

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, August 24, 1916

No. 42

THE GOSPEL TO ALL NATIONS

ISAIAH

AND TO THE
STORY

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

Upper Left: Evangelist Tyong Mun Kuk; at Right: Ne Keun Uk.

These two young men came into the truth about one year ago, in Wi-ju, Korea, the old capital of north Korea. This city dates back fifteen hundred years. I baptized the young men in the Yalu River, the boundary between Korea and Manchuria. The hills on the opposite shore are in Manchuria. The picture was taken from the Korean side. Heavy battles were fought in this vicinity during the Russo-Japanese War.
Riley Russell.

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Special Mention

The Spirit of Our Medical School

OUR medical school, the College of Medical Evangelists, at Loma Linda, Cal., has been established by great sacrifice upon the part of many of our people. It has been called into being in order that the spirit of this mighty message, instead of the spirit of the world, might be the ruling factor in the hearts and minds of our medical graduates. Consequently it is a source of deep gratitude to the faculty to note from time to time little evidences showing how their hopes and desires are being fulfilled in this respect. We believe that the following address, which was presented by the members of the junior class to the graduates of 1916, will do its part, because of the spirit which it breathes, in demonstrating to our people that their sacrifices have not been altogether in vain:—

"To the Graduating Medical Class of Nineteen Hundred and Sixteen, Greeting:

"Pausing for a moment at this commencement time to look at the high ideals which have been raised for our medical work, and to consider the very solemn responsibility which devolves upon those who go forth from Loma Linda's halls, we have come to look upon the graduation exercises more as an ordination service. It is the commencement of a work so infinitely important that it was intrusted to none other than the Son of God himself to exemplify; yet it demanded so much of human sympathy that he 'was made in the likeness of man' for its accomplishment, and he now commits to us the finishing of that work which brought him from his royal throne to our earth.

"Great reform movements are never understood until they are seen in their historic setting. So the magnitude of Loma Linda's work will never be fully appreciated until her workers and those who have been saved by their efforts, stand in the kingdom of God, and the great Medical Missionary unfolds to them the eternal results of the influence of which Loma Linda was the center.

"Looking forward to the time when we shall 'follow the Lamb whithersoever he goeth,' we must all esteem it a privilege to minister in cooperation with the divine Physician to those for whom he has paid so infinite a redemption price.

"We recognize that in extending our courtesies to you only in this memorial, we are departing from a time-honored custom, but we are willing thus to commit ourselves to the principle of reform which should characterize all our work at this time.

"You are preceding us in a great reform work. We shall follow you, gathering courage from your steadfastness, and inspiration from your zeal.

"May it not be that the light of the vision which shall come to you of the possibilities in this great medical missionary work, will fall even across the path of us who follow, and make plainer our duties and responsibilities when we, too, shall have been ordained to this work at our commencement?

"Since 'we need not tie to men in order to secure influence,' and 'there is to be no compromise in order to meet the world's standards,' we shall direct

our petitions to Him who has spoken much concerning this work—that it may be prospered in your hands.

"We express our good will and wishes, and assure you of our deep interest in you and in your work. We extend our congratulations upon the completion of your medical course and the privilege of active—

Cooperation with the Divine Physician

"CLASS OF NINETEEN HUNDRED AND SEVENTEEN."

There is a note of devotion in this farewell word. It met a deep response in the hearts of the graduates, every one of whom has offered himself for service in this cause. This is an encouraging omen. Let us be grateful for it.

PERCY T. MAGAN, M. D., *Dean.*

The Loma Linda Graduates —Where are They?

At this time, when the attention of our people everywhere is being drawn to Loma Linda and to the need for The Ellen G. White Memorial Hospital, our readers may be interested in the whereabouts of the graduates of this medical school. The following list covers all who have been graduated from the Loma Linda College of Medical Evangelists, and indicates where they now are:—

Fred Herzer, Loma Linda.
Larina Herzer, Loma Linda.
L. M. White, San Bernardino and Loma Linda.
J. J. Weir, Loma Linda.
A. R. Dickson, Los Angeles, in connection with college work there.
D. E. Davenport, China.
A. N. Donaldson, Loma Linda.
O. Santee-Donaldson, Loma Linda.
O. S. Parrett, Paradise Valley Sanitarium, National City, Cal.
Zenobia Nightengale, Loma Linda.
C. W. Harrison, Loma Linda.
A. W. Semmens, Loma Linda.
W. Richli, Loma Linda.
Olive Smith, India.
John Warren, Loma Linda.
Mary Zener, Glendale Sanitarium, Glendale, Cal.
Leslie Trott, Loma Linda.
Hans Bonde, Calgary, Alberta, Canada.
Dale Bonde, Calgary, Alberta, Canada.
Leslie Butka, Sanitarium, New York.
Lawrence Butka, California Hospital, Los Angeles, Cal.
Arabelle Feldkamp, Children's Hospital, San Francisco, Cal.
H. C. Nelson, Portland Sanitarium, Portland, Oregon.
Josie Shryock, Glendale Sanitarium, Glendale, Cal.
R. M. Smith, St. Helena Sanitarium, Sanitarium, Cal.
Geoffrey Williams, Loma Linda.
R. I. Hall, Portland, Oregon.
Iner Ritchie, Riverside, Cal.

With the addition of the medical evangelistic courses and the extending and perfecting of the work in the various departments of the regular medical school, it has become necessary to add a number of physicians and assistants to our staff of workers here in the college and sanitarium, opening the way for many of our own graduates to remain here. This accounts for the apparently

large proportion in Loma Linda, but all who have been graduated are as ready to respond to calls for the needy fields, near or far, as were those who have gone. Only two out of the twenty-eight are in private practice, and these two stand ready to enter our work when the way opens.

We rejoice to know that so large a company of workers is going to the great Eastern fields this fall, and we hope to see many medical missionary evangelists in the companies that shall be sent to the distant fields. They are being prepared for this work.

NEWTON EVANS, M. D.

"It is noticeable that those of our people who possess copies of the 'Testimonies for the Church,' and read them, are most active in missionary work." This is the statement made by one of our brethren who has been visiting some of our general meetings. There may of course be exceptions to the rule laid down in the statement, but we believe that for the most part the statement is true. We do not believe that we can neglect the instruction which the Lord through his servant has sent to the church and maintain that measure of spiritual life which he designs we should possess. We believe that every Seventh-day Adventist family should have, if possible, a full set of the "Testimonies for the Church;" a copy each of such books as "Patriarchs and Prophets," "The Great Controversy," "The Desire of Ages," and "Early Writings." Next to the study of the Bible the reading of these books will infuse new spiritual life into the soul.

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which was once delivered unto
the Saints"*

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

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TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 24, 1916

No. 42

EDITORIALS

Getting Rid of Sin

CHRIST came into the world, not to save people in their sins, but to save them from sin. Upon as many as receive him he bestows power "to become the sons of God, even to them that believe on his name." The reception of Christ involves the work of repentance. In response to those who were pricked in their hearts on the day of Pentecost, and desired to know what they should do to be saved, Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Repentance embraces sorrow for sin and a turning away from sin. The Scriptures of truth recognize two kinds of sorrow, one a worldly, policy sorrow, and the other godly sorrow, which deeply regrets the sin, and with fear and vehement desire turns from it. 2 Cor. 7: 10, 11.

Godly sorrow will lead to the confession of the wrong-doing. Indeed, this is the only divinely provided means whereby the soul may rid itself of sin. Declares the Scripture: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." This is heaven's appointed way. There are no exceptions to the rule. The king on his throne, the serf in the field, must rid themselves of iniquity in precisely the same way. The minister of Christ must get rid of his sin in precisely the same way as those to whom he preaches. God does not have one way for the pulpit and another way for the pew. Official position makes no difference in the sight of God. All have sinned and come short of his glory; and every soul, irrespective of his name or position in the world or in the church, must come to God in the divinely appointed way if he would get out from under the pall of condemnation.

There must come into the lives of many of God's professed children a spirit to rid themselves of sin.—such a spirit as they have never manifested before. They must dig down deep to the very roots of cherished iniquity, confess it to God or to their fellows as the circumstances may demand, and then for-

ever put from them that which has cursed their Christian experience. Such will not employ general terms in their confession, but will deal with the specific besetments which have dragged them downward. It is high time that this work was undertaken by every needy soul. These are days of peril. It is time that every soul should find out how he stands with God.

The promised mercy which God will bestow upon the penitent is that of his own blessed pardon and forgiveness. Says the apostle, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Declares the patriarch Job, "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light."

It is the privilege of every child of God to rejoice in the blessing and pardon which come through the forgiveness of transgression. By faith in the divine promise we may look up and know that through the unmerited grace of Christ our names are written in the Lamb's book of life, and that we are recognized as the children of the Highest. Let us comply with the conditions laid down; let us turn away from sin; let us forsake it forever, placing ourselves without reserve upon the altar of consecration, and accepting the freedom and peace which the blessed Master stands ready to bestow upon his loved ones. F. M. W.

Biblical Interpretations

IN our use of the Bible it is of supreme importance that our interpretations be correct. There are three main methods of Biblical interpretation, which we may call the interpretation by the church, the interpretation by commentary, and the interpretation by comparison of scripture with scripture. The first of these methods is that of the Roman Catholic Church, which claims the sole right to interpret the Scripture. This is often stated in their doctrinal books. The Council of Trent in its fourth session, April 8, 1546, author-

itatively states the position of the church:—

"No one relying on his own skill, shall,—in matters of faith, and of morals pertaining to the edification of Christian doctrine,—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy Mother Church—to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures [italics ours],—hath held and doth hold."—Under "Decree Concerning the Edition and Use of the Sacred Books," in "Dogmatic Canons and Decrees" (Imprimatur of John Cardinal Farley), New York, the Devin-Adair Company, 1912, p. 11.

No true Protestant believes that the church has any such authority in matters of Biblical interpretation.

It should also be clear to the student of the Bible that we cannot depend upon commentaries for the meaning of any text. To begin with, the authors of these commentaries often do not agree among themselves as to the meaning of the text. Also this method is as objectionable as the first method mentioned, as it involves an appeal to authority outside of the Scriptures. It may be well worth our while to find out what eminent Bible students have thought the meaning of the text to be, but we ourselves shall then need to decide whether their interpretation is in accord with the rest of the Scripture.

The only safe method of determining the meaning of a text is that which has been suggested in the ninth article of the Westminster Confession:—

"The infallible rule of interpretation of Scripture is Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, . . . it must be searched and known by other places that speak more clearly."—Philip Schaff, "The Creeds of the Evangelical Protestant Churches," Hodder and Stoughton, London, 1877, p. 605.

This is the position of every true Protestant.

In these days when many, even those who profess to be ministers of the gospel, are explaining away some of the clearest prophecies of the Bible and denying that the Scriptures give us any clear view of the times in which we live, we should diligently study, comparing scripture with scripture, that we may know the real meaning.

It is of course true that some texts

may have more than one meaning. This is seen in the case of many of the prophecies of the Old Testament to which the apostles referred as having been fulfilled in their time, as, for example, the prophecy of Joel. It is plain, however, from the study of the text, that this prophecy will have a more complete fulfilment in our day. There are other statements in the prophecies of the Old Testament, having a fulfilment in Old Testament times, but which are quoted by the apostles as having a fulfilment in New Testament times; for example, the statement in Hosea, "I . . . called my Son out of Egypt." Matthew tells us that this was fulfilled in the coming out of Egypt of Christ, as well as in the exodus of the Israelites. By comparison of scripture with scripture it also seems to be probable that this same scripture may have a third meaning, as Egypt seems to be a type of sin, out of which the Christian is called.

Let us, then, in every case first consider the immediate context of the passage, giving it its most obvious meaning wherever possible. If other interpretation is given to the passage, let us be certain that it is in accord with the meaning of the same words in other portions of the Scripture; and above all, let us seek the guidance of God's divine Spirit that we may follow the truth and not the opinions of men. L. L. C.

The New Testament Church at Work

THE growth of the work brought increasing burdens of administrative detail. The whole body of believers were gathered about Jerusalem. There arose murmuring among the Grecians as to the distribution from the common treasury for the needy. Even with the twelve apostles looking after affairs, there was chance for oversight or mistakes. But there was no suggestion that the systematic plan of work should be set aside, and that every one should manage independently and without cooperation. That was not the spirit in the church of Christ in apostolic times. Rather, the apostles saw the need of calling in other helpers to share responsibilities, and of strengthening the regular channels for carrying forward the financial side of the gospel work. They proposed the selection of a committee of brethren for this purpose:—

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:2, 3.

"The saying pleased the whole multitude," and they chose this committee of

seven. These were "set before the apostles: and when they had prayed, they laid their hands on them." The Lord accepted the united decision of the believers, and Stephen, one of the seven, was the first martyr witness. As yet they were not called deacons, so far as the record goes. In the later development of organization we find the office of deacon a regular appointment in the churches.

In this emergency it was the need of the hour that led to the selection of men to the office and work. As conditions arose, the Spirit-guided church was alert to organize its work and appoint men to service as needs were recognized. It is for this that the offices or gifts of the Spirit are placed in the church. The plans agreed upon in the council of the apostles were laid before the believers, so that there was unity in the action taken. And those whom the Lord had ordained to the oversight of the work ordained the seven to their appointed office.

Of the lesson for our day in this record, the Spirit of prophecy (with the church now, as in apostolic days, as a guiding voice) says:—

"It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. The prosperity of the cause depends very largely upon its various departments' being conducted by men of ability, who are qualified for their positions. . . . It is proper for all matters of a temporal nature to come before the proper officers, and be by them adjusted. But if they are of so difficult a character as to baffle their wisdom, they should be carried into the council of those who have the oversight of the entire church."—*Redemption: or the Ministry of Peter and the Conversion of Saul,* pp. 29, 30.

The call of Paul to the ministry and apostleship illustrates the Lord's recognition of the organized body of believers as his representative. By special revelation Christ appeared to Paul, but from his baptism to his ordination to the ministry and his appointment to the work to which he was called, the Lord worked through his appointed agency, the church. The Spirit of prophecy draws the lesson of church order in this experience of Paul, in these words:—

"The Redeemer of the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independent of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. . . . He arrested his course and convicted him; but when asked by him, 'What wilt thou have me to do?' the Saviour placed him in connection with his church, and let them direct him what to do. . . . In this

case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. . . . All is done in the name and by the authority of Christ; but the church is the channel of communication."—*Sketches from the Life of Paul,* pp. 31, 32.

As believers sprang up in Antioch, the apostles and church in Jerusalem sent Barnabas to labor there, and Paul joined him. To a number of ministering prophets and teachers, laboring at Antioch, in association with Barnabas and Paul, the word of the Holy Spirit came:—

"Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Acts 13:2-4.

Thus the Holy Spirit worked through the church and the gifts of ministry set in it, to ordain and commission men to the gospel service. The Spirit of prophecy again points the lesson in gospel organization:—

"Both Paul and Barnabas had been laboring as ministers of Christ, and God had abundantly blessed their efforts; but neither of them had previously been formally ordained to the gospel ministry by prayer and the laying on of hands. They were now authorized by the church, not only to teach the truth, but to baptize and to organize churches, being invested with full ecclesiastical authority. . . . The brethren in Jerusalem and in Antioch were made thoroughly acquainted with all the particulars of this divine appointment, and the specific work of teaching the Gentiles, which the Lord had given to these apostles. Their ordination was an open recognition of their divine mission, as messengers specially chosen by the Holy Ghost for a special work."—*Id.*, pp. 42, 43.

Later, as churches were raised up among the Gentiles, there came in questionings as to teaching and practice, brought about by unauthorized and independent teachers, who went among the churches. This led to the first general conference of the churches to decide upon the matter. W. A. S.

A Unique Resolution

PERHAPS one of the most unique resolutions ever introduced in Congress, and one of the most original attempts for the settlement of religious controversy, is represented in a joint resolution introduced in the House of Representatives July 13, by Mr. Lindbergh, a representative from Minnesota. This resolution recites the religious controversy which has been going on regarding the aims and purposes of the Roman Catholic Church in America, the evils which are resulting from this controversy in the engendering of religious prejudice, and proposes the appointment of a committee for the purpose of investigating charges which have

been made against the Roman Catholic Church. The resolution follows, as published in the *Congressional Record* of July 13:—

"Whereas, There are many economic problems that require the action of Congress and the concerted action of all the patriotic people with Congress for their solution favorable to the public which, to the great loss of the people, have remained in a state of uncertainty because of disputes among the people upon other matters; and—

"Whereas, One of the most important of the collateral matters that diverts the people from sufficiently considering the economic needs is the claim of the Free Press Defense League, a Kansas organization, with affiliations in all parts of the country, involving a large following; and—

"Whereas, The Free Press Defense League and similar organizations and their following represent that:—

"First, the Pope of Rome is a foreign sovereign, claiming allegiance in temporal as well as spiritual matters throughout the world.

