of the old pioneers. One thing he prized above all was the association with Elder and Sister White and the communications received from the pen of Sister White.

His married life was happy and filled with blessings. Four children survive him: Arthur C. and Mrs. Sarah A. (wife of Elder Rodney S. Owen),

both of whom live in Battle Creek; Jessie D., of Detroit; and Mrs. Cornelia M. Chinnock, of Oakland, Cal. All these, except Mrs. Chinnock, with Prof. and Mrs. W. J. Blake, the latter being his granddaughter, were with him in his last hours.

Elder Bourdeau was a man of unusual strength, mentally, physically, and spiritually. His judgment in matters of business was excellent, and his advice was often sought by neighbors, for whose welfare he ever showed unselfish interest. In his responsibilities as president of conferences or as pastor of churches, he ever manifested the grace of kindness in dealing with the erring. Always appreciative and considerate, taking time to be courteous, and exemplifying a burden for souls, he found access to many hearts who today mourn his loss.

Elder Bourdeau had been an active laborer in the vineyard until a few years ago, when from the effects of the fever contracted in Europe, and on account of advancing years, he found it necessary to restrict his energies to pastoral work. About seven years ago he was placed in charge of the Kalamazoo church, where he was appreciated by both members and neighbors. Last fall, accompanied by his helpful companion, he went to Canada, visiting the scenes of his early ministry, and also Mrs. Bourdeau's relatives. He spoke in several churches, including other communions than his own, with effect. But the strain proved too much for him, and upon his return to Kalamazoo he became confined to his home. In March, a day or two before his eighty-second anniversary, we accom-

panied our dear brother to Battle Creek, where it was thought he might receive strength through sanitarium treatment; but it was perceived that the end was not far distant. He and Mrs. Bourdeau went to the home of her daughter, Mrs. Fitzgerald, where all that was possible was done for his comfort. Many times he was heard to say that life was as sweet to him as ever, and if God's providence so decreed he should like to live to see the finishing of the work he loved so well, and to which he had dedicated his life.

Brother Bourdeau was fond of singing, and as long as he was strong enough he would chant the advent songs. Two nights before the end came, he sang these stanzas:

"Long for my Saviour I've been waiting,  
Long time have watched by night and day;  
Feared, lest my faith and hope abating,  
I should lose courage by the way."



"O it will be but little longer  
I must these many woes endure!  
Then let my faith and hope grow stronger;  
My Father's promise still is sure.

"Jesus soon is coming;  
This is my song:—  
Cheers the heart when joys depart,  
And foes are pressing strong."

Before lapsing into unconsciousness, he summoned the family to his bedside, and adjured each to be faithful and meet him in the kingdom. He also bore testimony of his faith and courage in God by such statements as: "The most important thing is, are we right with God?" "I have hold of the anchor, and it reaches within the veil;" "I want Jesus to say to me, This is my beloved son A. C. Bourdeau;" "I want this testimony within me, that I please God; and I ask, O, I ask for no more!"

Having for years been engaged in preparing for the end, it seemed fitting that he should be permitted to close his eyes in death on preparation day; for at six-thirty Friday morning, July 7, at the age of eighty-two years and four months to the day, our brother passed away, and is resting among those of whom it is written, "Blessed are the dead which die in the Lord from henceforth." Thus, a consecrated life, a faithful expounder of truth, a loyal and tried laborer, fell asleep in Jesus, leaving a priceless heritage, for "his works do follow him."

The funeral services were conducted at the Tabernacle in Battle Creek, on Sabbath afternoon, July 8, at three o'clock, in which participated Elders G. E. Langdon, W. Reefman, R. A. Hart, H. Nicola, and the writer. The services were largely attended.

On Sabbath, July 15, memorial services were held in the church at Kalamazoo, where Elder Bourdeau had served as pastor for several years, his wife, son, daughter, stepdaughter, and granddaughter being in attendance, besides the regular congregation and some of his neighbors. After the reading of the obituary, appropriate remarks were made by many present. S. B. HORTON.

### Teachers' Institute at the Oakwood Manual Training School

OUR teachers' institute for the summer of 1916 has just closed. The last three days were spent in the arduous work of examination. Creditable work has been done by most of the class, and suitable certificates will be awarded by the respective union conference educational secretaries.

We are all glad for the atmosphere of good will that prevailed among the teachers and instructors throughout this entire term of six weeks. Although the weather was hot at times, and during the last two weeks of the summer school our campus was drenched with rain, and mud was in abundance, yet pleasant smiles and cheerful words were also in abundance.

The complete enrolment was thirty-two. Class work was carried on from 7 to 12 A. M., and from 3:15 to 5:30 P. M. Elder L. A. Hoopes, of the Southern Training School, had charge of the Bible work. His studies were entered into with enthusiasm on the part of the students. He also had charge of morning and evening worship, and conducted a series of Bible studies for the farm

boys. The Morning Watch verses were studied with deep interest.

Prof. Lynn H. Wood, the educational secretary of the Southern Union Conference, carried the work in drawing, paper cutting, and Bible Nature, and had charge of the round table. The round table hour was a time of special interest, as about thirty or forty important school problems received discussion at these meetings.

Prof. Leo Thiel, educational secretary of the Southeastern Union Conference, had charge of the work in history, geography, and arithmetic.

Mrs. Marian Marshall, normal instructor at the Southern Training School, taught the class in primary methods and manual work. We believe her work in behalf of the teachers will prove exceptionally helpful to them in their future work.

Mrs. Maude Wood taught the class in grammar and assisted in the manual work.

Miss Bertha Bartholomew, normal instructor at Oakwood Manual Training School, conducted for a time a model school, and also assisted with the manual work.

Miss Etta Reeder, superintendent of the nurses' training department of the Oakwood school, carried the work in physiology. She also made some "first aid" demonstrations at the round table, and gave each of the teachers a thorough examination, notes of which are preserved in the regular records of the institution.

Prof. P. C. Parks (colored), who is connected with the United States Agricultural Department, gave one lecture each week on farm and home topics. An effort was made throughout the entire institute to arouse an interest in the subject of school gardens, poultry, dairy, canning, and topics of general interest to social and community workers.

The writer carried the work in spelling, and also some in arithmetic. At the morning chapel talks, subjects of interest to educators were taken up by various teachers. Elder Hoopes's talks and charts on organization were profitable and timely.

We were pleased to have a visit from Sister Anna Knight, who is one of our old and tried workers. Her personal talks to the teachers were practical and enthusiastic.

We believe that the influence of this institute will be felt throughout the educational ranks of our colored people, and that the efforts put forth will prove of lasting benefit. It is our desire to see this work more firmly established, and we know the strength gained by these teachers will qualify them to do better work in the schools among our colored constituency in the South.