"Second, the papal system of which the Pope is the head is opposed to and seeks to destroy our free institutions, to wit:—

"a. Our public schools.

"b. The free press.

"c. The right of free speech and public assembly.

"d. The right of freedom of thought in matters of conscience.

"e. The principle of separation of church and state.

"Third, the papal system of America, which consists of Roman Catholics, cardinals, bishops, priests, Jesuits, Knights of Columbus, Federation of Catholic Societies, and other Catholic societies, together with the Roman Catholic press, seek to substitute for our democratic system of government the monarchial or papal system.

"Fourth, the Roman Catholic laity in the United States of America are taught, influenced, and commanded, by some of those in authority, to yield implicit obedience to the teaching of the popes of Rome and to blindly obey their orders and decrees, even though said orders and decrees conflict with the Constitution of the United States of America.

"Fifth, the Roman Catholic organization of America is perniciously active in politics, and although having but few voters, as compared with the whole body of electors, it manages by threats, intimidations, blackmail, and by coercion of the press, to secure an undue proportion of the elective, and especially the appointive, offices throughout the country, and these offices, when filled with Roman Catholics, are used to further the plan of making America dominantly Catholic.

"Sixth, in carrying out the conspiracy to bring the United States of America under the complete domination of the Pope of Rome, the Roman Catholic hierarchy, aided by the Roman Catholic politicians and the Roman Catholic press, has inspired a portion of the Roman Catholic laity to resort to threats, to intimidation, to boycott, to assault, and to riot.

"Seventh, the Roman Catholic hierarchy is now and has been for more than a year last past, actively engaged within the territory of the United States of America in fomenting and inciting revo-

lution in the Republic of Mexico and attempting to bring about a state of war between the Republic of Mexico and the United States; and—

"Whereas, The said claims on the part of the said so-called Free Press Defense League and similar organizations have been and now are being broadcasted over the country, and both sides to the controversy are causing to be sent to members of Congress great numbers of allegations and assertions and counter-allegations and denials upon the said various claims, which controversy injures the interests of both Catholics and Protestants; and—

"Whereas, The said controversy foment troubles and interferes with the unprejudiced action of millions of electors in the United States, and thereby interferes with a natural, consistent, and impartial administration of government in the interests of all the people; and—

"Whereas, A true and impartial investigation and a report thereon by a properly constituted public committee would take these controversies out of politics and stop the attempts to improperly influence the acts of public officials; now, therefore be it—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That a joint committee of the Senate and House be appointed to make inquiry into the representations hereinbefore referred to.

"Section 2. That the said committee shall have power to employ clerks and stenographers and to compel the attendance of persons and the production of papers, books, documents, and records, and to examine witnesses under oath; that said committee shall have power to sit anywhere that it may deem necessary to secure all the facts to complete its inquiry, and shall report the testimony to Congress."

We understand that this resolution was introduced at the instance of the so-called Free Press Defense League. We question whether it will ever be reported out of the committee to which it was referred. While such an investigation, if impartially conducted, might prove highly educational in that it would clarify the questions under discussion, yet we doubt whether there could be appointed a committee which would consider the charges made by the Free Press Defense League without political or religious bias, for both these elements would play a part in the investigation of the question.

But the results of such an investigation would by no means settle the controversy. Suppose the committee should find in favor of the charges of the Defense League, would the Catholic population of the country be willing to accept the decision? This is unbelievable, and we feel equally confident that there are many Protestants who would be as unwilling to accept the conclusion of the committee if a decree favorable to the Catholic side of the question were rendered. Over the questions involved, the convictions of many have become too deeply seated to be changed by the in-

vestigations or opinions of a Congressional committee.

We have absolutely no sympathy with the bitter tirades which have been carried on by many lecturers and some journals against the Roman Catholic Church. This warfare has been lacking in every essential of Christian courtesy. Other journals, however, have carried on the discussion in a dignified Christian spirit. From this manner of discussion much good has resulted.

We must believe that it is the purpose of Roman Catholicism to make America dominantly Catholic. To do this through a missionary propaganda, as that term is properly understood, is entirely laudable; but to employ in such service political and other non-Christian influences is reprehensible. We believe sincerely that the time will come in the history of the United States when Roman influence will dominate the affairs of the nation much more completely than it is doing at the present time. This we hold is clearly revealed in the prophecies of Revelation 13 and 14. We do not believe that any opposing propaganda can avert this, for the reason that the prophet of God foresaw that it would come, and we cannot doubt the precision of that foreknowledge.

We cannot hope to save the great mass of mankind from deception, nor the multitude from taking the fateful step which will involve the ruin of American freedom. We can, however, hope to save individuals, and for this reason we should be zealous in our efforts, reasonably and consistently, in the spirit of Christ, to warn our fellows against the aims of the Roman Catholic Church. Those aims are not alone religious, but predominately political, and it is for us to proclaim to our fellows the principles of civil and religious liberty as represented in the gospel message.

F. M. W.



A LETTER from Elder I. H. Evans, who is attending camp meetings on the Pacific Coast, reports that the Northwestern California Conference enjoyed an excellent meeting at Napa. The meeting was not large, but there were several hundred in attendance, and the rich blessing of the Lord was experienced. This is the testimony which is coming in from all our camp meeting workers. God is making his people willing in the day of his power,—willing to receive and appropriate his spiritual blessings; willing to pass on to others the fulness of the blessing which their hearts are unable to contain.



"SECRET prayer is the secret of success, and a well-marked Bible is the chart of life's sea."



THE SERMON



Whatsoever a Man Soweth, That Shall He also Reap

MRS. E. G. WHITE

(Review and Herald, May 5, 1891)

TEXT: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

We are assured that God is acquainted with all our works. "Be not deceived; God is not mocked." Our lives are all open before him with whom we have to do, and "he that soweth to his flesh shall of the flesh reap corruption." What is it to sow to the flesh? It is to follow the desires and inclinations of our own natural hearts. Whatever may be our profession, if we are serving self instead of God, we are sowing to the flesh. The Christian life is a life of self-denial and cross-bearing. We are to endure hardness as good soldiers of Jesus Christ. Have we enlisted in the service of the Lord, and are we indeed his soldiers? If we are the soldiers of Christ, it is our business to follow his directions, to obey orders implicitly. We are not our own, and we cannot plan for selfish gratification and pleasure. We cannot inquire, What is for our convenience, but only, What are our orders? No one looks upon the life of a soldier as a life of self-pleasing and gratification.

We are on the battle field today, and two great forces are ever contending for the mastery. The Word of God declares, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Ever since his rebellion and expulsion from heaven, Satan has been seeking to wrest souls from Christ. It would be well for every one of us who profess to be children of God, to inquire, In which army am I serving? Am I under the blood-stained banner of Prince Immanuel, or under the black banner of the prince of darkness?

My text declares that God is not mocked. God understands whether he has the whole heart's service, or whether we are simply professors of religion. The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if we would come off conquerors with the final triumph of the truth; for the truth will triumph gloriously. What are you sowing in your daily life? Are you sowing to your flesh? Are you thinking only of your pleasure, your convenience? sowing to pride and vanity and ambition? "Whatsoever a man soweth, that shall he also reap." If you are sowing faith, rendering obedience to Christ, you will reap faith and power for future obedience. If you are seeking to be a blessing to others, God will bless you. We

should bring all the good possible into our lives, that we may glorify God, and be a blessing to humanity. The Lord has made it possible for us to have a righteous character in this life, that we may reflect the image of Christ to the world, and bring hope and joy to others. The joy we give to others will be reflected upon us again; for as we sow, we shall reap. But if we educate our souls in the line of doubt, we shall reap doubt at a time when faith and confidence are most essential, and shall be powerless to hope and believe. If we talk doubt, and question the dealings of God, we shall have an abundant harvest of doubt and questioning to reap. We shall be sowing to the flesh, and of the flesh shall reap corruption.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. The Christian's life is not to be one of burdens and cares, although the cross must be lifted and the burdens borne; for the servants of God are to draw peace and strength from the Source of their strength, and in so doing they will find life full of happiness and peace.

He who seeks to serve God and mammon at the same time, will find only unrest and trouble; for a double-minded man is unstable in all his ways. When you have an eye single to the glory of God, it will be easy to serve your Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our precious Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders?

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, because of our unconsecrated lives? It is our privilege and duty to walk even as Christ walked; for "he that saith he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

How many, instead of glorifying God, instead of influencing others in the path

of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these half-hearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ, that they are to prove to the world, by a life of godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eyes upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a religion of mere emotion. You cannot depend upon your feelings for an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's Word, you must walk after the example of Jesus, and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should be faithful in the performance of our vows before God.

We are to cultivate the loveliness of Christian character, and to seek the inward adorning, that we may show forth the praises of him who hath called us out of darkness into his marvelous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ, by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to the glory of God. The Christian is not to live to please the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Shall we not comply with this condition, when it involves so great a blessing and reward?

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the things of earth! They are all taken up with the thought, What shall we eat? what shall we drink? and wherewithal shall we be clothed? God would not have us center our minds upon the things of this world. We are not to seek for our selfish gratification, but to center the mind upon Christ. Are you separating

yourself from everything that will separate you from God? If you are in close connection with God, you will talk of him, you will have an abundance in your heart of the things of heaven. Shall we not change the order of things, and sow to the Spirit? Why do you not appreciate your Redeemer more? Why do you not think of him, and talk of him to others? The Lord is waiting to do great things for his children who trust in him.

Do we expect to dwell with Christ in the eternal world? Then we must dwell with him here, that he may help us in every time of trial and temptation, and make us ready for his coming in the clouds of heaven. He will reward every man according to his works, and every secret thing will be brought into judgment. We shall find then that only those who have lived by every word that proceedeth out of the mouth of God will be saved. We must plant our feet on the Word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all in all of heaven, and must be our all in all upon earth.

If we are acquainted with Christ here, we shall be kind and courteous, tender-hearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted, will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. Oh, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the footprints of self-denial. Who of you are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven as he was to endure the cross for us.

Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh, remove everything that obstructs the entrance to your heart, and let the Saviour in! Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You cannot follow Christ unless you are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must

take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus?

God asks you to give him your heart. Your powers, your talents, your affections, should all be surrendered to him,

that he may work in you to will and to do of his good pleasure, and fit you for eternal life. Accept the invitation of Christ. He bids you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously.



The Sojourning of Israel

F. D. STARR

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Ex. 12:40.

This verse has been misunderstood by some. It will be noticed that it is not stated that Israel was actually in Egypt four hundred and thirty years, but that this people who dwelt in Egypt had sojourned somewhere for that length of time.

The Septuagint makes the matter much clearer. In that version this text reads: "The sojourning of the sons of Israel, which they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years."

This is in harmony with history. The period is equally divided between the two countries, as it was two hundred and fifteen years from the time Abraham entered Canaan till Jacob's family settled in Egypt, and then two hundred and fifteen more years till the nation of Israel left Egypt under Moses. Thus the period of four hundred and thirty years of Gen. 12:40, as well as that of Gal. 3:17, is seen to include the oppression of Abraham's family by the heathen of Canaan, as well as by the Egyptians.

Proper Treatment of Heretics

L. H. CHRISTIAN

Now and then it happens that a really good word is shunned because it has been woefully misused. This is true of the words "heresy" and "heretic." The Jews said that Paul taught heresy when his teaching was the truth of God. The Roman Church and every other persecuting power have accused the children of God of heresy. The faithful Christians whom we revere as martyrs were scorned and held up as heretics. The

heroes of today were the heretics of yesterday.

But while the children of the Lord have been arraigned as heretics and the truth of God decried as heresy, we must not believe that there is no such thing as heresy and heretics. The Scriptures speak of "damnable heresies" brought in by "false teachers." 2 Peter 2:1. We also read of "a man that is a heretic." A heretic is one that "upholds a doctrine varying from that of his church."

The true church of Christ has always been troubled with those who pretended to have advance light, but who in reality led the people astray. These deceivers often desire to remain among the children of God. They even speak of persecution when the servants of God follow the example of Paul, who "separated the disciples" from the others. Acts 19:9.

Not long ago we met one of these men. He spoke of the servants of the Lord as a "Vatican Council." The man declared he and his followers were "cruelly persecuted." We asked him if his enemies had taken his Bible from him, and how many times he had been fined, or "beaten with rods," like Paul, and how large a number of his brethren had been burned at the stake. We learned that the only suffering he and his fellows had endured was that they had been asked not to disturb a meeting which some others were having. Later they had been quietly disfellowshipped from the church.

The persecution of which these complain is the very treatment that the Bible tells us to give those that depart from the faith. We should not hate them nor fight them. We should treat them kindly yet firmly. They ought not to remain as members of our churches nor take part in our meetings. Though they say things about us which are untrue, we

must never speak thus of them. Indeed, the less we say to them or about them the better. Of course that will not please them. They love to argue; they have nothing else to do. But the remnant people of God, with a soul-winning message to all the earth, "cannot come down" to idle disputings.

The Bible teaches that when some arise among us who "cause divisions" and teach contrary to the truth, we are to "avoid them," Rom. 16:17. When a person becomes a heretic, we are to admonish him once or twice. If he will not hear us, we are to "reject" him. Titus 3:10. Then he will find himself a "cast out" from the church. The third angel's message is a sacred heritage. We cannot fellowship any person nor join any enterprise that so tampers with this message as to turn the truth of God into a lie.

Chicago, Ill.

The Atonement — No. 9

Some Steps Toward Its Accomplishment

J. O. CORLISS

THE study of the atonement as carried on in the earthly sanctuary, has revealed that it had to do only with the blotting out of sins previously repented of and carried by personal sacrifice into the first apartment of the sanctuary. The service thus performed was therefore called the cleansing of the sanctuary. Lev. 16:19. This cleansing of the sanctuary from the sins carried into it was necessary in order that the design for which the tabernacle was erected might be realized, namely, that God might dwell among his people (Ex. 25:8); for he could not consistently dwell among them while they cherished sin.

The day of atonement was therefore virtually a day of judgment; for if, when the yearly cleansing from sin took place, any one of the people had wilfully chosen not to have his sins carried into the sanctuary beforehand through a sin offering, he must bear his own sin. Then since all sin was removed from the camp on that day, if any retained his sins, he must of course be expelled from among the people of Israel.

This work in the earthly sanctuary was a type of the work in the heavenly sanctuary, where Christ is the High Priest. Every sinner has opportunity to confess his sins, thus putting them on the Victim of the cross, through whose body they are borne to the heavenly sanctuary (1 Peter 2:24), there to be atoned for. But if any one does not choose to avail himself of this gracious privilege, he must bear his own sin, and suffer the consequence of it.

This service in the most holy place can be nothing less than the closing work for a sinful race. It is really an investigation of men's life records preparatory to awarding each his just due. This could not be done until all the good and evil resulting from each individual's life had been measured. A moment's thought will make it clear that full awards could

not have been meted out at death to Voltaire, Paine, and others of their class, for the reason that their influence for wrong did not die with them. The same is true of such good men as Whitefield, the Wesleys, and the various missionaries who have spent their lives in an attempt to rescue men from the toils of sin. These men, like Abel, still speak, and not until the last generation closes, can their influence for good or evil be fully told.

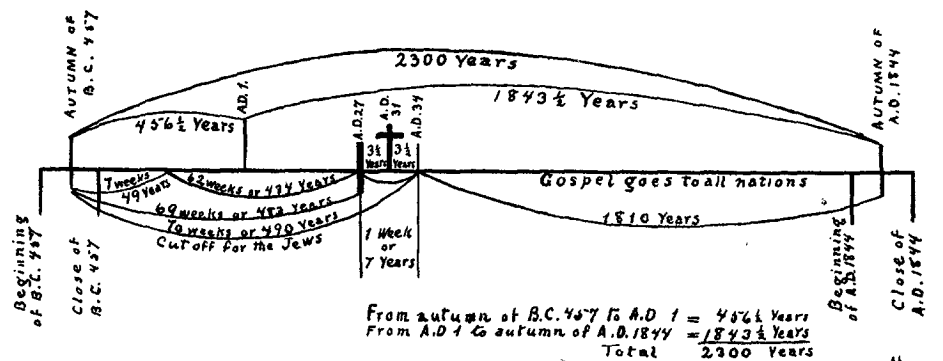
The life record of every member of the human race must pass in review before the heavenly tribunal. But when? Will the time be announced suddenly, without due warning from the seat of authority? The assurance has been given that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Again, it was said in the apostolic days that the Lord had even then appointed the day in which he would judge the world in righteousness by the Lord Jesus. Acts 17:31. It must be, therefore, that some sign has been given by which men may know when that solemn period is at hand.

This very point was under discussion at one time by two heavenly beings, and

"set his face unto the Lord, to seek by prayer and supplication" the meaning of the strange revelation that had been given him.

As the time for the ending of the Babylonian captivity drew near, the prophet began earnestly to pray for God to shine once more, as in days of old, on deserted and desolate Jerusalem. Dan. 9:3-19. During this supplication the angel Gabriel again addressed Daniel, saying that he had now come to give him the understanding he sought concerning the point of time in the vision. Verse 22. Thus he began: "Seventy weeks are determined ["cut off," as set forth in Gesenius's Hebrew lexicon] upon thy people and upon thy holy city." Dan. 9:24. Seventy weeks, or 490 days, of the 2300 as set forth in the vision, were thus declared to apply to the career of the house of Israel. These days were to close the special privileges of Israel as the people of God, and their place and work were to be taken by others. Isa. 65:1-10.

Sixty-nine of these seventy weeks, or 483 days, were to extend to the appearing of the long-looked-for Messiah, and this time was to be reckoned from the date of the commandment to restore and build



this was what they said in the presence of a time-honored prophet: "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

This cleansing could not possibly be applied to the earthly sanctuary; for that cleansing took place each year, while, taken literally, the period announced by the angel would cover more than six years. Again, the days mentioned could not have referred to literal time, since that would have brought the fulfilment of this prophecy within the days of Daniel's people. Besides, these days must be regarded as symbolic, for the prophet was distinctly informed that the vision would be fulfilled in "the time of the end" (verse 17), and therefore not in the then near future.

The angel Gabriel was told to make the prophet fully understand the matter. We may well believe he did this; otherwise he would have been unfaithful to the trust committed to him. The prophet was obliged to wait for a time, and he

Jerusalem, following the seventy years of captivity. Dan. 9:25. The word "Messiah" translated into English is rendered "anointed." (See margin of John 1:41.) Christ was anointed to his work by the Holy Spirit at his baptism. Compare Acts 10:37, 38, with Luke 3:21, 22. The chronological date in the margin opposite the last text, in Bibles with dates opposite verses, gives the date of this anointing as A. D. 27.

Looking back for the beginning of the 483 years to the time of the commandment to restore and build Jerusalem, we subtract the 27 years from the 483 years, and the result is 456 full years. But turning to the book of Ezra (chap. 7:6, 8), we find that Ezra actually arrived at Jerusalem in fulfilment of the command given him, as late as the fifth month of the year 457 B. C. From that time to the close of the last day of the year A. D. 26 would be 26 1/2 full years after Christ, so that the time between these dates would actually amount to but 482 1/2 years. But if the date of Christ's baptism be set forward to the autumn of A. D. 27, to correspond to the autumn of 457 B. C., as it actually did occur, then we have the complete 483 years fulfilled according to the prophetic announcement. This result is the working proof that

symbolic days of Scripture refer to the same number of years as stated in the term of days used. A direct reference to this rule is found in Eze. 4: 1-6, where the Lord said to the prophet, "I have appointed thee each day for a year."

Evidence of the correctness of the rule as applied in this case, and of the conclusion reached, is found in the fact that immediately following his baptism, the Saviour went forth and proclaimed, "The time is fulfilled." Mark 1: 15. This could refer to no other definite time prophecy than that of the 2300 days, since the prediction pointing to the time of the anointing of the Messiah is found in no other prophecy than the one under consideration.

But there is yet the one remaining week of the 490 days to be considered. This was applied in the prophecy to the confirmation of the new covenant by the Messiah, and those associated with him in his earthly work. Dan. 9: 27. Christ preached three and one-half years after his anointing, dying in the midst of the seventieth week, when the offerings of sacrifice and the oblations were to cease. This was attested to by the rending of the temple veil at the death cry of the divine Sacrifice. Matt. 27: 50, 51.

Following the Saviour's death, his disciples preached to the Jews for another three and one-half years, or until the Jewish Sanhedrin, by open persecution of his followers, formally rejected the Saviour. Then God gave the commission to go to the Gentiles. Rom. 1: 16; Acts 13: 46. This would be in the autumn of A. D. 34.

And so ended the seventy weeks, or 490 days, cut off from the 2300 days to be devoted to the Jewish people. The remaining 1810 prophetic days, or years, added to the year A. D. 34, would reach to the year 1844 A. D. The significance of this date will be treated of in the next study.

Glendale, Cal.

Nearing the End — No. 2

T. E. BOWEN

LET us consider what it will mean to the world when Jesus is directed by the Father in heaven to lay down his mediatorial censer as high priest in the most holy apartment of the sanctuary on high.

The Close of Christ's Ministry

From the day of Adam's transgression until the last sinner entreats for mercy, hope and salvation have been held out to the lost; but when Jesus ceases his intercession for sinful man, there will be no more atonement for sin, no more mediation through the death of Jesus on the cross.

"I saw angels hurrying to and fro in heaven. An angel with a writer's ink-horn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the

censer. He raised his hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'

"Every case had been decided for life or death. . . . As Jesus moved out of the most holy place, I heard the tinkling of the bells upon his garment; and as he left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when he stepped out from between man and the Father, the restraint was removed, and Satan had entire control of the finally impenitent."—*Early Writings*, pp. 279, 280.

We see to some extent even now what it means for the Spirit of God to be removed from men, its restraining influence withdrawn; but we cannot fully comprehend what it will mean to a lost world for Satan to have "entire control of the finally impenitent." This will come to pass upon the day that Jesus ceases to plead the merits of his spilled blood.

Receiving the Kingdom

Jesus said that he was born into the world to be a king. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "My kingdom is not of this world." John 18: 36, 37.

The disciples, led on by Judas, sought to crown Jesus king; but he knew it was not in his Father's plan that he should become king of the Jews only. His was to be a greater kingdom, and the time of establishing this kingdom was in the Father's own keeping. Acts 1: 6, 7. The next great event before us is that of Jesus' receiving his kingdom. In this event center the interests of heaven and earth. It is of supreme importance to every individual.

It must be observed, however, that Jesus is in heaven when he receives the kingdom, not upon earth. This coming to receive his kingdom is at the beginning of the time of trouble. His second personal coming takes place some time later, at the close of the time of trouble, when he comes to earth to get the subjects of his kingdom. It is important that these two events be not confused.

Of the coming at the beginning of the time of trouble, to receive his kingdom, we read: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they [the angels] brought him [Christ] near before him [the Father]. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion: which

shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

The Father Keeps Secret the Time When Jesus Receives His Kingdom

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 32-37.

There is no event on earth to mark the close of probation, until the plagues of God begin to fall upon the unsaved. Therefore Christ specially warns us to "watch."

All Exhorted to Watch

"Jesus has left us word, 'Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration in the most holy place of the heavenly sanctuary, when he lays off his priestly attire, and clothes himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still.'"—*Testimonies for the Church*, Vol. II, p. 190.

It will be seen, therefore, that it is very important that the people of God be prepared for this sudden cessation of the priestly ministration of Jesus. We need to know the character of the event here spoken of, lest we confuse it with the events to take place some time after the closing of the door of mercy, such as the scenes of Armageddon and the actual appearing of Jesus as King of kings.

Genuine Visions from the Lord in the Remnant Church

G. I. BUTLER

THE vision of Ellen G. Harmon noticed in last week's paper was the first of a long series given during a space of more than threescore years, and was granted at the very beginning of the history of the remnant church. This church the Revelator declared was to have "the Spirit of prophecy," and the gift began to be manifest in its earliest days.

We will now take up the history of the full development of this blessed gift. Returning to Elder J. N. Loughborough's

book, "Rise and Progress of Seventh-day Adventists," page 93, we read as follows:—

"The first time I saw Mrs. E. G. White (formerly Miss Harmon) was on the first Sabbath in October, 1852. On that day I saw her in a vision that lasted over one hour. Since that time I have had the privilege of seeing her in vision about fifty times. I have been present when physicians have examined her while in this state, and I esteem it a pleasure to bear testimony to what I have seen and know. I trust a narration of the facts in the case may not be carelessly cast aside for the random suppositions of those who have never seen her in this condition.

"In passing into vision she gives three enrapturing shouts of 'Glory!' The second, and especially the third, fainter, but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing. For about four or five seconds she seems to drop down like a person in a swoon or one having lost his strength; she then seems to be instantly filled with super-human strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for any one to move it. Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object. She does not breathe, yet her pulse beats regularly. Her countenance is pleasant, and the color of her face as florid as in her natural state.

"Her condition as to breathing, loss of strength, and being made strong as the angel of God touches her, all agree perfectly with the description given by the prophet Daniel of his own experience in vision when he says: 'Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.' 'For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.'" Dan. 10: 8, 17-19.

Another testimony recorded on page 95 of Elder Loughborough's book, is that of M. G. Kellogg, M. D., concerning Mrs. White's first vision in Michigan, which was given during a meeting held at Tyrone, Livingston County, May 29, 1853:—

"Sister White was in vision about twenty minutes or half an hour. As she

went into vision, every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in a prayer and social meeting, Sabbath morning, at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y!, g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. . . .

"I am quite certain that she did not breathe at that time while in vision, nor in any of the several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural."

A large number of other testimonials are given by eyewitnesses in various parts of the country, and many most remarkable circumstances are narrated, —surely enough to establish the facts as chronicled in Elder Loughborough's book.

These open visions continued more or less frequently for many years of her life, and many were privileged to witness them. Elder Loughborough saw Mrs. White in vision as many as fifty times. On one occasion she was given a vision before an audience of hundreds of people in the Battle Creek Tabernacle.

Surely these things have not been done in a corner. These were "open visions," given when many people were present; and the facts related are therefore indisputable. They were no doubt given thus openly to demonstrate their reality. However, many other visions were given less publicly. For nearly seventy years Mrs. White was widely known as one having visions from the Lord, and she was associated in public labor with ministers and other workers in all parts of this country, in Europe, and in Australia. Her labors have been most remarkable.

BEGIN the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To him address thy lay.

Take thy first meal with God,
He is thy heavenly food;
Feed with and on him, he with thee
Will feast in brotherhood.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all thy day be love.

—Bonar.

"Lo, I Am with You Always"

MILDRED H. WAGNER

God knows the life which cares oppress;
He sees the hidden-tear;
Just look to him when in distress,
For he is ever near.

When snares are in your pathway laid,
And sinks the heart with fear,
Know that the Lord will give you aid,
Believe that he is near.

Throughout the toilsome, weary days,
When life seems dark and drear,
Lift up the head with song and praise,
And know that God is near.



Teach Me to Understand

God of the Heart and Hand,
Teach me to understand!

I have forgotten in the long, long years
All of my little childish hopes and fears;
It is so very, very long ago
Since I was in the world the children know,
I have forgotten what I used to play
And dream and do in that far yesterday,—
All the wide wonder of my childish eyes
Since I have grown so old and worldly wise.
Yet now there come, with faces raised to mine,
These little ones. Dear Father, they are thine.
Teach me to lead them to thine own pure light;
Help me to guide their little feet aright.

God of the Heart and Hand,
Teach me to understand!

I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair;
It is so very, very long ago
Since I, too, knew the things that children know.

Yet hast thou given them to me to lead.
Out of thy wisdom grant me all I need,—
Patience of purpose, faith, and tenderness,
Trusting thy perfect love to lead and bless.
Help me remember,—ah! for this I pray,
Make me again the child of yesterday.

God of the Heart and Hand,
Teach me to understand!

—Marion B. Craig.



The Stream That is Never Crossed

THERE'S many a sorrow and pain, I know,
As we tread the path of life;
There's many a grief and lasting woe,
And the way is toil and strife;
But the hardest load we have to bear
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

We have fretting and worry from morn fill
night,
And anguish weighs on the heart;
The thorny way seems hard to right,
And life is a bitter part.
But there is a burden greater yet,
Much peace of soul it has cost:
It is building a bridge with toil and sweat
O'er the stream that is never crossed.

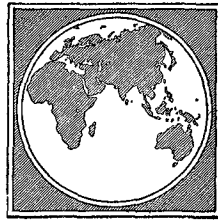
There's looking for crossings all the day,
And searching along the shore
For a bridge or ford along the way
We shall never travel o'er.
There's sighing for useless toys in vain,
And dreaming of chances lost;
But 'tis hardest to bridge with might and main
The stream that is never crossed.

Then gather the roses along the way,
And treasure the fragrance rare;
Rejoice in the bright and joyous day,
Refusing to borrow care.
For sorrow and pain will surely come,
And your soul be tried and tossed;
But don't be bridging to reach your home
O'er the stream that is never crossed.

—Selected.



THE WORLD-WIDE FIELD



My Inspiration

WORTHIE HARRIS HOLDEN

My heart goes singing on its way,—
The road is long, but God is strong,
And he upholds through all the day,
And hears my song.

His comfort makes my burden sweet,
And woe or pain are ne'er in vain
When sitting at the Master's feet
His grace to gain.

His promise ringing through the years
Our hopes inspire, and fond desire
To work for him till he appears
Attunes my lyre.

O life, O joy, that Love Divine
May here fulfil his urgent will,
And through our weakness ever shine
The world to thrill!

Pioneering Experiences in the Solomon Islands — No. 1

G. F. JONES

NEARLY two years ago the Australasian Union Conference sent us to begin work in the Solomon Islands, known as unexplored lands, the home of fighting savages and head-hunting tribes. Some people looked upon it as a romantic and exciting trip, and so it truly was. But to us it meant much responsibility and care, and some anxiety as to where we should begin, and how. There was no town or anything like one anywhere in the group. So to settle down somewhere and rent a house, or hire a room, or stay at a hotel while looking around, was not to be thought of, for not even a shed could we find in which to unpack our boxes.

There was, however, one store at the place where we were landed by the steamer, and a government resident, who lived one and one-half miles away; but not even a spare box room for us. Strange to say, there were no natives living anywhere on the part of the island where we had landed. We felt very homeless, and almost wished that we had been set down in a village of naked savages, for we had resigned ourselves to any and every kind of experience. But we were not at all discouraged. We were in the Solomon Islands for all there was for us, and the word of God's promise spoke with cheer, hope, and confidence: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left. . . . Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame." Isa. 54: 2-4.

"God's people are not to cease their labors until they shall encircle the world. . . . New territories are to be worked

by men inspired by the Holy Spirit. . . . The light is to shine to all lands and all peoples. . . . A crisis is right upon us."

After all, we were not without a home, for on the steamer's deck was a boat, thirty-two feet long, decked over, and with a motor engine. Then there was in the steamer's hold a portable house about eighteen feet long, containing two rooms nine feet square, with walls eight feet high,—a tiny house, but what a luxury as compared with no place at all! and how we wished we could put it up somewhere soon! With great care and some anxiety the officers of the steamer hoisted our boat over the steamer's side. It weighed eight and one-half tons. They were glad to get rid of their burdensome cargo, and bundled everything into the boat—our boxes and all. They then pushed us off to drift where we liked. We threw over the small anchor, and the boat was brought to a standstill.

We dared not think of the morrow. It was only one day at a time, and that day was Friday. It was a beautiful, bright, calm day. The masts must be stepped, the rigging set up, and there were sails to bend, boxes and bundles and cases to be stowed away somehow, for "the Sabbath drew on." In a few hours the steamer, which had been our home for two weeks, took its departure, and we were left alone in our small floating home. The cabin was filled with boxes and bundles. The deck was the same, and there seemed no room anywhere to rest or to put things away. It reminded us of that verse in Isaiah, "The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

We are both short people, but the cabin was so low that we bumped our heads when we stood up. Things might have been much worse though, and we were quite happy that we did have some kind of home in such a strange place. We slept that night like "the babes in the wood," and woke up on Sabbath morning with no food prepared for the Sabbath, for we could not get at anything; but a kind lady, in seeing us off on the steamer at Sydney, had put in our hands a tin of asparagus and a tin of biscuits. So the Lord had thought of us beforehand on that first Sabbath day in the Solomon Islands, and we had a royal feast of asparagus and biscuits for breakfast, for dinner, and for supper.

We reached the Solomon Islands just in time to witness the breaking of the northwest monsoons for the season. That very day brought the wildest storm, with lightning and thunder and rain, such as only the tropics can produce. Our little vessel, being quite new and its timbers not yet water soaked, leaked like

a basket, and of course everything in it got wet through and through. Our nice American trunks were curled up through the rain, while our new white clothes at the bottom were all wet and mildewed. I said to my wife, "No more nice American trunks for me; for they are too clumsy for two little people like us." So we decided to have fewer bundles and smaller trunks in the future, and a few more blue dungaree suits and fewer white ones.