May the Lord's blessing be added as our teachers go forth from this gathering to take up the work of dealing with the tender minds of the children.

C. J. BOYD.

### Personal Experiences

LAST year I went to Berea, Ky., to give a few health talks and Bible studies to the students gathered in that great educational center. While there, one of the professors said to me, "You ought to have a talk with my wife. She has had a wonderful experience since she was up to Hinsdale." The next morn-

ing I called on her. She told me she had always considered herself a Christian, but while attending the Bible studies held in the sanitarium and listening to the testimonies of the workers in the prayer meeting, she became convinced that there was something in the Bible and in Christian experience to which she was yet a stranger. She said:—

"I went home determined to discover this divine secret for myself. I read the Bible through earnestly and prayerfully, seeking light. I had nearly completed it the second time when I reached the words, 'Though He be not far from every one of us.' That verse brought a flood of new light to my soul; a new sense of blessed companionship with Christ came to me, and from that hour the Bible has been an entirely new book. Formerly I read it because it was a Christian's duty to do so, but now my soul hungers for the divine instruction it contains for me."

She said that now when she was about her household work, she could talk to God as she would to a friend, and she invariably received some comforting answer in her very next Bible study. She had come to have a terrible dread and hatred of sin, because it interfered with this sweet communion and companionship. For years she had been troubled with sleeplessness, but from the very next night after seeing the new light in that verse, she had slept like a child; and the hearing in one ear, which had been entirely lost since childhood, was gradually restored.

I know that God gives to each of his children a different experience; hence it is useless for one person to seek for just the blessings that have been so richly showered into another's life. Nevertheless, I left Berea with a hungry, aching void in my soul. I felt as I never had before that although I was a teacher in Israel, I needed to know in a new sense what it meant to have Christ abide in this mortal flesh. I knew I could not say intelligently and without any hesitation, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." I was determined that come what might, I would know how, in a new way, to make the study of my Bible indeed the eating and drinking of the flesh of the Son of God.

On my return home new duties piled up, new perplexities accumulated, and the very situation seemed to compel me to give my best energies to the problems that crowded in so persistently. I did not forget my new resolution, but the way did not open to carry it out to my full satisfaction.

Early this year, while on one of my travels, I evidently drank of some contaminated water, and directly I came down with a severe attack of one of the forms of typhoid fever. This was followed by a serious and persistent siege of pleurisy.

During these long, weary months the Lord did not permit the enemy to cripple my mind. It was as clear and active as in health, and I have had plenty of time under trying circumstances to carry out my resolution made at Berea. I now know as I never did before that justification by faith is the work of God in laying the glory of man in the dust and doing for him that which it is not in his

power to do for himself. I now know in a new sense that our entire spiritual experience depends on the vividness of our sense of Christ's personal companionship; in other words, that Christ dwells in our hearts by faith "when we will consider what he is to us and what a work he has wrought out for us in the plan of redemption."

I can now say with David, "It is good for me that I have been afflicted; that I might learn," in a new and deeper sense, these simple fundamental truths; and I have the conviction that when I have learned them as God desires to teach them to me, he will speedily complete the good work of restoration which he has so graciously begun.

DAVID PAULSON, M. D.

### Time to Hasten

MILDRED H. WAGNER

THE sun is slowly setting,  
And night is coming on,  
The dusky shadows falling,—  
The day is almost done.

The grain in field is ripened,  
And darkness hastens on;  
But where are those to gather  
The grain ere set of sun?

There's a cry from Macedonia,  
A cry from far and near,  
A call, "Come, friends, and help us,  
For night is almost here."

The time has come for hastening,  
Now must we heed the call;  
For the sun is slowly setting,  
And soon the night will fall.

### On Leaving Keizan, Chosen

WE take the liberty of using a few paragraphs from Brother R. C. Wangerin's last letter to the Mission Board, written before he and his family left their beloved field to return to the States. It shows how reluctantly our missionaries come home. They need our earnest prayers and tender consideration and loving sympathy. He says:—

"I must write you once more before leaving our chosen field. You doubtless know before this that it has become necessary for me to leave Korea for a time in search of health. Oh, how we dread to go! It is not our planning or choosing.

When Brethren Daniells, Porter, and Fulton, together with Brother Butterfield, visited our station a little over one year ago, they viewed the situation at Keizan. Together we climbed the mountain in the rear of our station. It was from that elevation that the brethren saw with their own eyes more than one hundred villages, large and small,—a vast and densely populated country. Then we enjoyed a precious season of prayer. It was there and then, too, that Elder Daniells uttered what has since become a significant statement. He said:—

"Now, brethren, suppose Brother Wangerin should get sick and die, or for some other reason be obliged to leave the field, whom would you send to take up his work?"

"Brother Butterfield replied, 'No one, unless we took a man from another part of the field, and sent him to the south here, thus leaving a vacancy, whatever shift was made.'

"Well, this is just what had to be done. Brother W. R. Smith leaves his well-developed east-coast district without an actual overseer, until more help comes, while he comes south to direct this work."

After speaking of the delay in getting help to them, Brother Wangerin adds: "We are glad and encouraged that eventually some will march forward and take their places at the front.

"Before concluding this letter, I will also pass on the sad word of the loss of our little baby girl, seven and a half months old. After a lingering illness she passed away Sabbath noon, June 3. Dr. Riley Russell and Sister M. Scharf-ferberg were with us the last few days. That little missionary grave on old Keizan hill endears Korea and its people to our hearts only that much the more. The patient little sufferer is at rest. The glorious resurrection of the saints of God and the soon coming of the blessed Jesus mean more to us than ever before."

### Dedication of Mount Braddock (Pa.) Church

MOUNT BRADDOCK is a very small community, lying in the coke and coal district, adjacent to the big center of Pittsburgh. From time to time the seeds of truth have blown in that direction, and taken root and grown up. Occasional visits from workers in the conference encouraged the small beginnings, until a little company of about twenty members was raised up in this place. Their hearts were warm for the advancement of the truth, and they went to work to erect a church building. Their undertaking was prospered, and on Sabbath, July 22, in company with Elders D. A. Parsons and F. H. Robbins, I was able to join in the dedicatory services of this new house of worship. A good congregation was assembled, composed of believers and other friends. The Spirit of God was present in a marked manner.

The building and lot cost about \$1,000, and there still remained a debt upon it of about \$500. Those who had felt that from so slender a constituency it would be practically impossible to dedicate the building free from debt, even though a call for means to wipe out the remaining obligations might be made, were agreeably surprised. God blessed them beyond their expectations. So generous was the response from both believers and those not of our faith, that enough money was given and pledged to assure the complete liquidation of the church debt.

After the dedicatory ceremonies, visitors and church members retired to a long, spacious carriage shed, where dinner was served. Tables were joined end to end, extending for more than sixty feet, and were spread with an abundance of tempting food. We trust there will be many churches dedicated to the service of God free from debt, in all parts of the earth.

B. G. WILKINSON.

### Saskatoon Camp Meeting

THE largest company of Seventh-day Adventists ever assembled in Saskatchewan, met at camp meeting in Saskatoon, June 29 to July 9, 1916. The

weather was favorable, and the facilities provided by the city on the exhibition grounds were of the best.

Stirred by the truths of the third angel's message and by the events taking place in the world, our people seem to have but one purpose in coming to camp meeting. Many of them are isolated during most of the year, and they appreciate every opportunity which the camp meeting affords of seeking the Lord with those of like precious faith, of learning more of the truth, and of studying ways of giving it to others.

One hundred and thirty tents were pitched, and nearly five hundred persons were encamped. The attendance from the city was not large, but some of those who did attend developed a deep interest and were convinced of the truth. Meetings were conducted in English, German, Russian, Serbian, Roumanian, and Scandinavian. Elder G. F. Haffner and Prof. J. F. Simon were present for the German work; Elder M. Ostoich for the Serbian; and Prof. H. O. Olson, of the Broadview Swedish Seminary, for the Scandinavian. Brother T. T. Babienco labored in the Russian language, and Brother T. M. Krainean in the Roumanian. Meetings were held for the children and young people twice every day. In addition, the children were given a play hour every day under the direction of some of their teachers. Professors Kellogg and Dick were present to assist in the educational work. The Sabbath school and children's meetings were under the charge of Mrs. A. C. Gilbert.

The book tent sales amounted to nearly \$800. Brethren Rowse, Eastman, and Manfull gave help in the book work. Brother Manfull says the interest in the canvassing work is the best he has ever seen in western Canada, and the prospects are good for a big summer's work, and what is still better, for a permanent corps of canvassers and a more sustained effort in the distribution of our subscription books.

Brother J. J. Ireland was present one day, and gave a very interesting account of his observations in Central America. The general interests were represented by Elders E. W. Farnsworth and W. W. Eastman, and the writer.

The people rallied nobly to the support of the new school that is being established in Battleford. More than \$4,000 was pledged to the school work and the cause of missions.

More than fifty persons were baptized at the meeting, and a number of other candidates will go forward in baptism in the near future. Two churches, with a combined membership of fifty-two, were admitted to the conference. On the last Sabbath an ordination service was conducted, and Brethren T. T. Babienco and W. G. Forshaw were set apart to the gospel ministry.

The people manifested a good degree of interest in the business meetings, and the work was carried forward harmoniously. The conference adopted the plan recommended by the North American Division Council, and elected officers for two years. Elder A. C. Gilbert was reelected president, and Brother U. Wissner secretary-treasurer. Some slight changes were made in the executive committee. The prospects for a rapidly strengthening work in Saskatchewan are bright indeed.

C. F. McVAGH.

## Educational Department

FREDERICK GRIGGS  
W. E. HOWELL.

General Secretary  
Assistant Secretary

### A New Training School for the South

FOR a number of years the need of a strong training school in the Southland has been sorely felt. The work in the South is rapidly developing, and doors are opening on every side to our laborers. There are hundreds of unworked cities and towns where well-trained young men and women could do a great work for God if they were ready to enter the field just now, as evangelists, Bible workers, or colporteurs. Calls are constantly coming to us from these places, but we are unable to fill them because of the lack of efficient workers.

While it is true that in the South there is some illiteracy, it is also true that we find a great deal of wealth and aristocracy, especially in the cities. There are great institutions of learning that will compare favorably with the best in the land. Any person who hopes to make a success of public life must be cultured and refined, and must possess a good education. It is necessary therefore that those who are sent out as representatives of the third angel's message first receive a very careful preparation.

God is turning the ears of the people in this field to hear the truth. In many cities where our faithful evangelists are laboring this summer, tents and halls are crowded to overflowing. Hundreds, and sometimes thousands, are flocking to hear God's solemn message. Our Bible workers and colporteurs are having splendid success, and calls are coming from many quarters for laborers to be sent to preach the truth, but there is a great dearth of efficient workers. To many of the calls we must say, No, for there is no one to send.

We have an abundance of good material from which to develop workers. There are hundreds of noble youth in our Southern churches who could do splendid work if they had the necessary training; but our educational facilities have been very meager, and we find that our greatest need is a strong industrial training school, where industries can be started to furnish employment to a large number of those who cannot pay for an education, thus enabling them to earn at least a part of their expenses while in training.

The school at Graysville, Tenn., has done good work in the past for the limited number who have attended it, but it has been impossible to develop strong industrial features there because of the lack of sufficient good land connected with the school, and because of its close proximity to the village. It has been felt for years that the location of this school was far from ideal, and recently conditions have developed which have caused general sentiment in favor of the removal of the training school to a more rural location, where a much better school can be established and maintained.

Some years ago the servant of the Lord gave this very definite instruction concerning educational facilities in the South: "We must provide greater facilities for the education and training of

the youth, both white and colored, in the South. Schools are to be established away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant, are to be developed. Let means be gathered for the establishment of such schools. In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ."—*Testimonies for the Church*, Vol. VII, pp. 231, 232.

This counsel has never as yet been fully carried out, but at the recent session of the Southeastern Union Conference steps were taken toward the broadening of the entire educational policy of the South. A vote was taken providing for the establishment of an industrial training school which will serve all the States comprising the Southern and Southeastern Union Conferences. After taking full counsel in regard to location, a large farm containing two hundred and ninety acres, situated two miles from Ooltewah, Tenn., and sixteen miles from Chattanooga, Tenn., was selected as a site for the new school.

This farm is in many ways a most ideal location. It is in the mountainous section, where the air is pure and healthful, and is practically isolated from the outside world by the mountains surrounding it. The water will be furnished from beautiful mountain springs which are on the place. There is an abundance of good valley land to furnish employment to a number of students the year round, and there is a possibility of developing all the other necessary industries.

While this site is so perfectly isolated, it is only two miles from Ooltewah station, one of the best railroad centers in the South, for a small town, having eighteen passenger trains daily. Through-train service can be had from any State in the South to this station. There is also a flag station at the school farm where local trains stop; also a private siding where freight may be unloaded right on our own land. This, of course, will be a great saving in time and expense.

This school is to carry fourteen grades of work after the first year. A strong faculty is being secured. It is the plan of the board to arrange for industrial courses to be carried in connection with the literary work, thus making it possible to give each student practical industrial as well as mental training.