The dark, gloomy, wet, windy weather lasted for several days, and it seemed as if the sun would never shine again. But through it all we kept cheerful, for that word, "Thou shalt break forth on the right hand and on the left. . . . Fear not; for thou shalt not be ashamed," shone through those gloomy days brighter than the sun, and we saw only visions of mission stations, and schools, and converts, and workers, and prosperity, and progress.

Marovo Lagoon.

Experiences in Basutoland

E. C. SILSBEE

FOR many years the little church here has held its services in a small hut-like building thatched with grass, the mission school being held in the same building.

While we were absent from Kolo, attending the recent camp meeting at Durban, a revengeful heathen set fire to the grass roof, and it was destroyed, with the door and windows, and the few pieces of furniture inside. But now we rejoice that through denying ourselves and by practicing the strictest economy, we have the promise of a new and substantial church building, of hewn stone and with corrugated iron roof.

A few days ago we enjoyed a special service, when four candidates followed their Lord in baptism, after which we celebrated the ordinances of the Lord's house.

It means much in this land for the native to leave all and follow Christ. There are so many customs, superstitions, and habits to be given up. These are like iron bands to many, which only the grace of Christ can break.

One common superstition is that pain in the stomach is caused by a serpent, or by serpents, which have unknowingly entered by way of the mouth, and are eating the individual from the inside. For this reason, it is the custom of practically all natives to sleep with their heads covered closely with their blankets. This practice being very unhealthful, one can see at once that this superstition causes, or at least encourages, various maladies.

The people have great faith in their witch doctors, and these doctors favor this superstition, for it is to their advantage to do so. When a man comes to them with a pain in his stomach, he must usually pay a sheep, a goat, or an ox to the "doctor," who is supposed to "bring out" the snakes. These snakes are thought to be very young cobras, about as large and as long as an or-

dinary lead pencil. By tricks, sleight of hand, or enchantments, the witch doctor often produces the real snake (dead) or an artificial one, to prove that his "medicine" has had the desired effect, and to keep up the delusion.

Last week, while hauling stone for the new church, I killed a young cobra. A friend of a near-by witch doctor was helping me, and he begged me to give him the dead serpent. I asked him why he wanted it, and he said, "For medicine." He called another native who was passing to come and see what he had; and upon seeing that it was a snake, the native became frantic with fear and ran for his life, shouting for help, although we assured him the snake was dead.

These witch doctors have a great influence over the people. It is claimed that they can put a little "medicine" on the end of a bamboo reed, and point it toward an oncoming hailstorm, and it will pass away from the vicinity of the medicated reed.

There are other customs and habits that the Christian native must contend against, such as polygamy, drinking *joala* (native beer), dipping snuff, and using tobacco in other forms. It is pitiable indeed to see some who are struggling to be free from these bands of the wicked one, but it is a joy to help them by pointing them to the great Deliverer. Six, including the four baptized, have recently given themselves wholly to the Lord, and are rejoicing in their new-found freedom.

I was talking with a man today who is the husband of two wives, and has children by both. A man who has more than one wife is considered superior to those who have but one, so this man is in good repute. He desires to unite with us. Our hearts go out to these dear people as we endeavor to help them on toward the kingdom. But how much wisdom we need in dealing with them! Pray God earnestly that he will help us to know just what to do and how to do it, in order that we may help them in the right way.

Fu-Chau Mission

J. E. FULTON

ONE of the most interesting places in all China, in our experience, is the Fu-chau district. Fu-chau is on the Min River, a principal river of Fukien Province. There are a number of towns of considerable size farther up the river, but Fu-chau is the metropolis, and with its suburbs has more than 800,000 inhabitants. It is the largest coast city in China south of Shanghai, and is the capital of Fukien Province.

Pastor N. P. Keh, our Chinese minister, labors here, with occasional visits from Pastor W. C. Hankins, superintendent of the Fukien Mission, and Pastor B. L. Anderson, the director of the South China field. A strong work has been built up under the leadership of native workers. There are more than one hundred baptized members in the city of Fu-chau, and many others are interested in studying the truth.

But perhaps the most inspiring feature

of the work is that of teaching. A number of young men and boys were won to the truth, and a good school under an experienced Chinese teacher was started. Now the school has grown until there are one hundred and forty boys boarding in the school, and about thirty others are attending as day students. All of these are paying their way; and were it not that we are in rented quarters, the school would be entirely self-supporting. There is a staff of ten Chinese teachers. Brother Tsng, the head master, has a model school. The writer spent part of five days there, and never has he seen a school conducted in better order.

The school occupies a large Chinese residence, but the accommodations for such a large number are altogether inadequate. Students dine in six different places, here and there in vacant corners of the building, eight at a table, the tables being three feet square. The sleeping accommodations are also distressingly crowded, according to any standard with which we are acquainted. Every little nook and corner available is used, even the little lofts above, and down in the anterooms and hallways. Yet everything is clean; and how pleased I was to see the soap, towels, tooth-brushes, etc., so much in evidence.

Daily, after their noonday meal, all the one hundred and seventy students assemble in the chapel to answer to the roll call. They make a graceful bow to their headmaster, who reciprocates by bowing to them. Then they take their seats, and the roll call begins, each standing as he answers. The roll call finished, they arise at a signal, bow again to their teacher, and pass out, beginning at the front and going out in perfect order, two abreast.

The Chinese, as a rule, are not good singers; but some of these boys are far above the average, and one lad about sixteen years of age plays the little organ well. Altogether, they are a very intelligent class of students, and so far as we could judge, are making good advancement.

Reference has been made to the meager dining space. A word as to the diet. At every meal large quantities of rice are cooked, and this is the daily staple food. With the rice are served a few relishes, but in this school rice is the "staff of life." The boys have all the rice they desire, and their bowls are frequently filled and quickly emptied by means of their chopsticks. We are told that each of these boys is boarded for \$1.50 a month on this diet, and yet they all look plump, well, and contented.

This school is a light in the heart of a great city of nearly a million people. As a rule, missions are doing little in the cities in winning new converts among the older people, but by the education of the young much is accomplished. Shall we not learn a lesson here? Thirty of these bright boys have already given their hearts to God, and we are sure there are many others deeply impressed and desirous of following the light. During our meetings, these boys were very responsive to our appeals, and all expressed a

desire to have a home in the kingdom of God.

Land in a good location has been procured for the school, and some money is on hand for the erection of buildings, but about \$4,000 more will be required. The school is already larger than our most sanguine expectations reached, and now, because of lack of room, boys are being turned away.

Are not some who read this impressed with the opportunity before us in the large city of Fu-chau, and willing to help provide facilities to meet the urgent need? This has been a work thrust upon us, not one we had sought. Fu-chau is the center of a great awakening, and presents an urgent need. Will this not appeal to our brethren as a Macedonian call and a great responsibility?

Editors Impressed with the Magnitude of Our Work

WALTER L. BURGAN

THAT the thinking men of the world are taking more than passing notice of the rapid progress we are making and of the spirit which actuates our efforts to give the glad tidings of the gospel to those now groping in darkness, is again evidenced by an editorial which appeared in the *Ohio State Journal* of August 2. This journal is one of the leading morning newspapers of the Buckeye State, and is published in Columbus. The editor, speaking in most kindly terms about the group of missionaries who sailed for the Orient from San Francisco on August 1, and of our missionary activities in general, said:—

"Last Tuesday forty missionaries of the Seventh-day Adventist denomination sailed from San Francisco for their fields of work in Oriental countries. This is the largest body of missionaries ever sent out by that church. No denomination is more zealous in missionary work than the Seventh-day Adventists, and in its contributions for this purpose it shows a higher per capita than any other denomination. That per capita is \$9.08, and no other church reaches it. The Seventh-day Adventist Church is looked upon as one of the minor denominations, but in zeal and push is ahead of all. We don't exactly know its doctrine, but if that is on a par with its spirit, it must be a pretty good church.

"Just think, that church has seven hundred and forty-nine missionaries in the Orient! It proclaims its gospel in seventy-two countries, and sends out its literature in eighty-seven languages. It expects to double its membership in three years. It is not our church, but its activities are entitled to a friendly mention."

Such comment as this serves to awaken an interest in our work among the multitudes that read the newspapers. The *Ohio State Journal* has a wide circulation, and no doubt considerable favorable comment was made by many who read the editorial; and further, this article may have been the means of arousing anxious inquiries in the minds of men and women who will search after the truths that our workers have for them.



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

Assisted by Miss Lora E. Clement

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

The Things That Count

Now, dear, it isn't the bold things,
Great deeds of valor and might,
That count the most in the summing up
Of life at the end of the day;
But it is the doing of old things,
Small things that are just and right,
And doing them over and over again,
No matter what others say;
In smiling at fate when you want to cry,
And in keeping at work when you want
to play,—
Dear, these are the things that count.

And, dear, it isn't the new ways,
Where the wonder seekers crowd,
That lead us into the land of Content,
Or help us to find our own;
But it is in keeping to true ways,
Though the music is not so loud,
And there may be many a shadowed spot
Where we journey along alone;
In flinging a prayer in the face of fear,
And in changing into a song a groan,—
Dear, these are the things that count.

My dear, it isn't the loud part
Of creeds that is pleasing to God,
Nor the chant of a prayer, nor the hum
of a hymn,
Or a jubilant shout or song;
But it is the beautiful meek part
Of walking with feet faith shod;
And in loving, loving, loving through all,
No matter how things go wrong;
In trusting ever, though dark the day,
And in keeping your hope when the
way seems long,—
Dear, these are things that count.

— Selected.



Is It Worth While?

M. ELLSWORTH OLSEN

Is it worth while to support the church school? The answer will depend upon an understanding of what the church school is, and of the nature of the responsibility we are under toward the little ones growing up among us.

The church school, like other institutions representing Christian ideals, is rooted in the spirit of love and self-sacrifice. It is the outgrowth of a desire to shield our boys and girls of tender age from the corruption that is in the world, and to surround them with the influences that make for righteousness. It makes provision for daily religious instruction, recognizing that the child has a soul as well as a mind and a body, and that spiritual things should be first in the life of a child as well as in that of an adult. It makes possible the permeating of all knowledge imparted to the child with a sense of the presence and help of an Almighty God and loving heavenly Father; it thus gives him from

the very beginning a right perspective—a practical demonstration of the great fundamental truth that the fear of God is the beginning of wisdom.

The church school provides a ready means of cooperating with the home instruction which is the lot of every well-brought-up child. The solicitous mother sends her boy to the church school morning after morning, knowing that his teacher has precisely the same ideal for him that she herself has—that he shall grow up to fear and honor God, and to be a power for righteousness in the world. She knows that the atmosphere which he will breathe in the schoolroom will be instinct with reverence for God and with strong faith in his inspired Word. She knows that the school will be opened with a Scripture reading, song, and prayer, and that at some time during the day each pupil will recite a lesson in the Bible as part of the regular school work. She knows, too, that the devotional exercises at the opening of the school and the Bible lesson will not be gone through in a cold, formal manner; but that the teacher finds them her chief joy and support, and would not attempt to conduct the school without them.

The mother knows, moreover, that the children with whom her little ones will associate at the recess hour or while going and coming from school, will be boys and girls from Christian homes, whose fathers and mothers have the same high ideals for their bringing up that she has; and thus the whole environment of the day school is but an extension of the home life, and school and home work together for the accomplishment of the one great aim,—to train the children for God.

How different must be the feelings of the mother who sends her children to the public school! The dangers in going and coming are multiplied, and the atmosphere in the school itself is at the best that of the world. There is no instruction in the Word of God, no prayerful looking upward for guidance and help for the day's activities. Knowledge is treated as a thing entirely separate from God and religion; the mind is instructed while the heart is neglected; character building does not enter into the day's program. The teacher holds fundamentally different views from those of the parents, and not seldom the child is made to feel in many ways that the religious teaching which he has received at

home is out of harmony with the new world of knowledge upon which he is entering. So it goes on from day to day for a period of years, during all of which time the child is receiving impressions that will never be effaced. It is to no avail that the school is conducted in harmony with the best traditions of a public school, and that the teacher is kind and efficient. The very love and respect the child feels for a good teacher make him the more susceptible to that teacher's influence, and the more certain will be the alienation from the ideals of home and parents.

Is it worth while to guard against such influences, and give our little ones the best possible chance to grow up in the nurture and admonition of the Lord?

But it costs something. Yes, there is call for self-sacrifice. Adventists pay their school taxes, and then in addition support their own church schools. But how small the outlay compared with the results! Two or three dollars a month, eight cents a day, about one and three-fourths cents for each hour of instruction,—not a very large sum when one considers that the eternal life of the child is at stake.

God confers no other gift so precious as the gift of a little child, and our own characters as parents are tested by the treatment we mete out to our children—little ones like those whom the Saviour loved to gather in his arms and bless. If we feel in duty bound to provide them with daily bread, how much more important to see that they are spiritually fed! While their tender hearts are yearning for the pure milk of the Word, how dare we deny it to them?

After all, in providing church schools for our own dear boys and girls, we are doing no more for them than we do for the little heathen children of China and India. Are they not at least equally precious in the sight of God? Then is it not very much worth while to support the church schools we already have, and to do our best with God's help to start others, to the end that the time may soon come when every Seventh-day Adventist child will enjoy the inestimable privilege of attending one?



"Tell Me a Story"

How often this request falls on the ears of the busy mother is one of the things that only mothers know. At intervals from early morning till the sleepy eyes are too heavy to stay open another minute, the request comes in many homes.

There used to be—grandmothers! And what wonderful stories they could tell,—stories of their own childhood, of primitive days, bear stories, gypsy stories, and stories of real Indians who stood suddenly in doorways and said "Ugh!" and walked off with the week's freshly baked loaves. And they told of their grandmother's little-girl days, too, in a green land across the sea, and of a wonderful castle on a rocky hill, so high that to a child looking down, the horses

and cows seemed no larger than sheep. No wonder that it was grandmother's ear that so often received the request, "Tell me a story."

But these days the grandmothers are busy with other things, and the mothers must tell the stories or the children suffer a real lack. Most mothers are careful to see that the little bodies are fed and clothed, kept sweet and clean; their manners and morals are looked out for, after a fashion; but too often the little empty *minds* are neglected.

The amount of story material that children will absorb is really amazing. While they like to hear some of the old stories over and over, they also demand new things. And sometimes the mother is perplexed to know where to go for material to supply the need.

How many have thought of using the REVIEW as a source of story material? As I have looked over the current issue (August 3), it has seemed peculiarly full of suggestions of this nature. From the News and Miscellany, on the second page, one could glean suggestions for half a dozen interesting stories, but I will mention only three. Most parents have lived to see the tiny seed of the "safe and sane Fourth" develop into a sturdy plant; and the story of Independence Day, why we celebrate it, the best way to honor it, and what it means to every child, is a story that any mother will be well repaid for taking the time to prepare and tell.

Early Days in Texas suggests itself naturally from the fifth news item. A little study of those days will refresh the mother's memory, and help her to develop a really interesting story for her child.

So with the last item. Show the children a picture of the rubber heels so widely advertised, also of the soles and heels lately manufactured by a rubber company. Tell the story of the shoe—how leather is tanned, where shoes are made, how they are sold, some of the new demands on the leather supply, etc.

The story of Answered Prayer, given in Brother Wilcox's editorial on page 5, can be simplified and told in a way to awaken faith in childish hearts; and "A System of Memory Training," on page 14, will appeal as strongly to the children as to their mothers.

It is hard to turn away from the temptation that comes to me to make a suggestive story of the paragraphs on the last page that tell of our "Outgoing Missionaries," but I will only say the story is there, and turn back to the World-Wide Field department for a theme. There are so many, it is hard to choose, but suppose we take some incidents from Brother Stahl's report, and put them in story form for the children:—

In Peru there is a wonderful lake, with a musical Indian name,—Lake Titicaca. And it is wonderful because it is the highest lake in the world. It has been called a lake above the clouds. The Andes Mountains are among the highest in the world, and it is way up in these mountains that this beautiful blue

lake lies. Snowy mountain peaks are reflected in its clear waters, and here and there is a little island that looks like a soft blue ball just floating on the surface.

The Indians who lived near this beautiful lake needed some one to teach them the gospel, and to tell them about the Sabbath; but for a long time there was no one to go. By and by a man and his wife, who had gone to Peru to work for the Spanish people, said, "We will go and work for the Indians part of the time." But when they began, there was more and more to do, so they kept on, and there they are this very day, working for the Indians, and helping them. Sometimes they have been robbed, and struck, and had stones thrown at them. One time an angry mob came to kill them, but the Lord delivered them, and now some of those very men love Jesus and are trying to serve him.