We have been enabled to secure this farm for the sum of \$12,600, which is a very reasonable price. Those who are leading out in the effort to establish this school are determined not to go in debt, and therefore they are waiting to secure all the money with which to pay for the farm. When the movement was started, we were confronted with a \$14,000 debt on the old Graysville institution, and this was given the first attention. At the time of this writing, all this debt has been paid or provided for, and several thousand dollars has been collected toward the new school farm. At present a strong campaign is being carried forward in the South to raise \$10,000 more by the first of September. This will make it possible to purchase the farm, move the equipment, and make a beginning this fall. It is planned that the

school shall be conducted this year in the buildings which are already on the farm, supplemented by some tent houses. Then as money is received, suitable buildings will be erected for the school plant. Of course our needs are great. We cannot continue long in the temporary quarters, and yet in order to keep entirely free from debt we must go no faster in building up the plant than the funds in hand will allow. We have, however, seen many evidences of God's providence in connection with this move, and we have faith to believe that he will not fail to send the necessary help to complete this much-needed institution.

Those desiring a calendar of this new school should write to Prof. A. N. Atteberry, Graysville, Tenn.

W. H. BRANSON,  
President Southeastern Union  
Conference.

### Prosperous Days for Mount Vernon Academy

It will be of interest to the readers of the REVIEW to know of the progress of the work in connection with Mount Vernon Academy. For a number of years this institution operated successfully as a college. A few years ago, on its becoming necessary to operate fewer colleges, Mount Vernon was reduced to an academy. While this proved quite a disappointment to many, it is becoming evident to all that the institution has a large and important field in which to operate as an academy.

About the same time that this change was made, we were in the midst of a campaign to pay off the debt of the institution. It has already been announced that Mount Vernon Academy is now wholly free from debt.

In connection with these two important changes,—the change of the status of the school and the freedom from debt,—a strenuous effort has been made by the managing board to bring about another change. It has been our object to make Mount Vernon one of our strongest academies. We are endeavoring to meet the high standard that has been set before us in educational reform. In working to this end, many changes and improvements have been made.

We have been successful in securing a strong and efficient faculty for the year 1916-17. The home has been much improved by changes that we have been able to make, and by the addition of some new furniture. The improvements that have been made in the dining-room, business department, library, and music department, will add much to the efficiency of the institution. Industries are being added, which we feel will make the school much stronger than it has been in the past.

We desire to appeal to the parents and young people of Ohio, western Pennsylvania, and West Virginia in behalf of this institution, and we urge that early plans be made on the part of those who expect to attend the academy the coming year. Those who desire to receive the annual calendar, or who wish to inquire regarding the institution, should write to Elder N. S. Ashton, who will give such inquiries prompt attention.

Quite an army of missionaries who received their training at Mount Vernon are now actively engaged in our work in foreign fields as well as in the homeland. Shall we not see every young per-

son in the territory of this school taking steps to receive the training at Mount Vernon that he may need to go forth in response to the earnest calls that are coming from the needy fields?

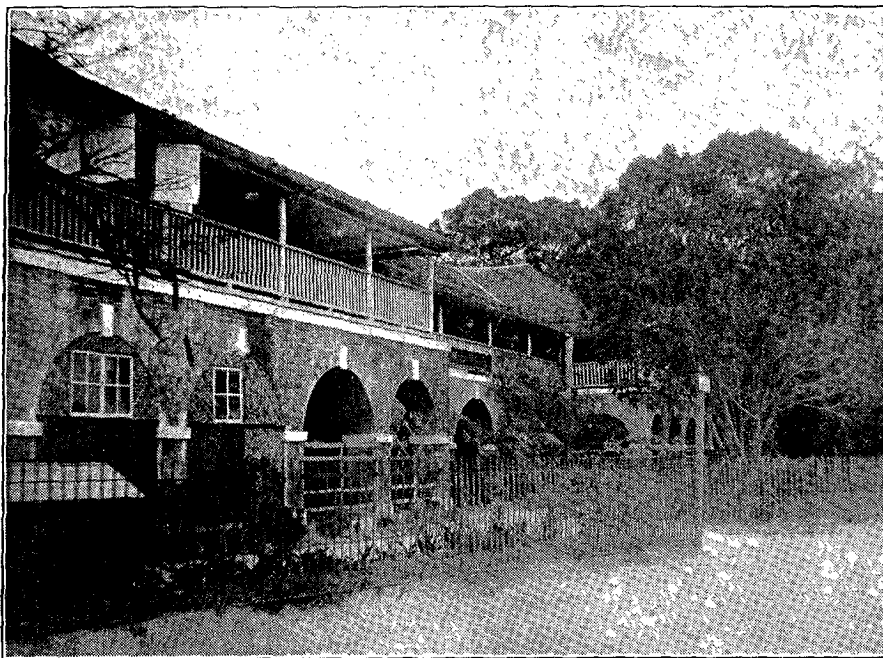
E. K. SLADE,  
President of the Board.

## Medical Missionary Department

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

### Sanitarium Work on the Island of Barbados

ON the morning of Sunday, July 9, the steamship "Vauban," on which I was returning from South America to the United States, anchored in the



BARBADOS SANITARIUM

harbor of Bridgetown, Barbados. Before leaving Buenos Aires, I had learned from our Year Book that Dr. Charles Cave was conducting a sanitarium at Hastings, on the island of Barbados, and I decided to go on shore and pay a visit to his institution. One of the boatmen who took us from the ship to the pier informed me that Hastings was a suburb of Bridgetown, and that it could be reached by a car line. A ride of about half an hour brought us to the Barbados Sanitarium, which seemed to be well known to the conductor of the car. We were heartily welcomed by Dr. and Mrs. Cave, who showed us over the institution, and gave us a brief history of their experiences in Barbados.

It appeared that several years ago the British government quartered quite a large number of troops on the island, and that they constructed in that section several large buildings to accommodate the soldiers and officers. A short time ago the government withdrew its troops from the island, and these properties were then placed upon the market. The building occupied by Dr. Cave as a sanitarium was erected for the use of the medical officers. As shown in the illustration, it is a large two-story building,

with ample porches on all sides. We found the rooms large and airy, and the outfit for medical treatments quite complete, including shower, spray, needle, and electric-light baths, and the usual provision for other treatments.

I learned from Dr. Cave that the institution was enjoying an excellent patronage, and had the good will and cooperation of the best class of people on the island. The grounds comprise four acres, with several buildings, in addition to the one shown in the illustration; and from the front of the main building a most beautiful view of the open sea can be had.

It was a refreshing change from life on board the ship to sit on the cool and airy porch of this sanitarium; and in addition to the pleasure of meeting Dr. and Mrs. Cave and learning of their work, we had the privilege of reading copies of the REVIEW AND HERALD and *Youth's Instructor*, covering a period of several weeks, including practically all the papers which had not reached us in

South America. We appreciated the courtesy shown us by Dr. and Mrs. Cave, and left them with hearty good wishes for the further prosperity of their work.

W. W. PRESCOTT.

### ◆ ◆ ◆ "A Message from Surrey"

UNDER the above heading one of the guests of the Caterham, England, sanitarium, T. R. Blumer, J. P., of Sunderland, contributes the following letter to the *Monthly Messenger* of the Thompson Memorial Hall, Sunderland:—

"I am writing these lines on Good Friday; it is an ideal spring day. From our bedroom window there is a beautiful outlook, and everything is reminding us of a new life coming to nature. The birds are singing, the buds well-nigh bursting into leaf, and the spring flowers are with us. I was first here ten years ago, and am glad to be here once again. Many weeks ago I made up my mind that on Mr. Bennett's return from France, we would come to Caterham. I was conscious that I needed a rest, and I knew of no better place.

"There is something very delightful about the atmosphere of this home. All

the workers and assistants are members of a branch of Christ's church, and they look upon their work here as part and parcel of their religion. None of them are 'servants' in the ordinary sense of the word; they are helpers moved by a constraining love, and do their best to bring health and happiness to the visitors. There is a real feeling of restfulness, quietness, and peace pervading the whole place, which is very refreshing. . . .

"I suppose there are between forty and fifty visitors. We have not become acquainted with them all yet, but they very favorably impress us. Two or three ministers are here, men who have evidently broken down in health and are recruiting. One is a Wesleyan missionary from China. One gentleman is officially connected with missions among the lepers, has traveled a great deal, and visited many of the leper settlements in different parts of the world. He has had a breakdown through overwork, and has been ordered six months' rest. Another gentleman is closely associated with one of the garden cities in the London district, and seems to know many of the leading officials in the Brotherhood movement. One lady is from America, and is connected with the press. She has been to France and seen much in connection with the war. One evening she gave a lecture, telling her experiences, some of which were very sad and pathetic. So we are surrounded by kindly Christian companions, and it is good to meet with them at prayers each morning after breakfast. . . .

"This is a wonderful place for treatment. They don't use drugs or medicine, but seek by other methods to make people well. The bathroom is a great place—baths galore of all kinds, electricity playing the most important part. . . . I sometimes think the hour and a half spent in the bathroom is the best part of the day. Perhaps I might mention one special bath which I am to have six out of seven mornings in the week. The patient lies on a comfortable kind of couch and certain appliances are connected to his body, and when the electric current is turned on, all the muscles are set to work, and the whole body is being exercised while the patient is quietly reposing."

## Missionary Volunteer Department

M. E. KERN - - - - - Secretary  
MAYILDA BRICKSON - - - - - Assistant Secretary  
MRS. I. H. EVANS - - - - - Office Secretary  
MEADE MACGUIRE }  
C. L. BENSON } - - - - - Field Secretaries  
J. F. SIMON }

### The Bible Year

#### Assignment for August 20 to 26

August 20: Ezekiel 20 to 22.  
August 21: Ezekiel 23 to 25.  
August 22: Ezekiel 26 to 28.  
August 23: Ezekiel 29 to 31.  
August 24: Ezekiel 32 to 34.  
August 25: Ezekiel 35 to 37.  
August 26: Ezekiel 38 to 40.

#### To Think about as You Read

August 20: Sin must be forgiven, or it will be consumed.  
August 21: Only the pure in heart shall see God.

August 22: The perils of pride.

August 23: Vanity of human achievement.

August 24: Am I faithfully doing my part to give the warning message for this time?

August 25: The hope of the resurrection.

August 26: God's love for his house.

#### The Book of Ezekiel

This, the fourth of the major prophetic books, is by some divided into three parts, thus: (1) Chapters 1 to 24, prophetic warnings uttered before the destruction of Jerusalem; (2) chapters 25 to 32, a group of prophecies against seven foreign nations; (3) chapters 33 to 48, prophecies of the restoration. Or it may be divided into two parts: the first (chapters 1 to 32) occupied with correction, denunciation, reproof; while the remaining chapters (33 to 48) deal chiefly with consolation and promise.

The prophecy abounds in sublime images and lofty ideas. As we read, the mind is caught away from the low things of earth to the open heavens and the throne of God, circled with "the appearance of the bow that is in the cloud in the day of rain."

"One of the most important topics of the book is the subject of the Sabbath. The combined testimony of Isaiah, Jeremiah, and Ezekiel, constitutes a very strong evidence for the importance and enduring nature of this institution." Isaiah testifies concerning the blessedness of the Sabbath; Jeremiah sets forth the consequences of observing it, and also of disregarding it; and Ezekiel mentions its sanctifying influence, and shows the distinction between the Sabbath and the other days of the week.

#### The Book Talks

When for the first time an African village was shown a book, and heard the missionary reading the Scriptures in their own tongue, they cried out, "The book talks! the white man has a book that talks!" And indeed the Bible is a book that talks. It is the "living word," not as the books of men.

"We know the word you teach is good," said heathen chiefs who came to one of our missions in German East Africa to plead for a school.

The late John G. Paton, the apostle of the New Hebrides, in the South Pacific, said that an old Aniwan chief had helped him to translate the first little Scripture portion. At last the book was printed. Dr. Paton said:—

"Namakei came to me, morning after morning, saying, 'Missi, is it done? Can it speak?'"

"At last I was able to answer, 'Yes!'"

"The old chief eagerly responded, 'Does it speak my words?'"

"I said, 'It does.'"

"With rising interest, Namakei exclaimed, 'Make it speak to me, missi! Let me hear it speak.'"

"I read to him a part of the book, and the old man fairly shouted in an ecstasy of joy, 'It does speak! It speaks my own language, too! O, give it to me!'"

"He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying: 'Missi, I cannot make it speak. It will never speak to me.'"

"'No,' said I; 'you don't know how to read it yet, how to make it speak' to

you; but I will teach you how to read, and then it will speak to you as it does to me.'

"'O missi, dear missi, show me how to make it speak!'"

## News and Miscellany

Notes and clippings from the daily and weekly press

—James Whitcomb Riley, the famed Hoosier poet, died at his home in Indianapolis, Ind., July 22, 1916.

—Severe floods occurred recently in several of the Southern States, especially in Mississippi, Alabama, Louisiana, and Georgia. The property damage, according to the early estimates and including crop losses, will total approximately \$10,000,000, while eighty-five persons are dead or missing. In the city of Mobile, Ala., alone, the property loss is estimated at about \$1,000,000, while other cities and towns suffered heavily, hundreds of people in the five States having been rendered homeless.