There is a pleasant mission home near this lovely lake, and here many of the people have learned of Jesus. Some of them are now ready to teach others. One of these is a man named Martin. He had a nice little home near the mission, and some sheep and a cow, but he left all, and took his family and started away.

All their goods were on three donkeys. The three-year-old boy sat on top of one load, his mother was on another, holding the baby, and the father had a load on his own back, and was driving the donkeys. It would have been sad to see them if we had not remembered that they were doing it all for their best Friend.

When Martin and his wife and little boy and the three donkeys came near the village where they were going, some friends came to meet them. They knew of Jesus, and soon they had a meeting, and sang songs. Then they opened a school. Forty children now come every day, and their dark little eyes are very bright. "Just think! we have a real school now," they seem to say.

This is not given as a model story, by any means. It is merely suggestive as to how to use the material with which our church paper is filled from week to week, to instruct and help the children.

Don't point out too many morals, nor add too much adornment in the way of lessons. Leave that part to the children, and be assured that if you do your part well, they will not miss theirs.

MRS. I. H. E.

Front Porch Visits

MARTHA E. WARNER

"MOTHER says that in all the years your children were with you, you never had to hunt for your shears," said Mrs. Bowen.

"And why did your mother make that remark?"

"Because, when I wanted to cut out my silk waist, the shears were missing, and it took considerable searching to find them. It was a bother, but I couldn't be so selfish as to forbid the children's

using them. There! Now I have said it!"

"And how did you get along with the waist?"

"I had a miserable time; the shears were so dull."

"Now, my dear, suppose you had given to each child a sewing basket, with pins, needles, thread, and scissors, would it have been necessary to spend so much time in hunting for your shears, and would they have been so dull?"

"Now I see why you always had your shears," said Mrs. Bowen. "I never thought of such a thing; surely it would be better. But tell me why you followed this plan. You must have had some other reason than just not wanting to let the children use your shears?"

"My reason," I replied, "was to teach them personal property rights, to start the machine of habit along grooves which it would probably follow. I carried out the same idea in other things,—the individual toilet articles, the care of the clean and soiled clothing, the responsibility of their share of the work in the home, regular hours for play and study, etc. All this was necessary in the formation of character; and character is destiny. My duty was to sow the seed; to train and mold the character of the children; to do the very best I could, day by day; and then to pass the work over to my divine Partner, knowing he would finish the work for me."

"But," said Mrs. Bowen, "now the children are scattered, don't you feel sad, and sometimes worry as to their future?"

"Why, my dear, I should not consider my part of the work done until I had dropped it all, all the worry and anxiety, upon God. I *know* he has his hands on the work, and will see it through. Every mother may have this assurance."

Clintonville, Conn.

Home

G. B. THOMPSON

It was Talmage who said, "If you want to gather up all tender memories, all lights and shadows of the heart, all banquetings and reunions, all filial, fraternal, paternal, conjugal affections, and had only just four letters with which to spell out that height and depth and breadth and magnitude and eternity of meaning, you would write it all out with these four capital letters: H-O-M-E."

It is said that "home" is the sweetest word in the English language. God made homes. He gave to man a home in Eden, before sin entered the world to sear the face of creation. The strongest bulwark of society today is the home; it should be a little heaven of love on earth, in which to live and prepare for the final home which awaits the faithful. The memory of a Christian home lingers with the traveler, and throws around him a saving power.

"Will you go back with me a few years, dear reader, in the history of the past, and traverse in imagination the gay streets and gilded saloons of Paris,

that once bright center of the world's follies and pleasures? Passing through its splendid thoroughfares is one (an Englishman) who has left his home and native land to view the splendors and enjoy the pleasures of a foreign country. He has beheld with delight its paintings, its sculpture, and the grand yet graceful proportions of its buildings, and has yielded to the spell of the sweetest music. Yet, in the midst of his keenest happiness, when he was rejoicing most over the privileges he possessed, temptations assailed him. Sin was presented to him in one of its most bewitching garbs. He drank wildly and deeply of the intoxicating cup, and his draft brought madness. Reason was overwhelmed, and he rushed out, all his scruples overcome, careless of what he did or how deeply he became immersed in the hitherto unknown sea of guilt.

"The cool night air lifted the damp locks from his heated brow, and swept with soothing touch over his flushed cheeks. Walking on, calmer, but no less determined, strains of music from a distance met his ear. Following in the direction the sound indicated, he at length distinguished the words and air. The song was well remembered. It was 'Home, Sweet Home.' Clear and sweet the voice of some English singer rose and fell on the air, in the soft cadences of that beloved melody.

"Motionless, the wanderer listened till the last note floated away and he could hear nothing but the ceaseless murmur of a great city. Then he turned slowly, with no feeling that his manhood was shamed by the tear which fell as a bright evidence of the power of song.

"The demon that dwells in the wine had fled; and reason once more asserted her right to control. As the soft strains of 'Sweet Home' had floated to his ear, memory brought up before him his own 'sweet home.' He saw his gentle mother, and heard her speak, while honest pride beamed from her eye, of her son, in whose nobleness and honor she could always trust; and his heart smote him as he thought how little he deserved such confidence. He remembered her last words of love and counsel, and the tearful farewell of all those dear ones who gladdened that far-away home with their presence. Well he knew their pride in his integrity, and the tide of remorse swept over his spirit as he felt what their sorrow would be could they have seen him an hour before. Subdued and repentant, he retraced his steps, and with the vow never to taste of the terrible draft that could so excite him to madness was mingled a deep sense of thankfulness for his escape from further degradation. The influence of home had protected him, though the sea rolled between."

The blight of sin is seen even in what should be homes. The enemy has done his best to darken that which should be of all places a place of joy, happiness, and light. Think of the homes where ignorance and discontent reign supreme, where there is no real love, no recognition of God. These places are not homes, but merely places of abode.

There are homes, palaces of the rich, adorned with all that wealth can supply. Exquisite paintings and magnificent works of art may adorn the walls, yet there may be no real love. The members of the household may be cold, jealous, and suspicious. Strife may reign, and though counted among the fashionable, known as the élite, they are not happy. They worship at the shrine of mammon. Their thoughts are not of God and the hereafter. Their chief end is to eat and drink. Such a home is but a cheerless sepulcher, an empty hollow hut at best.

The real home is the home where God is honored; where piety holds sway; where love is enthroned; where morning and evening the family are gathered around the altar of prayer, and after song and reading from the Scriptures of truth, all bow, and in prayer commit themselves to God, and plead for his protection. Such homes are the foundation of national stability and greatness. The home government is of far greater importance than the form of national government; for when the home goes down, the nation is doomed.

Home should be cheerful. Some homes, for fear some carpet or tapestry will be faded, have rooms with curtains drawn and darkened, to be opened only on special occasions. Let these musty dungeons be opened and used. Don't wait for a funeral or a wedding. Make the children feel at home. No room is too fine for any member of the family, for he is worth far more than the room. No chair is too costly for any member of the family to occupy, for he is worth more than any chair. No house is too elegant to shelter a human head, for a man is worth more than any house. Love, not elegance and furniture, makes a home. A meal eaten off the head of a barrel where love reigns is far better than from a table of mahogany where hate and contention sit to croak.

"Home's not merely four square walls,
Though with pictures hung and gilded:
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love.
Home is where there's one to love us.

"Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
When there's one we love to meet us."

How many homes, even among professed Christians, are marred and often ruined by family jars, by fretfulness, irritability, unkind, sarcastic, sharp, cutting, snappy words and cross, surly glances. What a pity! A religion that is not lived in the home is of no value. And any religion that does not give us the victory over these miserable traits of character is a vain religion. Many will have to gain victories in their homes, or be lost. God expects love in the home. Gentle, Christian courtesy must be exhibited. Kindness must rule. Kind, gentle words and loving smiles cost nothing. Let kind words be spoken

in the morning. They will lighten the cares of life all the day, and brighten the household. Let the last words at eventide be kind and loving. It may be before the sun rises, the span of life of a loved one may be finished; then it will be too late to recall the unkind, cutting words, and ask forgiveness. While the darkness of sin may hover over the homes of Egypt, let the light of love, joy, and all the blessing of the gospel brighten daily the homes of God's remnant people.



Go Back and Do It

YESTERDAY morning an old, beggarly-looking man was standing beside the stairway that led to an elevated railway station, seemingly bewildered. I was in a hurry, and did not ask him where he wanted to go. Why didn't I go back and do it?

My mother used to take great pains to think of lovely little surprises for me, and I used to take them as a matter of course. I see now how happy she could have been if I had ever thanked her. It is too late for me now to go back and do it.

I had a schoolmaster in a country school who fitted me for college more thoroughly than many a boy is fitted in a larger and more famous school. Often when I was in college I had good reason to thank him for his patience with me, but I never did. And it is now too late for me to go back and do it.

My chum did more for me than anybody else when I was a student; he was so honest and genuine and sensible, and so full of fine, manly purposes, and I was so much younger than he, and needed him so much. Every day of my life I am thankful for him, and I often tell others what he did for me, but I never told him. And now it is too late for me to go back and do it.

Tomorrow somebody else will do me a kindness. I shall be hurried and forgetful, but perhaps the memory of some kindnesses done by those of the past may make me willing to pass them on to those who are to come. And even if I hurry by, and feel timid about opening my heart by saying an appreciative word, still I can go back and do it.

Tomorrow somebody else will wave a hand to me or speak friendly about the weather in passing. Perhaps I shall remember that I shall not forever walk this friendly road, and that the number who wave to me is not unlimited. Even if I have passed them by without giving a sign of brotherhood, perhaps because they are poor or humble or because I myself am shy, still I can go back and do it.

I have yet some friends who mean more to me than any other friends I have ever had. They are close to me, and some of them are in the house where I live. I shudder to think that I might die or they might die before I have said to them all that is in my heart. I haven't done it yet, but, thank God, I can still go back and do it.—*William Byron Forbush, Ph. D., in Young People.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Nebraska

OMAHA.— It is proved, over and over again, that properly conducted city evangelistic work brings gratifying results to any conference, both in converts and in increased tithe.

During two years and four months of labor in Minneapolis, Minn., we added to the church by baptism one hundred and thirty-four members. The tent and hall efforts cost \$1,702, while the tithe alone from the new converts during this same time amounted to more than \$3,500.

Ten months of aggressive work in Lincoln, Nebr., resulted in the baptism of sixty-eight persons, with the tithe of the Lincoln church doubled.

We are now in Omaha, conducting evangelistic work in a big tent 70 x 110 ft., which is erected on the "Billy Sunday" ground, at the corner of Fourteenth and Capitol Avenues. This is the sixth week of our effort. In spite of the intense heat, we have had good audiences with a growing interest. Last Sunday night our tent was well filled by an audience of intellectual people. Quite a number have begun keeping the Sabbath.

A check for \$500 back tithe has been turned into the conference to be credited to the Omaha effort, and a number of smaller checks ranging from \$25 to \$100 have been received.

Besides the chorister and tent master, three Bible workers are associated in this effort. We are unable to keep pace with the growing interest. We expect a harvest of souls. Remember us in prayer.

O. O. BERNSTEIN.

A Letter from Pua, Chile

DEAR BRETHREN AND SISTERS IN THE STATES, GREETING:—

After waiting more than a year, our little son's final operation was finished in January, and on February 9 our family of four set sail on the steamship "Heredia," from New Orleans, La., for Chile, via the Canal Zone. Both children took slight colds crossing the gulf, and daughter showed decided weariness a time or two before reaching Colon, and also during the day we spent crossing the isthmus, but after we were aboard the "Huasco" and began our journey down the west coast, she seemed entirely well, and was bright and joyous all day long.

Her baby plans and conversation had long been full of Chile and the Pua school; many times she had packed her playthings, and with her dolls and Teddy Bear had begun the journey to Chile, only to find, when her play was over, that she must begin all over again. But now at last our plans were to be realized! We were really on our way! A happier family could not have been found.

The evening of the fourth day on board, we entered the bay at Guayaquil, Ecuador. Daughter seemed overpowered with sleep and unable to eat. But we supposed she only needed more sleep,

and hoped morning would bring us her sunny, cheerful self again.

The Sabbath dawned clear and bright. We were very near the equator, but the sea air was pleasant and refreshing. Daughter was no better, and with anxious hearts we ministered to her, trusting to see her soon recover. She called for us to read to her, and I read and reread old copies of *Our Little Friend*. As I finished, she said, "Read more, and more, and MORE," so hungry was her baby mind to hear and learn. That day as we sat on deck, I told her stories of children, and among others some in which the children had passed away. She said eagerly, "But, mother, it's only



A FALLEN MISSIONARY, CALLAO, PERU

sleep. You know Jesus says it's only sleep, and when he comes he'll wake them up." Dear, trusting child!

Next day she grew worse, and asked, "Mother, when shall we get to South America?" I replied, "Dear child, we are off the coast of South America now." "But," she persisted, "when shall we reach Chile? I am so tired of this boat and want to get to Chile."

That night our beloved first-born fell asleep, lacking just a month of being five years of age. When we saw that death would rob us of her we loved so well, I whispered in her ear that she was falling asleep, but Jesus would wake her up again, and the angels would bring her to mother's arms. She slowly nodded her head in understanding, and the bright, intelligent eyes grew dim in death.

We were far out at sea, but the good captain gave permission to carry her body to Callao. As soon as our sad experience became known to the passengers and crew, there was a feeling of sorrow and sympathy that seemed to knit all hearts as one. Our sorrow became theirs. The sunny, fair-haired girlie had won many friends, and now her brief days were ended. They insisted on defraying all expenses of the interment,

even to purchasing the modest stone that was to mark her lowly resting place. Two days and a half we had her body in our cabin, and then the interment took place in Bella Vista cemetery, between Callao and Lima, Peru.

We continued our journey, and two weeks later reached Pua, four hundred and twenty-four miles south of Santiago, lonely and sad for our daughter.

As never before we long for our eternal home, where families will all be reunited, and where death will be unknown. Our courage in God was never greater. We rejoice in hope. How doubly precious is the light of present truth!

Our health is good, and we thoroughly enjoy our work. School began April 6, and is going nicely, although the attendance is small. We think Chile a wonderful country.

To the many who have written letters of sympathy, we express our appreciation. Your prayers in our behalf have been answered, and God has sent the comfort of his Spirit.

MRS. J. C. BROWER.

A General Meeting in Uruguay

THIS meeting was held from June 2 to 11, at the home of Sister Beskow, in Rincon del Cufre, a small place about thirty miles from San José, one of the principal railway stations of Uruguay. This is the first general meeting that has been held in the Uruguay Mission for about four years, and it was a season of great encouragement and spiritual uplift to the brethren and sisters in that part of the field. The weather was unusually cold. June is one of the winter months in this part of the world, and no stoves or fireplaces are provided in the homes. The attendance was not large, there being an average of about fifty throughout the meeting.

The Spirit of the Lord came in the first Sabbath, and there was an earnest consecration on the part of all. During the meetings some gave their hearts to the Lord for the first time, and those that had grown cold and careless renewed their covenant with the Lord. Some interest was developed as a result of the meetings, and it is hoped that with further labor some will accept the truth.

About \$586 was paid in during the meeting, and \$556 was raised to apply on the indebtedness of the mission building in Montevideo. The Sabbath school offering was \$16.36. Uruguay has a gold basis for its currency, and a Uruguayan peso is worth \$1.03 U. S. gold. A resolution was passed adopting the plan of the Union Conference to raise eight cents gold a week per member.

The Uruguay Mission workers, Elder J. W. Westphal and Brother A. R. Sherman of the Austral Union, and the writer were in attendance at this meeting.

Besides the spiritual interests of the people, special attention was given to the church school, young people's, and colporteur work. A young people's society was organized, and officers were elected. It was arranged to start a good church school, and steps were taken for the securing of a teacher. Some rousing talks were given on the colporteur work, and Brother Sherman stayed a few days at the close of the meeting to encourage and help those who are engaged in this line of service.

For some years Uruguay was a self-supporting mission field. During the last year or two, however, owing to the droughts and the locusts, it has had to have a little help. We are very strongly impressed, however, that it will not be long before the brethren there will again be able to handle their work. The prospects for the future in this mission are good.

Elder J. W. Westphal, the president of the Union, is acting as superintendent of the mission. Brother J. T. Thompson is the secretary-treasurer and field agent, and is doing much of the detail work of the mission in Brother Westphal's absence. Elder Nicolas Hansen and Brother Gualterio Thomann are conducting a series of meetings in Colonia, with a good interest, and we are hopeful that they will be able to gather out a company in that place.