—The ban on the shipment of food and clothing into Mexico has been lifted by the United States government. At the request of the State Department instructions have been sent by the Treasury Department to customs collectors along the border not to interfere with further shipments of these goods into Mexico. The ban on munitions is to be continued, not in the form of an embargo, but by requiring absolute proof that munitions reaching border points are destined for the *de facto* government.

—The shortage of white paper, which recently caused the American Newspaper Publishers' Association to urge upon its members the strictest economy, even to the cutting down of margins and the discontinuance of useless extra editions, is now so serious that the Bureau of Foreign and Domestic Commerce of the Department of Commerce has just issued a pamphlet with definite instructions as to what kind of materials should be saved, and how it should be assorted. These instructions are printed in the form of a manual for the guidance of small households, apartment houses, small stores, hotels, department stores, office buildings, large printing establishments, and other users of paper.

—In view of the calling out of the militia for federal service, there is much interest in the pay that is given the men by the government. Officers and men are paid as follows: Officers—major general, \$666.67; brigadier general, \$500; colonel, \$333.33; lieutenant colonel, \$291.67; major, \$250; captain, \$200; first lieutenant, \$166.67; second lieutenant, \$141.67. Enlisted men—first sergeant, \$45; quartermaster sergeant, sergeant, cook, horseshoer (cavalry), \$30; corporal, wagoner, artificer, farrier, saddler, \$21; private, \$15. These are monthly rates paid the militia when in federal service, being the regulation army pay proper. Officers receive allowances for quarters, and cavalry officers receive an allowance of \$150 a year for one horse; \$200 for two.

—Recently 200 fishermen lost their lives in a monsoon off the coast of Colombo, Ceylon.

—President Wilson has accepted in modified form General Carranza's suggestion that a commission be appointed to decide whether the American troops shall evacuate Mexico, and to settle the difficulties now pending between the two countries.

—Capt. Sally Louisa Tompkins, eighty-three years old, the only woman ever commissioned as an officer in the Confederacy, died recently in the Home for Confederate Women. She was commissioned captain of cavalry in order that she might continue to conduct her private hospital after all other private hospitals were ordered to be closed, about the time of the first battle of Manassas.

—The "Deutschland," a German submarine freighter, and the first undersea cargo boat to cross the Atlantic Ocean, bade farewell to Baltimore on the afternoon of August 1, and convoyed by the tug "Timmons," made its dash to sea in safety, so far as known. The U-boat was painted a sea-green, with irregular lines of dirty white across the whaleback, and hence in deep water it is impossible to distinguish her, once she submerges.

—On account of a nation-wide strike of the railway employees of Spain, the government has suspended the constitutional guaranties, and martial law has been proclaimed throughout the country. The city and province of Madrid were declared by the government in a state of siege on July 13. The strike of the railroad employees has disorganized the transportation system of the country, and has resulted in serious disturbances. The strike began on the Northern Railroad on June 11, and has spread not merely to the other railroads of Spain, but to the industries in the great industrial centers of Barcelona, Madrid, Valencia, Bilbao, and Oviedo. The primary cause of the strike was refusal of the Northern Railways Company to increase wages, but there has been a growing unrest, and serious disturbances have occurred in most of the provinces of Spain as a result of the increased cost of food caused by the great war.

—On August 2 a general strike of motormen and conductors in New York City was called by the Amalgamated Association of Street and Electric Railway Employees of America, and the six surface rapid-transit lines were tied up, some of the men going out without giving any warning of their intended action. The boast of the union that it could close all surface traffic in Manhattan was made good for several days, but on August 7 a settlement was effected, but to the activity of Mayor Mitchel and Oscar S. Straus. The day following, normal service on all car lines was resumed. Owing to strikes and lockouts more than 100,000 clothing workers in the great metropolis, representing fully 500,000 persons dependent upon the wages paid by the labor industry, are idle. Orders for women's and men's clothing, amounting to fully \$500,000,000, are waiting to be filled when a settlement between employers and employees can be made.

## NOTICES AND APPOINTMENTS

### 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

Nebraska, Hastings. . . . . Aug. 17 to 27  
Kansas, Emporia. . . . . Aug. 24 to Sept. 3  
Wyoming, Bridgeport, Nebr. Sept. 21 to Oct. 1

#### COLUMBIA UNION CONFERENCE

Ohio, Newark. . . . . Aug. 17 to 27  
West Pennsylvania, Pittsburgh. . . . .  
..... 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

Alabama, Montgomery. . . . . Aug. 10 to 20  
Kentucky, Bowling Green. . . . . Aug. 17 to 27  
Mississippi, Hattiesburg (colored). . . . .  
..... Aug. 24 to Sept. 3

#### SOUTHEASTERN UNION CONFERENCE

Florida, St. Petersburg. . . . . Sept. 28 to Oct. 8  
Florida, St. Petersburg (colored). . . . .  
..... Sept. 28 to Oct. 8

#### SOUTHWESTERN UNION CONFERENCE

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

#### WESTERN CANADIAN UNION CONFERENCE

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

### 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., Wednesday, 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.*

### 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.*

### 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.*

### 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.*

### 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 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.*

### 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. BUNCH, *Chairman.*  
J. P. WHEELER, *Secretary.*

### Loma Linda Training School for Nurses

THE nurses' class for 1916-17 of the Loma Linda College of Medical Evangelists is still open for applications. 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.

### North Michigan Conference

THE fourteenth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Cadillac, Mich., Aug. 24 to Sept. 3, 1916. The first meeting of the conference will be held at 9 A. M., Friday, August 25.

During this session officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members or fraction thereof.

E. A. BRISTOL, *President.*  
C. N. KEISER, *Secretary.*

**North Michigan Conference Association**

THE annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Cadillac, Mich., in connection with the annual conference and camp meeting, Aug. 24 to Sept. 3, 1916. The first meeting will be called at 10:30 A. M., Tuesday, August 29.

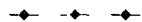
Officers and a board of trustees will be elected at this meeting, and any other business transacted that may properly come before the association. All duly accredited delegates to the North Michigan conference form the constituency of the North Michigan Conference Association of Seventh-day Adventists.

E. A. BRISTOL, *President*.  
C. N. KEISER, *Secretary*.

**Maine Conference Association**

THE annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine conference and camp meeting, at Dover and Foxcroft, Aug. 31 to Sept. 10, 1916, for the purpose of electing trustees, and of transacting such other business as may properly come before the association. The first meeting will be held at 10:30 A. M., Tuesday, September 5. All accredited delegates to the Maine conference are members of the association.