O. MONTGOMERY.

A Visit to Our Foreign Churches in the East

DURING the early and middle part of July, it was my privilege to make a general tour among some of our foreign churches in the Eastern States, in order both to become better acquainted with our foreign workers and to study plans for future policies.

I left Chicago July 6, and went directly to New York City. In this great metropolis we have one of the greatest, if not the greatest, foreign mission field in the world. With its teeming millions of every tongue and speech, we are here facing a problem of greater magnitude than most of us have realized. These people must in some way hear this everlasting gospel. The great question confronting us is, How is this going to be done? and who is going to do it? Every one will have to answer this question for himself according to the responsibility and burden the Lord is placing upon him.

It will be necessary that all join hands in this gigantic undertaking, and with the hearty cooperation of all, from the highest conference official down to the youngest member of the local church, we firmly believe this work can be done, and done quickly.

A good, strong work has for years been carried on in Greater New York among several foreign nationalities, such as the Germans, Swedes, and Danish-Norwegians. Something has also been accomplished in recent years among the Hungarians, Italians, Finns, Bohemians, and others. Still, the greater load of the burden is unmoved. We believe, however, that our brethren in the Greater New York Conference are awake to the seriousness of the situation, and will do all in their power to sound the gospel trumpet in scores of these foreign tongues.

On Sabbath morning, July 8, I met with our Bohemian-Slavish church in Newark, N. J. This church, which is composed of Bohemians, Slovaks, and Poles, has been raised up under the fostering care of Elder Paul Matula and his associates. The Lord has greatly blessed Brother Matula's labors, and we now have a well-organized church of sixty-two members here.

Another company, consisting of twelve Bohemians, has been organized in Bridgeport, Conn., with Brother T. Zaleha as leader. Sister Christina Kuk-

lish, one of our Bohemian Bible workers, has recently taken up work among her nationality in Perth Amboy, N. J. In Passaic, N. J., another little company meets for Sabbath services. Scattered believers are found in Burlington, N. J., Wyoming, Del., Philadelphia and Pittsburgh, Pa. There are prospects for a good, strong work this summer.

Arrangements have just been perfected by the Division, Lake Union, and Northern Illinois Conferences for Brother L. F. Kucera, a Bohemian, to go to Chicago to labor for those of his nationality. Sister Anna Soukup has been laboring in that great Bohemian center for some time, and the first fruits of her labors is one Sabbath-keeping family. Chicago, being the Bohemian center in the United States, with its more than 150,000 of that nationality, offers splendid opportunities for a good work to be done. Brother Kucera will, according to present arrangements, begin his work about the first of September.

In the afternoon of Sabbath, July 8, I went over to Brooklyn in order to meet with our Finnish brethren. This little group of faithful believers was organized on the twenty-fifth day of December, 1915. Brother R. Immonen has charge of the work here, and is assisted by Brother A. Hämara and two sisters. Elder H. C. J. Walleker also met with us, and we celebrated the ordinances of the Lord's house for the second time in the history of this little company. Two new members were taken into church fellowship, increasing the membership to twelve.

This summer the Finns have had conducted the first tent effort for them ever carried on, in New York City. From a letter received from Elder J. E. Jayne, president of the Greater New York Conference, we quote the following concerning the interest attending this effort: "Last Sunday night I visited the Finnish tent. They had a stereopticon on the twelfth chapter of Revelation. They were not able to seat the people. Perhaps fifty stood. This bids fair for a good harvest of souls among that nationality."

From New York I went to South Lancaster, Mass., in order to meet Elder G. G. Roth, superintendent of our French work, and Elder F. C. Gilbert, leader of our Jewish work. I had a most pleasant visit with these two brethren. I was greatly impressed with the fact that the French, as well as the Jews, have been much neglected the last few years. Much more must be done for the Jews. The Spirit of prophecy plainly tells us that the message must go to the Jews, and that many of these lost sheep of the house of Israel will respond to the gospel invitation.

We need more literature in the French and in the Yiddish, and it is our earnest hope that if present plans mature, the Pacific Press Publishing Association will take hold of this literature work, which is of the utmost importance. There are good prospects for a wide circulation of some timely, up-to-date literature in these two tongues.

Requests for literature upon present truth in the Yiddish come to Elder Gilbert almost daily. By moving cautiously, we shall doubtless be able to reach many Jews who already look upon us as a people who have special light and an everlasting message to give the world.

On my way back to Chicago, I spent a few very profitable days in Takoma Park, placing with some members of the Division Conference and General Conference some of our present needs. It was a source of great encouragement to me to find a very appreciative attitude toward the foreign work.

I also stopped at Youngstown, Ohio, where I met with our Roumanian brethren. Brother John Klepe, who began the work in the Ohio Conference a few years ago, reports about forty believers. He has at present a good interest. Some very bright young people have accepted the message, and are now doing self-supporting colporteur work.

The one great need among most of these foreign nationalities is more literature in the simplest and cheapest but most attractive form possible. Something has already been done in distributing reading matter, and more will be done as soon as the International Branch of the Pacific Press Publishing Association gets into its new headquarters in Brookfield, Ill.

On this tour I met with workers and believers of eight different nationalities. On the whole, the outlook for our foreign work in this country was never brighter. With the sincere sympathy and hearty cooperation of conference leaders and officials, we look into the future with great hope, courage, and expectation. Our workers are of good courage, and are inspired with a firm determination to give the message quickly to their own nationalities.

It was a real pleasure to meet with these dear brethren and sisters of so many different tongues. We look to them to make a rapid and prosperous growth, to sound the message with power, and hasten the coming of the Master.

STEEN RASMUSSEN.

Louisiana Camp Meeting

THE Louisiana Conference held its camp meeting at Alexandria, July 20-30. The grounds were said to be the best ever secured in this conference. The grass was good, and there was a sufficient number of massive live oak and pecan trees to furnish ample shade for all the tents. An excellent spirit pervaded the whole meeting. The attendance, which was about one hundred and twenty-five, was larger than at any previous camp meeting in the conference.

The president's report showed an encouraging growth in the different departments of the work the past year. Deep regret was expressed because the illness of Elder S. E. Wight, president of the Union Conference, kept him from the meeting. The people were greatly blessed, however, by the labors of Elder Chas. Thompson of the Northern Union. Practically every one on the ground responded earnestly to the messages presented in the power of the Spirit.

Though few in number, and most of them poor in this world's goods, the brethren and sisters manifested an excellent spirit of liberality. The cause of foreign missions and the new school enterprise were presented, and the contributions aggregated about \$850.

Other laborers present from outside the conference were Elder B. W. Brown, president of the Kentucky Conference; J. W. Davis, the Union missionary field agent, who gave valuable instruction and prepared a good number for the colpor-

teur work; and Prof. Lynn H. Wood, the Union educational and Missionary Volunteer secretary, who was assisted by the writer in working for the fine little company of young people present.

Elder C. N. Sanders was reelected president, and the prospects for the coming year seem favorable. But the writer had occasion to think, many times, how little our people in the populous and prosperous conferences of the North and West realize the pitiable and distressing conditions which prevail in this great needy Southland because of the lack of means and laborers.

Louisiana has but four ordained workers, including the president. There are two or three other workers and some faithful canvassers. Yet there are just as many people as in some Northern conferences with a large constituency and twenty-five to fifty workers. The believers here are just as earnest and consecrated as our people are anywhere in the country. Brethren and sisters, do pray for God's blessing to rest upon the little company of workers in this difficult and needy field.

MEADE MCGUIRE.

Important Factor During Camp Meeting

AN excellent idea of what can be accomplished through the newspapers by reporting the daily proceedings at our camp meetings is given in the following letter that has been received from Elder T. G. Bunch, president of the Southern Idaho Conference:—

"We had a good press committee during our camp meeting in Boise, May 18-28, and they did excellent work in bringing our work before the public through the two dailies of Boise. Almost everything we gave them was printed, with good headlines. We secured considerable space in the two Sunday editions, and illustrated our articles with pictures of tents, ministers, etc.

"Our camp meeting created such an interest that we have moved the large pavilion farther into town, and shall begin a series of meetings Sunday night. I believe the newspaper work is responsible more than anything else for the interest created here, and it is impossible to estimate the good done through this line of work.

"We shall continue to use the newspapers as much as possible during our effort here. The ministers spoke to audiences ranging from 500 to 650 persons at a meeting, while the reported sermon in the newspaper the next day reached people all over the State, as well as in the eastern part of Oregon. It was the means of bringing many prominent people to our meetings, and of causing them to inquire concerning our work.

"After reading the report of Elder S. A. Nagel's lecture on China, the governor told one of our brethren he was sorry he did not hear it, and asked that Elder Nagel visit him, which he did.

"I should like to see in every church a newspaper agent who would consider it a part of his business to take advantage of every opportunity to get notices and reports concerning this message in the papers."

Elder Bunch has been a strong advocate of the newspaper work during recent years, and has seen some excellent results from his newspaper reporting in

the Southern Oregon Conference and in his present territory.

It is hoped that our brethren who are still planning for camp meetings this season will appreciate the importance of using this agency to announce the meetings, and by supplying daily reports of the proceedings to the papers attract strangers to the meetings.

W. L. BURGAN.

Camp Meeting at Ponoka

THE camp meeting at Ponoka, Alberta, Canada, was well attended. About one hundred tents were pitched, and quite a number were accommodated in rooms in the town. Ponoka is in a bush country, about eighteen miles north of our school at Lacombe. The beautiful scenery and the shade were much appreciated by all. The weather was ideal for such an occasion.

The arrangements for the meetings and for the care of the people showed careful planning on the part of the conference management, and gave general satisfaction. Meetings were conducted in English, German, Russian, and Scandinavian. Dr. John Reith, of Walla Walla Sanitarium, was present, and gave good help along medical missionary lines. Elders E. W. Farnsworth, W. W. Eastman, and G. F. Haffner, and the writer, represented the general interests. The labors of Profs. A. V. Olson, E. C. Kellogg, and J. F. Simon were much appreciated. Brother W. L. Manfull found a live interest in the book work. The force of colporteurs in the field will be greatly strengthened. The camp meeting literature sales were very encouraging. Every call for spiritual advancement met with a ready response, and quite a number were baptized at the meeting.

During the meeting representatives from the field visited the school at Lacombe, and extensive repairs and improvements were authorized. About \$6,000 was pledged for school and mission work. Elder H. H. Humann was reelected president, with the same executive committee, except that Elder Fred Johnston took the place of Brother Chas. Rick, who has moved from the field. Mrs. M. H. Crothers was elected secretary of the Sabbath school department. The work is moving forward, and the people are of good courage.

C. F. MCVAGH.

Sweet and Low

MILDRED H. WAGNER

THROUGH the twilight softly stealing,
Sweet and low;
God's sweet Spirit love revealing,
Sweet and low;
On the holy Sabbath evening,
Tenderly with all 'tis pleading,
Sweet and low.

Hark! a message dear it's bringing,
Sweet and low;
And all hearts respond with singing,
Sweet and low;
As they hearken to the glory,
Angels chant the same old story,
Sweet and low.

Earth and heaven, yea, both are praising,
Sweet and low;
Joy bells everywhere are ringing,
Sweet and low;
On this holy Sabbath evening,
Love and peace those bells are pealing,
Sweet and low.

Missionary Volunteer Department

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

The Bible Year

Assignment for August 27 to September 2

August 27: Ezekiel 41 to 43.
August 28: Ezekiel 44 to 46.
August 29: Ezekiel 47, 48.
August 30: Daniel 1 to 3.
August 31: Daniel 4 to 6.
September 1: Daniel 7 to 9.
September 2: Daniel 10 to 12.

To Think about as You Read

August 27: The Lord requires faithfulness in small things.

August 28: God is a God of order.

August 29: Shall I have a place in the heavenly city?

August 30: Standing up for principle.

August 31: The Lord watches over his children.

September 1: How am I bearing the trials that the Lord allows to come to test me?

September 2: The wisdom of soul-winning.

The Prophet Daniel

"Though we have a more minute account of his early life than is recorded of that of any other prophet, yet his birth and lineage are left in complete obscurity, except that he was of the royal line, probably of the house of David, which had at this time become very numerous. He first appears as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the commencement of the seventy years' captivity, B. C. 606. Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel commenced soon after, and a little later, Obadiah; but both these finished their work years before the close of the long and brilliant career of Daniel. . . .

"He is supposed to have died at Shushan, or Susa, in Persia, about the year B. C. 530, aged nearly ninety-four years, his age being the probable reason why he returned not to Judea with other Hebrew captives, under the proclamation of Cyrus."

"His life affords a most impressive lesson of the importance and advantage of maintaining from earliest youth strict integrity toward God, and furnishes a notable instance of a man's maintaining eminent piety and faithfully discharging all the duties that pertain to the service of God, while at the same time engaging in the most stirring activities, and bearing the weightiest cares and responsibilities that can devolve upon men in this earthly life."—U. Smith.

The Book of Daniel

"It seems futile to attempt, in human language, adequately to extol the merits of this portion of divine revelation. This is the book upon which were based the calculations that showed that a great crisis was to take place in the great advent movement of over half a century ago. It is the 'little book' spoken of in

the tenth chapter of Revelation, which the angel held in his hand, open, and from which he made the proclamation that time should be no longer; the book whose contents were first so sweet and then so bitter, illustrating the experience of the church at the time when its hopes of the soon coming of the Lord were not realized."—*Starr*.

"His prophecy is, in many respects, the most remarkable of any in the Sacred Record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time to the end. It located the most of its predictions within well-defined prophetic periods, though reaching many centuries into the future. It gave the first definite chronological prophecy of the coming of the Messiah. It marked the time of this event so definitely that the Jews forbid any attempt to interpret its numbers, since that prophecy shows them to be without excuse in rejecting Christ."—*U. Smith*.

The Missionary Volunteer Report

"We have an army of youth today who can do much if they are properly directed and encouraged." This statement, made by Mrs. E. G. White more than twenty years ago, is surely fulfilled before our eyes today. In all parts of the world the advent youth are pressing into the Lord's service.

That the readers of the REVIEW are greatly interested in the Young People's Society of Missionary Volunteers we know. Nothing brings greater joy to the hearts of the older members of the church than to see the youth turning away from the pleasures of the world and giving themselves to the Lord's work.

In the REVIEW of Dec. 16, 1915, was published a condensed statement of the missionary work reported by our young people from the beginning of the General Conference organized effort up to June 30, 1915. This represented the first fourteen years of our young people's work. In this issue of the REVIEW is given a statistical report of the work done by our Missionary Volunteer Societies for the six months from July 1 to Dec. 31, 1915. While the report is by no means complete, the whole European Division being omitted, the totals are very encouraging. From the first, we have endeavored to

emphasize personal work as fundamental. While, in some respects, personal work is the most difficult for our young people to do, this report shows that our Missionary Volunteers have made an average of four and one-third missionary visits per member during the time represented.

This report shows that our young people distributed more than 450,000 papers and over 400,000 tracts, besides more than 40,000 books.

And, best of all, the report shows that nearly fifteen hundred young people were converted.

As we all rejoice at the spiritual awakening among our youth, let us—older church members, parents, and workers—encourage the young people by our sympathetic interest and our prayers.

M. E. KERN,
M. V. Sec. for the Gen. Conf.

Report of New South Wales Missionary Volunteer Department

As we look back over the past year, we feel that we have much to thank the Lord for. When we count up the young people, it is interesting to see how many are filling places of usefulness in the work. We find one of our Missionary Volunteers in the Cook Islands; one has gone to the Friendly Islands; one, whose interest was first awakened as an isolated member, has gone to Adelaide to work in the sanitarium; one has gone to the Solomon Islands; still another has gone to India; two have joined the forces in China; and we might mention others who have gone this year to fill places of usefulness in the Lord's work. Some have attended the college at Avondale, or entered the sanitarium and café, in preparation for future usefulness. But this is not all, for there are many strong young people who are doing faithful work in their home churches, and sharing in the joy of service. Our present membership is nine hundred and three. One hundred and twenty of these are isolated, and the others are banded into twenty-five societies.

Standard of Attainment

Efforts have been made to lead the young people to a systematic study of the message by memorizing our quarterly doctrinal texts. Scriptures were

memorized last year on the signs of Christ's coming, the second coming of Christ, the law of God, and the Sabbath in the Old Testament. Written examinations were taken at the close of each quarter, as follows: Second coming of Christ, 188; signs of Christ's coming, 191; law of God, 312; the Sabbath in the Old Testament, 219.

As we have visited homes, it has been encouraging to hear these scriptures rehearsed, sometimes in the early morning while the housework was being done. Others have taken the time while going to and from their work. Even very young children who cannot read and write are eager to learn, and can answer many questions with a "Thus saith the Lord." We have heard these scriptures repeated and made the subject of conversation in many homes, and some are endeavoring to use them when talking of our faith to strangers.

Reading Course

The books selected for our Reading Course this year were "Thoughts from the Mount of Blessing" and "Livingstone the Pathfinder." One hundred and eighty-three copies of the latter book have been sold to our members in New South Wales, and others are still ordering. These books have been read in many homes, and while out visiting recently I was surprised to find how many have read the books through two or three times already. We are glad to see our young people reading for themselves, and fortifying themselves against the enemy.

Conventions

Conventions and officers' meetings have been held in different churches, and on May 2 the Missionary Volunteer officers met in the conference office, and spent a profitable time together.

The week of prayer proved a blessing to us all. Meetings for the children were held daily in some of our churches.

At Eugowra and other places the young people and children do not meet many people, but they are watching for opportunities.

Morning Watch Calendars have been sold more freely this year. In all, about nine hundred copies have been sent out from our office. The demand is increasing every year. But what is more encouraging still is to see them used.

Summary of Missionary Volunteer Work of the General Conference for the Six Months from July 1, 1915, to Dec. 31, 1915

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North American Div.	696	12866	293	19963	8378	51851	11328	2923	86516	276093	21567	11715	13038	286202	48390	25985	4964	4627	465	\$25811.88	\$4836.61	1381
European Division *	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Asiatic Division	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Australasian Union	118	2942	497	3217	1407	18587	1581	339	32517	25225	3037	1990	3390	55095	17267	755	..	375	131	2333.09	657.36	95
Japan	9	144	..	734	442	2842	2489	56	2976	1375	194	299	17146	1039	1144	362	..	47	7	17.17	..	..
Malaysian Un. Miss.	2	130	..	91	17	465	161	11	479	2168	60	53	100	1174	59	10	22	2	16	..	3.93	8
South African Union †	10	184	..	355	127	338	208	142	4542	7872	246	322	34	11321	168	422	14	110	17	24.45	41.95	10
West Indian Union	41	646	5	1131	283	3133	2273	370	4950	8479	938	491	2023	7417	2843	2084	169	364	64	40.30	61.68	43
Northern Latin American Missions																						
Haitian Mission	3	80	..	181	74	766	544	2	131	140	74	45	208	236	3083	1274	..	590	..	..	8.98	..
Mexican Mission	1	10	..	14	12	173	133	8	131	197	45	54	97	242	206	101	..	12	1	..	..	..
Porto Rican Mission	2	35	..	105	71	329	211	2	17	1858	52	120	45	1660	503	107	2	23	..	18.41	6.98	..
Miscellaneous																						
Bermuda	1	21	..	40	5	5	4	..	..	178	3	7	7	85	2	..	..	..	..	3.09	..	3
Totals	883	17058	795	25831	10811	73489	18932	8853	132259	319085	26216	15096	36083	364421	73665	31100	5171	6150	701	\$28248.39	\$5617.49	1481

* No reports for 1915 yet received. † For the year 1915.

M. E. KERN, Secretary of M. V. Dept. of the General Conference.

Many have spoken of their appreciation of these morning readings.

During the past year one hundred and thirty-seven young people were baptized and united with the church. Some of these are standing faithfully for the truth in divided homes.

The great and final gathering day is right upon us, and we realize that there is urgency in our work, and especially so in our work for the children and youth. Before the storm bursts, we want to see the lambs of the flock sheltered within the fold.

ETHEL M. JAMES.

Educational Department

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

"Where There's a Will, There's a Way"

IN a recent letter, Prof. N. W. Lawrence, educational secretary of the North Pacific Union, writes as follows:—

"We have in our Union some very good examples of what can be done in the maintaining of a church school when the parents appreciate its importance and really desire to have their children reap the benefits of the church school. I have in mind just now what might properly be called a family school. It is conducted in the country on a farm, and is maintained by one man and his family. He hires a regular teacher, provides a little church school building, boards the teacher and provides room, and pays a fair wage. This man is not well-to-do, but he appreciates the importance of a Christian training for his children. So many people set their hearts on having an automobile, but he sets his on having his children trained in the church school; and people usually get what they desire. This same principle applies everywhere. I think there is scarcely a church in our field but that could maintain a creditable church school were they definitely and determinedly to set their hearts on so doing. It is largely a question as to which is of greater value, temporal blessings or the spiritual training of our boys and girls. This brother I mention has continued his school for a period of four or five years. He plans to do so until his children are of sufficient age to be sent to one of our larger schools."

This experience has in it a valuable lesson. One of the first church schools to be established in this denomination was conducted by a widowed mother of four children, living eight miles from town, on a small farm, upon which she owed quite a sum of money. She believed in Christian education, and she employed a teacher for her children. I think there were one or two others that attended, but she kept the school in operation for two and one-half years on her own financial responsibility, and the teacher was paid in full.

What is needed in this matter of education, from the view of parents for the children and of young people for themselves, is a will that insures success,—a will that finds a way and then travels over it. At this time of year when plans are being laid for the opening of our church schools, and when young people

are planning for school work, the experience just recited should provoke to courage and good works.

FREDERICK GRIGGS.

Educational Interests in the South

WE are living in a time of momentous events. European history of the past two years has startled the world, but this is only the beginning of trouble. Our own country will yet be plunged into a state of turmoil which will greatly hinder all missionary enterprises. Seventh-day Adventists have had their attention called repeatedly to the Southern field. To the South we owe a debt which will never be paid until thousands of our people enter this field as self-supporting missionaries. The situation demands just such a freewill offering.

When God says thousands should volunteer, it is evident that he has been stirring thousands to volunteer. Many men and women have been impressed by the Spirit of God to leave their homes in the North, but there has been a countervailing spirit at work, a spirit which says, "Do not be in a hurry; do not plunge into such a difficult undertaking; this may be an unwise move." This is no more than we ought to expect. When the Spirit of God is urging men and women to offer themselves to this needy field, naturally the adversary will counsel delay.

But the work of God will be completed before probation closes. If it is not done by those who are now called to offer their services, the Spirit of God will be poured upon men and women from the highways and hedges, and they will do the work.

The situation in the South at the present time is a peculiar one. There is an intense desire on the part of many leading men to have good people settle here. They want educators and those who know how to improve health conditions, agricultural conditions, etc. Our people should enter this field prepared to lead out in these various lines. Everything seems favorable for such work now, but there is growing up in the South a movement which will some day make it practically impossible for us to go any farther. I appeal to you who have been called by the Spirit of God, to consider the responsibility that rests upon you in this matter. Why do you longer delay?

Between August 31 and September 5 a convention of self-supporting missionary rural school-teachers will be held at Madison, Tenn. It brings together men and women who have been doing the work that God says thousands of our people should be doing. There are only a few of these little schools now in operation. There should be hundreds of them. So this convention is for those who want to enter this work, as well as for those who are already in it. The meeting will introduce to you a good work. In five days it will teach you more of the situation and how to do the work than you could learn in many weeks in any other way.

The North American Division Conference at its fall council, held at Loma Linda last year, passed the following resolutions regarding the Southern work:—

"That this work be enlarged and strengthened, and that hereafter the Madison school, and the efforts which

have sprung or may spring from it, be considered a part of the regular work of the denomination, and that the Madison school be regarded by the denomination as the training school for workers for rural schools in the mountain districts of the South. . . .

"That we encourage our conference officers and our people to consider and look upon the rural school work in the hill districts of the South as a part of the regular work of the denomination, and that we encourage proper persons in all our conferences to enter the Madison school to receive a training for this work."

This should be a strong inducement to our laymen to throw themselves into this work.

You are already familiar with the following paragraph from the Spirit of prophecy concerning these rural schools and this system of education:—

"The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and the souls now in darkness would be brought to the light."

That the rural school work does appeal to the educators is evident from the following words spoken by Dr. John Calfee, for years a teacher in Berea College, Berea, Ky., and now president of the Asheville Normal. Dr. Calfee and a number of his associates recently spent a day at Madison, and later visited one of the rural schools, and in an address to the students and patients, he said:—

"When Jesus called Peter to take up his work, Peter, a practical business man, asked, What salary do you offer? The Saviour answered, None. What position will you offer me in the end?—None. What influence will there be?—None. Jesus told Peter to follow him, and offered him nothing else. There is something in this world that has more pleasure in it than position or salary. It is the power to serve people. Jesus told Peter that the only glory he could offer for following him was the satisfaction that always accompanies serving people. This is what I appreciate most about this institution. The biggest thing in this world, the most powerful thing, the most practical thing in this world, is an idea. Dr. Sutherland says you are so simple out here. That is the beauty of it. . . .

"This has been one of the greatest days of my life from the standpoint of educational ideas and theories. The beauty of it is that you can put your theories in your hands; you can feel and use them, just as a carpenter handles the product of his labor. I have been studying and thinking ever since I came this morning. I shall go away thinking, and what I have learned today will be food for thought for weeks to come. I have been strongly impressed with what I have seen in this institution today."

I hope you will take advantage of this opportunity to come to the convention and hear the reports of our men and women who are out on the firing line, who are doing this thing that has seemed so difficult. Let us push forward in this work while we have the cooperation and the assistance of leading educational men.

E. A. SUTHERLAND.

News and Miscellany

Notes and clippings from the daily and weekly press

—The royal material testing office at Gross-Lichterfelde, a suburb of Berlin, announces the interesting discovery that paper can be manufactured from cotton stalks. The discovery is not considered of much importance for Germany, which produces no cotton, but is pointed to as of vast importance to the United States, the greatest producer of cotton in the world, because of the shortage of paper in this country.

—The Salvation Army recently admitted that it is worth \$8,353,179 in this country in order to obtain permission from the supreme court, Brooklyn, N. Y., to mortgage property at Court and Carroll Streets for \$8,500. In the petition it is stated that its real estate holdings total \$6,846,051.59, and personal property \$1,507,128.08. Its liabilities are \$4,256,637.98, of which nearly \$1,500,000 is unsecured.

—The Prohibition party at its recent convention in St. Paul, Minn., adopted a platform which expresses opposition to the "wasteful military programs of the Democratic and Republican parties," but favors "preparedness for peace." J. Frank Hanly, former governor of Indiana, was named as Presidential candidate of the party, and Dr. Ira B. Landrith, of Nashville, Tenn., was nominated for the Vice Presidency.

—Sir William Ramsay, regarded as the foremost scientist of modern times, died at his home in London, England, on July 23. Sir William was born in Glasgow, Scotland, Oct. 2, 1852. He had been for many years professor of chemistry at University College in London, and in 1904 he was awarded the Nobel prize for chemistry. He was the discoverer of argon and helium, and was widely known for his experiments in connection with radium.

—The past two years have been years of horror, not merely to those in the trenches and at the battle's front, but to the noncombatants, the innocent and helpless sufferers in the lands overrun by invading forces, and to homes bereft of breadwinners. Hundreds of thousands have died from famine and neglect in these twenty-four months of carnage. The United States has not been slow to hear the cries of the suffering beyond the seas. Her gifts to the famine-stricken countries have been in excess of \$36,000,000. Of this amount Belgium has been helped most generously with gifts approximating \$10,000,000 from this country. Germany has received over \$6,000,000 for the needy of the Central Powers. There has been contributed for the Jews, \$5,580,000; for Armenia and Syria, \$1,025,000; for Poland, \$800,000; for Serbia, \$210,000; and for Albania, \$37,000. It is said that Poland's population of 34,000,000 has been reduced by the war to about 20,000,000, and that while many fell in battle, the greater number died of starvation. Because of diplomatic difficulties it has been next to impossible to send food to them. No children under seven years of age are to be found in Poland, all of them having died of starvation.

—The general railway strike, which has hung a threatening cloud in the horizon for months, still seems to be pending. On August 9, armed with a practically unanimous vote from 400,000 railway trainmen, heads of the four railway employees' brotherhoods met the railroad managers, demanding again the eight-hour day. The alternative the Big Four will lay on the table will be a nation-wide strike, tying up every freight and passenger train in the United States. The railroads have given no indication of the course they will take in meeting this demand, but the Federal Board, backed by President Wilson, is ready to offer mediation to avert what would prove a nation-wide calamity.

Home Missionary Department

E. M. GRAHAM - - - - - General Secretary
F. W. PAAP - - - - - N. Am. Div. Secretary

To Every Man His Work

"To every man his work," was the parting commission of Christ to his followers to whom he spoke, and through them to his followers in all the days then to come. This divine commission is explained through the Spirit of prophecy to mean, "not work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls."—*Testimonies for the Church*, Vol. V, p. 381.

The call of the hour is for an entirely new movement on the part of this people. The Seventh-day Adventist Church today stands on the very threshold of "a great reformatory movement among God's people." This new movement "among God's people," with its blessed experiences and results, is thus presented in a graphic word-picture:—

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, p. 126.

Every one who has a genuine faith in this movement as the fulfilment of the description presented in Rev. 14:6-16, believes in his heart that in the nine volumes of the "Testimonies for the Church," the Lord has given instruction, reproof, and warning for the special benefit of the Seventh-day Adventist Church. I have recently gone through the entire set, selecting pointed statements showing that this movement will never, can never, "be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

I have prepared a special study on home missionary work, in the form of questions, with direct and pointed answers from the Bible and the Testimonies. This study has been given in some of our churches in Colorado, and has been witnessed to by the presence and power of the Holy Spirit in a marked manner. We have seen a response on the part of hundreds of our people, in a renewed consecration to do definite personal work for the salvation of souls. There is not space in this department of the REVIEW to give even an outline of this study, but I should like to give a few of the statements that have deeply impressed many hearts as they have been read.

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Id.*, Vol. VI, p. 29.

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, Vol. I, p. 260.

"We are not doing a twentieth part of what we might do if we were awake."—*Id.*, Vol. III, p. 407.

"As a people we are almost paralyzed. We are not doing one twentieth part of the good we might, because selfishness prevails to a large extent among us."—*Id.*, Vol. IV, p. 426.

"I was shown that the blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge."—*Id.*, p. 392.

"Had the believers in the truth purified their minds by obeying it, . . . where one soul has been saved there might have been twenty."—*Id.*, p. 68.

"When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."—*Id.*, Vol. VII, p. 11.

"It becomes the people of God to humble their hearts before him, and in the deepest humiliation to pray the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected and privileges unimproved."—*Id.*, Vol. III, p. 408.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."—*Id.*, Vol. V, p. 463.

It is as plain and clear as noonday that this work is never to be finished without a great revival of missionary activity on the part of the individual members of the churches. The one thing lacking to bring this about is strong, consecrated, courageous leadership. May our great invisible Leader raise up men whose souls are on fire, to lead forward this great army of willing soldiers (Ps. 110:3, R. V.) in a new forward movement that shall end in the long-talked-of and soon-to-be-realized finishing of the third angel's message. A. T. ROBINSON.

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

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

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

Oklahoma, Enid. Aug. 24 to Sept. 3
Arkansas, Springdale. Sept. 7 to 17

Indiana Conference Association

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

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

Indiana Medical Missionary and Benevolent Association

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

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

Seventh-day Adventist Book Society of West Virginia

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

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

Nebraska Conference 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.*

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.*

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.*

Obituaries

MAYNARD.—Joseph Bates Maynard was born in Greenville, Mich., July 15, 1864, and died April 30, 1916, at the home of his sister, Mrs. L. D. Howe. He was a kind brother, and patiently endured the intense suffering occasioned by his last sickness.

J. M. HOYT.

LONGWORTH.—Mrs. Blanch Alexander Longworth was born Jan. 21, 1896, and died at her home, in Nashville, Tenn., July 7, 1916. About three years ago she united with the Seventh-day Adventist Church, and remained a faithful member until her death.

O. L. DENSLAW.

BLANCHARD.—Emma Blanchard was born in St. Clair, Mich., March 21, 1844, and died at the home of her daughter in Edenville, May 27, 1916. Early in life she gave her heart to God, and was a faithful member of the Edenville church. In 1864 she was united in marriage with Eli Blanchard, at Midland, Mich. Their three daughters mourn.

IRA J. WOODMAN.

HOWE.—Betsey Maynard was born Sept. 12, 1850, in Greenville, Mich. On Dec. 7, 1872, she was married to Lorenzo Howe. Her parents were among the first to embrace the third angel's message in Michigan, and her life was spent in active service for the Master. Her husband and one daughter mourn her death, which occurred June 21, 1916.