H. W. CARR, *President*.  
W. O. HOWE, *Clerk*.

**Wyoming Conference**

THE ninth annual session of the Wyoming Conference of Seventh-day Adventists will convene at Bridgeport, Nebr., Sept. 21 to October 1, 1916, for the purpose of electing officers, and of transacting such other business as may come before it. Each church is entitled to one delegate without regard to membership, and to one additional delegate for each ten members.

N. T. SUTTON, *President*.  
ASA SMITH, *Secretary*.

**Publications Wanted**

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

Nathaniel Krum, Kensett, Ark.  
Chas. B. Craig, Protection, Kans.  
Mrs. Hugh Will, R. F. D. 5, Ava, Ill.  
J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.  
Miss Gertie Beermann, Mt. Home Box, Clatskanie, Oregon. *Signs, Instructor, Little Friend*, and tracts.

**Requests for Prayer**

A REQUEST for healing from catarrh comes from a friend in Oregon.

A New York sister asks prayer for the healing of a serious injury.

Writing from Kentucky, a brother begs us to pray with him that his eyesight may be restored if it is the will of God.

An afflicted brother in Florida desires our earnest prayers that he may be healed of a disease which seems beyond the skill of earthly physicians.

A burdened father and mother in Missouri desire our united prayers for the recovery of their only child,—a son,—whose mind is becoming affected as the result of a complication of diseases.

The following request comes from Arkansas: "A motherless girl of four years who has been making her home with us is unable to talk, result of a severe illness. Please pray for her healing."

These requests come from a Michigan sister: "Please pray for the healing of my daughter; that the Lord may comfort my son in Canada who is passing through deep affliction; and that I may be restored to health."

**Obituaries**

GADDIS.—Milton H. Gaddis was born in Casey County, Kentucky, and died in Mattoon, Ill., July 20, 1916. He served in the Union Army, and in 1896 accepted present truth under the labors of Elders E. A. Curtis and J. W. Scoles. Brother Gaddis was faithful unto death, and we believe sleeps in assurance of a part in the first resurrection.

E. F. PETERSON.

GOBELLE.—Mrs. Adele Gobeille, aged 79 years and 4 months, died at the home of her daughter, in Montreal, Quebec, Canada, July 13, 1916. In 1888 our sister accepted present truth. She was the mother of eight children, four of whom are left to mourn. Funeral services were conducted in French by a Presbyterian pastor, assisted by the writer.

F. C. WEBSTER.

**The Time is Short**

AUGUST, September, October,—three months before election time. What is the result going to be, and how are our people going to stand, either in a defeat or a victory, before the people in all communities where prohibition elections are to be held this fall, and in all other places where constant effort is necessary to maintain victories previously won?

The present world-wide temperance movement has not come by chance at this special age. It has a greater significance than a merely physical reform. The world may never succeed in fully removing the curse of liquor, but the popular reform movement to relieve humanity of this evil monster has come at just the opportune hour to aid in the greatest physical, mental, and moral reform the world has ever faced—the reform message of Revelation 14. It includes temperance in its entirety, and much more of the greatest importance to every nation and people.

The messages coming to us for many years assure us that we are not only obligated to give the leading features of the message, but to press the battle against the liquor traffic. We are required not only to work for, but to *vote* for, the suppression of the liquor traffic.

**A Way in Which All Can Work**

Every one may have a successful part in defeating the liquor traffic. After the liquor storm clouds of Maine had passed over in the struggle for prohibition in that State, Neal Dow was asked how the temperance victory was won against the overwhelming combined efforts of the liquor interests of all the States. His simple answer was, "We sowed the State knee-deep with temperance literature." In other words, they educated the people of Maine. They kept before them the evils of the liquor traffic and the blessings of temperance. The people do not want a curse when they can have a blessing instead. The reason they tolerate a curse is that they do not fully recognize it. Expose it, and it passes away.

The public mind of this age is swayed more by literature than by all other

means usually employed in imparting information. An individual, a community, or a nation is, known by the literature read. If, therefore, we want to become an influence against intemperance, the means by which to do it is at hand. Any one who can sow temperance literature may be a strong factor against intemperance.

The *Temperance Instructor Annual* is recognized by leading temperance workers throughout the United States and Canada as the peer of temperance literature. It makes prohibition votes, reforms drunkards, revolutionizes communities, and brings prosperity to homes where poverty has stalked for years. It is called "the ally of all temperance forces." It ought to be in every home in the land. It pays its own way. What more is needed?—Men, women, and children with such a keen sense of the nation's great need that they cannot refuse to circulate the *Instructor*.

**A Judge Seeks Aid**

WITHIN the past month a judge in one of the large cities in this country wrote to the editor of *Liberty*, asking for a copy of the charge of the judge in Tennessee who presided at the trial of our brethren. As many will doubtless remember, our brethren in Tennessee were acquitted. This justice was favorable to our views in these matters. Knowing that he would have to pass upon a number of cases where arrests had been made for violation of the Sunday statute, he desired all the information which it was possible for him to secure. When the cases came for trial, he was thoroughly satisfied that the statute was not constitutional, so the cases were dismissed.

This judge was a reader of *Liberty*. He believed the principles advocated in that magazine. Had his attention never been called to this magazine, perhaps his decision would have been entirely different.

In every State, in every county, in every city and town, there are those who are influential and honest, but who are not informed with respect to correct principles of religious liberty.

There are agencies at work for the passage of laws which, if successful, would do away with all religious liberty. How essential that now, before these laws become effective, men who fill important positions and men of influence be educated with respect to right principles of civil and religious liberty! With this end in view, our churches could do no better work than to send *Liberty* to all judges, lawyers, and other officials. One church or one organization cannot do the entire work, but if every church would become responsible to see that these men in its community are given an opportunity to read *Liberty*, a nation-wide campaign of education would be carried on at little expense to any one. For this class of service *Liberty* is mailed one year to separate addresses, where five or more names are sent at one time, for twenty-five cents a year each. If the number of attorneys in any community is unknown, this information can be furnished. All you need to do is to write your conference tract society, ordering the *Liberty* magazine sent to a certain number of people; and as soon as the order is received, this will be done. Now is the time to act. Will not each church do its part?



WASHINGTON, D. C., AUGUST 17, 1916

## CONTENTS

NOTE AND COMMENT .....	2
EDITORIALS	
Organizing the New Testament Church	3
Destruction upon Destruction .....	4
Where Shall I Attend Medical School?	5
Statement of Twenty-Cent-a-Week Fund for Six Months Ending June 30, 1916	6
The Twenty-Cent-a-Week Fund and the Harvest Ingathering Campaign.....	7
GENERAL ARTICLES	
Marrying Unbelievers, <i>L. H. Christian</i>	8
"I Saw the Lord," <i>R. D. Quinn</i> .....	8
The Early Visions of Mrs. E. G. White, <i>G. I. Butler</i> .....	9
The Atonement—No. 8, <i>J. O. Corhiss</i> ..	10
An Envious Testimony, <i>L. K. Dickson</i> ..	11
Nearing the End—No. 1, <i>T. E. Bowen</i>	11
THE WORLD-WIDE FIELD .....	12
OUR HOMES .....	14
THE FIELD WORK .....	16
EDUCATIONAL DEPARTMENT .....	19
NEWS AND MISCELLANY .....	21
MISCELLANEOUS .....	22

We are gratified to learn that Elder S. E. Wight, president of the Southern Union Conference, who has been seriously ill for several weeks, is slowly recovering.

IN a letter received at the Mission Board office last week from Brother W. B. White, of South Africa, he wrote of the illness (thought to be typhoid fever) of Dr. W. C. Dunscombe. When taken ill, Dr. Dunscombe was favorably considering a call of the General Conference to return to the United States. No cable having been received is thought to be a favorable indication that he is recovering.

PARTICULAR attention is directed to the report of the Twenty-cent-a-week Fund by Elder W. T. Knox, the treasurer of the General and North American Division Conferences. The comparisons which Brother Knox makes are worthy of careful study, not alone by our conference and church officers, but by every reader of this paper. Let each ask himself, Have I done my duty in the support I have rendered to the cause of foreign missions?

ANOTHER small company of missionaries left Seattle last week on the steamship "Sado Maru" for the East. Dallas S. and Mrs. Kime, of College Place, Wash., to connect with the Malaysian Mission; Mr. and Mrs. W. I. Hilliard, of California, for medical missionary work in Honan, China; C. F. and Mrs. Lowry, of Tennessee, to Burma; Miss Lena Mead, of California, to connect with school work in Singapore. These will reach the Orient but a few days after the arrival of the large party leaving on the "China," if all are prospered in their journey, and are really a supplement of that company, as the booking facilities would not accommodate all on that boat.

### "Where Shall I Obtain My Medical Education?"

THIS is a question which is in the minds of many young men and women connected with this movement at the present time. With the establishment of a denominational medical school, which is now doing acceptable work, and whose graduates are able to obtain legal recognition, it would seem that there could be little occasion for questioning as to where Seventh-day Adventists should obtain a medical education.

The servant of the Lord has spoken definitely and specifically regarding the need of a medical school, and of the dangers which threaten our young men and women attending medical schools of the world. In harmony with that instruction, there has been established at Loma Linda an institution to provide this medical training. We believe that the providence of God has led in this enterprise, and also that the blessing of the Lord will attend our young people as they endeavor to secure their education and shape their experiences in harmony with the instruction which has come to us. Larger institutions with more liberal facilities may make their appeal to human judgment, but we believe it is safer to follow in the path of instruction than it is to follow the course of our own natural reasoning.

Much has already been given through the columns of the REVIEW regarding this enterprise. Elder I. H. Evans, president of the North American Division Conference, writes concerning it in the Editorial department of this number. The REVIEW of August 31 will be devoted to the interests of our college work in the United States. In this number Dr. Newton Evans, the president of the medical school, will set forth the needs and value of medical education, and the reason why Seventh-day Adventists should obtain such an education at Loma Linda.

We ask our young men and women to consider their relationship to this question, not in the light of caprice or personal desires or careless advice from friends, but in the light of the instruction which has come to us through the servant of the Lord.

### Carelessness

THE following excerpt, clipped from the *National Cash Register Bulletin*, emphasizes in a very forceful manner the awful toll of carelessness:—

"I am more powerful than the combined armies of the world.

"I have destroyed more men than all the wars of the world.

"I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns.

"I steal in the United States alone, over \$300,000,000 each year.

"I spare no one, and I find my victims among the rich and poor alike; the young and the old, the strong and the weak, widows and orphans, know me.

"I loom up to such proportions that I cast my shadow over every field of labor from the turning of the grindstone to the moving of every train.

"I massacre thousands upon thousands of wage earners in a year.

"I lurk in unseen places, and do most of my work silently. You are warned against me, but you heed not.

"I am relentless. I am everywhere—in the homes, on the street, in the factory, at all railroad crossings, and on the sea.

"I bring sickness, degradation, and death, and yet few seek to avoid me.

"I destroy, crush, or maim; I take all, but give nothing.

"I am your worst enemy.

"I am CARELESSNESS."

And this fearful wreckage of carelessness is not confined alone to this world, to this life, or to material things. Its ruin and desolation are seen in religious matters, and reach into the eternal ages. Men carelessly play with the pearl of eternal life. They toss it about as if it were a thing of little value, expecting perhaps some day to secure the gift. But the opportunities are carelessly squandered, and at last they sit amid the desolate ruins of a wasted life, where the worm of remorse gnaws incessantly.

The twin of Carelessness is Neglect. "How shall we escape, if we neglect so great salvation?" Heb. 2:3.

G. B. T.

WE were deeply pained to learn last week, just after the closing of our forms, of the death of Sister Eliza H. Morton, which occurred at her home in Portland, Maine, Monday morning, July 31. Sister Morton is well known to the majority of our readers by her contributions to our columns of both prose and poetry; also as the author of a school geography which at one time was in use by many of our schools; and later as the author of a unique little booklet of 136 pages, entitled "Rays of Light on the Sabbath Question." Sister Morton wielded a facile pen, and the beautiful truths she has expressed in poetry and prose, as well as her godly life, have brought cheer to many hearts. We hope to receive a sketch of her life for publication in the REVIEW.

SHOULD Seventh-day Adventist ministers officiate at the marriage of believers with unbelievers? This, we believe, is a vital question in view of the instruction contained in the Bible and the Testimonies regarding such unions. Read the experience recited by Elder L. H. Christian in his article in this number. We are in hearty accord with the position taken by Brother Christian, and believe it is worthy of serious consideration by every minister among Seventh-day Adventists.

A STOCK farm of 220 acres (100 acres under fence), six miles from Graysville, Tenn., with a good large house and a small barn, also some lumber for additional buildings, is for sale at \$10 an acre, the entire proceeds to be given to the foreign mission work of the General Conference. If any reader of the REVIEW is interested in this proposition, he is requested to correspond with W. T. Knox, treasurer of the General Conference, Takoma Park, Washington, D. C.

A CABLEGRAM received Sunday of last week announced the sudden death of Mrs. Cassie Dennis, at the River Plate Sanitarium, Argentina, South America. Mrs. Dennis was formerly Miss Cassie Wilson, going out from Michigan to unite in marriage with A. R. Dennis, then laboring in Uruguay. To sorrowing friends we extend our sympathy.