J. M. HOYT.

NELSON.—Mrs. Anna Nelson died in Minneapolis, Minn., July 13, 1916, aged 72 years. She was born in Sweden, and in 1863 came to Minnesota and was married to James Nelson. She accepted the third angel's message in 1877, and later became a member of the Minneapolis church at its organization. Three sons are left to mourn, but not as those who have no hope.

GEO. M. BROWN.

HELMS.—Amanda Rivers was born in Johnson County, Indiana, May 3, 1849. She was married to William Helms in 1869, and to them were born two children. She united with the Seventh-day Adventist Church about twenty years ago, and was a member of the organization at Kokomo, Ind., where she died, July 12, 1916. One brother, three sisters, and six grandchildren survive.

H. M. KELLEV.

NICOLA.—John B. Nicola was born Dec. 13, 1888, in Ringgold County, Iowa, and died at the home of his parents, near Sigourney, Iowa, July 13, 1916. At the age of sixteen years he was baptized and united with the Seventh-day Adventist Church, remaining faithful unto death. He was a student in Union College for several years. His parents, a brother, and a sister mourn.

V. B. WATTS.

WRENN.—Orlin Francis Wrenn was born in Monroe, Wash., Feb. 22, 1915, and was suddenly killed in an auto accident July 14, 1916. The writer, assisted by Reverend Raymond of the Methodist Episcopal Church, conducted the funeral service, speaking words of comfort concerning the blessed hope of the resurrection. The little one was then laid to rest until Jesus comes to claim his loved ones.

J. W. BOYNTON.

REIGEL.—Clyde Kemeth Reigel, only son of Arthur and Grace Reigel, of Rankin, Okla., died July 22, 1916, aged 2 years and 11 months. The parents and two sisters mourn, but not as do those who have no hope beyond the grave.
W. C. STEVENS.

BRANSTRUP.—Mrs. R. P. Branstrup was born in Odense, Denmark, May 17, 1854. She came to America about the time of her marriage. Two years ago she was left a widow. Her death occurred at Albert Lea, Minn., July 26, 1916, following an operation. Eight grown children are left to mourn. She died in hope of the first resurrection.
R. L. BENTON.

CROWDER.—William Crowder was born in Nashville, Tenn., Nov. 17, 1850, and died in Hanford, Cal., July 25, 1916. He began the observance of the seventh-day Sabbath in 1888, and remained a faithful member of the Seventh-day Adventist Church until called by death. His loss is mourned by a wife, four children, and other relatives.
N. P. NEILSEN.

JAMESON.—Sarah Brickey was born in Ireland, Oct. 16, 1825. She was married to Robert Jameson in 1844. They came to America in 1882, and lived in Nebraska until 1889, then came to Oregon, where she spent the remainder of her life. After the death of her husband, she resided with her daughter in Portland, Oregon, where she fell asleep in Jesus, July 21, 1916. Two daughters mourn.
R. D. BENHAM.

BENNETT.—Harry Bennett was born in Wilkes-Barre, Pa., March 17, 1894, and died near Cartersville, Ill., May 1, 1916. Brother Bennett was a faithful canvasser for several years, and left the field only when compelled to do so by failing health. He fell asleep of good courage in the Lord, and we believe he will have a part in the first resurrection. He is survived by a wife and one child; also by a brother and a sister.
C. W. CURTIS.

GIDDINGS.—George H. Giddings was born in Romeo, Mich., May 18, 1836, and died in Springdale, Ark., July 19, 1916. Brother Giddings accepted present truth in 1896, while in Oklahoma City, Okla. A short time before his death he assured the writer that all was well between him and his Saviour, and we feel assured that he will rise with the righteous at the call of the Life-giver. His companion, a son, and a daughter survive.
J. T. JACOBS.

PUTNAM.—Myrtle Ella Putnam was born in Durand, Ill., April 12, 1860, and died in St. Paul, Minn., May 22, 1916. At the time of her death she was keeping the Sabbath, and planning to attend the Minneapolis camp meeting, although not a member of the Seventh-day Adventist Church. We believe she rests in hope of eternal life. The funeral service was held in Milton, Oregon. Her husband, four brothers, two sisters, and many friends mourn.
W. W. STEWARD.

KLINDT.—William Fredrick Klindt was born in Germany, Aug. 16, 1855, and died near Elgin, Tex., July 23, 1916. At the age of sixteen he came to America with his parents, and the family settled in Iowa. Three years later he went to California, and there embraced present truth. For a time he attended Healdsburg College, and then went to Lincoln, Nebr., there preparing to enter the canvassing work. He labored in Arkansas until 1911. He was married to Mrs. Cora Wiswell, and to this union were born five children. These, with the wife and two stepchildren, mourn.
R. B. DUNKS.

CADY.—Leon Raymond Cady was born in Poy Sippi, Wis., Dec. 20, 1894, and died in Cambria, Wis., July 15, 1916. He was baptized at the age of sixteen years, and united with the Birnamwood church, of which he was a member at the time of his sudden death. The last two years of his life were spent in teaching, and he expected to begin his college course in Emmanuel Missionary College, Berrien Springs, Mich., this fall. His parents, with a brother and a sister, mourn, but with the hope of meeting their loved one again when the Life-giver shall come to claim his own.
H. H. HICKS.

BURDICK.—Dewit Marcus Burdick was born June 12, 1844. In 1865 he came from New York State to Central Lake, Mich., where he homesteaded and lived until his death, which occurred July 8, 1916. About thirty years ago Brother Burdick became a Seventh-day Adventist, and he died a firm believer in the message. Four children survive.
E. A. BRISTOL.

LUND.—Charles Lund was born in Vermeland, Sweden, March 29, 1855, and died at his home, in Chicago, Ill., July 16, 1916. His death is mourned by a wife, one son and one daughter, and three brothers. About thirty-seven years ago he united with the Seventh-day Adventist Church, and though he passed through many severe trials, he remained faithful to the end.
ADOLPH JOHNSON.

VOND.—Mrs. Helen Vond, aged fifty-seven years, died at her home, near Kent City, Mich., Jan. 3, 1916, after a short illness. She was one of the charter members of the Seventh-day Adventist church organized at Kent City in 1889, through the efforts of Elders J. L. Edgar and T. M. Lane. Hers was a consistent Christian life. Her husband, an adopted son, and many relatives and friends mourn.
C. L. WHITE.

THORPE.—Richard Thorpe was born in England, Nov. 2, 1846. He came to America at the age of twenty years. In 1868 he was married to Mary Ann Walker, and to them were born three sons and one daughter. At the time of his death he was living near Gaston, Oregon. Brother Thorpe was a believer in the third angel's message for years. The confidence felt by the wife and sons that he was at peace with God brings much comfort to them in this hour of sad separation.
C. F. PARMELE.

HALLOCK.—Amy C. Hallock died in Hallock, Mich., July 10, 1916. At the age of nineteen she was married to B. H. Hallock, of Albion, Mich. Fourteen years of their married life were spent in Eaton County, after which they moved to the vicinity of Gaylord, where they have made their home for the past forty years. Her companion and two of their five children mourn. Sister Hallock accepted present truth in 1868, and was a faithful member of the Seventh-day Adventist Church at the time of her death.
E. A. BRISTOL.

Jared V. Willson

J. V. WILLSON died at Kimberley Hospital, Cape Colony, South Africa, at three o'clock on the morning of May 14, 1916, after an illness of ten days.

Brother Willson had been a Sabbath keeper for forty-three years, having accepted the truth in Somersct, N. Y., where he was born in 1852. He was first connected with our work as an evangelist, assisting in tent meetings, and was then secretary of the conference tract society for eight years. He later spent two years as tract society secretary in the Iowa Conference.

In 1879 he was married to Miss Lily Train, who died a few months after her marriage. Four years later he was united in marriage with Miss Sara E. Lane. In 1895 he took a three-year nurses' course at Battle Creek Sanitarium. In 1898 Brother and Sister Willson accepted a call to South Africa, and the next year took charge of the treatment-rooms known as the Kimberley Baths. With the exception of about five years, during which Brother Willson was secretary of the local and Union Conferences, they have devoted their time to the building up of the work of that institution. The place was deeply in debt when Brother Willson assumed control, and during his management he succeeded in liquidating the debt almost entirely, and won the esteem of the inhabitants of Kimberley. For several years past he occupied positions of responsibility on the conference committee. He was a much-loved local elder of the Kimberley church, which he served with untiring devotion.

At the age of sixty-four he began to feel that advancing years demanded a change, and negotiations had already been made for him to be transferred to lighter work, when it seemed necessary for him to undergo a critical operation. Realizing the danger connected with this, Brother Willson adjusted all his business affairs, handed over the treatment-rooms to a successor, and went to the hospital full of faith, his work completed. For ten days after the operation we hoped that he would recover, but a sudden change took place, and in the presence of Sister Willson, the nurses, and the writer, he passed away quietly. His last words were, "I laid hold of God's promises. He is our refuge, and underneath are the everlasting arms." I held on to this right through."

Funeral services were held at the house and at the grave, in the presence of a large concourse of citizens and friends. The local papers published accounts of Brother Willson's life, and the many floral offerings, letters and telegrams of sympathy, gave evidence of the high and wide esteem in which our brother was held. He was buried near the grave of Elder F. L. Mead, and there are many evidences that his consecrated and consistent life still speaks to the people who came under his influence. Our deepest sympathy is extended to his bereaved wife.

HERBERT J. EDMED.

Work, Prayer, Faith

THE plan to send a full set of the Present Truth Series to our relatives and friends does not provide merely for mechanically paying for these papers, and having the publishers mail a copy each week until the whole series of twenty-four numbers is sent, but the essential part of this special effort is the following of the papers with judicious correspondence and never-ceasing prayers. It will take a supreme effort to meet our obligations before God in the salvation of those for whom we shall be held accountable in the day of judgment.

Let all be prompt in sending the names of relatives and friends to the tract societies before September 1, at which time the list closes; and having sent the names, let them follow the mailing of the papers with letters and earnest prayers until March 1, at which time the full series will have been sent out.

This effort is a demonstration of our faith by our works. We trust all will take part in it.

What Does It Mean?

THE sending of the Present Truth Series to our relatives and friends from September 1 to March 1 means giving them in the most effective way a course of lectures upon twenty-four of the most essential phases of the third angel's message.

It means an effort on the part of believers in attempting to discharge their personal responsibility in behalf of those in darkness.

It means added blessings to those who avail themselves of the opportunity, and the salvation of many of those who are very dear to our people.

It means the beginning of organized missionary efforts on the part of many, concentrated upon specific purposes.

It means the very presence of a golden opportunity to the church, a call to be answered with, "Here am I, with those whom thou hast given me."



WASHINGTON, D. C., AUGUST 24, 1916

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LAST week copies of a new publication came to the office of the Mission Board, from Korea. It is an eight-page paper whose Korean name translated means *The Church Compass*. It is to be published monthly as the church organ for Korean believers, and is of much the same nature as the REVIEW AND HERALD. May it be used of God to guide many into the desired haven.

ON page 2, Dr. Newton Evans, president of our medical college, gives a list of the graduates from that school. It is encouraging to know that nearly all have found some place in connection with our denominational work. Next week Dr. Evans will have an article on the value and need of a medical education, giving reasons why Seventh-day Adventists should secure such an education at Loma Linda. We believe that the advantages of the Loma Linda school should be carefully considered by those seeking a medical education

Our Next Number

OUR readers will be interested in seeing in our next number the photographs of the large company of missionaries who sailed from San Francisco for the Orient August 1, and another company of seven who sailed from Seattle August 9. This is by far the largest number of missionaries sent out in any one decade of days since the work started. Both of these companies were made up of devoted, earnest men and women, whom we may well feel proud to send forth as our representatives. They form a large company whose hearts God has touched, who are filled with missionary zeal for his service, and who will be used in a mighty manner in carrying the gospel into the regions beyond. Even now they are on the broad ocean en route for their fields. Let us pray God to preserve them and keep them

from the dangers of ocean travel in these troublous, warring times.

Next week we shall also take pleasure in publishing an article from each one of our college presidents in the North American Division, setting forth the particular advantages of the school of which he has charge. We hope that these articles will prove a great rallying call to our young men and women everywhere to secure an education in one of our Christian schools for service in this world-wide work.

IN a letter just received from Brother L. V. Finster, written at Manila, he passes on these good words: "I am glad to tell you that the foundations of our new school are now about finished, and we expect to rush the building as fast as possible. About a week ago we baptized twenty more people here in Manila. This week we received a report from one of our Filipino canvassers amounting to \$283. This is our banner report for one week." Truly this sounds like the "going in the tops of the mulberry trees."

The Harvest Ingathering Campaign

ARE you going to have a part in the Harvest Ingathering campaign next October? By "you" we address every reader, every member of the Seventh-day Adventist Church. This is a campaign for the entire membership for the reason that it involves interests which belong to the entire membership. The cause of foreign missions—the carrying of the gospel to the entire world—is a work which has been committed to the entire church, and only as every member of the church has a part in this work will every member receive the blessing which results from consecrated service.

A threefold good will be accomplished by this campaign. First, the benefit which will accrue to the foreign mission cause by the offering that will be received. As never before in the history of our work there is a demand for consecrated means to push the work forward. In every field openings for the entrance of the gospel are insistently urging themselves upon our workers. The Macedonian call is sounding from every quarter. Men and women whose hearts God has touched are ready for service. The Foreign Mission Board must have money with which to send these men and women to their fields and to support them in their labors. The Harvest Ingathering campaign is one very efficient way by which means in the past have been provided.

Second, Engaging in this campaign will bring a blessing to your neighbors. It is more than a duty to give to the cause of foreign missions; it is a privilege, and a privilege which those loving foreign mission work will welcome; a privilege which you may extend to those upon whom you call. In addition to that it brings you into personal touch with those whom you visit. You may follow up these visits later with other calls or by sending missionary literature. Thus there may be opened before you a great field for future missionary labor.

And third, but by no means the least advantage which will come from engaging in this campaign, is the good which it will do your soul. Every mem-

ber of the church needs this personal touch with humanity. Thousands in the church are dying from lack of personal missionary work. Too many are content to labor for God by proxy. They are willing to give of their means, willing to pray for those who labor, but unwilling to go themselves. It is personal service, personal touch with souls, which increases in our own hearts a love for Christ and a love for those for whom Christ died.

Let every member of our denomination in some way and in some measure to as great a degree as consistent, determine that he will have a part in this fall campaign in behalf of missions. No one can afford not to have a part in this good work.

Twenty-five Decrees of War in Twenty Months

IN its issue of June 25, 1916, the *World's Crisis* summarizes the declarations of war which have marked the great European conflict, as follows:—

1914

- July 28. Austria declared war on Serbia.
- Aug. 1. Germany declared war on Russia.
- Aug. 3. Germany declared war on France.
- Aug. 4. Germany declared war on Belgium.
- Aug. 4. England declared war on Germany.
- Aug. 4. Germany declared war on England.
- Aug. 6. Austria declared war on Russia.
- Aug. 6. Russia declared war on Austria.
- Aug. 7. Montenegro declared war on Austria.
- Aug. 9. Austria declared war on Montenegro.
- Aug. 10. France declared war on Austria.
- Aug. 12. Montenegro declared war on Germany.
- Aug. 12. England declared war on Austria.
- Aug. 23. Japan declared war on Germany.
- Aug. 25. Austria declared war on Japan.
- Nov. 5. England declared war on Turkey.

1915

- May 23. Italy declared war on Austria.
- June 3. San Marino declared war on Austria.
- Aug. 21. Italy declared war on Turkey.
- Oct. 15. Serbia declared war on Bulgaria.
- Oct. 15. Great Britain declared war on Bulgaria.
- Oct. 16. France declared war on Bulgaria.
- Oct. 19. Italy declared war on Bulgaria.
- Oct. 19. Russia declared war on Bulgaria.

1916

- March 9. Germany declared war on Portugal.

Too late for last week's REVIEW came the sad news of the death of Elder J. W. Lair, at Watertown, S. Dak. Brother Lair underwent an operation for appendicitis, and died two days later. Having served as president of the Colorado and the Eastern New York Conferences, and having labored in the North Pacific Union Conference and in South Dakota the past two years, his death comes as a shock to a large circle of brethren and sisters in the cause he loved. Sincere sympathy will be felt by all for Sister Lair and other near relatives in this time of sorrow.

THE hearts of our missionaries are always cheered when reports of progress of the message here in the homeland are received. Brother W. S. Hyatt, so long laboring in South Africa, says: "We rejoice in the good work that we hear is being done in the homeland, and we do hope we may keep pace here in our field with the message in other lands."